

REFORMATION WORSHIP

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

THE LORD’S DAY AT WESTMINSTER

- 9:45 A.M. Sunday Bible School for the entire family
- 11:00 A.M. Morning Service
- 6:00 P.M. Revival Prayer

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

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

MEMBERSHIP CLASS

The next membership class taught by the Pastor will be held in late August. Details to come in the next few weeks. If you are interested in taking the class, please see Mr. McGowan.

Westminster Presbyterian Church

THE MORNING SERVICE
eleven o’clock
Lord’s Day, June 29, 2025

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

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

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

CREATION ORDINANCES

When the Lord placed Adam and Eve in the garden of Eden, He established a bond with them and all their descendants. The requirements of this covenant are binding upon everyone who has ever lived, since all people are ultimately descended from them. People may ignore or deny this covenant, but they cannot escape it. It remains binding as long as the present order exists.

We often note that the most fundamental requirement of this covenant was the stipulation not to eat of the tree of the knowledge of good and evil, largely because this is the commandment that our first parents failed to keep (Gen. 2:15–17; 3). It is also true, however, that the covenant of creation also contains several positive stipulations, or things that tell us what to do and not just what not to do. Among these are the clear injunctions to preserve the sanctity of the marriage bond between one man and one woman, the necessity and propriety of godly labor, and the keeping of the Sabbath (2:1–3, 15, 18–24). Of course, no person but Jesus has kept any of these requirements perfectly, and so we can only be reconciled to God through faith in Christ alone (Rom. 5:1–11). Nevertheless, these requirements are still to guide our lives, and this obedience is necessary even for non-Christians because they are still in covenant with God through Adam.

—The Rev. R. C. Sproul, Drs. (Free Uni., NL)
Founding Pastor, St. Andrew’s Chapel (Ind. Reformed), Sanford, FL
Founder of Ligonier Ministries, author of over one hundred books
From Ligonier.org

***BOOK OF THE MONTH:** *Creation and Change* by Douglas F. Kelly*

The Prelude – *St. Patrick’s Breastplate* Traditional Irish melody, arr. Hustad

***The First Lesson** – Psalm 63:1-5
O God, you are my God; earnestly I seek you; my soul thirsts for you; my flesh faints for you, as in a dry and weary land where there is no water. So I have looked upon you in the sanctuary, beholding your power and glory.
Because your steadfast love is better than life, my lips will praise you. So I will bless you as long as I live; in your name I will lift up my hands.
My soul will be satisfied as with fat and rich food, and my mouth will praise you with joyful lips. (ESV)

***The Hymn No. 115** – “All creatures of our God and King” *Lasst uns erfreuen*

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

***The Response** (Sung by all) *Mendon*
Come, dearest Lord, descend and dwell by faith and love in ev’ry breast; then shall we know and taste and feel the joys that cannot be expressed. Come, fill our hearts with inward strength; make our enlarged souls possess and learn the height, and breadth, and length of your unmeasurable grace. Now to the God whose pow’r can do more than our thoughts or wishes know, be everlasting honors done by all the church, through Christ his Son. ((by Isaac Watts, “father of English hymnody,” 1709)

+The Interlude – The Church’s One Foundation Samuel S. Wesley

***The Ascription of Praise** (Sung by all) *Regent Square*
Christ is made the sure foundation, Christ the head and cornerstone, chosen of the Lord and precious, binding all the church in one; holy Zion’s help forever and her confidence alone. Laud and honor to the Father, laud and honor to the Son, laud and honor to the Spirit, ever Three and ever One, Consubstantial, Co-eternal, while unending ages run. (anon., 6th or 7th century, tr. John M. Neale, 1861, alt., mod.)

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

***The Response** (Sung by all) *Lancashire*
O Father, you are sovereign in all the worlds you made; your mighty word was spoken and light and life obeyed. Your voice commands the seasons and bounds the ocean’s shore, sets stars within their courses and stills the tempest’s roar. (by E. Margaret Clarkson, wrote a number of the theme hymns for IVCF’s Urbana Mission Conferences, 1982)

***The Apostles’ Creed**
I believe in God the Father Almighty, Maker of heaven and earth;

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

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.
*i. e. His body continued in the state of the dead until the third day.
(from the 2nd c.; the term “Catholic” is the Anglicization of the Latin for universal)

***The Gloria Patri** (Sung by all) *Greatorex*
Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen, Amen. (2nd cent.)

***The Second Lesson** – Colossians 1:15-22 (Responsively)
He is the image of the invisible God, the firstborn of all creation.
For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him.
And he is before all things, and in him all things hold together.
And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent.
For in him all the fullness of God was pleased to dwell,
And through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.
And you, who once were alienated and hostile in mind, doing evil deeds,
He has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, (ESV)

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

***The Response** (Sung by all) *Hyfrydol*
All my sins have been forgiven; God is merciful to me; faith has claimed the Savior’s promise, grace and pardon, full and free; O my soul, be ever praising for the great Redeemer’s love; joyous songs to him be raising, unto God in heav’n above. (by Phillip F. Hiller, 1767)

***The Westminster Confession of Faith - Chapter 1 - Concerning Holy Scripture**

NOTES

- 2. What we call Holy Scripture or the written word of God now includes all the books of the Old and New Testament . . . All of these books are inspired by God and are the rule of faith and life. (II Tim. 3:16, 17; II Peter 1:20, 21)
- 4. The Bible speaks authoritatively and so deserves to be believed and obeyed. This authority does not depend on the testimony of any man or church but completely on God, its author, Who is Himself truth. The Bible therefore is to be accepted as true, because it is the word of God. (II Tim. 3:16, 17; II Peter 1:20, 21)
- 6. The whole purpose of God about everything pertaining to his own glory and to man’s salvation, faith, and life is either explicitly stated in the Bible or may be deduced as inevitably and logically following from it. Nothing is at any time to be added to the Bible, either from new revelations of the Spirit or from traditions of men. Nevertheless we do recognize that the inward illumination of the Spirit of God is necessary for a saving understanding of the things which are revealed in the word. We also recognize that some provisions for the worship of God and the government of the church are similar to secular activities and organizations; these are to be directed according to our natural understanding and our Christian discretion and should conform to the general rules of the word, which are always to be observed. (Mk. 7:5-7; Jn. 6:45; 16:13-15; I Cor. 2:6-12; 11:13-15; 14:26, 40; Gal. 1:8-9; II Tim. 3:15-17)

***The Psalm** (Sung by all) *Toulon*
O how I love your holy law, O LORD! All day I meditate upon your word; It makes me wiser than my enemies, for your commands are ever with me, LORD. I have more wisdom than my teachers, LORD, for on your laws I meditate each day. I have more insight, than the aged ones, for all your testimonies I obey. I keep my feet from ev’ry evil path, for I desire to follow all your word; since you have taught me all your wise decrees, from them I do not turn aside, O LORD. How sweet your words are, LORD unto my taste—sweeter than honey is upon my tongue. Through your commandments I will understand, therefore, O LORD, I hate each path that’s wrong. (Psalm 119, *Trinity Psalter Hymnal*, 2018)

The Interlude – *New Britain* Traditional American melody, arr. Excell

The Third Lesson – Colossians 4:2-4 (Pew Bible, p. 985, Large Print, p. 1170)

The Sermon – CULTIVATING A MISSIONAL PRAYER LIFE Mr. Burrell

***The Hymn No. 457** – “Come, thou fount of ev’ry blessing” *Nettleton*

***The Benediction**

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

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

SANCTIFICATION: THE SPIRIT AND THE FLESH

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

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

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

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

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

Believers find within themselves contrary urgings. The Spirit sustains their regenerate desires and purposes, but their fallen instincts (the “flesh”) obstruct their path and drag them back. The conflict of these two is sharp. Paul says he is unable to do what is right, and unable to restrain himself from doing what is wrong (Rom. 7:14-25). This conflict and

frustration will be with Christians as long as they are in the body. Yet by watching and praying against temptation, and cultivating opposite virtues, they may through the Spirit’s help “put to death” particular bad habits (Rom. 8:13; Col. 3:5). They will experience many particular deliverances and victories in their battle with sin, while not being exposed to temptations that are impossible to resist (1 Cor. 10:13).

—The Rev. J. I. Packer, D. Phil. (Oxford)

author of *Knowing God, Fundamentalism and the Word of God, Evangelism and the Sovereignty of God*
from *The Reformation Study Bible*, 2d. ed., p. 1650

REBIRTH

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

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

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

—The Rev. R. C. Sproul, Drs. (Free Uni., NL)

Founding pastor, St. Andrew’s Chapel (Ind. Reformed), Sanford, FL
Founder of Ligonier Ministries, author of over one hundred books
from *The Reformation Study Bible*, 3d. ed., p. 1857

KEEPING THE SABBATH

“This is what the Lord has said: ‘Tomorrow is a Sabbath rest, a holy Sabbath to the Lord’...” (v. 23).

Exodus 16:22–36

The commandment to keep the seventh day holy is often tied to the Mosaic law, as if it somehow did not have the same eternal and transcultural quality as the rest of the commands (i.e. murder, stealing, adultery). But here we see God commanding His people to keep the Sabbath day before the Law was even given on Mount Sinai. This law, however, was not a new command even at this time. It was introduced in the Garden to Adam and Eve: “Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.” (*Gen.* 2:3) The Sabbath day is a law inextricably bound to the holiness of God. Adam and Eve were expected to keep the Sabbath day, and all generations and every society from that time forth are expected to keep this command. This is true for New Testament believers as well. Jesus did not abolish any point of the law, and this includes the Sabbath. We are to keep the Sabbath as an everlasting ordinance to the Lord. As we keep the Sabbath we are to celebrate the rest and peace we have in Jesus Christ and look forward to the day when we will have eternal rest in God our Father—a day that even then will not be abolished but will be celebrated for all eternity.

So faithless were the people of Israel that they even failed to keep this holy command. God had told them to keep the Sabbath day holy, to refrain from worldly care and work, and to rest in Him. When Israel disobeyed, God said, “How long do you refuse to keep My commandments and My laws? See! For the Lord has given you the Sabbath.... So the people rested on the seventh day.” Notice that the breaking of one command was in essence breaking all God’s commandments. Israel’s failure to keep the Sabbath was a failure to obey God, and thus it was a failure to *love* the Lord. Likewise, when we fail to keep the Sabbath, when we go about our daily activities on the Lord’s Day as if it were any other day of the week, we are breaking all of God’s law and calling into question our love for Him and our submission to Christ as our King.

Probably no commandment is more flagrantly broken than this. We do not consider it to be important. But God does, and so should we. If we want to love our Lord, we must do it by obeying His commands, and this means resting on the Lord’s Day.

Devotional from ligonier.org

THE PERSEVERANCE AND PRESERVATION OF BELIEVERS

As the parable of the sower indicates (Mt. 13:18-23), there are different kinds of faith, but only faith that produces the fruit of holy living is saving faith. This is why the writer of Hebrews insisted that “without holiness, no one will see the Lord” (Heb. 12:14). Those with temporary faith may experience many blessings from God because of their close association with the faithful (Heb. 6:1-6; II Pet. 2:21-22), but they will lose those blessings as they turn from Christ and will eventually suffer eternal judgment (Heb. 10:26-31). Many who say to Jesus, “Lord, Lord,” will not be acknowledged (Mt. 7:21-23). Only those who show themselves to be regenerate by pursuing holiness as they pass through this world are entitled to believe themselves secure in Christ. Persevering in faith and penitence, not just in Christian formalism, is the path to glory.

Nevertheless, Reformed theology has also emphasized that God’s gracious preservation must sustain true believers so that they remain faithful to Christ. Christians do not begin their walk with Christ by faith and then continue by reliance on their own efforts (Gal. 3:3). Paul exhorted the Philippians to “work out [their] salvation” (Phil. 2:12) but then added “for it is God who works in you to will and to act according to his good purpose” (Phil. 2:13). Paul also assured them, declaring that “he who began a good work in you will carry it on to completion” (Phil. 1:6). Jesus himself stressed his preservation of true believers when he said that believers “shall never perish: no one can snatch them out of my hand” (Jn. 10:28).

Sometimes truly regenerate believers backslide and fall into gross sin. But in this they act out of character, do violence to their own new nature and make themselves deeply miserable, so that eventually they seek and find restoration to righteousness.

—From *Spirit of the Reformation Study Bible* (2003), theological editors, The Rev. John M. Frame, M.Phil. (Yale), D.D. (Belhaven) and The Rev. J. I. Packer, D. Phil. (Oxford), p. 1919

PRAYER

We are able to talk with God. He speaks verbally to us in his Word and nonverbally through His obvious providence. We commune with Him through prayer. Charles Hodge declared that “prayer is the converse of the soul with God.” In and through prayer we express our reverence and adoration for God, we bare our souls in contrite confession before Him, we pour out the thanksgiving of grateful hearts, and we offer our petitions and supplications to Him.

In prayer we experience God as personal and powerful. He can hear us and act in response. The Scripture teaches both the sovereign foreordination of God and the efficacy of prayer. The two are not inconsistent with one another, for God ordains the means as well as the ends for His purposes.

—The Rev. R. C. Sproul, Drs. (Free Uni., NL)
From *The Reformation Study Bible*, 3rd. ed., p. 1808

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

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

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

WORSHIP

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

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

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

—The Rev. W. Robert Godfrey, Ph.D. (Stanford)

From www.Ligonier.org, July 8, 2016

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

THE SESSION
Sean W. T. McGowan, Moderator
George E. Close
Arthur E. Wahl
Brett S. Doster

THE DIACONATE
Christopher J. Colson
Kerry S. Langston
Drew D. McLeod

OUR MINISTER
Sean W. T. McGowan, Pastor

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

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

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

