

THE CONFESSION OF 1967

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In approving the Confession of 1967, the United Presbyterian Church in the United States of America adopted its first new confession of faith in three centuries. The turbulent decade of the 1960s challenged churches everywhere to restate their faith. While the Second Vatican Council was reformulating Roman Catholic thought and practice, Presbyterians were developing the Confession of 1967.

The 168th General Assembly (1956) of the Presbyterian Church in the United States of America (PCUSA) received an overture asking that the Westminster Shorter Catechism be revised. The 170th General Assembly (1958) proposed instead that the church draw up a “brief contemporary statement of faith.” A committee labored at the task seven years.

The 177th General Assembly (1965) (UPCUSA) vigorously discussed the committee’s proposal and sent an amended draft to the church for study. Sessions, congregations, and presbyteries suggested changes and additions. In response, a newly appointed Committee of Fifteen made revisions. The 178th General Assembly (1966) (UPCUSA) debated this draft, accepted it, and forwarded it to the presbyteries for final ratification. After extensive debate, more than 90 percent of the presbyteries voted approval. Final adoption came at the 179th General Assembly (1967) (UPCUSA).

Modestly titled, the Confession of 1967 is built around a single passage of Scripture: “In Christ God was reconciling the world to himself . . .” (2 Cor. 5:19, NRSV). The first section, “God’s Work of Reconciliation,” is divided into three parts: the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit. The second section, “The Ministry of Reconciliation,” has two parts: the mission of and the equipment of the church. The last section, “The Fulfillment of Reconciliation,” affirms the church’s hope in God’s ultimate triumph.

The Confession of 1967 addresses the church’s role in the modern world. Responsive to developments in biblical scholarship, it asks the church to “approach the Scriptures with literary and historical understanding” (paragraph 9.29). It calls the church to obedient action, particularly in response to social problems such as racial discrimination, nationalistic arrogance, and family and class conflict. It sees the life, death, resurrection, and promised coming of Jesus Christ as the pattern for the church’s mission today and calls on all Christians to be reconciled to God and to one another.

With the Confession of 1967, the church also adopted a *Book of Confessions* that placed creeds from the early Christian church (the Nicene and the Apostles’ Creeds) and from the Reformation (the Scots Confession, the Heidelberg Catechism, and the Second Helvetic Confession) alongside the Westminster Confession and Catechisms, adding two documents from the twentieth century (the Theological Declaration of Barmen and the Confession of 1967).

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PREFACE

- 9.01** The church confesses its faith when it bears a present witness to God's grace in Jesus Christ.
- 9.02** In every age the church has expressed its witness in words and deeds as the need of the time required. The earliest examples of confession are found within the Scriptures. Confessional statements have taken such varied forms as hymns, liturgical formulas, doctrinal definitions, catechisms, theological systems in summary, and declarations of purpose against threatening evil.
- 9.03** Confessions and declarations are subordinate standards in the church, subject to the authority of Jesus Christ, the Word of God, as the Scriptures bear witness to him. No one type of confession is exclusively valid, no one statement is irreformable. Obedience to Jesus Christ alone identifies the one universal church and supplies the continuity of its tradition. This obedience is the ground of the church's duty and freedom to reform itself in life and doctrine as new occasions, in God's providence, may demand.
- 9.04** The United Presbyterian Church in the United States of America acknowledges itself aided in understanding the gospel by the testimony of the church from earlier ages and from many lands. More especially it is guided by the Nicene and Apostles' Creeds from the time of the early church; the Scots Confession, the Heidelberg Catechism, the Second Helvetic Confession from the era of the Reformation; the Westminster Confession and Shorter Catechism from the seventeenth century; and the Theological Declaration of Barmen from the twentieth century.
- 9.05** The purpose of the Confession of 1967 is to call the church to that unity in confession and mission which is required of disciples today. This Confession is not a "system of doctrine," nor does it include all the traditional topics of theology. For example, the Trinity and the Person of Christ are not redefined but are recognized and reaffirmed as forming the basis and determining the structure of the Christian faith.
- 9.06** God's reconciling work in Jesus Christ and the mission of reconciliation to which he has called his church are the heart of the gospel in any age. Our generation stands in peculiar need of reconciliation in Christ. Accordingly this Confession of 1967 is built upon that theme.

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- 9.07** In Jesus Christ, God was reconciling the world to himself. Jesus Christ is God with man. He is the eternal Son of the Father, who became man and lived among us to fulfill the work of reconciliation. He is

present in the church by the power of the Holy Spirit to continue and complete his mission. This work of God, the Father, Son, and Holy Spirit, is the foundation of all confessional statements about God, man, and the world. Therefore the church calls men to be reconciled to God and to one another.

PART I

GOD'S WORK OF RECONCILIATION

Section A. The Grace of Our Lord Jesus Christ

1. JESUS CHRIST

9.08 In Jesus of Nazareth true humanity was realized once for all. Jesus, a Palestinian Jew, lived among his own people and shared their needs, temptations, joys, and sorrows. He expressed the love of God in word and deed and became a brother to all kinds of sinful men. But his complete obedience led him into conflict with his people. His life and teaching judged their goodness, religious aspirations, and national hopes. Many rejected him and demanded his death. In giving himself freely for them he took upon himself the judgment under which all men stand convicted. God raised him from the dead, vindicating him as Messiah and Lord. The victim of sin became victor, and won the victory over sin and death for all men.

9.09 God's reconciling act in Jesus Christ is a mystery which the Scriptures describe in various ways. It is called the sacrifice of a lamb, a shepherd's life given for his sheep, atonement by a priest; again it is ransom of a slave, payment of debt, vicarious satisfaction of a legal penalty, and victory over the powers of evil. These are expressions of a truth which remains beyond the reach of all theory in the depths of God's love for man. They reveal the gravity, cost, and sure achievement of God's reconciling work.

9.10 The risen Christ is the Savior for all men. Those joined to him by faith are set right with God and commissioned to serve as his reconciling community. Christ is head of this community, the church, which began with the apostles and continues through all generations.

9.11 The same Jesus Christ is the judge of all men. His judgment discloses the ultimate seriousness of life and gives promise of God's final victory over the power of sin and death. To receive life from the risen Lord is to have life eternal; to refuse life from him is to choose the death which is separation from God. All who put their trust in Christ face divine judgment without fear, for the judge is their redeemer.

2. THE SIN OF MAN

9.12 The reconciling act of God in Jesus Christ exposes the evil in men as sin in the sight of God. In sin, men claim mastery of their own lives, turn against God and their fellow men, and become exploiters and de-

spoilors of the world. They lose their humanity in futile striving and are left in rebellion, despair, and isolation.

9.13 Wise and virtuous men through the ages have sought the highest good in devotion to freedom, justice, peace, truth, and beauty. Yet all human virtue, when seen in the light of God's love in Jesus Christ, is found to be infected by self-interest and hostility. All men, good and bad alike, are in the wrong before God and helpless without his forgiveness. Thus all men fall under God's judgment. No one is more subject to that judgment than the man who assumes that he is guiltless before God or morally superior to others.

9.14 God's love never changes. Against all who oppose him, God expresses his love in wrath. In the same love, God took on himself judgment and shameful death in Jesus Christ, to bring men to repentance and new life.

Section B. The Love of God

9.15 God's sovereign love is a mystery beyond the reach of man's mind. Human thought ascribes to God superlatives of power, wisdom, and goodness. But God reveals his love in Jesus Christ by showing power in the form of a servant, wisdom in the folly of the cross, and goodness in receiving sinful men. The power of God's love in Christ to transform the world discloses that the Redeemer is the Lord and Creator who made all things to serve the purpose of his love.

9.16 God has created the world of space and time to be the sphere of his dealings with men. In its beauty and vastness, sublimity and awfulness, order and disorder, the world reflects to the eye of faith the majesty and mystery of its Creator.

9.17 God has created man in a personal relation with himself that man may respond to the love of the Creator. He has created male and female and given them a life which proceeds from birth to death in a succession of generations and in a wide complex of social relations. He has endowed man with capacities to make the world serve his needs and to enjoy its good things. Life is a gift to be received with gratitude and a task to be pursued with courage. Man is free to seek his life within the purpose of God: to develop and protect the resources of nature for the common welfare, to work for justice and peace in society, and in other ways to use his creative powers for the fulfillment of human life.

9.18 God expressed his love for all mankind through Israel, whom he chose to be his covenant people to serve him in love and faithfulness. When Israel was unfaithful, he disciplined the nation with his judgments and maintained his cause through prophets, priests, teachers, and true believers. These witnesses called all Israelites to a destiny in which they would serve God faithfully and become a light to the nations. The same

witnesses proclaimed the coming of a new age, and a true servant of God in whom God's purpose for Israel and for mankind would be realized.

- 9.19** Out of Israel God in due time raised up Jesus. His faith and obedience were the response of the perfect child of God. He was the fulfillment of God's promise to Israel, the beginning of the new creation, and the pioneer of the new humanity. He gave history its meaning and direction and called the church to be his servant for the reconciliation of the world.

Section C. The Communion of the Holy Spirit

- 9.20** God the Holy Spirit fulfills the work of reconciliation in man. The Holy Spirit creates and renews the church as the community in which men are reconciled to God and to one another. He enables them to receive forgiveness as they forgive one another and to enjoy the peace of God as they make peace among themselves. In spite of their sin, he gives them power to become representatives of Jesus Christ and his gospel of reconciliation to all men.

1. THE NEW LIFE

- 9.21** The reconciling work of Jesus was the supreme crisis in the life of mankind. His cross and resurrection become personal crisis and present hope for men when the gospel is proclaimed and believed. In this experience the Spirit brings God's forgiveness to men, moves them to respond in faith, repentance, and obedience, and initiates the new life in Christ.
- 9.22** The new life takes shape in a community in which men know that God loves and accepts them in spite of what they are. They therefore accept themselves and love others, knowing that no man has any ground on which to stand, except God's grace.
- 9.23** The new life does not release a man from conflict with unbelief, pride, lust, fear. He still has to struggle with disheartening difficulties and problems. Nevertheless, as he matures in love and faithfulness in his life with Christ, he lives in freedom and good cheer, bearing witness on good days and evil days, confident that the new life is pleasing to God and helpful to others.
- 9.24** The new life finds its direction in the life of Jesus, his deeds and words, his struggles against temptation, his compassion, his anger, and his willingness to suffer death. The teaching of apostles and prophets guides men in living this life, and the Christian community nurtures and equips them for their ministries.
- 9.25** The members of the church are emissaries of peace and seek the good of man in cooperation with powers and authorities in politics, culture, and economics. But they have to fight against pretensions and

injustices when these same powers endanger human welfare. Their strength is in their confidence that God's purpose rather than man's schemes will finally prevail.

- 9.26** Life in Christ is life eternal. The resurrection of Jesus is God's sign that he will consummate his work of creation and reconciliation beyond death and bring to fulfillment the new life begun in Christ.

2. THE BIBLE

- 9.27** The one sufficient revelation of God is Jesus Christ, the Word of God incarnate, to whom the Holy Spirit bears unique and authoritative witness through the Holy Scriptures, which are received and obeyed as the word of God written. The Scriptures are not a witness among others, but the witness without parallel. The church has received the books of the Old and New Testaments as prophetic and apostolic testimony in which it hears the word of God and by which its faith and obedience are nourished and regulated.

- 9.28** The New Testament is the recorded testimony of apostles to the coming of the Messiah, Jesus of Nazareth, and the sending of the Holy Spirit to the Church. The Old Testament bears witness to God's faithfulness in his covenant with Israel and points the way to the fulfillment of his purpose in Christ. The Old Testament is indispensable to understanding the New, and is not itself fully understood without the New.

- 9.29** The Bible is to be interpreted in the light of its witness to God's work of reconciliation in Christ. The Scriptures, given under the guidance of the Holy Spirit, are nevertheless the words of men, conditioned by the language, thought forms, and literary fashions of the places and times at which they were written. They reflect views of life, history, and the cosmos which were then current. The church, therefore, has an obligation to approach the Scriptures with literary and historical understanding. As God has spoken his word in diverse cultural situations, the church is confident that he will continue to speak through the Scriptures in a changing world and in every form of human culture.

- 9.30** God's word is spoken to his church today where the Scriptures are faithfully preached and attentively read in dependence on the illumination of the Holy Spirit and with readiness to receive their truth and direction.

PART II

THE MINISTRY OF RECONCILIATION

Section A. The Mission of the Church

1. DIRECTION

- 9.31** To be reconciled to God is to be sent into the world as his reconciling community. This community, the church universal, is entrusted with

God's message of reconciliation and shares his labor of healing the enmities which separate men from God and from each other. Christ has called the church to this mission and given it the gift of the Holy Spirit. The church maintains continuity with the apostles and with Israel by faithful obedience to his call.

9.32 The life, death, resurrection, and promised coming of Jesus Christ has set the pattern for the church's mission. His life as man involves the church in the common life of men. His service to men commits the church to work for every form of human well-being. His suffering makes the church sensitive to all the sufferings of mankind so that it sees the face of Christ in the faces of men in every kind of need. His crucifixion discloses to the church God's judgment on man's inhumanity to man and the awful consequences of its own complicity in injustice. In the power of the risen Christ and the hope of his coming, the church sees the promise of God's renewal of man's life in society and of God's victory over all wrong.

9.33 The church follows this pattern in the form of its life and in the method of its action. So to live and serve is to confess Christ as Lord.

2. FORMS AND ORDERS

9.34 The institutions of the people of God change and vary as their mission requires in different times and places. The unity of the church is compatible with a wide variety of forms, but it is hidden and distorted when variant forms are allowed to harden into sectarian divisions, exclusive denominations, and rival factions.

9.35 Wherever the church exists, its members are both gathered in corporate life and dispersed in society for the sake of mission in the world.

9.36 The church gathers to praise God, to hear his word for mankind, to baptize and to join in the Lord's Supper, to pray for and present the world to him in worship, to enjoy fellowship, to receive instruction, strength, and comfort, to order and organize its own corporate life, to be tested, renewed, and reformed, and to speak and act in the world's affairs as may be appropriate to the needs of the time.

9.37 The church disperses to serve God wherever its members are, at work or play, in private or in the life of society. Their prayer and Bible study are part of the church's worship and theological reflection. Their witness is the church's evangelism. Their daily action in the world is the church in mission to the world. The quality of their relation with other persons is the measure of the church's fidelity.

9.38 Each member is the church in the world, endowed by the Spirit with some gift of ministry and is responsible for the integrity of his witness in his own particular situation. He is entitled to the guidance and support of

the Christian community and is subject to its advice and correction. He in turn, in his own competence, helps to guide the church.

9.39 In recognition of special gifts of the Spirit and for the ordering of its life as a community, the church calls, trains, and authorizes certain members for leadership and oversight. The persons qualified for these duties in accordance with the polity of the church are set apart by ordination or other appropriate act and thus made responsible for their special ministries.

9.40 The church thus orders its life as an institution with a constitution, government, officers, finances, and administrative rules. These are instruments of mission, not ends in themselves. Different orders have served the gospel, and none can claim exclusive validity. A presbyterian polity recognizes the responsibility of all members for ministry and maintains the organic relation of all congregations in the church. It seeks to protect the church from exploitation by ecclesiastical or secular power and ambition. Every church order must be open to such reformation as may be required to make it a more effective instrument of the mission of reconciliation.

3. REVELATION AND RELIGION

9.41 The church in its mission encounters the religions of men and in that encounter becomes conscious of its own human character as a religion. God's revelation to Israel, expressed within Semitic culture, gave rise to the religion of the Hebrew people. God's revelation in Jesus Christ called forth the response of Jews and Greeks and came to expression within Judaism and Hellenism as the Christian religion. The Christian religion, as distinct from God's revelation of himself, has been shaped throughout its history by the cultural forms of its environment.

9.42 The Christian finds parallels between other religions and his own and must approach all religions with openness and respect. Repeatedly God has used the insight of non-Christians to challenge the church to renewal. But the reconciling word of the gospel is God's judgment upon all forms of religion, including the Christian. The gift of God in Christ is for all men. The church, therefore, is commissioned to carry the gospel to all men whatever their religion may be and even when they profess none.

4. RECONCILIATION IN SOCIETY

9.43 In each time and place there are particular problems and crises through which God calls the church to act. The church, guided by the Spirit, humbled by its own complicity and instructed by all attainable knowledge, seeks to discern the will of God and learn how to obey in these concrete situations. The following are particularly urgent at the present time.

- 9.44** a. God has created the peoples of the earth to be one universal family. In his reconciling love, he overcomes the barriers between brothers and breaks down every form of discrimination based on racial or ethnic difference, real or imaginary. The church is called to bring all men to receive and uphold one another as persons in all relationships of life: in employment, housing, education, leisure, marriage, family, church, and the exercise of political rights. Therefore, the church labors for the abolition of all racial discrimination and ministers to those injured by it. Congregations, individuals, or groups of Christians who exclude, dominate, or patronize their fellowmen, however subtly, resist the Spirit of God and bring contempt on the faith which they profess.
- 9.45** b. God's reconciliation in Jesus Christ is the ground of the peace, justice, and freedom among nations which all powers of government are called to serve and defend. The church, in its own life, is called to practice the forgiveness of enemies and to commend to the nations as practical politics the search for cooperation and peace. This search requires that the nations pursue fresh and responsible relations across every line of conflict, even at risk to national security, to reduce areas of strife and to broaden international understanding. Reconciliation among nations becomes peculiarly urgent as countries develop nuclear, chemical, and biological weapons, diverting their manpower and resources from constructive uses and risking the annihilation of mankind. Although nations may serve God's purposes in history, the church which identifies the sovereignty of any one nation or any one way of life with the cause of God denies the Lordship of Christ and betrays its calling.
- 9.46** c. The reconciliation of man through Jesus Christ makes it plain that enslaving poverty in a world of abundance is an intolerable violation of God's good creation. Because Jesus identified himself with the needy and exploited, the cause of the world's poor is the cause of his disciples. The church cannot condone poverty, whether it is the product of unjust social structures, exploitation of the defenseless, lack of national resources, absence of technological understanding, or rapid expansion of populations. The church calls every man to use his abilities, his possessions, and the fruits of technology as gifts entrusted to him by God for the maintenance of his family and the advancement of the common welfare. It encourages those forces in human society that raise men's hopes for better conditions and provide them with opportunity for a decent living. A church that is indifferent to poverty, or evades responsibility in economic affairs, or is open to one social class only, or expects gratitude for its beneficence makes a mockery of reconciliation and offers no acceptable worship to God.
- 9.47** d. The relationship between man and woman exemplifies in a basic way God's ordering of the interpersonal life for which he created

mankind. Anarchy in sexual relationships is a symptom of man's alienation from God, his neighbor, and himself. Man's perennial confusion about the meaning of sex has been aggravated in our day by the availability of new means of birth control and the treatment of infection, by the pressures of urbanization, by the exploitation of sexual symbols in mass communication, and by world overpopulation. The church, as the household of God, is called to lead men out of this alienation into the responsible freedom of the new life in Christ. Reconciled to God, each person has joy in and respect for his own humanity and that of other persons; a man and woman are enabled to marry, to commit themselves to a mutually shared life, and to respond to each other in sensitive and lifelong concern; parents receive the grace to care for children in love and to nurture their individuality. The church comes under the judgment of God and invites rejection by man when it fails to lead men and women into the full meaning of life together, or withholds the compassion of Christ from those caught in the moral confusion of our time.

Section B. The Equipment of the Church

9.48 Jesus Christ has given the church preaching and teaching, praise and prayer, and Baptism and the Lord's Supper as means of fulfilling its service of God among men. These gifts remain, but the church is obliged to change the forms of its service in ways appropriate to different generations and cultures.

1. PREACHING AND TEACHING

9.49 God instructs his church and equips it for mission through preaching and teaching. By these, when they are carried on in fidelity to the Scriptures and dependence upon the Holy Spirit, the people hear the word of God and accept and follow Christ. The message is addressed to men in particular situations. Therefore, effective preaching, teaching, and personal witness require disciplined study of both the Bible and the contemporary world. All acts of public worship should be conducive to men's hearing of the gospel in a particular time and place and responding with fitting obedience.

2. PRAISE AND PRAYER

9.50 The church responds to the message of reconciliation in praise and prayer. In that response, it commits itself afresh to its mission, experiences a deepening of faith and obedience, and bears open testimony to the gospel. Adoration of God is acknowledgment of the Creator by the creation. Confession of sin is admission of all men's guilt before God and of their need for his forgiveness. Thanksgiving is rejoicing in God's goodness to all men and in giving for the needs of others. Petitions and intercessions are addressed to God for the continuation of his goodness, the healing of men's ills, and their de-

liverance from every form of oppression. The arts, especially music and architecture, contribute to the praise and prayer of a Christian congregation when they help men to look beyond themselves to God and to the world which is the object of his love.

3. BAPTISM

9.51 By humble submission to John's baptism, Christ joined himself to men in their need and entered upon his ministry of reconciliation in the power of the spirit. Christian baptism marks the receiving of the same Spirit by all his people. Baptism with water represents not only cleansing from sin but a dying with Christ and a joyful rising with him to new life. It commits all Christians to die each day to sin and to live for righteousness. In baptism the church celebrates the renewal of the covenant with which God has bound his people to himself. By baptism, individuals are publicly received into the church to share in its life and ministry, and the church becomes responsible for their training and support in Christian discipleship. When those baptized are infants, the congregation, as well as the parents, has a special obligation to nurture them in the Christian life, leading them to make, by a public profession, a personal response to the love of God shown forth in their baptism.

4. THE LORD'S SUPPER

9.52 The Lord's Supper is a celebration of the reconciliation of men with God and with one another, in which they joyfully eat and drink together at the table of their Savior. Jesus Christ gave his church this remembrance of his dying for sinful men so that by participation in it they have communion with him and with all who shall be gathered to him. Partaking in him as they eat the bread and drink the wine in accordance with Christ's appointment, they receive from the risen and living Lord the benefits of his death and resurrection. They rejoice in the foretaste of the kingdom which he will bring to consummation at his promised coming, and go out from the Lord's Table with courage and hope for the service to which he has called them.

PART III

THE FULFILLMENT OF RECONCILIATION

9.53 God's redeeming work in Jesus Christ embraces the whole of man's life: social and cultural, economic and political, scientific and technological, individual and corporate. It includes man's natural environment as exploited and despoiled by sin. It is the will of God that his purpose for human life shall be fulfilled under the rule of Christ and all evil be banished from his creation.

9.54 Biblical visions and images of the rule of Christ, such as a heavenly city, a father's house, a new heaven and earth, a marriage feast, and an unending day culminate in the image of the kingdom. The kingdom represents the triumph of God over all that resists his will and disrupts

his creation. Already God's reign is present as a ferment in the world, stirring hope in men and preparing the world to receive its ultimate judgment and redemption.

9.55 With an urgency born of this hope, the church applies itself to present tasks and strives for a better world. It does not identify limited progress with the kingdom of God on earth, nor does it despair in the face of disappointment and defeat. In steadfast hope, the church looks beyond all partial achievement to the final triumph of God.

9.56 “Now to him who by the power at work within us is able to do far more abundantly than all we ask or think, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.”