

## Ovt 001

*On Amending G-2.0104b. by Replacing “Guided by” with “Obedient to” in Reference to Scripture and the Confessions—From the Presbytery of East Tennessee.*

**The Presbytery of East Tennessee respectfully overtures the 221<sup>st</sup> General Assembly (2014) to amend G-2.0104b. by striking the phrase “guided by” before the word “Scripture” and moving it to the place before the words “the confessions” in the last sentence, replacing it in the first instance with the phrase “obedient to,” so that the paragraph reads [text to be deleted is shown with a strike-through; text to be inserted is shown in italics]:**

**b. Standards for ordained service reflect the church’s desire to submit joyfully to the Lordship of Jesus Christ in all aspects of life (F-1.02). The council responsible for ordination and/or installation (G-2.0402; G-2.0607; G-3.0306) shall examine each candidate’s calling, gifts, preparation, and suitability for the responsibilities of ordained ministry. The examination shall include, but not be limited to, a determination of the candidate’s ability and commitment to fulfill all requirements as expressed in the constitutional questions for ordination and installation (W-4.4003). Councils shall be ~~guided by~~ *obedient to* Scripture and ~~guided by~~ the confessions in applying standards to individual candidates.**

### *Rationale*

As God’s covenant people, all Christians are called to “obey the voice of the LORD your God, keeping his commandments and his statutes” (Deuteronomy 27:10).

“Whoever has my commands and obeys them, he is the one who loves me (John 14:21).

“Jesus Christ, *as he is attested for us in Holy Scripture*, is the one Word of God which we have to hear and which we have to trust and *obey* in life and in death.” (Theological Declaration of Barmen, 8.11, emphasis added).

The constitutional questions for ordination and installation refer to the Scripture several times (W-4.4003b., c., d., e.). In each case the Scripture is elevated to an authoritative status. Twice it is called “authoritative,” once it is placed above the confessions, and finally, all things pertaining to the church are “subject” to it. The language of the present paragraph implies that Scripture is merely equal to the confessions and has no binding authority in the life of an ordained person or in a council of the church. The new language clearly recognizes the authority of Scripture and conforms to the language of the constitutional questions in the ordination process.