



THE  
PRESBYTERIAN  
COALITION



## The "Jesus" of Amendment B

March 24, 2009

**Dear friend,**

The rationale for Amendment B is important to understanding the meaning of the fuzzy language of the amendment. It explains the amendment's intent to subordinate Scripture to a will of Christ that is known by some other means.

Those who are voting on Amendment B should take the time to read the rationale, which is included in the [amendment packet](#) from the Office of the General Assembly. Here are excerpts:

*Our church has thus bound itself to a hierarchy of authority in which we are to obey Jesus Christ its Head, and, additionally, to heed first the Scriptures and then the confessions, to the extent that they accurately bear witness to Christ's will....In order to be able to rely on Jesus Christ as its Head and as its chief guide in all of life, the church must shed any subordinate source of authority that would bind its ability to follow where he leads.*

**In saying "any subordinate authority" the rationale includes Scripture.**

Jesus Christ, whom we know as Savior and Lord, is the Alpha and Omega of human history. We know he is the fulfillment of Scripture. We know his death is the cure for our sinfulness and his resurrection is our hope for the future. We know that he and the Father are one, and that he is working everything to his own good purposes.

We know he is our righteousness and that he calls us to a holiness that only his Holy Spirit can work in us.

British theologian N.T. Wright says this in his book *Following Jesus*:

*Plenty of people in the church and outside it have made up a 'Jesus' for themselves, and have found that this invented character makes few real demands on them...which is, of course, what the real Jesus had an uncomfortable habit of doing.*

Amendment B's "hierarchy of authority" would allow us to invent a "Jesus" with less demanding requirements for ordination in the PC(USA).

Do not be misled. The purpose of Amendment B's new language is to free us from the Jesus of Scripture, so that we may more easily succumb to cultural norms of behavior, including sexual practices.

It is a drastic step to lead the Church away from its Scripture in order to accomplish a change in the Church's historic sexual ethic. This amendment reveals what is necessary in order for the Church to normalize sexual practices outside the bonds of marriage between

a man and a woman.

The Church should not approve what God seeks to redeem.

You can follow the voting and find a wealth of resources on our [campaign web page](#).

Please continue to pray for a faithful outcome to the vote on Amendment B.

Yours in Christ,

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