

The Lamb's High Feast

Lesson 4c

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 c

The Threefold Use of the Law

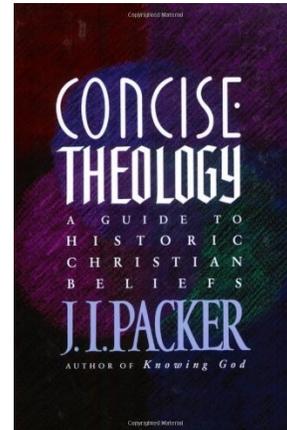
Lectio Divina in Benedictine Anglicanism

The Threefold Use of the Law

Adapted from "Concise Theology" by James I Packer, Anglican Priest, Theologian, and Writer. p. 94-95

Since we begin every Communion service with a recitation of the Law (Summary or Ten Commandments), how do we, as Christians, view the Law? What is the function of the Law in Christian faith and practice?

1. **The Law Convicts.** It reflects both the perfect righteousness of God and our own sinfulness and shortcomings. As Augustine wrote, "the law bids us, as we try to fulfill its requirements, and become wearied in our weakness under it, to know how to ask the help of grace." The law is meant to give knowledge of sin ([Rom. 3:20; 4:15; 5:13; 7:7-11](#)), and by showing us our need of pardon and our danger of damnation to lead us in repentance and faith to Christ ([Gal. 3:19-24](#)).
2. **The Law Restrains** evil in Society. Though the law cannot change the heart, it can to some extent inhibit lawlessness by its threats of judgment, especially when backed by a civil code that administers punishment for proven offenses ([Deut. 13:6-11; 19:16-21; Rom. 13:3, 4](#)). Thus it secures civil order, and serves to protect the righteous from the unjust.
3. **The Law Guides** those who are regenerate into the good works that God has planned for them ([Eph. 2:10](#)). The law tells God's children what will please their heavenly Father. Christ was speaking of this third use of the law when He said that those who become His disciples must be taught to do all that He had commanded ([Matt. 28:20](#)), and that obedience to His commands will prove the reality of one's love for Him ([John 14:15](#)). The Christian is free from the law as a system of salvation ([Rom. 6:14; 7:4, 6; 1 Cor. 9:20; Gal. 2:15-19, 3:25](#)), but is "under the law of Christ" as a rule of life ([1 Cor. 9:21; Gal. 6:2](#)).



Recommended Reference Book:
Concise Theology by J.I. Packer
Anglican Priest, Theologian, Writer,

Editor of Reformation Study Bible
and the ESV Study Bible,
and current contributor to new
Catechism
for the Anglican Church of North
America.

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 (Reflect) 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.



The Four Rs of Lectio Divina

Reading
Reflecting
Responding
Remaining

Notice how our Liturgy generally follows this outline.

We read large passages of Scripture. Including the entire book of Psalms and the most important portions of the New Testament every year

We engage in guided meditation in the form of a sermon or homily

We respond with the recitation of the Creed, which is a summary of the basic teaching of the whole Bible

We are silent before the Sacrament, a time to be quiet and still before God, and to invite him to do his work in your life.

NEXT WEEK: The Creeds of Christendom

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

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