

6.) The statement “The saving deeds of God are remembered through historic recitation and dramatic reenactment” means that remembering and reenacting the historic saving events of God is an important part of worship. In worship, we remember and celebrate the great works of God throughout history, and we also participate in them in a way that makes them present and real to us. This is done through ritual and symbolic acts, such as the sacraments, which bring us into the reality of the saving events of God.

7.) Several instances of Biblical song (canticles and psalms) in both Old and New Testaments include the Song of Moses and Miriam in Exodus 15, the Song of Hannah in 1 Samuel 2, the Psalms of David, the Magnificat in Luke 1, and the Song of Simeon in Luke 2.

8.) The sacrificial rituals of Hebrew worship and the Lord’s Supper are dramatic reenactments of God’s saving deeds in that they are symbolic acts that bring the reality of those saving events into the present. In the Old Testament, the sacrificial system was a way of participating in the saving events of God, such as the Passover, and receiving the benefits of those events. In the New Testament, the Lord’s Supper is a reenactment of the saving event of Christ’s death and resurrection, and a way for believers to participate in that event and receive its benefits.

9.) The Hebrew Passover is fulfilled in the Christian Passover in that it is a continuation and fulfillment of the same saving event. The Passover was a foreshadowing of the ultimate saving event of Christ’s death and resurrection, and the Christian Passover, or the Lord’s Supper, is a reenactment of that event. The Christian Passover is a continuation of the Passover in that it symbolizes the same reality of God’s saving work, but with a greater understanding of its fulfillment in Christ.