**The Westminster Assembly and the Church**

**Lecture 5**

**The Church’s Government**

1. **Protestants and Presbyterians**
2. **Where are the Presbyterians**
3. **Regional bishops or ruling elders?**
4. **Rights of congregations**
5. **Responsibilities of presbyteries**
6. **Local elderships and civil government**

*1. They have not a competent measure of the knowledge of God, the Father, Sonne & Holy Ghost, who do not know. First That there is a God. 2dly That there is but one ever-living and true God, maker of heaven and earth, & governor of all things. 3dly That this onely true God is the God whom we worship. 4thly That This God is but one, yet three distinct Persons, the Father, Sonne &, Holy Ghost, all equally God. They who know not this of God, have not a competent measure of knowledge, and are upon the like grounds to be kept from that sacrament, as little children.*

*2. They have not a competent measure of understanding concerning the state of man by creation & by his fall, who do not know — That God created man after his own image in knowledge, righteousnesse, & true holinesse. That by one man sinne entered into the world, & death by sinne, & so death passed upon all men, for that all have sinned. That thereby they are all dead in trespasses & sinnes, & are by nature the children of wrath, & so are liable to eternal death the wages of every sinne.*

*3. They have not a competent measure of understanding concerning the Redemption by <Jesus> Christ, who do not know That there is but one mediator between God & man, the Man Christ Jesus, who is also over all, God blessed for ever; neither is their Salvation in any other. That he was conceived by the Holy Ghost, & born of the Virgin Mary. That he died upon the Crosse to save his people from their sinnes. That he rose again the third day from the dead, Ascended into heaven, sitts at the right hand of God, & makes continuall intercession for us; of whose fullnesse we receive all grace necessary to salvation.*

*4. They have not a competent measure of understanding concerning the way & meanes to apply Christ & his benefits, who do not know That Christ & his benefits are applied only by Faith. That Faith is the Guift of God, & that we have it not of ourselves, but it is wrought in us by the Word & Spirit of God.*

*5. They have not a competent measure of understanding in the nature & necessity of Faith, who do not know. That faith is that grace whereby we beleeve & trust in Christ for remission of sinnes, & life everlasting according to the promises of the gospel. That whosoever beleeves not on the Sonne of God shall not see life, but shall perish eternally.*

*6. They have not a competent measure of the knowledge of Repentance, who do not know That they who truly repent of their sinnes do see them, sorrow for them, & turn from them to the Lord, & That, except men repent, they shall surely perish.*

*7. They have not a competent measure of knowledge concerning a godly life, who do not know That a godly life is a life conscionably ordered according to the word of God, in holiness & righteousnesse; without which no man shall see God.*

*8. They have not a competent measure of understanding in the nature & use of the sacraments, who know not That the Sacraments are seales of the Covenant of grace in the blood of Christ. That the Sacraments of the New Testament are Baptisme & the Lords Supper. That the outward Elements in the Lords Supper are Bread & Wine, & do signify the body & blood of Christ crucified, which the worthy receiver by faith doth partake of in this Sacrament, which Christ hath likewise ordained for a Rem<em>brance of his death. That whosoever eates & drinks unworthyly, is guilty of the body & blood of the Lord; & therefore that every one is to examine himselfe, least hee eate & drink judgement to himselfe, not discerning the Lords body.*

*9. They have not a competent measure of understanding concerning the condition of man after this life, who do not know That the soules of the faithful after death do immediately live with Christ in blessednesse, & that the soules of the wicked do immediatly go into hell torments. That there shal be a resurrection of the bodies both of the just & the unjust at the last day: At which time all shall appeare before the judgement seat of Christ, to receive according to what they have done in the body, whether it be good or evill; And that the righteous shall go into life eternall, & the wicked into everlasting punishment.*

1. **What to look for in a minister: The Directory for Ordination**

**A. The preface**

**B. The assembly’s six essential ingredients to a great letter of recommendation**

**C. Nine rules for examining candidates, or ministers**

The rules for examination are these:

1. That the party examined be dealt withall in a Brotherly way, with mildnesse of spirit, and with speciall respect to the gravitie, modesty, and quality of every one.
2. He shall be examined touching his skill in the Originall tongues, and his tryall to be made by reading the Hebrew and Greek Testaments, and rendring some portion of some into Latine; *And if he be defective in them*, enquiry shall be made the more strictly after his other learning, And whether he hath skill in Logick and in Phylosophie.
3. What Authors in Divinity he hath read and is best acquainted with; And tryall shall be made in his knowledge of the grounds of Religion, and of his ability to defend the Orthodox Doctrine contained in them, against all unsound and erronious opinions, *especially these of the present age*: of his skill in the sense and meaning of such places of Scripture, as shall be proposed unto him, in cases of Conscience; and in the Chronologie of the Scripture, and the Ecclesiasticall History.
4. If he hath not before preached in publick, with approbation of such as are able to judge, he shall at a competent time assigned him, expound before the Presbytery such a place of Scripture as shall be given him.
5. He shall also within a competent time, frame a discourse in Latine upon such a Common place or Controversie in Divinity as shall be assigned him, and exhibite to the Presbyterie such Theses as expresse the summe thereof, and maintaine a Dispute upon them.
6. He shall Preach before the People, the Presbyterie, or some of the Ministers of the Word appointed by them, being present.
7. The proportion of his gifts in relation to the place unto which he is called, shall be considered.
8. Beside the triall of his gifts in Preaching, he shall undergoe an examination in the premisses two severall dayes, and more if the Presbyterie shall judge it necessary.
9. And as for him that hath formerly beene ordained a Minister, and is to bee removed to another charge, hee shall bring a Testimoniall of his Ordination, and of his Abilities and Conversation, whereupon his fitnesse for that place shall be tryed by his Preaching there, [and] (if it shall bee judged necessary) by a further examination of him.

**D. By what standard?**