

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.

NOMINATING SEASON FOR OFFICERS

The Session, believing that there may be additional men qualified for the offices of ruling elder and deacon and that the church would benefit from additional officers, has established a season for nominations running from Lord’s Day, August 3 through Lord’s Day, August 31. Nominations may be submitted by church members to the Session in writing on forms that will be available on the literature table in the lobby. Elders and deacons must be male members who meet the requirements of I Timothy 3 and Titus 1.

*BOOK OF THE MONTH: *The Need for Creeds Today* by J. V. Fesko*

Westminster Presbyterian Church

THE MORNING SERVICE
eleven o’clock
Lord’s Day, July 13, 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

WHAT DOES “CORAM DEO” MEAN?

To live *coram Deo* is to live one’s entire life in the presence of God, under the authority of God, to the glory of God . . .

Recently a friend asked me . . . “What’s the big idea of the Christian life?” He was interested in the overarching, ultimate goal of the Christian life.

To answer his question, I fell back on the theologian’s prerogative and gave him a Latin term. I said, “The big idea of the Christian life is *coram Deo*. *Coram Deo* captures the essence of the Christian life.”

This phrase literally refers to something that takes place in the presence of, or before the face of, God. To live *coram Deo* is to live one’s entire life in the presence of God, under the authority of God, to the glory of God.

To live in the presence of God is to understand that whatever we are doing and wherever we are doing it, we are acting under the gaze of God. God is omnipresent. There is no place so remote that we can escape His penetrating gaze.

To be aware of the presence of God is also to be acutely aware of His sovereignty. The uniform experience of the saints is to recognize that if God is God, then He is indeed sovereign. When Saul was confronted by the refulgent glory of the risen Christ on the road to Damascus, his immediate question was, “Who is it, Lord?” He wasn’t sure who was speaking to him, but he knew that whomever it was, was certainly sovereign over him.

—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

The Prelude

Forever Settled in the Heavens Hatton
O Worship the King Kraus

*The First Lesson – Psalm 138:1-6

I give you thanks, O Lord, with my whole heart; before the gods I sing your praise;
I bow down toward your holy temple and give thanks to your name for your
steadfast love and your faithfulness, for you have exalted above all things your
name and your word.

On the day I called, you answered me; my strength of soul you increased.
All the kings of the earth shall give you thanks, O Lord, for they have heard the
words of your mouth, and they shall sing of the ways of the Lord, for great is the
glory of the Lord.

For though the Lord is high, he regards the lowly, but the haughty he knows from
afar. (ESV)

***The Hymn** – “All hail the pow’r of Jesus’ name!” *Coronation*

All hail the pow'r of Jesus' name! Let angels prostrate fall; bring forth the royal diadem, and crown him Lord of all; bring forth the royal diadem, and crown him Lord of all.

Ye seed of Israel's chosen race, ye ransomed of the fall, hail him who saves you by his grace, and crown him Lord of all; hail him who saves you by his grace, and crown him Lord of all.

Sinners, whose love can ne'er forget the wormwood and the gall, extol the Stem of Jesse's root, and crown him Lord of all; extol the Stem of Jesse's root, and crown him Lord of all.

Let ev'ry kindred, ev'ry tribe, on this terrestrial ball, to him all majesty ascribe, and crown him Lord of all; to him all majesty ascribe, and crown him Lord of all.

O that with yonder sacred throng we at his feet may fall; we'll join the everlasting song, and crown him Lord of all; we'll join the everlasting song, and crown him Lord of all. (vv. 1-4 by Edward Perronet, 1779, alt.; v. 5 by John Rippon, 1787)

*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*

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 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.
(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 Great Commandment (Unison)

And he [*Jesus*] said . . . “You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.” (St. Matthew 22:37-40 [Deuteronomy 6:5; Leviticus 19:18]) (ESV)

***The Response** (Sung by all) *Toulon*

Have you not bid me love you, God and King? All, all of me, soul, heart and strength and mind. Stoop to my weakness, mighty as you are, and make me love you as I ought to love. (by George Croly, popular Anglican preacher in a poor section of London, 1867, mod., alt. 2014)

***The Second Lesson – Psalm 24:1-6 (Responsively)**

The earth is the LORD's and the fullness thereof, the world and those who dwell therein,

For he has founded it upon the seas and established it upon the rivers.

Who shall ascend the hill of the LORD? And who shall stand in his holy place?

He who has clean hands and a pure heart, who does not lift up his ^Asoul to what is false and does not swear deceitfully.

He will receive blessing from the LORD and righteousness from the God of his salvation.

Such is the generation of those who seek him, who seek the face of the God of Jacob. (ESV)

*The Silent Prayers of God’s People

*The Hymn – “Approach, my soul, the mercy seat” *Land of Rest*
Approach, my soul, the mercy seat where Jesus answers prayer; there humbly fall
before his feet, for none can perish there.
Bowed down beneath a load of sin, by Satan sorely pressed, by war without and
fears within, I come to thee for rest.
Be thou my shield and hiding place, that, sheltered near thy side, I may my fierce
accuser face, and tell him thou hast died.
O wondrous love! to bleed and die, to bear the cross and shame, that guilty sinners,
such as I, might plead thy gracious name! (by John Newton, 1779)

*The Westminster Confession of Faith – Chapter 16 – Concerning Good Works

1. Good works are only those works identified as good by God and commanded by him in his holy word. They do not include other works, no matter how well intentioned in design or zealously promoted by men. (Is. 29:13; Mi. 6:8; Matt. 15:9; Rom. 10:2; 12:2; II Tim. 3:16-17)

2. These good works, done in obedience to God’s commandments, are the fruit and evidence of a true and living faith. By them believers show their thankfulness, strengthen their assurance of salvation, edify their brothers in the Lord, and become ornaments of all those who profess the gospel. Good works in believers silence the criticism of the enemies of the gospel. They also glorify God by showing that believers are the workmanship and creation of Jesus Christ . . . (Matt. 5:16; Eph. 2:10; Col. 3:17; Titus 2:7; Jas. 2:18-22; I Pet. 2:12, 15; I Jn. 2:3-6)

*The Response (Sung by all) *Festal Song*
The LORD reigns over all; he’s robed in majesty. The LORD is robed and wears his belt of strength and dignity. The world established stands unmoved, it shall endure. From everlasting you are God, your throne is ever sure. The LORD, enthroned on high, more powerful is he, than thunder of the ocean’s waves or breakers of the sea. Your statutes, LORD, stand firm; unchanging is your word. And holiness adorns your house forevermore, O LORD. (Psalm 93, *Trinity Psalter Hymnal* 2018).

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

The Third Lesson

The Sermon Mr. Doster

*The Hymn No. 95 – “Though troubles assail us” *Joanna*

*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

NOTES

HEAVEN

“Heaven” is the biblical term for God’s dwelling place (Ps. 33:13; Matt. 6:9), the place of His presence to where the glorified Christ has returned (Acts 1:11). The church militant and triumphant unites there for worship (Heb. 12:22-25), and one day Christ’s people will be there with Christ forever (John 17:5, 24; I Thess. 4:16-17). Heaven is the place of God’s rest (John 14:2). It is described as a city (Heb. 11:10) and a country (Heb. 11:16).

To think of heaven as a “place” is more right than wrong, though the word could mislead. Scripture describes heaven as a spatial reality that touches and interpenetrates created space. According to Ephesians, the throne of Christ at the Father’s right hand (Eph. 1:20), and the life of Christians in Christ, are both in “heavenly places” (Eph. 1:3, 20; 2:6). Paul alludes to his experience in the “third heaven” or “paradise” (II Cor. 12:2-3). A resurrection body, adapted to heaven’s life, awaits us (II Cor. 5:1-8). While we are in our present bodies the realities of heaven are unseen, and we know them only by faith (II Cor. 4:18; 5:7). The hope founded on what faith sees gives us the courage to endure (Rom. 8:25; cf. Gal. 5:5; I John 3:3).

We can form an idea of the perfect life of heaven from what we know imperfectly now (I Cor. 13:12). Our communion with God and with other Christians will be unbroken (Ps. 23:6). According to Revelation, there will be no tears, sorrow, or death (Rev. 21:4). According to Romans, the earth itself together with life on it has been “subjected to futility” on account of sin (Rom. 8:20). Through the Spirit, we know that this “corruption” will be undone, and the possibilities dimly perceived in the fallen creation will be fulfilled in “the freedom of the glory of the children of God” (Rom. 8:21).

According to the *Shorter Catechism*, we were created “to glorify God, and enjoy Him forever.” The crowns, feasts, and celebrations of victory described in the Scriptures bring one aspect of this joy before our eyes. The triumph of the Lamb that was slain and His saints with Him (Rev. 5:6; 14:1) is another. At the center is the union of God with His people (Rev. 22:4). This was held out as the promise of the covenant (Jer. 30:22) and it is destined to be realized in a way beyond imagination (Eph. 2:7; 3:9; cf. I Cor. 2:9).

—The Rev. J. I. Packer, D.Phil. (Oxford)
author of *Knowing God* and *Evangelism and the Sovereignty of God*
from *The Reformation Study Bible*, 2d. ed., p. 1871

HOPE

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

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

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

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

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

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

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

THE WORD OF GOD: SCRIPTURE AS REVELATION

Christianity is the true worship and service of the true God, mankind’s Creator and Redeemer. It is a religion that rests on revelation: nobody would know the truth about God, nor be able to relate to Him in a personal way, had God not first acted to make Himself known. But God has so acted, *with* the sixty-six books of the Bible . . .

—The Rev. J. I. Packer, D.Phil. (Oxford)
author of *Knowing God* and *Evangelism and the Sovereignty of God*
from *The Reformation Study Bible*, 2d. ed., p. 141

THE SACRAMENTS

Christ instituted two rights for His followers to observe: baptism, a once-for-all rite of initiation (Matt. 28:19; Gal. 3:27), and the Lord's Supper, a regular rite of remembrance (1 Cor. 11:23-26). These are called "sacraments" in the Western church, "mysteries" in the Eastern Orthodox church, or "ordinances". Scripture has no technical term for the two rites, or the corresponding Old Testament observances, that is, circumcision of males as a rite of initiation (Gen. 17:9-14, 23-27) and the annual Passover as a rite of remembrance (Ex. 12:1-27). Biblical teaching, however, warrants classifying them all together as signs and seals of a covenant relationship with God.

"Sacrament" is from a Latin word meaning sacred. Study of the Christian rites (*baptism and the Lord's Supper*) themselves leads to a definition of sacrament as a ritual action instituted by Christ in which signs perceived by the senses present to us the grace of God in Christ and the blessings of His covenant. They communicate and confirm these blessings to believers, who in receiving the sacraments respond to God's grace and declare their faith and allegiance to Him. The sacraments "put a visible difference between those that belong unto the Church and the rest of the world." They solemnly "engage them (*Christians*) to the service of God in Christ, according to His Word" (*Westminster Confession of Faith*, XXVII.1) . . .

The sacraments are means of grace, for God uses them to strengthen faith's confidence in His promises and to call forth acts of faith for receiving the good gifts signified. The efficacy of the sacraments is not from the faith or virtue of the minister, but from the faithfulness of God, who, having given signs, is now pleased to use them. Christ and the apostles speak of the sign as if it were the thing signified, and as if receiving the former is the same as receiving the latter (Matt. 26:26-28; 1 Cor. 10:15-21; 1 Pet. 3:21, 22). As the preaching of the Word makes the gospel audible, so the sacraments make it visible.

Sacraments strengthen faith by correlating Christian beliefs with the testimony of our sense. The *Heidelberg Catechism* illustrates this in its answer to Question 75. The key words are "as sure as":

Christ has commanded me . . . to eat of this broken bread and to drink of this cup in memory of Him, and therewith has given assurance: first, that His body was . . . broken on the cross for me, and His blood shed for me, as sure as I see with my eyes the bread . . . broken for me and the cup communicated to me; and, further, that with His crucified body and shed blood He Himself feeds and nourishes my soul to eternal life, as sure as I take and taste the bread and cup . . . which are given me as sure tokens of the body and blood of Christ.

—The Rev. J. I. Packer, D. Phil. (Oxford)
from *The Reformation Study Bible*, 2d. ed., p. 1411

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.

