

# **THE MINUTES OF THE** **CANADIAN PRESBYTERY**

*Associate Reformed Presbyterian Churches in Canada,  
Associate Reformed Presbyterian Synod*

**Stated Fall Meeting**  
September 23 - 24, 2010  
Mt. Zion ARP Church  
Moncton, NB



**Mr. Bill McKay**  
Stated Clerk

**Rev. Frank Z. Kovacs**  
Moderator

## **OFFICERS OF THE CANADIAN PRESBYTERY**

### **MODERATOR**

(1 yr. Term expires June 30, 2011)

Rev. Frank Kovacs  
106 Antique Dr.  
Richmond Hill, ON, Canada  
L4E 4G3

### **VICE MODERATOR**

(1 yr. Term expires June 30, 2011)

Rev. David Els  
415 Watson Sett Rd.  
Belleville, NB, Canada  
E7M 5W3

### **STATED CLERK**

(3 yr. Term expires June 30, 2013)

Mr. Bill McKay  
1124 Tupper Gardens  
Woodstock, ON, Canada  
N4S 8K2

### **READING CLERK**

(3 yr. Term expires June 30, 2013)

Rev. Jeff Kingswood  
172 Light St.  
Woodstock, ON, Canada  
N4S 6H4

### **TREASURER**

(3 yr. Term expires June 30, 2013)

Mr. Gary Armstrong  
7 Kipling Dr.  
Woodstock, ON, Canada  
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## **CHURCHES OF THE CANADIAN PRESBYTERY**

### **MARITIMES REGION**

Covenant Reformed Presbyterian Church

Covenanters ARP Church

Grace Fellowship Church, ARPC

Mt. Zion ARP Church

Trinity Presbyterian Church

### **ONTARIO REGION**

Grace Presbyterian Church

Reformed Hungarian Church

Riverside ARP Church

Trinity ARP Church

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**MINUTES OF THE CANADIAN PRESBYTERY,  
ASSOCIATE REFORMED PRESBYTERIAN CHURCHES IN CANADA,  
ARP GENERAL SYNOD  
STATED FALL MEETING – September 23-24, 2010  
Mt. Zion ARP Church  
Moncton, New Brunswick**

The 2010 Stated Fall Meeting of the Canadian Presbytery was held on September 23 and 24, 2010 and hosted by the Mt. Zion ARP Church Congregation (Moncton, New Brunswick). The meeting was held at Mt. Zion ARP Church (Moncton, New Brunswick). Fifteen (15) presbyters were in attendance for this meeting of presbytery.

**Thursday – September 23, 2010**

The delegates for presbytery gathered for a time of Christian fellowship, refreshments and prayer prior to the beginning of the 2010 Stated Fall Meeting of the Canadian Presbytery. It is by God's grace and under His blessing that we gather as a court of His church. We give praise to God from whom all blessings flow.

**Open discussion time**

The Canadian Presbytery began this year's Stated Fall Meeting with an open discussion regarding the 5<sup>th</sup> vow of church membership within the Associate Reformed Presbyterian Church.

**Presbytery Convenes for 2010 Stated Fall Meeting**

The Vice-Moderator of the Canadian Presbytery (2010/11), Rev. David Els, called the presbyters to order at 9:30 a.m. and convened the 2010 Stated Fall Meeting of the Canadian Presbytery. Rev. Els constituted the meeting of the Canadian Presbytery as a court of the church of Jesus Christ, with prayer and reading from Psalm 130.

**Greetings from the Host Congregation**

On behalf of the congregation of Mt. Zion ARP Church, Rev. Andrew Savill extended warmest greetings and salutations to the presbyters and guests of the Canadian Presbytery.

**Calling of the Roll**

The Reading Clerk, Jeff Kingswood, called the roll of presbyters for this stated meeting. The following brothers were in attendance.

a) Ministers

Rick Barnes	Henry Bartsch	Kevin Carter
Rudy deVries	David Els	Jeff Kingswood
Brian Murray	John Shearouse	Andrew Savill

b) Roll of Ruling Elders (as delegates to presbytery)

Henry Hogeterp (Covenanters ARPC)

Sean Panjer (Grace Presbyterian Church)  
Greig Park (Riverside ARPC)  
Kevin Bigney (Covenant Reformed Presbyterian Church)  
Mike Flewelling (Trinity Presbyterian Church, Woodstock)  
John Moerman (Trinity ARP, Chatham)

William Campbell, Frank Kovacs, Dr. Jack Whytock, Dr. Bill VanDoodewaard, Dr. Russ Kosits and Stated Clerk Bill McKay were not present and sent their regrets regarding their absence from the 2010 Stated Fall Meeting.

Rev. Jeff Kingswood will serve as the Clerk Pro Tem.

Hungarian Reformed ARP Church, Grace Fellowship Church and Mt. Zion ARP Church were not represented with Ruling Elders at this meeting.

The Reading Clerk declared a quorum was present.

#### **Introduction of Guests and Visitors and Fraternal Delegates**

Mr. Jerry Hamstra – Riverside  
Mr. and Mrs. Paul Brinkman – Mount Zion  
Mr. Owen Flewelling – Trinity, Woodstock  
Micah Bartsch – Trinity, Chatham

#### **Report of the Moderator (Rev. David Els)**

1. Presentation and Approval of the Docket  
Rev. Els presented the proposed docket.
  - **Motion:** to adopt the docket as presented. **M/S/C**
2. Appointment of the Moderator's Committees  
Rev. Els appointed Rev. John Shearouse and Mike Flewelling to serve on the Moderator's Committee for Excuses and Resolutions.

#### **Report of the Stated Clerk (Rev. Jeff Kingswood)**

1. Approval of the Minutes of Presbytery
    - **Motion:** To approve the Minutes of Presbytery for the August 4, 2010 Called Meeting. **M/S/C**
  2. Memorials Received
    - a) The presbytery received two (2) memorials from Grace Presbyterian Church (Woodstock, ON) regarding a "Doctrinal Commitments Questionnaire For the Committee on Nominations" and "Vows to Inerrancy". **(See Appendices 1 & 2)**
      - **Motion:** To refer this correspondence to the Minister and His Work Committee. **M/S/C**
- **Motion:** To adopt the report as a whole. **M/S/C**

#### **Greetings from the Moderator of the ARP General Synod**

The Moderator of the ARP General Synod had planned on attending this meeting of presbytery but

was unable to do so because of other commitments. Instead, he sent some words of greeting.

**The presbytery recessed for Standing Committee Meetings and Lunch at 12:00.**

**The presbytery reconvened for business at 2:00 p.m.**

Rev. Brian Murray opened in prayer.

**Greetings from Rev. Alan Avera (Outreach North America)**

Rev. Alan Avera gave greetings and addressed the presbyters on the current work in the United States and Canada. He also explained the work of the Assessment Centre.

**COMMITTEE REPORTS**

**BOARD OF DIRECTORS (Rev. Kevin Carter)**

There was no report from this committee.

**NOMINATIONS COMMITTEE REPORT (Rev. Kevin Carter)**

There was no report from this committee.

**CONGREGATIONAL LIFE COMMITTEE (Rev. David Els)**

1. Session Minutes to be Examined

The 2009 Session Minutes from Grace Fellowship Presbyterian Church, Trinity Presbyterian Church (Woodstock, NB), Covenanters Associate Reformed Presbyterian Church, Mt. Zion ARP Church and Covenant Reformed Presbyterian Church were received and examined according to the Form of Government.

- **Motion:** To receive and approve the minutes from Grace Fellowship Presbyterian Church, Trinity Presbyterian Church, Covenanters Associate Reformed Presbyterian Church, Mt. Zion ARP Church and Covenant Reformed Presbyterian Church. The committee also requests a communication from the Clerk to those congregations where repeated deficiencies in the minutes have been noted. **M/S/C**

2. Women's Ministry

- **Motion:** That Presbytery fund the travel for Jennifer Hovestadt to attend the ARP Women's Ministries Synodical Meetings. **M/S/D**
- **Motion:** To adopt the report as a whole. **M/S/C**

**STEWARDSHIP COMMITTEE REPORT (Rev. John Shearouse)**

1. 2010 Financial Report (See Appendix 3)

The Financial Report for 2010 (year to date) was presented for information only.

- **Motion:** To receive the financial report for information. **M/S/C**

2. 2011 Budget (See Appendix 4)

- **Motion:** The Canadian Presbytery approves of the budget for 2011 as presented. **M/S/C**

3. The Presbytery was asked to discuss the situation with regard to the shortfall Mount Zion experienced due to the relocation of their pastor.

- **Motion:** That the Presbytery take \$6,000 from the expense fund to assist Mount Zion in the relocation expenses for their pastor. **M/S/C**
4. Rev. Shearouse presented a report about the recent Board of Stewardship meetings in Greenville.
- **Motion:** To adopt the report as a whole. **M/S/C**

#### **OUTREACH CANADA (Rev. Brian Murray)**

1. Rev. Rudy deVries gave a report on his work as Prison Chaplain/Evangelist with Cornerstone ministries.
2. Rev. Murray outlined a plan for a questionnaire that will be sent to the congregations of the Presbytery.
3. Kingston Church Plant Exploration:
  - An updated report concerning the viability of a church plant was distributed.
  - **Motion:** The Canadian Presbytery eagerly endorses Kingston as a church plant area. **M/S/C**
  - **Motion:** The Canadian Presbytery commits, the Lord willing, to secure a church planter for Kingston by the fall season of 2011; and further, the Presbytery enable the Outreach Canada and Stewardship committees to prepare a financial request and church plant proposal to be submitted to ONA's April 2011 meeting. **M/S/C**

**Motion:** To receive the report as a whole. **M/S/C**

#### **MINISTER AND HIS WORK (Rev. Jeff Kingswood)**

1. Fariborz Khandani
  - **Motion:** That Rev. Fariborz Khandani is to be dismissed from the roll of the Canadian Presbytery, with regret and sorrow, due to his action of affiliating himself with the Christian Missionary Alliance. **M/S/C**
2. Report on Student Dr. Russell Kosits

Rev. Kingswood, Dr. Kosits' mentor, gave a brief report on Dr. Kosits progress.
3. Outside of the Bounds of Presbytery

Excuses were received from Dr's. Jack Whytock and William VanDoodewaard.
4. Mr. Gerald Hamstra
  - **Motion:** That in light of his educational qualifications and pastoral experience the Presbytery allow Mr. Gerald Hamstra to act as stated supply until such time as he sustains the examination for ordination, the Lord willing, at the 2011 Stated Spring Meeting of presbytery. **M/S/C**
5. Pastoral Call

The Pastoral Call from Grace Presbyterian Church to Rev. Brian Murray to serve as an Associate Pastor was reviewed and its terms were approved.

  - **Motion:** That the Canadian Presbytery confirms the call from Grace Presbyterian Church to Rev. Brian Murray. **M/S/C**
  - **Motion:** That Rev.'s Kovacs, and Bartsch, with elder Greig Park are to be appointed to act as

a Commission to oversee the installation of Pastor Murray at a date agreeable to the Session of Grace, Woodstock. M/S/C

#### **RECESS**

At 4:55 p.m. Rev. Els declared a recess for this session of presbytery.

#### **DINNER**

At 6:00 pm the presbytery met for dinner.

#### **Service of Worship**

The presbyters and friends of the Canadian Presbytery gathered together again at 7:00 p.m. (September 23, 2010) in the sanctuary of Mt. Zion ARP Church, for a service of worship. Rev. Andrew Savill presided over the service and Rev. Henry Bartsch presented God's Word to the congregation. He preached from 2 Corinthians 5:11-6:13. 32 took Communion. A time of fellowship followed the worship service.

#### **Friday, September 24, 2010**

At 7:35 a.m., the presbytery assembled for a time of prayer.

At 8:15 a.m., the Presbytery gathered in the sanctuary for a worship service. Rev. Kevin Carter presided at this service and led the presbytery in prayer and in the singing of hymns from the Trinity Hymnbook. Rev. Rudy deVries brought the Word of God to the presbytery as he preached from Acts 2:42-47.

#### **Presbytery Re-Convenes**

At 9:00 a.m., following the worship service, Rev. Els called the presbytery to order and re-convened the 2010 Stated Fall Meeting of the Canadian Presbytery with prayer.

#### **Calling of the Roll**

The clerk "pro tem" declared a quorum was present.

#### **Introduction of Guests and Visitors**

There were no new introductions for today.

#### **UNFINISHED COMMITTEE REPORTS**

##### **Minister and His Work (Cont'd from Thursday)**

##### **6. Memorials from Grace Presbyterian Church (Woodstock, ON)**

- **Motion:** To adopt the Memorial for "Doctrinal Commitments Questionnaire for the Committee on Nominations" and forward it to Synod. M/S/C
- **Motion:** To adopt the Memorial for "Vows to Inerrancy" be adopted by the Canadian Presbytery of the Associate Reformed Presbyterian Churches in Canada and be forwarded to Synod. M/S/C

**Motion:** To adopt the report as a whole. M/S/C

#### **UNFINISHED BUSINESS**

There was no Unfinished Business to attend to.

#### **NEW BUSINESS**



Rev. Brian Murray presented the following motion:

- **Motion:** That the Committee Structure of the Presbytery be examined; and further, that an ad hoc committee consisting of Rev's. Rudy deVries, Kevin Carter, Brian Murray are appointed to report back to the next stated meeting of Presbytery. **M/S/C**

#### **REPORTS OF MODERATOR'S COMMITTEE**

##### 1. Excuses and Absences

Excuses were received and accepted from Frank Kovacs, Bill McKay, Jack C. Whytock, Bill VanDoodewaard, Russ Kosits, and Bill Campbell.

The Committee encourages all Sessions of the Canadian ARP to arrange for an elder delegate for the stated meetings of Presbytery and that all ministers of the Canadian Presbytery to do everything in their power to prioritize their schedule so that they can attend.

##### 2. Resolutions

The following motion from the Excuses and Resolutions Committee was presented

- **Motion:** The Canadian Presbytery of the ARP expresses gratitude to our dear brothers and sisters at Mount Zion ARP in Moncton for indulging us with your warm and gracious hospitality. It has been both a joy and an encouragement to see genuine Christian service in action. **M/S/C**

This resolution will be conveyed to the congregation of Mt. Zion ARP Church (Moncton, NB).

- **Motion:** To adopt the report as a whole. **M/S/C**

#### **DATES & LOCATIONS OF FUTURE MEETINGS OF THE CANADIAN PRESBYTERY (D.V.)**

**April 28-29/11:** Reformed Hungarian Church ARP, Toronto, ON

**September 22-23/11:** Grace Fellowship Church, Sydney Mines, NS

#### **ADJOURNMENT/ ANNOUNCEMENTS – CLOSING PRAYER AND BENEDICTION**

Rev. Els prayed and gave the benediction. The court adjourned at 9:30 a.m. with the singing of Psalm 133.

- **Motion:** To adjourn the meeting. **M/S/C**

Respectfully submitted and attested by:

Mr. Bill McKay  
Stated Clerk

Rev. Frank Kovacs  
Moderator

#### **APPENDIX 1 (September/10)**

Memorial For Doctrinal Commitments Questionnaire For the Committee on Nominations

Whereas it has been of concern that the present guidelines contained in the description of belief and adherence to the basic doctrines of evangelical Christianity for the evaluation of nominees for all the boards and committees of Synod are helpful but substantially limited in ascertaining the broader scope of doctrinal beliefs of potential nominees in relation to those of the Associate Reformed Presbyterian Church, the Canada Presbytery hereby memorializes Synod to:

- (1) Instruct the Committee on Nominations to have all prospective nominees additionally complete, sign and date the attached “Doctrinal Commitments Questionnaire” (See Appendix A) prior to evaluation by the Committee on Nominations.
- (2) Instruct the Committee on Nominations to include the respective answered copies of this questionnaire (by those nominees proposed by the Committee on Nominations to the General Synod) in the report of the Committee on Nominations to the General Synod, thereby allowing Synod delegates to have a more fully informed understanding of the doctrinal commitments of nominees presented prior to Synod taking action on the report of the Committee.
- (3) Encourage all those individuals, committees, and Boards who seek to make nominations from the floor of Synod to be prepared to provide a copy of this form, completed by the nominee, to the Synod as a body in order to enable an equal consideration of the nominee.

#### **Appendix A:**

#### **Doctrinal Commitments Questionnaire for Nominees to all the Boards and Committees of the Associate Reformed Presbyterian Church General Synod**

(1) Have you read the standards of the Associate Reformed Presbyterian Church (the Westminster Confession of Faith, and Westminster Larger and Shorter Catechisms)?

Yes                      No

(2) Do you agree to the doctrine contained in the subordinate standards of the Associate Reformed Presbyterian Church (the Westminster Confession of Faith, and Westminster Larger and Shorter Catechisms) as a faithful summary of the teaching of the Scriptures of the Old and New Testament?

Yes                      No

(3) Do you agree to the commitment of the Associate Reformed Presbyterian Church to the doctrine of the inerrancy of the Scriptures of the Old and New Testaments, understood as defined in the Chicago Statement on Inerrancy (1978)?

Yes                      No

(4) Are you committed to promoting and upholding these doctrines in service to the Lord Jesus Christ as King and Head of His Church, and the particular denomination of the Associate Reformed Presbyterian Church?

Yes                      No

(5) Do you have any objections to, disagreements or concerns with any part(s) of above doctrinal standards and commitments of the Associate Reformed Presbyterian Church? If so, please explain. Where you have differences or concerns please also briefly explain how these may influence or impact your particular service to the Associate Reformed Presbyterian Church. (If necessary, attach a separate sheet with your answer to this question.)

(6) If your commitment to any of the above stated doctrinal standards and commitments of the Associate Reformed Presbyterian Church changes during the term of your service will you notify the chair of your committee or board, and either demit your position, or submit to the processes and internal bylaws of the committee or board of whom you are a member, as well as the higher authority of the Synod of the Associate Reformed Presbyterian Church, where it deems appropriate as the appointing body, in reassessing your term of service?

Yes                      No

(7) If you are considered delinquent in your stated duties and/or doctrinal commitment as a committee or board member, will you submit to the processes and internal bylaws of the committee or board of whom you are a member, as well as the higher authority of the Synod of the Associate Reformed Presbyterian Church, where it deems appropriate as the appointing body, in reassessing your term of service?

Yes                      No

(8) If deemed appropriate by the board or committee of whom you are a member, due to either changed doctrinal commitments, or delinquency in stated duties and/or doctrinal commitment, and following internal review according to established bylaws where such exist for the board or committee, or upon review by the higher authority of the Synod of the Associate Reformed Presbyterian Church, where it deems appropriate as the appointing body, will you submit to your removal from your position of service on the committee or board to which you are nominated?

Yes                      No

Name: \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

**APPENDIX 2 (September/10)**

**Memorial for Vows to Inerrancy**

Preamble:

During the past years we as a Synod have moved to adopt a statement on inerrancy as binding on our denomination. We are in the process of requiring all new ministers to assent to this; we require it in the Manual of Authorities and Duties (p.9), and in the past we have made some effort to direct one of our boards, the Board of Erskine College and Seminary, to recognize, uphold and promote this part of our standards. It seems, however, that if we are pursuing this expectation of others, we as individual pastors and elders should first implement this upon ourselves, vowing our assent to, and commitment to uphold and promote the doctrine of the inerrancy of Scripture. As such

We, the Canada Presbytery, move that the Synod of the Associate Reformed Presbyterian Church

1. Instruct all presbyteries, to require all ministers and elders of the Associate Reformed Presbyterian Church to publically avow, "I vow both my assent to the doctrine of the inerrancy of the Scriptures of the Old and New Testaments, and my commitment to uphold and promote the doctrine of the inerrancy of Scripture in my life and ministry as an officer of the Associate Reformed Presbyterian Church."
2. Instruct all presbyteries that where there is any lack of clarity on the meaning of the doctrine of the "inerrancy of Scripture" it is to be defined and understood as stated in the Chicago Statement on Biblical Inerrancy (1978) (see Appendix A).
3. Instruct all presbyteries to see to the public solemnization of these vows, before the respective presbyteries for ministers, and before respective sessions for elders, by the June, 2012, scheduled meeting of Synod, with the understanding that ministers or elders unable to make and maintain this vow will be required to demit their office, and any Synod appointments held, in or in service to the Associate Reformed Presbyterian Churches by the scheduled meeting of Synod in June 2012. The June 2012 date will allow presbyteries, ministers and elders sufficient time to study and become well acquainted with the doctrine of inerrancy and its implications.
4. Instruct the Form of Government committee to work to revise the vows for ordination of new ministers and elders of the Associate Reformed Presbyterian Church so as to include the above vow (as stated in point 1), and to bring their proposed revision to the next scheduled meeting of the Synod of the Associate Reformed Presbyterian Church in June 2012.
5. Require all presbyteries to include in their reports the status of all ministers' and elders' vows regarding inerrancy at the next scheduled meeting of the Synod of the Associate Reformed Presbyterian Church in June 2012.

## **APPENDIX A: THE CHICAGO STATEMENT ON INERRANCY (1978)**

### Preface

The authority of Scripture is a key issue for the Christian Church in this and every age. Those who profess faith in Jesus Christ as Lord and Savior are called to show the reality of their discipleship by humbly and faithfully obeying God's written Word. To stray from Scripture in faith or conduct is disloyalty to our Master. Recognition of the total truth and trustworthiness of Holy Scripture is essential to a full grasp and adequate confession of its authority.

The following Statement affirms this inerrancy of Scripture afresh, making clear our understanding of it and warning against its denial. We are persuaded that to deny it is to set aside the witness of Jesus Christ and of the Holy Spirit and to refuse that submission to the claims of God's own Word that marks true Christian faith. We see it as our timely duty to make this affirmation in the face of current lapses from the truth of inerrancy among our fellow Christians and misunderstanding of this doctrine in the world at large.

This Statement consists of three parts: a Summary Statement, Articles of Affirmation and Denial, and

an accompanying Exposition. It has been prepared in the course of a three-day consultation in Chicago. Those who have signed the Summary Statement and the Articles wish to affirm their own conviction as to the inerrancy of Scripture and to encourage and challenge one another and all Christians to growing appreciation and understanding of this doctrine. We acknowledge the limitations of a document prepared in a brief, intensive conference and do not propose that this Statement be given creedal weight. Yet we rejoice in the deepening of our own convictions through our discussions together, and we pray that the Statement we have signed may be used to the glory of our God toward a new reformation of the Church in its faith, life and mission.

We offer this Statement in a spirit, not of contention, but of humility and love, which we propose by God's grace to maintain in any future dialogue arising out of what we have said. We gladly acknowledge that many who deny the inerrancy of Scripture do not display the consequences of this denial in the rest of their belief and behavior, and we are conscious that we who confess this doctrine often deny it in life by failing to bring our thoughts and deeds, our traditions and habits, into true subjection to the divine Word.

We invite response to this Statement from any who see reason to amend its affirmations about Scripture by the light of Scripture itself, under whose infallible authority we stand as we speak. We claim no personal infallibility for the witness we bear, and for any help that enables us to strengthen this testimony to God's Word we shall be grateful.

#### I. Summary Statement

I. God, who is Himself Truth and speaks truth only, has inspired Holy Scripture in order thereby to reveal Himself to lost mankind through Jesus Christ as Creator and Lord, Redeemer and Judge. Holy Scripture is God's witness to Himself.

II. Holy Scripture, being God's own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches: It is to be believed, as God's instruction, in all that it affirms; obeyed, as God's command, in all that it requires; embraced, as God's pledge, in all that it promises.

III. The Holy Spirit, Scripture's divine Author, both authenticates it to us by His inward witness and opens our minds to understand its meaning.

IV. Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives.

V. The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited of disregarded, or made relative to a view of truth contrary to the Bible's own; and such lapses bring serious loss to both the individual and the Church.

#### II. Articles Of Affirmation And Denial

##### Article I.

We affirm that the Holy Scriptures are to be received as the authoritative Word of God.

We deny that the Scriptures receive their authority from the Church, tradition, or any other human source.

##### Article II.

We affirm that the Scriptures are the supreme written norm by which God binds the conscience, and that the authority of the Church is subordinate to that of Scripture.

We deny that church creeds, councils, or declarations have authority greater than or equal to the authority of the Bible.

Article III.

We affirm that the written Word in its entirety is revelation given by God.

We deny that the Bible is merely a witness to revelation, or only becomes revelation in encounter, or depends on the responses of men for its validity.

Article IV.

We affirm that God who made mankind in His image has used language as a means of revelation.

We deny that human language is so limited by our creatureliness that it is rendered inadequate as a vehicle for divine revelation. We further deny that the corruption of human culture and language through sin has thwarted God's work of inspiration.

Article V.

We affirm that God's revelation in the Holy Scriptures was progressive.

We deny that later revelation, which may fulfill earlier revelation, ever corrects or contradicts it. We further deny that any normative revelation has been given since the completion of the New Testament writings.

Article VI.

We affirm that the whole of Scripture and all its parts, down to the very words of the original, were given by divine inspiration.

We deny that the inspiration of Scripture can rightly be affirmed of the whole without the parts, or of some parts but not the whole.

Article VII.

We affirm that inspiration was the work in which God by His Spirit, through human writers, gave us His Word. The origin of Scripture is divine. The mode of divine inspiration remains largely a mystery to us.

We deny that inspiration can be reduced to human insight, or to heightened states of consciousness of any kind.

Article VIII.

We affirm that God in His work of inspiration utilized the distinctive personalities and literary styles of the writers whom He had chosen and prepared.

We deny that God, in causing these writers to use the very words that He chose, overrode their personalities.

Article IX.

We affirm that inspiration, through not conferring omniscience, guaranteed true and trustworthy utterance on all matters of which the Biblical authors were moved to speak and write.

We deny that the finitude or falseness of these writers, by necessity or otherwise, introduced distortion or falsehood into God's Word.

Article X.

We affirm that inspiration, strictly speaking, applies only to the autographic text of Scripture, which in the providence of God can be ascertained from available manuscripts with great accuracy. We further

affirm that copies and translations of Scripture are the Word of God to the extent that they faithfully represent the original.

We deny that any essential element of the Christian faith is affected by the absence of the autographs. We further deny that this absence renders the assertion of Biblical inerrancy invalid or irrelevant.

#### Article XI.

We affirm that Scripture, having been given by divine inspiration, is infallible, so that, far from misleading us, it is true and reliable in all the matters it addresses.

We deny that it is possible for the Bible to be at the same time infallible and errant in its assertions. Infallibility and inerrancy may be distinguished but not separated.

#### Article XII.

We affirm that Scripture in its entirety is inerrant, being free from all falsehood, fraud, or deceit.

We deny that Biblical infallibility and inerrancy are limited to spiritual, religious, or redemptive themes, exclusive of assertions in the fields of history and science. We further deny that scientific hypotheses about earth history may properly be used to overturn the teaching of Scripture on creation and the flood.

#### Article XIII.

We affirm the propriety of using inerrancy as a theological term with reference to the complete truthfulness of Scripture.

We deny that it is proper to evaluate Scripture according to standards of truth and error that are alien to its usage or purpose. We further deny that inerrancy is negated by Biblical phenomena such as a lack of modern technical precision, irregularities of grammar or spelling, observational descriptions of nature, the reporting of falsehoods, the use of hyperbole and round numbers, the topical arrangement of metrical, variant selections of material in parallel accounts, or the use of free citations.

#### Article XIV.

We affirm the unity and internal consistency of Scripture.

We deny that alleged errors and discrepancies that have not yet been resolved violate the truth claims of the Bible.

#### Article XV.

We affirm that the doctrine of inerrancy is grounded in the teaching of the Bible about inspiration.

We deny that Jesus' teaching about Scripture may be dismissed by appeals to accommodation or to any natural limitation of His humanity.

#### Article XVI.

We affirm that the doctrine of inerrancy has been integral to the Church's faith throughout its history.

We deny that inerrancy is a doctrine invented by scholastic Protestantism, or is a reactionary position postulated in response to negative higher criticism.

#### Article XVII.

We affirm that the Holy Spirit bears witness to the Scriptures, assuring believers of the truthfulness of God's written Word.

We deny that this witness of the Holy Spirit operates in isolation from or against Scripture.

#### Article XVIII.

We affirm that the text of Scripture is to be interpreted by grammatico-historical exegesis, taking

account of its literary forms and devices, and that Scripture is to interpret Scripture.

We deny the legitimacy of any treatment of the text or quest for sources lying behind it that leads or relativizing, dehistoricizing, or discounting its teaching, or rejecting its claims of authorship.

#### Article XIX.

We affirm that a confession of the full authority, infallibility and inerrancy of Scripture is vital to a sound understanding of the whole of the Christian faith. We further affirm that such confession should lead to increasing conformity to the image of Christ.

We deny that such confession is necessary for salvation. However, we further deny that inerrancy can be rejected without grave consequences, both to the individual and to the Church.

### III. Exposition

Our understanding of the doctrine of inerrancy must be set in the context of the broader teachings of Scripture concerning itself. This exposition gives an account of the outline of doctrine from which our Summary Statement and Articles are drawn.

#### A. Creation, Revelation and Inspiration

The God, who formed all things by his creative utterances and governs all things by His Word of decree, made mankind in His own image for a life of communion with Himself, on the model of the eternal fellowship of loving communication within the Godhead. As God's image-bearer, man was to hear God's Word addressed to him and to respond in the joy of adoring obedience. Over and above God's self-disclosure in the created order and the sequence of events within it, human beings from Adam on have received verbal messages from Him, either directly, as stated in Scripture, or indirectly in the form of part or all of Scripture itself.

When Adam fell, the Creator did not abandon mankind to final judgment, but promised salvation and began to reveal Himself as Redeemer in a sequence of historical events centering on Abraham's family and culminating in the life, death, resurrection, present heavenly ministry and promised return of Jesus Christ. Within this frame God has from time to time spoken specific words of judgment and mercy, promise and command, to sinful human beings, so drawing them into a covenant relation of mutual commitment between Him and them in which He blesses them with gifts of grace and they bless Him in responsive adoration. Moses, whom God used as mediator to carry his words to His people at the time of the exodus, stands at the head of a long line of prophets in whose mouths and writings God put His words for delivery to Israel. God's purpose in this succession of messages was to maintain His covenant by causing His people to know His name--that is, His nature--and His will both of precept and purpose in the present and for the future. This line of prophetic spokesmen from God came to completion in Jesus Christ, God's incarnate Word, who was Himself a prophet--more than a prophet, but not less--and in the apostles and prophets of the first Christian generation. When God's final and climactic message, His word to the world concerning Jesus Christ, had been spoken and elucidated by those in the apostolic circle, the sequence of revealed messages ceased. Henceforth the Church was to live and know God by what He had already said, and said for all time.

At Sinai God wrote the terms of His covenant on tablets of stone as His enduring witness and for lasting accessibility, and throughout the period of prophetic and apostolic revelation He prompted men to write the messages given to and through them, along with celebratory records of His dealings with His people, plus moral reflections on covenant life and forms of praise and prayer for covenant mercy. The theological reality of inspiration in the producing of Biblical documents corresponds to that of spoken prophecies: Although the human writers' personalities were expressed in what they wrote, the words were divinely constituted. Thus what Scripture says, God says; its authority is His authority, for He is its ultimate Author, having given it through the minds and words of chosen and prepared men



who in freedom and faithfulness spoke from God as they were carried along by the Holy Spirit (I Pet. 1:21). Holy Scripture must be acknowledged as the Word of God by virtue of its divine origin.

#### B. Authority: Christ and the Bible

Jesus Christ, the Son of God who is the Word made flesh, our Prophet, Priest and King, is the ultimate Mediator of God's communication to man, as He is of all God's gifts of grace. The revelation He gave was more than verbal; He revealed the Father by His presence and His deeds as well. Yet His words were crucially important; for He was God, He spoke from the Father, and His words will judge all men at the last day.

As the prophesied Messiah, Jesus Christ is the central theme of Scripture. The Old Testament looked ahead to Him; the New Testament looks back to His first coming and on to His second. Canonical Scripture is the divinely inspired and therefore normative witness to Christ. No hermeneutic, therefore, of which the historical Christ is not the focal point is acceptable. Holy Scripture must be treated as what it essentially is--the witness of the Father to the incarnate Son.

It appears that the Old Testament canon had been fixed by the time of Jesus. The New Testament canon is likewise now closed, inasmuch as no new apostolic witness to the historical Christ can now be borne. No new revelation (as distinct from Spirit-given understanding of existing revelation) will be given until Christ comes again. The canon was created in principle by divine inspiration. The Church's part was to discern the canon that God had created, not to devise one of its own.

The word 'canon', signifying a rule of standard, is a pointer to authority, which means the right to rule and control. Authority in Christianity belongs to God in His revelation, which means, on the one hand, Jesus Christ, the living Word, and, on the other hand, Holy Scripture, the written Word. But the authority of Christ and that of Scripture are one. As our Prophet, Christ testified that Scripture cannot be broken. As our Priest and King, He devoted His earthly life to fulfilling the law and the prophets, even dying in obedience to the words of messianic prophecy. Thus, as He saw Scripture attesting Him and His authority, so by His own submission to Scripture He attested its authority. As He bowed to His Father's instruction given in His Bible (our Old Testament), so He requires His disciples to do--not, however, in isolation but in conjunction with the apostolic witness to Himself that He undertook to inspire by his gift of the Holy Spirit. So Christians show themselves faithful servants of their Lord by bowing to the divine instruction given in the prophetic and apostolic writings that together make up our Bible.

By authenticating each other's authority, Christ and Scripture coalesce into a single fount of authority. The Biblically-interpreted Christ and the Christ-centered, Christ-proclaiming Bible are from this standpoint one. As from the fact of inspiration we infer that what Scripture says, God says, so from the revealed relation between Jesus Christ and Scripture we may equally declare that what Scripture says, Christ says.

#### C. Infallibility, Inerrancy, Interpretation

Holy Scripture, as the inspired Word of God witnessing authoritatively to Jesus Christ, may properly be called 'infallible' and 'inerrant'. These negative terms have a special value, for they explicitly safeguard crucial positive truths.

'Infallible' signifies the quality of neither misleading nor being misled and so safeguards in categorical terms the truth that Holy Scripture is a sure, safe and reliable rule and guide in all matters.

Similarly, 'inerrant' signifies the quality of being free from all falsehood or mistake and so safeguards the truth that Holy Scripture is entirely true and trustworthy in all its assertions.

We affirm that canonical Scripture should always be interpreted on the basis that it is infallible and inerrant. However, in determining what the God-taught writer is asserting in each passage, we must pay the most careful attention to its claims and character as a human production. In inspiration, God utilized the culture and conventions of his penman's milieu, a milieu that God controls in His sovereign providence; it is misinterpretation to imagine otherwise.

So history must be treated as history, poetry as poetry, hyperbole and metaphor as hyperbole and metaphor, generalization and approximation as what they are, and so forth. Differences between literary conventions in Bible times and in ours must also be observed: Since, for instance, non-chronological narration and imprecise citation were conventional and acceptable and violated no expectations in those days, we must not regard these things as faults when we find them in Bible writers. When total precision of a particular kind was not expected nor aimed at, it is no error not to have achieved it. Scripture is inerrant, not in the sense of being absolutely precise by modern standards, but in the sense of making good its claims and achieving that measure of focused truth at which its authors aimed.

The truthfulness of Scripture is not negated by the appearance in it of irregularities of grammar or spelling, phenomenal descriptions of nature, reports of false statements (for example, the lies of Satan), or seeming discrepancies between one passage and another. It is not right to set the so-called "phenomena" of Scripture against the teaching of Scripture about itself. Apparent inconsistencies should not be ignored. Solution of them, where this can be convincingly achieved, will encourage our faith, and where for the present no convincing solution is at hand we shall significantly honor God by trusting His assurance that His Word is true, despite these appearances, and by maintaining our confidence that one day they will be seen to have been illusions.

Inasmuch as all Scripture is the product of a single divine mind, interpretation must stay within the bounds of the analogy of Scripture and eschew hypotheses that would correct one Biblical passage by another, whether in the name of progressive revelation or of the imperfect enlightenment of the inspired writer's mind.

Although Holy Scripture is nowhere culture-bound in the sense that its teaching lacks universal validity, it is sometimes culturally conditioned by the customs and conventional views of a particular period, so that the application of its principles today calls for a different sort of action.

#### D. Skepticism and Criticism

Since the Renaissance, and more particularly since the Enlightenment, world views have been developed that involve skepticism about basic Christian tenets. Such are the agnosticism that denies that God is knowable, the rationalism that denies that He is incomprehensible, the idealism that denies that He is transcendent, and the existentialism that denies rationality in His relationships with us. When these un- and anti-Biblical principles seep into men's theologies at pre-suppositional level, as today they frequently do, faithful interpretation of Holy Scripture becomes impossible.

#### E. Transmission and Translation

Since God has nowhere promised an inerrant transmission of Scripture, it is necessary to affirm that only the autographic text of the original documents was inspired and to maintain the need of textual criticism as a means of detecting any slips that may have crept into the text in the course of its transmission. The verdict of this science, however, is that the Hebrew and Greek text appears to be amazingly well preserved, so that we are amply justified in affirming, with the Westminster Confession, a singular providence of God in this matter and in declaring that the authority of Scripture is in no way jeopardized by the fact that the copies we possess are not entirely error-free.

Similarly, no translation is or can be perfect, and all translations are an additional step away from the autograph. Yet the verdict of linguistic science is that English-speaking Christians, at least, are exceedingly well served in these days with a host of excellent translations and have no cause for hesitating to conclude that the true Word of God is within their reach. Indeed, in view of the frequent repetition in Scripture of the main matters with which it deals and also of the Holy Spirit's constant witness to and through the Word, no serious translation of Holy Scripture will so destroy its meaning as to render it unable to make its reader wise for salvation through faith in Christ Jesus (II Tim. 3:15)

#### F. Inerrancy and Authority

In our affirmation of the authority of Scripture as involving its total truth, we are consciously standing with Christ and His apostles, indeed with the whole Bible and with the main stream of Church history from the first days until very recently. We are concerned at that casual, inadvertent and seemingly thoughtless way in which a belief of such far-reaching importance has been given up by so many in our day.

We are conscious too that great and grave confusion results from ceasing to maintain the total truth of the Bible whose authority one professes to acknowledge. The result of taking this step is that the Bible that God gave loses its authority, and what has authority instead is a Bible reduced in content according to the demands of one's critical reasoning and in principle reducible still further once one has started. This means that at bottom independent reason now has authority, as opposed to Scriptural teaching. If this is not seen and if for the time being basic evangelical doctrines are still held, persons denying the full truth of Scripture may claim an evangelical identity while methodologically they have moved away from the evangelical principle of knowledge to an unstable subjectivism, and will find it hard not to move further.

We affirm that what Scripture says, God says. May He be glorified. Amen and Amen.

### APPENDIX 3 (September/10)

<i>Associate Reformed Presbyterian Churches in Canada</i>					
Treasurer's Report					
for the period ending September 18, 2010					
	Expense Fund	Denominational Ministry Fund	Canadian Church Development Trust	Total All Funds 2010	Total All Funds 2009
<b>RECEIPTS</b>	<b>Actual</b>	<b>Actual</b>	<b>Actual</b>		
Covenant Reformed Covenanters	\$ -	\$ -	\$ -	\$ -	\$ 2,000.00
Grace Fellowship, NS	900.00	500.00	500.00	1,900.00	3,200.00
Grace Presbyterian, ON	-	-	-	-	5,462.04
Mount Zion	-	-	-	-	-
Reformed Hungarian	-	-	-	-	750.00
Riverside	3,000.00	300.00	2,500.00	5,800.00	6,800.00
Trinity Chatham, ON	1,000.00	200.00	1,000.00	2,200.00	2,200.00
Trinity Woodstock, NB	750.00	150.00	750.00	1,650.00	2,200.00
Interest	-	-	-	250.00	2,787.55
<b>TOTAL RECEIPTS</b>	<b>5,650.00</b>	<b>1,150.00</b>	<b>4,750.00</b>	<b>250.00</b>	<b>28,389.59</b>
<b>DISBURSEMENTS</b>	<b>Budget</b>		<b>Budget</b>		
Church plants - Kingston			2,500.00	-	98.75
Church plants - London			10,000.00	-	10,000.00
Supplement paid for Iranian supplies				-	1,060.00
Computer				-	1,383.84
Travel	2,637.54	1,500.00		2,637.54	1,462.87
Moderator/Clerk Travel	-	2,000.00		-	-
Telephone, teleconference calls	373.01	500.00		373.01	58.74
Treasurer's Work, Postage, Bank Chgs, Office	481.96	1,500.00		481.96	30.00
Student Bursaries & Expenses	250.00	4,000.00		250.00	750.00

**Past Officers of the Canadian Presbytery**

**APPENDIX 4 (September/10)**

Stewardship Committee  
Proposed Budget for 2011

**2010**

**2011**

**From Church Development**

- Investigatory Committee to Kingston	2,500	<u>0</u>
- Church Plant Exploration	10,000	<u>0</u>
- _____		<u>      </u>

**Presbytery Expense Fund**

- Presbytery Travel:	1,500	<u>3000</u>
- Moderator/Clerk/Treasurer Travel:	2,000	<u>2000</u>
- Telephone & Teleconference calls:	500	<u>500</u>
- Treasurer's Work, Bank, Audit, Post:	1,500	<u>750</u>
- Student Bursaries and Expenses	4,000	<u>4000</u>
- Miscellaneous	0	<u>0</u>
- _____		<u>      </u>
- _____		<u>      </u>

**Past Officers of the Canadian Presbytery****2004-05**Moderator: Rev. Dr. Jack C. WhytockVice-moderator: Rev. Rick BarnesStated Clerk: Bill McKayTreasurer: Henry Brunsveld**2006-07**Moderator: Rev. David ElsVice-moderator: John MoermanStated Clerk: Bill McKayTreasurer: Henry Brunsveld/  
Gary Armstrong**2005-06**Moderator: Ken TurnerVice-moderator: Rev. Frank KovacsStated Clerk: Bill McKayTreasurer: Henry Brunsveld**2007-08**Moderator: Rev. John van EykVice-moderator: Rev. Brian MurrayStated Clerk: Bill McKayTreasurer: Gary Armstrong

