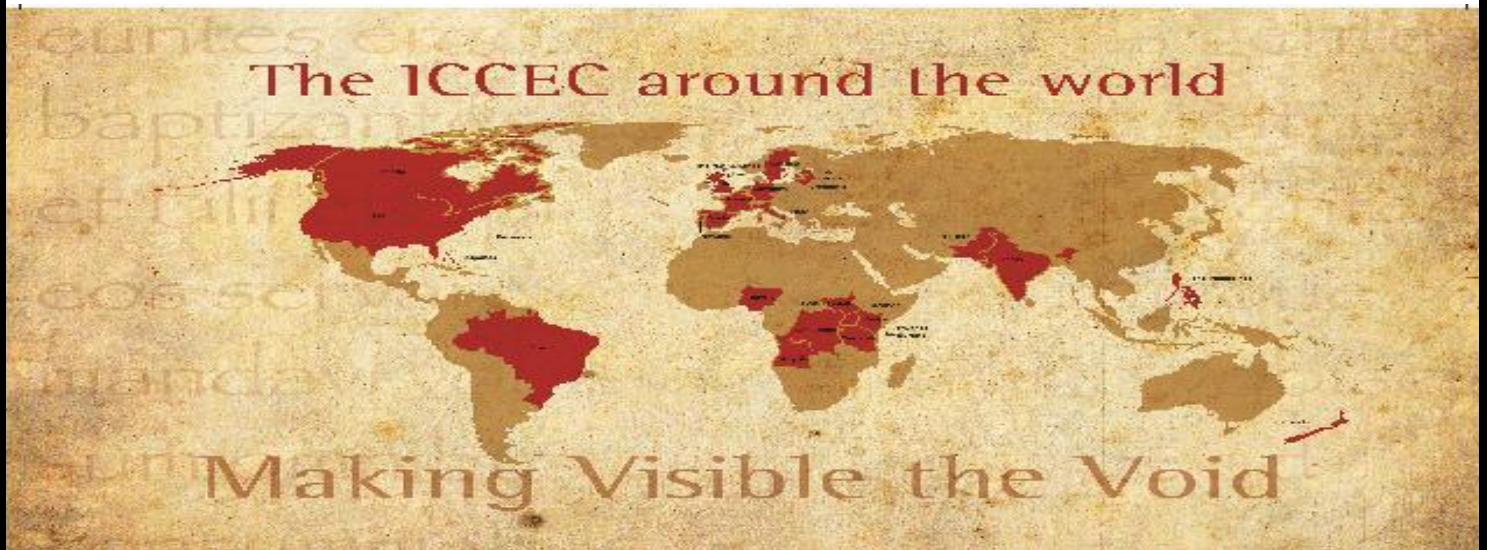


International Communion of the Charismatic Episcopal Church
Archbishop Craig Bates, Patriarch



St. Michael's Seminary Certificate Program



STUDENT MANUAL

Making Visible the Kingdom of God
to the nations of the world

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From The Patriarch of The Charismatic Episcopal Church

The convergence movement began among Evangelicals and Pentecostals who were searching to be a part of the ancient worship of the Church. Several of the leaders in the early days of convergence went to the Roman Catholic Church, the Anglican Church, or to the Orthodox Churches. The Charismatic Episcopal Church is made up of men and women who perceived that God was doing something unique. So in 1992, with the consecration of Austin Randolph Adler as a Bishop in Historic Apostolic Succession, the Charismatic Episcopal Church was born.



Since that time the Charismatic Episcopal Church has grown world-wide and is now located in Asia, North America, South America, Europe, and Africa. Though our liturgies have variations according to local traditions and customs the liturgies of all our Churches follow the ancient order and are fully charismatic, fully evangelical, and fully sacramental /liturgical. Sacramental Theologians inform us that “praying shapes believing or “the law of prayer is the law of belief.” This is certainly true for the Charismatic Episcopal Church. As we began to use the liturgies we began to see a theology form that was in line with the teaching of the Church for two thousand years. If it is true that to be Catholic is to believe in that which was taught in the beginning and for all times then it is true that the Charismatic Episcopal Church is a part of the One, Holy Catholic and Apostolic Church.

This certificate program was originally designed to communicate “who we are, what we believe and what we do,” to those who are interested in or who had already affiliated with us. It has already been taught around the world and is used in many congregations as part of the catechism. It is an outline of the essentials of the convergence movement as it is lived out in our communion. This revised edition is a result of years of using the program in various settings from the parish halls of North American churches, to clergy training in Brazil and East Africa. Presently our intent is to train trainers so that the message of convergence will spread more rapidly and others will hear of the glorious work the Lord has done among us.

Under His mercy,
The Most Rev. Craig W. Bates,
Patriarch, International Communion of the Charismatic Episcopal Church

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An Introduction to the ICCEC (International Communion of the Charismatic Episcopal Church)

IDENTITY STATEMENT

We are men and women of faith gathered from diverse backgrounds seeking an expression of the church that is fully sacramental - liturgical, evangelical and charismatic; a church that is submitted to the authority of scripture, as interpreted by the continuing witness of the ancient church and governed by consensus.

Our worship is Biblical, liturgical and Spirit filled, ancient and contemporary, holy and joyful.
We are committed to advancing God's kingdom by proclaiming the Gospel to the least, the lost and the lonely.

- **A Church fully Sacramental /Liturgical:** At the center of worship is the sacrament of Holy Eucharist (The Lord's Supper) in which we believe is the Real Presence of Christ. We celebrate the living historic forms of the liturgies of the Church and the seven Sacraments of Baptism, Confirmation, Holy Eucharist (the Lord's Supper), Confession, Healing, Holy Orders and Holy Matrimony.
- **A Church fully Evangelical:** We are a church holding to a high view of the Holy Scriptures of the Old and New Testaments, believing them to contain all things necessary for salvation; nothing can be taught as necessary for salvation that is not contained therein. We are committed to the preaching of the Gospel to fulfill the Great Commission. We believe that we are saved by grace alone and justified by faith in Christ who is calling us to a personal relationship with Him.
- **A Church fully Charismatic:** We are a church open to the historic working of the Holy Spirit. We believe that through the baptism of the Holy Spirit all believers are empowered to participate in the fullness of ministry. The baptism of the Holy Spirit releases in the believer both the fruit and the gifts of the Spirit for the building up of the church and the advancement of the Kingdom.
- **Consensus Government:** We are a church governed by Bishops in apostolic succession who are humbly submitted to the leading of the Holy Spirit and to each other. We are a house of prayer at all levels of government, desiring to hear the voice of God. Decisions are made in council upon coming to consensus. The church is administered by the orders of Bishops, Priests, Deacons and Laity. All baptized Christians are ministers of the church.

PREFACE

The Theme of the Certificate Program is Making Visible the Kingdom of God. You can view the Certificate Program as a great sailing ship. Paul uses the word **teleios** (mature, perfect) in Colossians 1:27b-29, as a metaphor for a mature Christian. The word picture for **Teleios** is a ship fully rigged with masts (standing rigging) and sails (running rigging) in place. Each part of the ship symbolizes a phase in the Program.



THE IMPORTANCE OF QUESTIONS IN THE TEACHING OF JESUS

“His aim, as the Great Teacher of men, was, and ever is, not to relieve the reason and conscience of mankind, not to lighten the burden of thought and study, but rather, to increase that burden, to make men more conscientious, more eager, more active in mind and moral sense.

That is to say, He came not to answer questions, but to ask them; not to settle men’s souls, but to provoke them; not to save men from problems, but to save them from indolence; not to make life easier, but to make it more educative. We are quite in error when we think of Christ as coming to give us a key to life’s difficult textbook. He came to give us a finer textbook, calling for keener study, and deeper devotion, and more intelligent and persistent reasoning.”

W.P. Merrill, “Christian Internationalism,” pp. 42-43.

Romans 1:11-12 “For I long to see you, that I may impart to you some spiritual gift, so that you may be established — that is, that I may be encouraged together with you by the mutual faith both of you and me.” Luke 4:43 Jesus said to them, “I must preach the kingdom of God...for this purpose I have been sent.” Colossians 1:27b-29 “Christ in you, the hope of glory. Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect (*teleios*) in Christ Jesus. To this end I also labor, striving according to His working which works in me mightily.”

Program Use

Inquirers and **students** will be oriented to the foundational beliefs of the ICCEC and the Church Catholic. The program is used for **seminarians** preparing for Holy Orders or **any individual or parish** seeking a relationship with the ICCEC.

Program Benefits

It is our prayer that by participating in this program one will make a serious commitment as a disciple of Jesus Christ and thereby bring about unit cohesion at all levels of our communion.

The Certificate Program Making Visible the Kingdom of God

5 Day Teaching Schedule

PHASE ONE

The Bishop at the Helm

**HOW IS THE KINGDOM OF GOD IS MADE VISIBLE BY HAVING A PURPOSE, VISION,
MISSION AND PHILOSOPHY OF MINISTRY?**

1 Purpose?	2 Vision?	3 Mission?	4 Results?	5 Serve whom?
6 Serve where?	7 Mentored by?	8 Family & Call?	9 Know your Called?	10 Bishop & Call?

(Throughout Phase 1 specific information on the Bishop's Purpose, Vision, etc. will be presented)

PHASE TWO

The Bishop on Deck Ministering with the People

HOW IS THE KINGDOM OF GOD IS MADE VISIBLE THROUGH VISIONS, SIGNS AND SYMBOLS?

11 Vision of ICCEC?	12 Convergence Worship?	13 Revelation?	14 Kingdom of God?	15 Sacraments?
16 Eucharist?	17 Clergy Vestments?	18 Signs/symbols/ icons?	19 Shape of liturgy?	20 Christian year?

PHASE THREE

The Bishop and the Standing and Running Rigging

HOW IS THE KINGDOM OF GOD IS MADE VISIBLE BY DELEGATED AUTHORITY IN THE EARTH?

21 Why Incarnation?	22 Why authority?	23 Why order, unity?	24 Why obedience?	25 Blessings/ curses?
26 Holy Orders?	27 Government by Consensus?	28 Delegated authority?	29 Qualifications for leaders?	30 How are promises fulfilled?

PHASE FOUR

The Bishop and the Beams of the Hull

HOW IS THE KINGDOM OF GOD IS MADE VISIBLE BY THE WORD OF GOD (THE BIBLE)?

31 Canon: Scripture?	32 Genesis-seedbed?	33 Genealogies?	34 Pentateuch/ Torah?	35 Covenants?
36 Names of God?	37 Prophet?	38 Wisdom Books?	39 Mat.-Acts?	40 Pauline epistles?

PHASE FIVE

The Bishop and The Finished Hull

HOW IS THE KINGDOM OF GOD IS MADE VISIBLE BY SOUND DOCTRINE AND A BIBLICAL WORLDVIEW?

41 Creeds?	42 Trinity?	43 10 Commandments?	44 Lord's Prayer?	45 Salvation in Christ alone?
46 Resurrection?	47 The Holy Spirit?	48 The Church?	49 Eschatology?	50 Eternal life?

Result

A *Teleios* Ship, fully rigged for war (not a cruise ship), making visible the Kingdom of God to the Nations.

ALL LIFE IS SACRED

THE CHARISMATIC EPISCOPAL CHURCH STANDS FOR THE
SACREDNESS OF ALL LIFE

PROCLAIMING THE GOSPEL TO THE LEAST, LOST AND LONELY AROUND THE WORLD



CEC FOR LIFE

Fr. Terry Gensemer
www.cecforlife.org

Phase One

How is the Kingdom of God made visible by having a Purpose, Vision, Mission and Philosophy of Ministry?



The Helm is where in consensus the Bishop sets the purpose and vision.

1. _____ What is my purpose?
2. _____ What is my Vision in Life?
3. _____ What is my Mission in Life?
4. _____ What is my Philosophy of ministry?
5. _____ Who am I called to serve?
6. _____ Where am I called to stand and serve?
7. _____ How have I been trained and mentored?
8. _____ What is the call of God on my life?
9. _____ How do you know the call of God on your life?
10. _____ How does your calling fit the vision of your bishop?

**Finding your place in the Bible, the greatest Story:
Life of Joseph: The Dreamer-Genesis 37:1-50:26**

Phase one is very personal in nature. You are challenged to dig deep into your heart. What is your *burden* for life and ministry? What has the Holy Spirit put into your heart that He desires to make visible to the body of Christ? What is your unique calling?

Prayerfully make every effort to ***write down*** what the Lord has put in you. Do this with your Bishop or his representative. Your purpose and vision must be compatible with him.

We minister in relationship, not as autonomous individuals.

Where there is no vision the people perish - Proverbs 29:18
--

Apart from the illumination of the Holy Spirit, one cannot discover heavenly truth and calling. This must be illuminated from the Holy Scriptures and godly church tradition. Without God's vision for your life and your Bishop's guidance, you will walk in darkness and without meaning.

As you prayerfully work through this material the Holy Spirit will impart special insight into your life and make visible your unique gifting (Romans 1:11-12). He will make visible the void in your life.

The following chart will guide you in writing down your purpose, vision, mission and philosophy of ministry.

STATEMENT	WHAT IT ANSWERS	ORIENTATION
Purpose	WHY do I exist?	BIBLICAL/THEOLOGICAL -reason for being
Vision	WHAT do I SEE to accomplish?	VISUAL -Image in my mind
Mission	HOW will I accomplish my vision?	OBJECTIVES -nuts & bolts in the plan
Philosophy of Ministry	WHY do I do what I do?	RESULTS/GOALS -What virtues shape my life?

A purpose without a vision is drudgery. A vision without a mission is a dream. A purpose, a vision and a mission are victory and fruitfulness--- a philosophy of ministry and life
--

STEP 1

What is Your Purpose in Life?

(Why Are You Here?)

PURPOSE is universal in scope. It will no doubt be very similar to the purpose of all true Christians. Your purpose is built upon your biblical/theological understanding and the application of God's patterns and principles to your life.

Your **PURPOSE** answers the question **WHY** do you exist? Why is my parish/ministry here?
What is your reason for being? What does God expect of me?
In short, **WHY** do I do what I do?

- ▲ We all want to have meaning in our lives. We all want to know, "Why am I here?" Be warned: **To lift the level of meaning in your life and others is the hardest job in the world!** Consider what happened to Jesus! Yet, to a man who has no purpose, or has lost his purpose, life is deemed of little worth.

Many persons have a wrong idea of what constitutes true happiness. It is not attained through self-gratification but through fidelity to a worthy purpose.

-Helen Keller

- ▲ **What was Paul's purpose in life?** "Christ in you the hope of glory. We proclaim him, counseling and teaching everyone with all wisdom, so that we may present everyone perfect (*teleios*) in Christ. To this end I labor, struggling with all the energy he so powerfully works in me." (Colossians 1:27b-29)
- ▲ Paul's purpose proclaims what should be our ultimate purpose. Paul felt that death would not destroy this purpose. It destroys the purpose of the heathen; and hence to them it is terrible. But it does not destroy the chief purpose of the Christian. In all worlds and times his chief purpose will be to be "**accepted of Him**", to glorify God and to enjoy Him forever.

Purpose always precedes Production.

Who you have become in life is often defined by your answer to the following questions:

- ⚡ **What are the 10 defining moments of your life (positive and negative)?**
- ⚡ **What are the 7 Critical choices you have made?**
- ⚡ **Who are 5 pivotal people who have influenced you (positive and negative)?**

Evidences of Purposelessness

Attitudes which may reflect lack of purpose	Amplification and Insights
• Indecision	Since he has no long-range goals by which he can evaluate courses of action, he finds it very difficult to make decisions.
• Fear of Failure	The more clearly defined a man's future goals are, the less fearful he is of present failure. He is able to translate present failure into more precise directions in reaching future goals.
• Wrong Priorities	Without correct goals, it is difficult to have proper priorities. When demands come for his time and attention, a man must have goals by which he can determine what his involvement should be.
• Boredom	To the degree he is not developing and integrating his abilities toward a common objective, he will experience boredom.
• Insecurity	Since his world involves his immediate circumstances, any hint of major changes will cause a deep sense of insecurity.
• Slothfulness	Actually, what appears to be slothful by others may only be an attempt to escape from his world of responsibility.
• Vanity	Since his focus is on the present rather than the future, it will be much easier for him to invest time and money and energy on empty pursuits that have no lasting value.
• Pleasure-Mindedness	To offset his boredom and to escape the meaninglessness of life and to fill the extra time that he has from lack of purpose, he will tend to give himself to entertainment and diversion that bring him pleasure
• Murmuring	When situations arise that inconvenience him, he resents these and the people who cause them for depriving him of present enjoyment. He does not see how these can be used in reaching ultimate objectives.

STEP 2

What Is Your Vision?

(What Do You See Yourself Doing?)
(What Do You See Your Bishop Doing?)

A vision is authentic only when faith is present as well as the privilege of sight. Faith acts upon the “vision” to fulfill the purposes of God and to make visible His Kingdom.

The man who insists on seeing with perfect clearness before he decides never decides.
-Henri-Frédéric Amiel

VISION is mental and spiritual sight.

Pray that the Lord will give you **a picture** of what you are called to be and to do.

For example, He gave Paul the picture of a ‘*sailing ship*’ as a vision of Christian maturity (*teleios*, Colossians 1:27b-29). *Teleios* is a vivid mental picture that will motivate us to be mature because we can **SEE** what maturity looks like. We are mature when the masts and rigging are in place and the sails are up, catching the wind of the Holy Spirit!

Vision and purpose will overlap.

In some verses quoted think of vision flowing out of purpose.

Also, be mindful of all the scripture references on dreams and visions.

What do you **SEE** the Holy Spirit showing you to DO? What is the mental picture of your life and ministry? Your logo? This will motivate you and others to fulfill your purpose in life.

Habakkuk 2:2

Write the vision.

✠ **What is your vision?**

✠ **What is the mental picture (logo) for your life and ministry?**
Draw a picture of your vision.

✠ **What is your Bishop’s Purpose and Vision?**

The Harvest Principle

ALL BAPTIZED CHRISTIANS ARE MINISTERS

Luke 13: 6-9; John 10:10; 15:8
We Are to Prepare to be God's Net for the Harvest

When the pattern is right the glory will fall (Note the Tabernacle). Obeying God's pattern (form) releases His principles (filling) for equipping the saints (mending brokenness; net mending) for gathering the harvest (fruit).

Luke 13:6-9, reveals God's pattern for fruitfulness, the harvest...

Condition the Soil (v-8): Prayer	IDENTIFY with Christ fulfilling your spiritual need to be .	Decision translates into energy!
Sow the Seed (v-8): Witness	INVOLVED with Christ fulfilling your psychological need to belong .	Dedication (commitment) moves the stone!
Water the Seed (v-8): Intercession	INVEST with Christ fulfilling your sociological need to possess . (Time-Talent-Treasury)	Discipline saves and renews your mind!
Reap the Harvest (v-9): Fruit!	INCREASE with Christ fulfilling your biological need to beget	Details or faithful in little and in what belongs to another.

"We are possessors of nothing, stewards of all. God has the right of possession.
We must live to His level of expectation."

Dr. Edwin Louis Cole

COMMUNICATION is the basis of life. BALANCE is the key to life.
 EXCHANGE is the process of life. AGREEMENT is the power of life.

"If it does not produce, cut it off!!" John 15:2 (LB). Be ruthless for the glory of God.

HOW TO PLANT A CHURCH, A LIFE AND SEE IT GROW TO GOD'S GLORY

Plant a church/person; lay a foundation, not a corporation. Your life is like a tree (Psalm 1);

Your ministry is like a Ship (Colossians 1:27b-29); Your heart is like a house (1 Peter 2:5).

Prayer-Philosophy of ministry-People-Place-Plan-Power-Preach
"3 P" Evangelism: Presence-Proclamation-Power!

The Goal: Colossians I: 27b-29...
Teleios or, mature, full grown. Sails up, armor on, wall/gates in place!!!

STEP 3

What Is Your Mission?

(How Will You Accomplish the Purpose and Vision for Your Life?)

MISSION is OBJECTIVE oriented.

It answers **HOW** I will accomplish the purpose and vision I have been given?

For example, in Psalm 25 (LB), it speaks of God's Circle of Blessing. The circle can consist of the elements of biblical ministry that must be worked out: Preaching-Teaching-Service-Worship-Fellowship-Equipping-Sending out; the 'nuts and bolts' must be worked out in each of these areas. This will answer **HOW** we do ministry.

With the Mission Statement you set objectives for ministry.

This is the 'blueprint' or plan of action for all you do.

It will help you to prioritize and keep on God's track for your life.

This is the '**nuts and bolts**' of ministry. With a clear mission statement you know what to say 'yes' to and what to say 'no' to. It is your Standard Operating Procedure for Quality Ministry; the Operations Manual of your purpose and vision.

✠ In light of the vision that God has given to you, what do you understand your specific mission to be?

✠ HOW will you accomplish your mission? How will you help your Bishop accomplish his mission?

✠ What specific steps are you going to take to find and yield to the will of God?

TELEIOS

Christ in you, the hope of glory. Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. To this *end* I also labor, striving according to His working which works in me mightily.

Colossians 1:27b-29

Circle of God's Blessing

Fellowship

Koinonia

Acts 2:42, 46 Romans 12:10-13
Partnership; to participate;
social intercourse; common; sharer; associate

Worship ~ Eucharist

Doxa

Acts 2:46-47; 1 Corinthians 10:31
Glory from within; attracting attention; recognition;
appearance; representation; dignity; honor; think;
imagine

Teaching

Didache

Acts 2:42; 2 Timothy 3:16-17;
Colossians 3:16; Matthew 28:19-20
Doctrine; to learn; instruction

Service

Diakonia

Acts 2:44-45; 6:1-6; Philippians 2:5-11
To run on errands; to kick up dust; attend

Proclaiming

Kerygma

Acts 1:8; Romans 1:16-17; John 1:5-9
To preach, to herald, to publish doctrine & truth;
content; message

Equipping

Katartismos

Ephesians 4:11-12; 2 Timothy 2:2
Perfecting; complete thoroughly;
Repair, adjust; complete finishing;
denotes process is complete

To present every man perfect in Christ Jesus

Diaspora

Matthew 28:19-20; Acts 8:1; 13:2-3
To scatter



STEP 4

What is Your Philosophy of Ministry?

(What Results/Goals do You Hope to Accomplish?)
(Do You Have a Timetable for These Goals to be Accomplished?)

PHILOSOPHY OF MINISTRY is a faith statement about the 'fruit' you hope to produce in ministry.
It is **RESULT/GOAL** oriented. It answers **WHY** do I do what I do?

This statement proclaims the virtues (not values) of ministry. What does the Holy Spirit want to produce in Christians? This statement will show what shapes the culture of your life and ministry/parish.
What is really important to you/them?

A prayerful Philosophy of Ministry will help you keep your eyes upon Jesus.
You will build according to His patterns and principles.

The ICCEC is a unique work of God born in the hearts of dedicated and faithful clergy from denominational and non-denominational ministries.
We are a **Pro-Life Church** going to the least, lost and lonely.
We are **prophetic** not schismatic.

Proverbs 24:3-4 (Living Bible)

An enterprise (house, church, life) is built by wise planning, becomes strong through common sense, and profits wonderfully by keeping abreast of the facts.

Note: You were designed for success, as you do God's will in your life.
You were endowed with the seeds of greatness. What is success?
Answer the following questions to help you define what success means.

- ✠ **What do you understand the will of God to be for your life?**
- ✠ **What is your personal definition of success in life?**
- ✠ **How will you know when you're successful in fulfilling God's purpose for your life?**
- ✠ **How close are you now to fulfilling the purpose of God in your life?**
Or, given your definition of success, have you already succeeded?
- ✠ **What three actions can you take starting today to move further down the path toward living your personal definition of success, while at the same time fulfilling God's will for your life?**
List those three actions.

First of all: Did God give you your goal?
If so this process will help fulfill His purpose for you.

Success is peace of mind which is a direct result of self-confidence in knowing you did your best to become the best that you are capable of becoming. --Coach John Wooden

There is a simple yet powerful goal setting model - It has five steps:

1. A true goal is in writing.

Always has been, always will be.
If it's not on paper, it's not a goal.

2. Goals must be specific.

If your goal doesn't contain numbers, it's not specific enough. The specificity of your goal is what gets your creative juices flowing.

3. To keep focused on your goal it must have a completion date.

Too many dreams fall short because they never became written goals with deadlines.

4. Goals never get done by themselves.

Goals are "what" you want to achieve. Once they are established you immediately begin to think of "how" you will achieve them. Your goals must have specific action steps or they won't get done.

5. Goals must be prioritized.

First things first – always focus on what's important first.

✚ **What are your goals for the next 3 years? In 3 years you will arrive, but where?**

✚ **What do you hope to pass on to the next generation?**

✚ **What is your philosophy of ministry?**
Remember, it must be inclusive (include everything)
and integrative (everything must fit in place).

FINISH YOUR DAY BEFORE YOU START IT. Proverbs 7:3- WRITE IT DOWN.

STEP 5

Who are You Called to Serve?

For Example: We are called to develop, under the direction of our Bishop, a *teleios* (mature, complete) team leadership structure for church and mission. The *teleios* team addresses the godly tension between church (a modality structure) and mission (a sodality structure). Both structures are essential for the release of the five-fold ministry set forth in Ephesians 4:11-16. Local parishes and outreach ministries (Para-Church) must work in harmony together if the body of Christ is to run and not limp in its call to make visible the Kingdom of God to the nations of the world. The *teleios* team, hungers for the full measure of perfection (*teleios-ship with its sails up!*) found in Christ (Ephesians 6:13).

When we enter into a relationship with God we agree to unconditionally obey His commandments. We agree to live consecrated and holy lives before God, to submit to His authority (direct and delegated), and to serve His purposes in the earth. God becomes our Lord and Father, and we become His servants and sons. God has a will or plan for each of us.

*It is proper for you
to act in agreement
with the mind of the
bishop.*

Ignatius

The lordship of Jesus has ethical consequences.

He makes the significance of all other powers of only relative importance (1 Corinthians 8:5-6; Colossians 2:15). The Christian believer is foundationally freed from being servant to anything or person in the human world. (1 Corinthians 7:22-23).

The believer devotes himself to serve others, even the ones in power, as his or her lord in voluntary service (Mark 10:42-45). Speaking the word 'Lord' or calling out to Jesus with the title "Lord" is not enough for salvation. Such calling must be accompanied by actions that correspond to the teachings of the resurrected, Crucified One and to His example (Matthew 7:21-22; John 13:14-15). **Luke 16:10-Whoever is faithful in little will be faithful in much.**

⚡ **What do these writings tell us about the purpose of one's calling?**

⚡ **Who is your mentor?**

⚡ **Who are you called to serve?**

Of what importance are relationships in the fulfillment of one's calling?

STEP 6

Where are You Called to Serve and Stand?

- ⚡ **Every person must find their place to stand to run** for the glory of the Lord. The word 'ordination' means to set in place to serve. Where you are now, your address, is sacred.

The beginning is the most important part of the work. - Plato, The Republic

- ⚡ **Mature leadership** will be required to fulfill the lofty goal set by the Apostle Paul in Colossians 1:27b-29, "Christ in you the hope of glory. We proclaim Him, warning and teaching everyone with all wisdom, so that we may present everyone perfect (teleios) in Christ. To this end I labor, struggling with all His energy which so powerfully works in me." This is Paul's goal in life and it can be ours! **Maturity is not optional**, but a command stated by the Lord in Matthew 5:48, "Be perfect (teleios) therefore, as your heavenly Father is perfect."
- ⚡ **A wise man said**, "Give me a place to stand and a lever long enough and I will move the earth." **We believe that the Lord has a place for everyone to stand, to run!** When we are in place (spiritual and physical geography) we are God's levers to move the earth. The image of the teleios man standing in place is a picture of the church moving throughout the earth.
- ⚡ **The first leg of ministry is the local parish. The second leg of ministry is the Apostolic Team** where missions are developed and churches planted. These two legs run together in harmony (incarnationally) with the Bishop to equip the body of Christ, bringing the church to completeness of personality. Mature leaders produce lasting fruit by making visible anything invalidating God's covenant power and releasing strength to stand firm in Christ.
- ⚡ **The teleios team** will 'father' sons who will plant healthy churches locally, regionally and around the world for the generations to come.

Proverbs 27:8

Like a bird that wanders from its nest is a man who wanders from his place.

What do these writings tell us about being called to serve God in a specific place?

- ⚡ Peter compares the Christian to a living stone and the church to a living edifice into which he is built (1 Peter 2:4-7). Clearly this means that Christianity is to be a **community**. The Christian finds his true place and purpose for life, only when he is built into that structure. In this day of individuality and self-sufficiency, we must realize that God's Kingdom has always operated corporately, first through the nation of Israel and now through the Church.
- ⚡ The Gifts of the Spirit function through the corporate church body, and believers draw strength and encouragement from each other as they **work together in the place where they are called to serve, to stand to run!**

Don't be a spiritual refugee!

✠ **Where is your PLACE to STAND to RUN?**

✠ **Why can a geographical PLACE be called a 5th Gospel?**

✠ **What is your theology of PLACE?**

✠ **Tell about the place and position in which you feel called to serve.**

✠ **How did the calling of God come to you for the place in which you are called to serve?**

✠ **How has your Bishop confirmed your place of ministry?**

STEP 7

How Have You Been Trained And Mentored?

“We must have an unconditional readiness to change in order to be transformed in Christ. It is not enough to just believe; we must know how to live our beliefs.” (Dietrich Von Hildebrand)

Socrates said, “The unexamined life is not worth living.”

Jesus says, “The untransformed life is not worth living.”

The transformed person in Christ is *teleios*!

- ⋈ Arndt and Gingrich, in their Lexicon, tell us that the Greek word ***teleios*** means, ‘**having attained the end of purpose, complete, perfect.**’ In referring to persons it means, of full age; fully grown and mature; an adult.
- ⋈ Plato and the Greek writers used a form of the word to mean, ‘**maturity** in contrast to the stage of elementary knowledge.’ The verb form means complete, to bring to its end, bring to its goal.’
- ⋈ **James Boice, in his commentary on the Sermon on the Mount** mentions that, “This word means ‘complete’ as when a ship is fitted out perfectly for sea or a legion of soldiers is equipped in all respects for battle.” Another image of *teleios* is a city with walls and gates in place. In the moral realm *teleios* means ‘blameless’, like Noah, Job and Daniel.
- ⋈ **Paul plainly states** that all are to be *teleios*. He contrasts the ‘*teleios*’ man to children who have no stability of doctrine and are thus tossed to and fro in their lives.
- ⋈ **Therefore, we are to change and grow in Christ.** There is no leeway in this. And how do we grow? By responding daily to the grace of God illuminated to us by the Holy Spirit. When we sin we know how to apply the grace of God and move forward. Static, unchanged Christians are not normal from Paul’s point of view. Obedience to the Word of God equips us to be able to be *teleios*.

“My son if you come forward to serve the Lord prepare yourself for temptation (trials). Set your heart right and be steadfast, and do not be hasty in time of calamity.”

Sirach 2:1-2

- ⋈ **What do these writings tell us about the importance of spiritual training or mentoring?**
- ⋈ **Describe how you have been trained or mentored in the things of God.**
- ⋈ **When did you enter the discipleship process?**
- ⋈ **Have you ever felt like quitting? ⋈ How do you find strength to persevere?**
- ⋈ **How do you encourage your spouse and children? ⋈ How do you encourage your church?**

GIVE GOD A LIFE THAT COUNTS! FINISH WELL! Ephesians 2:10

STEP 8

What is God's Call on Your Life?

- ⤴ In what way has **your family** (natural and spiritual) affirmed God's call on your life?

Teach him to deny himself.

- Robert E. Lee,

After the Civil War, to a young woman who brought him her baby to be blessed.

- ⤴ Both natural families and the church are in a fragmented state today. We who are members of the ICCEC consider ourselves to be a part of the Church Catholic.
- ⤴ That means that we see ourselves as part of Christ's one, universal Church, rather than as an independent denominational movement apart from the whole Church.
- ⤴ God is our Father, the Church is our Mother and we are all a part of the family of God. Although we are a separate communion, we are part of the Church Catholic. Our call is to the Church Catholic—the family of God.

Genesis 48:21-28

Gather together that I may tell you what shall befall you in the last days: All these are the 12 tribes of Israel, and this is what their father spoke to them. And he blessed them.

⦿ How important do you think it is for you to receive spiritual support from your family?

⦿ How does your family respond to your gifts and callings in the Kingdom of God?

⦿ Is this a problem or a hindrance to you?

Has your spiritual father, the bishop, affirmed the calling of God on your life and ministry?

STEP 9

How do you Know the Call of God on your Life? (What is Your Calling?)

You know the call of God on your life by being faithful regardless of the circumstances. You commit your spirit to Him. "Into your hand I commit (roll over) my spirit. (Psalm 31:5)

- ^ **We may not like it**, but God chooses whom He chooses to exercise delegated authority without consulting with His creation. Authority is given to the obedient and the disobedient, to the submitted and uncommitted, to the godly and ungodly. All authority comes from God. People may execute God's authority without even realizing the source of that authority.
- ^ **Jeremiah** was a leader who exemplifies the principle of "being called." He was reluctant to exercise authority, but he would not be swayed by rebellion. He claimed youth, inexperience, and a lack of eloquence, but he ultimately chose to do God's will (Jeremiah 1:6-10). Jeremiah was born a priest in a village three miles from Jerusalem. He was called to be a prophet at the early age of 21 (Jeremiah 1:6). His calling and election were ordained before his birth, however (Jeremiah 1:5; compare to Ephesians 2:10). **Jeremiah knew his calling** and fulfilled it by delivering messages of warning to the leaders of Israel. His message was a national call to repentance with promises of forgiveness and spiritual inheritance should the people obey God. He also warned of God's judgment if the people remained disobedient. (Jeremiah 11; 6:14; 3:11-15).
- ^ **Even under the severest type of persecution**, Jeremiah stayed **focused** on what God was saying. He always submitted to authority, even when that authority was in rebellion to God, but he was also always ready and able to obey God. In his obedience to God, he submitted to beatings, imprisonment in a dungeon, ridicule, and being thrown into a miry pit. He barely escaped death (Jeremiah 26:7-16), faced disloyalty by neighbors and relatives (Jeremiah 11:18-23), and had his scroll (representing a year's work) torn up by a wrathful king (Jeremiah 36:20).
- ^ **Jeremiah passed down to us the tragic story of a nation's refusal to obey God.** It is the story of God's judgment, and yet God's desire that all men repent and be saved. This is also the victorious story of a man who was committed to God and submitted to authority. **He put God's will first**, even at the cost of laying down the comforts and securities of his life.
- ^ **Such faithfulness to the calling and to the will of God** is what binds the leaders of the Church together. Faithfulness is being steadfast, dedicated, dependable, and worthy of trust. The Biblical word "faithful" is derived from the Hebrew root having the basic meaning "to trust (a person)," or "to believe (a statement)."
- ^ This is the same root that gives us the word "**amen**." The derived meaning is that the one so described is trustworthy, dependable, trusting, or loyal. **Amen also means to stand.** Destiny is derived from the word stand. When you say Amen, you say, "I stand and will fulfill my destiny!"

- ⋈ **Moses** was faithful in all God's household (Numbers 12:7). "Faithful" is used in scripture to describe the relation of God and Israel. The faithful God keeps His covenant, and the faithful people keep His commandments.

⋈ **What do these writings tell us about being called to something specific by God?**

⋈ **Describe your role in the Kingdom of God and how God has showed it to you.**

Remember: All baptized Christians are ministers of Jesus Christ.

⋈ **Do you see yourself in the ministry?**

⋈ **As a leader, how are you releasing your people in ministry?**

STEP 10

How Does Your Calling Fit the Vision of the ICCEC, Your Bishop & Your Parish?

*There is strength in the union even of
very sorry men. - Homer, The Iliad*

Five main uses of “call” appear in the Old Testament.

- ⤴ **First**, "to call" means **"to invite or summon."** For example, God called to Adam (Genesis 3:9); Moses called the elders together (Exodus 19:7); and Joel gave a command to call a solemn assembly (Joel 1:14).
- ⤴ **Second**, the verb can have the sense of **"calling on God,"** hence, to pray. We first meet this expression in Genesis 4:26: "Then began men to call upon the name of the Lord." (See also Psalm 79:6; 105:1; Isaiah. 64:7; Jeremiah 10:25; Zephaniah 3:9).
- ⤴ **Third**, "to call" is used very often in the sense of **naming**, (Genesis 1:5-30; day, night, heaven, earth; Genesis 2:19, the animals). It is also used of persons (Genesis 25:26, Jacob; 30:6-24, Jacob's sons), of a city (2 Samuel 5:9, the city of David), or of qualities (in Isaiah 35:8 a way and in Exodus 12:16 a day are called holy).
- ⤴ **Fourth**, God calls by name **with a view to service.** The call of Moses (Exodus 3:4-22) and the call of Samuel (1 Samuel 3) are good examples.
- ⤴ **Fifth**, "to call" may be used in the sense of **"to call one's own,"** to claim for one's own possession and to appoint for a particular destiny. Especially noticeable is Isaiah 43:1, when the Lord addressed Israel: "I have called thee by thy name; thou art mine." This calling of Israel stands closely related to its election (Isaiah 45:4). It thus points to the covenant relation in which Israel is called to salvation, is given its name, and has the function of God's witness.
- ⤴ **The nature of God's calling** is described as an upward (Philippians 3:14), heavenly (Hebrews 3:1), holy (2 Timothy 1:9) calling. It is filled with hope (Ephesians 1:18, 4:4). Christians are urged to lead lives that are worthy of their calling (Ephesians 4:1; 2 Thessalonians 1:11). Also, they are urged to make their calling and election sure (2 Peter 1:10).
- ⤴ **Finally**, the "called, and chosen, and faithful" are with the Lamb (Revelation 17:14) indicating that those whom God called (saved) He glorified (Romans 8:30). The stress is on the initiative of God, not on the actions of mankind.

- ‡ Have you really understood the vision of your bishop?**
- ‡ Have you spent time reasoning with him over how you compliment his vision?**
- ‡ How does true submission to your bishop release you into your place of ministry?**
- ‡ If you are not submitted, how can you expect members of your family, those you work with, or your parish to submit to you?**
- ‡ What do you see as your role in your local Parish, as a member of the ICCEC?**

WRITING YOUR DESTINY

*A seed planted in good soul becomes a tree to be harvested and built into a great sailing ship:
A ship of war, not a cruise ship!*

HOW ARE YOU CALLED TO SERVE JESUS CHRIST AND YOUR BISHOP?

Purpose A guide to equip individuals to fulfill their destiny by making visible the void in their place to stand, to run for the Lord Jesus Christ, to the glory of God the Father.
(Luke 16:10-12; Romans 1:11-12; 2 Timothy 2:2)

Importance: In five years you will arrive, but where? On one page, follow the format below.
Dream. Answer each question with a specific, clear statement.

1. IDENTIFY: PURPOSE (prayerfully and intentionally moving forward to a desired end or goal):

Why do you exist? Theological/Biblical in orientation. Biblical basis. How will your life and ministry enhance God's reputation?

⚡ To finish well by giving The Lord a life that counts (Ephesians 2:10). ALL LIFE IS SACRED and this means **YOUR LIFE IS SACRED!!!**

⚡ *For example:* The purpose (main objective) of Jesus was to preach the Kingdom of God and to die for the Life of The World.

2. INVOLVE: VISION (mental sight): What are you supposed to do? Visual in orientation.

What **picture** is painted in your mind and others concerning your ministry? **Who** will you reach?

⚡ Colossians 1:27b-29: To be *teleios* (mature) like a ship fully rigged for sea.

⚡ *For example:* Jesus painted the cross & harvest in the minds of His disciples

3. INVEST (time-talent-treasure): MISSION: What is your ministry now? Goals to reach the objective.

What is the plan or, nuts and bolts of **where & how** you will accomplish your ministry?

⚡ Psalm 25 (LB)-the circle of God's blessing:

Proclaim-Teach-Fellowship-**WORSHIP**-Serve-Equip-Send Out

⚡ *For example:* Jesus concentrated on training 12 men and established the Eucharist.

3. INCREASE: PHILOSOPHY OF MINISTRY: Why do you do **what** you do and **when**?

Result/objective oriented. What virtues shape the core of your life and ministry?

⚡ The Beatitudes Heart (Matthew 5:1-12): Transformed in Christ.

⚡ *For example:* Jesus set forth the Sermon on the Mount challenging disciples to be perfect as their heavenly Father was perfect (*teleios* or mature).

⚡ The void (not knowing your gifting, etc.) is made visible: What God made you to be and do!!
Romans 1:11-12).

**RISE UP LIKE A LION FOR THE GLORY OF THE LORD, BOLDY MOVING FORWARD, LEAVING A WIDE PATH OF
DESTRUCTION IN THE ENEMIES CAMP!**

You begin to find your purpose, vision, mission and philosophy of ministry by serving:
Being spiritually employed. We become givers, not takers. (Jeremiah 29:11-12).

YOU ARE GOD'S WORK OF ART

Ephesians 2:10

"For we are God's workmanship (work of art), created in Christ Jesus to do good works, which God prepared in advance for us to do."

The Triune God, The Father, The Son, The Holy Spirit, is The Artist. God's beauty is manifest through creation, a sacrament of His presence as we cooperate with Him.

YOUR LIFE AS A TREE

Rooted and Grounded in the Love of Christ, the Bond of Perfection
Jeremiah 17:5-10; Psalm 1; Ephesians 3:17; Colossians 1:27b-29; 3:14

A tree gives us insight into what it means to be human. How a tree is nurtured and grows will determine its usefulness to God. The character of the tree must be shaped.



YOUR MINISTRY AS A SHIP

Colossians 1:27b-29

Teleios

God does not want us to merely take up space and look good.
As godly trees we are called to be of use to the Master Craftsman.

God wants to build a 'ship' from the timbers of our lives.
The Lord wants us to be fully rigged, sails up and ready for the seas of life.
He wants us *teleios* Mature disciples who manifest His art work to all the nations of the earth.



Your Life as a Tree

Psalm 115
Eph 2:10

Increase

Leaves : Fruit
Action - obedience
ontology
Leading to
beauty

Graduate Program

Leaves: Instructors, Spiritual Directors
Fruit: Disciple, Student

Invest

Branches:
Character
Development
Axiology-Ethics
Leading to
goodness

Certificate Program

Diploma Program

Fruit

Involve

Trunk: Character
Logic
Epistemology
Leading to
truth

Colossians 1:27b-29

Christ in you, the hope of glory. We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ. To this end I labor, struggling with all his energy, which so powerfully works in me.



Your Life As A Tree Col 2:6-7, Ps 1

Name: _____ Date: _____

Identify

Roots : Attitude
Metaphysics
(Ultimate Reality)
Leading to
humility

Purpose

Vision

Mission

Philosophy

Liturgical / Sacramental

Evangelical

Charismatic

+MBD 2/06

YOUR LIFE IS LIKE A TREE
Jeremiah 17:5-10; Psalm 1; Ephesians 3:14-21 (17)

The symbolism of the tree: Man's life is like a tree: Deuteronomy 20:19; Psalm 1; 52:8; 92:12-14; 104:15-16; Proverbs 11:28, 30; 12:3, 12; Isaiah 61:3; Jeremiah 17:7-8. **The roots** of the tree represent the basic attitudes of one's life. **The trunk** of the tree represents one's character. **The leaves** of the tree represent the results of one's life or actions. *A corrupt tree cannot produce good fruit.* Genesis 1:11-12; Matthew 7:15-20; Luke 3:9; 6:43; Galatians 5:19-23. Paul tells us that we are to be *rooted and grounded in Christ* (Ephesians 3:17); we are to be *rooted and built up in Him* (Colossians 2:7).

THE HARVEST PRINCIPLE

Psalm 1 pulls us to attention showing us our life as a tree. It tells us, "Put your roots down in God's Law". Then you will run in the path of His commands, for He sets your heart free. (Psalm 119:32).

1. **PURPOSE:** The Roots (attitudes): Membership (Identity)

What are we doing to identify ourselves in relationships in the church? How are you reaching out? What small groups do you belong to?

2. **VISION:** The Trunk (Character): Maturity (Involvement)

What are you doing to mature and be a disciple of Christ? How are you serving? What books are you reading?

3. **MISSION:** The Branches (Serving): Mission (Investment)

What ministries are you investing in? How are you helping others to invest their lives?

4. **PHILOSOPHY OF MINISTRY:** The Leaves-Fruit: Ministry (Increase)

What is growing in your life? Are you preparing to finish well (Ephesians 2:10)? How are you serving others so that they will increase? What are you doing to release your gifts?

THE HARVEST PRINCIPLE is based upon Luke 13:6-9: You condition the soil (identify), Sow the seed (witness) and Involvement, Water the seed or investment, and Reap the harvest or Increase.

***All your needs will be met in the place you are rooted,
the place you stand to run for the glory of Christ!***

ARE YOU STANDING LIKE A TREE?

THE BEATITUDES: The Blessed/happy Life

Matthew 5:3-12

Completeness of Personality: The Teleios Heart

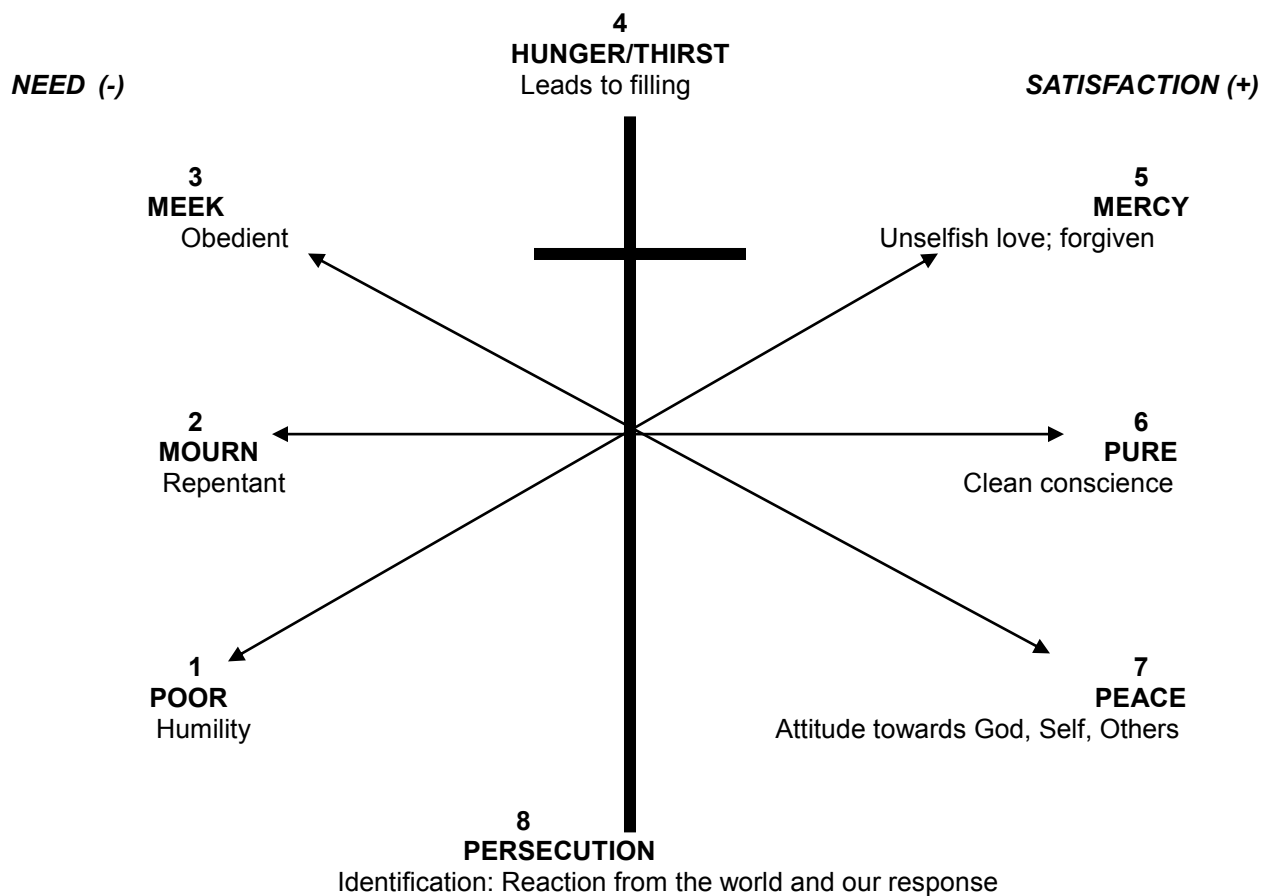
Ephesians 4:13 (Amplified)

Ephesians 2:10-His workmanship (art work!)

Obey this pattern and The Holy Spirit will form

True Christian Character and Heart: We will guard our fellowship/hearts

Sacraments seen in: 1-Baptism. 2. Confession. 3. Confirmation. 4. Eucharist.
5. Anointing. 6. Matrimony. 7. Holy Orders.



HOW TO STAND FIRM IN CHRIST

“Transformation in Christ is based upon an unconditional willingness to change!” (Von Hildebrand)

Sacrificial Suffering

+M. Davidson, 2004

The Steps of Blessing

God's Handbook on Happiness: The Beatitudes: Matthew 5:3-12

THE MATURE HEART OF THE TRUE BELIEVER

The Lord reveals the true inner disposition of a Christian. As believers we HAVE THE POWER of The Holy Spirit equipping us to manifest to God and others all of these character qualities.

The Beatitudes reveal the essential nature of righteousness.

BEATITUDE	VIRTUE	VICE/WOE
1-Poverty of Spirit Right attitude towards sin	Enter The Kingdom by having a HUMBLE attitude	PRIDE
2-Mournful Right attitude towards repentance	REPENTANT Attitude for sin. Sensitivity to God brings comfort	ENVY anxiety
3-Meekness Right attitude towards God.	PATIENT Trustful attitude. Inherit the Earth	ANGER Strife. Seeking possession and position.
4-Hunger / Thirst Obedience & aspiration	FORTITUDE Courage. Seeking attitude toward God leads to growth/filling	SLOTH Apathy Sorrow over spiritual good
5-Merciful Attitude towards others-selfless love	LIBERALITY Forgiving attitude and advancement.	GREED Covetousness. Bitterness
6-Pure in heart Attitude towards self: Clean Conscience Hebrews 9:14b	CHASTITY Moral cleanness gives a vision of God.	LUST Moral impurity.
7-Peacemaker Right attitude towards God: Peace with God, self, others.	CLEAR CONSCIENCE Calms storms, gives godly. Influence as child of God.	ANGER Wrath Guilt
8- Persecuted for righteousness And how to deal with it: Rejoice!	TEMPERANCE Self-control. Living for God as prophets & martyrs.	GLUTTONY Fear

Saint Michael's Seminary -Certificate Program

**Sail – your heart
Wind – Holy Spirit**

**Government of God
Phase 3
Mast – Standing Rigging
Ropes – Running Rigging**

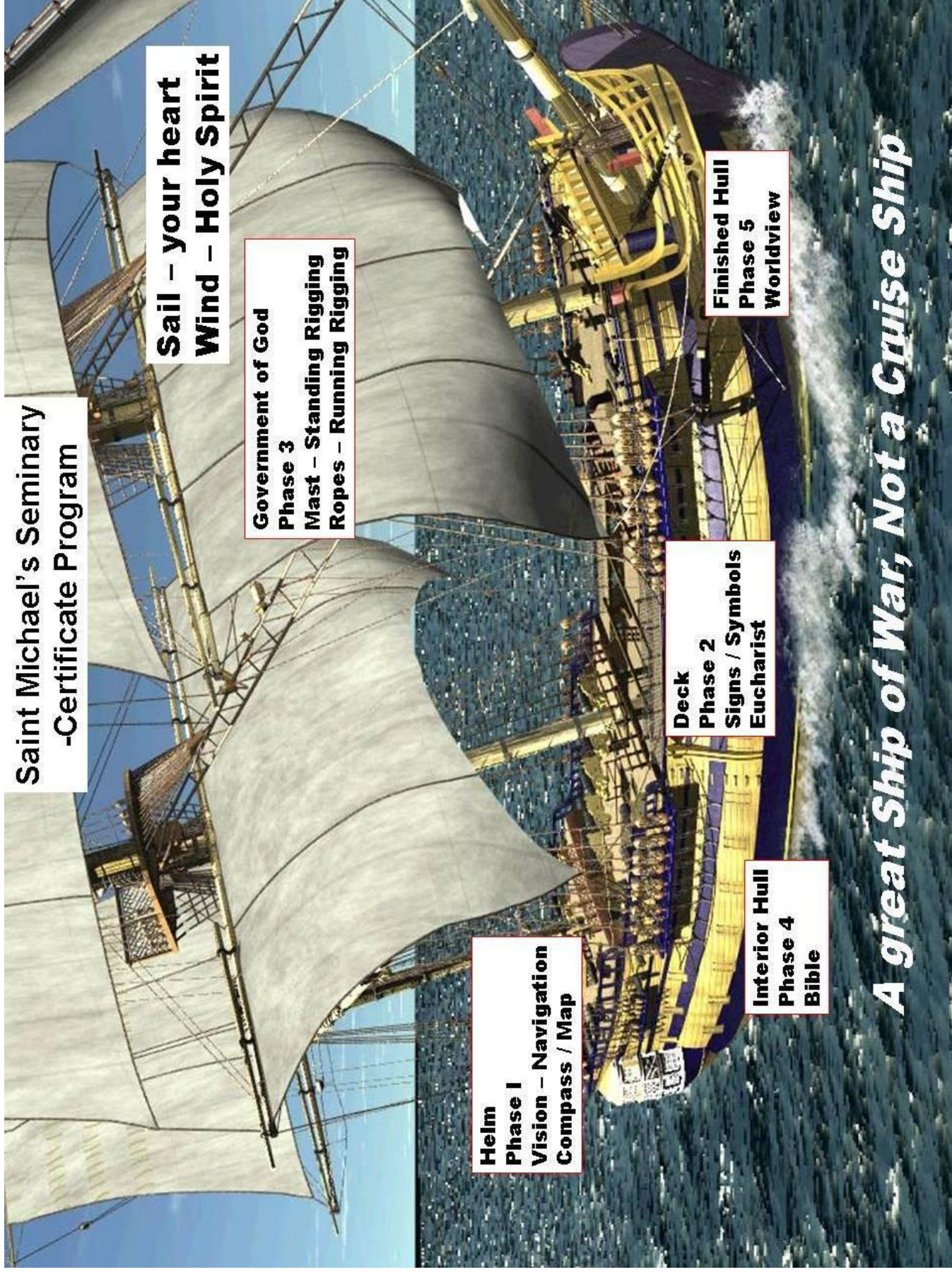
**Helm
Phase 1
Vision – Navigation
Compass / Map**

**Deck
Phase 2
Signs / Symbols
Eucharist**

**Interior Hull
Phase 4
Bible**

**Finished Hull
Phase 5
Worldview**

A great Ship of War, Not a Cruise Ship



YOUR MINISTRY IS LIKE A SHIP

Mark 4:1

Vessels of Destiny

Colossians 1:27b-29 (*teleios*-mature) or Galatians 5:19-21 (*sarx*-sinful nature)?

Eucharist-Bishop-Church was the ancient pattern of ministry. The details of this pattern are represented by various aspects of a sailing vessel which helps us to visualize how God's authority governs our lives. Authority is the controversy of the ages. Therefore, two vessels (hearts) are before us that will determine our destiny:
The Teleios Ship or The Sinful Ship?

- Opportunity: To harbor before the storm. Is my heart ready for the storms of life?
- Boarding Ramp (50 Steps) to: God's Kingdom Ship or The Ship of Self?
- Which banner will I fly under: Love (Dove-SS 2:4) or The Vulture (Hosea 8:1)?
- Agreement is the place of power (1 Corinthians 1:10).

Phase 1: Bishop at the HELM: Guiding-Guarding-Governing

Where are we going?

In relationship with the Bishop we find our Vision-Purpose-Mission-Philosophy of Ministry. Navigation: Compass and maps. Who is guiding us?

Ship Carnal: Captain Self and the Vulture Crew.
Teleios Ship: Captain Jesus with The Bishop and the Power Team (1 Corinthians 13; Ephesians 4) and the faithful bunch (Galatians 5:22). Confidence-Quietness-Gentleness.

Phase 2: Bishop on DECK at the EUCHARIST: Signs and Symbols

Who is in charge?

Learning the details of the Ship through signs and symbols.

Ship Carnal: Gnostic Crew sees no reality in matter (dualistic). Mutiny (Psalm 12:8)
Teleios Ship: Sacramental. and Incarnational: Spirit and matter unite.
(Psalm 25:12-13)-The Circle of God's Blessing.

Phase 3: Bishop and the RIGGING of The CHURCH (Nave): Government.

How is the weather/Attitude? Not the gale, but set of the sail determines destiny

Establishing God's Government or how the system works.

Standing Rigging: (masts) and Running Rigging (ropes/lines).

Ship Carnal: Foul weather/attitude. The way of Cain (Jude 11).
Teleios Ship: 1 Corinthians 14:20-Mature thinking with The Holy Spirit.

Phase 4: Bishop and The WORD: The Bible or INNER HULL (beams)

What holds us together? Obedience to the Word of God.

The beams (Word) hold the Ship together.

Ship Carnal: Rebellion: Can't stand the waves of life or attack of the enemy.
Teleios Ship: God's Word in our heart guides in faith and practice. Virtue or manly excellence (1 Peter 2:9).

Phase 5: Bishop in The WORLD: RUDDER & OUTER HULL-WORLDBUILDING

What am I creating with my words (tongue-rudder)?

The rudder and finished hull enable the ship to be directed.

Ship Carnal: Cry for carnal fellowship, fun; natural intimacy ("I am not recognized"). (James 2:1-2; Proverbs 7:6-26)
Teleios Ship: Tongue under control leading to fruitfulness (Galatians 5:22).

- **Sails: The Heart.** **Wind: The Holy Spirit.** **Directional Anchor: Keeps straight in storm**
- On board the Teleios Ship God is most glorified when we are most satisfied in Him (John Piper).
- His banner over us is Love, love set in order! (Song of Solomon 2:4).
"Build me straight, O worthy Master! Staunch and strong, a goodly vessel
that shall laugh at all disaster, and with wave and whirlwind wrestle!" (Longfellow).

Phase Two

Overview

How do Signs and Symbols make Visible the Kingdom of God?



To Safe Harbor
© 2001 Danny Hahibohm All rights reserved by the artist

The Bishop on deck at the Eucharist

The Kingdom of God is made visible in signs and symbols
because Jesus Christ is manifested through them.

11. _____ What is the vision of the ICCEC?
12. _____ What is convergence worship?
13. _____ What is revelation?
14. _____ What is the Kingdom of God?
15. _____ What are the seven Sacraments?
16. _____ Why is the Eucharist the center of our worship?
17. _____ What is the purpose of the clergy and their vestments?
18. _____ What is the importance of signs, symbols and icons?
19. _____ What is the shape and purpose of liturgy?
20. _____ What are the seasons, major feasts and colors of the Christian year?

**Finding your place in the Bible, the greatest Story:
The Prodigal Son (Luke 15:11-12) and the Sacrament of Reconciliation**

The Bible reveals that signs and symbols are means by which God *communicates* to us. An encounter with God's presence is only possible by means of sensible signs. The decisive sign of God's presence is Jesus Christ, the central sacrament. In Him we are given the image of God. In Him God is made visible!



The concept of using images in worship finds its origins in the Old Testament. The Temple contained numerous visual images, including the cherubim on the Ark of the Covenant. The Temple Solomon built for the Lord contained many carvings of trees, gourds, flowers, and angels (1 Kings 6). It is clear that God did not forbid images used in the Sanctuary to glorify God.

- God's use of the rainbow** as the sign of God's covenant (Genesis 9:13)
- Unleavened bread** by the Israelites as a symbol of their hurried flight out of Egypt
- The blood of the lambs** on their doorposts during the Passover.
- The use of animals upon the altar** to symbolize their sin and atonement.
- The image of the bronze serpent** as a symbol of God's healing (Numbers 21:9).
- The use of oil** to anoint Israel's Kings as symbolic of God's setting them apart.
- Twelve stones in the River Jordan** "as a sign" and "memorial" (Joshua 4:3-7).
- The building of stone altars** by Noah, Abraham, Moses, Joshua, Gideon, and David
- Symbolic acts carried out by the Old Testament prophets** (Jeremiah 13:4).
- The star of Bethlehem** to signify the birth of Christ.
- The dove** to signify the Holy Spirit's presence at Jesus' baptism. (John 1:32).
- Water** to signify one's commitment to Christ at baptism.
- Bread and wine** to manifest Jesus' body and blood.
- The cross and empty tomb** as signs and symbols of our faith.
- The enduring marks in Jesus' hands** as symbolic of his sacrifice.
- The symbol of a lamb** to represent Jesus Christ, the Lamb of God.
- Today**, signs and symbols are used by all of us to communicate important truths.

The Greatest Sign: The Incarnation

Now that **God has been made visible** in a tangible, physical, material way through Jesus Christ (the Word became flesh and dwelt among us), we now see God in the form of Jesus Christ. This is the main reason why early Christians began painting beautiful **icons** whose purpose was educational and devotional.

What is forbidden to us however, is to worship images.

The Gnostic philosophers of Greece believed that only the spiritual was good, and all matter (or material things) were evil. We have inherited this dangerous Gnostic tendency in our western society that causes us to be overly suspicious of the material.

- **A symbol is a sign consisting of two parts**, in such a way that the whole is only visible when the two halves are brought together. For people of the ancient world, a symbol was the visible reality of the whole made present, although in its entirety it remained invisible. Therefore, a symbol means 'a whole reality'.
- **In speaking of the liturgy** as a sign we are saying that it makes a reality present, visible. The invisible becomes visible or, a void (what cannot be seen) becomes visible.
- **This is especially true in Jesus Christ** who in His humanity as the Word of God and the image of God is a sign of God's presence in the world. (1 John 1:1-4).
- **Jesus Christ has made salvation dependent upon signs:** "The one who eats my flesh and drinks my blood has eternal life." (John 6:54). "Unless one is born of water and the Spirit, he cannot enter the kingdom of God." (John 3:5).
- **The ICCEC** desires to stand firmly with the ancients in this regard that, the liturgy as a sign not only points to something else, but that it makes a reality present, it makes visible a void.
- **A symbol** presents and describes a real presence and communication between God and humanity under the aspect of a sign, signifying the indivisible joining and commingling of the human and the divine. This is Incarnational, sacramental reality.



STEP 11

What is the Vision of the ICCEC?

The Charismatic Episcopal Church exists to make visible the Kingdom of God through signs and symbols. Jesus emphasized the importance of making the Kingdom of God visible in Luke 4:43. "He said to them, "I must preach the kingdom of God to the other cities also, because for this purpose I have been sent."

Our Vision is to manifest the three streams of the historic faith: Sacramental/liturgical, evangelical and charismatic (Psalm 46:4). Our vision, like that of Jesus Christ, is **"to make visible the void."** A void is unseen. The ICCEC desires to bring the Light of Christ to the void in the nations of the world; in doing so we make visible the Kingdom of God. God's Kingdom is made visible through Holy Scripture, the heritage and tradition of 2,000 years of Church history, and the illumination of the Holy Spirit.

We pray to faithfully worship the Triune God and thereby make visible the rich sacramental, evangelical and charismatic life of the early church to the least, the lonely and the lost throughout the whole world.

The prophet Isaiah expressed a vision that has been embraced by the ICCEC.

Isaiah 58:12

*Those from among you shall build the old waste places; you shall raise up the foundations of many generations; and you shall be called the Repairer of the Breach,
The Restorer of Streets to Dwell In.*

- ✠ **Reflect upon the ICCEC Identity Statement in Phase 1.**
- ✠ **How can a Church faithfully worship The Triune God?**
- ✠ **Why is it important to be fully sacramental, fully evangelical, and fully charismatic?**
- ✠ **How do these characteristics of worship transform and form our lives?**
- ✠ **How does the ICCEC make visible the void?**
- ✠ **How is God made visible through signs and symbols?**

STEP 12

What is Convergence Worship?

- ✎ Within the Church today, **God is removing barriers and blending together three strands of expression** (Three Streams-Psalm 46:4) (Ecclesiastes 4:12): "Though one may be overpowered by another, two can withstand him. And a threefold cord is not quickly broken."

"The climax of God's happiness is the delight He takes in the echoes of His excellence in the praises of His people."
John Piper

- ✎ These words from Ecclesiastes speak of strength and unity created from diversity. The commitment of the ICCEC is to entwine the cords of evangelical views of the Bible and Salvation with charismatic views of the gifts and operations of the Holy Spirit. The historical sacramental traditions and biblical / historical liturgy is also being entwined to produce a rope strong enough to support the weight of every society and culture in the world. The Three Streams of worship make visible the Kingdom of God on earth.
- ✎ **The ICCEC exists as a "convergence of streams"** -- a unifier of the liturgical/sacramental, evangelical, and charismatic tributaries of the Church Universal, which flow into the one "river, whose streams make glad the city of God, the Holy Place where the Most High dwells" (Psalm 46:4). The convergence movement expresses **wholeness** in the worship of the Church.

Psalm 46:4

There is a river whose streams shall make glad the city of God, the holy place of the tabernacle of the Most High.

Ecclesiastes 4:12

A threefold cord is not easily broken.

Matthew 13:52

Every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure things new and old.

At our starting point, the ICCEC was rooted in Anglican/Celtic tradition (or English Orthodoxy) that traces its beginnings to the third century. This Anglican approach allows for tremendous flexibility in local expression without compromising the essentials of faith. This historic tradition can allow for a simple order of worship as well as worship resplendent with pageantry, processions, incense, and chanting, flavored by the release of the gifts of The Holy Spirit.

In our worship we ought to be wise, that is to know the proper object and mode of worship, and in our wisdom to worship, to complete our knowledge by deed and action.

Lactantius Book four, chapter 3

- ⚡ **What is your understanding of Convergence Worship?**
- ⚡ **Explain how Convergence Worship is both three streams and one mighty river.**
- ⚡ **How do the three streams (Liturgical / Sacramental, Evangelic and Charismatic.) mature us in the Faith?**

STEP 13

What is Revelation?

Revelation is finding out about something previously unknown. In Christian theology the term is used of God's communication to man of divine truth. This revelation is either general revelation or special revelation. God's disclosure is to all persons at all times and places. God's revelation is how one comes to know that God is, and what He is like. By God alone can God be known.

- ✧ **General revelation** lets us know that God exists. God is self-sufficient, transcendent, immanent, eternal, powerful, wise, good, and righteous. General, or natural, revelation may be divided into two categories:
- 1) sense of deity and conscience, and
 - (2) nature and history.

The psalmist (Psalm 19:1) saw the glory of God through revelation. General revelation occurs through (1) nature, (2) in our experience and conscience, and (3) in history. God makes Himself known in His continuing care for humankind. The universe as a whole serves the Creator's purposes. It is a vehicle of God's self-manifestation.

- ✧ **Special revelation** is primarily redemptive and personal. In recognition of the human predicament God chose at the very beginning to disclose Himself in a more direct way. Within time and space God has acted and spoken to redeem the human race from its own self-imposed evil. Through calling people, miracles, the Exodus, covenant making, and ultimately through Jesus Christ, God has revealed Himself in history. See John 20:31.

The end and aim of the revelation of the Son is that you should know the Father.

*St. Hilary of Poitiers:
"On the Trinity" book 3.22*

The gospel is good news that the incarnate Logos has borne the sins of men, has died in their stead, and has risen for their justification. This is the central focus of special redemptive revelation.

✠ **What do these writings tell us about revelation?**

✠ **How do we know God?**

✠ **What is your understanding of how God reveals things to His people?**

STEP 14

What is the Kingdom of God?

It is very important to understand the relationship of these two words: the Kingdom and the Church. The word Kingdom is used about 160 times in the New Testament; the word Church about 115 times.

1. What are the definitions of the words "kingdom" and "church"?

- a) **Kingdom** - The territory or area over which a King rules and reigns; the King's Domain God's Kingdom is the reign or rule of God, whether in heaven or earth. It is the **purpose** of God, the extension of God's rule.
- b) **Church** - The called out ones; especially those who assemble together for divine worship.
It is the **instrument** of God.

2. How long has the kingdom of God been in existence?

- a) The Kingdom of God is an everlasting Kingdom. Psalm 145:10; 103:19; Daniel 4:3.
There has never been a time when the Kingdom of God has not been in existence.
- b) The Kingdom of God is sovereign, ruling over all kingdoms. Psalm 103:19; Revelation 11 :5
- c) In each age there is a further revelation or revealing of the Kingdom of God/Heaven.

3. What is the difference between the kingdom of God and the kingdom of heaven?

There is absolutely no difference between these terms; they are synonymous. A comparison of the following scriptures shows that what is said of the Kingdom of God is also said of the Kingdom of Heaven:

Kingdom of Heaven

Matthew 4:17 Matthew 13:31
Matthew 5:3 Matthew 19:14
Matthew 10:7 Matthew 19:23

Kingdom of God

Mark 1:14 Mark 4:30-31
Luke 6:20 Mark 10: 14
Luke 9:2 Luke 18:24

- Matthew (writing particularly for Jewish converts) almost invariably uses the expression "*Kingdom of Heaven*", while Mark, Luke and John substitute "*the Kingdom of God*".
- It was customary among the Jews to use the word "*Heaven*" for God; and in Matthew 23:22 the Lord Himself states that to swear by Heaven is to swear by "*the throne of God and by Him that sits thereon.*"

4. How is the kingdom of God expressed on earth?

Jesus taught us to pray, 'Thy Kingdom come, Thy will be done in earth as it is in heaven.'
Matthew 6:10

- a) In the Old Testament natural Israel was meant to be the expression and instrument of the Kingdom of God. Exodus 19:1-6
- b) In the New Testament (the Church - Jew and Gentile believer) is to be the expression and instrument of the Kingdom of God. Matthew 21:43. The instrument changes but the purpose never changes. Genesis 1 :26-28; 18: 18; 22: 18

5. What is the New Testament revelation of the kingdom of God?

- a) The Kingdom of God is not of this world's system. It is not nationalistic or materialistic. John 18:36
- b) The Kingdom of God is spiritual. It is within us. Luke 17:20
- c) The Kingdom of God is righteousness, peace and joy. Romans 14:17
- d) The Kingdom of God is with power. I Corinthians 4:20; Mark 9:1
- e) We must seek the Kingdom of God. Matthew 6:33
- f) The only way to enter the Kingdom of God is by new birth. John 3:1.5

6. What balance is revealed in the scripture by the use of these two terms church and kingdom?

Image		Dominion
<u>Church Instrument</u>		<u>Kingdom of God Purpose</u>
Adam	Failed	Genesis 1:26-28
Abraham	Succeeded	Genesis 18:18; 22:18; Galations 3:27
Israel	Failed	Psalm 67:1-7, Jeremiah 4:2
Last Adam (Jesus)	Succeeded	Acts 2:22-47
Israel of God (Church)	????	Matthew 28:18-20 Revelation 5:9; 7:9, 13:7

The Church is the final instrument for the expression and demonstration of the Kingdom of God. The Church is God's instrument to extend His sovereign rule. The Kingdom of God and the Church are interrelated and cannot be separated. The church is to proclaim the Kingdom of God.

7. Where does scripture show the relationship of the church and the kingdom?

- a) Jesus spoke of the Kingdom and the Church together. Matthew 16: 18-19
- b) The Book of Acts relates the Kingdom and the Church to one another. Acts 8: 1-12 (Philip); Acts 20:17-28 (Paul)

8. Is there a difference between the gospel of the kingdom and the gospel of Christ?

- a) There is only one Gospel, although Scripture does speak of:
 - i) The Gospel of Jesus Christ - Mark 1:1
 - ii) The Gospel of the Kingdom of God - Mark 1: 14-15
 - iii) The Gospel of the Grace of God - Acts 20:24-32
- b) Paul pronounces a curse on anyone who preaches another Gospel - Galatians 1: 6-9
- c) The early church was commissioned to preach the "Gospel" - Mark 16: 15. In obedience they preached the "Gospel" of the Kingdom. - Acts 1:1-3; 8:12; 20:25; 28:23
- d) The Gospel of the Kingdom is the Word confirmed with signs following. Matthew 10:7-8; Mark 16:15-20

9. What is meant by "the church"?

There are two main aspects of the Church:

a) The Church invisible - Ephesians 3:21; Hebrews 12: 22-23

This is a mystical union in a spiritual Body for the habitation of the Spirit, with Jesus Christ as its Head. It is not spoken of in a visible sense, but is an invisible union of all true believers in Jesus Christ. Ephesians 2:19,22; I Corinthians 3:16

b) The Church visible - Matthew 18: 15-20 It is:

- ⤴ Groups of believers in a given locality. - Matthew 18:20
- ⤴ Gathered to the person of Jesus Christ for worship. - John 4:24
- ⤴ Marked out by a confession of faith. - Romans 10:9-10
- ⤴ Living a disciplined life. - Matthew 28:19-20
- ⤴ Under the oversight of gifted ministries. - Ephesians 4 :9,13
- ⤴ Established in the principles of Christ's doctrine. - Acts 2: 42; Hebrews 6: 1-2
- ⤴ Keeping the memorial of the death & resurrection of Jesus Christ. - I Corinthians 11:23-34
- ⤴ Locally governed by Bishops yet in communion with other groups of believers in their locality. - Revelation 1:11; Philippians 1:1

10. How does the Church make visible the Kingdom of God?

The Kingdom creates the Church which is to be a witness, instrument and custodian of the Kingdom (Matthew 16:17-19).

Concerning Israel and the Jews:

God has a plan for them (Romans 9-11).

Pray for Israel and the Jews and beware of replacement theology: That the Church has replaced Israel and God has no further plan for them.

A good resource on this is: *Future Israel* by Barry Horner.

A Summary of The Kingdom of God

What Was the Core of Jesus' Message?

The Kingdom of God is the central theme of Jesus' teaching. Matthew makes this unmistakably clear. Matthew summarizes Jesus' early ministry with the words, "He went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom" (Matthew 4:23). The Sermon on the Mount has as its theme the Kingdom of heaven (Matthew 5:3,10). The great chapter of parables has to do with the Kingdom of heaven (Matthew 13:11). The chapter on fellowship among Jesus' disciples is actually about fellowship in the Kingdom of heaven (Matthew 18:1-4). The great Olivet discourse has to do with the coming of the Kingdom. (Mark 1:14-15).

What is the Kingdom of God?

The English phrase "kingdom of God" translates a Greek phrase from the Gospels that refers not so much to the place where God rules as to the presence and power of God's actual rule. The kingdom or reign of God is here when God is exercising his authority, whether in heaven or on earth-God's kingly rule unfolding in redemptive history in two movements: The fulfillment of Old Testament promises in the ministry of Jesus Christ and the consummation of His ministry at the end of the age.

It is important to note that the Kingdom is not the Church. The Kingdom creates the Church which is to be a witness, instrument and custodian of the Kingdom (Matthew 16:17-19).

How Did Jesus Proclaim the Kingdom of God?

Jesus proclaimed the kingdom of God in **words** (basic statements of fact, explanations, parables) and in **works** (healings, exorcisms, nature miracles, other symbolic gestures). What Jesus said, he did. This not only illustrated the truth of his proclamation, but it also drew the people to him.

Where is the Kingdom of God?

Contrary to popular perceptions, the kingdom of God is not primarily in heaven or in our hearts. Rather, the reign of God touches **all dimensions of reality**. God's rule impacts actions, thoughts, relationships, families, institutions, and governments, as well as heaven and human hearts.

When is the Kingdom of God Coming?

Jesus proclaimed the kingdom of God as something present in his ministry and also as something that was still to come in greater fullness and glory. Thus, the kingdom is not either present or future, but both present and future. It is the **"already and not yet kingdom."** It's already here, and not yet fully here. Thus it is rather like an engaged couple, a pregnant mother, or a finished but not quite yet graduated doctoral student.

How is the Kingdom of God Coming?

According to Jesus, the reign of God will not come through a Jewish revolt against Rome. Though he agreed with his Jewish contemporaries who looked forward to the coming of an anointed deliverer, Jesus conceived of the work of the Messiah in radically unexpected terms. Rather than conquering the Romans through force, **Jesus, as Messiah or Son of Man, would die on a Roman cross**. Through this sacrificial action he would take God's judgment upon himself, offering his life as a ransom for many. **The new exodus**, God's new act of salvation, was taking place in Jesus, and would be culminated in his passion and resurrection.

How Do We Follow Jesus Who Announced and Inaugurated the Kingdom of God?

If Jesus came to inaugurate the reign of God on earth,
if he proclaimed this message in words and works, and if, in the end, this message led him to the cross,
then how do we who believe in Jesus follow him today?

1. *We should seek to live each moment in the reality of the kingdom of God.*

Jesus said, "The kingdom of God has come near; repent and believe in the good news" (Mark 1:15). This call is still valid today. When we accept God's rule over our lives, we adopt values and priorities that are radically different than those of the world. Thus we make a U-turn; we repent and live our lives in a brand new direction, pointing toward God's kingdom.

2. *We live in the world as salt and light.*

Like Jesus, both our words and our works should proclaim the reality of the kingdom. We talk about the good news of what God has done in Christ, inviting others to accept this gospel and live under God's reign. And we live out this reign each day by loving our enemies, healing the sick, confronting evil, feeding the hungry, forgiving those who wrong us, and living as an active member of the community of Jesus.

3. *We take up our cross and follow Jesus each day.*

We who live in the community of Jesus must seek, not to dominate others, but to serve them. We live, not for our own glory, but for God, to whom belongs the kingdom, and the glory, and the power.

4. *We live in the present power and the future hope of the resurrection.*

The resurrection of Jesus persuaded his confused and bereaved disciples that he was who he said he was, and that his paradoxical "program" for the coming of the kingdom had in fact been the right one. We who put our trust in Jesus today have access to same power that raised Jesus from dead – the Holy Spirit who dwells in and among us (Ephesians 1:17-23). Moreover, we believe that Jesus' resurrection prefigures our own, and that one day we will live with him in the fullness of the kingdom of God (1 Corinthians 15). This hope sustains us as we live today in the ambiguity of the "already and not yet" kingdom. Someday the kingdom of God will come in full power; the mustard seed will be fully grown, and the victory of God will be complete. In that day, God will wipe away every tear and his dwelling will be here among us (Revelation 21). Then we will join the heavenly chorus in singing,

**The kingdom of this world has become the kingdom of our Lord and of his Christ,
and he shall reign forever and ever.**

Psalm 145:13

Your kingdom is an everlasting kingdom; and your dominion endures throughout all generations.

✠ **How would you define the Kingdom of God?**

✠ **What is the difference between the Kingdom of God and the Kingdom of Heaven?**

✠ **Why is the concept of the Kingdom of God important to the people of God and to the Church? What is the difference between the Kingdom and the Church**

✠ **Why are the Jews and Israel important in understanding the Kingdom of God?**

STEP 15

What are the Seven Sacraments, and what is Sacramental?

"Sacramentum" is the Latin Word for Mystery and Oath

Through the Sacraments, the Triune God empowers you in your place to stand to run.
Spirit and matter unite and continue the incarnational ministry of the risen Christ.

- **The Greek word *mysterion*** later given the Latin *sacramentum* came to be spoken of as sacraments. They refer to the mystery of the relationship between Christ and His Church (Ephesians 5:32). *Sacramentum* meant both a thing set apart as sacred and a military oath of obedience administered by a commander. Augustine said that a sacrament is a visible word or an outward sign of an inward and spiritual grace.
- **Through the sacraments** the incarnational reality of God in the flesh, the divine and the human, spirit and matter unite.
- **Therefore, by the sacraments we are united to Christ in the deepest and greatest possible way.** The sacraments are designed to meet our many needs. They are designed with our needs in mind. The sacraments are the instruments that Christ uses to incorporate us into his own body, the *Corpus Christi*, so much so that we become identified with Christ. The sacraments are the means of grace and the hope of glory in Christ. St. Paul says, "It is no longer I but Christ who lives in me." So we are incorporated with Christ. *We become identified with Christ through these sacraments.*
- **Thus, our sacramental worship** in its essence really amounts to Christ's perfect worship of the Father that He continues in our bodies, in our souls, and in the Church that is constituted and strengthened and expanded through the sacraments.
- **The sacraments of the Church are not a substitute for holiness.** They are, rather, the divinely appointed means by which we struggle to overcome sin, and we receive divine aid and grace to help in time of need to grow up and mature as the sons and daughters of the most high God, our heavenly Father.
- **To understand how the grace of God is applied under the covenant,** we must understand the sacraments as the continued work of the incarnate Christ.

THE SEVEN SACRAMENTS: AN OVERVIEW

SACRAMENTS OF INITIATION	
BAPTISM (Romans 6:3-4)	Incorporates us into the Church.
CONFIRMATION (Acts 8:17 & 1 Timothy 4:14)	Strengthens us and is a continuation, ratification, or sealing of Baptism. It helps us focus on the missionary dimensions of the baptismal commitment through the power of The Holy Spirit.
EUCCHARIST (John 6:48-58)	Is the preeminent sacrament from which all others have meaning. In the Eucharist Christ is most profoundly present in the Church, which gathers to hear the Word of God and to share the nourishment of Christ's Body with one another.
SACRAMENTS OF HEALING	
RECONCILIATION (1 John 1:8-9)	Focuses on forgiveness in our life and on our acceptance of that forgiveness, which brings us back to spiritual health in the family of God after we have turned away. Between Priest and one who confesses to him this is absolutely confidential and must never be told to anyone under any circumstances!
ANOIDTING OF THE SICK (James 5:13-15)	Takes place as the community gathers in faith to pray over and lay hands on those who are sick, because the Church, like Christ, desires the health of the whole human person.
SACRAMENTS OF VOCATION	
MATRIMONY (Matthew 19:5-6)	Celebrates and witnesses the covenant of love between two people and symbolizes that union of Christ's covenant love for the Church.
HOLY ORDERS (Hebrews 5:1-4)	To ordain is to set in place. This is a sacrament of service by which some are called by God, through the Church, to the spiritual leaders?

Sacraments, like the Incarnation itself, constitute physical points at which the eternal touches time, or the unseen touches the seen, or grace touches nature. It is the Gnostics and Manicheans who want a purely disembodied religion.

- Thomas Howard

⌄ How do the Sacraments impart Grace?

SACRAMENTALS

Signs and Symbols Associated With the Liturgy of the Word and Table of the Lord

- ✧ **Sacramentals** are **sacred signs** reminding us that all of life is sacramental. They are liturgical actions not pertaining directly to the seven sacraments, such as Christian burial or various blessings. Both sacraments and sacramentals contain a visible and invisible component. There is a reality that is accessible to human experience and perception, which nevertheless is ultimately beyond human grasp and remains a mystery. What is visible, apparent, and accessible is a sign of what is invisible, hidden, and mysterious.
- ✧ **The Church applied the word *sacramentum* to the whole of God's saving activity.** The word translated the Greek *mysterion* or mystery (Romans 16:25-26). *Mysterion* could refer to God's plan of salvation as a whole as well as the seven sacramental phases of realization of that plan, whose center is Jesus Christ. Christ is the real mystery of divine saving action.
- ✧ **The Church's whole liturgical activity can be called sacramental.** But the whole substance of the Church's sacramental life cannot be reduced to these seven sacraments, for the Christ-mystery is also celebrated in other liturgical symbols.
- ✧ **Too much fixation on the seven sacraments narrows our vision of the breadth of God's saving activity.**

The Eastern Church has held fast to the concept of <i>mysterion</i>, and, as a result makes no distinction between sacraments and sacramentals.
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THE LITURGY

The Vessels

Ever since ancient times, **gold** was associated with the gods. It was not for common use, because man has always treated it with a sacredness not commonly accorded to ordinary elements. Because of its molecular structure, gold never tarnishes, never corrodes. With proper care, it stays clean, bright – shining forever. Therefore, gold is ideal for making objects that symbolize everlasting life.

The Ark of the Covenant was plated with gold, both inside and outside. A molding of gold was also put around it. Solomon's temple was bright with gold, and the Holy of Holies was entirely plated in gold. The Church followed this pattern, making its chalice and paten, the main vessels used for the liturgy, of durable material, considered the finest that the congregation could afford. The chalice and paten had to be especially distinct and easily recognizable as the most exalted pieces of vessels being used in the service, since these both hold the Body and the Blood of the Lord. Eventually, the other vessels for the liturgy were likewise made out of gold.

Chalice and Paten



The chalice is a unique, sacred cup reserved for the Eucharist. It holds the wine while the paten is intended for the host or the bread. The chalice is a truly beautiful vessel, a worthy offering of human art. In itself, it is the most characteristic expression of the majesty of the Eucharistic Sacrifice.

Under the Old Covenant, the blood of the sacrifices was caught by the priest in a basin, and then sprinkled seven times on the altar. At the giving of the law (Exodus 24:8) the blood of the sacrifices was sprinkled on the people as well as on the altar, and thus the people were consecrated to God, or entered into covenant with him, hence the blood of the covenant.

Jesus told his disciples that they must drink of his blood. At the first Eucharist, Jesus gave his disciples the cup of wine and told them that it was the blood of the New Covenant. Christ's blood reaffirms God's everlasting covenant (Hebrews 13:20) with us. The presence of a "blood offering" in the wine reminds us of the basic principles of God's covenants. At the Table of the Lord, we see the wine becoming called the blood of Christ, and we understand that we are becoming partakers of the Life of Christ.

Flagon

Flagons are pitcher-like vessels used to hold additional wine to be consecrated at the celebration.



Cruet

Cruets are used either for wine (during small services) or for water that is added to the chalice during the ceremony. These are also used to carry water for washing the priest's hand after communion. They are usually made of glass or crystal.



Lavabo and Pitcher

The lavabo bowl is large and basin-like. It holds the water poured from the pitcher and is used at a point in the liturgy when the celebrant washes his hands.

The lavabo reminds us of the Brazen Laver of the Old Testament tabernacle. The Brazen Laver was a great bowl or basin of polished Brass, thus giving the effect of a mirror. The mirror surface represents the Word of God (James 1:22-23), the brass speaks of judgment (John 19:34; Psalm 78:20), and the water represents the Holy Spirit.

Washing the Celebrant's hands: Christians, especially those under Holy Orders and ministering to the people, must be outwardly and visibly clean in their moral behavior, with their life-styles reflecting the sanctified life. The washing to which Paul refers was a spiritual application of the ritualistic cleansings mentioned in the Old Testament. The washing of the Celebrant's hands in the lavabo reminds us that we must be washed or cleansed (sanctified or separated unto God) by the washing of the water of the Word. This cleansing should affect every aspect of our lives.

Ciborium



The ciborium is a chalice-like vessel with a cover. It is used to hold the consecrated host or bread. In Exodus 25:30, the Lord's instructions concerning the paraphernalia of worship include a provision that bread be kept always on a table set before the Holy of Holies. This bread was called the bread of presence, or shewbread. The literal meaning of the Hebrew expression is "bread of the face." It consisted of twelve loaves of presumably unleavened bread, and it was replaced each Sabbath. The priests then ate the old bread (Leviticus 24:5-9). Jesus took the staple diet of festival worship--unleavened Bread--and gave it to His followers as the presence of His body broken to bring salvation and the hope of His return (1 Corinthians. 11:17-32). The Host that we use is round and is unleavened. At the Last Supper, Jesus probably used square unleavened bread called matzos. Interestingly, a piece of matzos is the same exact shape as the pall used in our Eucharist. The Eastern Orthodox use leavened bread, but the Western Church has always used unleavened bread. When a priest consecrates this bread, it becomes for us the Body of Christ.

Thurible and Incense Boat



Incense speaks of two things: purification and prayer. Christian liturgy has used incense as a sign of purification since the earliest times. Thus, clergy and other altar ministers are censured before entering the Sanctuary and the congregation is censured before the Great Thanksgiving. St. Clement of Alexandria says, "the true altar of incense is the just soul, and the perfume of it is holy water." Incense also speaks of the prayers of the saints: those who have gone before us, the Church triumphant in heaven.

The thurible is the vessel in which incense is burned. It is a metal pot on a chain, with a moveable lid that has air holes. The chain allows the pot to be swung gently, releasing smoke. The incense boat is a small, lidded container with a spoon used for keeping the incense.



Aspergillum and Stoup

In Egypt and the Middle East, people used hyssop plants the way we might use brushes: the tough, leafy plant is dipped in liquid and used to spread or sprinkle it. So the Lord ordered Moses to prescribe a sprinkler of hyssop for the water and blood used to purify a house infected with leprosy (Leviticus 14:49-52). Anyone having contact with a corpse, likewise, had to be cleansed with water sprinkled from hyssop.

The aspergillum is a tube with holes at one end and a handle on the other, while the stoup is the bucket containing Holy Water. The aspergillum is used to sprinkle holy water on the altar and the congregation (an action called the asperges). In the early Church, the aspergillum, which has by then replaced the hyssop plant of the Old Testament, still had its metal ball filled with hyssop leaves to comply with the rites of purification.



The Book of Gospels

As the central object in the Liturgy of the Word, the Book of Gospels ranks first among the sacred objects that come after the chalice and paten.

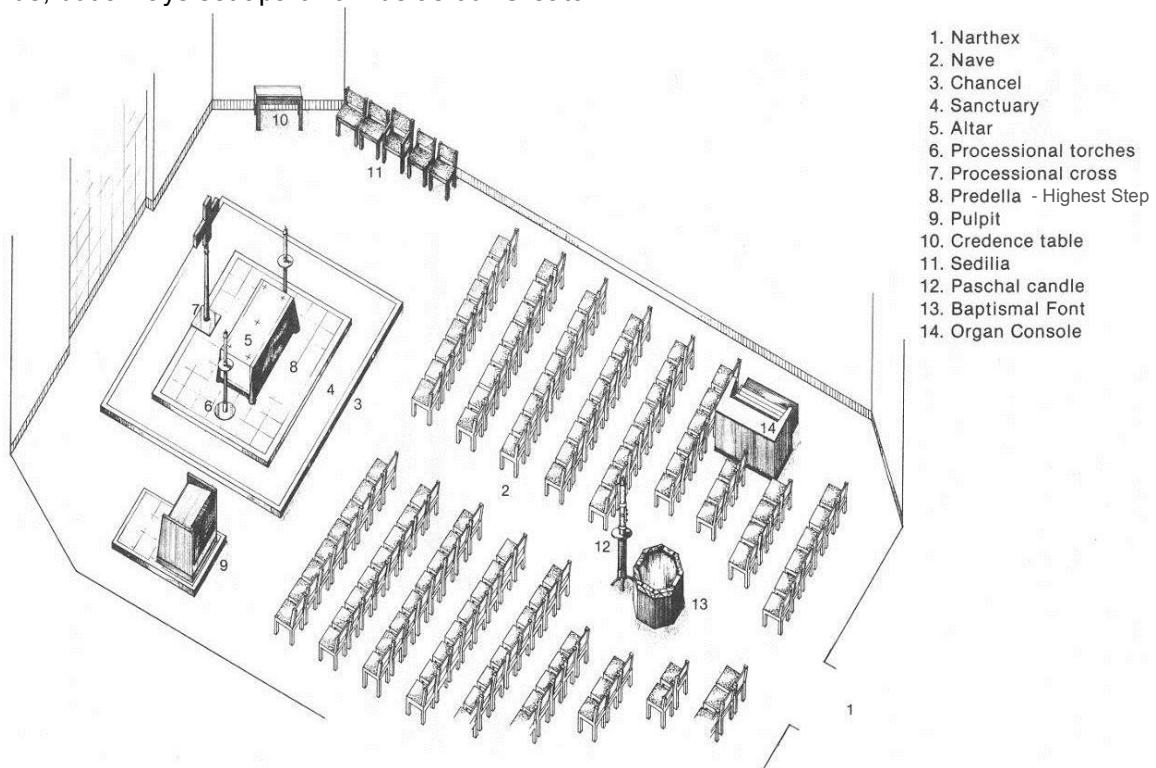
Because this book is a visible sign of Jesus Christ, the Word of God, it is handsomely bound and kept within richly worked covers usually made of precious metals, rich fabric or artistic embroidery, and, in some instances, are jeweled and enameled. The cover of the Book of Gospels vary according to the seasons.

Our thanks to Archbishop Hines for the pictures and description shown above.

THE LITURGY

The Church and its Furnishings

- **In the New Testament, the word "Church"** is used to refer to the Christian community, more specifically, to the body of the baptized gathered for worship. But the word Church also refers to the Holy Place wherein the Eucharist is celebrated and the other Sacraments are performed. It is holy because it is set apart, consecrated, and dedicated for the use of God and His people.
- **Every church is built for the Eucharistic Sacrifice.** It houses an altar and a place where the word of God is proclaimed. In form and function, the church building itself expresses the dynamic hierarchy of ministries within the Mystical Body of Christ. Seating arrangements are made in a manner that foster the sense of community of those gathered. The altar is set close to the people, to remind us that God is always near, but not so close as to put God on our level. The position of the altar reminds us of God's immanence and His transcendence. He is ever present with us, but always set apart from us as our Creator.



- The basic church building has three main rooms: **the narthex, nave, and sacristy**. It also has two special areas: **the chancel and the Sanctuary**. The narthex serves as the entryway into the place of worship. It is here that the clergy and altar ministers gather before they process to the Sanctuary. The nave is where the believers gather for the liturgy. The sacristy is where the acolytes keep and store the articles of the liturgy – the furnishings, the vessels, the vestments, paraments, and linens. The chancel is the area in front of the Sanctuary where the ministers pause in reverence before entering into the presence of God. The Sanctuary is the most prominent and significant place in the church building. It is where the altar is located, and it literally means "the holy place." Only the altar ministers, led by the celebrant and the rest of the clergy, can enter the Sanctuary.

The Altar

The altar is the threshold of God's immanence. Through Christ, God ceased to be distant and inaccessible. He came to be with us, became one of us that we might turn to Him. The altar is the place where God comes to meet us in His love, and where we go to Him in acknowledgement of our need for His presence. It is the great and holy sign of Christ, a symbol of His sacrifice. Therefore the altar, being the most important piece of furniture in the church, must be regarded with reverence and respect at all times.

The Pulpit and the Lectern

The lectern is the place where the Old Testament and Epistle readings are read, while the pulpit can be where the Gospel is read and where the homily is delivered. The pulpit is reserved for the proclamation of the word of God.

The Presidential Chair

The *presidential chair* refers to that chair which is directly behind the altar and is used by the celebrant. If the celebrant is a bishop, his chair is called a *cathedra*. This piece of furniture is positioned this way to give the people a visual representation of who presides over this event. This chair is also well made, beautiful and dignified, representing the nobility of Christ.

The Lights

The first use of lights in a service was for practical reasons, since the services in the period of persecution in the early Church were held in dark, secret places. However, by the third century, the kindling of lamps became understood as a symbol of Christ as "the light that shines in the darkness." (John 1:5).

There are several traditions with regard to the use of lights and candles in the Sanctuary, but as a norm, two altar candles are always lighted during all services. In some Cathedrals and churches, two torches are also positioned at the left and right side of the altar, aside from the torches used during the processions.

The Paschal candle is the largest and most elaborately decorated candle in the church. Even its stand is tall and distinct, proportionately sized, because it serves as a reminder to the people of the pillar of fire that the Israelites followed to find their way from slavery in Egypt to the Promised Land. For us today, it is a symbol of our baptism and our freedom from the slavery of sin, a symbol of our new life in Christ. The Paschal candle is lighted during such special and significant times as the Easter vigil, the Easter Season, during holy baptism, and during burial services, where it serves as a reminder that physical death is merely a resurrection into another realm of living. It is a reminder for the people of the fact that our baptism has guaranteed us eternal life.

The Cross

The cross is the symbol of Christ's sacrifice. It is a most significant unit in the processional, raised high above the people by the crucifer, and carried in the midst of them toward the Sanctuary. As the cross passes at the central aisle of the nave, the people bow in reverence and in acknowledgment of the great sacrifice that was made by God's only begotten Son to redeem mankind from the slavery of sin. Also brought in the midst of the people during the Gospel procession, it is a reminder that "the Word was made flesh and dwelt among us."

The Baptismal Font and the Baptistry

Holy Baptism is a ritual in the church that is accorded its proper dignity and place in the life of the worshipping community. The baptismal font is therefore placed in an area of the church that people can easily see. In some churches, the traditional placement of the font is near the main entrance, signifying that it was the saving grace we received through baptism that gave us the privilege to enter into the presence of the Almighty.

The Sacristy

The sacristy plays an important role in the preparations for worship.

THE LITURGY

Our Actions

Practices such as kneeling, standing, bowing and genuflecting are aids to devotion. The early Christians knew of two postures for prayer: standing and kneeling, both of which are attested to in the New Testament (Mark 11:25 and Acts 9:40). Though both references are to private prayer, the practices became characteristic of public worship as well.

Kneeling became more associated with private devotion (as when one pauses in prayer after receiving communion) and as a congregation in days and seasons of fasting and penitence (as in Lent). The Church councils, however, expressly forbade the practice during the fifty days of Easter.

Standing is the symbol of the resurrection, for it is the posture of the living. It is also the usual posture for prayer, though some practice kneeling during the portion of the Eucharistic prayer after the Sanctus.

The **bowing** of the head is appropriately done at the mention of the Trinity (during the Gloria Patri), before the altar upon arrival and departure from the Sanctuary or the place of worship. A slight bow also expresses mutual respect and gratitude before and after receiving an object or being assisted in some way during the ceremony.

A variant of this is the solemn bow, which is made from the waist. The solemn bow is used in reverencing the altar, the holy sacrament, before and after incensing, and on other times of great solemnity. It is always made to the bishop on approaching him or before leaving him during ceremonies.

Another variant is the **genuflection**, a ceremonial act which is made before a consecrated sacrament. It is a sign of reverence done at certain times during the Eucharist.

✠ **What has been your experience with these symbols of the faith, and how have you been blessed by understanding their meaning as you participate in the liturgy of the Church?**

✠ **Why are physical actions important in worship?**

✠ **Why are our bodies important in worship?**

✠ **How does liturgy make the Kingdom of God visible?**

STEP 16

Why is the Eucharist the Center of Our Worship?

- ✠ **The Passover** (the solemn ceremony of the Mosaic Covenant) was to be observed perpetually. In his words at the table Jesus speaks of Himself not only as the Paschal Lamb but also as a sacrifice in accordance with other Old Testament analogies. In the sacrificial ritual, the portion of peace offering not consumed by fire and thus not offered to God as his food (cf. Leviticus 3:1-11; Numbers 28:2), was eaten by priest and people (Leviticus 19:5-6; 1 Samuel 9:13). This was an act of fellowship with the altar and the sacrifice (Exodus 24:1-11; Deuteronomy 27:7; cf. Numbers 25:1-5; 1 Corinthians 10). Jesus in giving the elements thus gave to his disciples a sign of their own fellowship and participation in the event of his sacrificial death. In fact modern liturgy contains the statement by the celebrant saying, **“Christ our Passover is sacrificed for us. Therefore let us keep the feast.”** To this the people reply, “Alleluia!”
- In the Eucharist, priest and people together come to con-celebrate. Here the ladder Jacob saw only as a dream becomes for us a reality, the medicine that cures our souls.*
Arthur Middleton
- ✠ **At the agape meal**, the early disciples saw the Lord’s Supper as the climax of the table fellowship, which Jesus had done with publicans and sinners (Luke 15:2; Matthew 11:18-19). They interpreted it as a sign of the presence of the mystery of the Kingdom of God and of the covenant of God in their midst in the person of Jesus (Matthew 8:11; cf. Mark 10:35-36; Luke 14:15-24). They would see its meaning in relation to His living presence in the Church, brought out fully in the Eucharist they had shared with Him (Luke 24:13-35; John 21:1-14; Acts 10:41). It was a supper in the presence of the risen Lord as their host. They would see, in the messianic miracle of his feeding the multitude, His words about Himself as **the Bread of Life**, a sign of His continual hidden self-giving in the mystery of the Lord’s Supper, a Table in the presence of our enemies (Psalm 23).
- ✠ **Early Christians** also saw in the Lord’s Supper a means to receive the blessings and gifts of God. Salvation, healing, and deliverance were applied through this sacrament. Forgiveness was obtained, relationships with both God and man were restored, and the ministry of reconciliation was consummated as the believer partook of the Table of the Lord. The earliest liturgies of the church were centered on this sacrament. In the minds of many, the elements became for them the manifestation of the body and blood of their risen Lord.
- ✠ **But they would not forget the sacrificial and paschal aspect of the Supper.** The table fellowship they looked back on was the fellowship of the Messiah with sinners, which reached its climax in his self-identification with the sin of the world on Calvary. They had fellowship with the resurrected Jesus through the Lord’s Supper.

ICCEC Canon on Worship: The principal worship service in the Charismatic Episcopal Church shall be the weekly celebration of the Holy Eucharist on the Lord's Day. The service shall follow the shape of the historic liturgy of the One Holy, Catholic and Apostolic Church. The Eucharist shall be celebrated with the elements ordained by Jesus Christ himself, bread and wine.

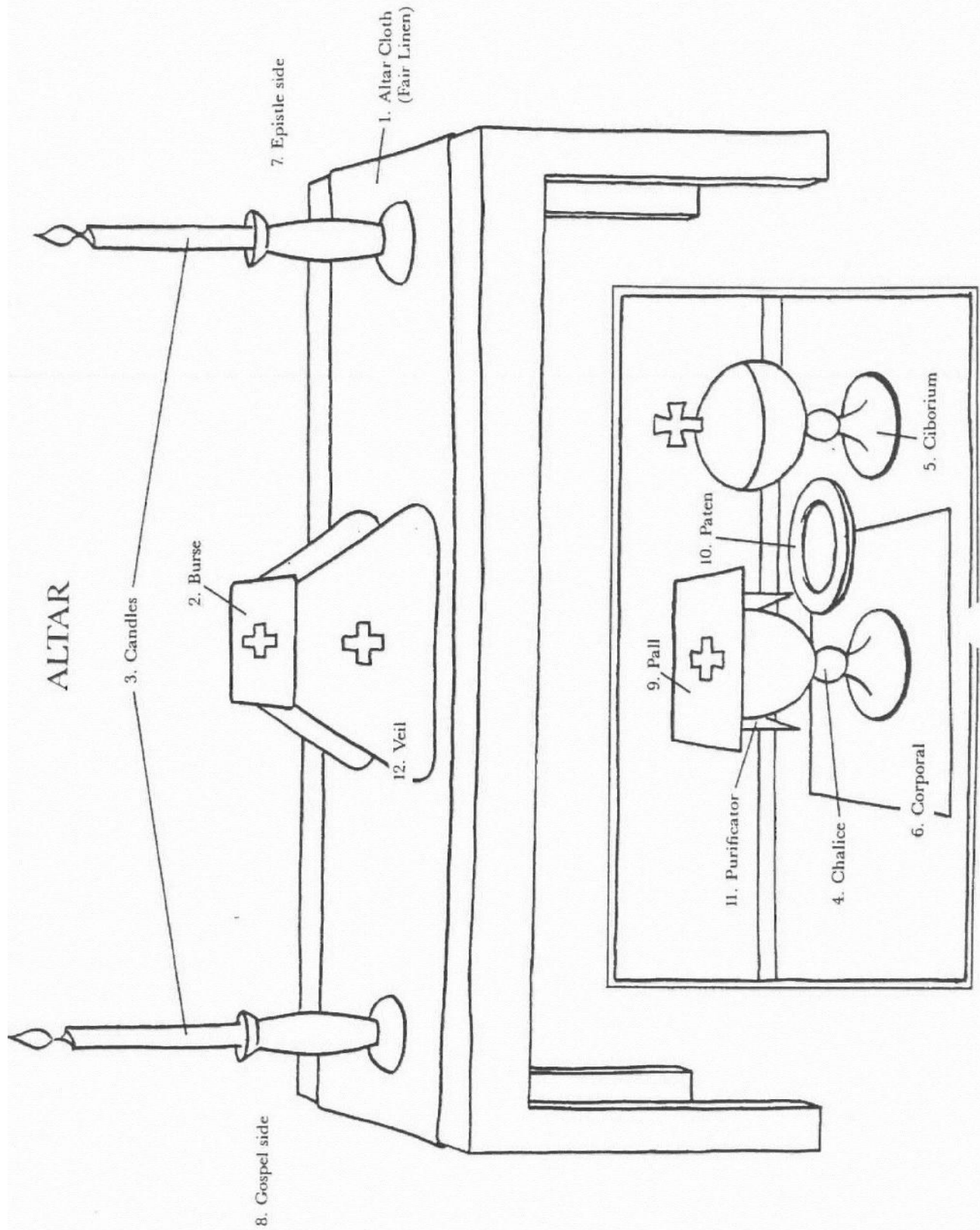
1 Corinthians 11:26

*For as often as you eat this bread and drink this cup, you proclaim
the Lord's death until He comes.*

✠ **What is the importance of the Eucharist in your life?**

✠ **Why should the Eucharist be the central focus of worship for the Church?**

✠ **How does the Eucharist transform and shape our personality?**



1. **Altar Cloth** This is a cloth that covers the altar, or table. It is also called the Fair Linen.
2. **Burse** This square pocket carries some of the small cloths used on the altar. The corporal and purificators are put in here. The burse is the color of the current church season, so it matches the vestments the priest wears. It is put on top of the chalice and paten when the priest is going to and from the altar. In the Passover ceremony, the matzos or unleavened bread was placed in a burse for later use. One piece was hidden, and saved for the Messiah who was to come. The truth of the Christ was hidden from many of the Jews. His corporal—that is to say His life, is hidden from those who are not a part of Christ's corporate Body, which is the Church. Also Christ was placed in a tomb prior to His resurrection. In the burse, we are reminded of the burial of Christ and of His coming forth in the resurrection.
3. **Candles** These are lit at the beginning of each service and put out after the service is over. The candles have many possible meanings. (1) They can denote the human and divine natures of Christ. They remind us that Christ is the light of the world. (2) They can represent the Old and New Covenants, the apostles and prophets on whom the church is founded, or the Word and Spirit. (3) Early Jewish Christians associated the lights of the candles with the Urim and Thummin used by the High Priest. These terms, meaning "lights" and "perfection", were objects used in some unknown way to discern God's will. (4) The candles on the altar are sometimes called the lights of the Gospel and Epistles, which form the basis of the New Testament Canon of Scripture. The Gospel candle is lit first, followed by the Epistle candle. They are extinguished in the reverse. (5) When looking at the veiled chalice upon the altar, one is reminded of a tent or tabernacle. Inside the tabernacle was the Ark of the Covenant. Under the veil is the New Covenant in Christ's blood. Overlooking the Mercy Seat on the Ark of the Covenant were two Cherubim. (6) The two candles overlooking the sacrifice of the New Covenant can also remind us of the angelic cherubim bowing to Christ, and worshipping around His throne.
4. **Chalice** The silver or gold cup holds the wine that is consecrated at the Eucharist.
5. **Ciborium** This is gold or silver box has a cover, and it is used to hold the bread / host, that is consecrated and given to the people at the Eucharist.
6. **Corporal** It is a linen napkin that is spread over the altar cloth. The chalice, paten, and other communion vessels are placed on it. The small square of white linen cloth called a corporal is placed on the altar (Table of the Lord). Upon this cloth the sacrifice of Christ's Body and Blood is placed. The word "corporal" means "of the body." In the Eucharist, the corporal denotes the purity of Christ in his incarnation. He is the sacrifice without spot or blemish.
7. **Epistle Side** As you look at the altar from your seat, this is the right side of the altar. The epistle is traditionally read from this side.
8. **Gospel Side** As you look at the altar from your seat, this is the left side of the altar. By custom, the Gospel is traditionally read from this side.
9. **Pall** This small, square piece of cardboard or metal is covered with linen. It is used to cover the chalice. The Pall covers the chalice and paten under the veil. This is something draped over a coffin or over a dead body, to cover or conceal. We are reminded of the shroud that was placed over Christ in the tomb. We are also reminded that Christ had to die as a sacrifice for our sins, so that we can now be partakers of His life, through the Body and Blood of the Eucharist.
10. **Paten** This is a round, flat, gold or silver plate. The priest uses it to hold the consecrated bread during the Eucharist.

11. Purificator

After we share the bread and wine at the altar, this small linen napkin is used to wipe out the chalice. The Purificator is the cloth that covers the chalice and that is used to wipe the rim of the chalice during Holy Communion. Biblical purification is the state of being or process of becoming free of inferior elements or sinful uncleanness. Thus, a basic Old Testament meaning is that of "refined, purified, without flaw, perfect, clean". To be ritually pure means to be free of some flaw or uncleanness that would bar one from contact with holy objects or places, especially from contact with the holy presence of God. The priest wipes all human uncleanness off of the chalice, before offering the holiness of Christ's blood to the next communicant. Purification through sacrifice is also mentioned in the New Testament and applied to the death of Christ, a purification which does not need repeating and thus is on a higher level than Old Testament sacrifices (Hebrews 9:13-14). God is the ideal of purity, and those who are to come in contact with God's presence are also to be pure. As we come into contact with the blood of Christ in the Eucharist, we are purified. His blood cleanses from sin (1 John 1:7). The person who is in right relationship with God is then expected to live a life of purity.

12. Veil

This silk square covers the communion vessels when they are not being used on the altar. It is the color of the church season as is the burse. The veil is the colored cloth that covers the chalice and paten on the altar. It is the color of the season of the Christian year. This reminds us of the various aspects of the life of Christ: His advent and royalty (blue), His purity and holiness (white), His passion (violet or purple), His sacrifice and blood shed for us (red), and the everlasting life available under the New Covenant (green). The veil reminds us of the veil in the temple that was torn in two at Christ's death. It also reminds us of the Eucharistic mystery—the unexplainable transformation of the bread and wine into the body and blood of Christ.

STEP 17

What is the Purpose of the Clergy and Their Vestments?

- ⚡ **“Clergy” refers to those who are set apart by ordination (Holy Orders)** for the performance of Christian worship and teaching. It is important for any Christian community to have leadership and a role model. Someone has to be in a position of authority in order to protect Christians from heresy and in order to train new converts in the practices and experiences of the Church. Since it was important in the early Church to have someone in a position to articulate and teach the Christian world-view, the role of the clergy developed. Someone (Deacons) had to bring the needs of the people to the Church, and someone had to take responsibility to bring Christ to the people through the sacraments (presbyter/priests).
- ⚡ **It is clear from the New Testament that there were men separated** to the work of the Christian ministry. Some of these appear to have been extraordinary, such as apostles, who had been selected by Christ himself without any intermediate authority; evangelists, such as Timothy and Titus; elders or presbyters, pastors; bishops, and teachers. These were divinely called and appointed to their work; they were solemnly set apart; they were entitled support from the churches to whom they ministered; their duties were to feed the flock, to take care of and govern the Church, and to watch for souls.
- ⚡ **Just as the shape of church leadership evolved over the first four centuries,** the manner of selecting church leaders evolved into an increasingly centralized procedure. The Didache (c. 90–100) simply states that the communities are to “select for yourselves overseers and ministers.” It seems to have been Tertullian, followed closely in this by Cyprian, who introduced the word and notion of *ordo* and *ordinatio* (to set in place) into ecclesiastical Latin and into church life. In classical Latin, *ordowas* used to designate particular groups of persons who had roles to play in the ordering of public life or who had a particular public profile. Presbyters and deacons were chosen, assigned and installed by their bishop with the imposition of hands, by the bishop and other presbyters in the case of presbyters, by the bishop alone in the case of deacons.

As our Lord without money and without price ordained his Apostles, so should we ordain the clergy for the Lord has placed us in their grade and in their stead.
The Encyclical Letter Of Gennadius, Patriarch Of Constantinople

Hebrews 13:17
Obey those who have the rule over you.

- ⚡ **What is the role of the clergy in the local church?**
- ⚡ **In what ways are clergy “living icons” to the people?**

THE VESTMENTS

Redemptive Clothing Reminding us of the Grace of God Covering our Sins

In various fields and areas of secular society, different occasions and functions require appropriate attires. How one is dressed speaks of the nature of the occasion or function he is attending, and symbolizes the degree of respect or value he holds for that event.

In the ecclesiastical setting, the attire of the clergy, called vestments, speaks of the importance of the event they are celebrating and serves as a visual representation of their role in the Kingdom of God.

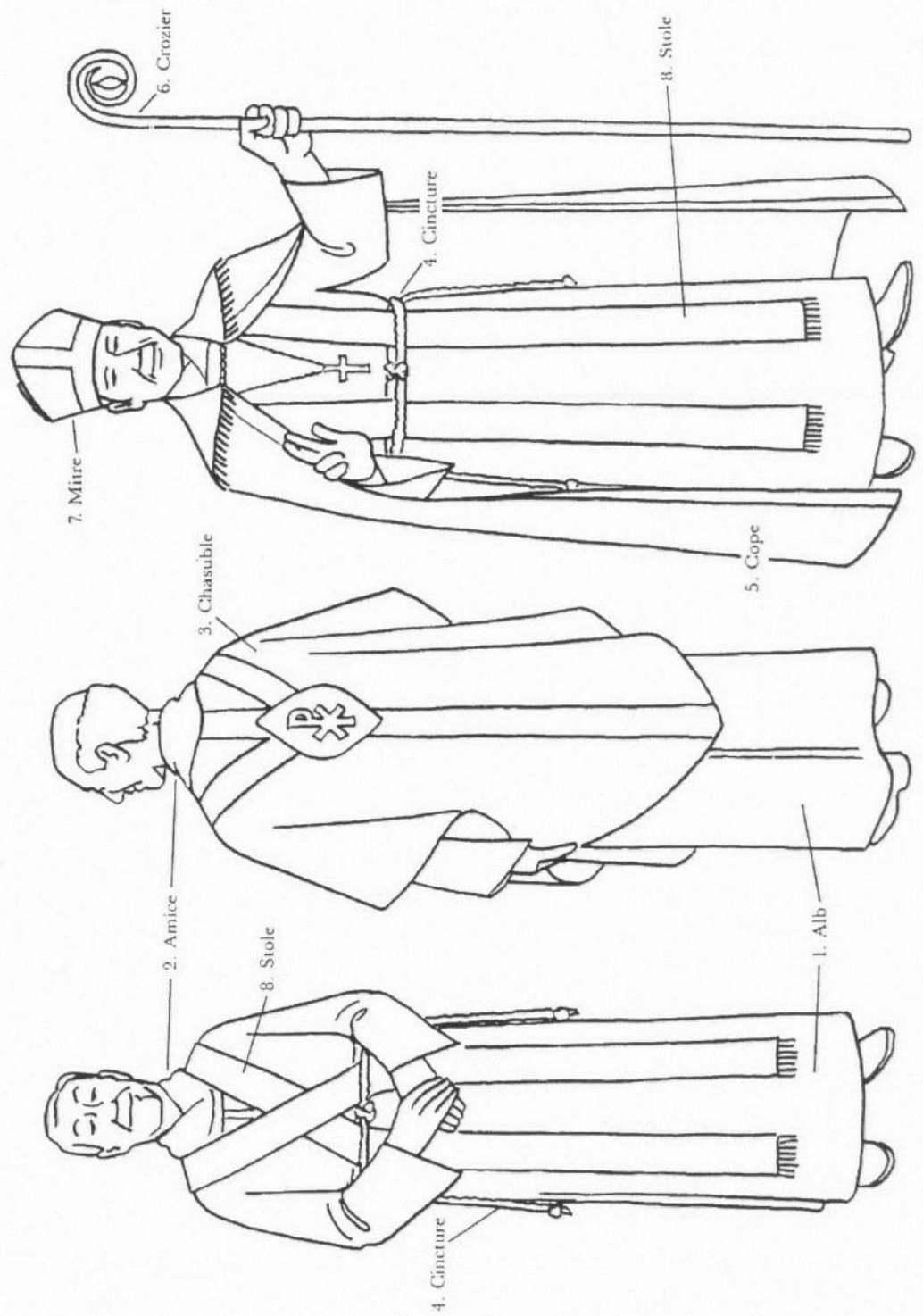
Vestments are sacred. They are made with choice materials that represent and befit the dignity that is reserved for the representative of the holy Church.

Statement from the ICCEC: We ask our priests and deacons to wear attire suitable to an occasion of high praise. As a minimal standard, ordained priests are to wear alb and stole; ordained deacons, alb and deacon stole or Cassock, Surplice and Stole.
The principle celebrant of Communion may also wear a chasuble.
Other forms of traditional vesture are suitable.

Numbers 11:16-17
Hebrews 5:1-4

- ✠ **What do these writings reveal about the use of vestments in Christian worship?**
- ✠ **What are the vestments that should be worn by ICCEC clergy?**
- ✠ **When should vestments be worn?**
- ✠ **How has the use of vestments in the Church impacted your worship experience?**
- ✠ **How are vestments a picture of Redemption?**

VESTMENTS



Priest

The priest wears these vestments when he celebrates the Eucharist. The vestments are special clothes that have been worn by priests for hundreds of years. Each article is worn for a reason.

Bishop

The bishop is a priest, too. He is the head of a group of Christians in a certain place. His vestments show that he is a shepherd. The people in the churches in the area he oversees are his flock.

- | | |
|----------------------------|---|
| 1. Alb | This is a long, white garment that covers the priest from his shoulders to his ankles. The white color signifies purity. |
| 2. Amice | The linen collar is worn with the alb. It also is white. |
| 3. Chasuble | The large, oval robe with an opening in the center for the priest's head is usually the color of the current church season. It is like the robe that soldiers put on Jesus after they scourged Him. |
| 4. Cincture | This is a cloth rope that the priest wears around his waist. It stands for the rope that tied Jesus' hands. |
| 5. Cope | This is the Bishop's cape it is long and circular. Usually, the cope is the same color as the church season. |
| 6. Crosier | This curved staff that the bishop carries is a shepherd's crook. It shows that he is the leader of the flock. |
| 7. Mitre (or Miter) | This is the bishop's pointed hat. The points stand for the tongues of fire that appeared over the heads of the apostles on Pentecost. The two streamers down the back are symbols of living water. |
| 8. Stole | The long, narrow piece of silk cloth that is the color of the church season can be worn hanging straight down from the priest's neck, or he can cross it over his chest. It reminds us of Jesus' burdens. |

✠ Clerical Shirt

A shirt worn by many ministers that distinctly identifies them as ministers of the Gospel. The modern clergy shirt is the descendant of the academic gown. In past centuries, clergy, educators, and others commonly wore their academic gowns on a regular basis. In Europe, some professors still teach and go back and forth to classes in their black gowns. The gown was held together at the neck by a white clasp or band. As years passed, the wearing of the gown gave way to the distinctive shirt that, around the world, still identifies the wearer as a minister of Jesus Christ.

LITURGICAL MINISTERS

- ⤴ **The liturgy is an action of the whole people of God.**
- ⤴ **The Holy Eucharist provides the opportunity for the exercise of a wide variety of ministries.**
- ⤴ **There are also lay ministers.** Readers, or lectors, acolytes, singers and pageantry. Finally, there is the congregation (Order of The Laity).

All baptized Christians are in the ministry.

The Bishop

As the early church councils teach, there is no lawful assembly of the faithful, no community of the altar except under the sacred ministry of the bishop.

The Presbyter or Priest

Presbyters are prudent co-workers with the Episcopal order.

The Deacon

"I am among you as one who serves," Jesus said to His disciples in Luke 22:27.

The deacon becomes the embodiment of what Christians ought to be.

The Acolytes

The word acolyte means "follower" or "attendant." By institution, an acolyte serves at the altar, assisting the deacon and ministering to the priest in such instances as preparing the altar and the vessels.

The Crucifer

The crucifer is the acolyte who carries the processional cross.

The Torchbearers

Torches are used to remind the congregation that Christ came to destroy darkness and to bring light to the world.

The Thurifers and Boat Bearers

The acolyte who carries the thurible of incense is called the thurifer, while the acolyte who carries the incense boat is called the boat bearer.

The Gospel Bearer

The acolyte assigned to carry the Gospel Book in the procession is the Gospel Bearer.

Other Liturgical Ministries

Lectors and Readers

The office of reader or lector is among the oldest, if not the oldest, of the liturgical lay ministries.

Ushers

Ushers are the modern-day equivalent of the ancient office of doorkeeper. They normally greet people upon arrival, provide them with customaries, and help them find their seats. They also direct the flow of the people during the liturgy to maintain order.

Music and Movement (Pageantry) Ministers

These ministers lead the people to worship God through music and movement. Offering their voices and bodies as instruments of praise and thanksgiving to the Almighty, they encourage the people to give their utmost to God in their worship and to raise their voices and spirits to Him during the liturgy.

STEP 18

What is the Importance of Signs, Symbols and Icons?

- ⬆ **"God created man in his own image**, in the image of God created he him; male and female created he them" (Genesis 1:27), and this is the basis for the Liturgical Church's view of humanity. Theologians have supposed that this "image" designates what is most essential to human nature.
- ⬆ **Sacramental theologians** view humans as being created in God's image, and sharing God's rational nature. The early church fathers believed that the image of God resided in the soul or the spirit of each person. They saw an individual as a spirit being living in a physical body. Therefore, paintings or representations (images) of a person or event can illustrate and represent the spirituality of a person.
- ⬆ **Spirituality, discovered through looking at the image, can instruct and motivate others to grow in their faith.** In this sense, images can take on a kind of spirituality. Signs, symbols and images **make visible the void**; they make the invisible visible; they manifest Incarnational reality.
- ⬆ **In 787, the seventh ecumenical council** gathered at Nicaea. This council upheld the use of images, although distinguishing between the "respect and veneration" due them and the "true worship" which is reserved for God alone. For centuries after the iconoclast controversy, sacred images have received veneration all over Christendom without question until the Protestant Reformers began to eliminate them from churches.

Why Signs and Symbols?

- ⬆ All of **humanity relates** to signs and symbols. Every nation on earth has a flag.
- ⬆ Symbols and signs **communicate**. They do not exist in and of themselves but, rather, symbolize something greater. They manifest authority.
- ⬆ Do not let the symbols distract you but **allow them to help you** to more fully appreciate what God has done, and is doing, in the world and in your life.
- ⬆ Remember that **John the Baptist appropriated signs and symbols**
when He pointed to Jesus and said,
"Behold the Lamb of God that taketh away the sins of the world!"

Romans 4:11

and he received the sign of circumcision...

We salute the honorable images!
Seventh Ecumenical Council; Decree of the holy, great, ecumenical synod

- ⚡ **How has the use of Icons in worship enriched your worship experience?**
- ⚡ **What is the difference between venerating images and worshipping images?**
- ⚡ **Explain how I can represent Incarnational reality?**

STEP 19

What is the Shape and Purpose of Liturgy?

- ✧ Worship has always followed a specific liturgical form ("**liturgy**" from the Greek *leitourgeia* which means "**work of the people**") from the very beginning of the church.

Liturgy is like a strong tree whose beauty is derived from the continuous renewal of its leaves, but whose strength comes from the old trunk, with solid roots in the ground.

- Pope Paul VI

- ✧ Woven into the fabric of this liturgy is an elasticity of the Holy Spirit, so that the church can exercise her gifts and ministries during worship under the direction of her leaders. Everything done in worship has a meaning or symbol pointing to the Lord or His character.
- ✧ Our services have a liturgical **structure**. The "worship service" of the Ancient Church was composed of two major parts: **the Liturgy of the Word**, and, **the Liturgy of the Table**. Through the Liturgy of the Word, God's people were instructed in the Faith and made ready to receive the holy food prepared by Jesus Christ for them in the Liturgy of the Table.

***Please go online to: www.cecna.org and refer to the sacramentary used by the Patriarch, it is under Resources: Worship.**

The ICCEC has provisionally adopted the Book of Common Prayer (1979) as our standard of worship for capturing and retaining these ancient patterns enjoyed by the Church universal both in heaven and on earth. The ICCEC also recognizes for use the Book of Common Prayer (1928) and the Anglican Service Book. Other liturgies of Historic Jurisdictions – Anglican, Roman Catholic, and Orthodox – are allowed with the approval of the diocesan bishop.

Acts 13:1-2

As they ministered (leitourgeo) to the Lord and fasted...

2 Corinthians 9:12

For the administration of this service (leitourgia) ...

Hebrews 8:6

A more excellent ministry (leitourgia)...

We observe that the order kept up to his day (Justin-160 AD) was this: Prayers for all estates of men; the kiss of peace; oblation of bread and wine; Thanksgiving; words of institution; the prayer ending Amen; Communion.

Apostolic Teaching and Constitutions, The Ecclesiastical Canons Of The Same Holy Apostles, XLVII

✠ **Define Liturgy.**

✠ **How has your participation in the Liturgy affected or influenced your worship of God? How has it shaped you?**

✠ **Explain why the liturgy does not hinder the flow of the Holy Spirit.**

✠ **What do the Psalms teach us about the purpose of liturgy in the worship of God?**

Basic Overview of Eucharistic Worship

Christian worship is best described in terms of "**response**" because it is God who always takes the initiative. Worship is an ACT not an AID. We come into God's presence to be present with Him to love Him and He will meet our needs.

Introduction

About the Service

Oh give thanks to the Lord, for He is good! For His mercy endures forever.

Let the redeemed of the Lord say so... Psalm 107:1-2a

The Eucharist consists of two halves, the Liturgy of the Word and the Liturgy of the Table.

The Liturgy of the Word

1. The Procession-Christ coming into the Church, (bishop), and as a symbol of the church coming into the presence of God.

2. The Opening Acclamation

Salutation

Celebrant: Blessed be God, ✙ Father, Son and Holy Spirit.

People: And blessed be His kingdom now and forever.

3. The Collect for Purity

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

4. The Summary of the Law / Decalogue

Deacon: Jesus said, "The first Commandment is this: Hear, O Israel: the Lord our God, the Lord is One. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these."

5. Confession of Sin

The Confession

Deacon: Let us confess our sins against God and our neighbor.

People: 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

6. The Absolution

(The Bishop when present, or the Priest, stands and says)

Celebrant: Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.

People: Amen.

7. Kyrie - Lord have mercy

We have acknowledged in prayer that nothing is hidden from God, having heard the Summary of the Law - being reminded how holy God is and how unrighteous we are - and having confessed our sins. We have no righteousness of our own and are incapable of making a proper offering of our lives. Because of this, we cry for mercy with two songs, the Kyrie ("Lord Have Mercy"), and then the Gloria in Excelsis. We need to remember that when we cry for mercy, it doesn't mean "Lord have pity." It means, "Lord we are asking for you to bestow your covenant love on our behalf." The Gloria also gives us opportunity to rejoice for the mercy He has sent.

Lord, have mercy upon us.

Kyrie elision.

Christ, have mercy upon us. or

Christe eleison.

Lord, have mercy upon us.

Kyrie eleison.

In thanksgiving for God's help and grace towards us, we rejoice by reciting or singing the Gloria.

8. Gloria / (Gloria In Excelsis)

Glory be 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,
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,

you take away the sins of the world;
have mercy on us;
you are seated at the right hand of the Father;
receive our prayer.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father, Amen

Praise and Worship may take place here or after the reading of the Gospel.
Music and Pageantry go together well at this point.

9. The Collect of the Day

The original beginning of the Eucharist, the Collect of the Day is a special prayer in a particular form. It is usually only one sentence, and begins with an address to God that names an attribute of His and gives Him praise. The second half of the prayer draws together the theme for the day and makes the petition. The Collect is extremely important for understanding the day's theme.

Celebrant: The Lord be with you.

People : And also with you or And with your Spirit

Celebrant: Let us pray.

The Collect can be found in the Book of Common Prayer beginning with the Traditional on page 159, and the Contemporary on page 211. *(Following the Collect, the people sit.)*

10. The Readings

These are the Bible lessons from the Old Testament, with a Psalm as a response, New Testament, then the Gospel.

A Reading from the Old Testament

Lector: The Word of the Lord

People: Thanks be to God

A Psalm

(The People may sit or stand for the recitation of a Psalm.)

All: ✙ Glory be to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be forever. Amen.

(The People sit for a Reading from the Epistles)

A Reading from the Epistles

Lector: The Word of the Lord

People: Thanks be to God

(The people stand. A Gospel Hymn is sung as the Gospel is processed.)

The Gospel

Deacon: The Holy Gospel of Our Lord Jesus Christ According to ~~~~

People: Glory to you, Lord Christ.

Deacon: The Gospel of the Lord.

People Praise to you, Lord Christ.

11. The Sermon

12. The Nicene Creed

We believe in one God,
the Father Almighty,
maker of heaven and earth,
and of all things visible and invisible;

And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father;
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Spirit and the Virgin Mary,
and was made man;
and was crucified also for us under Pontius Pilate;
he suffered and was buried;
and the third day he rose again in accordance with the Scriptures,
and ascended into heaven,
and is seated at the right hand of the Father;
and he shall come again, with glory,
to judge the living and the dead; whose kingdom shall have no end.

And we believe in the Holy Spirit the Lord, and Giver of Life,
who proceeds from the Father;
who with the Father and the Son together is worshiped
and glorified; who has spoken through the Prophets.
And we believe in one holy Catholic and Apostolic Church;
we acknowledge one Baptism for the remission of sins;
and we look for the resurrection of the dead, and the life of the world to come. **Amen.**

13. The Prayers of the People

The people's response to God's Word continues with intercession. Prayer is offered for the Church, the Nation, the welfare of the world, those who suffer and who are in any trouble, and the departed. Forms of the Prayers of the People can be found in the BCP.

The Prayers of the People - Various Forms of public Prayer are found in the BCP, beginning on page 383.

14. The Peace

The end of the Liturgy of the Word is the exchange of the Peace. The purpose of the Peace is to briefly exchange with a few people a greeting not in our own names, but in the name of the Lord we have gathered to worship. It is also a time of reconciliation one with another before we approach the Altar. (1 Cor. 11:27-28; 2 Cor. 5:18-19).

(The people remain standing)

Celebrant: The peace of the Lord be always with you.

People: And also with you.

THE LITURGY OF THE TABLE

(THIS PRAYER FOLLOWS EUCHARISTIC PRAYER IV FROM THE NORTH EAST SACRAMENTARY USED BY THE PATRIARCH)

The second half of the Eucharist was originally reserved only for the baptized and confirmed. Those who were preparing for membership in the Church were called "Catechumens" and were escorted out of the Church at the end of the Liturgy of the Word. The Liturgy of the Word had centered on the pulpit and lectern, but the Liturgy of the Eucharist moves our attention to the altar. The server washes the celebrant's hands, who recalls verses from the 26th Psalm: "I will wash my hands in innocence, before I go unto the altar of the Lord."

15. The Offertory / Doxology

The Offertory begins this second half of the Eucharist. The term "offertory" does not refer only to receiving tithes and offerings, but to the offering of ourselves together with our monetary gifts and the elements of bread and wine which will be consecrated. These gifts of our very lives are brought forward during the singing of the Doxology. *As Paul declares in Romans 12:1, "I beseech you therefore brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."* The deacon prepares the holy table by preparing the elements. Enough bread for all is placed on the altar, and a little water is added to the wine in token of the union of human and divine natures in Christ.

Doxology *(All stand)*

All: Praise God, from whom all blessings flow;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

16. The Presentation of the gifts

Priest: Blessed are You, Lord God of all creation. Through Your goodness we have these offerings which are symbols of our life and labor; may they be used in Your Church for the work You have set before us and for the furthering of Your kingdom.

People: Blessed be God forever.

Priest: Blessed are You, Lord God, King of all creation. Through Your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life.

People: Blessed be God forever.

Priest: Blessed are You, Lord God, King of all creation. Through Your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become for us our spiritual drink.

People: Blessed be God forever.

The Great Thanksgiving

In the Great Thanksgiving we do what Jesus himself asked us to do, thanking God and recalling all that he has done for us. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of our Lord, where he **takes, blesses, breaks, and gives** his Body and Blood.

The first part is like an introduction, and begins with a dialogue, called by its original Latin name, Sursum Corda. The original is so ancient that it doesn't even contain a verb. "Sursum Corda" means simply "up [your] hearts!" There are many different occasions for celebrating the Eucharist. It may be for a baptism, a wedding, or a funeral. It may be a special season of the year, or we may want to remember one of God's saints. The proper preface is the portion of the prayer in which we name the occasion and thank God for it. After the preface, the people join in with the heavenly host's song, the Sanctus.

17. Sursum Corda, (Latin for "Lift up your hearts")

Celebrant: The Lord be with you.

People: And with your spirit.

Celebrant: Lift up your hearts.

People: We lift them to the Lord.

Celebrant: Let us give thanks to the Lord our God.

People: It is right to give him thanks and praise.

Celebrant: It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.....therefore we praise You, joining our voices with Angels and Archangels, and with all the company of heaven, who forever sing this hymn to proclaim the glory of Your Name.

18. Sanctus

Holy, holy, holy Lord,
God of power and of might,
Heaven and earth are filled with your glory,
Hosanna in the highest,
Blessed is he who comes in the name of the Lord.

(The people may kneel)

19. The Preface

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

20. The Invocation – Epiclesis- invoking (asking) the Holy Spirit to come

Celebrant: And so, Father, we pray that, in Your goodness and mercy, Your Holy Spirit may descend upon us and upon these gifts, sanctifying them and showing them to be holy gifts for Your holy people, the bread of life and the cup of salvation.

✙ The Body and Blood of Your Son Jesus Christ.

21. The Institution- Consecration

This is the most important part of the service. When the priest blesses the bread and wine, using Jesus' own words, something very special happens. Christ comes to us and his Body and Blood are really and truly present in the bread and wine in a way we don't understand, but accept by faith in his words. As our Lord says in John 6:55-56, "For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him." This prayer has several parts, beginning with a short recitation of salvation history; the record of God's reaching toward us.

We remember Christ's actions at the Last Supper and recite his 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."

22. The Memorial – Anamnesis - remember

Celebrant: Father, we now celebrate this memorial of our redemption. Recalling Christ's death and His descent among the dead, proclaiming His resurrection and ascension to Your right hand, and awaiting His coming in glory; and offering to You from the gifts You have given us, this bread and this cup, we offer You praise as we proclaim the mystery of faith:

23. The Mystery of Faith

All: Christ has died.

Christ is risen.

Christ will come again.

24. The Intercessions

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice to the praise of Your Name.

Remember, Lord, Your one holy catholic and apostolic Church, redeemed by the blood of Jesus. Reveal it's unity, guard it's faith, and preserve it in peace.

Remember Craig, our Patriarch, _____, our own bishop, and all who minister in your Church and teach the true faith that comes to us from the apostles. Remember those for whom we now pray _____.

And grant that we may find our inheritance with the Blessed Virgin Mary, with Joseph her husband, with (_____), patriarchs, prophets, apostles, and martyrs, and all the

saints who have found favor with you in ages past. We praise you in union with them and give you glory.....

Through Your Son Jesus Christ our Lord.

By Him, with Him, and in Him, in the unity of the Holy Spirit, all honor and glory is Yours, almighty Father, forever and ever.

People: AMEN !

25. The Lord's Prayer

And now, as our Savior Christ has taught us, we are bold to say, *(said by all)*

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 trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For Thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

26. The Breaking of the Bread

The Breaking of the Bread

(The Celebrant breaks the consecrated Bread, then he shall say)

Celebrant: Alleluia. Christ our Passover is sacrificed for us.

People: Therefore let us keep the feast. Alleluia.

27. The Invitation

Celebrant: Behold the Lamb of God who takes away the sins of the world. Blessed are those who are called to His Supper.

People: Lord, I am not worthy to receive you, but only say the word, and I shall be healed.

28. The Communion - Administration of Holy Communion

29. Post Communion Prayer

Celebrant: Let us pray

All: Almighty and ever living God,
We thank you for feeding us with the spiritual food
Of the most precious Body and Blood
Of our Son our Savior Jesus Christ;
And for assuring us in these holy mysteries
That we are living members of the Body of your Son,
And heirs of your eternal kingdom.
And now, Father, send us out
To do the work you have given us to do,
To love and serve you
As faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
Be honor and glory, now and forever. Amen.

30. Blessing and Dismissal

Blessing

The Lake St. George Benediction

As you go from this place remember the Gospel, the God was in Christ Jesus reconciling the world to himself not counting men's sins against them. God loves you. God forgives you. God is not mad at you. And God will never leave you nor forsake you.

31. The Dismissal

Dismissal

Deacon Go in peace to love and serve the Lord!

People Thanks be to God!

STEP 20

What are the Seasons, Major Feasts, and Colors of the Christian Year?

(Why is the Christian Calendar important?)

What a culture worships and believes is reflected in their calendar.

^ **The Christian Year moves around the person and work of Jesus Christ.**

Advent celebrates the coming of Christ in the Nativity and also points to His second Coming. The Christmas season rejoices over the birth of Christ. Epiphany remembers the showing forth of God's glory in Christ. Lent leads people to consider their need of salvation and the sacrifice of Christ for human sin. Easter celebrates Jesus' victory over death. Pentecost and its lengthy season recall the coming of the Holy Spirit and goes on to impart the activities of the early church and the teachings and actions of Jesus in the Gospels.

The book of Leviticus shows the importance of liturgy and the seasons of the year.
Leviticus 23:2-6; Leviticus 23:16; Leviticus 23:20-24; Leviticus 23:27-28; Leviticus 23:42-44

Liturgy is liturgical warfare:

Numbers 1:1-3:

*Take a census of all ... who are able to go to war. Liturgical worship is warfare.
There is a war over the calendar!*

- ⌄ **How has your understanding of and participation in the Liturgical Year enriched your life?**

⌄ **Why is the Church Calendar important?**

⌄ **What doctrines of the faith does the Church Calendar teach?**

The Seasons, Major Feasts, and Colors Associated With the Christian Year MANIFESTING THE PERSON AND WORK OF JESUS CHRIST

1. Advent Season – A season of preparation

Color: Sarum Blue (or Purple) –the royalty of Christ as King
 Significance: Begins the Christian Year
 Theme: The coming of Christ
 Duration: It starts four Sundays prior to Christmas Day, on the Sunday nearest to November 30 and ends on Christmas Eve.
 Major Feasts: None

2. Christmas Season – A celebration of the Birth of Christ

Color: White (or Gold) – Represents the purity, holiness, and perfection of Christ
 Significance: Honors the birth of Jesus Christ
 Theme: The lowly birth of Christ in Bethlehem
 Duration: It starts at the first Eucharist on Christmas Eve and ends on Epiphany, January 6. It lasts 12 days (the 12 days of Christmas).
 Major Feasts: The Nativity of our Lord Jesus Christ (December 25)
 The Holy Name of our Lord Jesus Christ (Circumcision of Christ, January 1)
 • An important Minor Feast is the Day of the Holy Innocents (December 28)
 • *Christmas offering: Mission Offering to International Development Agency*

3. Epiphany Season – A commemoration of showing forth Christ to the Gentile World

Color: Green – Represents the Christian life and the renewal that comes from Christ. (The Major Feast Days are white during this season).
 Significance: The appearance and revelation of Christ to the world is remembered.
 Theme: God became flesh and dwelt among us
 Duration: It lasts from January 6th to Shrove Tuesday
 Major Feasts: Feast of Epiphany (January 6)
 Baptism of our Lord Jesus Christ (1st Sunday after Epiphany)
 Last Sunday of Epiphany
 • *Lord the Giver of Life, (CEC). Third Sunday of January*

4. Lenten Season - A penitential Season to repent; being in right relationship with God and man

Color: Purple – Represents a time of penance, death, and Christ's forgiveness
 In Holy Week, the color is Ox Blood Red denoting the shedding of Christ's blood.
 Significance: This is a season of introspection so that God can remove sin from our lives and so that we can deal with hurts and sins that keep us from being who God created us to be.
 Theme: Repentance, forgiveness, and restoration
 Duration: It lasts from Ash Wednesday through Holy Week.
 This is a period of 40 days (excluding Sundays).
 Major Feasts: Ash Wednesday
 Palm Sunday
 Maundy Thursday

Good Friday
Holy Saturday

5. Easter Season – A celebration of Christ's resurrection

Color: White (or Gold) – Represents the purity, holiness, and perfection of Christ.
Significance: Remembering the importance of the resurrection of Jesus Christ
Theme: Joy and renewal through the resurrection power of Christ
Duration: It starts at Easter Vigil (Easter Eve) and last 50 days until Pentecost.
Major Feasts: Resurrection Sunday (Easter)
The Feast of Ascension
The Feast of Pentecost

6. Season after Pentecost – A celebration of the power of the Holy Spirit in the Church

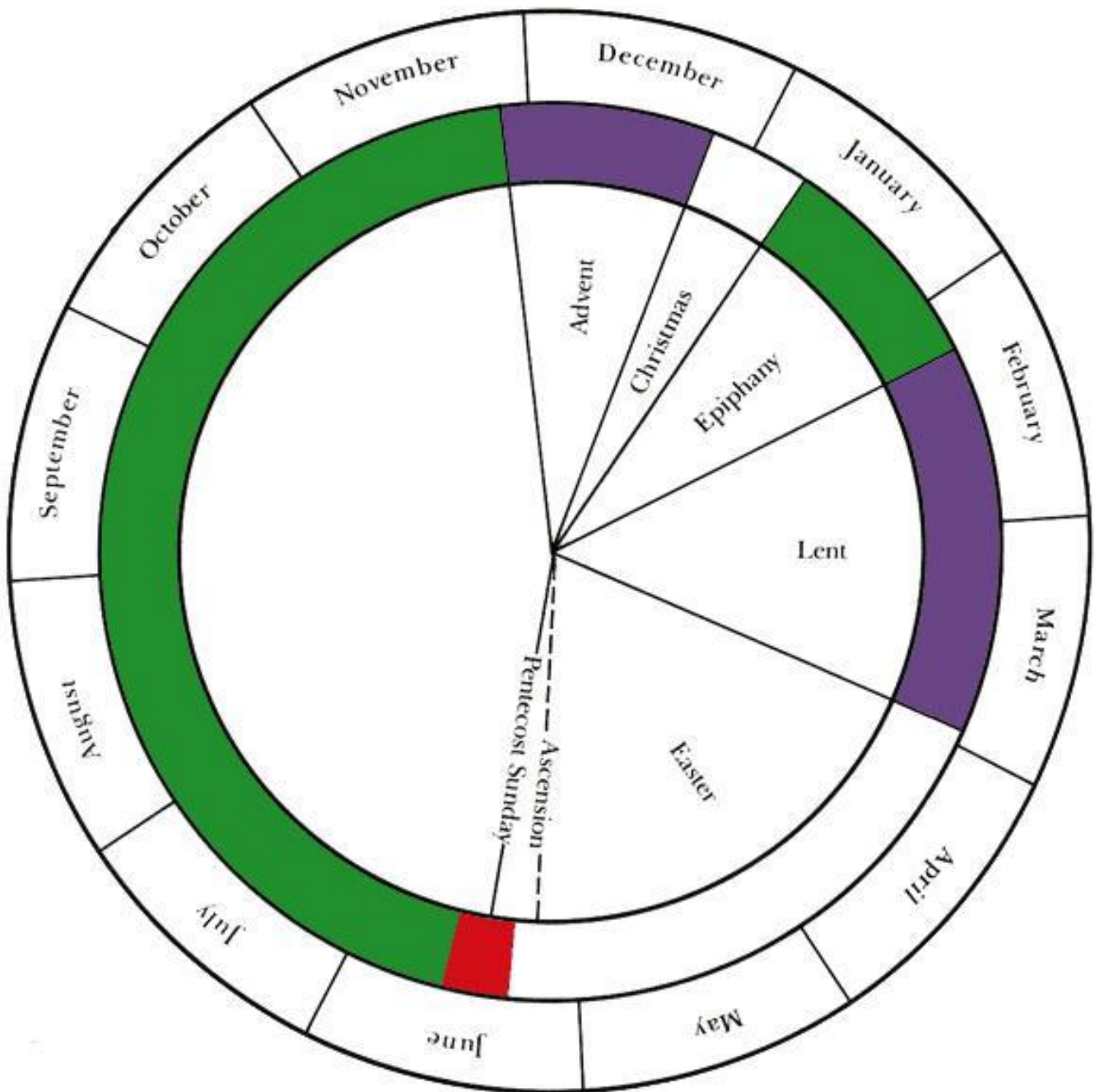
Color: Red – A reminder that there is “life” in the blood of Christ and a representation of the power of the Holy Spirit made available because of the sacrifice of the Blood of Christ
Significance: We are to be “filled” with the power of the Holy Spirit
Theme: The gifts and fruit of the Spirit and our Charismatic nature of worship
Duration: It starts on the Feast of Pentecost. The two Sundays after Pentecost are WHITE for Trinity Sunday and Corpus Christi.
Major Feasts: Trinity Sunday

- *Foundation Day Offering, (CEC). Last Sunday of June.*

7. Kingdomtide Season – Ordinary Time – Living the Christian Life

Color: Green – Represents the Christian life and the renewal that comes from Christ (Remember that Major Feast Days are White and other Feast Days are Red during this season.)
Significance: The Kingdom of God is a reality in our lives.
Theme: We live daily as a part of the Kingdom of God.
Duration: It lasts from the third Sunday after Pentecost until the beginning of Advent.
Major Feasts: All Saints Day (November 1)
Christ the King (Last Sunday before Advent)

Seasons of the Church Year



**Special dates for
The Charismatic Episcopal Church**
January, 3rd Sunday - Sanctity of Life Sunday
June, last Sunday - Foundation Day
Sunday closest to All Saints Day- Mission Offering

The Christian Year Teaches the Four Doctrines

1.

The Incarnation

Advent – the first season of the Christian year is a penitential season in preparation for the **two** comings of Christ: His birth and at the end of time, when He will come to judge us...

The Color of the season is Violet

Christmas – is a joyful season when we celebrate the Incarnation – God became a man and dwelt among us.

The Color of the season is White, for Joy

Epiphany – (Showing Forth) we rejoice at the showing forth of Christ to the Gentiles and learn to show forth our own faith.

Color of the day is White

The Color of the season is Green

2.

The Atonement

Quadragesima (40th)
40 days of self-denial before Easter

Lent – (Spring) is a penitential season in preparation for the Crucifixion when Christ died for our sins. The season lasts for forty days, not counting Sundays.

Color for the season is Violet

Maundy Thursday – (New Commandment) is a day of joy because Christ gave us the Eucharist

Color for the day is White

Good Friday – is the culmination of Christ's ministry. He gave Himself on the Cross for our sins.

Color for the day is Black

Holy Saturday – (Lasts until sunset)

The Great Easter Vigil – (Starts at sunset on Holy Saturday until Easter Sunday)

The Triduum
Maundy Thursday
Good Friday
Holy Saturday

3.

The Resurrection

Easter - (Passover) we celebrate Christ's resurrection. He conquered death for us and made it possible for us to have everlasting life with Him

Color for the season is White

Ascension – Christ returned to the spiritual realm to complete His work for us. One day we will be there with Him.

Color for the season is White or Gold



4.

Holy Trinity

Pentecost (50) or **Whitsuntide** (from white baptismal robes – "White Sunday")

We celebrate the coming of the Holy Spirit who guides and strengthens us .

Color is Red

Trinity – is a season when we learn more about our One God in Three Persons: the Father, Son, and Holy Spirit

Color for the season is Green

Old Testament Temple, Sacrifices, and Feast Days and their connection to the Eucharist

God's Visual Aids of Atonement

This helps us understand the intimate connection between the Old Testament and the celebration of the Lord's Supper/Eucharist and how Jesus fully atones for our sin.

Part 1: The Old Testament Tent and Temple

1. Holy of Holies

1. Ark of the covenant.
2. Covering of the ark: propitiatory, or mercy seat.
3. Inside the ark, the tablets of the 10 Commandments, the vessel containing the Manna, and Aaron's staff.
4. The cherubim.
5. *The Ark of the Covenant and the Holy of Holies is related to the Tabernacle that contains the Eucharist.*

2. The sanctuary

1. Altar of incense.
2. Table for the loaves, called the show-bread or the bread of His presence.
3. Ten candlesticks.
4. *These items relate to the incense, the Eucharistic bread, and the candles used in the Sanctuary.*

3. Vestibule or entry

1. Bronze altar of sacrifice.
2. Bronze sea of water for purification.
3. *These items relate to the washing of the priest's hands at the offertory and the altar of sacrifice.*

Part 2: Old Testament Offerings

1. Holocaust, from the verb "to go up"

1. A burnt offering, entirely consumed.
2. An unblemished male animal.
3. The one offering the Priest lays hands on the animal, slitting its throat, pours the blood around the altar, and burns the sacrifice.
4. May be accompanied by flour (mixed with oil) and wine.
5. *The Eucharistic sacrifice commemorating the crucifixion is a kind of Holocaust in that the unblemished lamb of God is completely offered, though Jesus was not consumed with fire.*

2. Peace offering, also called a communion sacrifice

1. The sacrifice is divided three ways, part burnt up on the altar, part given to the priest, and part given back to the one offering.
2. The animal may be offered with unleavened cakes.
3. *The Eucharist is also called Communion, commemorating Jesus who was offered on the cross, and the sacrifice that is received both by the priest and by the people who offered the gifts.*

3. Sin offering

1. The offering varied according to the status of the sinner. Priests and leaders must offer greater sacrifices.
2. According to the type of sinner, the blood is gathered, sprinkled in the sanctuary, on the veil in the temple, on the horns of the altar of incense, and on the altar of holocausts.
3. The sinner received no part of the sacrifice.
4. The sense of the offering was not to forgive sin, but rather to reconsecrate the sacred objects that had been profaned by sin.
5. *Jesus' offering on the cross takes away in the sins of the world. The blood that was shed paid the price of our sin. Unlike the sin offering that could not take away sin, Christ's offering does remit sins.*

4. Guilt offering, very similar to the Sin offering

1. The Guilt offering does not change based on the status of the sinner.
2. The Guilt offering may have more of a sense of redeeming the individual person.
3. *Christ's offering takes away the guilt of our sin.*

5. Wave offering, also called an elevation offering

1. Wave offering was lifted up to the Lord, and then given to the priests.

2. *The Eucharist is elevated by Jesus as he "gives thanks" at the Last Supper. This is similar to the Multiplication of the loaves and fish which were lifted up by the Lord as he gave thanks before feeding the multitude. At Eucharist, the priest elevates the host and the chalice at the moment of consecration.*

6. Other objects offered

1. Cereal offerings, such as flour mixed with oil and incense, baked flour but no leaven, the first fruits from the harvest.
2. Libation of wine poured out on the altar.
3. Incense offering burnt on the altar with perfume.
4. *The Eucharist, like the cereal offering, is unleavened bread made from flour. The Eucharist, like the libations, is offered under the form of wine. During the Eucharist, Incense may also be burnt, like the incense offering.*

Part 3: Old Testament Feast Days

- **Daily offering**
 1. Two lambs offered, one in the morning, and one in the evening, with flour, oil, wine, and incense.
 2. *Daily Eucharist perpetuates the Eucharistic offering by which each day is consecrated by the Lord.*
- **Sabbath**
 1. A weekly feast and a day of rest.
 2. *Sunday becomes the new Sabbath as the celebration of the Lord's resurrection, dating back from the earliest days of Apostolic times.*
- **Passover and Feast of Unleavened Bread**
 1. Marked the beginning of the barley harvest, and a foretaste of the harvest to come.
 2. Connected with the Exodus from Egypt.
 3. Offering of an unblemished male one-year lamb, roasted and eaten as though in flight with unleavened bread and bitter herbs.
 4. The blood of the lamb is sprinkled on the doorposts and window lintels.
 5. No priest is required in this offering.
 6. *The Passover feast is connected with the offering of the blood of the Lamb of God on the cross and the salvation from the angel of death. This feast is related to the celebration of the triduum (Maundy Thursday, Good Friday, Holy Saturday) and Easter.*
- **Pentecost or the Feast of Weeks**
 1. Marked the spring harvest of wheat.
 2. Offering of leavened loaves from the new wheat.
 3. Connected with the arrival at Mt. Sinai and the reception of the law.
 4. *The feast of Pentecost, fifty days after Passover, is related to the New Testament Pentecost, fifty days after Easter. While the Israelites received the law at Mt. Sinai, the apostles received the Holy Spirit at Pentecost.*
- **Feast of Tents or Tabernacles (Sukkot)**
 1. Marked by thanksgiving celebrating the in-gathering at the end of the year of all the produce, including the products from the threshing floors, wine presses, and oil presses.
 2. Connected with the time when the Israelites lived in tents during the journey in the desert.
 3. The people built temporary dwellings, like the tents in the desert, or like the temporary shelters a worker might use for refuge while resting during the harvesting of the fields. Temporary dwellings were also built near the temple as a sign of the people's desire to be near the Lord.
 4. The verb "to dwell" literally means "to pitch one's tent," and is used in the Gospel verse, "The Word became flesh and dwelt among us" (John 1:14). The Incarnation marks Jesus' decision to dwell or tabernacle with us on earth.
 5. *The notion of Jesus dwelling with us relates the feast of Tabernacles to the celebration of the Lord's Nativity at Christmas.*
- **Day of Atonement**
 1. A day of rest, penance, and fasting.
 2. A bull was offered and the blood was sprinkled in the Holy of Holies to reconsecrate it.
 3. A scapegoat was sent into the desert after confessing the sins of the people over it.
 4. *The idea of a day of penance is related to Ash Wednesday or any other penitential day.*
- **Hanukkah**
 1. A celebration of the dedication of the temple after it was profaned by the Greek Antiochus Epiphanies.

2. Lamps are lit reminding the people of the lighting of the candelabra in the Temple.
3. In *New Testament times, Jesus cleanses the temple*.

Good resource for signs and symbols:
The Meaning of the Sacramental Symbols
by Klemens Richter

For one without any liturgical background:
Beyond Smells and Bells
by Mark Gali

Phase Three

How does the Government of God make Visible the Kingdom of God? (God's Delegated Authority In The Earth)

OVERVIEW



The running rigging (lines/ropes - the clergy & people) serve around the standing rigging (mast-the Bishop)

21. _____ Why is it essential to understand the Incarnation?
22. _____ Why is authority the controversy of the ages?
23. _____ Why are order, unity and authority non-negotiable absolutes?
24. _____ Why is obedience the greatest scriptural principle?
25. _____ What are the blessings of obedience and the curses of disobedience?
26. _____ What are the offices of Holy Orders?
27. _____ What is Government by Consensus?
28. _____ What is the definition of God's delegated authority in: Church, civil government, family, self?
29. _____ What are the scriptural qualifications of leadership, and how do the Church Fathers confirm this?
30. _____ How are God's promises fulfilled? How does God's economy work?

**Finding your place in the Bible, the greatest Story:
The Gift of Leadership (Ephesians 4:1-32)**

**Beware of being yesterday's man (Saul) by not listening to today's man (Samuel)
and not becoming tomorrow's man (David): 1 Samuel 16:1-13)**

ICCEC STATEMENT ON EPISCOPAL GOVERNMENT

1. **The ICCEC is an Episcopal Communion meaning**, its government is overseen by bishops. We believe that a valid, apostolic episcopacy is not an option but rather an essential part of the New Testament definition of the Church. However, ICCEC bishops are not simply administrative overseers; they are chiefly pastoral. By Canon Law, bishops must be rectors of their own local parish.
2. **Along with a governing episcopate**, it is a founding principle of the ICCEC that government occurs by consensus under the direction of the Holy Spirit. On the International level, the Patriarch's Council and the International College of Archbishops confer on denominational matters chiefly through prayer, seeking the unity described in Acts 15 at the Council of Jerusalem. This same consensus process occurs within each international territory or national church, each province under the authority of its archbishop, each diocese under the authority of its bishop, and within each parish under the authority of its rector and his rector's council.
3. **The Canon Law** of the Charismatic Episcopal Church governs the denomination as a whole.
4. **While subscribing to the traditional and Biblical understanding** of ordained ministry by the imposition of hands for the consecrating of *episkopoi* (bishops), *presbuteroi* (pastor/priest), and *diakonoï* (deacons), we also recognize the recovery, within the charismatic movement, of the fivefold understanding of ministry expressed in Ephesians 4:11-13. That is, we believe that the gifts of apostle, prophet, evangelist, pastor and teacher were designed for the edification of Christ's Church until His coming again, and we anticipate these ministries, as well as other Gifts of the Holy Spirit, to be in operation in every healthy parish.

THE GREATER IS TO SERVE THE LESSER!

**Bishops are called to serve the people and release
the ministry of all baptized Christians.**

Obedience versus Rebellion

- ⤴ **The clergy of the Church is comprised of the ordained ministries of Bishops, Priests, and Deacons** serving in Apostolic Succession under the spiritual headship of Jesus Christ. Other offices of commissioned ministries are recognized, and the priesthood of all believers is to be exercised within the whole Church. All baptized Christians are in the ministry!

Discipline is preferred to numbers.
- Flavius Vegetius Renatus (375 AD)

- ⤴ **Worship is so intrinsically bound to the role of our clergy** that if it does not flow into or out of the altar, it is not an essential element of ordained ministry. Our ordained clergy are responsible for the liturgical, sacramental, and teaching ministries of the Church. ICCEC clergy are called chiefly to equip and lead the Church, which is the royal and priestly company who offer to God the sacrifices of praise and thanksgiving through the stewardship of time, energy, money, and spiritual gifts. In this sense, our clergy are expected to serve as Biblical-pastoral counselors, teachers, and trainers (Colosians 1:27b-29) who have been given by God to His people in order to train the laity for works of service and bring them into love, the bond of perfection (Colosians 3:14).
- ⤴ **Because our clergy are called of God**, and because they submit to Holy Orders under the leadership and supervision of their Bishops, obedience to God's chain of authority is a cornerstone in our understanding of Church Government. ICCEC clergy vow to obey their bishops and to submit to divine order. Obedience in submission to the authority of God is the foundational principle of the Church.
- ⤴ **There is a tension in the church and in the world between** obedience and submission, on one hand, and rebellion and self-will on the other hand. Whenever there is religion without obedience, heresy or apostasy results. The issue that we face today is whether obedience to the will of God or corporate self-will will prevail in the government of the church.
- ⤴ **Only those who do the will of the Father** inherit the Kingdom of Heaven. Obedience to God's will is always better than sacrifice (2 Samuel 15:22). The Hebrew word "hear" always denotes hearing with the intent to obey. When the English translation of the Bible says, "**hear and obey**" it is the translation of one Hebrew term and concept; that of hear/do. These are not the two separate acts of (1) listening and (2) obeying. To hear God should be to instantly act, beginning to do what God said. Hearing/doing is considered by God to be one act, and is the only acceptable response to the revelation of God's will. Conversely, it was inappropriate to "do" or to "act" before knowing the will of God. The importance of "hearing" from God with the intent to obey was paramount, although human ambition and rebellion often lead people astray.

STEP 21

Why is the Incarnation Essential to Understanding God's Government?

- ⋈ **Christ came in the flesh** to unite in us the earthly and heavenly spheres of the Kingdom of God. He told His disciples that Holy Communion was the partaking of His body and His blood. The blood denotes the life force (Kingdom power and authority) of Christ and the body denotes the character (righteous nature) of Christ. As Christ was truly present in His earthly body, He is truly present in the wine and the bread of the Eucharist.
- ⋈ **The Table of the Lord** is the means by which Christ is imparting His life force (Kingdom power and authority) and His righteous character (holiness and maturity) to the Church. It is the New Covenant in Body and Blood. Through this impartation, the Church truly becomes the corporate Body of Christ. As such, there is a unity of the earthly and heavenly spheres of God's Kingdom, as the Church is enabled to live as righteous children and heirs of God.
- ⋈ **God has declared us to be Righteous.** Second Corinthians 5:21 says: "For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him". This means that we are declared to be in right standing or right relationship with God, without fear or shame, as if sin never existed in our lives. Through imputed righteousness (justification) we are adopted (born again) into the family of God. Through Baptism (our token or seal of our covenant relationship with God) we enter the Kingdom of God. Through sanctification we apply our right standing and begin to live in accordance to what God says is true of us. But because we are not totally perfect and sinless, God had to make a way for us to continue in the Covenant, without bringing condemnation upon ourselves. He did this through the Eucharist. As we participate, our covenant with God is renewed, our sins are forgiven, our diseases are healed, and we become partakers of the benefits of the God's Kingdom.
- ⋈ **Christ was fully God and fully human.** He is a union of two natures. He emptied Himself of His deity (set it aside) to live by the power (force and guidance) of the Holy Spirit. The works He did were done by the Holy Spirit's power, and He fully embraced His humanity without losing His divine character or nature.
- ⋈ **We are new creatures in Christ (2 Corinthians 5:17),** but we must deal with the human nature with which we were born. We are to live by the power of the Holy Spirit who guides us through the Christian life-style. We must set aside or empty ourselves of the "old man" and fully embrace the righteous nature that God has given to us. This is why Romans 12:1-2 tells us to "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." In addition to renewing our covenant with God, we partake of the nature and character of Christ at the Table of the Lord.

John 1:10-14

He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

1 John 4:2-4

By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the Antichrist, which you have heard was coming, and is now already in the world. You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world.

‡ Define Incarnation.

‡ What do the Holy Scriptures and Church Fathers teach about the Incarnation?

‡ Why is the Incarnation of Christ of importance to you and to your understanding of authority?

‡ What is the importance of the Incarnation to our study and understanding of theology?

STEP 22

Why is Authority the Greatest Controversy of the Universe?

- ^ **The Church must maintain God's standard of holiness and must always submit to the authority of both scripture and God's designated line of leadership.**

Peter and John had to do what the words of Christ demanded in Matthew 28:19-20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." The leaders of the early church could not keep Christ's commission and obey the Jewish authorities, who wanted them to be silent.

*Let us mark the soldiers that are enlisted under our rulers, how exactly, how readily, how submissively, they execute the orders given them.
-Clement, Corinthians 37:2*

The authority of God took precedence. Nevertheless church leaders have always been expected to respect and to submit to secular law and to the authority of the State in non-religious matters.

- ^ **The principle of God's authority (Matthew 22:21; Psalm 146:3) and the principle of satanic rebellion (Isaiah 14:12-15)** are two guiding principles in the universe. God's authority represents God himself. There is authority in the office of God, The Father, Son, and Holy Spirit of equal power and possession. The Son's obedience affirms the Father's authority. Since the Lord has initiated obedience, the Father has become the head of Christ. Both authority and obedience have been instituted by God, so that those who know Christ will do God's will.

- ^ **Anyone who really knows God will act upon God's Word**, the revelation of Christ and the leading of the Spirit to do God's Will. Those who know God understand that to break his commandments results in judgment. There is an awe of the majesty of God-- the fear of the Lord -- in all who really know the Father. Those who do not know God are not a part of his kingdom. They are apart from his authority and separated from the blessings of his covenants. Those who don't know God are subject to another system that includes secular humanism, slavery to sin, and subjection to satanic rebellion.

- ^ **Obedience to God's authority is more than acceptance of Biblical theology or doctrine.** It is possible to stand with Christ in doctrine while, at the same time, standing against Him in principle. Preaching Christ apart from divine ecclesiastical authority is tantamount to standing with Satan in principle, because such preaching brings division to the Kingdom of God and glorifies man instead of God. Preaching Christ apart from the acknowledgment of ecclesiastical authority constitutes a failure to fully submit to God's system. Churches and clergy today are more often than not building their own systems of organization and influence. This is nothing less than rebellion against God, and stifles the will of the Father in the Church. God has called us to be one body with one head, but the Church has become thousands of bodies with multiplied thousands of heads.

- ^ **Disobedience to the principle of authority** has created a monster that is presently devouring the religious world. God is raising up a standard and a people who will reclaim his church and continue the establishment of the Kingdom of God through the hearing and doing of God's declared will.

- ^ **This issue of authority is one of the great controversies of the universe.** Whoever is able to understand authority deals purely with authority and not with man or mankind's organizations. Those who understand authority respond to the authority vested in people by God. In doing so, they recognize and respect the offices and institutions God ordains that; offices and institutions in which divine authority has been vested. They respond not to men but to God's authority in those men called to be leaders in the Kingdom. Those who understand authority respond to divinely vested authority before they meet the men wielding that authority. We must learn to respond to divine authority, regardless of the vessel that God chooses to manifest his authoritative will.

Proverbs 29:2

When the righteous are in authority, the people rejoice; But when a wicked man rules, the people groan.

Matthew 28:18

And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

Romans 13:1-2

Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves.

Hebrews 13:7

Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct.

Venerable Bede: Life of Cuthbert; chapter 39

"But in every soul there is an element of pride; and this can do incalculable damage, causing grievous disputes and destroying every semblance of brotherhood. So always be on your guard against that element of pride in your own soul, never allowing it to infect your words or actions, then ultimately it will shrivel up. And be vigilant against the effects of pride which leads to rebellion within your community."

‡ **What do these writings teach us about authority?**

‡ **Why is authority the controversy of the ages?**

‡ **What problems in your life have you had with authority?**

STEP 23

Why are Order, Unity, and Authority Non-negotiable Absolutes?

- ✧ **There is always order in what God chooses to do.**

Rebellion produces chaos, and submission to authority restores order. Agreement with God is the place of power.

*Behold, how good and how pleasant it is
for brethren to dwell together in unity!*

-Psalm 132:1

- ✧ **Many Christians have misconceptions** about what it means to exercise delegated authority as a leader in the Kingdom of God. Without godly character and obedience to authority, an important title or the ability to make others follow does not constitute true Biblical leadership.
- ✧ **In the early church, consensus among Bishops was considered to be very important.**
- ✧ **During the first four centuries**, Church leaders had to reach consensus concerning the nature of the Triune God, the nature of Christ and His redemptive work, the roles of the Holy Spirit and the Sacraments in worship, and how the growing organization would be directed. Recognition of delegated authority, obedience to the Word of God, and a sincere seeking to know God's will formed the basis for the Church's consensus government.
- ✧ **There is divine order in the Trinity that is mirrored in creation and in humanity.** The early church fathers had to come to a consensus concerning the economy and ontology of the Trinity. Recognizing divine order in the Godhead, they agreed that God is ontologically the same. They acknowledged that in the Trinity's structure, both the order of divine authority, and a diversity of function is seen.
- ✧ **In the New Testament, especially in the writings of John, we can discover that each person of the Godhead had a different role to play.** Although the Father, the Son, and the Holy Spirit have different roles and responsibilities, they always function in consensus according to the divine plan. God is the Father to Jesus, the only begotten Son. Jesus is the light of the world, and the Father is the source of all light. The world was created through the Son by the force of the Holy Spirit.
- ✧ **In the Old Testament, YHWH Elohim was a plural representation of the One True God.** He was the Covenant Maker and Righteous Judge (El), the Redeemer who acted on behalf of his creation (Yahweh or Jehovah), and the Sovereign Lord (Adonai) to whom all homage must be paid. In God we see order, unity and authority, and these form the foundation of the divine order in the universe. These things are non-negotiable.

Ezekiel 37:1-6

The hand of the LORD came upon me and brought me out in the Spirit of the LORD, and set me down in the midst of the valley; and it was full of bones. Then He caused me to pass by them all around, and behold, there were very many in the open valley; and indeed they were very dry. And He said to me, "Son of man, can these bones live?" So I answered, "O Lord GOD, You know." Again He said to me, "Prophesy to these bones, and say to them, 'O dry bones, hear the word of the LORD! 'Thus says the Lord GOD to these bones: "Surely I will cause breath to enter into you, and you shall live. "I will put sinews on you and bring flesh upon you, cover you with skin and put breath in you; and you shall live. Then you shall know that I am the LORD."

Acts 2:42-47

*"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.
And fear came upon every soul..."*

This is a record of some early services from the days of Justin Martyr that were recorded in his Apology I, chapter 66.

1. **Revelation and Testimonies:** were followed by prayer and included Doctrinal Teaching, Interpretation, Revelation, and Testimonies by members of the congregation. Following each speaker everyone said, “Abba, Father” and “Amen”.
2. **Teaching:** 2-3 prophets would speak (apostles, prophets, and teachers) during services in the early church.
3. **Praise and Worship:** consisted of singing Psalms, Chanting from the Bible or chanting church creeds, singing Hymns, Choruses and Spiritual Songs. Singing in tongues--the New Song (often prophetic) and Pageantry were important aspects of the worship of early Christians.
4. **Reading of the Word of God**, including apostolic letters, was done at all services.
5. **Hearing and Confessing the God’s Word** was seen as a part of service to God. Liturgy included the Shema and Decalogue (Deuteronomy 6:4-9; 11:13-21; and Numbers 15:37-41), which were used as confessions to bring about a blessing. Creeds such as Matthew 5:17-48 and later the Apostles’ Creed were spoken. The Liturgy formed a consensual framework through which the people could minister to God, and through which God could minister to the people.
6. **Miracles and Healing** by the laying on of hands by presbytery were the norm.

Cyprian: the Good of Patience, Chapter 15

“Charity is the bond of brotherhood, the foundation of peace, the steadfastness and firmness of unity; it is greater than both hope and faith; it excels both good works and suffering of the faith; and, as an eternal virtue, it will abide with us forever in the kingdom of heaven. Take patience away from it, and thus forsaken, it will not last; take away the substance of enduring and tolerating, and it attempts to last with no roots or strength.”

How have you struggled with authority? How can the Beatitudes help you with this?

STEP 24

Why is Obedience the Greatest Scriptural Principle?

- ⤴ **God has always called and chosen** certain individuals for positions of leadership. That calling is conditioned upon obedience to God. There is a tension in the church, and in the world, between obedience and submission, on one hand, and rebellion and self-will on the other. Whenever there is religion without obedience, heresy or apostasy results.

*God bless thee; and put meekness in
thy mind, love, charity, obedience,
and true duty!
- William Shakespeare*

- ⤴ **Only those who do the will of the Father enter the Kingdom of Heaven.** Obedience to God's will is always better than sacrifice (2 Samuel 15:22). The Hebrew word "hear" always denotes hearing with the intent to obey. When the English translation of the Bible says "hear and obey" it is the translation of one Hebrew term and concept; that of hear/do.
- ⤴ **In Psalm 18:44, the Psalmist wrote:** "As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me." If we hear and obey God, we can obtain the promises and blessings of the Kingdom of God.
- ⤴ **Therefore** the Christian life is dependent upon our obedience to the will of God and to the Word of God.

1 Samuel 15:22-23

... Behold, to obey is better than sacrifice...

Deuteronomy 11:27-28

*The blessing, if you **obey** the commandments of the LORD your God which I command you today; and the curse, if you do not obey the commandments of the LORD your God...*

2 Corinthians 10:4-6

*... bringing every thought into captivity to the **obedience** of Christ, and being ready to punish all disobedience when your obedience is fulfilled.*

Clement-Corinthians 63:1-6

"Therefore it is right for us to give heed to so great and so many examples and to submit the neck and occupying the place of obedience to take our side with them that are the leaders of our souls, that ceasing from this foolish dissension we may attain unto the goal which lies before us in truthfulness, keeping aloof from every fault."

⚡ **What do these writings teach us about obedience?**

⚡ **What are some ways that we as Christians should practice obedience to God?**

STEP 25

What are the Blessings of Obedience and the Curses of Disobedience?

- ⋈ **The blessings express the numerous benefits the faithful may expect to receive.** Conversely, the curses pronounce the judgment he may expect for unfaithfulness.
- ⋈ **God promised to bless** His people both corporately and individually (Deuteronomy 28:1–14). These blessings encompass all areas of life: in foreign lands, in the city and country, in the family, in war and peace and in their spiritual relationship with the Lord.

***Men are slower to recognize blessings
than misfortunes.***
-Titus Livius
- ⋈ **God's covenant vengeance will be poured out on rebels** who break His Covenant. Breaking the first commandment and forsaking the presence of God is the essence of sin and rebellion.
- ⋈ **Failure and frustration** (Deuteronomy 28: 38–48) in areas over which man exercises dominion are the direct result of failure to serve God joyfully and gladly. The ultimate curse will be the scattering among the nations (Deuteronomy 28: 48–57). To avoid these curses, Israel must remember the conditional character of the sanctions and obey the covenant stipulations from true heart devotion to the Lord of glory.

Deuteronomy 28: 1-5, 15-19

"Now it shall come to pass, if you diligently obey the voice of the LORD your God, to observe carefully all His commandments which I command you today, that the LORD your God will set you high above all nations of the earth.

*"And all these blessings shall come upon you and overtake you,
because you obey the voice of the LORD your God..."*

Matthew 5:1-11

And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him.

*Then He opened His mouth and taught them, saying:
Blessed are the poor in spirit, for theirs is the kingdom of heaven...*

- ⋈ **What has been your experience with God's blessings and/or curses?**
- ⋈ **What do you believe about the healing of generations?**
- ⋈ **What do the above writings teach us about the consequences of our actions?**
- ⋈ **In what specific areas of life do blessings and curses apply, according to our response to the covenant and commandments of God?**
- ⋈ **Biblically Define Blessings and Curses.**

STEP 26

What are the Offices of Holy Orders?

- ⋈ Underlying the concept of ordination to Holy Orders is the scriptural idea of a personal divine call.
- ⋈ **Ordination** (TO SET IN PLACE) signifies the appointment or designation of a person to a ministerial office.
- ⋈ **Ordination of Deacons (servants), Priests (presbyters or elders), and Bishops (overseers)** also involves the establishment of a permanent covenant with God and His Church.
- ⋈ **The New Testament practice of ordination is generally associated with the laying on of hands.** Acts 6:1-6 tells of the appointment of seven men to the daily ministry to widows in the Jerusalem congregation. Barnabas and Paul were set apart for the work to which God had called them (Acts 13:1-3).
- ⋈ **The traditional ordination prayer for presbyters indicates that the role of the presbyter is to assist the bishop in the governance of the church.**

Christ has not only ordained that there shall be such officers in His Church - He has not only specified their duties and prerogatives - but He gives the requisite qualifications, and calls those thus qualified, and by that call gives them their official authority.

-Charles Hodge

REFER TO THE CANONS OF THE ICCEC ON HOLY ORDERS

⋈ Summarize what the ICCEC Canons and the Bible say about Ordination and the Ordained Clergy.

Titus 1:5

*For this I left you in Crete, that you should **set in order** the things that are lacking, and appoint elders...*

Acts 13:1-3

*"Now **separate to Me** Barnabas and Saul for the work to which I have called them."*

Didache 15:1-2

"You must, then, elect (more correctly appoint) for yourselves bishops and deacons who are a credit to the Lord, men who are gentle, generous, faithful and well tried; For their ministry to you is identical (in importance) with that of the prophets and teachers. You must not, therefore, despise them, for along with the prophets and teachers, they enjoy a place of honor among you."

⋈ Why do you think that Holy Orders are important in the ministry and to the Parish Church?

STEP 27

What is Government by Consensus?

- ⬆ **The organization of the early churches was not governed by a rigid plan that each church had to follow.** The guiding principle was to respond to the leading of the Holy Spirit in developing a structure that would contribute to fulfilling its responsibilities (Romans 12:1-8; 1 Corinthians 12:4-11; Ephesians 4:11-16).

When the eagles are silent, the parrots begin to jabber.
- Sir Winston Churchill
- ⬆ **Groups of Spirit led** presbyter/elder/priests; usually with apostolic, prophetic, or teaching ministries; met together to get direction from God. As they prayed and fasted, God showed them the “right” things to do. They did not vote on an action, nor did they devise a course of action through human reasoning. The Spirit of God directed them and a sense of unity and purpose was imparted to them.
- ⬆ **The account in Acts of the Jerusalem Council** gives us a good understanding of Church Government in action. It should be noted that several opinions were heard. In consensus government, leaders really listen to each other with the goal of discerning the will of God.
- ⬆ **Acts 15:15-17**, “And to this agree the words of the prophets; as it is written, after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.”
- ⬆ **A decision was made** with the church leadership stepping forward to declare that decision to the assembled ministers (Acts 15:18-19). What followed was the church's first major doctrinal statement.
- ⬆ **This was God's theocracy at work by consensus** through a council of Spirit filled ministers of both the local church and the apostolic ministries (Acts 15:20-21). All churches were informed of the deliberations and decisions of the Jerusalem council. Everything was done openly and above board, and communication with the various churches was immediately initiated.

The Bishop's Council, comprised of the Diocesan Bishop and Priests chosen by the Bishop in consensus with his Council, is the authoritative Council of the Diocese.

The Diocesan Council is the administrative and advisory council of the Diocese and is comprised of all Priests within the Diocese.

Acts 2:42-47

“And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.”

Polycarp of Smyrna, writing to Philippi in AD 110-117

Referring to presbyters and deacons and their duties, he says that they were chosen “with the consent (consensus) of the whole church.”

⚭ **What do these writings teach about Church Government and the idea of consensus?**

⚭ **What is your understanding of Government By Consensus?**

Some fundamental principles of Consensus Government

- ⋈ **Vision (Identify): The Three Streams: Sacramental - Evangelical- Charismatic**
A Pauline paradigm: Just as the apostle Paul was raised up by the Holy Spirit as a legitimate apostle, so the CEC has been raised up as a communion in the One, Holy Catholic and Apostolic Church.
- ⋈ **Structure (Involvement): Commitment to Consensus Government**
The Points of Consensus Government
- ⋈ **Relationship (Investment): Tithes and Offerings and Alms**
Following God's financial plan activates covenantal blessings.
- ⋈ **Dominion (Increase): Making Visible a Void: Romans 1:11; Psalm 46**
The Kingdom of God is made visible in the void of the world system.

Additional Comments on Consensus Government

Consensus does not require a majority vote. It does not require unanimity. It is not dictated from a single person. It is a destination arrived at by **men, who willingly set aside their personal agendas**, in order to discover what the will of God is. One very important aspect of consensus government in the Church is apostolic succession. Contemporary Bishops rule not only in consensus with each other, but in the consensus of all previous Bishops as well.

A. Eldership

This concerns THE GOVERNMENT OF THE CHURCH. Not all are called to this function. Be wise concerning the men you appoint to your Councils.

Eldership Characteristics

- **Those who lead must be givers not takers.** They greater serves the lesser.
- **Those who lead must be men.** They must be courageous, able to speak the truth.
- **The men who lead must know and be in submission.** Government by consensus abhors autonomy.
- **The men who lead must tell the truth in love.**
- **The men who lead must keep confidential the matters discussed.**
- **The men who lead must be tested before their unconditional acceptance.**
- **There is a pecking order among Elders.**
- **The men who lead must only discuss Eldership matters in plurality, never outside the Eldership.**
- **The men who lead must do so in an orderly fashion.** Leadership in a Parish flows from the Eldership to the men of the Church to their families. Mob rule doesn't work.
- **The men who lead must tithe.** In Malachi 3, it says that if you do not tithe you are cursed--this is a bad thing for an Elder.
- **The men who lead must have their lives and families in order.**
- **The men who lead must be called.**
- **The men who lead must have no agendas.**

B. Finances

Tithes and Offerings

- **Tithes must be paid.**
- **Offerings are different.** Offerings were and are always collected for the other projects of the believing community.
- **Because the tithe belongs to the Lord, the parish Priest receives his income, the tithe given to him by God, from God.** Therefore, he is paid by God, works for God, and is motivated to preach accurately God's word.
- **The Priest in a mission** must be a good steward and willing to pay expenses for the mission and not take all the tithe for himself.

STEP 28

What is the Definition of God's Delegated Authority?

- ⚡ **God's delegated authority equips people**, rather than concentrating on management and productivity. Management of the Kingdom of God comes from above through the Word, Apostolic Authority, and the Wisdom of the Holy Spirit. Godly leaders do not control subordinates and increase their influence. Instead they coach or guide the people through the wisdom of the Holy Spirit.

Service...
Giving what you don't have to give.
Giving when you don't need to give.
Giving because you want to give.
-Damien Hess

- ⚡ **Godly leaders desire to serve**, rather than desiring to rule (Matthew 20:25-26). God's leaders (bishops, priests and deacons) must practice two types of service. First, they have a responsibility to serve and minister God's ordinances and covenant to the people. The Greek word *diakonia* (from which we get the term deacon) means to serve or minister to a collective group, in this case to the church. Within the Body of Christ there is the need for believers to minister to one another (body ministry), with the attitude of servants. Secondly, the Greek word *leitourgia* (from which we get the term liturgy) denotes fulfilling prescribed duty to God, as well as to people. Under the New Covenant, there are responsibilities to be observed concerning worship, instruction, and practical faith. The leaders, to whom God has delegated authority under the New Covenant, must serve God in both *diakonia* and *leitourgia*.
- ⚡ **Diakonia and leitourgia** merge into one unified ministry in the Church, as God's leadership seeks to influence the people to hear and obey God. Leadership is not winning popularity. It is humility that acknowledges that the servant is not greater than his master is (John 13:13-16). Influence, not power, is the goal of leadership. Jesus chose influence over power when he washed his disciples' feet.
- ⚡ **In order to recover the correct sense of God's delegated authority** in the Church, obedience must first be restored. Many have cultivated the habit of being the head, yet without ever having known obedience. We must learn to let obedience to the will of God be our first reaction in every situation of life. The Word of God shows us how to be subject to both direct and indirect (delegated) authority. Many profess to know how to obey God, but know nothing about obeying delegated authority. As a result of the Church's failure to adhere to God's system of authority, many Christians are living outside of the umbrella of divine authority. An analogy of this would be to live in a house that had numerous holes in the roof.

There are four things that must be taught to the Church concerning authority.

First, Christians must be taught to have a spirit and attitude of obedience.

Secondly, Christians must begin to practice obedience.

Thirdly, Christians need to learn to submit to and exercise delegated authority in humility.

Fourthly, Christians must learn to be subject to one another.

Romans 13:1-7

*Let every soul **be subject to the governing authorities**. For there is no authority except from God, and the authorities that exist are appointed by God. Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. For he is God's minister to you for good...*

Titus 3:1

*Remind them to be **subject to rulers and authorities**, to obey, to be ready for every good work*

Ignatius-Trallians 2:3

*"But be **obedient** also to the presbytery, as to the Apostles of Jesus Christ our hope;"*

⚡ **What is your understanding of delegated authority and its importance in all areas of life?**

⚡ **Why is it that so many people have a problem submitting to God's chain of authority?**

STEP 29

What are the Scriptural Qualifications for Leadership?

- ⤴ **The choosing of presbyters and bishops was never a majority proposition.** Other spiritual leaders who had sought for and obtained the mind of God selected these men. It should also be noted that the elders were always raised up and appointed out of a local congregation, although there is no evidence that the congregation democratically elected them.

Great necessities call forth great leaders. - Abigail Adams
- ⤴ **When Paul instructed Titus** to “ordain elders in every city” on Crete, he listed qualifications. (Titus 1:5-9)
- ⤴ **Nehemiah was entrusted with the vision** to rebuild the wall around Jerusalem; he encountered disenfranchised and discouraged people who were besieged by enemies on every side. Nehemiah’s plan included obtaining official permission and government provisions (Nehemiah 2) Nehemiah empowered the remnant of people by providing official support for the task of refortifying Jerusalem.
- ⤴ **Nehemiah had great administrative ability**, and he used this in consensus with God to rebuild the walls of Jerusalem in only 52 days. Effective leaders, such as Nehemiah, must get the mind of the Lord, and then be able to make difficult decisions. Nehemiah was willing to lay down his agenda, however, whenever he needed to connect with the people. In doing so, he was able to connect the people with God’s plan.
- ⤴ **Nehemiah had a fiery zeal, high courage, and an active spirit of enterprise.** He was a man of prayer (Nehemiah 1:5-11), who consulted with God every step of the way. He had a sense of personal piety that became deeply offended by the attitudes of those who opposed God. He did not try to succeed on his own merits, but looked to God alone for aid in trouble. He obtained direction from God to frustrate the evil designs of God’s enemies, and his heart was deeply moved by the plight of God’s people. Working with the priesthood, Nehemiah supplemented and completed the work of Ezra, as he restored the orderly administration of public worship and the observance of the Law of God. God used an administrator, who submitted to authority, to turn the hearts of God’s people.
- ⤴ **Nehemiah found disorder and rebellion. He helped to restore order and authority.** In doing so, he helped the people to restore their worship of God and saw them protected from their enemies. Laying down his own agenda (that of efficient overseer), Nehemiah became an equipper of the people of God. In Ephesians 4:12, the word “perfecting” denotes restoration, completion and setting in order.

SPIRITUAL QUALIFICATIONS FOR HOLY ORDERS

Leviticus 21:17-20

“A man who is debased (lingers) by his own guilt must not intercede for the faults of others.”

- A man who is **BLIND**: Ignorant of the *light* of heavenly contemplation; oppressed by the darkness of the present life, does not behold the light to come as he does not love it, and therefore does not know to direct the steps of his conduct.
- A man who is **LAME**: Does see the way he should go, but through *infirmity* of purpose is unable to follow persistently the way of life which he sees. Because his unstable habit cannot rise to the estate of virtue, he is not strong enough to make his conduct follow in the direction of his desires.
- A man with a **LITTLE NOSE**: Incapable of discernment between virtue and sin.
- A man with a **FRACTURED FOOT OR HAND**: Wholly unable to walk in the way of God and is entirely bereft of all share in good deeds.
- A man with a **CROOKBACKED**: Weighed down by the burden of earthly cares, so that he never looks up to the things that are above, but is wholly intent on what is underfoot in the lowest sphere. Weighed down by the burden of evil habit.
- A man who is **BLEAR-EYED**: The natural disposition does shine forth unto the knowledge of the truth, but is obscured by carnal works and evil deeds. An arrogant assumption of wisdom and righteousness.
- A man who is **PERMANENTLY SCABROUS**: Constantly dominated by wantonness of the flesh.
- A man who has **PUSTULAR DISEASE OF THE SKIN**: The mind is ravaged by avarice.
- A man who is **RUPTURED**: Weighed down by the constant thought of baseness. Though not carried away by evil deeds, his mind is ravished with the pleasure of lechery, without any strings of repugnance. Allows his thoughts to run on lascivious matters, and thus carries in his heart a load of turpitude; his mind cannot disengage itself from these matters.

See, Pastoral Care, pages 40-44, by St. Gregory the Great.

The Christian Bishop and Priest

A Biblical examination for Leadership Development

That you might be in place (ordained) to stand (destiny) to run (stretch out)

“Let a man examine (prove) himself... “(1Corinthians11: 28).

“Examine (pierce) yourselves, whether ye be in the faith; prove your own selves” (2 Corinthians13: 5).

Examine or prove: Test yourself as you would a piece of metal to see if genuine.

Pierce through outer motives into the heart of a man.

1 Timothy 3:1-7: Bishop and Elder, “Over-seership”

1. 3:1 – **Desires:** to set the heart upon; rightfully long for.
2. 3:2 – **Blameless or above reproach:** not to be taken hold of due to immaturity or bad morals.
3. 3:2 - **Husband of one wife:** of one wife at a time; not a polygamist; not living together while unmarried; not homosexual. The early church supported this view emphasizing self-control. Corresponding requirements were set for church widows (1 Timothy 5:9).
4. 3:2 – **Vigilant: temperate** or moderate in appetites and passions; restrained.
5. 3:2 – **Sober:** of sound mind; discreet and prudent.
6. 3:2 – **Of good behavior:** dignified and orderly.
7. 3:2 – **Given to hospitality:** a lover of strangers; willing to receive into your home the servants of the Lord.
8. 3:2 – **Apt to teach:** capable and willing to instruct others in the faith.
9. 3:3 – **Not given to much wine:** not a brawler or one who sits long at his wine.
10. 3:3 – **No striker:** not violent, but gentle; not ready to lash out at those who displease him; not a persecutor of those who differ with him.
11. 3:3 – **Not greedy of filthy lucre:** not a lover of money; not using wrong methods to raise money to increase his income.
12. 3:3 – **Patient:** to be under; forbearing, meek (teachable) and gentle.
13. 3:3 – **Not a brawler:** not contentious, but quiet and peaceable.
14. 3:3 – **Not covetous:** not desiring the office for personal gain; not a lover of money and power.
15. 3:4 – **One that rules well his own house:** to rule or stand before, in place before; able to manage his home; children are submissive and respectful in every way, not by hardness and tyranny, but by honesty. 1:5 – Then one is able to care for the Church of God.
16. 3:6 – **Not a novice:** not newly planted. If a neophyte, he may be lifted up with pride (to raise a smoke or mist or a smoke screen of pride). He will fall into the condemnation passed on or received by the devil.
17. 3:7 – **A good report (testimony)** from them that are outside the church; also from those within the fellowship. If not, he will fall into reproach and the snares of the devil (like a net for birds): the snare of conceit (v-6), money (6:9), women and ambition.

I Timothy 5:17-24: The duties of the Bishop and Elders

- 18. 5:17-18 – Let the bishop and elders that rule will be counted **worthy of double honor**, especially those who labor in the word and doctrine (teaching): twice the respect and pay.
- 19. 5:19 – **Don't receive an accusation against a bishop or elder** except by two or three witnesses.
- 20. 5:20 – **Bishops and elders that continue in sin rebuke before all** (in the eye of all) that others may fear: may keep on having fear of exposure.
- 21. 5:21 – **Bishops and elders are not to show partiality**, to incline towards another. Note that Paul says this in reference to God, the Lord Jesus Christ and the elect angels! Do nothing by partiality.
- 22. 5:22 – **Lay hands on no man suddenly**: for ordination or for restoration. Keep yourself pure. Keep on keeping yourself pure.

2 Timothy 2:22-26; Titus 1:6-9

- 23. 1:6 – **Blameless**, husband of one wife, faithful children, not accused of riot or unruly
- 24. 1:7 – Blameless as **a steward**, not self-willed, nor soon angry, not given to wine (addicted), no striker, not given to filthy lucre.
- 25. 1:8 – **A love of hospitality**, lover of good men, sober, just, holy, temperate (power over).
- 26. 1:9 – **Holding fast** (clinging) to the faithful word he has been taught; able by sound doctrine to exhort and convict those who contradict the faith (the back-talkers).

1 Peter 5:1-5

- 27. 5:1-2 – **Feed** shepherd the people, not by constraint (not by force, pressing them) but willingly; not for filthy lucre, but have a ready mind.
- 28. 5:3 – Don't lord it over the flock: **not domineering**; be an example to them.
- 29. 5:4-5 – Clothe yourselves with **humility**: knot yourself like a girdle.

2 Peter 5:1-5

- 30. 1:5 – **Add to your faith** virtue, knowledge.
- 31. 1:6 – **Temperance**, patience, godliness, brotherly kindness
- 32. 1:7-9 – **Love** of the brethren, kindness and charity.
- 33. 1:10-11 – Make **your calling** and election sure.

Galatians 5:22-23

- 34. 5:22 – **Love**, joy, peace, long-suffering, gentleness (kindness), goodness, faith
- 35. 5:23 – **Meekness**, temperance

Philippians 4:8: Fruit of the Spirit

- 36. 4:8 – **True**, honest, just, pure, lovely, good report, think on these things!

Beliefs: Hold Fast to...

- 37. **Authority of Scripture**, Ten Commandments, Nicene Creed, Lord's Prayer, a Christian worldview, the basics (Hebrews 6:1ff), the Sacraments, holy tradition.

1 Timothy 3:11; 8:13; Acts 6:3-8

- 38. **Serious**, not slanderers (gossipers), temperate, faithful in all things (complete tasks, little things), honest, full of the Holy Spirit, wisdom, faith, power, tested

- 39. **Therefore Bishops and Elders are to:**

Rule and oversee the Church (1 Timothy 5:17; Acts 20:17, 28-31); Preach and preserve the people teaching them to avoid error (1 Timothy 1:9; Acts 15:4, 6, 23); Watch and care for the flock (Acts 20:28; 1 Peter 5:2; Titus 1:5-9); Be divinely appointed and gifted (1 Corinthians 12:28; Ephesians 4:11); Teach (1 Timothy 5:17) Minister to the sick (James 5:14-15); Administer relief (Acts 11:29-30); Administer the sacraments (1 Corinthians 11); Lay down their lives for the sheep.

Biblical Guidelines for Deacons

1. **Physical Qualifications** – Outward Characteristics Acts 6; 1Timothy 3:8-11
 - a. *Desires* the office (implied)
 - b. *Honest* reputation – others see him as honest (Acts 6:3)
 - c. Full of the *Holy Spirit* (Acts 6:3)
 - d. Full of *wisdom* (Acts 6:3)
 - e. *Serious* – reverent (1Timothy 3:8)
 - f. *Not double-tongued/liar* saying different things to different people on the same subject; not insincere.
 - g. *Not given to much wine* (1Timothy 3:8)
 - h. *Not greedy for gain* – not setting gain as the object of his position (1Timothy 3:8)
 - i. *Hold* (possess as a shield) *the deep truths of the faith* with a clear conscience – does not have a dead faith. (1Timothy 3:9).
 - j. *Tested first* – not a new convert (1Timothy 3:10)
 - k. *Blameless* – free from evil and reproach.
 - l. *Husband of one wife* – women are not deacons and deacons cannot be polygamists (1Timothy 3:12)
 - m. *Must rule* his own house and children (1Timothy 3:12)
2. **Spiritual Qualifications** – Inward Characteristics: Acts 6; Luke 16:10; 1 Corinthians 4:2
 1. Faithful in *little* – his own resources: home, work, tithe, teachable.
 2. Faithful in *much* – dealing with the resources of others: Church property, community, and government.
 3. Faithful in *ministry* – Widows, orphans, strangers; sensitive to the *needs* of others.
 4. Faithful in the *Eucharis* – prepares the altar and serves the parish.
 5. *Fruitful* – Matthew 21:18 – bear “leaves” for self (maintain physical facility, etc.) and bear “fruit” for others (minister to others).
3. **Therefore:** Implied Qualifications and Expectations of deacons-Bishop's Men:
 - a. Deacons must be *born again* believers in Jesus Christ.
 - b. Deacons are *managers*: they may not do the actual work, but they see that it is done.
 - c. Deacons are *spiritually sensitive* to the needs of the parish and other clergy.
 - d. Deacons have *initiatives* – they don't need to be told to do everything.
 - e. Deacons are *established* in the fellowship and *tithe* to the parish.
 - f. Deacons have *spiritual vision* for the community and the world.
 - g. Deacons sometimes *teach and instruct* others in the basics of the faith.
 - h. Deacons oversee the *physical needs* of the people.
 - i. Deacons prepare the *Eucharist*.
 - j. Deacons, in general, are *spiritual managers* of the physical needs of the parish.

ⲓⲁ What do these scriptures and writings teach about the qualifications for spiritual authority in the Church?

STEP 30

How Are God's Promises Fulfilled?

(How does God's economy work?)

- God's economy for the church is centered on the concept of stewardship. **Stewardship** involves the giving of **tithes, offerings, and alms** in obedience to the ordinances of God. Stewardship is utilizing and managing all resources God provides for the glory of God and the betterment of His creation.
 - When God created humans, He gave them **"dominion"** over all of the earth (Genesis 1:26). Dominion was not intended to be domination or exploitation. Dominion was God's call for human beings to be good and gracious managers of God's creation. Mankind became selfish, seeing the world as a means to its own self-centered ends. The things of the world were now seen as possessions with humans as owners, not as God's stewards. God's intention for His world did not change. He still desired that people see God as the Lord of everything and themselves as the managers of God's creation.
- When a soldier was injured and could not get back to safety, his buddy went out to get him, against his officer's orders. He returned mortally wounded and his friend, whom he had carried back, was dead. The officer was angry. "I told you not to go," he said. "Now I've lost both of you. It was not worth it."*

The dying man replied, "But it was, Sir, because when I got to him he said, 'Jim, I knew you would come...'."
- **Tithes belong to God and are given to the priesthood to support the ministry.** This is how those serving under Holy Orders obtain financial support for themselves and their families. The Rector of each church should receive the tithe but use to manage the church. This means he may have to pay church bills as well as use it for personal use. His bishop and Rector's Council should determine his housing allowance.
 - **A tithe is a tenth part**, especially as offered to God. Abraham presented a tithe of war booty to the priest-king of Jerusalem, Melchizedek (Genesis 14:18-20). Jacob pledged to offer God a tithe of all his possessions upon his safe return (Genesis 28:22). Malachi 3:8 equates neglect of the tithe with robbing God. Jesus, however, warned that strict tithing must accompany concern for the more important demands of the law, namely, for just and merciful living (Matthew 23:23; Luke 11:42).
 - **God's prophetic word to Malachi said:** "Bring all the tithes into the storehouse, that there may be food in My house, and try Me now in this," Says the LORD of hosts, "If I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it. And I will rebuke the devourer for your sakes, so that he will not destroy the fruit of your ground, nor shall the vine fail to bear fruit for you in the field..."
 - **Notice that giving the tithe to support the priesthood is a command** of God. Tithing will bring the blessings of God upon those who tithe, and God will rebuke the devourer.
 - **Offerings** are given for special needs, special purposes, and for the financial obligations of the church. 2 Ch. 31:10 "And Azariah the chief priest, from the house of Zadok, answered him and said, 'Since the people began to bring the offerings into the house of the LORD, we have had enough to eat and have plenty left, for the LORD has blessed His people; and what is left is this great abundance.'"
 - **Alms** are given to the poor or needy within the church and the surrounding community. Luke 12:33 says: "Sell what you have and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys."

- The New Testament regards **alms** as an expression of a righteous life. Although Jesus criticized acts of charity done for the notice of men (Matthew 6:2-3), He expected His disciples to perform such deeds (Matthew 6:4) and even commanded them (Luke 11:41; 12:33). Alms could refer to a gift donated to the needy (Acts 3:2-3,10) or to acts of charity in general (Acts 9:36; 10:2,4,31; 24:17). According to James 1:27, pure and undefiled religion consists, at least partially, in assisting orphans and widows in their distress. John also presented charitable giving as evidence of one's relationship to God (1 John 3:17-18).

Genesis 14:18-20

*Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High. And he blessed him and said: "Blessed be Abram of God Most High, Possessor of heaven and earth; And blessed be God Most High, Who has delivered your enemies into your hand." And he gave him **a tithe** of all.*

Deuteronomy 14:22-28

"You shall truly tithe all the increase of your grain that the field produces year by year.

Matthew 23:23

*"These things (tithes and offerings) you should have done ...**Acts 24:17** "Now after many years I came to bring **alms and offerings** to my nation.*

The Conferences of John Cassian, Part 3; the First Conference of Abbot Theonas, Chapter 3

For indeed by the Lord's command tithes were consecrated to the service of the Levites, but oblations and first fruits for the priests. But this was the law of the first fruits;

Ecclesiasticus 17:18

"The alms of a man... shall preserve the grace of a man as the apple of the eye."

⌘ **Why is it important for all Christians to tithe?**

⌘ **Who should get the tithe?**

⌘ **What is the purpose and importance of giving offerings?**

⌘ **What is the purpose and importance of giving alms?**

Activating God's Covenant Blessing

1. The Tithe is God's Alone

Man has no more right to it than another's property – Leviticus 27:30, Numbers 18:21-29, Psalm 3:9

2. The Tithe is Pre-Mosaic Law

- a. Abraham gave tithe to Melchizedek – Genesis 14:20
- b. Jacob promised tithe to God – Genesis 28:22

3. Law Required Tithe – Leviticus 27:30-34

Included claims for first born, first fruits, herds, etc. Emphasis is first.
First fruits of harvest to be given before any other part of crop used for anything else. – Leviticus 23:14

4. Tithe for Support of the Ministry – Numbers 18:21-32

- a. For support of Levites and priests.
- b. For support of Levites who acted in civil government as well – 1 Chronicles: 23.

5. Tithe of the Tithe Required

- a. Levites were to tithe a tenth as well – Numbers 18:26
- b. Tithe of tithe went to priests – Numbers 18:28
- c. All tithes are the Lord's – that is the principle to remember.
- d. The ministry is to tithe a tenth of the tithe. In Numbers 18 they were to give it to Aaron and family (whom they assisted and who covered them).

6. Blessed if We Obey, Cursed if We Do Not

- a. Blessed – Ezekiel 44:14, 27-30; Malachi 3:10; Hebrews 7:4-7
- b. Cursed for withholding – Leviticus 27:31; Deuteronomy. 26:13-15; Malachi 3:8

7. Lord Jesus had the Opportunity to do Away with the Tithe

- a. Specific mention is made by Him of the tithe
- b. He did not change anything, only addressed attitude.
- c. Attitude is paramount – Romans 12:8; 1 Corinthians 9:7; 2 Corinthians 8:12; 9:7

Tithing or Tipping?

Everything belongs to God, but how is “everything” managed?

2 Corinthians 8:8
1 Timothy 6:10

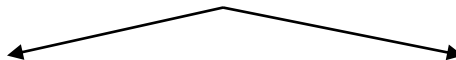
Congregation
Tithes/Offerings



God



Priest



10% to bishop who gives
10% to Archbishop

Tithe

For work of the ministry
Matthew 23:23

Levite Fund
To pay all ministers

Offerings

Church Finances
To the Local Church for upkeep, etc.
Luke 6: 38

Storehouse
Deuteronomy 14:28-29
Ephesians 4:28
Malachi 3:10 Armory #214
“Ammunition storage places”
Church will become armed and dangerous

10% to bishop who gives 10% to
Archbishop

2 Corinthians 8:24 –
Tithes and Offerings test
our love for God
(1 Timothy 6:10)

Benefits:

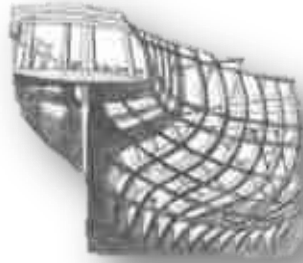
- Spiritual ammunition. Malachi 3: 10
- Windows of heaven opened (floodgates) Malachi 3:10; Genesis 7:11 – Flooding the earth.
- The devourer (Satan) is rebuked. Malachi 3:11
- Placed in a position of abundant supply – God. Malachi 3:10
- Activates God's covenant law. Malachi 3:10
- Protects remaining 90%.
- You have favor with God and Man.
- You become a giver to establish the kingdom
- Exercise financial dominion.
- Binds the enemy

Malachi 3:8-11
Job 36:11
Isaiah 48.17
Teaches us to prosper

Phase Four

OVERVIEW

How does the Word of God make Visible the Kingdom of God?



The hull construction is like the Word of God

31. ____ What is the Canon of the Scripture?
32. ____ Why is Genesis the seedbed of the Bible?
33. ____ Why are the genealogies important and what do they reveal?
34. ____ What is the Pentateuch or Torah?
35. ____ What is covenant? Trace its unveiling in scripture.
36. ____ What does the names of God reveal about His nature?
37. ____ What is the purpose and ministry of the prophets, beginning with Abraham?
38. ____ What is the significance of the books of Wisdom and Worship?
39. ____ What is the significance of the first five books of the New Testament?
40. ____ What are some of the major themes of the Pauline, Pastoral and Catholic Epistles?

**Finding your place in the Bible, the Greatest Story:
The Power and Glory of God's Word: Psalm 119.**

The Bible is a record of the PLACES God has STOOD to MOVE the earth.
The ultimate focus of Scripture is the incarnation and redemptive work of Jesus Christ
(the ultimate PLACE God stands to move the earth!). Jesus Christ is the center to which
everything in Scripture is united and bound together--beginning and end, creation
and redemption, humanity, the world, the fall, history, and future.

STEP 31

What is the Canon of the Scripture? (How did it develop?)

- The English word **"Bible"** is derived from the Greek *biblion*, "roll" or "book."
- The term **"scripture"** means "a writing" rendering the Latin *scriptura* and the Greek *graphe*. The term is used some fifty times in the New Testament for some or all of the Old Testament.
- The term **"canon"** in Christianity refers to a group of books that are acknowledged by the early Church as the rule of faith and practice, derived from the Greek *kanon*, **a carpenter's rule** or a Hebrew term, *qaneh* referring to a **measuring reed**.

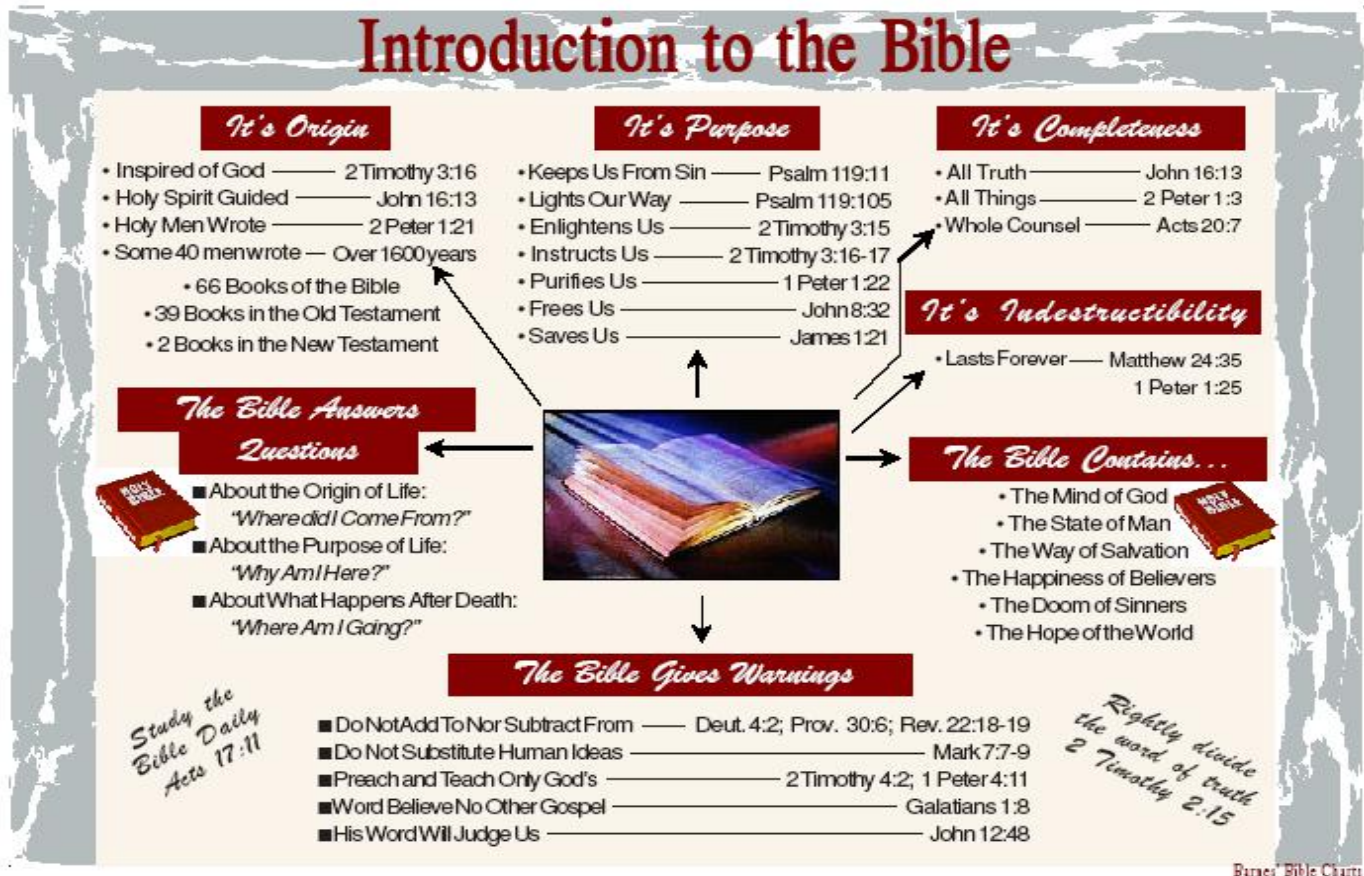
Joshua 1:8

*This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it.
For then you will make your way prosperous, and then you will have good success."*

Matthew 5:17-19

"Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.

"Ignorance of the Scriptures is ignorance of Christ." **Jerome**



A One-Page Overview of The Holy Bible

Theme: The universal need for the Redemption of mankind which is found in Jesus Christ alone.
PLACES GOD STANDS TO MOVE THE EARTH!

THE OLD TESTAMENT (COVENANT)-39 BOOKS (17-5-17)

17 National Books: History

5 The Pentateuch: Historical (Torah or Law) and legislative; Moses: Genesis-Exodus-Leviticus-Numbers-Deuteronomy

12 Additional Historical Books: Canaan Annals

9 Pre-Exilic: Israel's occupancy of Canaan: Joshua-Judges-Ruth-1 Samuel-2 Samuel-1 Kings-2 Kings-1 Chronicles- 2 Chronicles

NOTE: Exile to Babylon from 606-536 BC – 70 years.

3 Post Exilic: scattering and re-gathering of the "remnant": Ezra-Nehemiah-Esther

5 The Heart of Old Testament

Stages of spiritual growth: Job (death to self-life)-Psalms (new life)-Proverbs (Godly behavior)-Ecclesiastes (set desire on God)-Song of Solomon (communion with Messiah).

17 Prophetic Books: prophecy - major and minor

5 Major Prophets:

2 Pre-Exilic- Isaiah-Jeremiah

1 The BIG DIVIDE: Lamentations - Divides positionally and historically between pre and post Exilic prophets. Fall of Jerusalem and dispersion of the Jews.

2 Post-Exilic – Ezekiel-Daniel

12 Minor Prophets:

9 Pre-Exilic- Hosea-Joel-Amos-Obadiah-Jonah-Micah-Nahum-Habakkuk-Zephaniah

3 Post-Exilic-Haggai-Zechariah-Malachi

THE NEW TESTAMENT (COVENANT)-27 BOOKS (5-9-4-9)

5 Gospels and Acts: historical and foundational; Matthew-Mark-Luke-John-Acts

9 Christian Church Epistles: Teaching - doctrine

4 Salvation Epistles: Romans-1Corinthians-2 Corinthians-Galatians

3 Prison Epistles: Ephesians – Philippians - Colossians

2 Advent Epistles: 1 and 2 Thessalonians

4 The Arch between the Christian Church and Hebrew Christian epistles:

1 Timothy-2 Timothy-Titus-Philemon

9 Hebrew Christian Epistles: Teaching – Doctrine - Experience

1 Hebrews

1 Jacobean or James

2 Petrine or 1 and 2 Peter

3 Johannine or 1, 2 and 3 John

1 Jude

1 Revelation: Messiah: The King of All History

THE THEME OF THE BIBLE: JESUS CHRIST THE MESSIAH

Old Testament

Expectation
Anticipation
Longing
The Human Need

New Testament

Realization
Accomplishment
Satisfaction
The Divine Supply

Office	Function	Type	Reference	Fulfillment	Office	Time	Reference
Prophet	To Reveal due to blindness	Moses Deuteronomy 28:18	Oral and Written Prophets	The Lord Jesus Christ (The Messiah) <u>Lord</u> <i>Divine Designation</i> Self-existent One, Blessor, Controller, God, Master, Supreme in Authority	Prophet	Past Luke 7:16	The Gospels
Priest	To represent due to sinfulness	Aaron Hebrews 5:15	Leviticus	Jesus Human Designation Joshua is Salvation, Healing, Wholeness	Priest	Present Hebrews 4:14-16	The Acts And Epistles
King	To Rule due to willfulness	David 2 Samuel 7:12-17	David's Reign and Psalms	Christ Official Title Office Messiah, Anointed One	King	Future Revelation 11:15; 12:10:19:16	The Revelation
				Jew Descendant of Judah. National			
				Hebrew Eber. Son of Shem Family. Linguistic			
				Israelite Descendant of Jacob. Member of the theocracy.			

A Note on the Gospels and Acts. = Acts 1:8

Matthew: With Acts 1-7: to the Jews (witness in Jerusalem). Christ the royal King (Lion). **Purple** (Exodus 36:35)

Mark: With Acts 8-12: to the Romans (witness in Judea and Samaria). Christ the Servant (Ox). **Red** (Exodus 36:35)

Luke: With Acts 13-28: to the Greeks (witness in Judea and Samaria). Christ the Ideal Man (Man). **White** (Exodus 36). Promise of the Spirit. The Savior.

John: With all of Acts: to the whole church universal (witness to the uttermost parts). Christ is God (Eagle). **Blue**. Second Advent. Eternity. The Baptizer.

Christ and Scripture

Christ refers to Old Testament in Luke 24:44 (The Law, Torah, Prophets, and the Psalms).

Christ refers to New Testament in John 14:26 (...the Spirit shall = Gospels); John 16:13(...will guide = Epistles); John 16:13 (...things to come = Revelation)

STEP 32

Why is Genesis the “Seedbed” of the Bible?

- **The word Genesis means** “origin” and the first word in the Bible is translated “In the beginning.” Genesis is the seedbed of the Word of God in that it is the record of God’s creation, human failure, and divine provision. In every case of human failure, God met mankind’s need with promises of sovereign grace.
- **Genesis is divided into two principal parts.** The first part (1-11) Four Events: Creation, Fall, Flood, Babel. The second part: Four Men: Abraham, Isaac, Jacob and Joseph.

Look with favor upon a bold beginning. - Virgil

⌌ **Read these prophetic scriptures and tell what each prophesies about Christ:**
Genesis 3:15; Genesis 12:3; Genesis 18:18; Genesis 22:18; Genesis 28:14; Genesis 49:10

⌌ **Summarize some of the major doctrines that have their beginnings in Genesis.**

The Scriptures are one book in Christ:

“In the beginning was the Word, and the Word was with God, and the Word was God.”- John 1:1

Irenaeus writes from the 2nd century:

"If one carefully reads the Scriptures, he will find there the word on the subject of Christ and the prefiguration of the new calling. He is indeed the hidden treasure in the field — the field in fact is the world — but in truth, the hidden treasure in the Scriptures is Christ. Because he is designed by types and words that humanly are not possible to understand before the accomplishment of all things, that is, Christ's second coming."

Hilary of Poitiers writes from the 4th century:

"Every part of Holy Writ announces through words the coming of our Lord Jesus Christ, reveals it through facts and establishes it through examples. ...For it is our Lord who during all the present age, through true and manifest foreshadowing's, generates, cleanses, sanctified, chooses, separates, or redeems the Church in the Patriarchs, through Adam's slumber, Noah's flood, Melchizedek's blessing, Abraham's justification, Isaac's birth, and Jacob's bondage."

"The Scriptures are in fact, in any passage you care to choose, singing of Christ, provided we have ears that are capable of picking out the tune. The Lord opened the minds of the Apostles so that they understood the Scriptures. That He will open our minds too is our prayer."

STEP 33

Why are the Genealogies Important?

(What do they reveal?)

- **Genealogies** are recorded in the Old Testament as early as Genesis 4. Various enrollments by family lineage are referenced at significant junctures in Old Testament history (Numbers 1:19-49; Ezra 8). The writer of Chronicles offered abundant genealogical records (1 Chronicles 1-9).
- Genealogies occur in several different forms. A **linear genealogy** lists one person in each generation, usually father, son, grandson, etc. A **segmented genealogy** lists several people of at least the first generation and often of following generations, usually the sons of a father, the children of each son, the children in the next generation, etc. **Descending genealogies** begin with a parent and list the following generations. **Ascending genealogies** begin with the last member named and trace ancestry back through parent, grandparent, great grandparent, etc. to the original ancestor of the family, clan or nation.
- The **linear genealogy** seeks to show that the final person listed has a legitimate right to the position or honor the person occupies or claims. In their purposes of proving legitimacy, genealogies describe not only kinship relationships but also geographical, social, economic, religious, and political relationships.

At least nine functions of genealogies may be described:

1. Demonstrate the relationships and the differences between Israel and other nations (Genesis 10)
2. Demonstrate the unity and coherence of Israel (Exodus 1:1-5) or of all nations (Genesis 10)
3. Build a historical bridge connecting Israel through periods of history for which few narratives are available (1 Chronicles 1-9);
4. Reveal a pattern of cycles in world history (Matthew 1:1-17);
5. Describe military functions (Numbers 1:5-16);
6. Show a person or group's right to an office or function (1 Chronicles 6; 24-26);
7. Preserve the purity of the nation (see Ezra 10);
8. A sense of national continuity and unity in times of national despair (1 Chronicles 5);
9. Movement of history toward God's goal (Genesis 4; 5; 11:10-32; 1 Chronicles 1-9).

⚡ Look up the following scriptures in your Bible.

What do you learn from each of these genealogies?

Genesis 4; Numbers 1:5-49; Ezra 8; 1 Chronicles 1-9; Matthew 1:1-17; Luke 3:23-38

The Genealogies

- **Matthew** began his Gospel with a genealogy tracing Jesus' lineage from Abraham through David. Luke also included a genealogy reaching back to Adam and God (3:23-38).
- When the Father went about to realize His expectation for His creation, He planted a **seed**. The people of Israel considered themselves to be the Seed of Abraham or the Seed of David. Christ was the Seed of Abraham in that He is related to man redemptively through God's promise to Abraham. He is the Seed of David in that He is related to man royally through God's Kingdom Authority. Christ was also the Seed of the Woman in that He is racially related to man (Adam) and that He suffered pain.
- We see in the Bible that everyone is either of God's seed (**incorruptible seed**) or is of other and bad quality seed (Satan's seed, Cain's seed, tares, or **corruptible seed**).
- As we can see in the Bible, **God's Seed** often rebelled and mixed with the tares of the world. The result was always punishment and destruction.
- **Many Christians struggle with identity.** They do not know who they are, what they have, or how to get what they need. As the Seed of Abraham, David, and Christ, we have a legal and covenantal right to activate and appropriate the promises made in the Bible. We can now walk in the promises of God. We are the Seed of God, planted of the Lord, and attached to His vine (John 15). As such, we are entitled to all of the benefits and promises of God's Covenant. We find our identity in Christ!

⚡ **Why do you believe that studying the genealogies is important to personal Bible study?**

⚡ **Read the following verses in your Bible.**

Write down a summary of what these scriptures teach us about "God's Seed".

2 Timothy 2:8

Hebrews 2:16

Romans 1:3

Matthew 21:42-43

John 4:19-24

Psalms 105:6

Jeremiah 31:36-37

Romans 2:28-29

Hebrews 12:22-24

Romans 11:1

Galatians 4:21-31

Philippians 3:3

Romans 9:6-9

Matthew 3:7-10

1 Peter 2:9-10

Galatians 6:16

STEP 34

What is the Pentateuch or Torah?

(What are the major themes in the Pentateuch?)

- **The word Pentateuch** comes from two Greek words *Penta* "five" and *teuchos* meaning "box," "jar," or "scroll." Originally the word was used as an adjective meaning "a five-scrolled (book)." **Torah** (Toh' ruh) is a Hebrew word normally translated "law/javelin" which eventually became a title for the Pentateuch, the first five books of the Old Testament. The meaning, law, is certainly present in the first five books of the Old Testament. Torah, for example, is used in connection with terms for requirements, commands, and decrees (Gen. 26:5; Exodus 18:16). The Torah was given to Moses (Exodus 24:12) and commanded to be kept (Exodus 16:28; Deuteronomy 17:19; Ezekiel 44:24).

TORAH: The Law - 5 Books

The Pentateuch, Torah or Humash (religious instruction, learning): this period concerns PREPARATION for occupying the land of Canaan.

Genesis:	Destitution (ruin), Sovereignty. Man's sin, God's salvation. (Generations)
Exodus:	Deliverance (redemption). Power. Salvation by blood/power of God (Exit)
Leviticus:	Dedication (communion). Holiness. Access to God by blood (Offerings and Feasts).
Numbers:	Direction (guidance). Goodness. Saved to serve (Wanderings).
Deuteronomy:	Discipline (destination). Love. Necessity of obedience (Second Law)

*Ante Nicene Fathers: Vol. 3, Book V, Chapter XVIII
Statements in the Pentateuch, the Psalms, and the Prophets
all teach us the will and purpose of the Creator.*

⚡ What is the importance of the Pentateuch?

Romans 4:3

For what does the Scripture (Torah) say? "Abraham believed God, and it was accounted to him for righteousness."

Romans 9:17

For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth."

Galatians 4:30

Nevertheless what does the Scripture (Torah) say? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the free woman."

James 2:23

And the Scripture (Torah) was fulfilled which says, "Abraham believed God, and it was accounted to him for righteousness." And he was called the friend of God.

⚡ What do the above scriptures tell us about the Pentateuch or Torah?

⚡ Define Pentateuch.

⚡ Define Torah.

⚡ Other than the first five books of the Bible, what are some other five-book groupings that can be found in scripture?

STEP 35

Define “Covenant” and Trace its Unveiling in Scripture.

GOD'S COVENANT WITH US CAN BE SEEN THROUGHOUT THE HISTORICAL BOOKS OF THE OLD TESTAMENT...

Pre-Exilic History - 9 Books

Israel and Judah were divided in 930 BC into North (Israel) and South (Judah) Kingdoms. Israel was overthrown by Assyria (721 BC). In 606 BC Babylon, led by Nebuchadnezzar, overthrew Judah and their exile lasted 70 years (2 Kings 25:2-21). The Jews were then released by Cyrus (a Persian) in 536 BC. This period concerns **OCCUPATION** of the land.

- Joshua:** Possession. Faithfulness of God overcomes and occupies (Conquest).
- Judges:** Declension. Compromise brings slavery, yet God's grace in renewal (Cycles).
- Ruth:** Declension. Rest through salvation and union amidst turmoil (A Love Story).
- 1 Samuel:** Transition. Theocracy to Monarchy. Better, and not best, is sin (Samuel and Saul).
- 2 Samuel:** Confirmation. David over Saul. Your sin will find you out (David).
- 1 Kings:** Disruption. 12 tribes split over taxes: Israel (north)-19 Kings-all bad. 10 tribes under Jeroboam. Judah (South)-20 Kings-8 good. 2 tribes under Rehoboam. Abused privilege brings disaster. God is sovereign ruler. Beware of idols (Solomon and split). *History from man's point of view.*
- 2 Kings:** Dispersion. Israel to Assyria (722 BC); Judah to Babylon (587 BC). Sinning brings about judgment but, the decree of Cyrus (536 BC) - Zerubbabel brings about 50,000 home. *History from Man's point of view.*
- 1-2 Chronicles:** Recapitulation. Look back and learn. The response to God is the determining factor in a nation's history (Editorial). *History from God's point of view.*

Post-Exilic History - 3 Books:

This period concerns **Dispossession** of the land.

- Ezra:** Restoration. Always a way back for the repentant (Temple and People).
- Nehemiah:** Reconstruction. Faith can rebuild the walls sin destroys. Artaxerxes (445 BC).
- Esther:** Preservation. From Xeres (Ahasuerus-Persian King). God in the shadows (Queen).

- ⚡ **The legal basis for the operation of God's Kingdom lies in God's Covenant.** Theologically (used of relations between God and man), it denotes a gracious undertaking entered into by God for the benefit and blessing of man, and specifically of those men who by faith receive the promises and commit themselves to the obligations, which this undertakes, involves.

SACRED COVENANTS OF THE BIBLE

A covenant is a commitment from the Lord to His people which is sometimes unconditional. God will fulfill His commitment regardless of the people. On the other hand, other covenants are conditional and depend upon obedience of the people.

Defined: OT-*beriyth*, to cut or agreement made by walking between pieces of flesh.
NT-*diatheke* or testament or will.

Elements of a Covenant: Word, Blood, Seal

THE FATHER	THE SON	THE HOLY SPIRIT
Source, initiator	Sacrifice of body and blood	Executor and completer
Word/Promises of the covenant	Blood of the Covenant	Seal of the Covenant
The Father's Word <i>to us</i>	The Son's work <i>for us</i>	The Holy Spirit's work <i>in us</i>

OVERVIEW OF COVENANTS IN THE BIBLE

COVENANT	SCRIPTURE	PURPOSE	TERMS	SIGN
Edenic	Genesis 1:28-29; 2:15-17	Test of Obedience	Conditional	Tree of the knowledge of good and evil
Adamic	Genesis 3:14-19	Promise of Salvation	Unconditional	Seed of the woman-Messiah
Noachic	Genesis. 6:18; 9:1-17; Isaiah 54:9-10	Plan for human government	Unconditional	Rainbow
Abrahamic	Genesis 12:1-3; 15:18-21; 17:1-18; Romans 4:11	Beginning of a new race: The Hebrews	Unconditional	Circumcision-Blood
Mosaic Sinaitic- Exodus. 19:5-6	10 Commandments (Exodus 20:1-26; Deuteronomy. 5:6-21) <i>Statutes</i> (ordinances): Exodus 25:1-40:38) <i>Judgments</i> (Exodus 21:1-24:18)	Beginning of a new nation	Conditional	Sabbath Day and 10 Commandments
Moabite/Land Grant (Palestinian)	Deuteronomy. 29:1-30:10	Reaffirmation of land grant promised to Abraham for Israel	Unconditional	Hebrew people and regathering
Davidic	2 Samuel 7:8-16; 1 Chronicles 17:7-14	Everlasting Royal Line promised to David	Unconditional	A Son: 1 st Coming and 2 nd Coming
New	Jeremiah 31:31-34; 32:40-42; Ezra 16:59-62; 1 Corinthians. 11:25; Luke 22:20	Future restoration, redemption & everlasting blessing promised to Israel	Unconditional	The Blood of Jesus Christ/Eucharist /Passover
Phinehasic Levitical	Numbers 25:7-12; Psalm 106:30-31; 1 Kings 2:35; Ezra 7:1-5; Nehemiah 11:10-12; Ezra 40:46; 43:19; 44:15, 28; 45:4; 48:11	Perpetual family Priesthood; reconciliation through priestly atonement	Unconditional	Perpetual Family Lineage

- **God's covenant with Israel was preparation for the coming of God himself**, in the person of His Son, to fulfill all His promises and to give substance to the shadows cast by the types (Isaiah 40:10; Malachi 3:1; John 1:14; Hebrews 7–10). Jesus Christ, the mediator of the new covenant, offered Himself as the true and final sacrifice for sin.
- **Jesus spoke of the wine at the institution of the Lord's Supper** as being a (new) covenant in his blood, which is poured out for the forgiveness of sins (Matthews 26:28). The author of the Book of Hebrews quotes Jeremiah in his eighth chapter and speaks of the "first covenant" as one that is "becoming obsolete and growing old and is ready to vanish away" (Hebrews 8:13), being amended one last time by God. He calls the Second Covenant (Hebrews 8:7) a "NEW COVENANT" (Hebrews 8:13), which is necessitated by the imperfections of the old one. The terms first and second covenant refer to the concept of the Covenant of Grace, thus the Adamic Covenant of Works is not here considered. (It was only a promise, anyway). God provided His Grace under the Mosaic Covenant through the Day of Atonement and other Leviticus Feasts. God provided Grace under the New Covenant through the atonement of Christ. This Covenant Grace is manifested to the people of God through the Sacraments of the Church.

Genesis 15:6-18

... On the same day the LORD made a covenant with Abram, saying: "To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates;"

Matthew 26:27-28

Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins."

⌄ **What do the above scriptures tell us about the God's Everlasting Covenant?**

⌄ **What is the role of Baptism, and what is the role of the Eucharist in God's Covenant?**

Identifying the parts of the New Covenant

The Preamble Romans 8:1-13
Historical Prologue Hebrews 8:6-10:15
Demands Or Stipulations Hebrews 10:16-11:13
Deposit Of The Text, Public Reading, And Renewal 1 Timothy 6:12; 2 Timothy 2:2
The Witness Matthew 24:14; Acts 1:8; Acts 5:32; 2 Corinthians 13:1
Blessings And Curses Galatians 3:14; 1 Corinthians 10:16; Revelation. 7:12; Hebrews 6:4-10; 10:26-39
The Formal Oath Matthew 10:32; Romans 10:9
The Solemn Ceremony Luke 22:16-20 (The Lord's Supper)
God's Token —Ephesians 1:13; John 3:33-34 (The Holy Spirit)
Man's Token Romans 6:3-4, 22 (Water Baptism)
God's Presence Matthew 28:20; John 6:35, 51; 14:10-11, 20; 17:24 The Table of The Lord

STEP 36

What do the Names of God Reveal about His nature?

- **In ancient cultures names were very important.**

In the Bible, names usually denote something about the **character** and **identity** of the person. The Lord Jesus said in John 17:3, “And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.”

We know what God is like, not only by His perfections and works, but also by His names.

Have regard for your name, since it will remain for you longer than a great store of gold.
Ecclesiasticus, (41:12)

- **Overview of the Names of God in Scripture**

(1) Elohim: The plural form of *EL*, meaning “strong one.” It is used of false gods, but when used of the true God, it is a plural of majesty and intimates the trinity. It is especially used of God’s sovereignty, creative work, mighty work for Israel and in relation to His sovereignty (Isaiah 54:5; Jer. 32:27; Genesis 1:1). **Compounds of El:**

- ▲ **El Shaddai:** “God Almighty.” The derivation is uncertain. Some think it stresses God’s loving supply and comfort; others His power as the Almighty one standing on a mountain and who corrects and chastens (Psalm 91:1-2).
- ▲ **El Elyon:** “The Most High God.” Stresses God’s strength, sovereignty, and supremacy (Genesis 14:19).
- ▲ **El Olam:** “The Everlasting God.” Emphasizes God’s unchangeableness and is connected with His inexhaustibleness (Genesis 16:13).

(2) Yahweh (YHWH): Comes from a verb which means “to exist, be.” This, plus its usage, shows that this name stresses God as the independent and self-existent God of revelation and redemption (Genesis 4:3) (cf. Genesis 3:13- 14)

Compounds of Yahweh:

- ▲ **Yahweh Jireh (Yireh):** “The Lord will provide.” Stresses God’s provision for His people (Genesis 22:14).
- ▲ **Yahweh Nissi:** “The Lord is my Banner.” Stresses that God is our rallying point and our means of victory; the one who fights for His people (Exodus 17:15).
- ▲ **Yahweh Shalom:** “The Lord is Peace.” Points to the Lord as the means of our peace and rest (Judges 6:24).
- ▲ **Yahweh Sabaoth:** “The Lord of Hosts.” A military figure portraying the Lord as the commander of the armies of heaven (I Samuel 1:3; 17:45).
- ▲ **Yahweh Maccaddeshcem:** “The Lord your Sanctifier.” Portrays the Lord as our means of sanctification or as the one who sets believers apart for His purposes (Exodus 31:13).
- ▲ **Yahweh Ro’i:** “The Lord my Shepherd.” Portrays the Lord as the Shepherd who cares for His people as a shepherd cares for the sheep of his pasture (Psalm 23:1).
- ▲ **Yahweh Tsidkenu:** “The Lord our Righteousness.” Portrays the Lord as the means of our righteousness (Jeremiah 23:6).
- ▲ **Yahweh Shammah:** “The Lord is there.” Portrays the Lord’s personal presence in the millennial kingdom (Ezekiel 48:35).
- ▲ **Yahweh Elohim Israel:** “The Lord, the God of Israel.” Identifies Yahweh as the God of Israel in contrast to the false gods of the nations (Judges 5:3; Isaiah 17:6).

(3) Adonai: Like *Elohim*, this too is a plural of majesty. The singular form means “master, owner.” Stresses man’s relationship to God as his master, authority, and provider (Genesis 18:2).

(4) Theos: Greek word translated “God.” Primary name for God used in the New Testament. Its use teaches: (1) *He is the only true God* (Matthew 23:9); (2) *He is unique* (1 Timothy 1:17). (3) *He is transcendent* (Acts 17:24); (4) *He is the Savior* (John 3:16). This name is used of Christ as God in (John 1:1,18; 20:28).

(5) Kurios: Greek word translated “Lord.” Stresses authority and supremacy. While it can mean sir (John 4:11), owner (Luke 19:33), master (Colossians 3:22), it is used mostly as the equivalent of *Yahweh* of the Old Testament. It too is used of Jesus Christ meaning (1) Rabbi or Sir (2) God or Deity.

(6) Despotes: Greek word translated "Master." Carries the idea of ownership while *kurios* stressed supreme authority (Luke 2:29).

(7) Father: A distinctive New Testament revelation is that through faith in Christ, God becomes our personal Father. Father is used of God in the Old Testament only 15 times while it is used of God 245 times in the New Testament. As a name of God, it stresses God's loving care, provision, discipline, and the way we are to address God in prayer (Matthew 7:11). **Elohim** the Mighty One with plural natures (Father, Son, and Holy Ghost), which is used 2570 times in the Bible. **God the Son**, The Messiah Jesus Christ) is Himself "Mighty God" (Isaiah 9:6-7), "the Son of the Most High" whose "kingdom will never end" (Luke 1:33). From the beginning of His public ministry to its end, Jesus' message concerns the Kingdom of God. The ultimate revelation of the REDEPTIVE NAMES is to be found in the NAME of the LORD JESUS CHRIST. After the resurrection Christ claimed "all authority in heaven and earth" (Matthew 28:18), and the ascended Christ is exalted "far above all rule and authority, power, and dominion" (Ephesians 1:19-21; Philippians 2:9-11). Hence the earliest Christian confession was simply: "Jesus is Lord" (Romans 10:9).

Each and all of these compound REDEPTIVE names show how Jehovah God meets every need of man in the redemptive power of His GRACE through Jesus Christ.

Jehovah (Yahweh, Lord) - I AM that I AM - "to be" (Exodus 3:14-15; Isaiah 42:8)
Jehovah-Elohim-- The Lord God, the Redeemer- Creator. (Genesis 2:4)
Jah-- abbreviated form of Jehovah. (Exodus 15:2; 17:16; Psalm 68:4)
Jehovah-Elohim-Sabaoth-- Lord God of Hosts. (Psalm 84:8; Jeremiah 15:16)
Adonai-Jehovah-Sabaoth-- Master Lord of Hosts. (Psalm 69:6)
Jah-Elohim- Lord God. (Psalm 86:18. Jah-Jehovah--Lord Jehovah. (Isaiah 12:2; 26:4)
Jehovah-Jireh -- The Lord will provide. (Genesis 22: 14)
Jehovah-Rapha -- The Lord that heals. (Exodus 15:26)
Jehovah-Nissi-- The Lord, our Banner. (Exodus 17:15)
Jehovah-Kanna-- The Lord who is jealous. (Exodus 20:5; 34:14; Deuteronomy 5:9)
Jehovah-M'kaddesh-- The Lord who sanctifies. (Exodus 31:13; Leviticus 20:8)
Jehovah-Shalom-- The Lord our peace. (Judges 6: 24)
Jehovah-Shaphat-- The Lord is Judge. (Judges 11: 27)
Jehovah-Sabaoth-- The Lord of Hosts. (1 Samuel 1:3; Psalm 24: 10)
Jehovah-Elyon-- The Lord Most High. (Psalm 7:17)
Jehovah-Raah (Rohi) -- The Lord my Shepherd (Psalm 23:1)
Jehovah-Hosenu-- The Lord our Maker. (Psalm 95:6)
Jehovah-Gibbor--The Lord is Mighty. (Isaiah 42:13)
Jehovah-Tsidkenu-- The Lord our Righteousness. (Jeremiah 23:6)
Jehovah-Shammah -- The Lord is there (Ezekiel. 48:35) **Genesis 16:13** *Then she called the name of the LORD who spoke to her, You-Are-the-God-Who-Sees; for she said, "Have I also here seen Him who sees me?"* **Psalm 83:18** *That they may know that You, whose name alone is the LORD, Are the Most High over all the earth.*

⚡ **What do the above scriptures tell us about the nature and character of God as Elohim?**

Exodus 15:17-18 *You will bring them in and plant them in the mountain of Your inheritance, In the place, O LORD, which You have made For Your own dwelling, The sanctuary, O LORD, which Your hands have established. The LORD shall reign forever and ever.*

Exodus 31:13

"Speak also to the children of Israel, saying: 'Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you.

⚡ **What do the above scriptures tell us about the nature and character of God as Yahweh (Jehovah)?**

Romans 10:9

*that if you confess with your mouth **the Lord** Jesus and believe in your heart
that God has raised Him from the dead, you will be saved.*

Matthew 28:18

*And Jesus came and spoke to them, saying, "**All authority** has been given to Me in heaven and on earth.*

⚡ **What do the above New Testament scriptures tell us about the nature and character of Jesus?**

Gregory of Nyssa: Dogmatic Treatises

Every name of God, every sublime conception of Him, every utterance or idea that harmonizes with our general ideas with regard to Him, is linked in closest union with its fellow; all such conceptions are massed together in our understanding into one collective and compact whole namely, His Fatherhood, and Ungeneracy, and Power, and Imperishability, and Goodness, and Authority and everything else.

**AS CHRISTIANS
WE FIND OUR IDENTITY IN CHRIST
NOT IN A TITLE OR POSITION**



STEP 37

What is the Purpose and Ministry of the Prophets?

- **A true prophet** is one who hears from God and speaks for Him. **Prophecy:** *Ro'eh* and *hozeh* are translated as "**seer**"; or, *nabi*, "one who is called to speak."

I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.

-Deuteronomy 18:17-19

Prophecy - 17 Books

Major Prophets - 5 Books

Isaiah:	God controls. God rules all history. Prophet of the Son (Groan and Glory)
Jeremiah:	God avenges. God brings wrath and love. Prophet of the Father (Rotten Girdle)
Lamentations:	The Big Divide between Pre- and Post-Exilic. Jerusalem is fallen (Tears)
Ezekiel:	God overrules. God controls earthly power. Prophet of the Spirit (Dry Bones)
Daniel:	God sees ahead. Universal sovereignty of God (Dreams).

Minor Prophets - 12 Books

Hosea:	God who loves to the uttermost. Restoring backsliders (Harlot)
Joel:	God who appeals before smiting. Importance of repentance (Locusts)
Amos:	God who repays the oft warned. National sin brings national judgment (Plumb Line)
Obadiah:	God who judges. (Edomites) Period of pride and anti-Semitism (Brother's Keeper)
Jonah:	God who spares repentant sinners. God of the Gentiles. Unwilling prophet (Fish)
Micah:	God who smites in order to bless. God's hatred of injustice and ritual (Day in Court)
Nahum:	God who is never mocked or eluded. Awful doom of apostate (Flood)
Habakkuk:	God who vindicates the righteous. Consistency in view of evil. (Watchtower)
Zephaniah:	God avenges abused privilege. God is jealous (Day of the Lord)
Haggai:	God who restores lost blessing. God first life and service. (Temple)
Zechariah:	God who returns with new mercies. God's care for His people (Messiah).
Malachi:	God who still says, "Prove me now!" Bring all the tithes (Hearts of Stone)

Amos 3:7-8

*Surely the Lord GOD does nothing, Unless He reveals His secret to His servants the prophets.
A lion has roared! Who will not fear? The Lord GOD has spoken! Who can but prophesy?*

Ephesians 4:11

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers...

⌌ **What is the role and importance of the prophets in the church and especially in this present move of God, of which the ICCEC is a part? (Numbers 12:6-8)**

⌌ **What do the above prophecies say about Christ?**

⌌ **Summarize your understanding of the nature and importance of the ministry of prophets.**

⌌ **List the Major Prophets. ⌌ List the Minor Prophets. ⌌ Why do we need prophets?**

**Thomas Aquinas: PERTAINING TO KNOWLEDGE (Questions (171 - 175) Of Prophecy
(Six Articles)**

Now all things pertaining to knowledge may be comprised under "prophecy," since prophetic revelation extends not only to future events relating to man, but also to things relating to God, both as to those which are to be believed by all and are matters of "faith," and as to yet higher mysteries, which concern the perfect and belong to "wisdom."

⌌ **What do these writings tell us about the Old Testament Prophets?**

⌌ **What role has prophecy played in your life?**

⌌ **What is the difference between moving in the Gift of Prophecy and being recognized in the Ministry as a Prophet of God?**

STEP 38

What is the Significance of the Books of Wisdom and Worship?

WISDOM- 5 Books

Heart/experience/exhortation: Spiritual problem solving in Christ.
--

Job:	Death to Self-Life in Christ. How to Suffer (Sovereignty).
Psalms:	The New Life in Christ. How to pray (Worship).
Proverbs:	Heavenly and practical WISDOM in Christ. How to behave (Wisdom)
Ecclesiastes:	Affections on Christ. How to think. Life is empty without Christ (Vanity).
Song of Solomon:	Believers Communion with Christ. How to Love (Love in Marriage)

Importance of The Psalms...

They teach us how to answer God in prayer in the seasons of life.

1. The Season of Orientation (in the Sun): everything is going really well. The world is beautiful! God is so good!

The Lord is gracious and merciful, slow to anger, and abounding in steadfast love. The Lord is good to all, and his compassion is over all that He has made. Psalm 145:8.

When I look at your heavens, the work of your fingers, the moon and the stars that you have established, what are people, that you are mindful of them? Humanity, that you care for us? Psalm 8:3-4

I will extol you, my God and King, and bless your name forever and ever.

Great is the Lord, and greatly to be praised. His greatness is unsearchable. Psalm 145:2

2. The Season of Disorientation (in the Rain!): The world no longer feels stable anymore. Things are really shaken up and troubling to us. We can no longer understand why these bad things are happening: You are out of time. It is cancer. Your stable company downsized. Your spouse left you. Your friend turns their back on you. Disorientation. We are scared. We are frightened. We are confused. We suddenly get religious! And we begin coming back to church. We pray, Lord, help me. And at those times of disorientation, we cry out in words like these:

- *How long, O Lord? Will you forget me forever? How long will you hide your face from me? How long must I bear pain in my soul and have sorrow in my heart all day long? How long shall my enemy be exalted over me? Psalm 13:1. I am worn out from groaning. All night long I flood my bed with weeping and drench my couch with tears. My eyes waste away because of grief. They grow weak because of all my foes. Psalm 6:6-7. Help me, O God. Save me according to your steadfast love. May my accusers be clothed with dishonor. May they be wrapped in their own shame, as in a mantle. With my mouth I will give great thanks to the Lord. I will praise Him in the midst of the throng. For he stands at the right hand of the needy to save them from those who would condemn them to death. Psalm 109:26-31*
 - Jesus prayed these Psalms. Disorientation does not last forever.
Reorientation comes!

- **3. The Season of Reorientation (in the Rainbow):** that moment, that season in our lives, where we have just come through hell. The joy you feel at reorientation is so profound and so deep, it makes everything pale in comparison. And you begin to say things like David ...
- *I will extol you, O Lord. You have drawn me up. You have delivered my soul from death, my eyes from tears, my feet from stumbling. Psalm 116:8. O Lord my God, I cried to you for help, and you have healed me. Psalm 30:2. Sing praises to the Lord. And give thanks to his holy name. For his anger is but for a moment, His favor is for a lifetime. Psalm 30:11. You have turned my mourning, my lamenting into dancing.*

God is the God for all seasons of life!

Job 28:2

*Behold, the fear of the Lord, that is **wisdom**; and to depart from evil is understanding.*

Proverbs 2:6-7

*For the LORD gives **wisdom**; From His mouth come knowledge and understanding; He stores up sound wisdom for the upright; He is a shield to those who walk uprightly;*

James 3:13-15

***Who is** wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom. But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. This wisdom does not descend from above, but is earthly, sensual, and demonic.*

⌘ **What do the above scriptures tell us about Wisdom?**

⌘ **How so the wisdom books help us with the issues of life?**

⌘ **What do the above scriptures tell us about Worship?**

⌘ **Why are the Psalms important in prayer?**

STEP 39

What is the Significance of the First Five Books of the New Testament?

A Note on the Gospels and Acts. Key = Acts 1:8

Matthew: With Acts 1-7: to the Jews (witness in Jerusalem). Christ the royal King (Lion). Purple (Exodus 36:35)

Mark: With Acts 8-12: to the Romans (witness in Judea and Samaria). Christ the Servant (Ox). Red (Exodus 36:35)

Luke: With Acts 13-28: to the Greeks (witness in Judea and Samaria). Christ the Ideal Man (Man). White (Exodus 36). Promise of the Spirit. The Savior.

John: With all of Acts: to the whole church universal (witness to the uttermost parts). Christ is God (Eagle). Blue. Second Advent. Eternity. The Baptizer.

Christ and Scripture

Christ refers to Old Testament in Luke 24:44 (The Law, Torah, Prophets, and the Psalms).

Christ refers to New Testament in John 14:26 (...the Spirit shall =I Gospels); John 16:13 (...will guide =Epistles); John 16:13 (...things to come = Revelation)

History - 4 Books

The Gospels

4BC – 30 AD ~ Legislative. Christ our Prophet. For us.

Matthew: The Messiah KING. The Lion. To the Jew (King).

Mark: The SERVANT Messiah. The Ox. To the Romans (Servant)

Luke: The Ideal PERSON. The Man. To the Greek (Person)

John: The Eternal SON OF GOD. The Eagle. To the World (God)

History – 1 Book

Acts: Word concerning DEEDS of the Risen Lord Jesus Messiah (Deeds).

Gospel is the English word used to translate the Greek word for "**good news**". God's saving activity through the life, ministry, death, and resurrection of God's unique Son Jesus Christ.

Matthew

THE LION

**Presents Christ as KING
(the Prophetised King)**

Key Verse: Matthew 2:2
"King of the Jews"

PURPLE (Exodus 26:36)--the color of
Kingship (Royalty).

LION (Ezekiel 1:10; Revelation 1:7)--the king of beasts

Written especially for the Jews

Mark

THE OX

**Presents Christ as SERVANT
(the Obedient Servant)**

Key Verse: Mark 10:45
"The Son of man came, not to be ministered unto but to
minister (serve) and to give His life a ransom for many"

SCARLET (Exodus 26:36)--the color of blood: the servant must
give His life.

OX (Ezekiel 1:10)--the sacrificial animal

Written especially for the Romans

Luke

THE PERFECT MAN

**Presents Christ as Man
(the Perfect Man)**

Key Verse: Luke 19:10
"Son of man"

WHITE (Exodus 26:36)--the color of purity: He is the
sinless, pure, perfect Man.

MAN (Ezekiel 1:10)--His perfect Humanity

Written especially for the Greeks

John

THE EAGLE

**Presents Christ as God
(the Divine Son)**

Key Verse: John 20:31
"Son of God"

BLUE (Exodus 26:36)--the heavenly color: He is the One who
came down from heaven

EAGLE (Ezekiel 1:10)--the bird from the heavens

Written for the whole world

They all point to that ONE, BLESSED PERSON
the LORD JESUS CHRIST,
the SAVIOUR,
the SON OF GOD!

TRANSFORMED IN CHRIST

FULLY GOD AND FULLY MAN

- **Acts** is the 5th book of the New Testament the 'soil' out of which grew New Testament writings. It traces the growth of the early church.

Luke 4:18-19

"The Spirit of the LORD is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the LORD."

Galatians 1:6-12

But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed...But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ.

Origen

Now of the Scriptures which are current and are believed to be divine in all the churches, one would not be wrong in saying that the first growth is the Law of Moses, but the first fruits the Gospel. For it was after all the fruits of the prophets who prophesied till the Lord Jesus, that the perfect word shot forth.

⚡ **What is the importance of the written Gospel?**

⚡ **What is your understanding of the significance of the first 5 books of the New Testament?**

STEP 40

What are the Themes of the Pauline, Pastoral and Catholic Epistles?

The following shows the basic THEME of each book

Christian Church Epistles - 9 Books

Salvation Epistles

- Romans:** The Gospel and the Message. Justification by faith (Paid in Full)
- 1 Corinthians:** The Gospel and the Ministry. The Cross and Lordship of Christ. (Spanking Saints)
- 2 Corinthians:** The Gospel and the Ministers: Ethics and Performance (Anatomy of an Apostle)
- Galatians:** The Gospel and the Mutilators. Christ delivers from legalism (Unshackled)

Prison Epistles

- Ephesians:** The Gospel and the Heavenlies: Church and body of Christ. Theologian (Body Building)
- Philippians:** The Gospel and the Earthlies: Christian unity. Saint/Friend (Happy though Humble)
- Colossians:** The Gospel and the Philosophers: Glory/Dignity of Christ. Apologist (Commander in Chief)

Advent Epistles

- 1 Thessalonians:** The Gospel and the Churches-HOPE: Christ's coming (Stay on Target)
- 2 Thessalonians:** The Gospel and the Anti-Christ (Work while you wait)

Pastoral Epistles

- 1 Timothy:** The Gospel is to be GUARDED. Careful of the World (Leadership Manual)
- 2 Timothy:** The Gospel is to be LIVED. Careful of the Witness (Combat Manual)
- Titus:** The Gospel is to be PUT ON (Adorned). Careful of the Life (Conduct Manual)
- Philemon:** We are to BE the Gospel. Careful of the individual. Gentleman (Brotherhood)

Hebrew Christian Epistles/Catholic or universal to all churches

- Hebrews:** Steadfastness. Right view of Christ cures Heresy (Milk to Meat)
- James:** Works Ethical. Salvation proved by our actions. (Faith Gauge)
- 1 Peter:** Suffering patiently/joyously to the glory of God. (Pain with a purpose)
- 2 Peter:** Purity/Loyalty in days of apostasy and corruption. (Poison in the Pew)
- 1 John:** Fellowship with God is joy, victory safety (Fellowship Barometer)
- 2 John:** Truth must be received and obeyed at all cost (Bold the Door).
- 3 John:** Hospitality a duty and the peril of domineering leaders. (Open the door)
- Jude:** Loyalty and keeping the faith and being kept (Stand up for Christ)
- Revelation:** Triumphant through Christ our King! Expectation (Ongoing & Coming Events)

Some Doctrinal and Ethical issues addressed in the Epistles

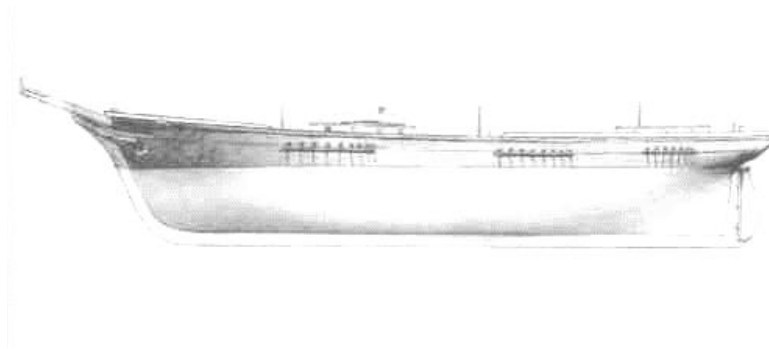
God's gift of righteousness - Romans 1:16-17
Things that should be avoided because they cause divisions in the Church - 1 Corinthians 11:18-19
The Church's view of fornication and adultery - 2 Timothy 2:22
The importance of order in public worship- 1 Corinthians 11:18-21
The danger of false prophets and teachers to the church- 2 Corinthians 11:13; 2 Peter 2:1
Our response to the leaders (elders/ fathers) of the Church - Acts 14:23
<i>Why it is wrong to judge or blame others - James 1:13-15</i>
The Christian's response to persecution - 1 Peter 1:6-7
The importance of hearing the Word of God with the intent to obey - James 1:19
The relationship of faith to works - Hebrews 11:1
Problems we have with the tongue- James 3:5-8
How to avoid being double minded - James 1:6-8
The importance of personal holiness - 1 Peter 1:13-16
How we become living stones -1 Peter 2:1-10
How Christians respond to the secular government - 1 Peter 2:13-17
How to grow spiritually - 2 Peter 1:2-9; 1 John 1:8 - 2:3

✠ Which of the above-mentioned problems do you see affecting your church or churches in your community?

Phase Five

OVERVIEW

How does Sound Doctrine make Visible the Kingdom of God?



The finished hull represents a biblical worldview

41. _____ What are the three historic creeds of the Church?
42. _____ What is the definition of the Trinity as developed throughout Scripture?
43. _____ What are the Ten Commandments and their relevance for today?
44. _____ What is revealed to us in the prayer that Jesus taught His disciples to pray?
45. _____ Of what importance is salvation in Christ alone?
46. _____ Why is the resurrection of Christ the foundation of our faith?
47. _____ What are the characteristics of the Church?
48. _____ Define the person and ministry of the Holy Spirit?
49. _____ What is eschatology?
50. _____ What is eternal life?

Finding your place in the Bible, the Greatest Story:

Judas and the danger of wrong thinking: Matthew 14:18-21

The future is with men of upright minds: Psalm 37:37 (Moffatt Translation)

STEP 41

What are the Three Historic Creeds of the Church?

The Apostles' Creed:

- **In the 10 Commandments** we have the beginnings of the formulation of belief, and in the proclamation, "Hear, O Israel: Yahweh our God is one Yahweh" (Deuteronomy 6:4), we have what may be regarded as the creed of the Old Testament. The symbolism of the Old Testament, and the mystery of the real presence of God with the nation, was important in Old Testament Theology.
- **One of the earliest creeds** of the Church was the Apostles' Creed, which separates Christianity from all other religions.

See Apostles' Creed

✠ **List the specific doctrines which we "believe" in the Apostles' Creed.**

The Nicene Creed:

- **Is the confession or doctrinal formulation** adopted by the first Council of Nicaea (Nicea), which met in AD 325 at Nicaea, the modern city of Iznik, Turkey.
- **The Creed adopted decisively rejects Arianism**, which held that the Son of God was created, and that there was a time (therefore) when He was not. To affirm the essential unity of the Father and the Son, the Council used a non-Biblical term in a creed for the first time, the compound word *Homoousion*, meaning, in Greek, that the Son is "of the same substance" with the Father.

See Nicene Creed

✠ **What is affirmed in the Nicene Creed that is not said in the Apostles' Creed?**

The Athanasian Creed:

- **Athanasius vigorously opposed** the views of his Arian opponents in his writings in defense of Nicene orthodoxy. These were written for the most part between 336 and 359.
- **In reaction to those who denied both the full humanity and full divinity of Jesus Christ** he held that if Christ were not one in being (*homoousios*, "having the same being") with God the Father, then salvation could not be possible; and if Christ were not fully man, then human nature could not be saved.

See Athanasian Creed

✠ **In what ways does the Athanasian Creed establish and defend the Church's view of the Trinity?**

Definition of Chalcedon (451 AD)

(Finished product of three centuries)

Christ is Divine/Human (One)

Therefore, following the holy Fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and (truly man, consisting also of a reasonable soul

Nicea 325 Arius

Appolinarius 381

and body); (of one substance with the Father as regards His Godhead) (and at the

homoousius

Nicea 325

same time of one substance with us as regards His manhood), (like us in all respects,

Hebrews2

apart from sin); (as regards His Godhead, begotten of the Father before the ages), (but

eternal generation – the Son is always begotten

Origen 250

yet as regards His Manhood begotten for us men and our salvation),

in “temporal” a point when made man

(of Mary the Virgin, the God bearer); (one and the same Christ, Son, Lord, Only-

Rebuttal to Nestorius, Ephesus 431

begotten, recognized in two natures), (without confusion, without Change),

Eutyches, Chalcedon 451

permanence of two natures

(without division, without separation); (the distinction of natures being in no way

Eutyches 451

annulled by the union), (but rather the characteristics of each nature being preserved and coming together to form one person and subsistence), (not as parted or separated

Cyril, 431 – hypostatic union; divine; human natures in one person

Nestorianism, 431

into two persons) but one and the same Son and Only begotten God the Word, Lord

Jesus Christ; even as the prophets from earliest times spoke of Him, and our Lord

Jesus Christ Himself taught us, the creed of the Fathers has handed down to us.

Deuteronomy 6:4-5

The Hebrew Creed called the Shema

"Hear, O Israel: The LORD our God, the LORD is one! You shall love the LORD your God with all your heart, with all your soul, and with all your strength.

Ephesians 4:4

(the Apostle Paul mentions some of the same elementary doctrines that are found in Hebrews 6:1-2)

"There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all. But to each one of us grace was given according to the measure of Christ's gift."

Therefore the Orthodox Position Is:

1. There has been a true incarnation: Unity of God and Man; the human and divine natures united in one individual life (Nicea).
2. There is a distinction between Nature and Person: (Constantinople)
 - a. Nature = substance; essence; totality of powers; qualities of being...Logos (word) assumed
 - b. Person = Ego, self-conscious, self-asserting, acting being. **One ousia**/substance – nature – (unity) and three hypostasis/Persons (diversity)
3. Christ is not two persons (Nestorianism), nor a compound (Apollinerianism), but one person, (Monophysitism), wholly Divine, wholly Human (Ephesus).

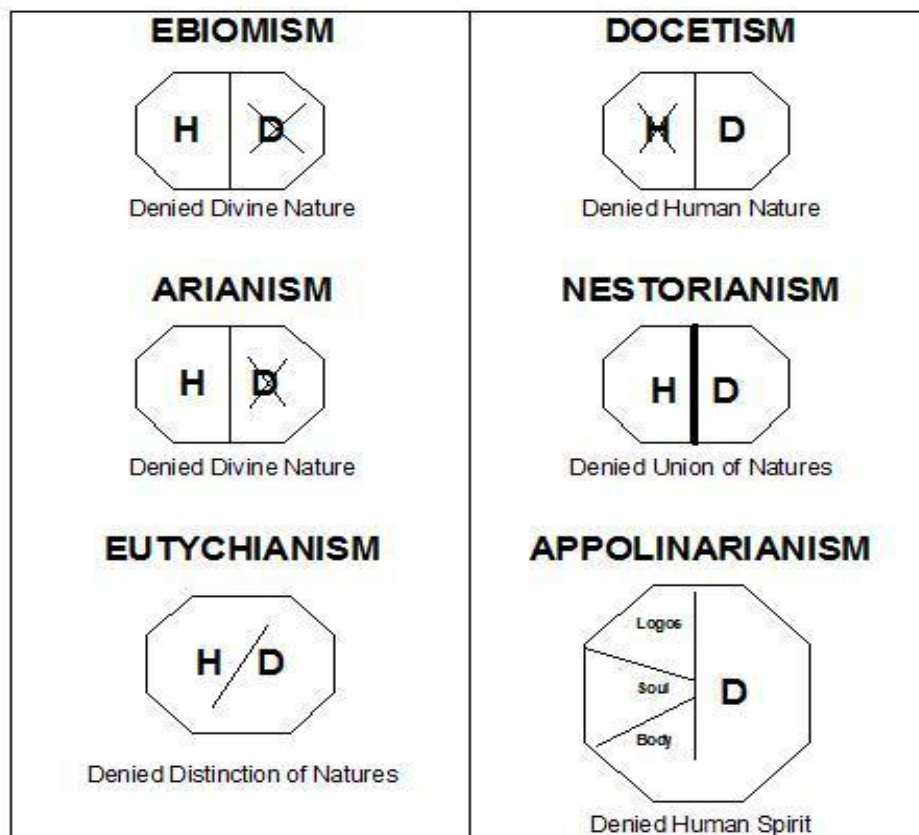
4. There is always a duality of natures in Christ: the Divine is always Divine; the Human is always Human, yet the two have common life. Christ is Divine, Human, One (Chalcedon).

Nestorians held that Christ was two persons. Eutychians held that Christ had one mixed nature, neither fully human nor fully divine.

5. Orthodox view: Christ is one person with a fully divine nature and a fully human nature.

Christ is one person: prosopon, hypostasis. **His natures are:** without mixture: *asynchutos*; without change: *atreptos*; without division: *adiaretos*; without separation: *achoristos*

False Views of the Person of Christ



The Transcendence and Immanence of The Triune God Summary of Trinitarian / Christological Controversy

The Pendulum of Controversy

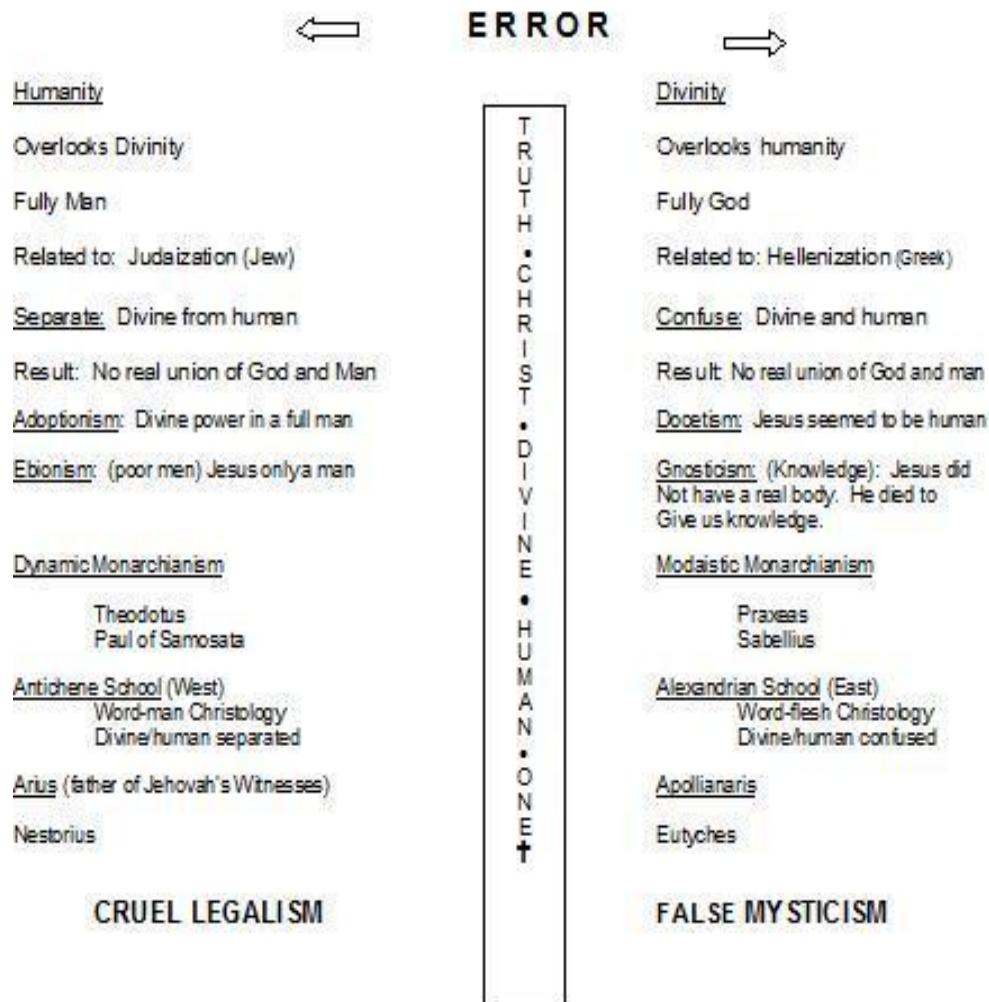
<u>Antiochian (West)</u>		<u>Alexandrian (East)</u>
<u>Humanity</u>		<u>Deity</u>
Against <u>Arius</u> : Jesus Not Divine	Trinity	Against <u>Apollinarus</u> : Divine Mind in Human Body
1. Nicea – 325 Christ is fully God-		2. Constantinople – 381 Christ is fully Man
Against <u>Nestorius</u> : Double Christ; Humanity independent of deity		
3. Ephesus – 431 Divine/Human natures of Christ perfectly united in one person	Christology	
Unity		Against <u>Eutyches</u> : <u>Monophysite</u> ; One divine nature
		4. Chalcedon – 451 Christ has two inseparable but distinct natures: Divine and Human (proper distinction between humanity and deity)
		Diversity

Christological Extremes

...arise in an Effort to preserve the Unity of God. They appear to be very logical, but overlook the Biblical revelation that Jesus Christ is Fully Human and Fully God, a mystery, yet true.

All heresy is a misunderstanding of the Person and Work of Christ.

We cannot interpret the Creator in terms of the creature—the unity of God in terms of mathematical unity. We know God from God Himself through the Holy Scripture.
We are not therefore, surprised if an element of mystery remains which defies ultimate understanding.



The Person of Christ, His Deity and His Humanity

History of the Doctrine of the Incarnation

It is not our purpose to go into the details of the controversies of the first five centuries of Church history with reference to the Person and the natures of Christ, but only to give a historical sketch, and against this historical background, to bring out the features of the doctrine, which are of greatest importance.

Early History of the Doctrine of the Person And the Natures of Christ

Party	Time	Reference Nature	Human Nature	Divine
Docetists	Late 1 st Century	I John 4:1-3	Denied	Affirmed
Ebionites	2 nd Century	Irenaeus, etc.	Affirmed	Denied
Arians	4 th Century	Condemned by Nicea, 325	Affirmed	Reduced
Apollinarians	4 th Century	Condemned by Constantinople, 381	Reduced	Affirmed
Nestorians	5 th Century	Condemned by Ephesus, 431	Affirmed (1)	Affirmed
Eutychians	5 th Century	Condemned by Chalcedon 451 and III Constantinople, 680	Reduced (2)	Reduced
Orthodox	From Beginning	Defined by Chalcedon, 451	Affirmed (3)	Affirmed

✠ How does the Chalcedon Creed differ from the three creeds that are accepted by the entire Western Church?

✠ Identify each of the following Christological heresies. How were they in error?
Arianism Nestorianism Apollinarianism Monophysitism

✠ Personal reflection: All heresy is cruel. Wrong ideas of the Trinity and of Christ lead to behavior that will destroy our true liberty in Christ. Can you think of examples?

✠ What happens when you focus too much on the divine or human aspects of Christ?

✠ What happens when we avoid the mystery of the Incarnation?

RESOURCE: *Creed or Chaos?* By Dorothy Sayers

NOTE: THE ONLY BEGOTTEN SON

- The word *monogenes* occurs nine times in the New Testament referring to Isaac (Hebrews 11:17), the widow's son (Luke 7:12), Jairus daughter (Luke 8:42), the demoniac boy (Luke 9:38), and Jesus Christ (John 1:14.18; 3:16, 18; 1 John 4:9). In the Septuagint it's used to render *yahid*, meaning "only one" (Judges 11:34, e.g.). Wisdom is *monogenes* (Wisdom of Solomon 7:22), having no peer, unique.
- The second half of the word is not derived from *gennuo* "to beget," but is an adjectival form derived from *genos* "origin, race, stock," etc. *monogenes*, therefore, could be rendered "**one of a kind.**" The translation "only" will suffice for the references in Luke and Hebrews, but what about the passages in the Johannine writings?
- **The adjective 'only begotten' conveys the idea not of derivation and subordination, but of uniqueness and consubstantiality: Jesus is all that God is, and He alone is this'** (B.B. Warfield, *Biblical Doctrines*. 194). Cremer finds a parallel in the Pauline *idios huios* (Romans 8:32). Since the Synoptists use "beloved" (*agapetos*) of the Son, some have concluded that the two words *agapetos* and *monogenes* are equivalent in force. But "beloved" does not point to the uniqueness of the Son's relation to the Father as *monogenes* does.
- Though the translation "only" is lexically sound for the Johannine passages, since in all strictness "only begotten" would require *monogennetos*, the old rendering "only begotten" is not entirely without justification when the context in John 1:14 is considered. The verb *genesmai* that occurs at the end of 1:13 ("born of God") and in 1:14. These words ultimately go back to the same root as the second half of *monogenes*. Especially important is I John 5:18, where the second "born of God" must refer to Christ according to the superior Greek text. As a sample of patristic interpretation, see Justine Martyr, *Dialogue with Trypho* 105. At the very least it is clear that the relationship expressed by *monogenes* is not confined to the earthly life so as to be adaptable to an adoptionist Christology. The sonship in John is linked to pre-existence (17:5; 24, and the many references to the Son as sent of the Father).
- In its significance *monogenes* relates to several areas (1) being or nature (uniquely God's Son), (2) the revelation of God to man (John 1:18), and (3) salvation through the Son (John 3:15; I John 4:9).
- The Apostles' Creed is content with "only Son." Which is the usual form of the Old Roman Symbol. In the Old Latin Version of the New Testament *monogenes* was rendered by *unicus* but in the Vulgate it became *ungenitus* due to the influence of the Nicene Christological formulation upon Jerome.
E. F. Harrison

The APOSTLES' Creed

1. I believe in God, the Father Almighty,
Creator of heaven and earth,
2. And in Jesus Christ, his only begotten
Son, our Lord,
3. Who was conceived by the Holy Spirit,
born of the Virgin Mary,
4. Suffered under Pontius Pilate, was
crucified, dead and buried; He descended
into hell.
5. The third day he rose again from the
dead;
6. He ascended into heaven, and sits at
the right hand of God the Father Almighty.
7. From there he shall come to judge the
quick and the dead.
8. I believe in the Holy Spirit,
9. I believe in the holy catholic church, the
communion of saints,
10. The forgiveness of sins,
11. The resurrection of the body,
12. And the life everlasting. Amen

The NICENE Creed THE AUTHORIZED ICCEC VERSION

We believe in one God,
the Father Almighty,
maker of heaven and earth,
and of all things visible and invisible;

And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father;
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Spirit
and the Virgin Mary,
and was made man;
and was crucified also for us under
Pontius Pilate;
he suffered and was buried;
and the third day he rose again in
accordance with the Scriptures,
and ascended into heaven,
and is seated at the right hand of the
Father;
and he shall come again, with glory,
to judge the living and the dead;
whose kingdom shall have no end.

**And we believe in the Holy Spirit the
Lord, and Giver of Life,**
who proceeds from the Father;
who with the Father and the Son
together is worshiped
and glorified;
who has spoken through the Prophets.
And we believe in one holy Catholic and
Apostolic Church;
we acknowledge one Baptism for the
remission of sins;
and we look for the resurrection of the
dead,
and the life of the world to come.
Amen.

The Definition of Chalcedon

We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a rational soul and body; consubstantial with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; One and the same Christ, Son, Lord, only begotten, to be acknowledged in two, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ; as the prophets from the beginning [have declared] concerning Him, and the Lord Jesus Christ Himself has taught us, and the Creed (a reference to the Nicene Creed) of the holy Fathers has handed down to us.

STEP 42

What is the Definition of the Trinity as Seen Throughout all Scripture?

Perichoresis: to dance around. Describes how the Father, Son and Holy Spirit relate to one another and to the world, thereby expressing the immanence and transcendence of God. The whole dance, or drama, or pattern of this three-Personal life is to be played out in each one of us.

While the word *trinity* does not appear in Scripture, the concept very clearly does. The church father Tertullian (AD 155–220) was the first to use the word *trinity* in an effort to summarize a great amount of biblical truth.

To say that God exists as a trinity does not mean there are three Gods, or that one God merely manifests Himself as either Father, Son, or Holy Spirit on various occasions.

1. **In the unity of the Godhead** there be three persons, of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost.”
2. **God eternally exists** as three persons, Father, Son, and Holy Spirit, and each person is fully God, and there is one God” (Unity in diversity; the One and the Many).
3. **The doctrine of the Trinity affirms** that God’s whole and undivided essence belongs equally, eternally, simultaneously, and fully to each of the three distinct Persons of the Godhead.”

The doctrine of the Trinity...

- ⬆ There is in the Divine Being but one indivisible essence.
- ⬆ In this one Divine Being there are three Persons or individual subsistences: Father, Son and Holy Spirit.
- ⬆ The whole undivided essence of God belongs equally to each of the three persons.
- ⬆ The subsistence and operation of the three persons in the divine Being is marked by a certain definite order.
- ⬆ There are certain personal attributes by which the three persons are distinguished.
- ⬆ The Church confesses the Trinity to be a mystery beyond the comprehension of man.

The Trinity is one God who eternally exists as three distinct persons:

Father, Son, and Spirit, who are each fully and equally God.

“**Person**” means that each member of the Trinity thinks, acts, feels, speaks, and relates because they are persons and not impersonal forces. Further, each member of the Trinity is equally God, which means that they share the divine attributes, such as eternality, omniscience, omnipotence, and omnipresence.

The doctrine of the Trinity seeks to hold all of the truth that God says about himself in Scripture, such as the following truths, without dismissing or diminishing any truth.

There is only One God.

- ⬆ “. . . the LORD is God; there is no other besides him” (Deuteronomy 4:35).
- ⬆ “. . . there is no god beside me” (Deuteronomy 32:39).
- ⬆ “. . . you alone are God” (Psalms 86:10).
- ⬆ “Before me no god was formed, nor shall there be any after me” (Isaiah 43:10).
- ⬆ “I am the LORD, and there is no other, besides me there is no God” (Isaiah 45:5).
- ⬆ “. . . the King of ages, immortal, invisible, the only God” (1 Timothy 1:17).
- ⬆ “. . . there is one God” (1 Timothy 2:5).

All other gods are demonic false gods.

- ⬆ “. . . the only true God” (John 17:3).
- ⬆ “They sacrificed to demons that were no gods” (Deuteronomy 32:17).
- ⬆ “. . . what pagans sacrifice they offer to demons and not to God. I do not want you to be participants with demons” (1 Corinthians 10:20).

The Father is God.

- ⬆ “God the Father” (John 6:27).
- ⬆ “. . . there is one God, the Father” (1 Corinthians 8:6).

The Son is God.

- ⬆ “In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh and dwelt among us” (John 1:1, 14).
- ⬆ “Truly, truly, I [Jesus] say to you, before Abraham was, I am” (John 8:58).
- ⬆ “Thomas answered him [Jesus], ‘My Lord and my God!’” (John 20:28).
- ⬆ “. . . Christ who is God over all” (Romans 9:5).
- ⬆ “. . . our great God and Savior Jesus Christ” (Titus 2:13).
- ⬆ “. . . Jesus Christ. He is the true God” (1 John 5:20).

The Spirit is God.

- ▲ Note: It must be stressed that the Spirit is a “he” and not an “it.” The Spirit is not an impersonal force, but rather a person who can be grieved (Ephesians 4:30), resisted (Acts 7:51), and outraged (Hebrews 10:29).
- ▲ “Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit” (2 Corinthians 3:17–18).
- ▲ “But Peter said, ‘Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land? . . . You have not lied to men but to God’” (Acts 5:3–4).
- ▲ “God is love” in 1 John 4:8 only makes sense in light of the fact that God is a perfectly loving Trinitarian community. This insight also helps illuminate what Jesus said in John 3:35, “The Father loves the Son,” and in John 14:31, “I love the Father.”

Additionally, the echoes of the Trinity in the early pages of Genesis also make sense:

1. “In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters” (Genesis 1:1–2).
2. “Then God said, ‘Let us make man in our image, after our likeness’” (Genesis 1:26).
3. “Then the LORD God said, ‘Behold, the man has become like one of us’” (Genesis 3:22).
4. “And the LORD said . . . ‘Come, let us . . .’” (Genesis 11:6–7).

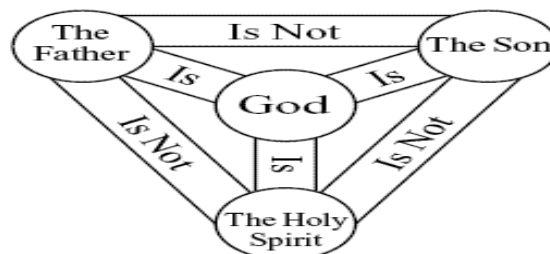
Favorite verses on the Trinity in the Old Testament apply directly to the incarnation of Jesus:

1. “And now the Lord GOD [Father] has sent me [Jesus], and his Spirit” (Isaiah 48:16).
2. “The Spirit of the Lord GOD [Father] is upon me [Jesus], because the LORD has anointed me to bring good news to the poor” (Isaiah 61:1). Jesus began his public ministry by reading Isaiah 61:1, according to Luke 4.

A few places in the New Testament where the Trinity appears:

the birth of Jesus (Luke 1:35), the baptism of Jesus (Matthew 3:16–17), and the Great Commission of Jesus (Matthew 28:19–20).

The Trinity is the most beautiful doctrine in all Christianity and the world. God is not merely a Name to be observed, but a Friend to be loved! And He has included you in the Great Dance!!



Genesis 1:1-2 *In the beginning God (Elohim—plurality of natures) created the heavens and the earth. John 1:1-4- In the beginning was the Word (referring to Jesus Christ), and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him... John 20:28 And Thomas answered and said to Him, "My Lord and my God!"*

⚡ **What do these scriptures tell us about the Trinity?**

⚡ **Define the word and concept of the Trinity.**

Anicius Manlius Severinus Boethius, <480-524> The Trinity is One God, not Three Gods

The Father is God, the Son is God, the Holy Spirit is God. Therefore Father, Son, and Holy Spirit are one God, not three Gods. The cause of this union is absence of difference: difference cannot be avoided by those who add to or take from the Unity, as for instance the Arians, who, by graduating the Trinity according to merit, break it up and convert it to Plurality. For the essence of plurality is otherness; apart from otherness plurality is unintelligible.

In fact, the difference between three or more things lies in genus or species or number.

Modalism and the Bible

Modalism is often referred to as the 'layman's heresy' since it is so common.

- ⤴ **The Modalist** describes God as one nature and one person who manifests himself in three different "modes" or aspects of being. Often he will use the example of a person being a wife, a daughter and a mother at the same time but still being only one person. This one person fulfills three different roles.
- ⤴ As this relates to God, the modalist would say that God is only one person who takes on the role of the Father, the Son and the Holy Spirit at different times.
- ⤴ Witness Lee describes the Trinity in this manner: The Father is the source, the Son is the expression, and the Spirit is the transmission, the communion. This is the Triune God.

The honest student of the Bible must ask the following questions to the modalist:

1. **The most serious weakness** in the modalistic system of these groups is their failure to recognize the subject-object relationship among the members of the Godhead. All reality in the realm of personality is based upon this commonly accepted fact. For if there is no object in a given conversation, then there is no meaningful dialogue (dia-Greed for two, logos-Greek for expression). One is merely talking to oneself. Who was Jesus talking to when he prayed?
2. **If the Father, the Son, and the Holy Spirit** are only manifestations of Jesus, then many passages of Scripture are meaningless. Did Jesus imitate His Father's voice in Matthew 3:17?
3. **Did Jesus imitate the Spirit's** command in Acts 13:2?
4. **Who said**, "thou art my (subject) beloved Son (object) in whom I (subject) am well pleased?"
5. **Where was** the Son when the Father said, "Hear Him?" (Matthew 17:5)
6. **Where was** the Father when the Son said, "I (subject) have glorified thee (object)?" (John 17:4)
7. **Does Jesus'** great plea on the cross, "Father, forgive them," become a hollow sham?
8. **Does the resignation to the Father's will** (Matthew 26:39, "Not my will but thy will be done") become an illusion?
9. **Are His final words** on the cross to the Father, "Into thy hands I commend my spirit," (Luke 23:46) only a pathetic fraud?
10. **Who is referred to in Genesis 1:26** where God said, "Let us make man in our image?"

The Biblical doctrine of the Trinity:

Within the nature of the one God (Deuteronomy 6:4) there are three eternal, distinct persons (Matthew 28:19, Luke 3:21-22):

The Father (II Peter 1:17),

The Word (Son - John 1:1, 8:58, 8:24),

and The Holy Spirit (Acts 5:3-4).

These three persons are the one God.

STEP 43

What are the Ten Commandments? (Why are they relevant for today?)

- The expression “Ten Commandments” is a translation of the Hebrew “ten words” found in Exodus 34:28; Deuteronomy 4:13; 10:4. Traditionally they are known as the Decalogue. According to the Deuteronomy texts the expression applies to the commandments found in Deuteronomy 5:7–21 which speak of the two tablets of stone (see Deuteronomy 5:22). The expression also refers to the commandments given in the theophany on Mount Sinai (see Exodus 20:3–17).

Learn to obey before you command.

Solon (638 BC - 559 BC)

Deuteronomy 11:26-28

Behold, I set before you today a blessing and a curse: the blessing, if you obey the commandments of the LORD your God which I command you today; and the curse, if you do not obey the commandments of the LORD your God, but turn aside from the way which I command you today, to go after other gods which you have not known.

Matthew 22:37-40

*Jesus said to him, “You shall love the LORD your God with all your heart, with all your soul, and with all your mind.”
“This is the first and great commandment. “And the second is like it: ‘You shall love your neighbor as yourself.
On these two commandments hang all the Law and the Prophets.”*

⚡ **Why do you think that there is so much controversy today in the public display and reading of these Ten Commandments?**

⚡ **What are the specific blessings associated with keeping these Commandments?**

⚡ **Why do you think that Jesus synthesized the Commandments down to these two commandments? What do you see as their importance?**

The Ten Commandments

Exodus, Chapter 20

God spoke all these words, saying, I am the **LORD** thy Cod, who brought thee out of the land of Egypt, out of the house of bondage.

Man's relationship to God How we are to treat God.	1. Thou shalt have no other gods before me.	No rival gods	
	2. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children into the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.		Do not mis-represent God
	3. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.		Do not use God for your own purposes
	4. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the LORD thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.		Do not ignore God: Respect Him
Man's Relationship to man How we treat others	5. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.	Preserve the Family	
	6. Thou shalt not kill.	Preserve Life	
	7. Thou shalt not commit adultery.	Preserve the Family	
	8. Thou shalt not steal.	Preserve Prosperity	
	9. Thou shalt not bear false witness against thy neighbor.	Preserve Truth	
	10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.		How to think and act toward others

STEP 44

What is Revealed in the Prayer that Jesus taught His disciples?

I. OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME

- A. Picture Calvary and thank God you can call him "Father" by virtue of the blood of Jesus
- B. Hallow the names of God corresponding with the five benefits in the new covenant, and make your faith declarations.

Benefit	Name	Meaning
SIN	Jehovah-Tsidkenu	"Jehovah our righteousness"
	<i>Jehovah-M'kaddesh</i>	"Jehovah who sanctifies"
SPIRIT	<i>Jehovah-Shalom</i>	"Jehovah is peace"
	<i>Jehovah-Shammah</i>	"Jehovah is there"
SOUNDNESS	<i>Jehovah-Rophe</i>	"Jehovah heals"
SUCCESS	<i>Jehovah-Jireh</i>	"Jehovah's provision shall be seen"
SECURITY	<i>Jehovah-Nissi</i>	"Jehovah my banner"
	<i>Jehovah-Rohi</i>	"Jehovah my shepherd"

II. THY KINGDOM COME. THY WILL BE DONE.

- A. Yourself
- B. Your family (mate, children, other family members)
- C. Your church (pastor, leadership, faithfulness of people, harvest)
- D. Nation (city, state, and national political and spiritual leaders, harvest)

III. GIVE US THIS DAY OUR DAILY BREAD

- A. Be in the will of God (prayer life, Church, work habits, obedience in giving)
- B. Believe it is God's will to prosper you
- C. Be specific
- D. Be tenacious

IV. AND FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS

- A. Ask God to forgive you
- B. Forgive and release others
- C. Set your will to forgive those who sin against you

V. AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL

- A. Put on the whole armor of God (put on the Lord Jesus Christ)
 - 1. Loins girt about with Truth
 - 2. Breastplate of Righteousness
 - 3. Feet shod with the Preparation (Readiness) of the gospel of Peace
 - 4. Shield of Faith
 - 5. Helmet of Salvation
 - 6. Sword of the Spirit, which is the Word Of God
- B. Pray a hedge of protection (you are my refuge, my fortress, my God)
 - 1. Because thou hast made the Lord thy habitation
 - 2. Because he hath set his love upon Me
 - 3. Because he hath known My name

VI. FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY FOR EVER

- A. Make your faith declarations
- B. Return to praise

Outline For Daily Morning Prayer (Using the BCP)

	Rite I	Rite II
*Opening Sentences	37	75
*Confession of Sin	41	79
* Absolution	42	80
THE INVITATORY AND PSALTER		
Gloria Patri	42	80
* Antiphons	43	80
Venite or Jubilate	44	82
* or Christ our Passover (Eastertide)	46	83
Psalms Appointed	585ff	585ff
Gloria Patri	46	84
THE LESSONS		
First Lesson		
Canticle (silence optional)	47ff	85ff
* Second Lesson		
* Canticle	47ff	85ff
* (Third Lesson)		
* (Sermon)		
* The Apostles' Creed	53	96
THE PRAYERS		
The Lord's Prayer	54	97
The Suffrages	55	97
* The Collect of the Day	159ff	159ff
The Collects and Prayer for Mission	56	98
* Office Hymn		
* (Sermon)		
* (Offering)		
* Intercessions and Thanksgivings	814ff	814ff
* The General Thanksgiving	58	101
* A Prayer of St. Chrysostom	59	102
* Dismissal and/or Grace or Doxology	59	102

Some Definitions:

Canticle	A "little song" derived from scripture and used in~ public worship.
Ceremony Ceremonial	The <u>actions</u> necessary or customary for celebration of a liturgical rite.
Collect	A short prayer stating the chief theme of our day's worship intended to "collect" or summarize our thoughts and prayers.
Doxology	An ascription of glory in praise of God.
Liturgy	The official public services of the Church (as distinct from private devotions). (from Greek "laos" people, and "ezgon" work).
Ritual	The <u>written</u> text of the Church's liturgy.
Rubrics	The ceremonial directions for conduct of Prayer Book worship; term derives from their formerly having been printed in red (L. Gruber)

✠ What is the importance and purpose of the Lord's Prayer?
Do you pray the Daily Office of Prayer?

✠ What role does this prayer play in Church Liturgy? When is it used in the liturgy?

✠ What does this prayer teach us about each of the following terms? Holiness, The Fatherhood of God, The Kingdom of God, The will of God, Forgiveness, Reconciliation, The Eucharist

✠ Why do you think that this prayer plays such a prominent role in the liturgy of the Church?

STEP 45

Of what Importance is Salvation in Christ Alone?

This Step is lengthy and challenges us to look seriously at the ultimate message or proclamation of the Apostles and the language used in the Bible about Salvation. We want see how the Apostles presented Christ and the language they used. Then ask yourself, "Am I presenting Christ like the Apostles did? Am I saying what they said about Jesus Christ?" Your belief about Jesus Christ is important because it determines your eternal destiny.

1. **THE APOSTLES PROCLAIMED THE KERYGMA**, God's salvation or redemptive rule in Jesus Christ alone. This is the action or *Keryssein* (verb) of the Apostles meaning, to herald, proclaim with authority to all as an entrusted messenger. *Jesus Christ is the center or focus of Apostolic doctrine, fellowship, breaking of bread (Eucharist) and prayer (Acts 2:42).*
2. **THE APOSTLES PROCLAMATION IS EXCLUSIVE**. There is no other way to salvation except through Jesus Christ. "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" (Acts 4:12). **Beware** of a subtle danger: Making the Bible an idol! We can be so caught up in the battle for the Bible that we forget to preach Christ, the living Word of God in the flesh who lives and is really present when He is preached and proclaimed. The Bible confirms who He is and He lives as we preach Jesus and Him crucified, risen and ascended to the right hand of the Father.
3. **THE APOSTLES PROCLAMATION IS DIVISIVE**, confronting false opinions about salvation. Jesus is not just a teacher, good moral man or miracle worker; He is God in the flesh who came to set us free. Therefore, "We demolish strongholds and every pretension that sets itself up against the knowledge of God, and take captive every thought to make it obedient to Christ." (2 Corinthians 10:5). **There are so many opinions about Jesus and Christianity.** Our day is a day of religious pluralism, just like the first century. We may include and accept all groups who claim to know and trust Jesus Christ. We all disagree about this or that but basically Christianity is all about Jesus. However, there are groups that claim to be Christian that are seemingly "look a likes". How do I tell the difference? **Inform yourself** about spiritual pathology: Cults and the occult. A helpful book is *The Kingdom of the Cults* by Walter Martin. Inform yourself about Christian Apologetics. **Understand the sermons of the early church**, especially those by the Apostles Peter and Paul in the book of Acts, that give us a basic outline of how the first-century inspired authors presented Christianity to different groups. This early "proclamation" or preaching" (of which Acts is a summary) goes by the Greek word *kerygma* (defined above).
4. **THE APOSTLES PROCLAIMED A COMPREHENSIVE MESSAGE** that centered on the acts of God in the Old Testament and their fulfillment in Christ, The Messiah. This is seen in the basic truths of the *kerygma* or the gospel about Jesus in Acts:

The promises of God made in the Old Testament have been fulfilled in Christ: Acts 2:17-21,34; 3:18- 19,24; 10:43; 13:17-23,27; 33:33-37,40-41; 26: 6-7,22-23. Also Romans 1:2-4; 1 Timothy 3:16; Hebrews 1:1-2; 1 Peter 1:10-12;

2 Peter 1:18-19.

Jesus was anointed by God the Father at His baptism. Messiah (Acts 10:37). **Jesus performed miracles** to confirm His message and reveal God's compassion: Acts 2:22; 3:16; 10:38; Mark. 10:45.

Jesus was crucified, delivered up, disowned: Acts 2:23; 3:1-15; 4:11; 10:39; 13:28.

Jesus was raised to life and appeared to the disciples: 2:24, 31-32; 3:15, 26; 4:10; 10:40; 13:30; 17:31; 26; 23

Jesus was exalted to God and given the name: Lord: 2:33-36; 3:13, 21

Jesus gave the Holy Spirit to form the new community of God: Acts 1:8; 2:14-18.

Jesus will to judge and restore all things: Acts 3:20-21; 10:42; 17:31.

Jesus is the Savior for all who believe and are baptized: Acts 2:21, 38; 3:19; 10:43, 47-48.

Jesus is the only way to salvation: 4:12; 10:34-36

5. THE APOSTOLIC PROCLAMATION OF THE GOSPEL DEMANDED A RESPONSE. Repent - 2:38; 3:19; 17:30; 26:20. **2. Believe** - 2:21; 10:43; 13:38-39. **3. Be baptized** - 2:38; 10:47-48. **4. Receive the Spirit** - 2:38; 10:47. **5. All may come** - 2:39; 3:25; 26:23 This above schema served as the essential proclamation of the early church.

6. THE PROCLAMATION OF THE APOSTLES PRODUCED RESULTS: They turned the world upside down!!! We see this in the book of acts. Read these sermons. Are we preaching like this?

1. Peter's Pentecost sermon (2:14-41). 2. Peter in the temple (3:12-4:4). 3. Peter in his first court trial (4:8-12). 4. Peter and apostles' Council trial (5:27-32). 5. Stephen (7:1-60)
6. Peter and Simon the Magician (8:18-24). 7. Peter's healing of Æneas (9:33-42). 8. Peter and Cornelius (10:34-48). 9. Paul at Synagogue in Perga (13:17-41). 10. Paul in Lystra (14:15-17).
11. Paul and the Philippian Jailer (16:30-34). 12. Paul at the Æropagus (17:22-34). 13. Paul and John's disciples in Ephesus (19:1-6). 14. Paul and temple mob in Jerusalem (22:1-21). 15. Paul's trial before the Sanhedrin (23:6). 16. Paul before Governor Felix (24:10-21). 17. Paul testifies to King Agrippa (26:1-29).
18. Paul with Roman Jews (28:17-29)-testifying the kingdom of God, and persuading them concerning Jesus...

Of What importance is Salvation In Christ Alone? It is The message; it is exclusive, divisive, comprehensive, demands a response and will turn the world upside down!

Jesus had to be either liar, lunatic or Lord.

Jesus taught that He was God - so He must be Lord. The Jews tried to stone Him because He said as much and in John 10:33 it reads, "It is not for these things that we stone you, but because you, a mere man, make yourself equal to God." So Jesus must be Lord, right? If He was just a good man, then He lied about being the Christ as He admitted to Peter. So He's a liar? If He is not a liar then he must be a lunatic because He died knowing He wasn't what He said He was. That would mean that Jesus could not be God and therefore, He must be something other than Lord.

Who do you say Jesus is: Liar, Lunatic or Lord?

THE LANGUAGE OF ATONEMENT

Biblical language or terminology is very important. Words have meaning. We will hear these words from the Apostles which is *kerygmatic* language.

ATONEMENT

How are we to deal with sin (missing the mark)? The Old Testament word, *kapar* reveals that God covers our sin by sacrifice (Exodus 29:35-37). The New Testament word, *hilasterion* (Romans 3:25), reveals that by the blood of Jesus Christ, who became sin and a sacrifice for us, God's wrath/anger against sin is appeased or pacified (propitiation). When we put our faith in Christ we have peace with God because of His grace alone revealed in Christ. When God sees you He sees the blood of Christ. His judgment passes over you. You are not guilty. Basis of Atonement is LOVE, not the wrath or anger of God.

Atonement involves the following...

SALVATION

The Old Testament word, *yasa* means to deliver, ransom, savior; freedom from what binds or restricts: to give width and breadth. The participle of this word is *moshia*, savior. Joshua comes from this word meaning, Yahweh Saves! The New Testament word *sozo* means peace, wholesome, healing, recovery. It is the total, mature work (*teleios*) of God in Christ bringing us from sin to a state of glory.

REDEMPTION

Jesus Christ is The Redeemer, the means of grace and the hope of glory for our salvation. The Old Testament word *goel* means kinsman, redeemer; to buy back; restore from alienation to proper position. The New Testament word *ruomenos* means one who rescues. Therefore, redemption is deliverance from some form of bondage (sin) on the basis of the payment of a price by a redeemer. Our redemption is fully paid for by Jesus Christ!

REGENERATION

This is God's response to us in Jesus Christ by the power of the Holy Spirit. We are born from above (born again) by this act of God through which the power of the new life is implanted in us and the governing disposition of our spirit (heart) is made holy and secure. The New Testament word is *palingensia* (John. 3:5). This changes our nature/disposition. We cannot live the Christian life unless we are born again.

CONVERSION

The Old Testament word is *nacham*, sorrow, relief, repent, comfort. Also *shub*, turn, return. The New Testament word is *metanoia*, repent; change your mind, intellectual and moral regeneration. Also *epistrophe*, turn again, back; new relationship established; new direction. Also *metameleia*, to become a care to one afterward. (Acts 15:3).

Conversion leads to...

REPENTANCE (From) Turning around is moving forward! Our response to God (mind- emotions-will) Old Testament <i>niham/sub</i>: Turn back, away from; toward. New Testament - <i>epistrepho.metanoia</i>: Turn about which is a gift from God (Romans 3:21-24)	FAITH (to) The means of righteousness Old Testament - <i>aman</i> New Testament - <i>pisteus</i>
SANCTIFICATION Old Testament – <i>Quadach</i> - To set apart New Testament – <i>Hagios</i> - To set apart	JUSTIFICATION The act of God making us right. To account and treat as just; no penalty and all privileges of those who keep the Law. Old Testament - <i>sadeq</i> New Testament - <i>Dikaioo</i> RIGHTEOUSNESS The result of Justification received by faith. Old Testament - <i>sadiq</i>: Straight or right New Testament - <i>dikaioo</i>: In accordance with the Law; treat as just.

CONVERSION

The supernatural change rooted in regeneration and effected in the conscious life of the sinner by The Holy Spirit. The change of thoughts, opinions, desires, volition (will). Convicted that the former life is unwise thereby altering the entire course of one's life!

Examples: Naaman (2 Kings 5:15) - Manasseh (2 Chronicles 33:12-13) - Zaccheus (Luke 19:8-9) – The Blind Man (John. 9:38) - The Samaritan (John. 4:29-39) - The Eunuch (Acts 8:20) - Cornelius (Acts 10:44) - Paul (Acts 9:5) - Lydia (Acts 16:4)

The two sides of Conversion are the *active* (God) and the *passive* (man).
The converted person experiences **expiation** (amends are made to satisfy legalities); **propitiation** (pacified and peace with God); **reconciliation** (change and exchange in relationships); **imputation** (God credits your account with full forgiveness.
Your debt of sin is fully paid!).

ARE YOU CONVERTED IN CHRIST?

STEP 46

Why is the resurrection of Christ the foundation of our faith?

1. **The Resurrection Transforms us:** Made for spirituality, we wallow in introspection. Made for joy, we settle for pleasure. Made for justice, we clamor for vengeance. Made for relationship, we insist on our own way. Made for beauty, we are satisfied with sentiment. But a new creation has already begun. The sun has begun to rise. **Christians are called to leave behind, in the tomb of Jesus Christ, all that belongs to the brokenness and incompleteness of the present world ...** That, quite simply, is what it means to be Christian: to follow Jesus Christ into the new world, God's new world, which he has thrown open before us.
2. **The Resurrection gives us hope:** left to ourselves we lapse into accepting the general belief that things may be getting worse but that there's nothing much we can do about them. And we are wrong. Our task in the present...is to live as resurrection people in between Easter and the final day, with our Christian life, corporate and individual, in both worship. and mission, as a sign of the first and a foretaste of the second.
3. **The Resurrection is hope in Person:** Easter was when Hope in person surprised the whole world by coming forward from the future into the present. **Anyone who is in any sense a Christian cannot with any consistency believe that Jesus stayed dead.** I have friends and colleagues who I know to be praying Christians who worship regularly and lead lives of practical Christian love and service but who really struggle with the bodily resurrection. I would say that looks like a muddled Christian who needs to be put straight. Of course some of them would say exactly that about me! But if you say Jesus died and nothing happened but the disciples had some interesting ideas, then you have cut off the branch on which all classic Christianity is sitting. This generation needs to wake up, smell the coffee and realize serious Christianity begins when Jesus comes out of the tomb on Easter morning. This is not a nice optional extra for those who like believing in funny things.
4. **The resurrection of Christ is important for the following reasons:**
 - Because his resurrection seals and consummates his redemptive power and our redemption involves the redemption of our bodies (Romans 8:23).
 - Because of our vital union with Christ (1 Corinthians 15:21, 22; 1 Thessalonians 4:14).
 - Because of His Spirit, which dwells in us making our bodies his members (Romans 8:11).
 - Because Christ by covenant is Lord both of the living and dead (Romans 14: 9). This same vital union of the Christian with Christ likewise causes the resurrection of the believer to be similar to as well as consequent upon that of Christ (1 Corinthians 15:49; Philippians 3:21; 1 John 3:2).

John 11:25-26

Jesus said to her, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die. Do you believe this?"

Acts 4:33

And with great power the apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all.



What is some scriptural evidence for the bodily resurrection of Christ?

What is the importance of the bodily resurrection of Christ to you and the Church?

How does belief about the resurrection effect your life now?

Are you living in The Land of Resurrection or still entombed?

**RISE UP LIKE A LION FOR THE GLORY OF THE LORD AND LEAVE A WIDE PATH
OF DESTRUCTION IN THE ENEMIES CAMP!**

RESTORE THE ROAR OF CHRIST IN YOUR LIFE AND IN THE CHURCH!

JESUS IS ALIVE!!!

STEP 47

What are the characteristics of the Church?

- **“Church”** is the term used in the New Testament most frequently to describe a group of persons professing trust in Jesus Christ, meeting together to worship Him and seeking to enlist others to become His followers. The marks of a true church are: leadership, preaching the Gospel, Eucharist and discipline. **Church is the English translation of the Greek word *ekklesia*.** This Greek term basically means, "Called out." (Ephesians 2:19).
- **The preeminent characteristic of the Church** in the New Testament is devotion to Jesus Christ as Lord. He established the Church under His authority (Matthew 16:13-20) and created the foundation for its existence in His redeeming death and demonstration of God's power in His resurrection.
- **Persons were admitted to the local congregation only upon their placing their trust in Christ as Savior** (Acts 2:37-42), openly confessing this (Romans 10:9-13), and being baptized (Acts 10:44-48). Baptism was performed because Christ had commanded it (Matthew 28:18-20) and was itself a dramatic symbolic picturing of the burial and resurrection of Christ (Romans 6:3-4). Joining the church made one a fully participating member in it, unlike many of the religious groups in the first century in which there was a substantial period of probation before full acceptance. Members of the church were called on to demonstrate the power of Christ's redemption in their own lives by exemplary conduct, embracing every area of life (Romans 12:1-13:7; Colossians 3:12-4:1).
- **Christianity has never been a spectator sport.** A striking feature of the organization of the early churches is that every member of the church was seen as having a gift for service which was to be used cooperatively for the benefit of all (Romans 12:1-8; 1 Peter 4:10). Members of the Church were to have their lives intertwined with one another, and every member had a ministry.

⌄ **Read the scriptures below, and tell what characteristic of the Church is revealed in each scripture.**

Ephesians 1:22-23

And He put all things under His feet, and gave Him to be head over all things to the church, Which is His body, the fullness of Him who fills all in all?

James 5:14-16

Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.

Augustine - The holy Church too is in secret the spouse of the Lord Jesus Christ.
Cyprian - Whoever he may be, and whatever he may be, he who is not in the Church of Christ is not a Christian.

STEP 48

Define the Person and Ministry of the Holy Spirit

1. HIS PERSONHOOD: Who Is The Holy Spirit?

A real Person who came to reside within Jesus Christ's true followers after Jesus rose from the dead and ascended to heaven (Acts 2).

Jesus told His apostles...

"I will ask the Father, and He will give you another Helper (Counselor/Comforter), that He may be with you forever; the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you. I will not leave you as orphans; I will come to you."

(John 14:16-18)

2. HIS DEITY:

The Holy Spirit Is God, not a vague, ethereal shadow, nor an impersonal force. He is a person equal in every way with God the Father and God the Son. He is considered to be the third member of the Godhead.

Jesus said to His apostles...

"All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

(Matthew 28:18-20)

God is Father, Son and Holy Spirit. And all the divine attributes ascribed to the Father and the Son are equally ascribed to the Holy Spirit. When a person becomes born again by believing and receiving Jesus Christ (John 1:12-13; John 3:3-21), God resides in that person through the Holy Spirit (1Corinthians 3:16). The Holy Spirit has intellect (1Corinthians 2:11), emotion (Romans 15:30), and will (1Corinthians 12:11).

3. HIS ACTIVITY:

What is the Primary Role of the Holy Spirit? He bears "witness" of Jesus Christ (John 15:26, 16:14). He tells people's hearts about the truth of Jesus Christ. The Holy Spirit also acts as a Christian's teacher (1Corinthians 2:9-14). He reveals God's will and God's truth to a Christian

Jesus told His disciples...

"The Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you." (John 14:26) "When He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come."

(John 16:13)

4. HIS INVOLVEMENT:

The Practical Ministry of The Holy Spirit is to produce God's character in the life of a believer. In a way that we cannot do on our own, the Holy Spirit will build into our lives love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Galatians 5:22-23). Rather than trying to be loving, patient, kind, God asks us to rely on Him to produce these qualities in our lives. Thus Christians are told to walk in the Spirit (Galatians 5:25) and be filled with the Spirit (Ephesians 5:18). And the Holy Spirit empowers Christians to perform ministerial duties that promote spiritual growth among Christians (Romans 12; 1Corinthians 12; Ephesians 4). He decides your assignment, the problem you are created to solve!!

5. HIS MERCY:

The Holy Spirit also performs a function for non-Christians. He convicts people's hearts of God's truth concerning how sinful we are -- needing God's forgiveness; how righteous Jesus is -- He died in our place, for our sins; and God's eventual judgment of the world and those who do not know Him (John 16:8-11). The Holy Spirit tugs on our hearts and minds, asking us to repent and turn to God for forgiveness and a new life.

6. HIS TRUTH:

Some cults say that the Holy Spirit is nothing more than a force. If the Holy Spirit were merely a force, then He could not speak (Acts 13:2); He could not be grieved (Ephesians 4:30); and He would not have a will (1Corinthians 12:11).

REFERENCES TO THE HOLY SPIRIT

A. THE PERSON OF THE HOLY SPIRIT

His Names	His Attributes	Symbols of	Sins Against	Power in Christ's Life
God	Eternal	Dove	Blasphemy	Conceived of
Lord	Omnipotent	Wind	Resist (Unbelief)	Baptism
Spirit	Omnipresent	Fire	Insult	Led by
Spirit of God	Will	*****	Lied to	Filled with Power
Spirit of Truth	Loves	*****	Grieved	Witness of Jesus
Eternal Spirit	Speaks;	*****	Quench	Raised Jesus

B. THE WORKS OF THE HOLY SPIRIT

Access to God	Inspires prayer
Anoints for Service	Intercedes
Assures	Interprets Scripture
Authors Scripture	Leads -
Baptizes	Liberates -
Believers Born of	Molds Character
Calls and Commissions	
Cleanses	Empowers Believers
Convicts of sin	Raises from the dead
Creates	Regenerates
Empowers	Sanctifies
Fills	Seals
Gives gifts	Strengthens
Glorifies Christ	Teaches
Guides in truth	Testifies of Jesus
Helps our weakness	Victory over flesh
Indwells believers	Worship helper

THE BAPTISM IN THE HOLY SPIRIT

We believe that the Holy Spirit continues to work and empower believers for making visible the Kingdom of God to all nations. We need His power to fulfill the Great Commission and to minister effectively, not relying on ourselves. Humbly review the outlines below and ask, "Am I baptized in the Holy Spirit? Do I want all the God has for me?"

THE BAPTISM IN THE HOLY SPIRIT The Promise of the Father-Clothed with Power Luke 24:49; Acts 1:1-8

To worship in Spirit and Truth we must be willing to receive the 'promise of the Father', the baptism in the Holy Spirit, the overflowing into, upon, out of a born-again believer, clothing one with the potential to be powerful witness and worshiper before the Lord!

Something More? Satisfied? Thirsty? Genesis 2:7 – God intended us to be more than 'mud' figures! Ezra 37:4 – God intended us to be more than 'dry-bones!' Do you feel muddy or dry? The Lord is breathing upon us! John 20:21-23 (in the flow of the Spirit) But how are you dressed? Clothed with Power? 'power suit?' Many are 'alive spiritually,' but have no 'power suit.' Overflow of the Spirit: A new suit of clothes! But we MUST be willing to surrender! Give up the old! **How?**

1. Its **Divine** Pre-Requisite (1-3): Born Again!
 - All Jesus began to do and Teach: Eyes opened; breathes upon them. Inward anticipation of an outward manifestation.
 - Proofs (plain indicators): Of bodily resurrection, yet still not bold! Needed to wait (v-4) for power Kingdom of God: The rule of God, not politics. Therefore: They were already in what they were to be baptized into.
2. Its **Scriptural** Command (4-5): Wait!
 - Promise of the Father: Luke 24:49 – How are you dressed? Spiritual thirst quencher: John 7:38 – rivers... Jesus is the baptizer! In (en); immediate, sudden, not filled. Therefore: don't leave 'unclothed!'
3. Its **Serious** Misunderstandings (6-7): Political power.
 - Kingdom restored? Politics, nationalism – too narrow.
 - There is to be a restoration! In the Father's time.
4. Its **Spiritual** Equipping (8): Witnesses!
 - Holy Spirit power: Dynamic – inherent power; not *exousia*; right to become a child of God. Power of the Holy Spirit, not humanism
 - A potential, not spiritual maturity: Power to perform signs, etc.
 - Witness: martyrs by word and deed. Obligation of all Christians
5. Its **Continuous** Results: continued Works of the Holy Spirit!
 - Acts 10-11: Gentiles receive 10 years later; 19:1-6 – Ephesians 25 years later.
 - 1 Corinthians 1:2 – To all, everywhere who call upon the Lord.

How to receive the Baptism in the Holy Spirit today?

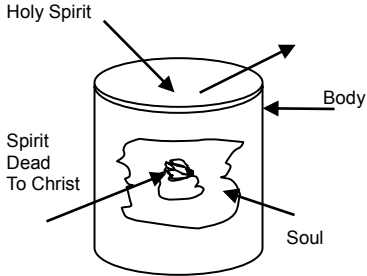
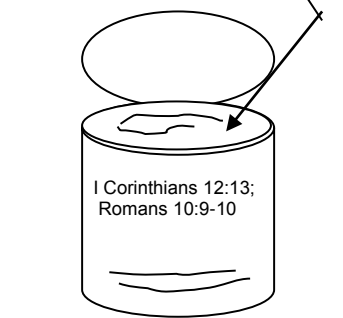
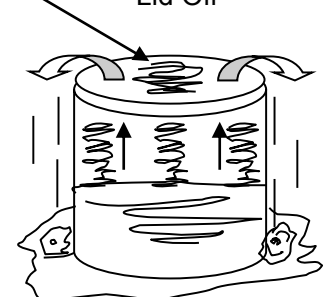
Repent (1John 1:9) Expect. Ask in Faith (11:13). Speak: Praise/Love/Worship (Psalm 22:3)
Motive: To love God and one another!

Three Baptisms For Christians

Hebrews 6:2
Speaks of Baptisms (plural)

Baptism	Person	Element	Minister	Purpose	Results
In Christ Romans 8:15-17 1Corinthians 12:13 Galatians 3:27	Lost Person Adoption	The Blood Ephesians 2:13 Hebrews 9:14	Holy Spirit	Salvation	Indwelling – Life of Jesus Salvation
In Water	Believer	Water	Priest/Disciple	Obedience	Salvation
In the Holy Spirit Matthew 3:11 Luke 24:49 Acts 2,8,9,10,19	Believer	Holy Spirit	Christ	Power	Overflowing – Ministry of Jesus Salvation

An Illustration-Three Jars

JAR #1	JAR #2	JAR #3
Lost Person	Saved Person	Saved Person
Lid On  Dead In Sins	Incoming of the Holy Spirit Lid Off and On  Spirit made alive in Christ Baptized into the Mystical Body of Christ (John 20:21-23) Yet, there is something more: Power! (I Corinthians 12:13; Rom. 10:9-10)	Baptized and Filled Outgoing of the Holy Spirit Lid Off  The Lord Jesus Christ baptizes you in what you are already in (the Spirit). The Holy Spirit comes upon from within you (Luke 24:49; Acts 11:13) Be baptized in the Spirit once; be filled daily (Ephesians 5:18).
Dead to Christ	Indwelling Life of Christ	Overflowing Life of Christ

Praying in the Spirit

What does it mean to pray in the Spirit?

Most know the meaning of praying with the understanding (the mind).

To pray in the spirit means:

“With all prayer and petition praying at all times in the Spirit...” (Ephesians 6:18)

“But you, beloved, building yourselves up in your most holy faith and pray in the Holy Spirit.”
(Jude 20)

The only Definition of Praying in the Spirit: 1Corinthians 14:11A

“For if I pray in a tongue, my spirit prays, but my mind is unfruitful.”

Pray with the Spirit and with the Understanding: 1Corinthians 14:15

“What is the outcome then?

I shall pray with the Spirit and I shall pray with the mind (understanding) also; I shall sing with the Spirit and shall sing with the mind (understanding) also.”

What is the purpose of tongues? 1Corinthians 14:4, 5

To speak to God: “For one who speaks in a tongue does not speak to men, but to God.”

To edify oneself: “One who speaks in a tongue edifies himself.”

To edify the church: (interpretation necessary)...

“...Greater is one who prophesies than one who speaks in a tongue, unless he interprets, so that the Church may receive edifying.” (vs5)

To be a sign to the unbeliever: “So then tongues are for a sign, not to those who believe, but to the “unbelievers.”

All five cases of Praying in the Spirit in the book of Acts:

Pentecost:

1. Acts 2:4: “And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.”
2. Acts 8:17: “Then they began laying hands on them, and they were receiving the Holy Spirit.” (Circumstantial evidence for tongues since Simon saw and heard the results of being filled with the Spirit.)
3. Acts 9:17: Paul is filled with the Holy Spirit. He then says in 1Corinthians 14:18, “I thank God speak in tongues more than you all.”

10 Years later

4. Acts 10:40: “For they were hearing them speaking with tongues and exalting God.”

25 Years later

5. Acts 19:6: “And when Paul had laid hands upon them, the Holy Spirit came upon them, and they began speaking with tongues and prophesying.”

What are the three kinds of Tongues in Corinthians?

1. A devotional prayer to God – the believers edification 1Corinthians 14:2; Jude 20
2. Public worship – For edification of the Church (need interpretation) 1Corinthians 14
3. Sign to unbelievers: Acts 2:6-8; 1Cor. 14:22; Isaiah 28:11-12

What are some other Evidences to expect after being baptized in the Holy Spirit?

Clothed with power. Luke 20:49. You shall receive power. Acts 10. Speak with other tongues. Acts 2:4. Signs and Wonders. Acts 2:43. Grace and Power. Acts 6:8. Tongues/Exalting God. Acts 10:46 Tongues and Prophesying. Acts 19:6. Victory over flesh. Galatians 5:16. Inner man strengthened. Ephesians 3:16

The 9 Gifts Compared to the 9 Fruits

So many today seek the Gifts without first acquiring the Fruit in their life. We must have the Fruit of the Spirit at work, if we want God to entrust us with the Gifts of the Spirit.

Gifts of the Spirit	Fruits of the Spirit
1 Corinthians 12	Galatians 5:22-23
Word of Wisdom	Love
Word of Knowledge	Joy
Faith	Peace
Healings	Long Suffering
Working of Miracles	Kindness
Prophecy	Goodness
Discerning of Spirits	Faithfulness
Different Kinds of Tongues	Gentleness
Interpretation of Tongues	Self-Control

The **Word of Wisdom** supernaturally discloses the mind, purpose, and the way of God as applied to a specific situation. If we have the **Wisdom of God**, then we must have **Love**, for God is **Love**. If you search for the first gift of the Spirit, you must possess the first fruit of the Spirit.

The **Word of Knowledge** is a supernatural revelation of information about a specific thing and has to do with an immediate need. Jesus gave instruction to His disciples so His **Joy** would remain in them and be full. A **Word of Knowledge** will always be received with **Joy** from His disciples, so we must first strive to have the fruit of **Joy** in our lives.

Faith is a special outpouring of supernatural **Faith** for release of a miracle. Even a small amount of **Faith** in our Father will bring **Peace** into our lives. If we have the **Peace** that passes all understanding then we will be ready for the Gift of **Faith** when the need arises. So seek first to have the fruit of the Spirit: **Peace**.

Healings are those **Healings** that God performs supernaturally. If we are **Long suffering**, then we have learned to be content in any situation as Paul was. He learned that in his weakness, Jesus strength was made perfect. So if we can learn to be **Long suffering** in all, then we will be able to accept the supernatural **Healing** God has for us. Faith produces miracles, but miracles do not necessarily produce faith, unless we know how to rejoice in any situation. That we do not look for the **Healing**, but for the relationship with God that will bring about the **Healing**.

Working of Miracles is a manifestation of Divine power to perform something that could not be done naturally. Jesus performed many **Miracles** because He had compassion on the crowds and acted with **Kindness**. Without the Fruit of **Kindness**, we would not be able to use the Gift how God would want us to.

Prophecy is a supernatural disclosure, a sudden Spirit inspired insight that brings exhortation to the body of Christ. **Goodness** means to have decency, generosity, righteousness. To exhort and edify the body of Christ we must first possess the virtues and values which are synonymous with **Goodness**.

Discerning of Spirits is to detect the true spirit behind the acts and manifestations taking place around us. It is used to further build **Faithfulness** on our Lord and Savior. The fruit of **Faithfulness** is the foundation for being true only to our Lord, and the acts of the Holy Spirit. We may then seek the gift of Discerning of Spirits to further our perception of the workings of the true Spirit of God.

Different kinds of Tongues is praying or singing in a supernatural or heavenly language which has a specific message associated with it. James tells us about the things from above, that they are pure, peaceful, and **Gentle**. How can we seek the Gift which will deliver a message to God's people if we first do not seek fruit of His likeness.

Interpretation of tongues is translating the message of tongues so that the heavenly message may be given. Would you trust someone translating for you that put their own thoughts and words into your message. You would want someone of great **Self Control** to be true and accurate. How much more would our Father want someone of **Self Control** to translate His holy message to His people.

STEP 49

What is Eschatology?

- **Eschatology is the teaching concerning the last things** in world history. These are, chiefly, Jesus' return, the last judgment, the final resurrection, and heaven and hell.
- **Christian hope** is focused on the coming of Christ, which is called his *Parousia* (coming), his *apokalypsys* (revelation) and his *epiphaneia* (appearing). The word *Parousia* means presence or arrival, and was used in Hellenistic Greek of the visits of gods and rulers. Christ's *Parousia* will be a personal coming of the same Jesus of Nazareth who ascended into heaven (Acts 1:11).
- **His coming** will also be an *apokalypsys* an unveiling or disclosure, when the power and glory, which has always belonged to Christ, will be disclosed to the world. Christ's reign as Lord, now visible to the world only through the Church, will be made visible by his *apokalypsys*.

Acts 1:9-11

This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.

Ephesians 1:18-21

that the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power, which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.

- **Traditionally**, the study of eschatology has suffered from two attitudes: neglect and overemphasis. Biblical eschatology is not limited to the destiny of the individual; it concerns the consummation of the whole history of the world and restoration of the authority of the Church.
- **The distinctive character of New Testament eschatology** is determined by the conviction that in the history of Jesus Christ, God's decisive eschatological act has already taken place. There is both a realized and a future aspect to New Testament eschatology.
- **Historically there has been no consensus** as to which millennial view is correct.
- **A change in the Church's eschatology** has taken place during the past two hundred years, as two erroneous ideas have permeated the church. Christians have been led to believe that Satan controls the world, including the right to attack and destroy Christians. We have also been led to believe that the only way to be free of satanic attack and to be truly happy is to leave this world as quickly as possible. This second belief accounts for the desire of many Christians to be raptured or taken out of the earth.

Romans 13:11-14; 1 Thessalonians 5:1-11; 1 Timothy 6:14; 1 Peter 4:7; 2 Peter 3:1-18; Revelation 2:12-17; 1 John 3:2-6; Titus 2:11-14; Philippians 3:20-4:1
Explain whether the above scriptures are talking about future events at the end of time, or whether they are talking about something about to take place in the immediate experience of the 1st Century Church.

⚡ **What is the focus of these scriptures?** Matthew 24:23-31 1 Thessalonians 2:1-10

⚡ **What do the above scriptures tell about the Coming of Christ?**

Augustine: City of God; Book 20, Chapter 1

But when we shall have come to that judgment, the date of which is called peculiarly the day of judgment, and sometimes the day of the Lord, we shall then recognize the justice of all God's judgments, not only of such as shall then be pronounced, but, of all which take effect from the beginning, or may take effect before that time.

THE FINAL WORD ON ESCHATOLOGY

Christ has died

We remember his death

Christ is risen

We proclaim his resurrection

Christ will come again!

We await his coming in glory

CHART OF MILLENNIAL VIEWS

Categories:	Amillennial (includes Preterist)	Postmillennial (includes Traditional, Theonomy, Liberal [social gospel])	PreMillennial (includes Historicist and Futurist views)
Millennium (from Latin for 1,000 years)	Literally no millennium in sense of earthly kingdom for 1000 years; Christ now reigns heavenly spiritually and the eternal state will follow His imminent return. "...amillennialists do not believe in a literal thousand-year reign which will follow the return of Christ... the millennium of Revelation 20 is not exclusively future, but is now in the process of realization." A.A. Hoekema	Christ will return after the millennium (not exactly 1,000 years but a golden age of gospel fruitfulness) "... the kingdom of God is now being extended in the world through the preaching of the gospel and the saving work of the Holy Spirit in the hearts of individuals ... the world eventually is to be Christianized and the return of Christ is to occur at the close of a long period of righteousness and peace, commonly called the millennium." L. Boettner	Christ will return before the millennium, and will then set up His kingdom on earth for 1,000 years of literal physical reign over this world, fulfilling any prophecies He did not fulfill in His first coming (some differ as to which OT prophecies relate to this timeframe or eternal state, and differ on Israel's role and timing or nature of rapture). Some would see Christ's kingdom as present in some sense, yet future in other (already/not yet aspect, heavenly vs. earthly, etc.). Historicists do not necessarily insist the millennium is exactly 1,000 years long
Great Tribulation (Revelation 6-18)	Preterist: focused on 1 st century (esp. 70 A.D.) Amil: Tribulation is church age in general. For some, Israel will convert near end	Experienced in present and/or future. Some see future conversion of Israel near the end (especially the Puritans).	Historicist – some see intensified tribulation preceding 2nd Coming Futurist – usually 7 literal years with emphasis on rapture, personal antichrist, and conversion of Israel.
Resurrection / Judgments	All believers and unbelievers at very end	All believers and unbelievers at very end	Second Coming/Rapture – Believers End of millennium - Unbelievers (Historic sees just 1 judgment at end)
Revelation 19-21 Chronology	Not sequential – millen. In Ch. 20 will actually come before 2nd coming in Ch. 19 and new heavens / earth of Ch. 21 right after Ch. 19.	Some see non-sequential like Amil, others see the chapters as sequential like Premil. New heavens/earth of Ch. 21 is set up at 2nd coming of Ch. 19.	Sequential – 2nd coming of chapter 19 naturally comes before millennium in chapter 20. The new heavens/earth of Ch. 21 chronologically comes after the thousand years in Ch. 20.
Satan's Binding in Revelation 20	Presently bound, beginning with Christ's earthly ministry	Many see present binding like mail, others see future binding while world is Christianized before the Second Coming	Satan is alive and well and active on earth and deceiving and will be until Christ returns and has him bound, thrown into the abyss, locked and sealed so he can no longer deceive
Revelation 20 First Resurrection	Spiritual resurrection	Spiritual resurrection	Bodily physical resurrection, just like the second resurrection.
"Thousand Years"	Symbolic for period of time between 1st and 2nd coming	Some see symbolic, others more literal / futuristic	Most believe "thousand years" means thousand years
Reign Locale	Heaven	Heaven / Earth	Earth
Notable Past Adherents	Augustine, some early Reformers, Catholic and Eastern Orthodox church, numerous Puritans, majority of contemporary Reformed theologians and pastors (W. Hendriksen, M. Lloyd-Jones, C. J. Mahaney, Ligon Duncan III), and others (Hank Hanegraaf – non-Calvinist preterist) Influential writers: Gentry, Riddlebarger, Hoekema	Jonathan Edwards, Charles Hodge, B. B. Warfield, A. H. Strong, large number of Puritans and Protestants of 18 th and 19 th century (dominant view in these centuries but diminished in 20 th century after world wars) Influential representative writer: L. Boettner	Early church fathers through 4 th century, Puritans such as Thomas Goodwin, Jeremiah Burroughs, Joseph Mede, John Gill, and others in their tradition: J. C. Ryle, Horatius Bonar, Charles Spurgeon, James M. Boice, etc. Representative schools: Masters Seminary (futurist, moderate dispensational), Dallas Seminary (traditionally classic / revised disp.), Talbot / BIOLA / others (some progressive dispensational), Trinity E.D.S. (historic premil), Covenant Seminary (covenant premil)
Adherents Seeing Future Conversion of National / ethnic Israel	Augustine, Aquinas, Calvin, Geneva Bible of 1560, Lloyd-Jones (in 1980), R. C. Sproul, Ken Gentry (Preterist), many Amil Puritans and Protestants	Jonathan Edwards, Charles Hodge, John Murray, majority of Puritans and many 17 th century Reformed theologians (Dutch, etc.)	Vast majority of premillennialists Influential writers: George Ladd (historicist), John MacArthur (futurist)

THE FINAL STATE

The Final State is the theological term used for the two eternal destinies of **heaven** and **hell**.

Jesus himself spoke often of both these eternal states, sometimes together:

“And these will go away into eternal damnation, but the righteous into eternal life”
(Matthew 25:46)

Key Facts About Eternity

- ⤴ **Everyone will exist eternally either in heaven or hell**
(Daniel 12:2, 3; Matthew 25:46; John 5:28; Revelation 20:14, 15).
- ⤴ **Everyone has only one life** in which to determine their destiny (Hebrews 9:27).
- ⤴ **Heaven or hell is determined** by whether a person believes-puts their trust in Christ alone to save them (John 3:16, 36, etc.).

Key Passages About Hell

- ⤴ **Hell was designed originally for Satan and his demons**
(Matthew 25:41; Revelation 20:10).
- ⤴ **Hell will also punish the sin of those who reject Christ**
(Matthew 13:41, 50; Revelation 20:11-15; 21:8).
- ⤴ **Hell is conscious torment.**
 1. Matthew 13:50 “furnace of fire...weeping and gnashing of teeth”
 2. Mark 9:48 “where their worm does not die, and the fire is not quenched”
 3. Revelation 14:10 “he will be tormented with fire and brimstone”
- ⤴ **Hell is eternal and irreversible.**
 1. Revelation 14:11 “the smoke of their torment goes up forever and ever and they have no rest day and night”
 2. Revelation 20:14 “This is the second death, the lake of fire”
 3. Revelation 20:15 “If anyone’s name was not found written in the book of life, he was thrown into the lake of fire”

Erroneous Views of Hell

- ⤴ **The second chance view** – After death there is still a way to escape hell.
Answer: “It is appointed unto men once to die and after that the judgment” (Hebrews 9:27).
- ⤴ **Universalism** – All are eternally saved.
Answer: It denies the truth of salvation through Christ which means that a person decides to either trust in Christ or else he/she rejects Christ and goes to hell (John 3:16; 3:36).
- ⤴ **Annihilationism** – Hell means a person dies like an animal – ceases to exist.
Answer: It denies the resurrection of the unsaved (John 5:28, etc. – see above).
It denies conscious torment (see above)

Objections to the Biblical View of Hell

⚡ **A loving God would not send people to a horrible hell.**

Response: God is just (Romans 2:11).

1. God has provided the way of salvation to all (John 3:16, 17; 2 Corinthians 5:14,15; 1 Timothy 2:6; 4:10; Titus 2:11; 2 Peter 3:9).
2. Even those who haven't heard of Christ are accountable for God's revelation in nature (Romans 1:20). God will seek those who seek Him (Matthew 7:7; Luke 19:10).
3. Therefore God doesn't send people to hell, they choose it (Romans 1:18,21,25).

⚡ **Hell is too severe a punishment for man's sin.**

Response: God is holy-perfect (1 Peter 1:14,15).

1. Sin is willful opposition to God our creator (Romans 1:18-32).
2. Our sin does merit hell (Romans 1:32; 2:2,5,6).
3. What is unfair and amazing is that Christ died for our sin and freely offers salvation to all (Romans 2:4; 3:22-24; 4:7,8; 5:8,9).

Biblical Terms Describing Where the Dead Are

- ⚡ **Sheol** - a Hebrew term simply describing "the grave" or "death" – Does not refer to "hell" specifically
- ⚡ **Hades** - A Greek term that usually refers to hell – a place of torment (Luke 10:15; 16:23)
- ⚡ **Gehenna** - A Greek term (borrowed from a literal burning dump near Jerusalem) that always refers to hell – a place of torment (Matthew 5:30; 23:33)
- ⚡ **"Lake of fire"** - the final abode of unbelievers after they are resurrected (Revelation 20:14,15)
- ⚡ **"Abraham's bosom"** - (Luke 16:22) a place of eternal comfort
- ⚡ **"Paradise"** - (Luke 23:43) a place of eternal comfort
- ⚡ **"With the Lord"** - a key phrase describes where church age believers are after death (Philippians 1:23; 1 Thessalonians 4:17; 2 Corinthians 5:8)
- ⚡ **"New heavens and earth"** – where believers will be after they are resurrected (Revelation 20:4-6; 21:1-4)

Our curiosity about the abode of the dead is not completely satisfied by Biblical terms or verses. What we do know is that either eternal torment in hell or eternal joy in heaven awaits all people after death, based on whether they trust in Christ's payment for sin or reject Christ.

⚡ **What kinds of descriptive words are used to describe Eternal Punishment?**

⚡ **For whom was the place of eternal punishment created?**

⚡ **Who will receive eternal punishment? What do these writings tell us about the future of heaven and earth and about man's final state?**

STEP 50

What is eternal life?

- **Eternal life is defined in Jesus' high priestly prayer:** "Eternal life is this: that people constantly knowing you, the only genuine God and Jesus Christ whom You sent" (John 17:3). The present tense of the verb "to know" indicates that this knowledge is by experience--not from intellectual facts. Genuine knowledge of God by experience brings eternal life. Hence, we speak of a salvation experience where we receive Christ unto eternal life. Eternal life is a present reality for the one hearing and trusting in God for salvation through the Atonement of our Lord Jesus Christ (John 5:24).
- **It is both a present and a future experience.** John 3:16 refers both to the present and the future: "Now God loved the world in this fashion; as a result he gave his unique Son, that everyone believing or trusting in him should not perish but should be having eternal life."
- **The Old Testament uses bold metaphors for fellowship with God:** "For with thee is the fountain of life: in thy light shall we see light" (Psalm 36:9). We come to God to receive life. We walk in fellowship with God, and in His light we see life.

John 3:16-17

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, that the world through Him might be saved.

John 3:36

"He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him."

Mark 10:29-30

So Jesus answered and said, "Assuredly, I say to you, there is no one who has left house brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel's, who shall not receive a hundredfold now in this time; houses and brothers and sisters and mothers and children and lands, with persecutions; and in the age to come, eternal life.

⚡ **What does John 6:32-71, tell us about obtaining and experiencing the present reality of Eternal Life?**

⚡ **In thinking about the present reality of Eternal Life, what is the significance of the concept of a river or fountain of life?**

TELEIOS

Colossians 1:28-29

²⁸ Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature (Teleios) in Christ. ²⁹ For this I toil, struggling with all His energy that He powerfully works within me. (ESV)

*(Colossians 1:28b-29, uses the word **teleios** for mature, complete as a ship with standing and running rigging in place prepared for the seas of life.)*

FINISH WELL!!

Ephesians 2:10

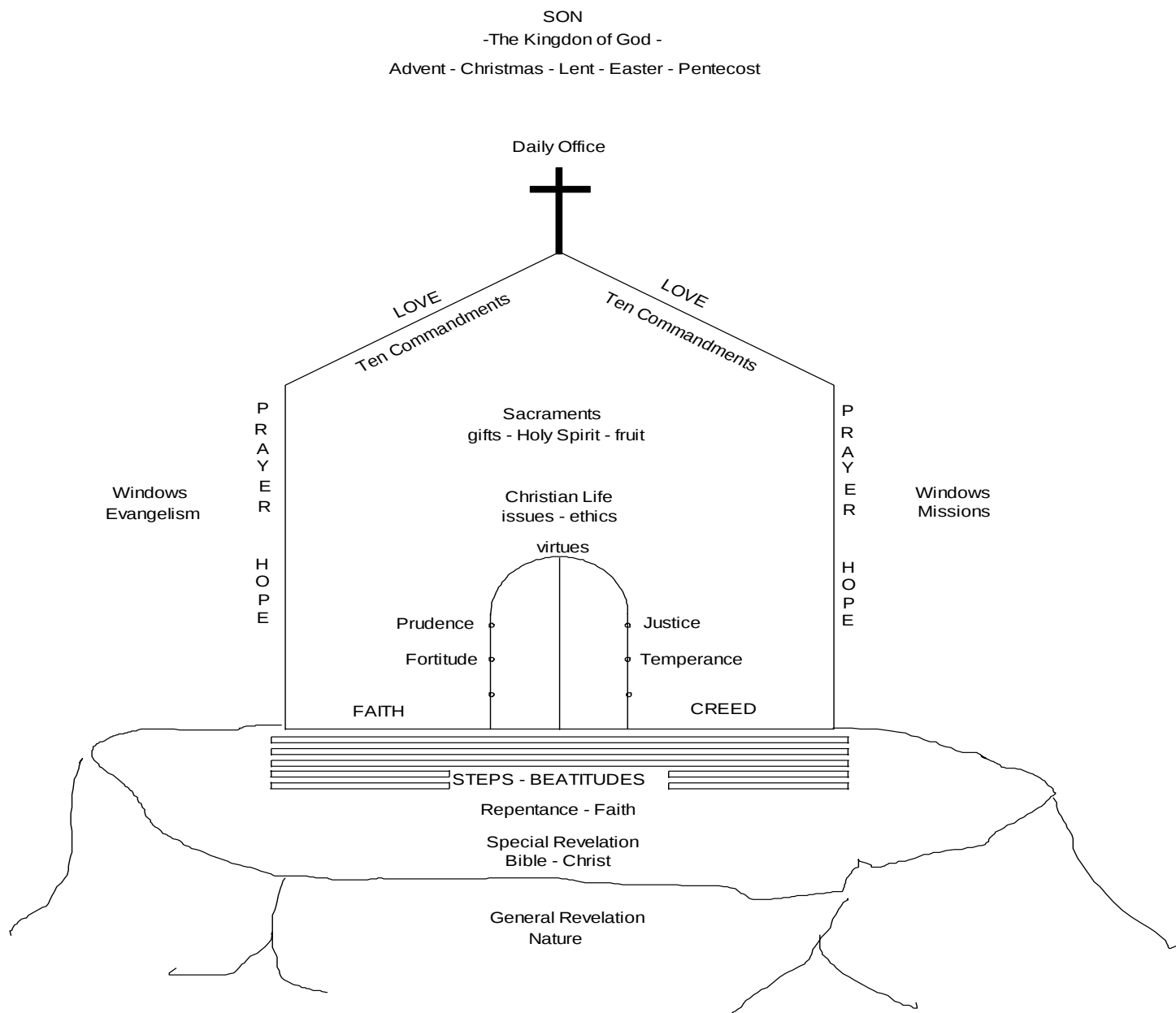
¹⁰ For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. (ESV)



To Safe Harbor

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A PICTURE OF OUR SOUL: OUR HEART IS CHRIST'S HOME



**The tree has been harvested to build a ship
which provides the materials to build God's House:**

Your Heart where Jesus Christ is the Center of Your Life and Ministry for His Glory.

Is your heart Christ's home?

The ICCEC around the world

Making Visible the Void

