

The Lamb's High Feast

Lesson 4b

Review of Lesson 1: Worship on Earth is patterned after the Worship of Heaven

Review of Lesson 2: God Communicates with Mankind through Sacraments

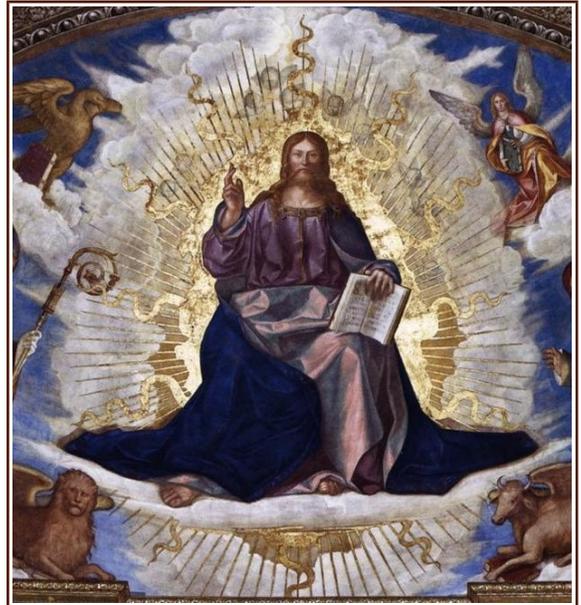
Review of Lesson 3: The Liturgy opens with prayers and actions as appropriate before a holy, holy, holy LORD.

Hear What Our Lord Saith

The Liturgy of the Word, part b

We ought, at this point, to meditate on the Scriptures, to ask ourselves several important questions.

1. How are we to view the Scriptures? (Inspired? Infallible? Inerrant? Authoritative for all? God's word? Man's word? Historically accurate? Literal?)
2. What books are to be considered Holy Scripture?
3. What is the point of having Holy Scripture?
4. How ought we, as Anglicans, to use Holy Scripture for our benefit in the Liturgy and privately?



Christ in Majesty by Boccaccio Boccaccio, 1502

Christ enthroned in heaven, with the Scriptures resting on his knee, opened for all to see, the four Gospels surround him (Angel, Ox, Lion and Eagle) his right hand raised to bless

It is what it says it is Sources for understanding

Isaiah 55:10-11

10 “For as the rain and the snow come down from heaven
and do not return there but water the earth,
making it bring forth and sprout,
giving seed to the sower and bread to the eater,
11 so shall **my word** be that **goes out from my mouth**;
it shall not return to me empty,
but **it shall accomplish that which I purpose**,
and shall succeed in **the thing for which I sent it**.

2 Timothy 3:14-16

14 But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it 15 and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through **faith in Christ Jesus**. 16 All Scripture is **breathed out** by God and profitable for **teaching**, for **reproof**, for **correction**, and for **training in righteousness**, 17 that the man of God may be complete, equipped for every good work.

2 Peter 1:16-21

16 For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. 17 For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, “This is my beloved Son, with whom I am well pleased,” 18 we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain. 19 And we have the prophetic word more fully confirmed, to which you will do well to pay attention **as to a lamp shining in a dark place**, until the day dawns and the morning star rises in your hearts, 20 knowing this first of all, that **no prophecy of Scripture comes from someone's own interpretation.** 21 For **no prophecy was ever produced by the will of man**, but **men spoke from God as they were carried along by the Holy Spirit.**

Psalm 19 extols the virtues of God's word, using several names for the Scriptures such as law, testimony, precepts, commandment, etc. (See also Psalm 119)

7 The law of the LORD is perfect, reviving the soul;	enduring forever;
the testimony of the LORD is sure, making wise the simple;	the rules of the LORD are true, and righteous altogether.
8 the precepts of the LORD are right, rejoicing the heart ;	10 More to be desired are they than gold, even much fine gold;
the commandment of the LORD is pure, enlightening the eyes;	sweeter also than honey and drippings of the honeycomb.
9 the fear of the LORD is clean,	11 Moreover, by them is your servant warned ; in keeping them there is great reward .

Key Words and Tricky Phrases

Common words Anglicans rarely use.

Inerrant – without any error at all. The original autographs were without any error of fact or content.

Inspired – God caused Scripture to be written, and therefore the content is to be considered primarily his word and not that of the author.

Infallible – Scripture infallibly communicates what God intends to communicate.

Literal sense – (has come to mean) all Scriptures are intended to be taken literally (Example, if the bible says the stars will fall from heaven to earth, then actual stars will rain down on earth. His is not to be taken figuratively, hyperbolically, symbolically, or allegorically.)

Common words Anglicans tend to use

God's Word – God has spoken through his prophets and his prophets have declared God's word.

True – God's word, spoken by his authority, is both true in its content and true to God's intent

Natural Sense – God has spoken in “many and various ways”, including historical accounts, fictional accounts, poetry, prophetic prose, song, parable, first hand accounts and traditional sourcing. To understand God's message, we should first determine the natural sense of the Scripture and interpret it according to that sense.

Using the Word of God in Liturgy and Private Devotions

St. Benedict, The Anglican Way and the Lectio Divina (Divine Reading)

Anglicanism is basically Benedictine spirituality for everyone. Our Prayerbook, liturgies, and spiritual disciplines are based on the Rule of St. Benedict and the Benedictine monasticism of England. One of the chief elements of Benedictine life is called Lectio Divina, the spiritual discipline of reading the Scriptures for spiritual benefit.

1. Lectio (Read) read through the Passage careful and attentively.
2. Meditatio (Meditate) Ask God to reveal, by His Spirit, his intended message for you in this passage
3. Oratio (Pray) Respond to God's word by speaking to God the thoughts, concerns, or ideas this passage brings to your mind.
4. Contemplatio (Contemplate) In silence, allow God's word to take hold of you and in you so that it may work its work in you and through you.

Notice how our Liturgy generally follows this outline. We read large passages of Scripture. There is a guided time of meditation (homily or sermon) followed by a response (the Creed) and a time of silent meditation before the sacrament.

NEXT WEEK: The Creeds of Christendom

Readings: Romans 10:1-13 and 1 Corinthians 12:1-3