

Presbyterianism

PCA and PCUSA

History

Out of the Reformed Christianity.

John Knox 1560 in Scotland

Big issues between Presbyterians and British monarchy because the Presbyterians held that civil rulers were not the highest authority but here under the rule of Christ... most modern evangelical views of governance come from Presbyterians.

(read from Church History in Plain Language, p 297)

Modern History

“The **Presbyterian Church (U.S.A.)** (often abbreviated as PCUSA) was established by the 1983 merger of the **Presbyterian Church in the United States**, whose churches were located mainly in the South and in border states, with the **United Presbyterian Church in the United States of America**, whose congregations could be found in every state.

In 1973, the **Presbyterian Church in America (PCA)** separated from the Presbyterian Church in the United States in “**opposition to the long-developing theological liberalism which denied the deity of Jesus Christ and the inerrancy and authority of Scripture.**” In 1982, the **Reformed Presbyterian Church, Evangelical Synod**, joined the Presbyterian Church in America.” -TGC

World Religions

Abrahamic Faiths

Christians

Orthodox Christians

Protestant Christians

Reformed Christians

PCUSA

1.7 Million

Church Government/Distinctives

presbuteros = elder

Elder-led churches, ½ teaching ½ ruling elders (together known as Session)

All Presbyters Are Ordained
by Councils

Session



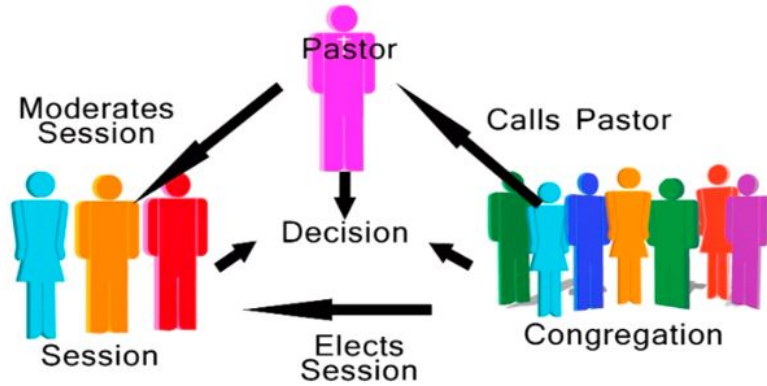
Ruling Elders

Presbytery



Teaching Elders

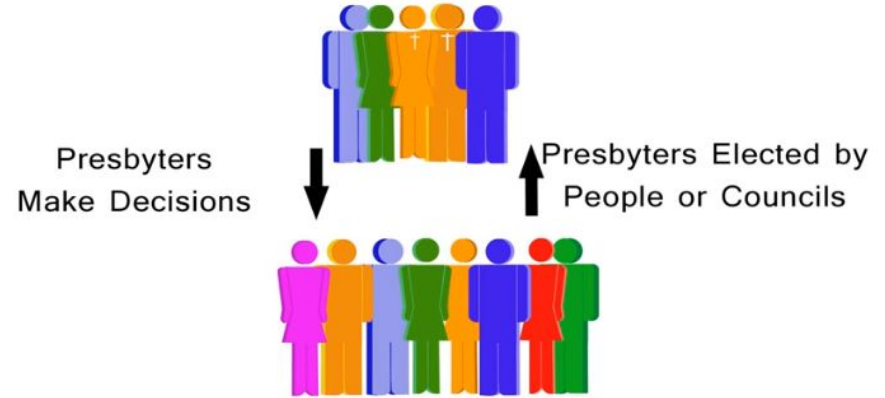
Representative Leadership



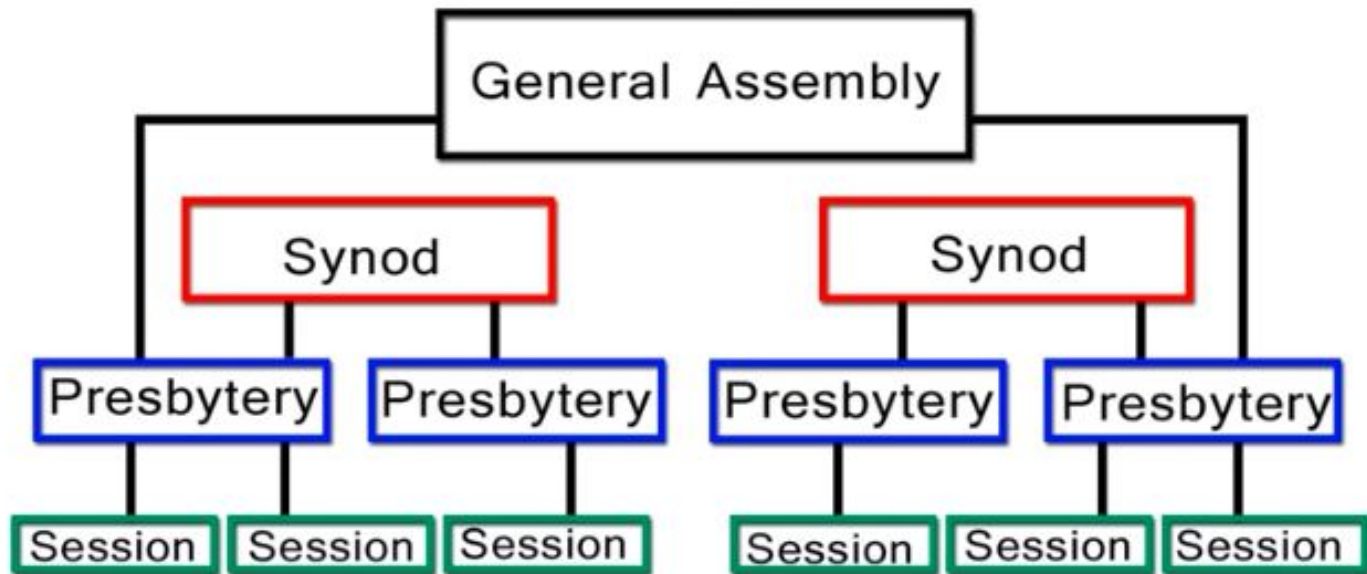
Presbyterian and Reformed Churches

We are Governed by Presbyters

Presbyters are ruling and teaching elders



Councils



“Chapter 27 - Of the Sacraments.

Section 1.) Sacraments are holy signs and seals of the covenant of grace,(1) immediately instituted by God,(2) to represent Christ, and His benefits; and to confirm our interest in Him:(3) as also, to put a visible difference between those that belong unto the Church, and the rest of the world;(4) and solemnly to engage them to the service of God in Christ, according to His Word.(5)

(1) [Ro 4:11](#); [Ge 17:7,10](#); (2) [Mt 28:19](#); [1Co 11:23](#) (3) [1Co 10:16](#); [1Co 11:25,26](#); [Gal 3:27](#); [Gal 3:17](#) (4) [Ro 15:8](#); [Ex 12:48](#); [Ge 34:14](#) (5) [Ro 6:3,4](#); [1Co 10:16](#)

Section 2.) There is, in every sacrament, a spiritual relation, or sacramental union, between the sign and the thing signified: whence it comes to pass, that the names and effects of the one are attributed to the other.(1)

(1) [Ge 17:10](#); [Mt 26:27,28](#); [Tit 3:5](#)

Section 3.) The grace which is exhibited in or by the sacraments rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it:(1) but upon the work of the Spirit,(2) and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.(3)

(1) [Ro 2:28,29](#); [1Pe 3:21](#) (2) [Mt 3:11](#); [1Co 12:13](#) (3) [Mt 26:27,28](#); [Mt 28:19,20](#)

Section 4.) There be only two sacraments ordained by Christ our Lord in the Gospel; that is to say, Baptism, and the Supper of the Lord: neither of which may be dispensed by any, but by a minister of the Word lawfully ordained.(1)

(1) [Mt 28:19](#); [1Co 11:20,23](#); [1Co 4:1](#); [Heb 5:4](#)

Section 5.) The sacraments of the old testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the new.(1)

(1) [1Co 10:1-4](#)”

Chapter 28 - Of Baptism.

Section 1.) Baptism is a sacrament of the new testament, ordained by Jesus Christ,(1) not only for the solemn admission of the party baptized into the visible Church;(2) but also, to be unto him a sign and seal of the covenant of grace,(3) of his ingrafting into Christ,(4) of regeneration,(5) of remission of sins,(6) and of his giving up unto God, through Jesus Christ, to walk in newness of life.(7) Which sacrament is, by Christ's own appointment, to be continued in His Church until the end of the world.(8)

(1) [Mt 28:19](#) (2) [1Co 12:13](#) (3) [Ro 4:11](#) with [Col 2:11,12](#) (4) [Gal 3:27](#); [Ro 6:5](#) (5) [Tit 3:5](#) (6) [Mk 1:4](#) (7) [Ro 6:3,4](#) (8) [Mt 28:19,20](#)

Section 2.) The outward element to be used in this sacrament is water, wherewith the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the Gospel, lawfully called thereunto.(1)

(1) [Mt 3:11](#); [Jn 1:33](#); [Mt 28:19,20](#)

Section 3.) Dipping of the person into the water is not necessary; but Baptism is rightly administered by pouring, or sprinkling water upon the person.(1)

(1) [Heb 9:10,19,20,21,22](#); [Ac 2:41](#); [Ac 16:33](#); [Mk 7:4](#)

Section 4.) Not only those that do actually profess faith in the obedience unto Christ,(1) but also the infants of one, or both, believing parents, are to be baptized.(2)

(1) [Mk 16:15,16](#); [Ac 8:37,38](#) (2) [Ge 17:7,9](#) with [Gal 3:9,14](#) and [Col 2:11,12](#); and [Ac 2:38,39](#); and [Ro 4:11,12](#); [1Co 7:14](#); [Mt 28:19](#); [Mk 10:13-16](#); [Lk 18:15](#)

Section 5.) Although it be a great sin to contemn or neglect this ordinance,(1) yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved, without it;(2) or, that all that are baptized are undoubtedly regenerated.(3)

(1) [Lk 7:30](#) with [Ex 4:24-26](#) (2) [Ro 4:11](#); [Ac 10:2,4,22,31,45,47](#) (3) [Ac 8:13,23](#)

Section 6.) The efficacy of Baptism is not tied to that moment of time wherein it is administered;(1) yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited, and conferred, by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in His appointed time.(2)

(1) [Jn 3:5,8](#) (2) [Gal 3:27](#); [Tit 3:5](#); [Eph 5:25,26](#); [Ac 2:38,41](#)

Section 7.) The sacrament of Baptism is but once to be administered unto any person.(1)

(1) [Tit 3:5](#)

Chapter 29 - Of the Lord's Supper.

Section 7.) Worthy receivers, outwardly partaking of the visible elements, in this sacrament,(1) do then also, inwardly by faith, really and indeed, yet not carnally and corporally but spiritually, receive, and feed upon, Christ crucified, and all benefits of His death: the body and blood of Christ being then, not corporally or carnally, in, with, or under the bread and wine; yet, as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.(2)

(1) [1Co 11:28](#) (2) [1Co 10:16](#)