

*May 2020*

**CONSTITUTION OF HOLYROOD EVANGELICAL CHURCH**

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**of**  
**HOLYROOD EVANGELICAL CHURCH**

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**GENERAL**

**Type of organisation**

- 1 The organisation will, upon registration, be a Scottish Charitable Incorporated Organisation.

**Scottish principal office**

- 2 The principal office of the organisation will be in Scotland (and must remain in Scotland).

**Name**

- 3 The name of the organisation is “HOLYROOD EVANGELICAL CHURCH” and it is referred to throughout this constitution as “the Church”.

**Purposes**

- 4 The Church’s purpose is the advancement of the Christian religion in Scotland and the world for the public benefit through the maintenance in Edinburgh of a body of Christian believers founded on the Basis of Faith and engaged in serving God through worship, discipling, pastoral care and outreach which will include:
- 4.1 the support of Christian work and ministry through the work of other Christian churches and fellowships by the provision of personnel, financial and technical support for Christian ministry and mission worldwide;
  - 4.2 the promotion of education for the public benefit, particularly in the understanding of the evangelical reformed Christian religion by making grants to support institutions or colleges engaged in training students for work or ministry and awarding bursaries to students undertaking such training and offering grants to support those engaged in Bible teaching throughout the world and those engaged in training others to undertake Bible teaching;
  - 4.3 the translation, publication or distribution of the Scriptures or evangelical Christian literature and the support of those engaged in such work;
  - 4.4 the relief of poverty and suffering for the public benefit by making grants to non-governmental organisations working to relieve poverty both locally in Edinburgh and elsewhere throughout the world and to individuals suffering poverty or financial hardship; and
  - 4.5 to carry on or support other charitable work or purposes within the definition of charitable purposes or objectives under Charity Law insofar as such work and purposes are not inconsistent with those set out in Articles 4.1, 4.2, 4.3 and 4.4.

**Basis of Faith**

5. The Church’s basis of faith requires acceptance of the Holy Bible, comprising the scriptures of the Old and New Testaments, as the inspired Word of God and the supreme authority in matters of faith and life. As a confessional church the Church adopts the Confessional Statement of The Gospel Coalition as its Basis of Faith. The Confessional Statement as adopted by the Council of The Gospel Coalition on May 22, 2007 and revised on April 12, 2011 is set out in appendix 1 to this constitution. It is used by permission of The Gospel Coalition ([thegospelcoalition.org](http://thegospelcoalition.org)), Deerfield, 60015, USA.

## **Powers**

- 6 The Church has power to do anything which is calculated to further its purposes or is conducive or incidental to doing so.
- 7 No part of the income or property of the Church may be paid or transferred (directly or indirectly) to the members and charity trustees - either in the course of the Church's existence or on dissolution - except where this is done in direct furtherance of the Church's charitable purposes and in accordance with the rules of charity law.

## **Liability of charity trustees**

- 8 The charity trustees of the Church have no liability to pay any sums to help to meet the debts (or other liabilities) of the Church if it is wound up. Accordingly, if the Church is unable to meet its debts, and subject to the remaining provisions of this constitution and the law of Scotland, the charity trustees will not be held responsible.
- 9 The charity trustees have certain legal duties under the Act. Paragraph 8 does not exclude (or limit) any personal liabilities they might incur if they are in breach of those duties or in breach of other legal obligations or duties that apply to them personally.

## **Indemnity**

- 10 Subject to the applicable provisions of charity law but without prejudice to any indemnity to which an Elder may otherwise be entitled, each Elder shall be indemnified out of the assets of the Church against any loss or liability which he/she may sustain or incur in connection with the execution of his/her duties of office including, without prejudice to that generality, any liability incurred in defending any proceedings, whether civil or criminal, in which judgement is given in his/her favour or in which he/she is acquitted or in connection with any application in which relief is granted by the court from liability for negligence, default, breach of duty or breach of trust in relation to the affairs of the Church.

## **General structure**

- 11 The governance, management and administration of the Church will be the responsibility of the charity trustees (referred to throughout this constitution as "Elders").
- 12 For the purposes of the Act the charity trustees or Elders are the members and vice versa.

## **ELDERS**

### **Appointment of Elders**

- 13 To be appointed as an Elder a person must (a) a man, (b) be aged 18 or over, (c) must not be disqualified from being a charity trustee under the Act and (d) must confirm his/her acceptance of the Basis of Faith to the satisfaction of the Elders.
- 14 Appointment as an Elder will be solely by resolution of not less than 75% of the Elders in office from time to time.
- 15 There is no maximum number of Elders.
- 16 The minimum number of Elders is three.
- 17 The Elders will prepare a policy for the recruitment and appointment of a Minister for the congregation. Such a policy will be available for inspection by any member of the congregation. Such policy may be amended by the Elders as they see fit, provided that it is done by resolution of not less than 75% of the elders in office at the time. Such a Minister will become an Elder and trustee.

### **Initial charity trustees**

- 18 The persons who signed the charity trustee declaration forms which accompanied the application for incorporation of the Church shall be deemed to have been appointed as Elders with effect from the date of incorporation of the Church.

### **Termination of office**

- 19 An Elder will cease to hold office:
  - 19.1 without any resolution of the Elders if he becomes disqualified from being a charity trustee under the Act;
  - 19.2 upon delivery by him to the Church of a signed notice of resignation;
  - 19.3 by resolution of not less than 75% of the Elders in office from time to time where (A) he has been absent from more than three consecutive meetings of the Elders without giving any reason which satisfies the Elders or (B) he has committed a material breach of the code of conduct for charity trustees (as referred to in paragraph 31) or of charity law or is under church discipline (as referred to in paragraph 59).

### **Roll of Elders**

- 20 The Church will keep a roll or register of Elders, setting out

- 20.1 for each Elder in office, his full name and address, the date on which he/she was appointed as an Elder and any office held by him in the Church;
  - 20.2 for each former Elder - for at least six years from the date on which he/she ceased to be an Elder – the name of the Elder, any office formerly held by him in the Church and the date on which he ceased to be an Elder.
- 21 The Church will update the roll of Elders within 14 days of any change:
- 21.1 which arises from a resolution of the Elders; or
  - 21.2 which is notified to the Church.
- 22 The Church will provide a copy of the roll of Elders to any person (who is not an Elder) within 28 days of such person making such a request but only where individual addresses are blanked out.

### **Chairman or Moderator**

- 23 The Minister appointed under paragraph 17 will be chairman of the Elders for the duration of his time as Minister. He will be referred to, and will have the role of, Moderator.
- 24 During any period when (A) no Elder has been designated as the Minister under paragraph 17 or (B) the Minister is absent or unable to perform his duties, the Elders may, by resolution of not less than 75% of the Elders (other than the Minister if any) in office from time to time, appoint, and may remove, one of the Elders to act as Moderator.
- 25 In the circumstances of case (B) in paragraph 24, the Elder so appointed will hold office as Moderator until the earlier of
- (a) the date when the Minister is able to resume his duties to the satisfaction of the Elders and
  - (b) the expiry of six months from the date of the Elder's appointment but in this case he will be eligible for re-appointment if the circumstances requiring his appointment have not changed.
- 26 A person elected as Moderator will automatically cease to hold that office upon ceasing to be an Elder for any reason.

### **Powers and duties of charity trustees**

- 27 Except where this constitution states otherwise, the Church (and its assets and activities) will be managed by the Elders who may exercise all the powers of the Church in relation to its property and assets.

- 28 Each of the Elders has a duty, in exercising functions as an Elder, to act in the interests of the Church and, in particular, must:
- 28.1 seek, in good faith, to ensure that the Church acts in a manner which is in accordance with its purposes;
  - 28.2 act with the care and diligence which it is reasonable to expect of a person who is managing the affairs of another person;
  - 28.3 in circumstances giving rise to the possibility of a conflict of interest between the Church and any other party:
    - 28.3.1 put the interests of the Church before that of the other party;
    - 28.3.2 where any other duty prevents him from doing so, disclose the conflicting interest to the Church and refrain from participating in any deliberation or decision of the other charity trustees with regard to the matter in question;
  - 28.4 ensure that the Church complies with any direction, requirement, notice or duty imposed under the Act.
- 29 In addition to the duties outlined in paragraph 28, all of the Elders must take such steps as are reasonably practicable for the purpose of ensuring:
- 29.1 that any breach of any of those duties by an Elder is corrected by the Elder concerned and not repeated; and
  - 29.2 that any Elder who has been in serious and persistent breach of those duties is removed as an Elder.
- 30 Provided he/she has declared his interest, that he has not voted on the question of whether or not the Church should enter into the arrangement and subject to the provisions of charity law the Church will be entitled
- 30.1 to pay reasonable and proper remuneration to any Elder in return for professional, commercial, trade or other services actually rendered to the Church in a capacity other than that of Elder;
  - 30.2 to pay interest at a rate not exceeding two per cent over Bank of England base rate from time to time on money advanced as a loan to the Church by any Elder;
  - 30.3 to pay rent at a rate not exceeding the open market rent for premises let to the Church by any Elder;
  - 30.4 to purchase assets from any Elder providing that the consideration for such purchase is not more than market value;

- 30.5 to sell assets to any Elder providing that the consideration for such sale is not less than market value;
- 30.6 to make payment to an Elder in reimbursement of travelling and other out of pocket expenses incurred by such Elder in providing services for the Church; and
- 30.7 to pay remuneration to any Elder, including the provision of living accommodation, under a bona fide contract in a form approved by the Elders.

### **Code of conduct for Elders**

- 31 Each of the Elders shall comply with any code of conduct (incorporating detailed rules on conflict of interest) prescribed by the Elders from time to time.
- 32 The code of conduct referred to in paragraph 31 shall be supplemental to the provisions relating to the conduct of Elders contained in this constitution and the duties imposed on charity trustees under charity law.

### **DECISION-MAKING BY THE ELDERS**

#### **Notice of meetings**

- 33 Any Elder may call a meeting of the Elders but in any event the Elders must meet at least once in each calendar year to approve the report and accounts described in paragraph 53.
- 34 At least seven days' notice must be given of each meeting of the Elders, unless, not later than the start of the meeting, shorter notice has been approved by not less than 75% of the Elders in office at the date of the meeting.

#### **Procedure at meetings**

- 35 No valid decisions can be taken at a meeting unless a quorum is present. The quorum for meetings is three Elders present in person one of whom must, except for the limited purpose of considering and passing a resolution for the appointment or removal of a chairman pursuant to paragraph 24, be the Moderator.
- 36 If at any time the number of Elders in office falls below the minimum number stated in paragraph 16, the Elders will have power to make appointments to achieve that number but will not be able to take any other valid decisions.
- 37 The Moderator will act as chairman of each meeting of the Elders.
- 38 Each Elder has one vote, which must be given personally.
- 39 All decisions at meetings will be made by simple majority vote of those Elders present except where provided otherwise in this constitution.



40. If there is an equal number of votes cast for and against any resolution presented to a meeting of the Elders, the Moderator will be entitled to exercise a second (casting) vote.
41. The Elders may, at their absolute discretion, by resolution of not less than 75% of the Elders in office from time to time, decide to consult with the communicant members in relation to any matter and/or to conduct a ballot on such matter (in such manner as the Elders determine). The Elders will consider that the mind of the communicant members has been stated only where a majority of not less than two thirds of the communicant members has been achieved.
42. The Elders may, at their absolute discretion, (A) admit persons having an interest in the business to be discussed to attend all or part of their meetings as observers and in addition (B) allow any person to speak at a meeting notwithstanding that he/she is not an Elder but on the basis that he/she will not participate in decision-making.
43. An Elder must not vote at a meeting (or at a meeting of a committee) on any resolution which relates to a matter in which he has a personal interest or duty which conflicts (or may conflict) with the interests of the Church and he must withdraw from the meeting while that matter is being discussed.
44. For the purposes of paragraph 43: -
- 44.1 an interest held by an individual who is connected with the Elder under section 68(2) of the Act (wife, child, parent, brother/sister etc) shall be deemed to be held by that Elder;
- 44.2 an Elder will be deemed to have a personal interest in relation to a particular matter if a body in relation to which he is an employee, director, member of the management committee, officer or elected representative has an interest in that matter.
45. Except as otherwise provided in this constitution, any matter which may be determined by the vote of the Elders at a validly convened meeting may also be determined by written resolution signed by a majority of the Elders in office from time to time.

### **Minutes**

46. The Elders will ensure that proper minutes are kept in relation to their meetings and meetings of any committees.
47. The minutes to be kept under paragraph 46 will include the names of those present and will be signed by the Moderator of the meeting.
48. Minutes of meetings will be made public, except where dealing with matters of discipline or of particular sensitivity (the decision as to whether a matter is one of discipline or particular sensitivity being one for the elders alone).

## **ADMINISTRATION**

### **Delegation to sub-committees**

- 49 The Elders may delegate any of their powers to
- 49.1 committees which must comprise at least one Elder and other persons who need not be Elders or
  - 49.2 any one or more of their own number in each case for such purpose and on such conditions as the Elders may prescribe from time to time.

### **Operation of accounts**

- 50 The Elders will determine the basis on which operations are conducted on the bank and building society accounts held by the Church having due regard to security of funds.
- 51 Where the Church uses electronic facilities for the operation of any bank or building society account, the authorisations required for operations on that account must be consistent with the arrangements made by the Elders under paragraph 50.

### **Accounting records and annual accounts**

- 52 The Elders will ensure that proper accounting records are kept, in accordance with all applicable statutory requirements.
- 53 The Elders will prepare an annual report and statement of accounts, complying with all relevant statutory requirements including those relating to the correct format of the accounts and the appropriate external scrutiny required by either a registered auditor or an appropriately qualified independent examiner.
- 54 The Church will, within three months of the end of each accounting period of the Church hold a meeting to which communicant members and adherents of the Church will be invited to receive a report from the Elders on the work of the Church and its financial activities during the previous accounting period.

### **Winding-up**

- 55 If the Church is to be wound up or dissolved, the winding-up or dissolution process will be carried out in accordance with the procedures set out under the Act.

56. Any surplus assets available to the Church immediately preceding its winding up or dissolution must be used for purposes which are the same as, or which closely resemble, the purposes of the Church as set out in this constitution.

### **Alterations to the constitution**

- 57 This constitution may (subject to paragraph 58) be altered by (a) resolution of not less than 75% of the Elders in office from time to time being passed at a meeting of which full notice of the proposed alteration has been given or (b) a written resolution to that effect signed by not less than 75% of the Elders in office from time to time.
- 58 The Act prohibits taking certain steps (e.g. change of name, an alteration to the purposes, amalgamation, winding-up) without the consent of OSCR.

### **CHURCH GOVERNMENT**

- 59 Except as otherwise provided in this constitution, the Church adopts the law and practice of the Church of Scotland as it stands at 26 November 2013, but only insofar as it relates to the roles of elders, kirk sessions, admission to sacraments, communicant members and adherents and church discipline within a congregation which has adopted the unitary constitution.

### **INTERPRETATION**

- 60 References in this constitution to the Act include: -
- 60.1 any statutory provision which adds to, modifies or replaces that Act; and
- 60.2 any statutory instrument issued in pursuance of that Act or in pursuance of any statutory provision falling under paragraph 60.1 above.
- 61 In this constitution: -
- 61.1 "The Act" means the Charities and Trustee Investment (Scotland) Act 2005 as amended, consolidated and re-enacted from time to time;
- 61.2 "Adherent" means a person who regularly attends worship with the Church;
- 61.3 "Basis of Faith" has the meaning given in Article 5.
- 61.4 "Chairman" or "Moderator" means the Elder appointed under paragraph 23 or paragraph 24.
- 61.5 "Charity" means a body which is either a Scottish charity. within the meaning of section 13 of the Act or a charity within the meaning of

section 1 of the Charities Act 2006, providing (in either case) that its objects are limited to charitable purposes;

61.6 “Charity law” means the Act and any other rule of law applying to the formation, governance and operation of Scottish charities;

61.7 “Charitable purpose” means a charitable purpose under section 7 of the Act which is also regarded as a charitable purpose in relation to the application of the Taxes Acts;

61.8 “Communicant” - member of the Church by resolution of the Elders;

61.9 “Elders” means the persons holding that office from time to time;

61.10 “Minister” means the Elder designated as minister under paragraph 17;

61.11 “OSCR” means the Office of the Scottish Charity Regulator.

## **APPENDIX 1**

### **BASIS OF FAITH**

#### **1. The Tri-une God**

We believe in one God, eternally existing in three equally divine Persons: the Father, the Son, and the Holy Spirit, who know, love, and glorify one another. This one true and living God is infinitely perfect both in his love and in his holiness. He is the Creator of all things, visible and invisible, and is therefore worthy to receive all glory and adoration. Immortal and eternal, he perfectly and exhaustively knows the end from the beginning, sustains and sovereignly rules over all things, and providentially brings about his eternal good purposes to redeem a people for himself and restore his fallen creation, to the praise of his glorious grace.

#### **2. Revelation**

God has graciously disclosed his existence and power in the created order, and has supremely revealed himself to fallen human beings in the person of his Son, the incarnate Word. Moreover, this God is a speaking God who by his Spirit has graciously disclosed himself in human words: we believe that God has inspired the words preserved in the Scriptures, the sixty-six books of the Old and New Testaments, which are both record and means of his saving work in the world. These writings alone constitute the verbally inspired Word of God, which is utterly authoritative and without error in the original writings, complete in its revelation of his will for salvation, sufficient for all that God requires us to believe and do, and final in its authority over every domain of knowledge to which it speaks. We confess that both our finitude and our sinfulness preclude the possibility of knowing God's truth exhaustively, but we affirm that, enlightened by the Spirit of God, we can know God's revealed truth truly. The Bible is to be believed, as God's instruction, in all that it teaches; obeyed, as God's command, in all that it requires; and trusted, as God's pledge, in all that it promises. As God's people hear, believe, and do the Word, they are equipped as disciples of Christ and witnesses to the gospel.

#### **3. Creation of Humanity**

We believe that God created human beings, male and female, in his own image. Adam and Eve belonged to the created order that God himself declared to be very good, serving as God's agents to care for, manage, and govern creation, living in holy and devoted fellowship with their Maker. Men and women, equally made in the image of God, enjoy equal access to God by faith in Christ Jesus and are both called to move beyond passive self-indulgence to significant private and public engagement in family, church, and civic life. Adam and Eve were made to complement each other in a one-flesh union that establishes the only normative pattern of sexual relations for men and women, such that marriage ultimately serves as a type of the union between Christ and his church. In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other in mutually enriching ways. God ordains that they assume distinctive roles which reflect the loving relationship between Christ and the church, the husband exercising headship in a way that displays the caring, sacrificial love of Christ, and the wife submitting to her husband in

a way that models the love of the church for her Lord. In the ministry of the church, both men and women are encouraged to serve Christ and to be developed to their full potential in the manifold ministries of the people of God. The distinctive leadership role within the church given to qualified men is grounded in creation, fall, and redemption and must not be side-lined by appeals to cultural developments.

#### **4. The Fall**

We believe that Adam, made in the image of God, distorted that image and forfeited his original blessedness—for himself and all his progeny—by falling into sin through Satan’s temptation. As a result, all human beings are alienated from God, corrupted in every aspect of their being (e.g., physically, mentally, volitionally, emotionally, spiritually) and condemned finally and irrevocably to death—apart from God’s own gracious intervention. The supreme need of all human beings is to be reconciled to the God under whose just and holy wrath we stand; the only hope of all human beings is the undeserved love of this same God, who alone can rescue us and restore us to himself.

#### **5. The Plan of God**

We believe that from all eternity God determined in grace to save a great multitude of guilty sinners from every tribe and language and people and nation, and to this end foreknew them and chose them. We believe that God justifies and sanctifies those who by grace have faith in Jesus, and that he will one day glorify them—all to the praise of his glorious grace. In love God commands and implores all people to repent and believe, having set his saving love on those he has chosen and having ordained Christ to be their Redeemer.

#### **6. The Gospel**

We believe that the gospel is the good news of Jesus Christ—God’s very wisdom. Utter folly to the world, even though it is the power of God to those who are being saved, this good news is christological, centering on the cross and resurrection: the gospel is not proclaimed if Christ is not proclaimed, and the authentic Christ has not been proclaimed if his death and resurrection are not central (the message is: "Christ died for our sins . . . [and] was raised.). This good news is biblical (his death and resurrection are according to the Scriptures), theological and salvific (Christ died for our sins, to reconcile us to God), historical (if the saving events did not happen, our faith is worthless, we are still in our sins, and we are to be pitied more than all others), apostolic (the message was entrusted to and transmitted by the apostles, who were witnesses of these saving events), and intensely personal (where it is received, believed, and held firmly, individual persons are saved).

#### **7. The Redemption of Christ**

We believe that, moved by love and in obedience to his Father, the eternal Son became human: the Word became flesh, fully God and fully human being, one Person in two natures. The man Jesus, the promised Messiah of Israel, was conceived through the miraculous agency of the Holy Spirit, and was born of the virgin Mary. He perfectly obeyed his heavenly Father, lived a sinless life, performed miraculous signs,

was crucified under Pontius Pilate, arose bodily from the dead on the third day, and ascended into heaven. As the mediatorial King, he is seated at the right hand of God the Father, exercising in heaven and on earth all of God's sovereignty, and is our High Priest and righteous Advocate. We believe that by his incarnation, life, death, resurrection, and ascension, Jesus Christ acted as our representative and substitute. He did this so that in him we might become the righteousness of God: on the cross he canceled sin, propitiated God, and, by bearing the full penalty of our sins, reconciled to God all those who believe. By his resurrection Christ Jesus was vindicated by his Father, broke the power of death and defeated Satan who once had power over it, and brought everlasting life to all his people; by his ascension he has been forever exalted as Lord and has prepared a place for us to be with him. We believe that salvation is found in no one else, for there is no other name given under heaven by which we must be saved. Because God chose the lowly things of this world, the despised things, the things that are not, to nullify the things that are, no human being can ever boast before him—Christ Jesus has become for us wisdom from God—that is, our righteousness, holiness, and redemption.

### **8. The Justification of Sinners**

We believe that Christ, by his obedience and death, fully discharged the debt of all those who are justified. By his sacrifice, he bore in our stead the punishment due us for our sins, making a proper, real, and full satisfaction to God's justice on our behalf. By his perfect obedience he satisfied the just demands of God on our behalf, since by faith alone that perfect obedience is credited to all who trust in Christ alone for their acceptance with God. Inasmuch as Christ was given by the Father for us, and his obedience and punishment were accepted in place of our own, freely and not for anything in us, this justification is solely of free grace, in order that both the exact justice and the rich grace of God might be glorified in the justification of sinners. We believe that a zeal for personal and public obedience flows from this free justification.

### **9. The Power of the Holy Spirit**

We believe that this salvation, attested in all Scripture and secured by Jesus Christ, is applied to his people by the Holy Spirit. Sent by the Father and the Son, the Holy Spirit glorifies the Lord Jesus Christ, and, as the other Paraclete, is present with and in believers. He convicts the world of sin, righteousness, and judgment, and by his powerful and mysterious work regenerates spiritually dead sinners, awakening them to repentance and faith, and in him they are baptized into union with the Lord Jesus, such that they are justified before God by grace alone through faith alone in Jesus Christ alone. By the Spirit's agency, believers are renewed, sanctified, and adopted into God's family; they participate in the divine nature and receive his sovereignly distributed gifts. The Holy Spirit is himself the down payment of the promised inheritance, and in this age indwells, guides, instructs, equips, revives, and empowers believers for Christ-like living and service.

### **10. The Kingdom of God**

We believe that those who have been saved by the grace of God through union with Christ by faith and through regeneration by the Holy Spirit enter the kingdom of God and delight in the blessings of the new covenant: the forgiveness of sins, the inward

transformation that awakens a desire to glorify, trust, and obey God, and the prospect of the glory yet to be revealed. Good works constitute indispensable evidence of saving grace. Living as salt in a world that is decaying and light in a world that is dark, believers should neither withdraw into seclusion from the world, nor become indistinguishable from it: rather, we are to do good to the city, for all the glory and honour of the nations is to be offered up to the living God. Recognizing whose created order this is, and because we are citizens of God's kingdom, we are to love our neighbours as ourselves, doing good to all, especially to those who belong to the household of God. The kingdom of God, already present but not fully realized, is the exercise of God's sovereignty in the world toward the eventual redemption of all creation. The kingdom of God is an invasive power that plunders Satan's dark kingdom and regenerates and renovates through repentance and faith the lives of individuals rescued from that kingdom. It therefore inevitably establishes a new community of human life together under God.

### **11. God's New People**

We believe that God's new covenant people have already come to the heavenly Jerusalem; they are already seated with Christ in the heavenlies. This universal church is manifest in local churches of which Christ is the only Head; thus each local church is, in fact, the church, the household of God, the assembly of the living God, and the pillar and foundation of the truth. The church is the body of Christ, the apple of his eye, graven on his hands, and he has pledged himself to her forever. The church is distinguished by her gospel message, her sacred ordinances, her discipline, her great mission, and, above all, by her love for God, and by her members' love for one another and for the world. Crucially, this gospel we cherish has both personal and corporate dimensions, neither of which may properly be overlooked. Christ Jesus is our peace: he has not only brought about peace with God, but also peace between alienated peoples. His purpose was to create in himself one new humanity, thus making peace, and in one body to reconcile both Jew and Gentile to God through the cross, by which he put to death their hostility. The church serves as a sign of God's future new world when its members live for the service of one another and their neighbours, rather than for self-focus. The church is the corporate dwelling place of God's Spirit, and the continuing witness to God in the world.

### **12. Baptism and the Lord's Supper**

We believe that baptism and the Lord's Supper are ordained by the Lord Jesus himself. The former is connected with entrance into the new covenant community, the latter with ongoing covenant renewal. Together they are simultaneously God's pledge to us, divinely ordained means of grace, our public vows of submission to the once crucified and now resurrected Christ, and anticipations of his return and of the consummation of all things.

### **13. The Restoration of All Things**

We believe in the personal, glorious, and bodily return of our Lord Jesus Christ with his holy angels, when he will exercise his role as final Judge, and his kingdom will be consummated. We believe in the bodily resurrection of both the just and the unjust—



the unjust to judgment and eternal conscious punishment in hell, as our Lord himself taught, and the just to eternal blessedness in the presence of him who sits on the throne and of the Lamb, in the new heaven and the new earth, the home of righteousness. On that day the church will be presented faultless before God by the obedience, suffering and triumph of Christ, all sin purged and its wretched effects forever banished. God will be all in all and his people will be enthralled by the immediacy of his ineffable holiness, and everything will be to the praise of his glorious grace.