

FIFTH CLERGY TALK

TALK #12

SANCTIFYING GRACE

Overview of All Talks

The Walk to Emmaus 72-hour experience delivers one message that is communicated through the music, meals, clergy meditations, attitudes and actions of the team members, and the talks. You will deliver one of the fifteen talks. In reality, you will deliver one-fifteenth of the Emmaus talk—one message with fifteen presenters.

Prepare your talk using the outlines provided. As a good general rule, two-thirds of the talk will come from the outline and one-third would be the speaker's original insights and illustrations.

The talks are sequenced in a defined order; each builds on the next to provide pilgrims with the complete message of Emmaus. Do not try to cover more than your assigned topic. The expanded outline intends to provide a solid understanding of the material from which your talk will be developed. The abbreviated outline helps you see the progression of the main points. *Neither outline is a script*; you will need to add personal examples to give life to the content and make it real to the hearers. Use visual aids to help convey the main points.

The Holy Spirit, as well as feedback from the team after your talk preview, will provide additional guidance for your unique presentation of this talk. Once you incorporate the suggestions offered after your preview, your presentation no longer belongs just to you but to the team God is forming to deliver the Emmaus message.

This presentation is allotted a maximum of twenty to twenty-five minutes.

Overview for Speaker

Sanctifying grace is the focus of the final clergy talk. In this talk you will briefly review the main point of each of the previous clergy talks. Sanctifying grace is the work of the Holy Spirit perfecting *in us* what God has done *for us* through Jesus Christ. Prevenient grace makes our participation in this relationship with God possible and justifying grace through faith in Jesus Christ alone makes that participation real in our lives. This talk clarifies that sanctifying grace is not a different kind of grace. Only one grace exists, and all grace is of God; Christians experience the grace of God differently according to their individual needs at various stages of the spiritual journey.

Sanctifying grace produces both the desire and the power to give God our undivided attention—our whole heart and our entire life. It enables us to mature as sons and daughters of God and to be Christ-in-the-world. Dietrich Bonhoeffer would say it is the process whereby we exchange cheap grace for costly grace; in other words, we leave our comfortable place

in the pew to take up the cross of authentic discipleship. Our focus shifts from being self-directed to being led by the Spirit of God. With Christ, we take our place on the front lines of issues that affect all God's children and the world God created for us. The power of the Holy Spirit equips us for every good work and act of obedience. Good works are our response to the love we experience. Sanctifying grace is the journey toward wholeness and holiness made possible by the working of the Holy Spirit. This grace imparts to us the very mind, heart, and hands of Christ so we can love our neighbor as ourselves.

Videos and recorded songs should not be part of the talk. Any projection during the talk should be kept simple.

This talk is scheduled for Sunday at 10:00 a.m.

EXPANDED OUTLINE

SANCTIFYING GRACE

Lead the Prayer to the Holy Spirit

Please turn to page 48 in your Worship Booklet, and join me in the Prayer to the Holy Spirit.

Introduction (1–2 minutes)

Choose a brief, personal story or experience that relates to the main point of this talk. If you cannot think of an appropriate introduction, consult the Lay Director or Spiritual Director for assistance. A good introduction will engage the hearts, minds, and attention of pilgrims and move them into the theme of this talk. For example, you might do the following:

Option 1: Describe an experience of sanctifying grace in your life. How did this experience move your relationship with God from one of imputed righteousness to imparted righteousness?

Option 2: Share the life story of someone that illustrates the main theme of the talk.

My name is _____, and the title of this talk is SANCTIFYING GRACE.

I. God's grace (2–3 minutes)

- A. We experience the one grace of God in many different ways as we continue on our spiritual journey.
- B. Prevenient grace is God's activity from the moment of our conception to the moment we say yes to God, and beyond.
- C. Justifying grace is the gift of God by which we accept for ourselves the relationship God offers through Christ.
- D. The means of grace help us celebrate and strengthen our relationship with God.

- E. Obstacles to grace are attitudes and actions that hinder our relationship with God and with our neighbor. Through the cross, Jesus Christ has overcome every obstacle.

II. Sanctifying grace as divine gift (2–3 minutes)

- A. Just as physical birth begins the physical process of growth and maturity, spiritual birth (justifying grace) begins the process of spiritual growth toward maturity (sanctifying grace).
- B. Sanctifying grace is the dynamic power of the Holy Spirit working in and through the heart and life of every believer.

III. Opening to the work of the Spirit (10 minutes)

Sanctifying grace is divine energy transforming our heart and life. It makes us *ripe* for glory.

[Show a visual like the following.]



[Illustrate the following points with examples from your own journey.]

R = restoring our relationship with God and others

1. We cannot earn God's love by changing our ways.
2. We receive God's Spirit "bearing witness with our spirit" that we are beloved children of God.
3. Restoration is the process of spiritual growth and the recovery of health, since we were once sick with sin.
4. Give a personal illustration of restoration

I = imparting new life, new light, new strength, and a new heart

1. Justifying grace is the moment when the righteousness of Christ is *imputed* to us; we experience a change of status.

2. Sanctifying grace is the process by which the righteousness of Christ is *imparted* to us; it becomes a part of us, and we experience a change of heart.
3. Give a personal illustration of grace imparted to us.

P = perfecting us in the image of God and the likeness of Jesus Christ

1. Conversion is a process. It happens once but not all at once.
2. God offers the gifts of the Spirit to help us grow and to build up the body of Christ.
3. As a Christian matures, his or her life displays qualities known as the fruit of the Spirit.
4. Perfecting involves pruning. (See John 15:2.) The Bible tells us that every vine and fruit tree requires pruning, and so do we. A life in grace is a life in process, and some of this process is painful.
5. Christian perfection is both instantaneous and progressive. We can translate the Greek word for *perfect* as “mature or complete.” To be perfected in love is both God’s call and God’s promise—in Christ you can be perfect, mature, and complete today and continue to grow in grace and be more like Christ next month.
6. Sanctifying grace is the doctrine of “the more.” God has more love, more power, more peace, and more joy in store for us.
7. The means of grace are means of growth. Sanctifying grace is our deepest joy and our greatest good in all our relationships.
8. Give a personal illustration of perfecting

E = equipping us to do the work of Christ in the world—to be the hands and feet of Christ

1. Sanctifying grace is the work of the Holy Spirit empowering us to see and serve Christ in the least and lost of our city, state, and world.
2. The Holy Spirit equips us with gifts for ministry.
3. The Holy Spirit equips us to obey the Great Commandment and the Great Commission.

IV. Growth in sanctifying grace (*5 minutes*)

- A. Growth in grace is a natural process.

Jesus told us that a life in grace is as natural as the life of a branch connected to a healthy vine (See John 15:1-12.)

- B. We open our hearts to receive grace as a gift.
- C. We share grace in the body of Christ (*community*).
- D. We respond with full participation in the mission of Christ in the world.

V. Conclusion (*3–5 minutes*)

- A. For three days we have prayed for the Holy Spirit to come and fill us with the fire of love.

- B. Group reunions are the Emmaus community's primary means of support on the journey toward spiritual maturity.

[Briefly introduce the three sections on the group reunion card: piety, study, and action. Remind pilgrims of the importance of participating in a small accountability group. Do not go through the entire group reunion card; a lay speaker will cover this later.]

De Colores!

ABBREVIATED OUTLINE

SANCTIFYING GRACE

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- A. We experience the one grace of God in many different ways.
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- C. Justifying grace is the gift of God by which we accept for ourselves the relationship God offers through Christ.
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- E. Obstacles to grace are attitudes and actions that hinder our relationship with God and with our neighbor. Through the cross, Jesus Christ has overcome every obstacle.

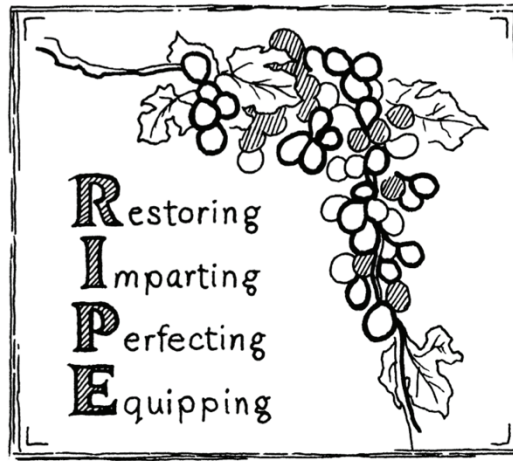
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- A. Just as physical birth begins the physical process of growth and maturity, so spiritual birth (justifying grace) begins the process of spiritual growth toward maturity (sanctifying grace).
- B. Sanctifying grace is the dynamic power of the Holy Spirit working in and through the believer.

III. Opening to the work of the Spirit (10 minutes)

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[Illustrate the following points with examples from your own journey.]

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IV. Growth in sanctifying grace (5 minutes)

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 1. Jesus told us that a life in grace is as natural as the life of a branch connected to a healthy vine (John 15:1-12).
- B. We open our hearts to receive grace as a gift.

Romans 5:5 states, “God’s love has been poured into our hearts through the Holy Spirit that has been given to us.” We do not earn or deserve God’s love; we simply open our hearts to receive it.
- C. We share growth in grace in the body of Christ (*community*).
- D. We respond with full participation in the mission of Christ in the world.

V. Conclusion (3–5 minutes)

- A. For three days we have prayed for the Holy Spirit to come and fill us with the fire of love.
- B. Group reunions are the Emmaus community’s primary means of support on the journey toward spiritual maturity.

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