

Worship Through Spiritual Signs and Sacred Symbols: Rehearsing and Celebrating Gospel Realities!

Worship Matters! Palmetto Baptist Church Summer Series 2023

Texts: Various

John 1:24-27, 29, 33

²⁴ (Now they had been sent from the Pharisees.) ²⁵ They asked him, "Then why are you baptizing, if you are neither the Christ, nor Elijah, nor the Prophet?" ²⁶ John answered them, "I baptize with water, but among you stands one you do not know, ²⁷ even he who comes after me, the strap of whose sandal I am not worthy to untie" ²⁹ The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world!" ³³ I myself did not know him, but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.'

Colossians 2:11-14

In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh by the circumcision of Christ, ¹² having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead. ¹³ And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven all our trespasses, ¹⁴ by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.

Luke 22:14-21

And when the hour came, he reclined at table, and the apostles with him. ¹⁵ And he said to them, "I have earnestly desired to eat this Passover with you before I suffer. ¹⁶ For I tell you I will not eat it until it is fulfilled in the kingdom of God." ¹⁷ And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves. ¹⁸ For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." ¹⁹ And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." ²⁰ And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood. ²¹ But behold, the hand of him who betrays me is with me on the table.

John 6:30-33, 35, 49-50; 51; 53-55

³⁰ So they said to him, "Then what sign do you do, that we may see and believe you? What work do you perform?" ³¹ Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.' " ³² Jesus then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. ³³ For the bread of God is he who comes down from heaven and gives life to the world." . . . ³⁵ Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. . . . ⁴⁹ Your fathers ate the manna in the wilderness, and they died. ⁵⁰ This is the bread that comes down from heaven, so that one may eat of it and not die. . . . ⁵¹ I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever

And the bread that I will give for the life of the world is my flesh.” . . . ⁵³ So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. ⁵⁴ Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. ⁵⁵ For my flesh is true food, and my blood is true drink.

1 Corinthians 10:1-5, 16-17

¹ For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, ² and all were baptized into Moses in the cloud and in the sea, ³ and all ate the same spiritual food, ⁴ and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. ⁵ Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness. . . . ¹⁶ The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? ¹⁷ Because there is one bread, we who are many are one body, for we all partake of the one bread.

Introduction:

This morning as we continue to explore what God has said in His Word to establish the biblical framework for the glad worship and obedient service His people bring when they come together to bow down before Him in joyful, humble, Word-obedient corporate worship, we want to remind ourselves of the important realities we have come to understand:

First, as we trace this important theme through the Old and New Testaments, we have observed a robust description of the kind of worship that pleases God and have captured that description in the following phrase:

Worship is:

Exulting (celebrating) over God’s Glory (Rom 5:12)

Eagerly

Joyfully

Thankfully

Humbly/Obediently

(Psalm 95)

Repentantly

Confessionally

Expectantly

So that we are transformed (Isaiah 6)

By that Glory

***Into that Glory
For God's Glory!***

And, after looking at how receiving and responding to the preaching of God's Word is a key part of our worship, I want to bring in a final part of the description we have come to see in Scripture:

True Worship is

- Exulting over God's Glory,***
- So that we are transformed by that Glory,***
- To render the appropriate Spirit-enabled responses that He alone merits.***

Second, throughout our series, we also have reminded ourselves regularly of the spiritual goals that the elders and I have for our congregation as we go through this series together:

- 1. That we would see the beauty and power of corporate worship through the joyful praise and glad worship of God to fuel a life of obedient service to God. (*Joyful Worship fuels our glad service to God*)**
- 2. That we would understand the glorious design of worship throughout the story line of Scripture - beginning in Genesis and culminating in Revelation - so that our worship is shaped by Scripture and not by our own preference or tradition (as helpful as those things may be). (*Thankful worship is our response to the grand story about God*)**
- 3. That we would understand worship (private and corporate) is what we are designed to do! (*Corporate worship is the chief means by which we glorify God and magnify Him before the Nations*)**
- 4. That we would see *worship is transformative - therefore we must worship of who God is, with all of who we are, with all that we have.***
- 5. That we would each grow in our desire, ability, and commitment to worship both personally and corporately. (*Worship is worthy of our spiritual focus and demands our intentional engagement*)**

Third, we have noted the immense change to biblical worship that Jesus announced in His conversation with the woman at the well in John 4 when he revealed that God was calling into existence a brand-new group of true worshippers would worship in a temple greater and more glorious than Solomon's original temple or the magnificent temple Herod's workers had been building for forty-years!

For thousands of years, God demanded that His people worship Him in a particular sacred place (tabernacle/temple on the mountain at Jerusalem), at specified sacred times (sabbath/appointed feasts), and by prescribed means (sacrifices, ritual cleansing, and offerings).

This worship was made possible by a covenant (Mosaic Law); mediated by a Priesthood (Aaronic); for a particular group of people (the nation of Israel); designed for a particular kingdom (the kingdom of Israel); ruled and served by an appointed King (David); and pointing forward to the coming of God's Messianic Champion.

Put differently, if you wanted to worship God in the Old Testament, you had to go to a particular mountain; worship at a particular temple; through a particular priesthood; by means of particular sacrifices, rituals, and offering; limited to those who were rightful members of God's covenant nation/people.

And one day, Jesus made an earth-shaking announcement about worship that changed everything by announcing that the hour had arrived where, in the plan of God, true worshippers would no longer come to offer genuine worship at the glorious temple physically located in Jerusalem.

Instead, these true worshippers would worship at a very different temple . . . one much greater and more glorious than Solomon's. Their worship would be mediated by a better priest than Aaron. They would enter by means of a better covenant than the one Moses mediated. And they would worship with better sacrifices that were sanctified by none other than the Holy Spirit of God!

Worship would be enabled by the Holy Spirit. It would be offered through the preaching of God's Word and through the joyful praise and bible-shaped prayers of God's people. *And it would include a regular rehearsing, participation, and celebration of the Gospel story without which our ability to render true worship would not be possible.*

And the way we rehearse, celebrate, and participate in that Gospel story is through two important signs and symbols Jesus instituted for His Church to observe regularly in her gathered worship – Baptism and the Lord's Supper.

I. The Importance of the Ordinances

- **An ordinance is a spiritual rite established by Jesus for His church that serves as a sign of the New Covenant, a symbol of important Gospel realities, and a seal by which God validates His ongoing grace and faithful love for His people. The two ordinances Christ gave to His Church and commanded His people to observe are baptism and the Lord's supper (communion).**
- **These ordinances are intended to bring us joy and spiritual refreshment as we celebrate and experience the wonderful grace of God that stands behind each of these ordinances that is manifested toward us when we observe them as Christ commanded.**
- **These ordinances are not means of saving grace –they have no power to redeem us from the guilt of our sin or rescue us from the penalty for our sin – that is not their purpose. Said differently, these gracious ordinances are not the means by which redemption comes to or is received by sinners who have yet to experience the saving grace of God that comes by grace alone, through faith alone, in Christ alone.**
- **Therefore, the ordinances are for genuine believers who have believed the gospel, experienced the saving grace of God, and gladly submitted to the authority and embraced the Lordship of Christ over their lives.**
- **Because these ordinances are to be regular aspects of gathered worship, I want to make sure we understand what they are and why it is important for us to participate in them corporately and personally as a church.**

A. They are gracious commandments from Christ

1. Baptism – the initial act of obedience after embracing the Gospel

- *Matthew 28:19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,*
- *Romans 6:4–7 We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. ⁵ For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. ⁶ We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. ⁷ For one who has died has been set free from sin.*

2. The Lord's Supper – an ongoing act of obedience as we remember Christ's death and confidently wait for His Coming.

1 Corinthians 11:23–26 For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, ²⁴ and when he had given thanks, he broke it, and said, "This is my body, which is for you. Do this in remembrance of me." ²⁵ In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." ²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

B. They are intimate expressions of God's grace to His People

1 Corinthians 10:16 The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?

C. They are important identity markers of His People

Matthew 28:19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

D. They are corporate and communal in their nature

1 Corinthians 11:33 So then, my brethren, when you come together to eat, wait for one another.

- **This is why we observe these ordinances within the boundaries of a regularly scheduled worship service and under the oversight of one of the pastors recognized by the church.**

E. They are individual in their participation

1 Cor 11:28 Let a person examine himself, then, and so eat of the bread and drink of the cup.

F. They are marked by joyful thankfulness in their observation

1 Corinthians 11:24 and when he had given thanks, he broke it, and said, "This is my body, which is for you. Do this in remembrance of me."

G. They are refreshing and strengthening in their celebration

1 Corinthians 11:26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

So, this is why the ordinances are important. But we will never fully appreciate their importance until we rightly understand their nature.

II. The Spiritual Nature of the Ordinances

- **These two ordinances established by Christ for His church are Sacred rites (enabled and empowered by the Spirit).**
- **Both rites involve prescribed means (water; bread and wine); are to be observed by prescribed modes (immersion in the name of the trinity; thankful eating together in corporate worship); and are restricted to those who have been qualified by God to observe them (salvation; obedient, Spirit-enabled sanctification).**
- **These rites represent foundational Spiritual Realities announced in the Gospel and displayed by the Church without which there would be no Christian faith, no Christian unity, No Christian church, and no eternal future with God in His coming kingdom.**
- **In other words, these two sacred rites serve as important signs and stunning symbols that communicate wonderful realities that now belong to the God's people on account of the work Christ accomplished for them through His incarnation, perfect obedience, death, burial, resurrection, glorification, ascension, and future return to rule and reign with His people in a Kingdom promised by His Father.**

A. Spiritual Signs of the New Covenant Mediated by Christ

- **The Old Covenant mediated by God through Moses was the most glorious display of God's grace ever witnessed or enjoyed by a nation up to that point in the history of God's redemptive plan.**
- **And when Moses established that covenant for God's people, there were two several signs that reminded God's people of the gracious way in which God had called them, delivered them, and made possible His dwelling among them. Two of the most important of these signs were**

circumcision and the Passover meal both of which signified personal inclusion in the Covenant and with the right to enjoy its benefits and the responsibility to fulfill its obligations.

- ***Circumcision as a sign and seal that a person had Old Covenant rights and responsibilities is referenced by Paul in Romans 4.***

Romans 4:9–12 Is this blessing then only for the circumcised, or also for the uncircumcised? For we say that faith was counted to Abraham as righteousness.¹⁰ How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised.¹¹ He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well,¹² and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

- ***Passover as a sign and seal that a person had Old Covenant rights and responsibilities is referenced in Exodus 12:1-28.***

Exodus 12:14, 25-27; 13:8-9^{12:14} “This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast. . . .²⁵ And when you come to the land that the LORD will give you, as he has promised, you shall keep this service.²⁶ And when your children say to you, ‘What do you mean by this service?’²⁷ you shall say, ‘It is the sacrifice of the LORD’s Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.’” And the people bowed their heads and worshiped. . . .^{13:8} You shall tell your son on that day, ‘It is because of what the LORD did for me when I came out of Egypt.’⁹ And it shall be to you as a sign on your hand and as a memorial between your eyes, that the law of the LORD may be in your mouth. For with a strong hand the LORD has brought you out of Egypt.

- **Paul reminds us that when Jesus arrived on earth, after perfectly meeting its obligations and fully paying its penalty, Jesus abolished the Old Covenant (Eph 2:14-16) and redeemed all those living under the impossible weight of its demand for perfect obedience and condemned the horrific penalty the Law demanded for all those who failed to obey its commands or meet the expectations contained therein.**
- **The writer of Hebrews enlarges our understanding by reminding us that Jesus was a greater prophet than Moses (Heb. 3:1-6); a greater High Priest than Aaron (Heb. 8:1-5), mediating a better covenant enacted on better promises (Heb. 8:6).**

- And just like the Old Covenant had two sacred signs (circumcision and Passover) announced by Moses that assured God's people of their part in the blessings and their obligation to the expectations set forth in the Old Covenant; there are two signs that Jesus announced to assure God's people of their participation in the blessings and obligations of a new and better covenant (baptism and the Lord's Supper).
- Three powerful texts inextricably connect Baptism and the Lord's Supper with the New Covenant Jesus established by His death, burial, and resurrection and mediates to us by His Spirit.

Romans 6:1-5 What shall we say then? Are we to continue in sin that grace may abound? ² By no means! How can we who died to sin still live in it? ³ Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴ We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. ⁵ For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.

Col. 2:11-12 In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ, ¹² having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead.

1 Corinthians 10:1-4, 16-18 For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, ² and all were baptized into Moses in the cloud and in the sea, ³ and all ate the same spiritual food, ⁴ and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. . . .¹⁶ The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?¹⁷ Because there is one bread, we who are many are one body, for we all partake of the one bread. ¹⁸ Consider the people of Israel: are not those who eat the sacrifices participants in the altar?

- So Baptism and the Lord's Supper are permanent signs given by Christ and enabled by His Spirit that assure believers of their participation and standing in the New Covenant Jesus established.
- But, they are also powerful symbols designed to continually remind God's people of the glorious realities Christ has granted His people when the Holy Spirit enlivened their dead hearts, enlightened their blind eyes and enabled their fallen will to see as beautiful and receive as true all that the New Covenant communicates about Christ and mediates to them through His active obedience on their behalf, His voluntary propitiatory

death in their place, and His resurrection that secures for them eternal life and fulfillment of divine promises.

B. Visible Symbols of Spiritual Realities Granted to His People

- **When we observe a baptism or celebrate communion in gathered worship, we are assured of very powerful spiritual realities that are now ours because of our participation in the New Covenant and by means of the powerful enablement of the Holy Spirit.**
- **These visible symbols assure us of these spiritual realities:**
- ***Baptism powerfully symbolizes:***
 - 1. Purification from our Sins by means of the shed blood of Jesus Christ (Acts 2:38; Titus 3:5-7; Heb 9:11-28; 1 Peter 4:18-22).**
 - 2. Union with Christ (Romans 6:3-5; 1 Corinthians 10:1-5; 1 Cor. 12:13; Gal. 3:26-28; Col. 2:11-12).**
 - 3. Loyalty to Christ and faithful citizenship His Kingdom (Matt. 28:19-20).**
 - 4. New life that is eternal in nature, righteous in expression, and fruitful in essence (Romans 6:1-14; Gal. 3:26-28).**
- ***The Lord's Supper powerfully symbolizes:***
 - 5. Possession of New Creation Life appropriated only through personal participation in the death of Christ (John 6:48-58).**
 - 6. Entrance into the New Covenant and access to all its benefits (Matt. 26:26-28; Luke 22:19-20)**
 - 7. Full membership and meaningful service in His Body (1 Cor. 10:15-18).**
 - 8. Sanctification and Consecration to Christ by His Spirit through His Word (1 Cor. 11:27-32).**
 - 9. Anticipation of the return of the King and the establishment of His Kingdom on earth (Matt 26:29; Mark 14:25; Lk. 22:18; 1 Cor. 11:26).**

III. The Purpose and Design of the Ordinances

A. Their Spiritual Purposes (Rom. 4:8-12)

Romans 4:8-12 Blessed is the man against whom the Lord will not count his sin.”⁹ Is this blessing then only for the circumcised, or also for the uncircumcised? For we say that faith was counted to Abraham as righteousness.¹⁰ How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised.¹¹ He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well,¹² and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

- **To continually strengthen our faith by regularly *Reminding* us of the gracious truth of the Gospel (Rom. 6:1-3; Matthew 26:26-28).**
- **To progressively sanctify us by *Reflecting* on the cleansing power of the Gospel (Rom. 6:8-14; 1 Cor. 10:1-6, 21; 11:28; 1 Pt. 3:21).**
- **To purposefully *Reorient* our lives by pointing us to the confident expectation (hope) of the Gospel – reigning with Christ in His glorious kingdom (Acts 2:38-39; Lk. 22:14-18; 1 Cor. 11:26).**
- **So that we live in the present kingdoms of this passing-away-world in ways that align with the priorities and advance the purposes of His coming kingdom (I John 2:15-17).**
- **Illustration: Living for the wrong kingdom is like building a Lego-city and insisting that God operate in ways that advance the goals and objectives you have for your Lego-city instead of using your life, resources, and strength to pursue the city He is building and that He promised to Abraham who saw it by faith (Heb. 11:8-10).**

B. Their Gracious Design (Rom. 8:31-39)

Romans 8:31-32 What then shall we say to these things? If God is for us, who can be against us?³² He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?

1. **Not so much to point out our faithfulness to God or even our intention for Him – but to point out His faithfulness toward us and His intentions for us! He is the One who provided the water from the Rock by which His ancient people were spared. He is the One who sent bread from Heaven by which his people lived. And He has sent His Son to be both the water**

and the bread of life! The ordinances remind us of God's gracious provision as well as His faithful promise.

2. To make us active, ongoing participants in a reality that has important past, future, and present aspects. When future generations of Israelites re-enacted the Passover events by eating the Passover meal, each generation was made a participant in the redemptive plan of God. In like fashion, when we observe the re-enactment of foundational Gospel realities through the ordinances, we too are made participants in that redemptive plan.

3. To constantly point us forward to the great feast we will celebrate in the Kingdom God is preparing for those who have come to Him to be cleansed of their sin and who have trusted in His Son for the forgiveness of their sins (Rev. 19:9).

IV. The Sanctifying Effect of the Ordinances (Ezekiel 36:25-27)

I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. ²⁶ And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. ²⁷ And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.

And all of these amazing promises were fulfilled in the New Covenant mediated to us by Christ by his death, burial, and resurrection (Acts 2:37-39; John 6:48-58; Mat. 26:26-28).

Acts 2:37-39 Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?" ³⁸ And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. ³⁹ For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself."

John 6:48-58 I am the bread of life. ⁴⁹ Your fathers ate the manna in the wilderness, and they died. ⁵⁰ This is the bread that comes down from heaven, so that one may eat of it and not die. ⁵¹ I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh." ⁵² The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?" ⁵³ So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. ⁵⁴ Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. ⁵⁵ For my flesh is true food, and my blood is true drink. ⁵⁶ Whoever feeds on my flesh and drinks

my blood abides in me, and I in him. ⁵⁷ As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. ⁵⁸ This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live forever.”

Matthew 26:26–28 Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, “Take, eat; this is my body.” ²⁷ And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, ²⁸ for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.

These texts establish the ordinances of Baptism and the Lord’s Supper as important signs and symbols that function as seals that serve to authenticate our participation in the New Covenant, our membership in the true Church of God, and our standing as citizens of the kingdom that is coming!

- A. They Signify and Announce our Faith*
- B. They Strengthen and Sustain our Faith*
- C. They Restore and Renew our Faith*
- D. They Proclaim the Gospel to the Nations*

Conclusion: How should we respond to a message like this?

**With Joyful Praise that leads to
Grateful Service fueled by**

**Humble Confidence in God’s promises the manifests itself
through Loving forgiveness and grace-enabled restoration
while living now for the Kingdom that is coming.**

- 1. Have I been biblically baptized?**
- 2. Am I an obedient member of a local church?**
- 3. Do I participate in communion joyfully, humbly, reflectively, and gratefully?**
- 4. Do I regularly rehearse to myself the rights and privileges that belong to me that these rites symbolize and signify?**
- 5. Do I participate willingly and serve gladly as a member of my church?**
- 6. Do I believe, display, and proclaim the gospel realities pictured in these ordinances?**

