

New Geneva Presbytery

A Presbytery of the Reformed Presbyterian Church General Assembly



Office of the Moderator, 12 December, 2022

WHEREAS, our nation continues in a deplorable and abominable moral free-fall consistent with the Lord's righteous judgment upon a sinful nation, (Deuteronomy 4:6-8; Psalm 43:1; Proverbs 14:34) including:

- The perversion of the Biblical family, including legislation legalizing the abomination of sodomy as protected marriage (as if such legislation could ever make legitimate that which God has abominated) flagrantly violating the Seventh Commandment contrary to Romans 1:18-27; 1 Corinthians 6:9-11
- The exposure of these perversions to children in public schools and libraries in the name of a twisted notion of diversity and inclusion, with other acts among business and other enterprises to acclimatize the children of our society to perversions which we ought to abhor instead, contrary to the duty of all to protect children from sin, perversion, and harm: Matthew 18:1-11; Luke 17:1-2;
- The meddling of our nation's leaders in the affairs of other sovereign states around the world without regard to truth, righteousness, and justice, and instead of these Biblical virtues the promotion of avarice, graft, and an egregious abuse of constitutional authority and misuse of the public trust, contrary to Psalm 82:1-8; 2 Chronicles 25:17-28; 35:20-27;
- The perversion of truth in our national discourse, the promotion of lies, and the inability to discuss relevant national issues of righteousness apart from strife and violence, contrary to Isaiah 59:1-21; Galatians 5:17-26
- Many other sins and breaches of the Law of God, not only now tolerated, but promoted, applauded, advanced, and ensconced in law and popular expectation, contrary to Psalm 94:12-23; Romans 1:32, 1 Timothy 3:1-9 and

WHEREAS, many of these same sins are, not only by way of temptation, but by invitation and imitation, brought into the Church, such that the visible, professing people of God throughout this land is tolerant of such sin and abomination in its midst, refusing the government of The Lord Jesus Christ, the King and Only Head of the Church, and instead of hearing Him, have been conformed to this world, sinfully refusing proper Church Discipline for the honor of Christ, the purity of His body, and the salvation of such as are ensconced in their sins, claiming instead a worldly and carnal toleration of sin, contrary to Deuteronomy 29:10-29, 1 Corinthians 5:1-13, and

WHEREAS the visible people of God, the Churches in our land are guilty of will-worship, habitual Sabbath desecration, indifference to the things of God, and disinterestedness in His Word, Commandments, and ways, living rather according to the vain philosophies of men, and the spirit of the age, (Isaiah 58.13-14; Ezekiel 33.30-33; Hosea 4.12; Colossians 2.16-23) and

WHEREAS judgment begins at the house of God, and we cannot rightly expect renewal and reformation in our national estate apart from reformation, repentance, crying out to the Lord first for our own sins, and then for the darkness the sins of the Church have brought upon our land, in accordance with Ezekiel 8:1-9:11; Daniel 9:1-19, 1 Peter 4:17; and

WHEREAS we have great examples to be followed in the Holy Scriptures concerning prayers of confession of sin, weeping for sin, coupled with fasting in such grievous times of ecclesiastical and national declension and sin for our instruction, (Ezra 8.21-23; Nehemiah 9.1-38; Jonah 3.1-10; Matthew 23:34-39) and,

WHEREAS we have such great and precious promises from the Lord our God, and from His Son the Lord Jesus Christ that He will hear from heaven when we cry unto Him even for our sins, (Deuteronomy 4.29-31; Isaiah 55.6-7; Joel 2.12-17; 1 John 2.1-2)

THEREFORE, the Elders of New Geneva Presbytery do call for a day of fasting and prayer to be observed this 28th Day of December, 2022 among all in our Presbyterian bounds, to be observed as each several household is able, calling upon the Lord with prayer, fasting, affliction of soul, and humiliation for sin before the Lord, generally for these and other confessions to and requests from the Holy Lord God, in the Name of Jesus Christ:

- Confession of the particular sins of our Nation, States, Churches and families, particularly;
- Propagation of the Gospel of Jesus Christ from the least to the greatest in all areas of civil and private life, and the godly living that comes of true conversion to Christ, the conversion of our fellow citizens and civil leaders;
- Reformation, repentance, strength and faithful obedience first in the case of our Churches—our officers and members, refusing sinful toleration and sin, taking up righteous and godly instruction, discipline and order;
- Repentance from sin (following the Church's example) in our Civil authorities and connections, in all places and stations; from the least to the greatest, from President to Mayor, from Rich to Poor, from Young to Old, and all others;
- A ready defense, with meekness and fear, to all who would require an answer from the people of God for the hope that lies within them, and for the lives of obedience they live, walking in wisdom to those that are without.

*This I recall to my mind, therefore have I hope.
It is of the LORD'S mercies that we are not consumed, because his
compassions fail not.
They are new every morning: great is thy faithfulness.*

The LORD is my portion, saith my soul; therefore will I hope in him.

*The LORD is good unto them that wait
for him, to the soul that seeketh him.*

*It is good that a man should both hope and quietly wait for the salvation
of the LORD. It is good for a man that he bear the yoke in his youth.
He sitteth alone and keepeth silence, because he hath borne it upon him.*

*He putteth his mouth in the dust; if so be there may be hope. He giveth his
cheek to him that smiteth him: he is filled full with reproach.*

*For the Lord will not cast off for ever: But though he cause grief, yet will
he have compassion according to the multitude of his mercies.*

*For he doth not afflict willingly nor grieve the children of men.
To crush under his feet all the prisoners of the earth, To turn aside the
right of a man before the face of the most High, To subvert a man in his
cause, the Lord approveth not.*

*Who is he that saith, and it cometh to pass, when the Lord commandeth it
not? Out of the mouth of the most High proceedeth not evil and good?*

*Wherefore doth a living man complain, a man for the punishment of his
sins? Let us search and try our ways, and turn again to the LORD. Let us
lift up our heart with our hands unto God in the heavens.*

-The Lamentations of Jeremiah, 3:21-41

Concerning Public Solemn Fasting

(Westminster Directory for Public Worship)

WHEN some great and notable judgments are either inflicted upon a people, or apparently imminent, or by some extraordinary provocations notoriously deserved; as also when some special blessing is to be sought and obtained, public solemn fasting (which is to continue the whole day) is a duty that God expecteth from that nation or people.

A religious fast requires total abstinence, not only from all food, (unless bodily weakness do manifestly disable from holding out till the fast be ended, in which case somewhat may be taken, yet very sparingly, to support nature, when ready to faint,) but also from all worldly labour, discourses, and thoughts, and from all bodily delights, and such like, (although at other times lawful,) rich apparel, ornaments, and such like, during the fast; and much more from whatever is in the nature or use scandalous and offensive, as gaudish attire, lascivious habits and gestures, and other vanities of either sex; which we recommend to all ministers, in their places, diligently and zealously to reprove, as at other times, so especially at a fast, without respect of persons, as there shall be occasion.

Before the public meeting, each family and person apart are privately to use all religious care to prepare their hearts to such a solemn work, and to be early at the congregation.

So large a portion of the day as conveniently may be, is to be spent in public reading and preaching of the word, with singing of psalms, fit to quicken affections suitable to such a duty: but especially in prayer, to this or the like effect:

“Giving glory to the great Majesty of God, the Creator, Preserver, and supreme Ruler of all the world, the better to affect us thereby with a holy reverence and awe of him; acknowledging his manifold, great, and tender mercies, especially to the church and nation, the more effectually to soften and abase our hearts before him; humbly confessing of sins of all sorts, with their several aggravations; justifying God’s righteous judgments, as being far less than our sins do deserve; yet humbly and earnestly imploring his mercy and grace for ourselves, the church and nation, for our king, and all in authority, and for all others for whom we are bound to pray, (according as the present exigent requireth,) with more special importunity and enlargement than at other times; applying by faith the promises and goodness of God for pardon, help, and deliverance from the evils felt, feared, or deserved; and for obtaining the blessings which we need and expect; together with a giving up of ourselves wholly and for ever unto the Lord.”

In all these, the ministers, who are the mouths of the people unto God, ought so to speak from their hearts, upon serious and thorough premeditation of them, that both themselves and their people may be much affected, and even melted thereby, especially with sorrow for their sins; that it may be indeed a day of deep humiliation and afflicting of the soul.

Special choice is to be made of such scriptures to be read, and of such texts for preaching, as may best work the hearts of the hearers to the special business of the day, and most dispose them to humiliation and repentance; insisting most on those particulars which each minister’s observation and experience tells him are most conducing to the edification and reformation of that congregation to which he preacheth.

Before the close of the public duties, the minister is, in his own and the people’s names, to engage his and their hearts to be the Lord’s, with professed purpose and resolution to reform whatever is amiss among them, and more particularly such sins as they have been more remarkably guilty of; and to draw near unto God, and to walk more closely and faithfully with him in new obedience, than ever before.

He is also to admonish the people, with all importunity, that the work of that day doth not end with the public duties of it, but that they are so to improve the remainder of the day, and of their whole life, in re-enforcing upon themselves and their families in private all those godly affections and resolutions which they professed in public, as that they may be settled in their hearts for ever, and themselves may more sensibly find that God hath smelt a sweet savour in Christ from their performances, and is pacified towards them, by answers of grace, in pardoning of sin, in removing of judgments, in averting or preventing of plagues, and in conferring of blessings, suitable to the conditions and prayers of his people, by Jesus Christ.

Besides solemn and general fasts enjoined by authority, we judge that, at other times, congregations may keep days of fasting, as divine Providence shall administer unto them special occasion; and also that families may do the same, so it be not on days wherein the congregation to which they do belong is to meet for fasting, or other public duties of worship.¹

¹ Westminster Assembly, *The Westminster Confession of Faith: Edinburgh Edition* (Philadelphia) 498–499.