

Following Jesus Together

Anglican Fellowship of Cincinnati
Explore. Engage. Exalt.

by The Rev. Deacon David J. Stiles

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Welcome and Overview

Overview

In this section you will learn more about *Following Jesus Together*.

Prayer

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of the Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen

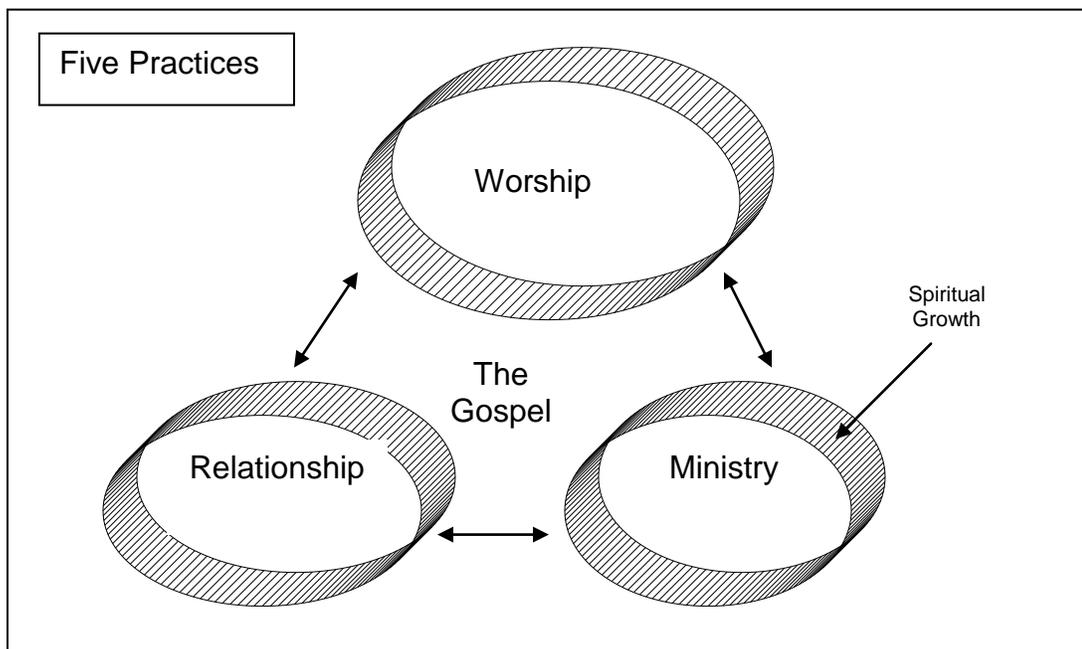
Discussion Questions

1. Introduce yourself to others in the group. What would you be doing if you weren't attending tonight's group?
2. What previous experiences have you had with Christian groups?
3. What three things would you like to gain from this group? Why?
4. What things (if any) are you apprehensive about as we start this group? Why?

Welcome

Welcome to *Following Jesus Together*, a group designed to explore the core values and practices of the Anglican Fellowship of Cincinnati. Our desire is to serve and encourage one another as pilgrims in Christian discipleship. Our actions together are based on five important principles:

- ✓ *the Gospel* – the good news about Jesus Christ
- ✓ *worship* – giving honor and glory to God
- ✓ *relationship* – knowing, serving and loving others
- ✓ *ministry* – loving and serving God’s world in word and deed
- ✓ *spiritual growth* – cooperating with the Holy Spirit in growing in Christ-like character



Our Goal

The goal of this group is to help you grow in your understanding and knowledge of Jesus Christ. Our prayer for you echoes the prayer that Saint Paul prayed for the Ephesians:

- For this reason, ever since I heard about your faith in the Lord Jesus and your love for all the saints, I have not stopped giving thanks for you, remembering you in my prayers. I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better. I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints, and his incomparably great power for us who believe. That power is like the working of his mighty strength, which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. (Eph. 1:15-21)

Affiliation

Affiliation with the Anglican Fellowship of Cincinnati is done by publicly committing to the “*Five Practices*”. After reviewing this material and meeting with a leader, if you would like to affiliate with the Anglican Fellowship, you can create a brief plan for spiritual growth and commit to the *Five Practices* at a Worship Gathering using the “*Liturgy of Public Commitment*” (found on the next page).

The Liturgy of Public Commitment

When publicly committing to the “*Five Practices*” these questions will be asked:

- Celebrant Do you desire to embrace the *Five Practices of: the Gospel, Worship, Relationship, Ministry, and Spiritual Growth*?
- Candidate I do, with God’s help**
- Celebrant Have you been baptized in water in the name of the Father, the Son and the Holy Spirit?
- Candidate I have.**
- Celebrant Do you trust Jesus Christ as your Lord and Savior?
- Candidate I do, by God’s help.**
- Celebrant Do you believe the Christian faith as revealed in Holy Scripture and as set forth and summarized in the Apostles Creed?
- Candidate I do, by God’s help.**
- Celebrant Do you take up your cross daily and follow Jesus Christ as his disciple?
- Candidate I do, with God’s help**
- Celebrant Will you bear witness to the truth of the *Gospel*, the Good News of Jesus Christ?
- Candidate I will, with God’s help**
- Celebrant Will you practice *Worship*; committing yourself to participate well in the worship of God?
- Candidate I will, with God’s help**
- Celebrant Will you practice *Fellowship*: intending to know, serve and love other Christians and participants in our Fellowship?
- Candidate I will, with God’s help**
- Celebrant Will you practice *Ministry*; committing yourself to love and serve God’s world in word and deed.
- Candidate I will, with God’s help**
- Celebrant Will you practice *Spiritual Growth*; intending to use spiritual disciplines to cooperate with the Holy Spirit to grow into Christ-like character.
- Candidate I will, with God’s help**
- Celebrant As Deacon and leader of the Anglican Fellowship of Cincinnati on behalf of our whole worshipping community, I receive you as a full participant(s) in the Anglican Fellowship. In the name of the Father, and of the Son and of the Holy Spirit. Amen.

Let us pray,
 Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers, which we offer before you for all members of your holy Church, and especially for _____, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

Our Tools

Throughout our time together we will rely upon the Bible to shape our understanding of following Christ together.

In addition to Scripture we will also utilize:

- ✓ historic Church confessions of faith

We will rely upon the Apostle's Creed and the Nicene Creed (written in 325 A.D.) which were written by the Early Church to summarize the Christian faith.

- ✓ historic Church statements of doctrine

We will also look to "The Articles of Religion" (commonly called "The Thirty-Nine Articles"). These articles were written in 1563 and explain the Anglican Church's position on a number of subjects.

- ✓ the Book of Common Prayer

The Book of Common Prayer (which was first published in 1549) contains the forms of daily and Sunday worship that we follow.

- ✓ insights from Church leaders
- ✓ group discussion questions
- ✓ personal reflection questions

Even though we will use several different resources for assistance as we seek to follow Jesus together, our belief is the Scripture is the revealed Word of God and contains all things necessary for salvation. It is our rule and ultimate standard of faith. Therefore, we will place all insights from other sources under God's revealed standard.

Our Perspective

Although it is (somewhat) lengthy, this guide is not meant to be a comprehensive systematic theology of Christian thought or Anglican practices. Rather, the material is designed to help you grow in your understanding and knowledge of Jesus Christ and His love and mercy as we explore the core values and beliefs of the Anglican Fellowship of Cincinnati.

Questions for Reflection

1. Which of the five practices (the Gospel, worship, relationship, ministry and spiritual growth) are you most interested in learning more about? Why?
2. Which of the practices seems most challenging? Why?
3. As we begin this journey together, what can others in the group pray for you about?

Group Activity

This week:

Begin praying about how God might be leading you in the five practices of (the Gospel, worship, relationship, ministry and spiritual growth).

Lesson One: The Good News

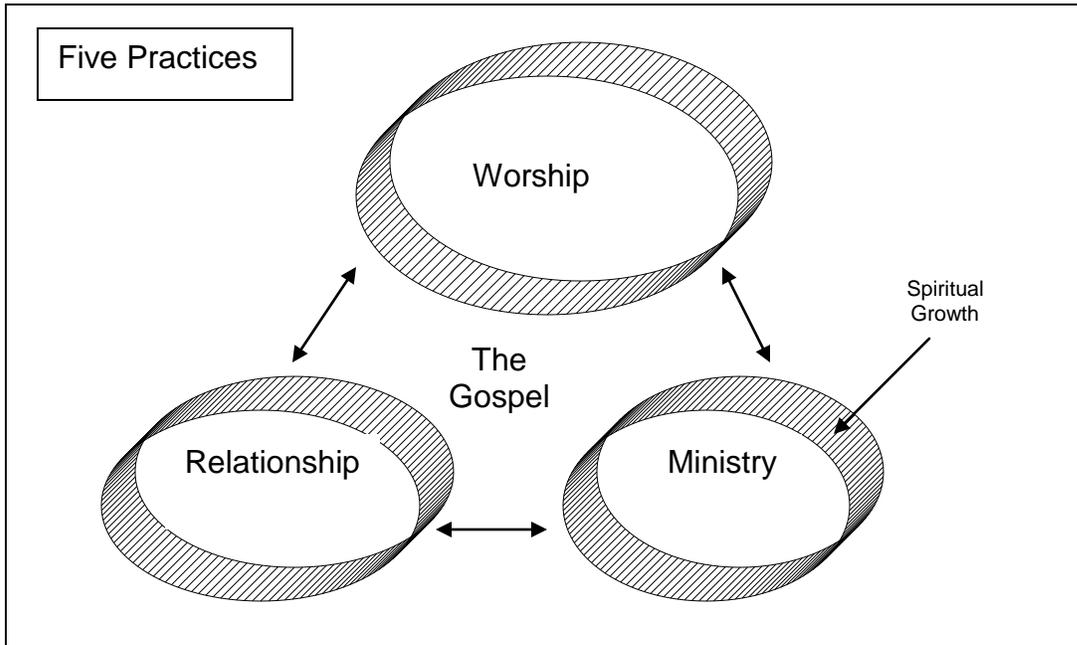
Overview

In this Lesson we will discover the truth of *the Gospel*: the Good News of Jesus Christ.

Prayer

O God, most merciful Father, we praise you for sending your Son Jesus Christ, who took on himself the form of a servant, and humbled himself, becoming obedient even to death on the cross. We praise you that you have highly exalted him, and made him Lord of all; and that, through him, we know that whoever would be great must be servant of all. Amen

Lesson 1: Review



Quick Assessment

Use the list below to identify your interest in the five practices covered in this workbook.

Use a scale of 1-10 to rank each item (10 being of greatest interest, 1 being of least interest):

Interest	Practice
_____	Gospel
_____	Worship
_____	Relationships
_____	Ministry
_____	Spiritual Growth

Discussion Questions

1. Review your responses from the Quick Assessment (on the left). What area(s) are you most interested in learning about? Why?
2. What area are you least interested in? Why?
3. What similarities are there in your group's responses? What is different?
4. What questions do you have so far about the group?

Lesson 1: The Good News

Christians are people who have been shaped by the *Gospel*. The word *Gospel* is from a Greek word that means “Good News”. As Christians we believe that the “Gospel” presented in Scripture really is “Good News”.

At the core of the Gospel message is a message about who God is and what He has done. It is a message that God is both *holy* and *loving*.

Because God is *holy*, He will punish sin (as none of us have measured up to God’s standards).

And because God is also *loving* He sent His Son Jesus Christ to earth to live a perfect life, to die on a cross and rise again, which provided a way for people to be made right with Him.

We believe that when Jesus died on the cross He accomplished much. He satisfied the *holiness* of God by taking the punishment for our sin. And, He showed the incredible *love* of God by providing a way for people to be made right with God.

In a few words, the Good News is that:

- the life that we should have lived, Christ lived
- the death that we deserved, Jesus died in our place on the cross

In a sentence, we believe that:

God saves sinners like us, allowing us to be forgiven of our sins and brought into a right relationship with Him through the work of Jesus Christ.

Through faith, we are able to receive the forgiveness that Christ offers and be made right with God.

In a few words, that is what the Gospel is. Let’s take a look at this Good News in more detail...

A HOLY GOD

At our worship gatherings, we begin with the words:

- “Blessed be God: Father, Son, and Holy Spirit. And blessed be his kingdom, now and for ever.”

We then give these words of praise:

- “Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory.”

The Nicene Creed that we recite together, begins:

- “We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.”

The phrases used above:

- *blessed* be God
- *glory* to God *in the highest*
- *Lord God, heavenly King*
- *God, the Father, the Almighty*

...all reflect a truth in Scripture that God is our Creator and sustainer, holy, perfect, deserving of glory and praise.

Everything about God is good:

- “The law of the Lord is **perfect**, reviving the soul. The statutes of the Lord are **trustworthy**, making wise the simple. The precepts of the Lord are **right**, giving joy to the heart. The commands of the Lord are **radiant**, giving light to the eyes. The fear of the Lord is **pure**, enduring forever. The ordinances of the Lord are **sure** and altogether **righteous**. They are more precious than gold, than much pure gold; they are sweeter than honey, than honey from the comb.” (Psalm 19:7-10)

Thus, an essential part of the Good News is that God is holy, perfect, true, righteous, pure, just and without sin.

The picture painted in Scripture of the hearts and minds of humans however, is quite different...let’s take a look at the condition of mankind in more detail.

An essential part of the *Good News* is that God is:

- holy
- perfect
- true
- righteous
- pure
- just
- without
sin

THE BEGINNING

The Bible begins in the Old Testament with the book of Genesis. Genesis means *beginnings* and begins with the phrase: “In the beginning God created the heavens and the earth.”

After God created the heavens and the earth, He created the first man and woman: Adam and Eve. We learn in Genesis that He even walked among them in a special place that He had made for them – The Garden of Eden.

THE PROBLEM

Yet, even though Adam and Eve were intimately close to God, they failed to follow His commands and broke the *covenant* (relationship) that God had established with them. This event of disobedience is frequently called “*The Fall*” – Adam and Eve’s separation from God.

As a result of their sin God explained that there would be negative consequences to all generations. In fact, because of the sin of our “first parents” all mankind has a *fallen nature*.

When we speak of our *fallen nature* (called “original sin”) we are referring to our natural inclination to do things apart from God. This natural inclination turns into *actual sins* that have been demonstrated by all humans throughout all the ages: sins of disobedience, disloyalty, deceptiveness, denial of reality, doubt, self-centeredness, hurtfulness to others and unresponsiveness to God.

In Scripture we learn that people are created in God’s image yet because of sin are imperfect and separated from a holy God.

Saint Paul writes that:

- “There is no one righteous, not even one; there is no one who understands, **no one who seeks God**. All have turned away.” (Rom. 3:10-12)
- Everyone will “suppress the truth” because of their “**wickedness**” (Rom. 1:18)
- “For since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are **without excuse**” (Rom. 1:20)

We learn in Scripture that there are many consequences to mankind's sin such as pain, toil, jealousy and harmful behavior toward others.

We also learn that because we have been disobedient to God and in rebellion to His laws, we are deserving of His punishment, judgment and wrath:

- “whoever rejects the Son will not see life, for **God's wrath** remains on him” (John 3:36)
- “the result of one trespass was **condemnation** for all men” (Rom. 5:18)
- “All of us...(were) gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature **objects of wrath.**” (Eph. 2:3)
- “God's **wrath** comes on those who are disobedient.” (Eph. 5:6)
- “If anyone does not love the Lord—a **curse** be on him.” (I Cor. 16:22)

Thus as transgressors of God's laws, we are under God's wrath and condemnation. As Article Nine of the Articles of Religion explains, all people deserve “wrath and damnation” because each of us is “very far gone from original righteousness.”

One might ask, “What are we to do? If we are so lost and can't save ourselves, who can help us?”

Original sin, “is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation.”

- Article Nine of the
“Articles of Religion”

THE SON

God tells us through Scripture that (even in the midst of our separation and disobedience) He offered His son Jesus Christ to restore us to Himself because of His great **love**, **mercy** and **grace**:

- “For God so **loved** the world that He **gave** his Son that whoever believes in him will not perish.” (John 3:16)
- “And we have seen and testify that the Father **sent** his Son to be the Savior of the world.” (I John 4:14)

Although He was God, Jesus declined to save Himself from death and took on the nature of a *servant*:

- Jesus explained, “the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” (Matthew 20:28)
- Jesus “made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death— even death on a cross!” (Phil. 2:7-8)

CHRIST'S REVELATION OF GOD

We learn in Scripture that for three years Christ ministered on the earth; teaching, healing and doing miracles. In His ministry, Christ perfectly revealed God, so that people could see God clearly and grow in their understanding of the Lord. Jesus explained that, “Anyone who has seen me has seen the Father.” (John 14:9)

A LOVING SAVIOR

We learn that the reason Christ *willingly died* for His people was because of His great *love* for us.

- “the Son of God...**loved** me and gave himself to me.” (Gal. 2:20)
- “Christ **loved** the Church and gave himself up for her.” (Eph. 5:25)
- “But God demonstrates his own **love** for us in this: While we were still sinners, Christ died for us.” (Rom. 5:8)
- “This is love: not that we loved God, but that **he loved us** and sent his Son as an atoning sacrifice for our sins.” (I John 4:10)

THE CROSS

The work of forgiveness and redemption was accomplished through Christ's suffering and death on the Cross.

- When John the Baptist saw Jesus he said, "Behold, the Lamb of God, who **takes away the sins** of the world." (John 1:29)
- Jesus "shed his blood for the **remission of sin**" (Matthew 26:28)
- "Christ **died for our sins** according to the Scriptures" (I Cor. 15:3)
- "For Christ **died for sins** once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit" (I Peter 3:10)
- "God made him who had no sin **to be sin for us**, so that in him we might become the righteousness of God." (II Cor. 5:21)
- Jesus Christ "**gave himself for our sins** to rescue us from the present evil age, according to the will of our God and Father" (Gal. 1:4)

Even though Jesus did not deserve the punishment He received, because of His great love for us, He willingly:

- ✓ took the punishment that *we deserved*
- ✓ served as a *substitute* for His people
- ✓ died to *reconcile* people to God

Jesus took the full force of God's justice on himself, so that we might receive forgiveness and pardon from God. As Saint Paul explained:

- "God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished—he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus." (Rom. 3:25-26)

As Saint Paul explained, the cross shows us both God's *justice* and *mercy*. God is:

- *just*
(in that He punishes sin) and
- *merciful*
(in that He provides a substitute for us)

The Nicene Creed that we recite at our worship and prayer gatherings also contains a summary of the work of Jesus Christ:

“Through him all things were made.

For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man.

For our sake he was crucified under Pontius Pilate; he suffered death and was buried.”

Article Two of the “Thirty-Nine Articles of Religion” explains the life and death of Christ in these terms:

“The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man’s nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.”

- from Article Two

Using some very specific words (described later) Article 31 explains, that:

- “The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone.”

HOW WAS THIS POSSIBLE?

You may wonder: “How could Christ do this? How could Christ take the punishment for our sins?”

First, we believe that as God’s Son, Christ is *truly God* and fully *divine*. Because Jesus is God, He is *perfect* in every way. Unlike man, Christ perfectly followed all of God’s law. Thus, like the Passover Lamb in the Old Testament (Exodus 12:5), Christ was a *perfect sacrifice*.

- “In the beginning was the Word, and the Word was with God, and the Word **was God**” (John 1:1)
- “The Son is the radiance of God’s glory and *the exact representation* of his being, sustaining all things by his powerful word...” (Heb. 1:3)
- Christ “is **the image of the invisible God**, the firstborn over all creation” (Col. 1:15)
- Jesus asked, “Can any of you prove me guilty of sin?” (John 8:46)
- Peter explained that Jesus “**committed no sin**, and no deceit was found in his mouth” (I Peter 2:22)
- John said, “In him is no sin” (I John 3:5)

We believe that Christ was a *perfect sacrifice*...

“Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin (as Saint John saith) was not in him. But all we the rest, although baptized and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.”

- from Article Fifteen,
“Articles of Religion”

We also believe that Christ was *fully human*.

This is known as the *incarnation*. So, in addition to being truly God, He was truly man. He was born of the Virgin Mary, ate, talked, wept, suffered and died on the cross:

- “But when the time had fully come, God sent his Son, born of a woman, born under law” (Gal. 4:4)
- “The Word became flesh and made his dwelling among us” (John 1:14)

And because Christ was *truly man*, Christ could be a perfect *representative* for us. As C.S. Lewis explained, “The Son of God became a man to enable men to become sons of God.”

At the Cross, Christ was able to conquer and defeat all of the powers that hold men in bondage: sin, death and Satan, in so doing He redeemed, liberated and ransomed His people for Himself. That is very Good News.

We believe that Christ was truly God and truly man.

In Christ, “*the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man*”

- from Article Two,
“Articles of Religion”

THE RESURRECTION

The story, however, does not end with Jesus' death. After taking our punishment and dying for our sins, God the Father raised Jesus from the dead.

Saint Paul explained,

- "...he was buried and raised on the third day...appeared to Peter, and then to the Twelve. After that, he appeared to more than five hundred..." (I Cor. 15:3-6)

Because of His obedience, Christ was exalted above all things as our risen *Lord and King*:

- "God exalted him to the highest place and give him the name that is above every name, that at the name of Jesus every knee should bow...and every tongue confess that Jesus Christ is Lord..." (Phil. 2:9-11)

The Nicene Creed contains this explanation of the work of Christ after His death:

"On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end."

- from The Nicene Creed

OUR RESPONSE – of Faith

So, how can we be made right with God? The answer in Scripture is clear: we need to respond to God's graciousness with *faith in Christ*. Faith is trusting in the forgiveness that Christ offers. It is a belief in the truth of the Gospel and the promises of God.

- "*Believe* in the Lord Jesus, and you will be saved..." (Acts 16:31)
- "God so loved the world that he gave his only-begotten Son, that *whoever believes* in him should not perish but have eternal life." (John 3:16)
- "Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him." (John 3:36)

Faith is trusting in the forgiveness that Christ offers. It is a belief in the truth of the Gospel and the promises of God.

Thus faith is looking forward to the blessings that God has promised in Christ, because Christ is the only means of salvation:

- “Salvation is found through no one else.” (Acts 4:12)
- Jesus said, “I am the way and the truth and the life. No one comes to the Father except through me.” (John 14:6)

OUR RESPONSE – of Repentance

Similarly, when a person looks back upon their life, their response turns into *repentance* and remorse. Mark records Jesus’ first words in ministry as, “The kingdom of God is near. *Repent and believe.*” (Mark 1:15) Saint John explained:

- “If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.”
(I John 1:9)

A simple description of repentance is saying,
“I’m sorry, Lord. Help me do something different.”

Linked closely with repentance is confession. To confess, means saying, “I did it.” During our times of worship we offer this prayer of confession and repentance:

*Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen*

Dr. James Dunn points out that there are really three definitions of the word “repent”.

To repent means:

- *to change one’s mind*
- *to regret, to feel remorse*
- *to turn around and head in a new direction*

NOT BY WORKS

Saint Paul reminded his readers that the forgiveness of Christ is not appropriated by *works*. It is not accomplished by our own efforts. *We cannot earn God's favor and grace*, rather we simply accept His grace by faith. Salvation is accomplished through faith alone, by grace alone, in Christ alone, to the glory of God alone:

- Paul wrote, “we know that a man is not justified by observing the law, but by *faith* in Jesus Christ.” (Gal. 2:16)
- “For it is *by grace* that you have been saved, through faith – and this not from yourselves, it is the gift of God.” (Eph. 2:8)
- “He saved us, not because of righteous things we had done, but *because of his mercy*. He saved us through the washing of rebirth and renewal by the Holy Spirit” (Titus 3:5)
- Paul wrote of his own efforts and works: “I consider them *rubbish*, that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which is *through faith* in Christ—the righteousness that comes from God and is by faith.” (Phil. 3:8-9)

Article Eleven explains, it is by faith we are saved, not by our own works, but the completed work of Christ:

“We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only...”

- from Article Eleven,
“Articles of Religion”

NEW LIFE

As Christians, we are transformed by the work of Christ and experience new life in Christ.

- “But because of his great love for us, God, who is rich in mercy, ***made us alive with Christ*** even when we were dead in transgressions—it is by grace you have been saved.” (Eph. 2:4-5)
- “When you were dead in your sins and in the uncircumcision of your sinful nature, ***God made you alive with Christ***. He forgave us all our sins.” (Col. 2:13)

- “Therefore, if anyone is in Christ, he is a **new creation**; the old has gone, the new has come!” (I Cor. 5:17)
- “Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us **new birth** into a living hope through the resurrection of Jesus Christ from the dead.” (I Peter 1:3)

JUSTIFICATION – The Divine Exchange

You may wonder, “How is this exactly possible?” In chapter two of the letter to the Galatians, Saint Paul explained that those who have placed their faith in Christ are *justified*.

Justification is a concept that later theologians have called “The Divine Exchange”. It is a doctrine that has two important components:

1. That Christ in His mercy and love **accepted a punishment that He did not deserve**.

Jesus, in dying on the cross, paid the penalty for our sins by taking the penalty that we deserved. We, as sinners, fully deserved God’s wrath and condemnation for falling far short of God’s Law and glory. Instead, we received God’s *grace* and *pardon* because of the sacrifice that Christ made for us.

2. The second important concept in justification is that Christ, who earned the righteousness of God, **transferred His righteousness to us**...even though we did not earn it.

This means, as Richard Lovelace writes, we will be “treated (by God) as if we were sinless, even though we are not.”

This is all truly very Good News – even though the *presence* of sin remains, sinners are made right with God and forgiven of their sins because of the work of Christ. And because Christ has conquered all things, Christians can experience freedom from the *power* of sin.

Fr. Phillip Jensen has written:

“Jesus offers us new life, both now and eternally. Now, our sins can be forgiven through Jesus’ death, and we can make a fresh start with God, no longer as rebels but as friends. In this new life, God himself comes to live within us by his Spirit. We can experience the joy of a new relationship with God.”

- “Two Ways to Live”

ADOPTION

In addition to being justified, Paul wrote frequently about how people who have placed their faith in Christ become, *children or sons of God*, adopted into God's household, who have received (and will continue to receive) an "*inheritance*" from God:

- God "adopted us as His sons through Jesus Christ" (Eph. 1:5)
- "I pray also that the eyes of your heart may be enlightened...that you may know...*the riches of his glorious inheritance*" (Eph. 1:18)
- "*you who once were far away* have been *brought near* through the blood of Christ" (Eph. 2:13)
- "*you are no longer foreigners or aliens, but fellow citizens* with God's people and *member's of God's household* built on the foundation of apostles and prophets" (Eph. 2:19-20)
- "you are light in the Lord. Live as *children of light*" (Eph. 5:8)

Paul explained that the Holy Spirit would be "a deposit guaranteeing our inheritance" (Eph. 1:14) as God's children, until "the day of the Lord", that is, when Christ returns.

- "Having believed, you were marked in him with a seal, the promised Holy Spirit" (Eph. 1:13)

UNION WITH CHRIST

Scripture declares that Christians are *united with Christ*. We are in union and communion with Him. Jesus explained:

- "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing...If you remain in me and my words remain in you, ask whatever you wish, and it will be given you. This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples." (John 15:5,7-9)

Because of Christ we receive "full rights as sons" of God:

- "God sent his Son...to redeem those under law, that we might receive the *full rights as sons*" (Gal. 4:4-5)
- "because you are *sons*, God sent the Spirit of his Son into our hearts" (Gal. 4:6)
- "*since you are a son*, God has made you also an heir" (Gal. 4:7)

"The subject of spiritual union is the most important, the most profound, and yet the most blessed of any that is set forth in sacred Scripture."

– Arthur Pink

"Nothing is more central than union and communion with Christ."

– John Murray

Through the work of the Holy Spirit, we are “*with Christ*” and Christ is with us. Through the Spirit, Christ lives in us, and we are “*in Christ*”:

- “I have been crucified *with Christ*. It is no longer I who live, but Christ who lives in me” (Gal. 2:20).
- “you have been raised *with Christ*...for you died, and your life is now hidden with Christ in God” (Col. 3:1,3)
- “For we are God’s workmanship, created *in Christ Jesus* to do good works, which God prepared in advance for us to do.” (Ephesians 2:10)

Observe these passages that use the phrase “*with Christ*”:

- made alive with Christ (Eph. 2:5)
- raised up with Christ (Eph. 2:6)
- seated with Christ (Eph. 2:7)
- crucified with Christ (Gal. 2:20)
- hidden with Christ (Col. 3:3)

As Saint Paul explains:

“But because of his great love for us, God, who is rich in mercy, *made us alive with Christ* even when we were dead in transgressions—it is by grace you have been saved. And God *raised us up with Christ* and *seated us with him* in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus.” (Eph. 2:4-7)

It is important to note that all of these phrases are in the past tense. This union with Christ is a completed action. And, this union is so strong that nothing can break it:

- “For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.” (Rom. 8:38-39)

CHRIST'S RETURN

The Gospel is also about Christ's return. When we take the Lord's Supper together, we pray one of the oldest known Christian prayers. It summarizes the Scriptural account of Jesus:

Christ has died.
Christ is risen.
Christ will come again.

Jesus promised His disciples that He would come again.

- "And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am." (John 14:3)

We believe that Christ will return to earth to "judge the living and dead" (as we declare in the Nicene Creed). Jesus explained:

- "At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory. And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other."
(Matthew 24:30-31)

Jesus continued by explaining that: "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father...therefore keep watch, because you do not know on what day your Lord will come." (Matthew 24:36,42)

Because we are united with Christ, we can have hope that we will be with Him when He appears.

- Since, then, you have been **raised with Christ**, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then **you also will appear with him in glory**. (Col. 3:1-4)

We learn in Scripture that the resurrection of Jesus was the first of many. When Christ returns, "after he has put all his enemies under his feet", all who belong to him will be "*made alive*". (1 Cor. 15:22-25)

In the Nicene Creed we affirm that Christ will bring to His people, "the forgiveness of sins, the resurrection of the body and the life everlasting."

SUMMARY

In conclusion, we have seen the Good News of the Gospel in Scripture's account of the creation, fall, redemption and restoration. We have seen that the Gospel is not a message about our own efforts and accomplishments, but rather a message about the great efforts and accomplishments of Christ.

The Gospel we have learned is based on actual events of *history*, and is a message that has been passed down through Christian *witnesses* and *apostles*. As Saint Paul reminded his readers in Corinth:

- “Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. *By this gospel you are saved*, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. For what I received I passed on to you as of first importance: *that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Peter, and then to the Twelve. After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also, as to one abnormally born.*” (I Cor. 15:1-8)

As we've learned, the Gospel is a message that: God saves sinners like us, allowing us to be forgiven of our sins and brought into a right relationship with Him through the work of Jesus Christ. That truly is Good News.

FOR FURTHER STUDY: Words for the Work of Christ

It can be difficult to understand all of the terms used in our teaching and worship. Part of this difficulty occurs because we don't use just one word or phrase to describe the incredible work of Christ. This is due in part because Scripture does not use just one word or phrase to describe Christ's completed work on the Cross. Instead, Scripture incorporates the language of:

- law courts
- worship at the Temple
- cosmic warfare
- and the language of the battlefield

....to describe the wonderful work that Christ has done.

Here are some of the words that we use in our teaching and worship about the Gospel and the work of Christ:

Atonement

The *Atonement* is the central Christian belief about Christ's work.

The term atonement refers to *the work of Christ* and *the benefits of Christ* gained for believers by His death and resurrection.

Because we are sinners, we need forgiveness of our sins, but are unable to be made right with God on our own. Christ, on the Cross, took the penalty for our sins. Thus, He took our place, doing for us what we could not do.

Scripture related to the atonement includes:

- Galatians 3:13
- Romans 3:21-26, 5:1-11
- Colossians 2:11-15,
- II Corinthians 5:14-21
- Ephesians 5:2

Expiation

Expiation is an important element to Christ's atonement. Expiation means that Jesus completely *covers* all of our sins.

Propitiation

Propitiation is another important element to Christ's atonement.

Propitiation means "appeasement of wrath" or "turning aside divine anger." God's wrath toward us is turned aside and He accepts as a perfect sacrifice the sacrifice of His Son Jesus when the Son becomes the object of the Father's wrath.

Satisfaction

That Christ has perfectly met (satisfied) all of the requirements of God. He perfectly paid and absorbed all of our debts.

Substitutionary atonement

Substitutionary atonement (also called our vicarious sacrifice or penal substitution) is our belief that Christ by his own sacrificial choice was punished in the place of sinners (He was our substitute).

Also:

- Vicarious Sacrifice
- Penal Substitution

Christ, being completely innocent, paid the penalty of the guilty – being rejected by God and receiving God's wrath. (It is called *penal* because God's justice requires payment for the debt of sin. And it is called *substitutionary* because someone else – Jesus Christ – bears the curse of the law in our place.)

Oblation

An offering.

Justification

Our condition of being made right with God.

FOR FURTHER STUDY:

What happens when we are saved?

The Latin phrase “Ordo Salutis” means “order of salvation” and helps us understand the wonderful work and grace of Christ.

Saint Paul paints this picture of what happens at salvation:

“And we know that in all things God works for the good of those who love him, who have been called according to his purpose. For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.” (Rom. 8:28-30)

The five specific elements in salvation that are listed in Romans 8 are:

1. Foreknowledge (v. 29)
2. Predestination (v. 29/30)
3. Calling (v. 30)
4. Justification (v. 30)
5. Glorification (v. 30)

Traditionally, this list has been expanded by Reformed theologians to include other aspects found in Scripture:

1. Foreknowledge
2. Predestination
3. Outward Gospel Call
4. Inward Gospel Call
5. Regeneration
6. Conversion (consisting of faith and repentance)
7. Justification
8. Adoption
9. Sanctification
10. Perseverance
11. Glorification

It is important to note that Anglican scholars and teachers hold differing views on the order of salvation. The above list is from a “Reformed” perspective (such as those that have been held by Bishop J.C. Ryle, George Whitefield and J.I. Packer). Other evangelical Anglicans may hold an “Arminian” perspective (such as those held by Bishop Joseph Butler, John Wesley and others). This perspective eliminates or redefines some of the elements listed above and places them in a different order.

From my perspective, the Reformed approach is closest to the teaching of Scripture.

You might ask, “Why does it matter?”

I find it important to understand because as I have listened to Christian teachers over the years, many paint a picture that salvation is about one’s own efforts or works. As we look at the order of salvation (from a Reformed perspective) we see that the “first move” in this chain of events is not made by man, but rather it is made by God. In addition, we will learn below that not only has God made the first move, He enables all of the other elements of salvation to occur as well. As Saint John wrote:

- “We love because he first loved us.” (I John 4:19)

Because of that, God gets the glory for our salvation and for every element within it. As Saint Paul explained,

- “It is because of (God) that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption. Therefore, as it is written: “Let him who boasts ***boast in the Lord.***”(I Cor. 1:30-31)
- “May I never boast except in the cross of our Lord Jesus Christ” (Gal. 6:14)

Thus, God gets the glory because He has done the work. Because He loved us first, before the foundation of the world, we can love Him.

Let’s take a deeper look at each of these elements to see the work that God does in salvation.

Foreknowledge

The phrase “divine foreknowledge” means that God knows the future (and has always known the future). We are told in Acts 15:18 that God does things that He has “known for ages”.

It is important to understand that in Scripture the concept of divine foreknowledge is not about God *knowing* what men and women will do in the future, rather it is about *what God will do in the future*. In terms of salvation, this concept helps us understand that salvation is rooted in the eternal counsel of God (and not in the works of mankind).

God is Lord over all things and is free to do as He pleases (this is known as His *sovereignty*):

- God “works out everything in conformity with the ***purpose of his will***” (Eph. 1:11)
- “Our God is in heaven; he ***does whatever pleases him***” (Psalm 115:3)
- “And he is not served by human hands, as if he needed anything, because he himself gives all men life and breath and everything else. From one man he made every nation of men that they should inhabit the whole earth; and ***he determined the times set for them and the exact places where they should live***. God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us.” (Acts 17:25-27)

We learn in Scripture that even the suffering and death of Christ was part of God’s plan:

- Jesus “was handed over to you by God's set ***purpose*** and ***foreknowledge***; and you, with the help of wicked men, put him to death by nailing him to the cross. But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him.” (Acts 2:23-24)

God is actively involved in making things come to pass as He desires:

- “Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Jesus, whom you anointed. ***They did what your power and will had decided beforehand should happen.***” (Acts 4:27-28)
- “Again the anger of the Lord burned against Israel, and ***he incited*** David against them” (II Sam. 24:1)

Thus, the doctrine (or concept) of divine foreknowledge means that not only does God know everything that will come to pass, He controls everything that comes to pass. God makes everything happen according to the council of His will, and thus everything that happens reveals something about God. As Saint Paul summarized:

- “***from him*** and through him and to him are all things. To him be the glory forever!” (Rom. 11:36)

Predestination

Predestination means that Christians have been chosen unconditionally by God. Just as in the Old Testament (in Amos 3:2 in which God told Israel, “You only have I chosen of all the families of the earth”), so too are Christians chosen by God (because on our own, because of the effects of sin, we could not choose Him.)

Although very difficult to comprehend, the doctrine of predestination means that God has decided our final destination before we were born.

We learn in Scripture that God chose His people for own purposes:

- “You did not choose me, but **I chose you** and appointed you to bear fruit.” (John 15:16)
- “But we ought always to thank God for you, brothers loved by the Lord, because from the beginning **God chose you** to be saved through the sanctifying work of the Spirit and through belief in the truth.” (2 Thess. 2:13)
- “For he **chose** us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will.” (Eph. 1:4-5)
- “In him we were also **chosen**, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will.” (Eph. 1:11)
- God “has saved us and called us to a holy life—not because of anything we have done but because of **his own purpose** and grace. This grace was given us in Christ Jesus before the beginning of time.” (2 Tim. 1:9)
- God’s elect “have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood” (I Peter 1:2)

“Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour”

*- from Article Seventeen,
“Articles of Religion”*

Thus, the elements of foreknowledge and predestination happened before time, in eternity past. At that time God loved and chose. Then later, He created the world.

If you are a Christian you can rest in the fact that God chose you before the foundation of the world to be with Him.

You may wonder, “Why was it necessary for God to choose us?” The answer we see in Scripture is because we are unable to choose God on our own. Because of our inherited sin, we are unable to stop sinning on our own. Saint Augustine used the Latin phrase “*non posse non peccare*” which means that a person is unable to *not* sin – they are unable to choose God.

Thus, because of sin we are unable to make ourselves right with God, therefore we need something outside ourselves. We need God to “make the first move” in our salvation.

Objections to Predestination

In today’s modern world, one hears many objections to the doctrine of predestination. To many ears the doctrine seems “out of date” to many of us who have been taught that we are the “master of our fate” and “captain of our souls.”

One typical objection to the doctrine of predestination centers on the *fairness* of the doctrine. Critics will respond to the doctrine with comments such as, “Shouldn’t God treat everyone the same? Shouldn’t God give all people the same opportunities?”

This question is frequently raised in today’s world (where equality is an important concept in areas such as the law and in our culture), but we see in Scripture that the standard of equality is not applied. Although difficult to grasp, we see in the Bible a God who chooses whom He chooses.

Saint Paul responded to this objection in the Book of Romans, reminding His readers that God chooses whom He wills:

- “Yet, before the twins were born or had done anything good or bad—in order that God's purpose in election might stand: not by works but by him who calls—she was told, “The older will serve the younger.” Just as it is written: “Jacob I loved, but Esau I hated.” (Rom. 9:11-13)

Saint Paul continued:

- What then shall we say? Is God unjust? Not at all! For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." ***It does not, therefore, depend on man's desire or effort, but on God's mercy.*** For the Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth." Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden. (Rom. 9:14-18)

Thus, because of sin we all stand before God deserving His wrath and condemnation, and yet, before the foundation of the world, He knew that we would be in a sinful, lost state. And so, because of God's great love and mercy, He predestined His people to be with Him.

A second objection to predestination centers on *the delivery of the Gospel message*. "If people are already predestined," critics of the doctrine ask, "why should the Church do evangelism?" Although this is an interesting question, the reason that we tell others the Gospel (the Good News about Jesus Christ) is because:

1. Jesus told us to tell others the Good News.

It is out of obedience to God that the Church proclaims the Good News. Jesus said in Matthew's Gospel:

- "Therefore go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." (Matthew 28:19-20)

Saint John explains that our sharing of the Good News is because we are united with Christ:

- "We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ." (I John 1:3)

2. We do not know the secret will of God.

A second reason that the Church shares the Good News is because as finite beings, we do not know who has been predestined "according to His purpose" and who has not. As

individual Christians we can rest on this important doctrine that God has loved and saved us, but we cannot know God's plans for non-Christians. Therefore, we, as the Church must continue to share the Good News of the Gospel to the entire world.

A third objection to predestination surrounds *the nature of the human will and God's sovereignty*. "Aren't people responsible for their actions?" a critic might ask. "Doesn't predestination and the doctrine of God's sovereignty contradict that?"

The answer I would give to this objection is that, "Scripture clearly teaches both: that people are responsible for their own actions, yet God predestines events."

Scripture clearly teaches that all men and women are "without excuse" (Rom. 1:20) for knowing and serving God. We learn in Romans that although God has revealed His truth so that all men "know God" (Rom. 1:21), unbelievers do not make proper use of this revealed knowledge and willfully turn away from God's truth (Rom. 1:23,1:25), thus are in a state of "not knowing God" (see I John)

Thus, as we have mentioned, because of sin we are unable to make ourselves right with God, and we need something outside ourselves. We need God to "make the first move" in our salvation.

If one were to ask the follow-up question, "Well, how exactly does that work?" My answer is to simply say "*It is a mystery*." It is truly a mystery but the Bible clearly presents man as responsible for the consequences of his life's actions, and also portrays God as being sovereignly in control of all events. As finite beings, it is impossible for us to fully comprehend this.

Lastly, another objection to the doctrine of predestination centers on *the issue of sin and the problem of evil*. Critics to the doctrine of predestination ask, "If God did all of this before the creation of the world, doesn't that make God the author of sin?"

Although difficult to comprehend, Scripture explains in essence that "God handles sin sinlessly." God is holy and pure. There is no sin in Him. Again, there is a great mystery. The Bible portrays sin and the effects of sin as something that mankind is responsible for. And the Bible clearly teaches that God is working in all events.

We are reminded in Scripture that God is not weak - He is not dependent upon man, nor surprised by what men do. Rather God is Lord of all:

- "Our God is in heaven; he does whatever pleases him." (Psalm 115:3)

- “The Lord works out everything for his own ends— even the wicked for a day of disaster.” (Proverbs 16:4)
- “Many are the plans in a man's heart, but it is the Lord's purpose that prevails.” (Proverbs 19:21)
- God says: “My word...will accomplish what I desire and achieve the purpose for which I sent it.” (Isaiah 55:11)
- “What is impossible with men is possible with God.” (Luke 18:27)
- “Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out! Who has known the mind of the Lord? Or who has been his counselor? Who has ever given to God, that God should repay him? For from him and through him and to him are all things. To him be the glory forever! Amen.” (Rom. 11:33-36)
- God will bring about the “appearing of our Lord Jesus Christ”... “in his own time—God, the blessed and only Ruler, the King of kings and Lord of lords, who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To him be honor and might forever.” (I Tim. 6:15-16)

As Joseph in the Old Testament explained to his brothers, “You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives.” (Gen. 50:20)

What was the “it” that Joseph was referring to? It was all of the bad circumstances that he had faced since they sinned against him. So, in and through and overriding their evil deeds, was the holy and good work of God. Thus, God meant the evil intentions for good. He was actively involved. His will won out.

Because God is God (and the standard for His actions), the Scripture teaches that we cannot accuse Him of what we see as perceived injustice.

- “Yet you say, 'The way of the Lord is not just.' Hear, O house of Israel: Is my way unjust? Is it not your ways that are unjust?” (Ezekiel 18:25)
- “You turn things upside down, as if the potter were thought to be like the clay! Shall what is formed say to him who formed it, ‘He did not make me’? Can the pot say of the potter, ‘He knows nothing’?” (Is. 29:16)

- “Woe to him who quarrels with his Maker, to him who is but a potsherd among the potsherds on the ground. Does the clay say to the potter, 'What are you making?' Does your work say, 'He has no hands'?” (Is. 45:9)
- “What then shall we say? Is God unjust? Not at all! For he says to Moses, ‘I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.’” (Rom. 9:14-15)
- “Who are you, O man, to talk back to God? Shall what is formed say to him who formed it, 'Why did you make me like this?' Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use?” (Rom. 9:20-21)

Thus we can say that anything God does, He does for His own reasons to bring glory to Himself.

Implications...

There are many implications in understanding the doctrine of predestination. One effect of understanding the doctrine is that it leads to *humility*. When we begin to understand the importance of this doctrine, we see that no Christian man or woman deserves the glory for their salvation. Rather the glory belongs to the Lord.

Article 17 of the “Articles of Religion” explains:

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God...”

Thus, (as Article 17 states), the doctrine of predestination gives “sweet, pleasant and unspeakable comfort” to Christians as we rest upon God’s mighty strength, power and authority. For me personally, this concept has helped me in times of adversity, as I remember that God knows all things and is working all things for His purposes.

Outward Gospel Call

This next element of salvation means that God brings the Gospel to our lives (either through reading or hearing God's Word.) People must hear the Gospel before they can understand and assent to it.

A non-Christian may ask, "Why is the Gospel needed?" The answer we can see in Scripture is because we are in desperate need for it.

As we have mentioned, before conversion, all of mankind is in a fallen state:

- I know that ***nothing good lives in me***, that is, in my sinful nature. For I have the desire to do what is good, but ***I cannot carry it out*** (Rom. 7:18)
- What a ***wretched man*** I am! Who will rescue me from this body of death? (Rom. 7:24)
- "When you were ***slaves to sin***, you were free from the control of righteousness" (Rom. 6:20)
- "***Sin*** entered the world through one man (Adam) and death through sin and in this way ***death*** came to all men, because all sinned—" (Rom. 5:12)
- "you were dead in your ***transgressions and sins***" (Eph. 2:1)

In this fallen state, all of mankind are slaves to sin and transgression, suppressing the knowledge of God. Because of sin, mankind is incapable of communion with God.

- "The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned." (1 Cor. 2:14)
- Men "suppress the truth by their wickedness" (Rom. 1:20)
- "These are the men who divide you, who follow mere natural instincts and do not have the Spirit" (Jude 1:19)

Thus, we are in need of redemption. We need a savior, because we cannot save ourselves.

As C.S. Lewis explains,

- “For what alarms us in the Christian picture is the infinite purity of the standard against which our actions will be judged. But then we know that none of us will ever come up to that standard. We are all in the same boat. We must all pin our hopes on the mercy of God and the work of Christ, not on our own goodness.”

The outward gospel call is something that is spoken or written for others. It is done, therefore by someone who teaches or preaches the Gospel. This can be done by young and old, ordained clergy or new Christians, anyone who tells others about the Good News of Jesus Christ.

This outward gospel call is not something that Christians teach or preach in their own power. As Paul explained, the Holy Spirit testifies to the truth and power of the Gospel:

- “My message and my preaching were not with wise and persuasive words, but with a demonstration of the ***Spirit's power***” (I Cor. 2:4)
- “This is what we speak, not in words taught us by human wisdom but in words ***taught by the Spirit***, expressing spiritual truths in spiritual words. The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.” (I Cor. 2:13-14)
- “our gospel came to you not simply with words, but also with power, ***with the Holy Spirit*** and with deep conviction” (I Thess. 1:5)

Inward Calling/Regeneration

Next, God regenerates a Christian's heart. Like Lazarus in the tomb, who was physically dead (and needed Christ to raise Him), men and women are **spiritually dead** and in need of God to regenerate our hearts and make us spiritually alive.

This phrase "regeneration" is sometimes called God's "inward call" or "effectual call", it is also referred to as "spiritual resurrection" or being "born again". Simply put, it is God's resurrecting work of re-birth.

As Jesus told Nicodemus, "no one can see the kingdom of God unless he is born again." (John 3:6) We can see many examples of the importance of new birth in Scripture:

- "I will give you a **new heart** and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh." (Ez. 36:26)
- "But because of his great love for us, God, who is rich in mercy, **made us alive with Christ** even when we were dead in transgressions—it is by grace you have been saved." (Eph. 2:4-5)
- "When you were dead in your sins and in the uncircumcision of your sinful nature, **God made you alive with Christ**. He forgave us all our sins" (Col. 2:13)
- "Therefore, if anyone is in Christ, he is a **new creation**; the old has gone, the new has come!" (I Cor. 5:17)
- "Everyone who loves has been **born of God** and knows God." (I John 4:7)
- "Everyone who believes that Jesus is the Christ is **born of God**, and everyone who loves the father loves his child as well." (I John 5:1)

This regeneration is a supernatural, gracious act of God, making a person spiritually alive. Scripture is clear and consistent on this point: Because of mankind's fallen nature, we are incapable of saving ourselves. Thus, God is the divine initiator of salvation.

Many passages in Scripture point to the fact that the author of regeneration is God:

- "No one can come to me unless the Father who sent me **draws him**" (John 6:44)

- “no one can come to me unless the Father has **enabled him.**” (John 6:65)
- “The Lord **opened her heart** to respond to Paul's message” (Acts 16:14)
- “God, who has **called** you into fellowship with his Son Jesus Christ our Lord, is faithful.” (I Cor. 1:9)
- “God **called** me by His grace” (Gal. 1:15)
- “I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has **called** you, the riches of his glorious inheritance in the saints” (Eph. 1:18)
- God “has saved us and **called** us to a holy life—not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time” (2 Timothy 1:9)
- “But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who **called you** out of darkness into his wonderful light.” (I Peter 2:9)

As Article 10 of the “Articles of Religion” explains:

“The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ.”

This regeneration is by and through the work of the **Holy Spirit**. Jesus described this to Nicodemus in John’s Gospel:

“Jesus answered, “I tell you the truth, no one can enter the kingdom of God unless he is born of water and the **Spirit**. Flesh gives birth to flesh, but the Spirit gives birth to **spirit**. You should not be surprised at my saying, ‘You must be born again.’ The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the **Spirit**.” (John 3:5-8)

Conversion (Faith and Repentance)

Because God has given us new life, we experience conversion. Our action (or response) is faith in Christ and repentance of sin.

Faith

“What is faith?” you might ask. The writer of Hebrews gives us this definition:

- “Faith is being sure of what we hope for and certain of what we do not see.” (Heb. 11:1)

Other words that describe faith are trust, hope and assurance. There are many passages in Scripture that speak to the necessity of placing our faith in Christ for our salvation:

- “Believe in the Lord Jesus, and you will be saved (Acts 16:31)
- “You are all sons of God through faith in Jesus Christ.” (Gal. 3:26)
- “I live by faith in the son of God, who loved me and gave himself for me.” (Gal. 2:20)
- “But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe.” (Gal. 3:22)
- “the righteous will live by his faith” (Hab. 2:4, Gal. 3:11, Rom. 1:17)
- “the promise comes by faith” (Rom. 4:16)

Thus, we learn in Scripture that it is only by the merit of Christ applied by faith that man can escape sin.

It is important to note that we are saved by faith, and not by our own works:

- “we know that man is not justified by observing the law, but by faith in Jesus Christ.” (Gal. 2:16)
- “if righteousness could be gained through the law, Christ died for nothing” (Gal. 2:21)

It is also important to note, that even the faith that we have in Christ is something that God creates and gives as a gift. We cannot make ourselves believe. Faith and the certainty of truth comes upon us as an act of God:

- “For it is by grace you have been saved, through faith—and this not from yourselves, it is the **gift of God**—“ (Eph. 2:8)

Repentance

As we have noted earlier, repentance is closely related to faith. It is the “other side of the coin”.

- “If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.” (I John 1:9)

- “Submit yourselves, then, to God. Resist the devil, and he will flee from you. Come near to God and he will come near to you. Wash your hands, you sinners, and purify your hearts, you double-minded. Grieve, mourn and wail. Change your laughter to mourning and your joy to gloom. Humble yourselves before the Lord, and he will lift you up.” (James 4:7-10)

Justification

As a consequence of our faith, we are “justified”...made right with God. Justification means that God has legally declared Christians righteous by covering Christians with the righteousness of Christ.

We learn in Scripture that:

- “Everyone who believes that Jesus is the Christ is born of God.” (1 John 5:1)
- “since we have been **justified** through faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1)
- We “know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that **we may be justified by faith in Christ** and not by observing the law, because by observing the law no one will be justified.” (Gal. 2:16)
- “there is now no condemnation for those who are in Christ Jesus” (Rom. 8:1)
- The Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment (2 Peter 2:9)

Here are some helpful quotes about justification:

- Justification (*dikaiotesetai*) means:
 - to be “declared righteous”
 - “to be rendered just or innocent”
 - “to be righteous”
- Justification is the concept that “God pardons and accepts believing sinners.” (Evangelical Theological Dictionary)
- “Justification is being treated as if we were sinless, even though we are not. A simple way of remembering the meaning of justified is the phrase ‘just-as-if-I’d’ never sinned.’” (Richard Lovelace)

It is important to understand that:

- The basis for our justification is established on the perfect righteousness of Jesus Christ imputed/transferred by faith
 - Our justification is established on the complete righteousness of Christ ...His full and perfect obedience to the Law of God, the

perfect life that He led, His full atonement for sin and His total triumph over sin and death in His resurrection. (Phil Ryken)

- In the Divine exchange Christ took the punishment that we deserved and transferred to us the righteousness that He earned
 - “Justification is an act of God’s free grace in which He pardons all of our sins, accepts us as righteous in His sight, only for the righteousness of Christ imputed to us and received by faith alone.” (Phil Ryken)
 - “In justification, Christ has made His righteousness my righteousness and my sin His sin. If he has made my sin to be His sin then I do not have it and I am free. If he has made His righteousness to be made my righteousness, then I am righteous now with the same righteousness as Him.” (Martin Luther)

Adoption

At the same time, God adopts us, making us His children.

- “Yet to all who received him, to those who believed in his name, he gave the right to **become children of God**—children born not of natural descent, nor of human decision or a husband's will, but born of God.” (John 1:12-13)
- “He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.” (Gal. 3:14)
- “Because you are **sons**, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father." So you are no longer a slave, but a son; and since you are a **son**, God has made you also an **heir**.” (Gal. 4:6-7)

Sanctification

God makes us holy, by changing us to look more and more like Christ.

- “No one who is born of God will continue to sin, because God's seed remains in him; he cannot go on sinning, because he has been born of God.” (I John 3:9)
- “We know that anyone born of God does not continue to sin; the one who was born of God keeps him safe, and the evil one cannot harm him.” (I John 5:18)
- “So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want. But if you are led by the Spirit, you are not under law.” (Gal. 5:16-18)

Perseverance

Throughout life, God allows us to persevere in our faith so that we do not fall away. God is committed to preserving the union with Christ among those He has called and chosen:

- "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing." (John 15:5)
- “for everyone born of God overcomes the world. This is the victory that has overcome the world, even our faith.” (I John 5:4)

At death, we enter an intermediate state where we are in God’s presence but not in our physical bodies.

Glorification

The last element is “Glorification” which means that our bodies will be resurrected, we will inherit the new heavens and earth and live and worship God forever.

This worship of God can be seen in John’s vision found in the Book of Revelation, such as when he heard seven angels singing:

*"Great and marvelous are your deeds,
Lord God Almighty.
Just and true are your ways,
King of the ages.
Who will not fear you, O Lord,
and bring glory to your name?
For you alone are holy.
All nations will come
and worship before you,
for your righteous acts have been revealed." (Rev. 15:3-4)*

Summary

So in sum, we must ask, “Who do we give glory to for our salvation?” Will we give glory to ourselves (for our own efforts) or to God? In viewing the order of salvation above, we see that it is God who deserves the glory, because He has done the work, He has saved, He has forgiven, He has made us His own.

Questions for Reflection

1. Reflect for a moment on the areas that we have covered in this section:

- Foreknowledge
- Predestination
- Outward Gospel Call
- Inward Gospel Call
- Regeneration
- Conversion (consisting of faith and repentance)
- Justification
- Adoption
- Sanctification
- Perseverance
- Glorification

What area would you like to know more about?

2. What is encouraging about the “order of salvation”? Why?
3. What is most difficult to grasp? Why?

What does it mean to be saved?

In this chapter we have learned about what happens in salvation, but you might wonder next, “What does it mean to be saved?” This question is important and will be the topic of the remaining chapters of the workbook.

Lesson Two: Worship

Overview

In this Lesson we will explore: *who* we worship, *why* we worship and *how* we worship in the Anglican tradition.

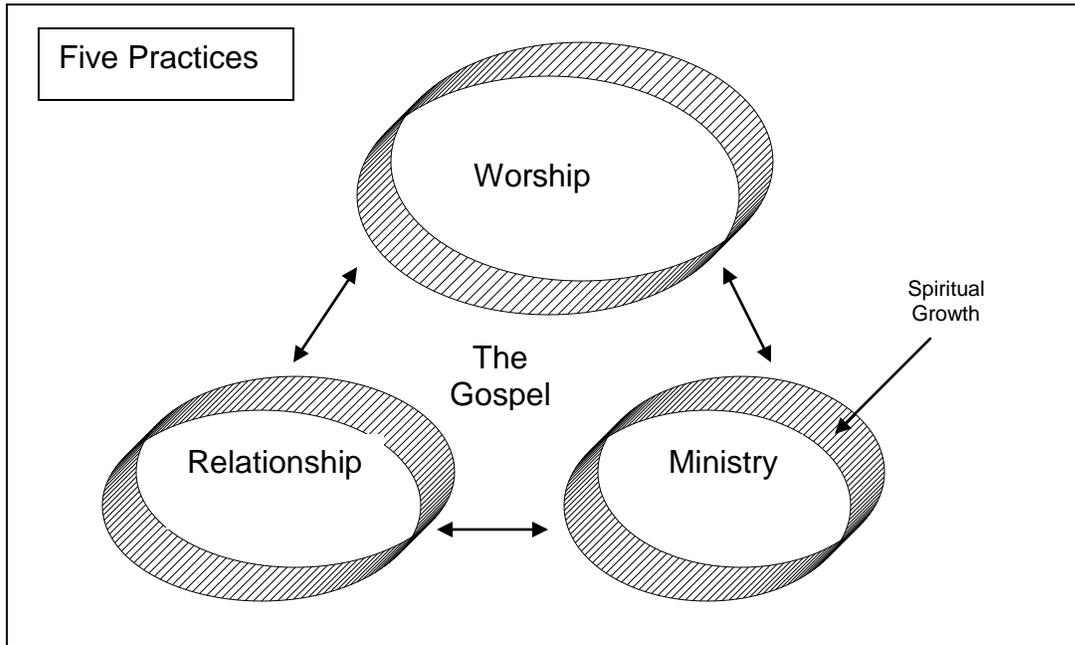
Prayer

O God and Father of all, whom the whole heavens adore: Let the whole earth also worship you, all nations obey you, all tongues confess and bless you, and men and women everywhere love you and serve you in peace; through Jesus Christ our Lord. Amen.

Discussion Questions

1. Why is learning about worship important to you?
2. What worship traditions have you experienced?

Lesson 2: Review



Quick Assessment

Use the list below to identify your interest in the topics covered in this chapter.

Use a scale of 1-10 to rank each item (10 being of greatest interest, 1 being of least interest):

Interest	Topic
_____	What is worship
_____	Who we worship
_____	Why we worship
_____	How we worship

Discussion Questions

1. Review your responses from the Quick Assessment (on the left). What topic(s) are you most interested in learning about? Why?
2. What area are you least interested in? Why?
3. What similarities are there in your group's responses? What is different?
4. What questions do you have so far about worship?

Lesson 2: Worship

As we learned in the previous chapter, Christians are people who have been shaped by the work of Christ. Because Christ *has died for our sins*, Christians are transformed into new creations and adopted into God's family.

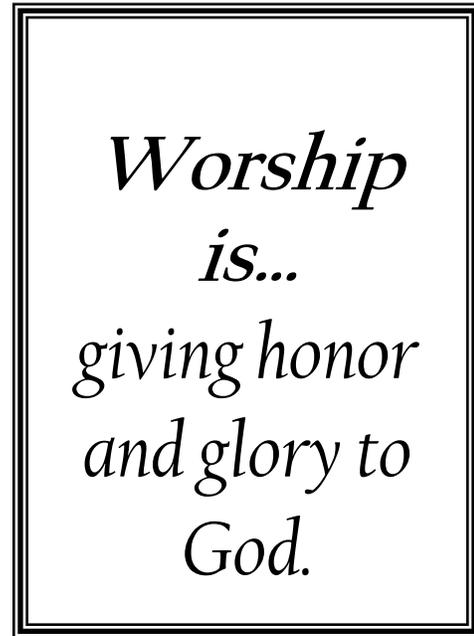
As we will see in each of the remaining chapters, this transformation applies to all areas of a Christian's life. In this lesson we will focus on the practice of *worship*, looking at answers to the questions:

- What is worship?
- Who do we worship?
- Why we worship?
- How we worship?

Part 1:

WHAT IS WORSHIP?

If you gathered a group of ten Christians together and asked the question "*What is worship?*" you'd likely get fifteen or even twenty different answers.



Here are some of my favorite descriptions of worship:

- ***“Worship is giving honor and glory to God.”***
- ***“Worship is seeing who God is and responding accordingly.”***
- ***“Worship is exalting God and praising Him.”***
- ***“Worship is giving thanks to God.”***
- ***“Worship is acknowledging the greatness of our Covenant Lord.”***
(John Frame)
- ***“Worship is considering the depths of our own sin and the wonders of what God has done to save us from ourselves.”***
- ***“Worship is offering homage, honor and praise to God”***
(Millard Erickson)

- **“Worship is a congregational event in which Christ mediates our prayers, conducts and leads our praise, and preaches His word to us. He alone is the God-ordained worship leader, the minister in the sanctuary.”** (Sinclair Ferguson)
- **“Worship is about union with Christ, it is about us belonging to Him, being joined to Him by grace through faith.”** (Mark Dalbey)
- **“Worship is an act of the understanding, applying itself to the knowledge of the excellency of God, and actual thoughts of his majesty....It is also an act of the will, whereby the soul adores and reverenceth his majesty, is ravished with his amiableness, embraceth his goodness, enters itself into an intimate communion with this most lovely object, and pitcheth all his affections upon him.”** (Stephen Charnock, 1670)
- **“Worship is telling others about the great things that God has done.”**
- **“Worship is our soul bowing or prostrating in spirit and in truth.”** (Arthur Pink)

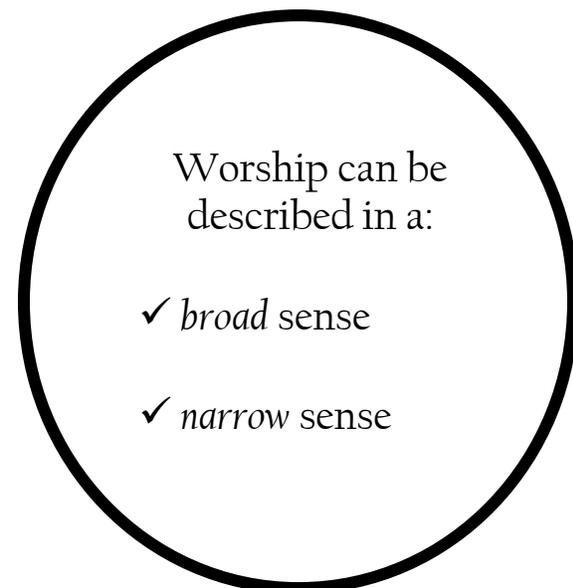
One reason that the word “worship” is difficult to define is because it is used in several different ways in the Bible. These ways or senses, we might call:

- “broad” and
- “narrow”

“Broad sense” of Worship

In the broadest sense of worship, God’s people are called to glorify God in all that we do...that is our worship to Him.

- “So whether you eat or drink or whatever you do, *do it all for the glory of God.*” (I Cor. 10:31)
- “Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—*this is your spiritual act of worship.*” (Rom. 12:1)



Thus, all of a Christians’ life is worship. Our entire life is an offering of sacrifice of praise. Our godly living (which some call our “piety”) is worshipping God the

Father through His Son Jesus Christ...in faith, hope and love. When we wash the dishes, drive to work, care for children, etc. we can do it to the glory of God.

“Narrow sense” of Worship

Used in a narrow sense, the word *worship* refers to specific practices of reverence and adoration at specific times and places - such as the public gathering of God’s people to worship Him according to His revealed will.

- “Ascribe to the Lord the glory due his name; bring an offering and come into his courts. Worship the Lord in the splendor of his holiness; tremble before him, all the earth. Say among the nations, “The Lord reigns.” The world is firmly established, it cannot be moved; he will judge the peoples with equity.” (Ps. 96:8-10)

“In corporate worship, we unite ourselves with others to acknowledge the holiness of God, to hear God’s Word, to offer prayer, and to celebrate the sacraments.”

- from the Anglican Catechism, (BCP, page 857)

These specific spiritual public practices are God-ordained (as we will learn later in this chapter) which means that God has told us how to do them and what pleases Him in our worship.

God encourages Christians to continue the practice of public worship:

- “Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching.” (Heb. 10:25)

Also in a narrow sense, are individual and family practices that ascribe worship to God:

- “Come, let us bow down in worship, let us kneel before the Lord our Maker” (Ps. 95:6)

The Puritans, for example, held “family worship” times in high importance.

Thus worship can be seen in both a “broad” sense and a “narrow” sense. As one directory of worship has explained:

- “Because man’s chief end is to glorify God and fully to enjoy him forever, all of life is to be worshipful. Nevertheless, worship itself consists primarily in specific acts of communion with God.”

Part 2:

WHO DO WE WORSHIP?

The object of our worship is God. God, we learn in Scripture is **worthy** of worship because of:

- *who* He is and because of
- *what* He has done

...let's take a look at each of these concepts in more detail.

THE CHARACTER OF GOD

The Bible uses many words and phrases to describe the character of God. As we read Scripture we can learn that God is:

- true and living
- transcendent
- triune (one God in three persons)
- our creator
- our sustainer
- the object of our purpose in life
- our savior

A TRUE AND LIVING GOD

All authors of the Bible write with the assumption that God is real, that He is "alive":

- "But the Lord is the *true* God; he is the *living* God, the eternal King."
(Jeremiah 10:10)
- "They tell how you turned to God from idols to serve the *living* and *true* God"
(1 Thess. 1:9)
- "The Lord *lives*; and blessed by my rock, and exalted be the God of my salvation (Psalm 18:46)

"There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost."

- Article One of the
"Articles of
Religion"

A TRANSCENDENT GOD

The Bible is clear that God is not limited by anything or anyone. God is not dependent on others and transcends space and time. God was present before and during the creation of the world and reigns over all created things:

- “In the beginning God created...” (Genesis 1:1)
- “The Lord is exalted over all the nations, his glory above the heavens. Who is like the LORD our God, the One who sits enthroned on high who stoops down to look on the heavens and the earth? He raises the poor from the dust and lifts the needy from the ash heap.” (Psalm 113:4-7)

A TRIUNE GOD (One God in Three Persons)

The *trinity* is a basic Christian belief. It states that God is one substance and still three persons: the Father, the Son and the Holy Spirit. Although this relationship is revealed in the Bible, in many respects it remains a mystery that we cannot fully understand.

- “As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. And a voice from heaven said, “This is my Son, whom I love; with him I am well pleased.” (Matthew 3:16-17)

OUR CREATOR

In the Old Testament, God is described as the *creator* of the universe.

- “Do you not know? Have you not heard? The Lord is the everlasting God, the *Creator* of the ends of the earth. He will not grow tired or weary, and his understanding no one can fathom. He gives strength to the weary and increases the power of the weak.” (Isaiah 40:28-29)
- “In the beginning God *created* the heavens and the earth.” (Genesis 1:1)
- “I am the Lord, and there is no other, besides me there is no God...I *form* light and *create* darkness” (Isaiah 45:5-7)
- God asked Job: “Where were you when I laid the foundation of the earth?” (Job 38:4)

The New Testament provides a similar description of God:

- "You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being." (Rev. 4:11)

OUR SUSTAINER

The Bible also describes God as the sustainer of all life:

- "I lie down and sleep; I wake again, because the Lord *sustains* me." (Psalm 3:5)
- "The Lord watches over the alien and *sustains* the fatherless and widow..." (Psalm 146:9)
- The Lord said, "Even to your old age and gray hairs I am he, I am he who will *sustain* you. I have made you and I will carry you; I will *sustain* and rescue you." (Isaiah 46:3-5)

THE OBJECT WHICH BRINGS PURPOSE

The Bible also describes God as the object which brings *purpose* to our life because the knowledge of God is the object of human life:

- "Let not the wise man glory in his wisdom and let not the mighty man glory in his might; let not the rich man glory in his riches, but let him who glories glory in this, that he understands and knows me, that I am the Lord." (Jeremiah 9:23-24).

Thus, we worship God because of who He is. He is the only one that deserves glory, honor and praise.

OUR SAVIOR

We also worship God because of what He has done through the work of the Son, Jesus Christ. As we learned in Chapter one:

- "There is no one righteous, not even one; there is no one who understands, **no one who seeks God**. All have turned away." (Rom. 3:10-12)

Yet, because of God's great love He sent His son Jesus for our sakes. Because of Christ's obedience unto death:

- "God exalted him to the highest place and give him the name that is above every name, that at the name of Jesus every knee should bow...and every tongue confess that Jesus Christ is Lord..." (Phil. 2:9-11)

Part 3:

WHY WE WORSHIP

All people worship something. John Calvin explained that the human heart is “a factory of idolatry.” C.S. Lewis has noted that,

- “the world rings with praise – lovers praising their mistresses, readers their favorite poet, walkers praising the countryside, players praising their favorite game – praise of weather, wines, dishes, actors, motors, horses, colleges, countries, historical personages, children, flowers, mountains, rare stamps, rare beetles, even sometimes politicians and scholars.”

God, our Heavenly Father and King, desires to be the *object of our worship*. As Christians, we are commanded to worship God:

- “You shall have no other gods before me.”
(Exodus 20:3)
- “You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; *for I, the Lord your God, am a jealous God.*”
(Exodus 20:4-5)
- “Fear the Lord your God, *serve him only* and take your oaths in his name.”
(Deut. 6:13)
- Jesus explained, “*Worship the Lord your God, and serve him only.*”
(Matthew 4:10)
- “Love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.”
(Mark 12:30)
- “Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for *they are the kind of worshipers the Father seeks.*” (John 4:23)

Jesus explained,
“Worship the
Lord your God,
and serve him
only.”

God is seeking our **exclusive** worship – we are to worship only Him. Out of obedience, in the power of the Holy Spirit, we place God above all things **in our lives and in our worship**.

Out of obedience, at our worship gatherings we begin with these words of praise:

- “Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, *we worship you, we give you thanks, we praise you for your glory.*”

Obedience, however, is not the only reason we worship God. We also worship as **a response to God**...because of who He is and what He has done.

We have learned that it is God who takes the initiative in saving His people. In redeeming His people, God established a *covenant* (a binding agreement between two parties) that can never be broken. It is natural then, as a response to God’s initiative to worship Him. God acts...we respond.

The writer of Psalms explains:

- “All the earth worships you; they sing praises...to your name.” (Psalm 66:4)

Thus, as a **response** to God’s saving work, our heart’s desire is to follow God, and give our praise and worship to Him - much like the Psalmist who wrote:

“One thing I ask of the Lord, this is what I seek:
that I may dwell in the house of the Lord
all the days of my life, to gaze upon the beauty of the
Lord and to seek him in his temple (Psalm 27:4)

“As the deer pants for streams of water, so my soul pants
for you, O God. My soul thirsts for God, for the living
God. When can I go and meet with God?” (Psalm 42:1-2)

It is as a response to His goodness that we give Him our:

- praise
- thanksgiving
- requests (supplication)
- worship
- repentance

All of nature
declares its
worship of God:

“The heavens declare
the glory of God; the
skies proclaim the
work of his hands.
Day after day they
pour forth speech;
night after night they
display knowledge.
There is no speech or
language where their
voice is not heard.
Their voice goes out
into all the earth, their
words to the ends of
the world. In the
heavens he has
pitched a tent for the
sun, which is like a
bridegroom coming
forth from his
pavilion, like a
champion rejoicing to
run his course. It rises
at one end of the
heavens and makes its
circuit to the other;
nothing is hidden
from its heat.”
(Psalm 19: 1-6)

- - -

Other worship activities such as baptism and the Eucharist are also responses to God's saving work. In the Bible a number of words are used for worship (including the Hebrew word *shachah* and the Greek word *proskuneo*) which literally mean to:

- prostrate oneself (as a subject to a master)
- to bow down or stoop
- to do reverence

At the core of our response in worship is the recognition that God is *worthy* of our praise and worship.

Thus, because of what God has done – in sending His Son, and because of what the Son has done – in His suffering, death, resurrection and ascension – we worship.

Enjoying God's Presence

Worship then is not an unemotional act of ascribing God glory, but rather a heartfelt enjoyment of our union with God. As C.S. Lewis has noted, "In commanding us to glorify Him, God is inviting us to enjoy Him."

Similarly, the Westminster Confession explains that this is our chief end, "to glorify God and enjoy God forever."

Part 4:

HOW WE WORSHIP

There are many worship “models” presented today in the modern Church:

- seeker-friendly
- corporate excellence
- coffee house
- rock concert
- cowboy Church

These models have been adopted (by Christians with good motives and intentions) with the belief that if worship can be made appealing to non-Christians, they will be more willing to attend the Church service and be more responsive to the message of Christ.

While well intentioned, for me, there are several troubling aspects to this approach.

The first issue for me is the question, “Where do we draw the line?” If reaching the non-Christian is my primary goal for worship, how should a pastor respond to the following suggestions for a worship service:

- “Since non-Christians enjoy alcoholic beverages, let’s serve those as refreshments during your sermon.”
- “Since non-Christians don’t really ‘get’ communion, let’s not do that in Church.”
- “Since non-Christians don’t really ‘get’ the historical parts of Christianity, like Creeds or ancient prayers, let’s skip those.”
- “Since non-Christians might be offended by certain parts of the Bible, let’s not talk about that.”

You can quickly see how difficult it can be to identify a standard if worship is seen as only a means to reach people. The ultimate questions that this raises are:

- “Are there standards for worship? And
- Can we really know how God wants us to worship?”

For me the answer to these questions are: “Yes.”

I believe that we can really know how God wants us to worship. And we can find those standards in the Bible.

BIBLICAL STANDARDS

In the Bible we see several important guidelines and standards for our worship.

We learn in Scripture that our worship needs to *please God*, and not ourselves. Paul explains:

- “Finally, brothers, we instructed you how to live in order to *please God*...now we ask you and urge you in the Lord Jesus to do this more and more.” (I Thess. 4:1)
- “I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone...this is good, and *pleases God our Savior*, who wants all men to be saved and to come to a knowledge of the truth.” (I Timothy 2:1, 3-4)

We also see in Scripture that our worship activities must be done for *the strengthening of the church*.

- “What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church.” (I Cor. 14:26)

We also see in Scripture that ***the leader*** of our worship is *the Holy Spirit*. He prompts our response to God through the Spirit in Christ:

- “In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will.” (Rom. 8:26-27)

We need the Spirit's presence to be in Christ because the work that He is doing is *spiritual*.

- “As you come to him, the living Stone—rejected by men but chosen by God and precious to him—you also, like living stones, are *being built into a spiritual house* to be a holy priesthood, offering *spiritual sacrifices* acceptable to God through Jesus Christ.” (I Peter 2:5)

We learn in Scripture that *the Spirit is present in our worship*. This means that the Spirit is present in the prayers, in the Scripture reading, in the sermon, in the action of the Eucharist...making them all fruitful. We are reminded in Isaiah 55:11 that God's Word will not return void or empty when it is preached or taught.

In addition, we learn that *Christ Himself is a minister also doing worship*. He is described in Scripture as our High Priest who "serves in the sanctuary, the true tabernacle set up by the Lord, not by man" (Heb. 8:2) and is a High Priest forever (Heb. 6:20, 8:6) – forever making intercession for us (Heb. 7:25).

This priestly role of Christ is difficult to understand at many levels. We might remember in the Old Testament a priest offered a sacrifice (such as a grain offering, thanks offering, etc.) to the Lord. In the New Testament we learn that Christ is our High Priest, but the offering (far from being a grain offering) is actually Himself. He offers Himself to God for our sakes. Thus, during our worship we can look to Christ our High Priest.

NEW TESTAMENT WORSHIP ACTIVITIES

In the New Testament we see that the worship activities that were done on the "Lord's Day" included:

- The Lord's Supper (I Cor. 11:17-34)
- Hymns (I Cor. 14:26)
- Instruction (I Cor. 14:26)
- Reading of Paul's Letters (Col. 3:8)

We can see a vivid description of worship in the New Testament church in Acts chapter 2:

- "They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer" (Acts 2:42)

TWO MARKS OF THE CHURCH: WORD AND SACRAMENT

In the passages above we can see that two “marks” separate the Church from other entities:

Word & Sacrament

One way to think of these is to understand that:

- *the Word* is the Good News about Christ that is **heard**
- the Sacraments are the Good News about Christ that are **seen**

Word and Sacrament ministry through the power of the Holy Spirit is one of the best descriptions of how we worship in the Anglican Church. As Article 19 of the “*Articles of Religion*” explains, word and sacrament ministry is *the* mark of a true Church:

- “The visible Church of Christ is a congregation of faithful men, in which the pure *Word of God is preached, and the Sacraments be duly ministered* according to Christ’s ordinance, in all those things that of necessity are requisite to the same.”

Likewise, the writers of the Belgic Confession (1567) explained:

- “The true church can be recognized if it has the following marks: The church engages in the pure preaching of the gospel; it makes use of the pure administration of the sacraments as Christ instituted them; it practices church discipline for correcting faults.” (Article 29)

John Calvin concurred,

- “A true church is recognizable by the marks of the true preaching and faithful hearing of the Word, the right administration of the sacraments.”

On a similar note, ministers in the Anglican Church are said to pastor in “word and sacrament ministry.”

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MEANS OF GRACE

Word and Sacrament are frequently referred to as *means of grace* – the two primary means by which God (as our Father and Good Shepherd) *sustains His children and feeds His flock*.

As the writers of the Augsburg Confession (1530) explained:

- "...through the Word and Sacraments...the Holy Ghost is given, who works faith; where and when it pleases God, in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifies those who believe that they are received into grace for Christ's sake." (Article 5)

It is important to remember that although there are two categories of Word and Sacrament, there is still only one Gospel. As one encyclopedia explains:

- "The term *means of grace* denotes the divinely instituted means by which God offers, bestows, and seals to men forgiveness of sins, life, and salvation. Properly speaking, there is but one means of grace: the Gospel of Christ (Rom. 1:16–17); but since in the Sacraments the Gospel appears as the *verbum visibile* (visible Word) in distinction from the *verbum audible* (audible Word), it is rightly said that the means of grace are the Gospel and the Sacraments. The Law, though also a divine Word and used by the Holy Spirit in a preparatory way to work contrition, without which there can be no saving faith, is not, properly speaking, a means of grace. It is the very opposite of a means of grace, namely a "ministration of death," (2 Co 3:7). Prayer is not a means of grace, but faith in action."

Thus, there are two means of grace: the Word rightly preached and the sacraments rightly administered - both manifestations of the Gospel in the Church.

The writers of the Anglican "Articles of Religion" used the phrase "effectual signs of grace" in explaining how God uses the sacraments to strengthen His people:

*"Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and **effectual signs of grace**, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him."*

- from Article Twenty Five, "Articles of Religion"

THE WORD

Our belief is that Scripture is the revealed Word of God and contains all things necessary for salvation. We believe that the Word is true and that Christians therefore, can “feed” on God’s Word so that they might know more about their Heavenly Father – growing in their wisdom and understanding.

As Jesus explained in his last message on the “Sermon on the Mount”:

- “everyone who **hears these words** of mine and puts them into practice **is like a wise man** who built his house on the rock.” (Matthew 7:24)

Saint Paul explained that:

- “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness” (II Tim. 3:16)

As our rule and ultimate standard of faith, we therefore must place all insights (of our own thoughts or feelings or insights from other sources) under God’s revealed standard.

As we have learned, the basic message that is found in God’s Word is that:

- Christ was crucified (Gal. 3:1) to take our curse (Gal. 3:13) and that we have been made holy because of His work (Heb. 10:10) and have been reconciled with the Father. (Rom. 5:11)

Although we cannot fully *comprehend* God, God will use Scripture to help Christians *apprehend* more and more about Himself, His works and His will for them.

And because “Faith comes by hearing, and hearing by the word of God” (Rom. 10:17), the Word must be **preached** and **proclaimed**. We see the public preaching of God’s Word as:

- an indispensable “means of grace”
- the sign of the true Church

We seek to preach the full counsel or revelation of God...not just the parts of Scripture that we have been drawn to in the past.

“Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man.”

- Article Six of the
“Articles of Religion”

Discussion Questions

1. How has God used the reading or hearing of Word in your life?
2. What teaching from God's Word are you most in need of right now?

SACRAMENT

The word "Sacrament" comes from the Latin word "sacramentum" which is a translation of the Greek word "mysterion".

The word "sacrament" refers to God's revealing of Himself to our space and time in a special, sacred way. (The Infinite One taking on finitude without ceasing to be infinite.)

We have learned already that God is one who relates to humans in *covenants* (a binding agreement between two parties). It is interesting to note that in the Bible, for every covenant that God created, there was some type of *physical sign* such as:

- a tree in the Garden of Eden
- a rainbow for Noah
- circumcision for Abraham
- physical ceremonies for Moses
- a throne for King David

These physical signs serve as witnesses to the covenants; they remind those who have entered into the solemn agreement of their responsibilities but also of the promises.

In the New Covenant that God established through Christ, the physical signs are:

- *baptism* and
- *the Lord's Supper*

These are physical signs of the Lord's uniting Himself in His Son Jesus Christ and the Church's participation in that union.

The sacrament of Baptism is a *one-time event* (a picture of the once and for all union with Christ) with a focus on entrance into the covenant community, forgiveness of sins, the cleansing of guilt and entrance into ministry.

The sacrament of communion (also called the Lord's Supper or the Eucharist) is a picture of *the ongoing union* that Christians have with Christ, and is celebrated on a regular basis.

A good definition of a Sacrament is:

“A sacrament is an outward sign of an inward grace.”

Christians do these “outward signs” because Christ specifically commanded His followers to do them:

- “Therefore go and make disciples of all nations, *baptizing* them in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19)
- “While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, “*Take and eat*; this is my body.” Then he took the cup, gave thanks and offered it to them, saying, “*Drink from it*, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom.” (Matthew 26:26-29)

These signs are called *dominical*, because they are specifically commanded by Christ.

Thus, when we as Christians participate in the Sacraments we are doing as Jesus commanded. As we participate in the Sacraments, we:

“The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ. Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.”

- Article Twenty-Eight of the “Articles of Religion”

- “remember” - that Christ came to earth as a servant and willingly died, was buried and was raised again *for our sakes*.
- “receive Christ” - by the power of the Holy Spirit, who is “the Bread of Heaven”.

The “remembering” of Christ’s work is sometimes called *anamnesis*, which is the Greek word for “remember”. Christ said, “Do this in remembrance of me.”

During our worship of the Eucharist we say these words:

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

This “receiving of Christ” has been surrounded in controversy for many years, as people have debated how Christ could really be present in the Lord’s Supper. However, it is important to remember Paul’s words:

- “Is not the cup of thanksgiving for which we give thanks *a participation* in the blood of Christ? And is not the bread that we break *a participation* in the body of Christ?” (I Cor. 10:16)

Thus, as Christians participate in the sacraments, the “*real presence*” of Christ is there. Christ is not just remembered but is given in the Supper. When Christians celebrate the Supper, we celebrate the work of Christ and are renewed by Him.

The author Herman Ridderbos explains, that the Eucharist is more than a symbolic meal. Rather, it is a sacrificial meal. Christ is the substance of the meal, (which we receive) and we celebrate it in anticipation of Him eating it with us (Mark 14:25).

“The heart of liturgical worship for the Christian as Anglicanism sees it is the weekly remembrance of Christ’s sacrifice in the Eucharist.”

- Urban Tigner Holmes,
“What is Anglicanism” (pg. 44)

Thus, to expand our definition we could add that:

“A sacrament is a tangible sign of the reality of God’s unity of Himself in His Son Jesus Christ.”

An important goal, then, of participating in the sacraments is communion with God.

Not only are Christians *nourished* through the work of the Holy Spirit and *united* with Christ, they are also *united* with others “in Christ” who are also celebrating the Sacraments (the “heavenly banquet” in the case of the Lord’s Supper). As Paul explains,

- “Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf.” (I Cor. 10:17)

Through participating in the sacraments we remember that Christ is the source of all life (John 15:1) and receive the nourishment that we need.

The greatest mystery is the incarnation of Christ, Him being God and man and yet because of God’s incredible grace, the Church, being the body of Christ participates in this union.

It is important to remember then that participating in the Sacraments is not something we do to God or for God...but is our participating in the mode of salvation in and through His Son.

“The liturgy of the Eucharist is best understood as a journey or procession. It is the journey of the Church into the dimension of the Kingdom. We use the word dimension because it seems the best way to indicate the manner of our sacramental entrance into the risen life of Christ...it allows us to see the ultimate reality of life.”

- Alexander Schemann “For the Life of the World” (pg. 26)

Discussion Questions

1. How has God used the sacraments in your life?
2. Have you been baptized? When did that occur? What were the circumstances?
3. What questions do you have about the sacraments?

HOW WE WORSHIP – THE FOUR-FOLD MODEL

We have already mentioned that two important marks of the Church are:

-Word
-Sacrament

Historically these two marks have been placed within a larger “four-fold” model of worship:

-Gathering
-Word
-Sacrament
-Sending

This model parallels the Gospel message:

- Gathering* – God acts first, He seeks us, calls us, desires to be in fellowship with His people, God regenerates and initiates an awakening within His people through the power of the Holy Spirit
- Word* – because of our sinful condition, God provides His Son – the Word to the world
- Sacrament* – God’s revelation demands a response and so we come to Christ in faith receiving what He has for us
- Sending* – God sends His followers to the world – the message of Christ is now our message

Thus, as Dr. Constance Cherry has explained, “Every Sunday there is an underlying rhythm in motion: God approaches us, God reveals truth, we respond to the invitation to accept the demands of the gospel, and we are sent out into the world with a missional purpose.” (“Worship Architect”, p. 49)

Let’s look at each element in more detail:

The Gathering

We gather for worship as a response to God's call. The "Call to Worship" therefore is not something that is initiated by a pastor or person, but rather it is God calling us to worship.

The purpose of the gathering then is to unite our spirits in God's presence and to prepare our hearts to hear God's Word.

Worship elements in the Gathering include:

- a call to worship
 - For example: "The Lord be with you." (Ruth 2:4) or "Grace to you and peace from God our Father and the Lord Jesus Christ" (Phil. 3).
- songs
- prayers
- adoration
- confession of sin (and assurance of pardon)

The Word

After the Gathering, worshipper's hearts should be ready to hear God's Word.

Worship elements in this part of worship include:

- prayers for the Holy Spirit to illumine the Scriptures
(for example, "Let the words of our mouths and the meditations of our hearts be acceptable to you, O Lord, our rock and our redeemer"
Psalm. 19:14)
- reading from the Old Testament (Psalm and other OT reading)
- reading from the New Testament (Gospel and other NT reading)
- sermon
- Nicene Creed (affirmation of faith)
- prayers of the people
- sign of reconciliation and peace

The Table

After the reading and preaching of the Word, worshipper's hearts should be ready to respond to God's Word.

First century Christians celebrated the meal that Jesus first instituted before his death (called Communion, the Lord's Supper and the Eucharist).

For more on the Table in Scripture see:

- Luke 22:14-20
- Acts 2:42, 2:46
- I Cor. 11:20

At the Table we have the opportunity to see in a visible way the Gospel that we heard about during our celebration of the Word.

At the Table we celebrate how God, through the power of the Holy Spirit, raised Christ from death, overcame the power of evil, and offers us forgiveness, healing, love and power for living in His community and in His world.

Worship elements in this part of worship include:

- invitation to the Table
- confession of sin (and assurance of pardon)
- silence/meditation
- prayers of thanksgiving (for God's mighty saving acts)
- Sanctus (saying: "Holy, Holy, Holy Lord, God of power and might...")
- prayers of surrender/submission
- words of institution (recollecting the words of Jesus at the table in the upper room – see I Cor. 11:23-26)
- proclaiming the mystery of faith
- distribution of the elements
- The Lord's Prayer
- partaking of the elements
- prayers for healing/anointing with oil

The Sending

Just as God gathers us together in worship to receive from Him (through Word and Sacrament), He sends us out to be "salt" and "light" in the world.

After partaking in the Table, we are sent into the world. As one author explains, the Church serves as a "salinization plant" –we get our saltiness to be the salt and light to the world.

The sending is one of the oldest traditions of biblical worship. It consists of the "blessing" and the "charge".

Dr. Constance Cherry explains, "The Sending is a time when God blesses us to bless the world in Christ's name, and commissions us to live in a particular way as a result of having heard the Word as a community." ("Worship Architect", p. 112)

"We go, as a result of the Word for the glory of God. The purpose of the Sending then is for worshipers to be empowered by a blessing (benediction) to do God's will. (Constance Cherry, "Worship Architect", p. 112)

We can see these times of blessing and sending throughout Scripture:

“The Lord spoke to Moses, saying: Speak to Aaron and his sons, saying, Thus you shall bless the Israelites: You shall say to them, the Lord bless you and keep you; the Lord make his face to shine upon you, and be gracious to you; the Lord lift up his countenance upon you, and give you peace.” (Num. 6:22-26)

Another blessing from the New Testament is Jesus’ words “I am with you always, to the end of the age.” (Matt. 28:20)

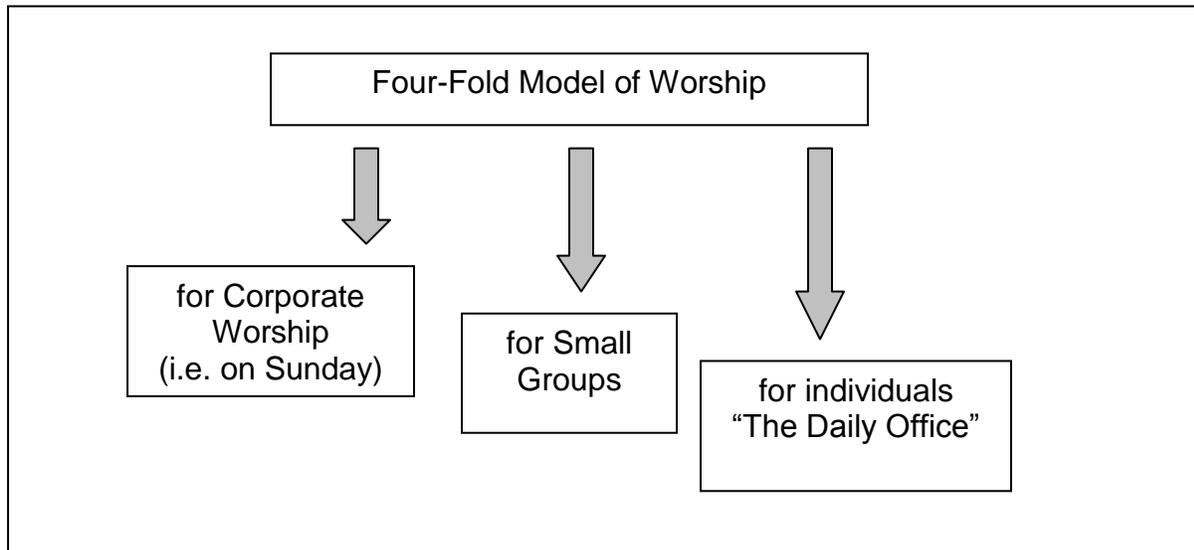
A common charge that we see in scripture is to “go and make disciples” (see Matthew 28:19-20).

Worship elements in this part of worship include:

- Scriptural benediction
- Challenge/charge
- Silence
- Sending forth
- Announcements

THE FOUR-FOLD MODEL – Not Just For Sunday Morning

What is exciting and important to note, is that the Four-Fold Model for worship is not just for Sunday morning worship, but something that can be utilized in a modified form for small group and individual worship/devotional time with God.



This is helpful because we learn how to pray, not on our own (and by our own effort) but with others. As we see practices modeled before us in a larger setting we are encouraged to go and follow those practices on an individual basis.

Eugene Peterson explains,

- “If somebody comes to me and says ‘Teach me to pray’, I say, ‘Be at this church at nine o’clock on Sunday morning.’ That’s where you learn how to pray. Of course, prayer is continued and has alternate forms when you’re by yourself. But the American experience has the order reversed. In the long history of Christianity spirituality, community prayer is most important, then individual prayer.” (“The Contemplative Pastor”, pg. 8)

He continues:

- “One thing is to be led in prayer. I’m apt to think of prayer as my initiative. I realize I have a need or I am happy, and I pray. The emphasis is on me, and I have the sense when I pray that I started something. But what happens if I go to church? I sit there and somebody stands before me and says, ‘Let us pray.’ I didn’t start it; I’m responding. Which means that I am humbled. My ego is no longer prominent. Now that’s a very basic element in prayer, because prayer is answering speech.”

- “Prayer has to be a response to what God has said. The worshiping congregation – hearing the Word read and preached, and celebrating the sacraments – is the place where I learn how to pray and where I practice prayer. It is the center from which I pray. From it I go to my closet or to the mountains and continue to pray.” (pg. 9)

We will learn about applying these spiritual principles later in the workbook.

FOR FURTHER STUDY:
Words for Worship

Here are some of the words that we use in our teaching about worship:

Anamnesis	The Greek word for <i>remember</i> . This refers to the part of the Eucharist in which we remember Christ's work (i.e. His sacrifice for us).
Celebrant	The individual who leads ("celebrates") at the Table.
Chalice	The goblet containing the wine.
Confession	Although the term refers primarily to the admission of sin, it acquired a rather different technical sense in the sixteenth century - that of a document which embodies the principles of faith of a Protestant church. The term "Confessional" is often used to refer to a church which defines itself with reference to such a document. Confessions (which define denominations) should be distinguished from creeds (which transcend denominational boundaries).
Communion	Partaking of the bread and the cup, emphasizing the fellowship (communion) of believers.
Creed	A formal definition or summary of the Christian faith, held in common by all Christians. The most important are those generally known as the "Apostles' creed" and the "Nicene creed."
Condescending love	Our belief that God comes down to our level.
Dominical actions	The sacred actions ordered by Christ (communion and baptism).
Elements	The bread and wine (for Communion) and water for baptism.
Eucharist	Meaning "thanksgiving". The word suggests a joyful celebration.
Fraction	The breaking of the bread in the Communion liturgy.

Host	From the Latin word “hostia” which means victim. Refers to the large unleavened wafer signifying the body of Christ.
Institution	In reference to communion, a remembrance of Jesus’ words in the upper room. (I Cor. 11:23-26)
Intinction	Dipping the bread into the chalice of wine.
Means of Grace	The means by which God imparts grace (i.e. via Word and Sacraments).
Open Communion	Communion available to all baptized Christians, regardless of denomination.
Paten	The plate containing the bread.
Real Presence	Our belief that Christ is present in the sacraments (see I Cor. 10:16).
Sacrament	The term used to designate baptism and Communion as means of grace. These are signs of the Church through which divine grace is conveyed.
Sanctus	An acclamation of praise within the Great Thanksgiving where the congregation says or sings, “Holy, Holy, holy!”
Signs and Seals	A phrase that refers to the “real presence” of Christ – that the blood and body are spiritually present in the elements by the Holy Spirit giving us participation in the passion, resurrection and Kingdom of God.
Sursum Corda	Latin for “lift up your hearts”; part of the call to prayer that precedes the Great Thanksgiving.
Transubstantiation	A Roman Catholic view that the material elements of bread and wine are miraculously transformed into the real physical body and blood of Jesus Christ.

