

# Five Marks of A Total Christ Missional Ecclesiology



- *Missional*
- *Gospel Centered*
- *Sacramental*
- *Confessional*
- *Communal*

*That Christ might be preeminent...*

# Introducing

## *The Five Characteristics of a Total Christ Church and Spirituality*

Col. 1:18

*And **Christ** is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be **preeminent**.*

# Why These Five?

## 1) Biblical Theology Applied: All Five Fully Characterize Redemptive History As Completed In Christ.

Luke 24:27

*And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.*

## 2) Christology Applied: All Five Fully Characterize The Ascended Ministry of Christ Today.

*Eph. 4:9-10*

He who descended is the one who also *ascended* far above all the heavens, *that he might fill all things.*

# Total Christ Spirituality Explained

*Two Institutional Trajectories In RH apart from which there is no ordinary possibility of salvation:*

1. Covenant Grace—What does it mean to have full assurance of salvation and identity in Christ? (Eph 1:3ff, 2:1-10) A High Gospel Orientation or Gospel Centered
  - Mono-Elemental (Objective Rules of Faith and Practice)
  - Legal (Grace Imputed, Regulated)
  - Global (universal)
2. Temple Presence—What does it mean to participate in the full gospel vis-à-vis a “temple” context of “presence” under Christ’s Ascended Ministry (Eph. 1:23-24, 2:11ff) A High Church Orientation or Missional
  - Multi-Formal (socio-cultural expression)
  - Experiential (Grace subjectively conferred, participated in)
  - Local (particular)

*The first two are inter-dependent much like the skeleton to flesh,  
or a marriage covenant to marriage life*



# Total Christ Spirituality Explained

- *Three Vocational Trajectories in RH that are reflect the means of grace wherein covenant and temple are executed*
  1. *Prophet-- Confessional*
  2. *Priest-- Sacramental*
  3. *King- Communal*

The second three core values express the Christological Vocation of Salvation and praxis of Christ as both covenant executor and temple presence on earth as in heaven.

# High Gospel

## “Evangelical” Spirituality

- **Redemptive History**

Starting with the priestly mandate to “be fruitful and multiple,” Adam and Eve were to extend God’s temple presence to include the whole earth. This commission is continued through God’s promise to Abraham “as many as the stars of heaven” (Gen. 18:18), was continued through the commission of Israel as a “priest to the nations” as to be fulfilled in the latter days. (Is. 2:2, 42:6) This priestly role was to mediate grace to the nations as revealed under the Old Covenant in the priestly sacrifices.

- **Christ’s Ascended Ministry:**

As by Christ’s priestly sacrifice, we are saved by grace through faith alone, lest anyone can boast (Eph. 2:8-10), even as the gospel of grace as to be extend to every nation! As Christ commissioned the apostles to “make discipleship of every nation” he promised “and lo, I am with you till the end of the age” (Mt. 28) in so far as his continued, albeit mediated, presence vis-à-vis the Holy Spirit acting in/with/through the church. Jesus therefore taught the discipleship who were to “build my church” (Mt. 16) that “AS the father sent me, so I send you.” (John 20:21) Thus, the vision of all nations being united in God’s holy temple IN the Lord. (Eph. 2)

*Eph. 2:17 And he came and preached peace to you who were far off and peace to those who were near.  
18 For through him we both have access in one Spirit to the Father... members of the household of God,  
20 built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, 21  
in whom the whole structure, being joined together, grows into a holy temple in the Lord. 22 In him you  
also are being built together into a dwelling place for God by the Spirit.*

# High Church “Presence Spirituality”

*In the Old Covenant, Salvation Was Transacted by God’s Mediatorial (Temple) Presence.*

Salvation History in the Old Testament was accomplished with such words as *dwelling place* and *tabernacle*, even as covenants were initiated and sealed through rites whereby God manifested his saving, albeit mediated, *PRESENCE* to his people. (Cf. Gen. 15; 26:24; Exod. 29:42; Deut. 12:5; Lev. 22:3; Ps.76.2; Num. 35:34) GOD IN THE MIDST OF US (Ps 49), was the single most coveted reality, even as “excommunication” was the most feared curse (Gen.3)

*In the New Covenant under the ascended ministry of Christ, Salvation is ALSO Transacted by God’s Mediatorial (Temple) Presence by the Holy Spirit acting in/with/through the “body of Christ” the Church.*

The Gospel according to Paul is not a transition from temple presence to “no temple presence.” Rather Christ is introduced as God “tabernacled” with us, even as Christ’s ascension ministry is defined by Christ “filling all in all” vis-à-vis that temple built upon the apostolic foundation with Christ as the cornerstone (Eph. 2:11ff). Likewise, Paul’s described salvation with the promise *I will dwell with them* (2 Cor. 6:16) just as under the Old Covenant. And lest this “dwelling” be confused with a private experience, Paul, in 1Cor 3, dares to assert *Do you not know that you (plural) are God’s temple and that God’s Spirit dwells in you (plural)?* Therefore, throughout the New Covenant, words like “temple” and “tabernacle” and “dwelling place” describe God’s saving presence as pertaining to the “household of God” or “the church of the living God.” (Cf. Eph. 2:18-22; 1Cor. 3:16-17)

Reference: “Paper House of the Living God.” Gospel by Epistol. 68-122, JR (CPC Web) Site: “resources”

# *High Gospel* **AND** *High Church???*

- High Gospel-- The teleological (purpose) element of spirituality. It defines “why” we do what we do in union with Christ. (Eph. 2:1-10)
  - *Missional Purpose*
  - *Grace Centered Purpose*
- High Church- The Instrumental (mediatorial) element of spirituality by means of a real, visible, even local “temple” presence of Christ in the midst of us as our Prophet, Priest and King. (Eph.1:11ff)
  - *Confessional (Prophetic) Means of Grace*
  - *Sacramental (Priestly) Means of Grace*
  - *Communal (Kingly) Means of Grace*

# *A Total Christ* Spirituality

## Paradigms in Spirituality

Liberal Spirituality	Modern Evangelical Spirituality
Communal Oriented	Confessional Oriented
Low Church/Low Gospel	Low Church/High Gospel
Sacerdotal Spirituality	Classical-Evangelical Spirituality
Sacramental Oriented	Sacramental Communal Confessional
High Church/Low Gospel	High Church/High Gospel



# Spirituality Compared

(not withstanding the danger of generalities)

## #1. High Gospel, Low Church

- Very individualistic with a stress on personal conversion and individual ethics and piety. In America, the majority of evangelical churches—pragmatic, memorialist understanding of worship (vs. sacramental) wherein there is a non-efficacious understanding of sacraments vis-à-vis real presence, revivalist worship (band and bible), non-denominational or Baptist. The so called “para-church church” low view of membership. Tends to be very moralistic, or even phariseeistic, albeit in terms of personal piety.

# Spirituality Compared

(not withstanding the danger of generalities)

## #2. Low Gospel, High Church

- This spirituality is the opposite of #1, and tends to lose the individual in conversion and spirituality for the corporate. The Gospel is synonymous with church ritual. Historically described as “sacerdotalism,” this spirituality will see the ministry of the church as efficacious without qualification.g. baptismal regeneration, absolution, etc. One can be a committed participant in the church but have little personal experience with the transforming power of the gospel. Various types of churches could fit this description-- mostly the Catholic (Eastern and Western) churches. Tends to be very ritualistic.

# Spirituality Compared

(not withstanding the danger of generalities)

## 3. Low Gospel, Low Church

- Sometimes described as either Christian “nominalism” or perhaps Christian socialism and is often associated with liberalism, this spirituality is often communal focused, even to the point where salvation is mostly described in terms of social justice and human reconciliation. An anti-supernatural vision for scripture, salvation, history-- the “gospel” tends to be accomplished vis-à-vis politics and education vs. church planting and evangelism. Tends to be very moralistic, albeit in terms of social morals.



# Spirituality Compared

(not withstanding the danger of generalities)

## 4. High Gospel, High Church

- This spirituality seeks to integrate all five dynamics together. As it will emphasis both an individual and corporate conversion (e.g “Repent (individual aspect) and be baptized” (corporate aspect). It will emphasis both word and deed gospel of restoration (holistic as to involved both body and soul) such as to emphasize both proclamation and social justice and mercy. It will think of Christ’s atonement in both forensic terms as related to being declared “not guilty” (justification) and mystical terms as related to our being complete in our union with Christ. Christian ethics will be both individual and communal, as to emphasis an both personal ethics of holiness and ecclesial ethics of love-- even as the two are viewed as mutually dependent.. This is a typically classical/ancient form of spirituality needing to be rediscovered today!

# 4 Ways toward Ecumenism Compared

## Paradigms in Ecumenism

<p>Low Church, Low Gospel</p> <p><i>Compromise</i></p> <p>(WCC)</p> <p>Mono-Traditional/Blended Ecumenical</p>	<p>Low Church, High Gospel</p> <p><i>Pragmatic</i></p> <p>(Modern Evangelical)</p> <p>Non-Traditional/Non-Ecumenical Cooperatives/Networks</p>
<p>High Church, Low Gospel</p> <p><i>Imperial</i></p> <p>(RC)</p> <p>Mono-Traditional/Schismatic</p>	<p>High Church, High Gospel</p> <p><i>Classical Evangelical</i></p> <p>(Newbigin)</p> <p>Multi-Traditional/Missional</p>

# *Total Christy Cathlicity Illustrated:*

*For the perfecting of the life of the whole body, the Church of South India needs the heritage of each of the uniting Churches, and each of those Churches will, it is hoped, **not** lose the continuity of its own life, but preserve that life enriched by the union with itself of the other two Churches. The Church of South India is thus formed by a combination of different elements each bringing its contribution to the whole, and **not** by the absorption of any one by any other. It is, therefore, also a comprehensive Church; and its members, while firmly holding the fundamentals of the faith and order of the Church Universal, are allowed wide freedom of opinion in all other matters, and wide freedom of action in such differences of practice as are consistent with the general framework of the Church as one organized body.*

- Lesslie Newbigin *The Unity that We Seek*

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- ○ Organic/Councilar (Communal) vs. Invisible
- ○ Multi-Traditional (Confessional) vs. compromise
- ○ Sacramental Jurisdiction (Sacramental) vs. pragmatic
- ○ Missional /Gospel vs. socio-political gospel

# *Gospel Centered*



Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the GOSPEL by the power of God, who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began, and which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the GOSPEL, for which I was appointed a preacher and apostle and teacher, which is why I suffer as I do. But I am not ashamed, for I know whom I have believed, and I am convinced that he is able to guard until that Day what has been entrusted to me. Follow the pattern of the sound words that you have heard from me, in the faith and love that are in Christ Jesus. By the Holy Spirit who dwells within us, guard the good deposit entrusted to you.

*2 Tim 1:8-14*

# ***The Gospel's Starting Point: Our Ultimate Calling in Life is to “Glorify God?”***

**Because God alone is Worthy and He is our Maker such that to Him is owed all honor glory and praise!**

*After describing God as one who is infinite in being and perfection... immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute... most righteous, most loving, gracious, merciful... all-sufficient not standing in need of any creature which he hath made, not deriving any glory from them but only manifesting his own glory in, by, unto and upon them... as nothing is to him contingent or uncertain, etc. etc -- the confession is compelled to add, to Him is due from angels and men, and every other creature, whatsoever worship, service or obedience he is pleased to require of them.*

# ***The Gospel's Honest Admission:***

**I am not morally able to glorify God**

*A ruler questioned Him, saying, “Good Teacher, what shall I do to inherit eternal life?” And Jesus said to him, “Why do you call Me good? No one is good except God alone.*

**Luke 18:18-19**



# The Gospel's Exhilarating Discovery:

*What is for us impossible, is not impossible for God!*

*But He said, "The things that are impossible with people are possible with God."*

**Luke 18:27**

*When he had gone out, Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once."*

**John 13:31-32**

# The Gospel's Life Changing Response:

**God is glorified by faith in Christ alone!**

For it is impossible for the blood of bulls and goats to take away sins.

**Heb. 10:4**

And without faith it is impossible to please *Him*, for he who comes to God must believe that He is and *that* He is a rewarder of those who seek Him.

**Heb. 11:6**

For by grace you have been saved through faith, and this is not your own doing, it is the gift of God.

**Eph. 2:8**



# The Gospel as Our Ultimate Confidence

## The **Gospel** is the Power of God

For I am not ashamed of the **gospel**; it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek. Rom.1:16

## The **Gospel** ALONE Can Abolish Death

Only, live your life in a manner worthy of the **gospel** of Christ...  
Phil.1:27

## The **Gospel** is both Message *and* Life Transformation

Our message of the **gospel** came to you not in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of persons we proved to be among you for your sake. 1Th.1:5

# What is the effect of the Gospel?

- ✓ The **gospel** is not just a “theology,” but the way we do theology, the “telos” or ends” of theology.
- ✓ The **gospel** is not just a message to believe, but a transforming power we possess that changes our approach to everything!
  - ✓ Our approach to Suffering: after the logic of the Cross
  - ✓ Our approach to Marriage: as a conduit for grace (naked and not ashamed)
  - ✓ Our approach to Vocation: as a calling vs. self-realization/actualization
  - ✓ Our approach to Sanctification: in response to God’s gracious favor, vs. sanctification in order to have God’s favor (Gospel vs. Galatians problem)
  - ✓ Our approach to the World: common grace sees God working in all people of all faiths and none, special grace of the gospel enables us to see our own flaws as greater even than perhaps the flaws that are in unbelievers.
  - ✓ Our definition of hypocrisy: From a gospel point of view, the hypocrite is someone who could ever think that they could glorify God by their own morals and religious devotion. Church is for people who know they don’t have it all together, but who believe that Jesus does on their behalf!

## In sum...

*The **gospel** is not just the “A-B-C” but the “A-to-Z” of the Christian life. The gospel is not just the way to enter the kingdom, but is the way to address every problem and is the way to grow at every step. If we believe we can find our own worth and meaning through performance, then we will become either proud and disdainful of others (if we reach our goals), or else discouraged and self-loathing (if we fail our goals). But the **gospel** creates an entirely new self-image..., it tells us that we are more wicked than we ever dared believe, but more loved and accepted in Christ than we ever dared to hope—at the same time.*

Tim Keller

# *The Gospel Relation of “Law and Grace”*

**High Law /Low Grace**

*Moralistic*

**Low Law /Low Grace**

*Phariseistic*

**High Grace /Low Law**

*Hedenistic*

***High Grace /High Law***

***Gospelistic***

# Vs. Moralism

## *High Law /Low Grace*

*Law obeying and law relying*

- *Works Righteousness*
- *Feelings of guilt all the time*
- *People are too big God is too small*
- *Afraid of Religion and Religious Topics*
- *Tends to stay away from church. ("When I get my life altogether I will go back to church")*
- *If in church, will stay in the margins. Won't get too close to center because will make them feel guilty if they do.*
- *Within Christendom but not a happy Christian*

# **Vs. Phariseeism**

## ***Low Law/Low Grace***

***“reduced law obeying and law relying”***

- *Very works righteousness centered*
- *Externally project confidence of being right all of the time*
- *On the surface they are law obeying but in reality they are law disobeying*
- *Emphasis personal ethics vs. communal ethics as per the needs of others*
- *Internally lots of insecurity, reacts aggressively to criticism*
- *Judgmental & condemning to others in order to make themselves feel more secure*
- *Seems to be law-keeping but really reduced the law after their own image while denying the ultimate goal of love*
- *Mainly consists of people who go to church*
- *Self-righteous and a “them vs. us” orientation*
- *It is a kind of Christendom without Christ*

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# **Vs. Hedonism**

## ***Low Law /High Grace***

*“law disobeying and not law relying”*

- *Grace centered without righteousness*
- *Post-Christendom*
- *Monistic spiritualism – Christian Buddhism, Hinduism*
- *God is in all of us – own standard for you own religion*
- *Their own moral standards is God’s standard*
- *The ultimate goal is personal freedom*
- *Usually they are happier and more of a joy to be with*
- *Highly individualistic*
- *Lack of a practical common good ethic.*

# The Gospel

## ***High Law /High Grace***

*“law seeking not law relying”*

- Faith-righteousness and gracious
- High view of the law
- Saved by Christ's works of the law as credited to us by faith
- Safe to be morally flawed and broken such that we make it safe for others to be flawed and broken.
- The Gospel centered life



# *Confessional Spirituality*

*A confession centered ministry is characterized by a church whose church embodies the ancient saying, Let identity is most essentially “what it believes” and whose beliefs drives what it does. The confessing the Redeemed of the Lord say so... (Ps.107:2) Not to be confused with traditionalism, a confessional identity must be rediscovered every generation anew and afresh in continuity with the discovery of confession in ages past and in service to the gospel, lest it become either dead orthodoxy or mean spirited orthodoxy.*



But I am not ashamed, for I know  
whom I have believed.  
2 Tim 1:12

# Confessional is Expositional

- ✓ Right message *from the right text* (2Tim.2:15)
- ✓ Biblical counsel *in Biblical proportions* (Acts 2:27)
- ✓ Assumes the burden of “thus saith the Lord.” (1 Cor. 1:20, Neh.1:1-8)

“It is required of those that hear the Word preached, that they attend upon it with diligence, preparation, and prayer; EXAMINE WHAT THEY HEAR BY THE SCRIPTURES; receive the truth with faith, love, meekness, and readiness of mind, as the Word of God; meditate, and confer of it; hide it in their hearts, and bring forth the fruit of it in their lives.”
- ✓ Redemptive Historical-- *all roads lead to Christ* (Luke 24:13ff *Emmaus Road Conversation*)
- ✓ The *sufficiency of Scripture* (2Tim.3:16)

# *Confessional is Creedal*



# *Confessionalism Defended*

*Christ in his divine innocence said to the women of Samaria, “you worship what you do not know” — being apparently under the impression that it might be desirable, on the whole, to know what one was worshipping. He thus showed himself sadly out of touch with the 20<sup>th</sup> century mind, for the cry today is “away with tedious complexities of dogma — let us have the simple spirit of worship, just worship, no matter of what! The only drawback to this demand for a generalized and undirected worship is the practical difficulty of arousing any sort of enthusiasm for the worship of nothing in particular.*

Dorothy Sayers

## *The Need for Definition!*

# *Why Use Church Confessions?*

- If not unity of confession, then unity of what?
  - **Amos 3:3**, "How can two walk together unless they be agreed'?"
  - **Phil. 1:27**, "stand fast in one spirit with one mind"
  - **Eph.4:13**, "until all of us come to the unity of the faith and of the knowledge of the son of God.
- As a basis for instruction
  - **1 Tim. 4:6**, *If you put these instructions before the brothers and sisters, you will be a good servant of Christ Jesus, nourished on the words of faith and of the sound teaching that you have followed.*
  - **2 Thess.2:15**, *So then, brothers and sisters, stand firm and hold fast to the traditions that you were taught by us, either by word of mouth or by our letter.*

# *Why Confessions (cont.)?*

- In order to preserve the faith against false teaching
  - 2 Tim.4:3, *For the time is coming when people will not put up with sound doctrine, but having itching ears, they will accumulate for themselves teachers to suit their own desires.*
  - Romans 10:2, *they have a zeal for God but not according to knowledge.*
  - 2John 1:10 *Do not receive into the house or welcome anyone who comes to you and does not bring this teaching;*
- In order to be candid
  - Romans 10:2, *they have a zeal for God but not according to knowledge*
  - 2Tim. 2:2 *and what you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well.*



# ***Our Commitment to the teachings of grace***

***We are committed to the teachings of grace as they are summarized in the historic Westminster Confession of Faith.***

Whereas the Holy Scriptures is our *only* rule of faith and practice, our Church unity is predicated upon a consensus about what the Scriptures principally teach. Our consensus is reflected in the 350-year-old *Westminster Confession of Faith*. In summary, it affirms that God is no less sovereign in our salvation than He is sovereign in our creation to the praise of God's glorious grace! This means that we are accepted by God, from beginning to end, not by our own works or attempts at being approved by God, but by faith alone in the perfect and all sufficient work of Christ on our behalf, faith itself being the free gift of God! While many people join our church without knowing or affirming all the teachings contained in the *Westminster Confession of Faith*, our church, when acting and speaking corporately, seeks to be in accord with the Westminster Standards.

# *CPC Compared*

## **A History of “saying so...”**

Let the Redeemed of the Lord say so...

Ps.107:2

- *A Confessing* history of Israel-- see Dt.6:4-9, 26:5-9
- Peter's Confession—see Mt.16:13-18
- Perhaps the earliest and briefest Christian confession—1 Cor. 12:3, “Jesus is Lord.”
- Early Apostolic “statements”—Rom.1:3-4, 1Cor.15:3-4, 1Tim. 3:16
- A call to confess—Rom.10:9, 1 Cor.11:2, 12:3, Jude 3, 2Thess. 2:15



# *Our Family Tree*

- 1st Century: Cornerstone of Christ Upon The Foundation of the Apostles (Eph.2:20)
- 5th Century: Augustine vs. Pelagius
  - Pelagianism rejected at Synod of Carthage in A.D. 418.
  - It was again rejected at Council of Ephesus in A.D. 431.
- Late 15-16th Century: Luther/Calvin vs. Rome
  - Martin Luther (1484-1546)
  - John Calvin (1509-1564) Institutes of Christian Religion
  - Heinrich Bullinger (1504-1575), Theodore Beza (1519-1605) and John Knox (1514-1572)
- Late 16th Century: Calvinism vs. Arminianism
  - Synod of Dort in A.D. 1618-1619

# *Reformed Confessions*

**The Scots Confession (1560)**—approved by Reformation Parliament and Church of Scotland, attaining full legal status with the departure of Mary, Queen of Scots in 1567.

**The Genevan Confession (1536)**—together with a translation of Calvin's Catechism (1541)

**The Second Helvetic Confession (1561)** and approved by General Assembly in 1566 in the Reformed Scottish Church.

**Heidelberg Catechism (1563)**

**Westminster Confession (1646)**

**Helvetic Consensus Formula (1675 A.D.)**

# *An Historic Summary of the Reformed Distinctives (Five Points of Calvinism)*

Synod of Dort ( A.D. 1618-1619)

## **T.U.L.I.P**

- 1. Total Depravity-** Everyone sins in the total person, not that everyone sins totally. There is common grace.
- 2. Unconditional Election-** Our restoration begins with God's free, unconditional grace applied by God's choosing.
- 3. Limited Atonement-** Not everyone is saved
- 4. Irresistible Grace-** Faith is a free gift of God's grace as granted through regeneration.
- 5. Perseverance of Saints-** God will never let go of those who belong to him.

# ***T.U.L.I.P REVISITED***

## ***F.A.I.T.H***

### **1. F** allen Humanity-

Rom.1:18ff, Rom.5:12ff, Rom.3:23ff, Eph.2:1

### **2. A** dopted by God-

Eph. 1:3-12, John 6:35-40, Acts. 13:48

### **3. I** ntentional Atonement-

*Rom. 3:23-26, Heb. 5:4, Heb. 5:5, John 5:22, John 5:27, Matt. 28:18*

### **4. T** ransformed by Holy Spirit-

1Cor. 2:14, Rom. 5:5, Acts 16:14, Eph. 2:8

### **5. H** eld by God-

Rom. 8: 35-39, Philip. 1:6, 1Pet.1:3-5, John 10:24-30

# *Sacramental Spirituality*

*Worship is a participation in the sacramental presence of God, wherein it can be said with John Calvin that “no extent of space interferes with the boundless energy of the Spirit which transfuses life into us from the flesh of Christ.” Here again, this changes everything!*

*The **sacramental centered** church celebrates the transcendent and mysterious in Christian faith. The **sacrament centered** church will emphasize a temple philosophy of ministry. (c.f. Acts 2:43ff) The **sacramental centered** church will live, serve and worship as the liturgical amen to the life of Christ on our behalf. We are assured therefore not only of our ultimate salvation, but of God’s favor now-- our works are being completed by Christ’s work NOW in his ascended state in sacramental union with us. (Henry Scougal’s, “the life of God in the soul of man... that we might become partakers of the divine nature. c.f. 2Peter 1:4) The **sacramental centered** church emphasizes the communal and sacramental dynamic of conversion vs. merely the individual, as to repent and be baptized for the forgiveness of sins (Act 2:38ff)*



# *Sacramental Ecumenism Illustrated:*

*For the perfecting of the life of the whole body, the Church of South India needs the heritage of each of the uniting Churches, and each of those Churches will, it is hoped, **not** lose the continuity of its own life, but preserve that life enriched by the union with itself of the other two Churches. The Church of South India is thus formed by a combination of different elements each bringing its contribution to the whole, and **not** by the absorption of any one by any other. It is, therefore, also a comprehensive Church; and its members, while firmly holding the fundamentals of the faith and order of the Church Universal, are allowed wide freedom of opinion in all other matters, and wide freedom of action in such differences of practice as are consistent with the general framework of the Church as one organized body.*

- Lesslie Newbigin *The Unity that We Seek*

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- ○ Organic/Councilar (Communal) vs. Invisible
- ○ Multi-Traditional (Confessional) vs. compromise
- ○ Sacramental Jurisdiction (Sacramental) vs. pragmatic
- ○ Missional /Gospel vs. socio-political gospel

# ***Sacramental Spirituality* Described:**

- **In union with Christ**, Christian conversion is by baptismal entrance into the church.  
*Repent and be baptized, and you will... (Acts 2:38)*
- **In union with Christ**, all of life is the “liturgical amen” to the life and service of Christ on our behalf as a basis of Christian assurance.  
*...by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. (Romans 12:1)*
- **In union with Christ**, Christian ethics is discerned by and for the community, not as individuals in isolation.  
*so we, who are many, are one body in Christ, and individually we are members one of another (Romans 12:5)*
- **In union with Christ**, worship is both discipleship and evangelism!  
*They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers... Day by day, as they spent much time together in the temple, ... praising God... And day by day the Lord added to their number those who were being saved. Acts 2:46ff)*

# *Sacramental Worship:*

- ❖ **Where corporate worship is set apart from all other Christian events by the mediated presence of God “in our midst” through the weekly ministry of word, sacrament and fellowship.**
- ❖ **The two beat rhythm of God's approach to us that meets with and evokes a reacting offering of ourselves to him seems basic to the Christian view of worship.**
- ❖ **a faithful human response to Divine revelation set into a dialogical pattern for the glory of God resulting in the continuing salvation of God's people.**

*Ralph Martin*

## **Four Dialogical Movements**

(From transcendence to immanence to transcendence)

Adoration and Praise  
Confession and Absolution  
Word, Sacrament and Fellowship  
Divine Coronation and Benediction



# *Sacramental Worship*

## **Four Dialogical Movements**

*From Transcendence to Immanence to Transcendence*

### *Movement of Praise and Adoration*

- Call to Worship
- Doxology
- Hymns/Songs of Praise
- Prayer of Praise and Invocation

*praise is the gateway to God's presence*

*Hughes Old*

# ***From Transcendence to Immanence to Transcendence***

## ***Movement of Confession and Absolution***

- Reading of the Law of God
- Confession of Sin
- Assurance and Absolution
- Entrance Sacrament of Baptism
- Pastoral Prayers
- Hymns/Songs of Thanksgiving

*as true knowledge of God leads to a true knowledge of ourselves.*

**Terry Johnson**

*As a consequence, we must infer that man is never sufficiently touched and affected by the awareness of his lowly state until he has compared himself with God's majesty."*

**John Calvin, Institutes**

# ***From Transcendence to Immanence to Transcendence***

## ***Movement in Word and Sacrament: “the mediatorial means of grace”***

- Reading from Scripture
- Prayer for Illumination
- Expository Sermon
- Renewed Faith in Christ
- Renewed Trust and Giving of ourselves To Christ
- Sacrament of Lord's Supper and Spiritual Confirmation and Sealing into Gods' Salvation (weekly)

*It is not merely a re-enactment or remembrance of God's work for our salvation. It is God present as mediated through his word and sacrament so as to transact his covenant to those who are being saved.*

# ***From Transcendence to Immanence to Transcendence***

## ***Movement of Divine Coronation and Benediction***

- Hymn of Coronation and Praise
- Prayer of Coronation, Praise and Thanksgiving
- Gloria Patri
- Benediction: The final Word is God's, and it is the promise of blessing, not curse, upon those being saved!

*every creature which is in heaven and earth and under the earth... said, Blessing and honor and glory and power to Him who sits on the throne, and to the Lamb forever and ever!*

# *Sacramental Worship Principles...*

## ***#1: The Sacramental Principle***

Corporate worship is set apart from all other Christian events by the mediated presence of God “in our midst” through the ministry of word, sacrament and prayers. The whole service is within the shadow of *koinonia* as climaxed in the weekly Lord’s Supper.

*The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ?*

1 Cor.16-17

# *Sacramental Worship*

## **#2: The Regulative Principle Elements**

*the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture.*

WCF 21.1

### **4 Essential Elements: (Acts 2:42)**

- Prayers (Spoken and Sung)
- Sacraments (Baptism-entrance, Lord's Supper- Renewal)
- Word (Apostolic) Read and Preached
- "Fellowship" (Collection and Mercy )

# *Sacramental Worship*

## **#3: The Directed Principle Forms**

*Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word: and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature, and Christian prudence, according to the general rules of the Word, which are always to be observed. WCF 1:6*

- ❖ Formalism-- Forms are regulated/Prescribed
- ❖ Formlessness-- Forms are Unregulated/Disdained
- ❖ Directed but not prescribed-- Forms are Affirmed as generally directed by Scripture and specifically applied locally

# *Sacramental Worship*

## **#4: The Vernacular Principle** ***Blended Style***

*In so far as it is a work of the people in response to the work of God, there is a "vernacular" component to true, dialogical, nature of worship. In an increasingly multi-cultural context, there will necessarily be a multi-cultural vernacular and greater need for vernacular tolerance as driven by love.*

—Therefore do not let what is for you a good thing be spoken of as evil; for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he who in this way serves Christ is acceptable to God and approved by men. So then let us pursue the things which make for peace and the building up of one another.

Romans 14:16-19



# *Sacramental Worship*

## **#5: The Principle of “Election” Who’s The Participant?**

Covenantal worship pertains to BOTH covenant *Initiation* and *renewal*. Whereas the service will want to target the “faith sympathies” granted by the Holy Spirit (vs. unbelieving sympathies) this is not to be confused with targeting only “believers.” A good service will speak to both the church and unchurched, even as the elect consist of both **believers** and **“not yet believers”** alike.

# ***The Missional Church:***

*In the World... Not of the  
World... FOR The World*



*you will receive power  
when the Holy Spirit has  
come upon you; and you  
will be my witnesses in  
Jerusalem, in all Judea  
and Samaria, and to the  
ends of the earth.”*

*Acts 1:8*

# *What is Missional?*

- ❖ Not merely the church that does missions, but the church whose own identity is **missional** after the **missional** image of God

“As the Father has sent me, so I send you.” (John 20:21)

- ❖ Not merely the church that is **missional**, but that intends to plant other **missional** churches.

“But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.” (Acts 1:8)

- ❖ Not merely the church that goes out to the world, the **missional** church opens its doors to the world. The “public” church!

**“At the same time pray for us as well that God will open to us a door for the word, that we may declare the mystery of Christ.” (Col.4:2)**

# ***We don't do evangelism, we are evangelistic!***

*The world had not satisfied me the way it had promised, the way I had anticipated. The world's message and methods had hung me out to dry. I hungered desperately for something-- Something, "out of this world." (I was) broken and longing for something transcendent... I was very thankful when I walked into a church that was very different: A church where the otherness of God was sensed immediately. In the music, in the message and in the mingling afterward, it was clear that God was the guest of honor there... I had suffered the consequences of the modern world's emphasis on the individual and I was unbelievably refreshed to discover a place that took the focus off of me and put it on him... I was drawn in by the glorious mystery of it all. I was being evangelized, not by a man-centered show, but by a God-centered atmosphere... it was quite literally, "out of this world."*

**W. Tullian Tchividjian**

# ***“Missional” vs. “Missions”*** ***Evangelism***

- **Worship is Evangelism**
- **Small Groups are Evangelism**
- **Holistic Social Service (word/deed) is Evangelism**
- **Transformed lives both in and for the world is Evangelism**
- **Ecclesial ethics is evangelism**

***All that ...***

Nursery duties...

Time...

Serving...

Painting...

Moving people in...and out again...

**Planning...**

Setting up chairs...

**Recruiting...**

Rehearsing...

Hugging...

**Coordinating...**

Money...

Meeting...

Fundraising...

**Counseling...**

**Preparing lessons...**

Late session meetings...

**Teaching...**

**Training...**

Back aches...

Mission trips...

Making meals...

Sweat...

Phone calls...e-mails...

All those goodbyes...

Inconvenience...

***All that Loving!!!***

***Love in Action:***  
***Every person is a charismata(gift of  
grace) to the Church that Counts!***

**For as in one body we have many members...**

**Having *charismata* (gifts of  
grace) that differ according to  
the grace given, let us use  
them...**

***if* .....**

**Let love be genuine...**

**Love one another...**

*Romans 12:4ff*

# ***The Witness of God And the Love of Christ's church are tied together!***

*that they all may be  
one, as You, Father,  
are in Me, and I in  
You; that they also  
may be one in Us,  
that the world may  
believe that You  
sent Me.*

*John. 17:21*





# *Do you love Me?*

*He said to him, “You shall **love the Lord** your God with all your heart, and with all your soul, and with all your mind.’ This is the greatest and first commandment.*



*Who is the “neighbor?”*

*And a second is like it: ‘You shall **love your neighbor** as yourself.’*

*Mt. 22:37ff*