REFORMATION WORSHIP

The Westminster morning service follows the classical pattern of the major Protestant Reformers as they sought to return Christian worship to the pattern and elements of the immediate post-Apostolic church. The service consists of four major parts—the acts of entrance, the ministry of the Word, the ministry of prayer and the acts of commitment. Not only does the practice of "classic" worship place the focus on Almighty God himself and his majesty—as opposed to human personalities and entertainment—but the "means of Grace" are central in the service.

THE LORD'S DAY AT WESTMINSTER

9:45 A.M. Sunday Bible School for the entire family
11:00 A.M. Morning Service
6:00 P.M. Women's Bible Study
6:00 P.M. Revival Prayer
6:00 P.M. Q&A Club/Confession Class

TONIGHT – WOMEN'S BIBLE STUDY, AT THE CHURCH AT 6:00

NO Q&A CLUB OR CONFESSION CLASS THIS EVENING

TONIGHT – REVIVAL PRAYER, AT THE CHURCH AT 6:00.

Revival prayer, as displayed by Daniel, Nehemiah, Anna and the Apostles.

HARVEST FESTIVAL AND CHILI COOK-OFF

Our annual Harvest Festival will take place at the church, Saturday November 7 from 1-5 pm!

RENOVATIONS STARTING THIS COMING WEEK

Renovations to the inside of our Church building will begin next week! While there will be construction taking place over the next few weeks we will still be able to have worship on Sunday mornings! For any questions, please see one of the elders.

CHURCH WORKDAY NEXT SATURDAY

The deacons have called for a church workday to be held next Saturday, October 24. We will have breakfast at 7 A.M. and begin work at 8 A.M. Please see Deacon Chris Colson or Luke May for details.

*__BOOK OF THE MONTH:__ *Identity and Attributes of God* by Terry Johnson*

Westminster Presbyterian Church

THE MORNING SERVICE
eleven o'clock
Lord's Day, October 18, 2026

Visitors will note that the Westminster morning service proceeds without announcement. Written direction is found in the bulletin for each component of the corporate expression of worship of the Almighty and Majestic Triune God. The service is planned in this manner so as to eliminate as much as possible interruptions of the flow of thought and expressions of reverent worship that is commensurate with the majesty of Almighty God. This worship begins with the prelude.

*Indicates the congregation standing, as one is able.
+Latecomers may be seated.

"O Lord GOD, you are God, and your words are true . . ." II Samuel 7:28

THE ANGLICAN CATECHISM, 1549

Ques. What is required of them who come to the Lord's Supper?
Ans. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men. (I Cor. 11:27-32; Col. 3)

PARTICIPATION AT THE LORD'S TABLE

The Sacrament of the Lord's Supper is for the redeemed People of God who have received by faith the unmerited righteousness of the Lord Jesus Christ and his atonement for their sin, do now repent of sin, desire to live a holy life, and are members in good standing of an evangelical church. Those without a personal saving relationship with Jesus Christ are to refrain from the sacrament and are implored now to receive the Lord Jesus Christ as their Savior by faith and repentance.

COMMUNION OFFERING

All loose cash received in the service will be given to the work of Calvary Home for Children of Anderson, SC. Calvary Home is a PCA led orphanage modeled after Palmer Home for Children. Calvary Home began in 2002 and can care for 24 children. Let us participate generously. Designations can be made on offering checks.

The Prelude

O Worship the King.....Kraus
Beneath the Cross of Jesus.....Maker
I Greet Thee, Who My Sure Redeemer Art.....*Genevan Psalter*, 1551

***The First Lesson** – II Samuel 22:47-51

The Lord lives, and blessed be my rock, and exalted be my God, the rock of my salvation, the God who gave me vengeance and brought down peoples under me, who brought me out from my enemies; you exalted me above those who rose against me; you delivered me from men of violence.

For this I will praise you, O Lord, among the nations, and sing praises to your name. Great salvation he brings to his king, and shows steadfast love to his anointed, to David and his offspring forever." (ESV)

***The Hymn No. 30** – "Our God, our help in ages past".....*St. Anne*

***The Invocation and the Lord's Prayer**

Our Father, who art in heaven; Hallowed be Thy name. Thy kingdom come. Thy will be done; On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts; As we forgive our debtors. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever. Amen.

***The Response** (Sung by all).....*Grosser Gott*

Holy God, we praise your name; Lord of all, we bow before you; all on earth your scepter claim, all in heav'n above adore you. Infinite your vast domain, everlasting is your reign. Hark! the loud celestial hymn angel choirs above are raising; cherubim and seraphim in unceasing chorus praising, fill the heav'ns with sweet accord: "Holy, holy, holy, Lord." (*Te Deum*, 4th century)

+The Interlude – How Sweet and Awesome Is the Place..... Ancient Irish hymn melody

***The Ascription of Praise** (Sung by all).....*Mendon*

This day the Lord for sinners slain in might victorious rose again: O Jesus, may we raised be from death of sin to live in thee! All praise to God the Father be, all praise, eternal Son, to thee, whom, with the Spirit, we adore forever and forevermore. (by William W. How, Bishop of Wakefield, 1871)

***The Ordinances of Creation** (Unison)

God created man **male and female**. (Gen. 1:27)
God said, "Be fruitful . . . multiply and fill the earth . . . and have **dominion** (Gen. 1:26, 28)
God **blessed the seventh day and made it holy**, because on it God rested. (Gen. 2:2-3)
God took the man and put him in the garden of Eden **to work it and keep it**. (Gen. 2:15)
A man shall leave his father and mother and **hold fast to his wife, and they shall become one flesh**. (Gen. 2:24; Ex. 20:14; Matt. 19:4-6; Eph. 5:31)

***The Psalm** (Sung by all) . . . . . *Darwall*

The spacious heav'ns declare, the glory of our God; the firmament displays his handiwork abroad; day unto day doth utter speech, and night to night doth knowledge teach. Jehovah's perfect law, restores the soul again; His testimony sure gives wisdom unto men; the precepts of the LORD are right, and fill the heart with great delight. (Psalm 19, *Trinity Psalter*, 1995).

***The Second Lesson** – Psalm 32:1-5 (Responsively)

Blessed is the one whose transgression is forgiven, whose sin is covered.

Blessed is the man against whom the LORD counts no iniquity, and in whose spirit there is no deceit.

For when I kept silent, my bones wasted away through my groaning all day long.

For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer.

I acknowledged my sin to you, and I did not cover my iniquity; I said, "I will confess my transgressions to the LORD," and you forgave the iniquity of my sin. (ESV)

***The Silent Prayers of God's People**

***The Doxology** (Sung by all)..... *Old Hundredth*

Praise God from whom all blessings flow; praise him, all creatures here below; praise him above, ye heav'nly host: praise Father, Son, and Holy Ghost. (by Thomas Ken, Bishop of Bath and Wells, referred to by James II as the finest Protestant preacher of his day, 1695, 1709)

***The Westminster Larger Catechism**

Pastor: Q. 64. What is the invisible church?
Congregation: A. The invisible church is the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head.
Pastor: Q. 65. What special benefits do members of the invisible church enjoy by Christ?
Congregation: A. The members of the invisible church by Christ enjoy union and communion with him in grace and glory.
Pastor: Q. 66. What is that union which the elect have with Christ?
Congregation: A. The union which the elect have with Christ is the work of God's grace, whereby they are spiritually and mystically, yet really and inseparably, joined to Christ as their head and husband; which is done in their effectual calling.

***The Psalm** (Sung by all) ..... *Darwall*

It's good to thank the LORD, to praise Your name, Most High! To show Your love at dawn, Your faithfulness all night! The ten-stringed lyre with sweet-voiced lute and rippling harp Your praise inspire! Your deeds LORD make me glad. I'll joy in what You've done. How great Your doings, LORD! How deep Your thoughts each one! Fools won't be shown; the foolish can't accept this truth, to him unknown! (Psalm 92, *Trinity Psalter*, 1994)

The Interlude – O God, We Praise Thee ..... *Scottish Psalter*, 1615

The Third Lesson – St. Mark 1:16-20 (Pew Bible, p. 836, Large Print, p. 994)

The Sermon – THE CALLING OF THE FIRST DISCIPLES ..... Mr. McGowan

IV. JESUS CHRIST: THE SERVANT KING: AN EXPOSITION OF MARK

*__The Hymn No. 420__ – "At the Lamb's high feast we sing" .....*St. George's Windsor*

*__The Apostles' Creed__

I believe in God the Father Almighty, Maker of heaven and earth;

And in Jesus Christ His only Son our Lord; Who was conceived by the Holy Ghost; Born of the Virgin Mary; Suffered under Pontius Pilate; Was crucified, dead, and buried; He descended into hell;* The third day He rose again from the dead; He ascended into heaven; And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

*i. e. His body continued in the state of the dead until the third day.

(from the 2nd c.; the term "Catholic" is the Anglicization of the Latin for universal)

*__The Gloria Patri__ (Sung by all)..... *Greatorex*

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen, Amen. (2nd cent.)

The Words of Institution – I Corinthians 11:23-29a

For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread:

And when he had given thanks, he brake it, and said, "Take, eat: this is my body for you: this do in remembrance of me."

After the same manner also he took the cup, when he had supped, saying, "This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of *profaning* the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh *judgment* to himself.

The Sacrament of the Lord's Supper

The Prayer of Great Thanksgiving

*__The Parting Hymn No. 182__ – "My song is love unknown".....*St. John*

*__The Benediction__

*__The Response__ (Sung by all) . . . . . *Austrian Hymn*

May the grace of Christ our Savior and the Father's boundless love with the Holy Spirit's favor, rest upon us from above. Thus may we abide in union with each other and the Lord, and possess, in sweet communion, joys which earth cannot afford. (by John Newton, author of "Amazing Grace!" and 279 other hymns, 1779)

The Postlude – Be Thou My Vision . . . . . Traditional Irish melody, arr. Evans

HOPE

Biblical hope is a firm conviction that the future promises of God will be fulfilled. Hope is not mere wish projection, but an *assurance* of what *will* come to pass. "We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain" (Hebrews 6:13).

Hope takes its place alongside faith and love as one of the Christian virtues that the apostle Paul sets forth in I Corinthians 13:13. Hope is faith directed toward the future.

Hope is used in two ways in the Bible. The less common usage points out the object of our hope. Christ is our hope of eternal life. The more common usage is as an attitude of assurance regarding the fulfillment of God's promises. The Christian is called to hope, that is, to have full assurance of the resurrection of God's people and the coming of God's kingdom. Hope is inextricably bound up with eschatology.

Paul reminds Christians that until the kingdom comes in its fullness, believers can only have assured hope; they must "walk by faith, not by sight" (II Corinthians 5:7). This hope is neither unfounded nor groundless. Though the life of the Christian is marked more by suffering than triumph (I Corinthians 4:8-13; II Corinthians 4:7-18), the foundation for hope is in the Godhead.

First, the believer looks upon the death and resurrection of Christ. His death was the darkest hour for His disciples. The promised Messiah was dead, His kingdom apparently lost. With the Resurrection, that despair turned to hope. Alongside suffering, whether great or small, the Christian's hope must endure. God is always sufficient and faithful.

Second, the believer has the Holy Spirit as a down payment on the kingdom *(Ephesians 1:13-14)*. His presence assures us that the kingdom will be fully consummated. The Spirit is not only a sign toward hope, but the sustainer of hope. He fulfills the role of Comforter, girding up the believer in strength and hope. It is the Spirit that encourages the believer to pray to the Father, "Your kingdom come."

—The Rev. R. C. Sproul, Drs. (Free Uni., NL)
Founding pastor, St. Andrew's Chapel (Ind. Reformed), Sanford, FL
Founder of Ligonier Ministries, author of over one hundred books
from *The Reformation Study Bible*, 3d. ed., p. 2206

THE HOLY SPIRIT AS SANCTIFIER

God calls every person to mirror and reflect His holy character. "As He who called you is holy, you also be holy in all your conduct, since it is written, 'You shall be holy, for I am holy.'" (1 Peter 1:15-16). Our problem is that in ourselves we are not holy; we are unholy. Yet the Bible refers to us as "saints." The term *saint* means "one who is holy." Since holiness is not found in ourselves, we must be made holy. The One who works to make us holy, to conform us to the image of Christ, is the Holy Spirit. As the third person of the Trinity, the Holy Spirit is no more holy than the Father and the Son. Yet we do not speak of the Holy Father, the Holy Son, and of the Holy Spirit. That the Spirit of God is called the Holy Spirit is not so much because of His person (which is indeed holy) but because of His work, to make us holy.

It is the special work of the Holy Spirit to make us saints. He consecrates us. The Holy Spirit fulfills the role of the sanctifier. To be sanctified is to be made holy, or righteous. Sanctification is a process that begins the moment we become Christians. The process continues until death when the believer is made finally, fully, and forevermore righteous.

The Reformed faith is distinctive in its emphasis on the working of the Holy Spirit *alone* in regeneration. We do not assist the Holy Spirit in our rebirth. We reject outright any notion of cooperative effort in the rebirth of the believer. Sanctification, however, is a different matter. Our sanctification is a cooperative venture. We must work with the Holy Spirit to grow in sanctification. The apostle Paul expressed this idea in his letter to the church at Phillipi: "Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure." (Philippians 2:12-13).

The call to cooperation is one that involves work. We are to work in earnest. To work with fear and trembling does not suggest a spirit of terror but reverence coupled with effort. We are consoled by the knowledge that we are not left to do this work alone or by our own efforts. God is working within us to accomplish our sanctification.

The Holy Spirit indwells the believer, working to bring about a more righteous life and heart. We must be careful, however, not to confuse the indwelling Spirit with any deification of the individual. The Spirit is in the believer and works with the believer, but does nor become the believer. The Spirit works to produce sanctified human beings, not deified creatures. When the Spirit indwells us, He does not become human and we do not become gods. The Holy Spirit does not destroy our personal identities as human beings. In our sanctification we are to become godlike in character, but not in being.

—The Rev. R. C. Sproul, Drs. (Free Uni., NL)
Founding pastor, St. Andrew's Chapel (Ind. Reformed), Sanford, FL
from *The Reformation Study Bible*, 3d. ed., p. 2023

SANCTIFICATION: THE SPIRIT AND THE FLESH

According to the *Westminster Shorter Catechism* (Q. 35), sanctification is "the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness." It is a continuing change worked by God in us, freeing us from sinful habits and forming in us Christlike affections, dispositions, and virtues. It does not mean that sin is instantly eradicated, but it is also more than a counteraction, in which sin is merely restrained or repressed without being progressively destroyed. Sanctification is a real transformation, not just the appearance of one.

The basic meaning of "sanctify" is to set apart to God, for His use. But God works in those whom He claims as His own to conform them "to the image of his Son" (Rom. 8:29). This moral renovation, in which we are increasingly changed from what we once were, flows from the agency of the indwelling Holy Spirit (Rom. 8:13; 12:1, 2; 1 Cor. 6:11, 19, 20; 2 Cor. 3:18; Eph. 4:22-24; 1 Thess. 5:23; 2 Thess. 2:13; Heb. 13:20, 21). God calls His children to holiness and graciously gives what He commands (1 Thess. 4:4; 5:23).

Regeneration is birth; sanctification is growth. In regeneration, God implants desires that were not there before: desire for God, for holiness, and for glorifying God's name in the world; desire to pray and worship; desire to love and bring benefit to others. In sanctification, the Holy Spirit "works in you, both to will and to work" according to God's purpose, enabling His people to fulfill their new, godly desires (Phil. 2:12, 13). Christians, as the moral profile of Jesus (the "fruit of the Spirit") is progressively formed in them (2 Cor. 3:18; Gal. 4:19; 5:22-25).

Regeneration is a momentary act, bringing a person from spiritual death to life. It is exclusively God's work. Sanctification is an ongoing process, dependent on God's continuing action in the believer, and consisting of the believer's continuous struggle against sin. God's method of sanctification is neither activism (self-reliant activity) nor apathy (God-reliant passivity), but human effort dependent on God (2 Cor. 7:1; Phil. 3:10-14; Heb. 12:14). Knowing that without Christ's enabling we cannot do good works, but also that He is ready to strengthen us for all we have to do (Phil. 4:13), we "abide" in Christ, asking for His help constantly—and we receive it (Col. 1:11; I Tim. 1:12; 2 Tim. 1:7; 2:1).

The standard to which God's work of sanctifying His saints is directed is His own revealed moral law, expounded and modeled by Christ Himself. Christ's love, humility, and patience are a supreme standard for Christians (Rom. 13:13; Eph. 5:2; Phil. 2:5-11; 1 Pet. 2:21).

Believers find within themselves contrary urgings. The Spirit sustains their regenerate desires and purposes, but their fallen instincts (the "flesh") obstruct their path and drag them back. The conflict of these two is sharp. Paul says he is unable to do what is right, and unable to restrain himself from doing what is wrong (Rom. 7:14-25). This conflict and frustration will be with Christians as long as they are in the body. Yet by watching and praying against temptation, and cultivating opposite virtues, they may through the Spirit's help "put to death" particular bad habits (Rom. 8:13; Col. 3:5). They will experience many particular deliverances and victories in their battle with sin, while not being exposed to temptations that are impossible to resist (1 Cor. 10:13).

—The Rev. J. I. Packer, D. Phil. (Oxford)
author of *Knowing God*, *Fundamentalism and the Word of God*, *Evangelism and the Sovereignty of God*
from *The Reformation Study Bible*, 2d. ed., p. 1650

REBIRTH

It was Jesus who first declared that spiritual rebirth was an absolute necessity for entering the kingdom of God. He declared to Nicodemus, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God" (John 3:3). The word *unless* in Jesus' teaching signals a universally necessary condition for seeing and entering the kingdom of God. Rebirth, then, is an essential part of Christianity; without it, entrance into God's kingdom is impossible. *Regeneration* is the theological term used to describe rebirth. It refers to a new generating, a new genesis, a new beginning. It is more than "turning over a new leaf'; it marks the beginning of a new life in a radically renewed person. Peter speaks of believers having "been born again, not of perishable seed but of imperishable, through the living and abiding word of God" (I Peter 1:23).

Regeneration is the work of Holy Spirit upon those who are spiritually dead (see Ephesians 2:1-10). The Spirit recreates the human heart, quickening it from spiritual death to spiritual life. Regenerate people are new creations. Where formerly they had no disposition, inclination, or desire for the things of God, now they are disposed and inclined toward God. In regeneration, God plants a desire for Himself in the human heart that otherwise would not be there.

Regeneration is not to be confused with the full experience of conversion. Just as birth is our initiation, our first entrance into life outside the womb, so our spiritual rebirth is the starting point of our spiritual life. It occurs by God's divine initiative and is an act that is sovereign, immediate, and instantaneous. An awareness of our conversion may be gradual. Yet rebirth itself is instantaneous. No one can be partially reborn.

—The Rev. R. C. Sproul, Drs. (Free Uni., NL)
Founding pastor, St. Andrew's Chapel (Ind. Reformed), Sanford, FL
Founder of Ligonier Ministries, author of over one hundred books
from *The Reformation Study Bible*, 3d. ed., p. 1857

JOHN CALVIN ON THE NECESSITY FOR REFORMING THE CHURCH

More than 450 years ago, a request came to John Calvin to write on the character of and need for reform in the Church. The circumstances were quite different from those that inspired other writings of Calvin, and enable us to see other dimensions of his defense of the Reformation. The Emperor Charles V was calling the Diet of the Holy Roman Empire to meet in the city of Speyer in 1544. Martin Bucer, the great reformer of Strassburg, appealed to Calvin to draft a statement of the doctrines of and necessity for the Reformation. The result was remarkable. Theodore Beza, Calvin's friend and successor in Geneva, called *The Necessity for Reforming the Church* the most powerful work of his time . . .

. . . Calvin focuses on four topics, which he calls the soul and body of the church. The soul of the church is worship and salvation. The body is sacraments and church government. The great cause of reform for Calvin centers in these topics. The evils, remedies and necessity for prompt action all relate to worship, salvation, sacraments and church government.

. . . Proper worship is Calvin's first concern.

WORSHIP

Calvin stresses the importance of worship because human beings so easily worship according to their own wisdom rather than God's. He insists that worship must be regulated by the Word of God alone: "I know how difficult it is to persuade the world that God disapproves of all modes of worship not expressly sanctioned by His Word. The opposite persuasion which cleaves to them, being seated, as it were, in their very bones and marrow, is, that whatever they do has in itself a sufficient sanction, provided it exhibits some kind of zeal for the honour of God. But since God not only regards as fruitless, but also plainly abominates, whatever we undertake from zeal to His worship, if at variance with His command what do we gain by a contrary course? The words of God are clear and distinct, 'Obedience is better than sacrifice.'" This conviction is one of the reasons that reform was required: " . . . since . . . God in many passages forbids any new worship unsanctioned by his Word; since he declares that he is grievously offended with the presumption which invents such worship, and threatens it with severe punishment, it is clear that the reformation which we have introduced was demanded by a strong necessity." . . .

For Calvin the worship of the medieval church had become "gross idolatry." The issue of idolatry was for him as serious as the issue of works righteousness in justification. Both represented human wisdom replacing divine revelation. Both represented a pandering to human proclivities, rather than desiring to please and obey God . . .

The reformers, like the prophets of old, needed to attack the idolatry and the "external show" of the worship of their time. The antidote to the theatrics of the church in Calvin's day was a godly simplicity of worship — as reflected in the order of service in the church of Geneva . . .

—The Rev. W. Robert Godfrey, Ph.D. (Stanford)
From www.Ligonier.org, July 8, 2016

*Westminster's worship service follows Calvin's 1542 order of service.

THE SESSION

Sean W. T. McGowan, Moderator

Brett Doster — George E. Close — Drew D. Mcleod
Robert Peterson — Arthur E. Wahl

THE DIACONATE

Christopher J. Colson — Kerry S. Langston
Luke May — Dick Metcalf

OUR MINISTER

Sean W. T. McGowan, Pastor

OUR MISSIONARIES

Rev. and Mrs. Allen M. Baker, III, Reformed Evangelistic Fellowship . . . . Africa, India and USA
Rev. and Mrs. Ethan P. Brown, Reformed University Fellowship (PCA) . . . University of Illinois
Mr. and Mrs. Juan C. Cardenas, TEAM (The Evangelical Alliance Mission) . . . . . India
Mr. and Mrs. Rodney Davila, Presbyterian Church in America . . . . . El Salvador
Rev. and Mrs. J. Kelly Jackson, Reformed University Fellowship (PCA) . . Florida State University
Rev. and Mrs. George Sayour, Ministry to State (PCA Mission to North Am.) . . . . . Tallahassee
Mr. and Mrs. Robert Stewart, Presbyterian Church in America . . . . . Japan

OUR MISSION AGENCIES

A Women's Pregnancy Center . . . . . Tallahassee
Calvary Home for Children . . . . . Anderson, SC
Chelsea House, Good Samaritan Network . . . . . Tallahassee
Good Samaritan Inn for Men, Good Samaritan Network . . . . . Tallahassee
Gulf Coast Presbytery, Presbyterian Church in America . . . . . Madison, FL to Mobile, AL
Palmer Home for Children . . . . . Memphis and Nashville, TN
Pregnancy Center of Gadsden County . . . . . Havana and Quincy
Presbyterian Church in America Retired Ministers and Widows Relief Fund . . . . . USA

THE ORDINARY MEANS OF GRACE-BASED MINISTRY

"What exactly do you mean by 'ordinary means of grace-based ministry?'" The "ordinary means of grace" are "the Word, sacraments, and prayer." These are the ordinances given by God with which spiritual life is nurtured. By ordinances we mean spiritual instruments of grace and growth in grace appointed by God in the Bible. So, when we say ordinary means of grace-based ministry, we mean a ministry that focuses on doing the things God says are central to the spiritual health and growth of His people. The key things that the church can do to help people know God and grow in their knowledge of God are: (1) the public reading and preaching of the Word; (2) emphasize the confirming efficacy of the sacraments; and (3) emphasize a life of prayer. —The Rev. J. Ligon Duncan, III, Ph.D.