

SERVICE OF WORSHIP



For King and Kingdom!

6/12/22

LIGHT OF RESURRECTION REFORMED CHURCH
A SERVICE OF HOLY WORSHIP
ZELIENOPE GATHERING
TWELFTH DAY IN JUNE, IN THE YEAR OF OUR LORD,
TWO-THOUSAND AND TWENTY-TWO

Welcome and Introductions

Call to Worship Hebrews 12:25

We Confess Our Faith

Zwingli's Sixty-Seven Articles (1524)

22. *Christ is our righteousness. From this we conclude that our works are good insofar as they are Christ's; but insofar as they are ours, they are neither right nor good.*
23. *Christ rejects the riches and pomp of this world. From this we conclude that those who gather up riches for themselves in his name slander him greatly since they use him to cloak their own greed and wantonness.*
24. *Every Christian is free of any of the works which God did not command and is allowed at all times to eat everything. From this we learn that the dispensations concerning cheese and butter are a Roman fraud.*
25. *Times and places are subjected to Christians and not vice versa; from this we learn that those who tether times and places, rob Christians of their freedom.*
26. *Nothing is more displeasing to God than hypocrisy. From this we learn that everything that stimulates goodness to human eyes is utter hypocrisy and infamy. This applies to vestments, insignia, tonsures, etc...*
27. *All Christians are brothers in Christ and of one another and no one ought to be elevated to be called Father. This brings to naught religious orders, sects, and illegal gatherings.*
28. *Everything which God permits or which he has not forbidden, is lawful. From this we learn that it is proper for everyone to marry.*
29. *That all those whom we call "spiritual" sin when, having discovered that God did not grant them the ability to remain chaste, they nonetheless, do not protect themselves through marriage.*
30. *Those who take a vow of chastity childishly or foolishly undertake too much. We learn from this that anyone who accepts such vows, does injustice to good people.*

We Apply our Faith to Life

Heidelberg Catechism, Question 106: Does this commandment speak only of killing?

Answer: *No, but in forbidding murder, God teaches us that He abhors its very root, namely, envy, hatred, anger, and desire of revenge; and that in his sight all these are hidden murder.*

We Read the Bible Together: Leviticus 16

Opening Prayer

We Raise our Voices in Song

Psalm 70

Composed by Bill Cain of Messenger Music, 1989.

Vocal Track from Bill Cain. Used with Permission.

Make haste, O God to deliver me.

Make haste to help me, O Lord.

*Let them be ashamed and counfounded,
who seek my soul.*

*Let them be turned backward and confused
who desire evil for me.*

Let them turn back in reward for their shame:

Those who say, "Aha! Aha!"

Let all those who seek you rejoice and be glad in You, in You!

*And let those who love Your salvation say constantly,
"Let God be magnified!"*

But I am poor and needy, O God make haste to me.

You are my help and my deliverer.

O Lord, do not delay.

O Lord do not delay!

Psalm 119 b (Verses 9-16)

Composed by Bill Cain of Messenger Music, 1989.

Vocal Track from Bill Cain. Used with Permission.

How shall a young man cleanse his path?

By keeping watch thereon according to Your Word!

With my whole heart have I sought You.

Let me not wander from your commandments!

I have hid Your Word in my heart

unto the end that I against You may not sin.

Blessed are You, Jehovah!

Teach me Your statutes; Your statutes!

*I have, with my lips, testified--
spoken with my lips all the judgments of Your mouth.
In Your testimonies' way
I have rejoiced as in all wealth.*

*I'll meditate in Your precepts,
And I will scrutinize; I'll scrutinize Your ways.
In Your statutes myself I'll Delight!
I will not forget Your Word!*

Psalm 128

Composed by Bill Cain of Messenger Music, 1989.
Vocal Track from Bill Cain. Used with Permission.

*Glad are all who fear the Lord,
who walk in His ways.
You'll eat the labor of your hands.
You'll be happy and good shall be yours.
Your wife shall be like a fruitful vine
in the sides of your house.
Your children shall be like olive plants
around your table.
See that thus shall the man be blessed
who fears the Lord.
Jehovah shall bless you from Zion.
And you will see the good of Jerusalem
all the days of your life.
And you will see your children's children.
May peace be on Israel!
Peace on Israel! Shalom al Yishrael!
Peace on Israel.*

Pastoral Prayer of Confession

Sermon: Mark 3:20-21 "A Human Response"

Benediction

Psalm 150D

Taken from The Book of Psalms for Worship

Crown and Covenant Publications, 2010

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Melody from Geistliche Kirchengesang, Cologne, 1623.

Harmony: Ralph Vaughan-Williams, 1872-1958

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Vocal track from San Joaquin Valley Metanoia Prison Ministries. Used with Permission

Praise God within His holy place

There in His mighty heav'nly space!

Alleluia! Alleluia!

O praise Him for His mighty deeds;

Praise Him for greatness He exceeds!

O praise Him! O praise Him!

Alleluia! Alleluia! Alleluia!

Praise Him with dance and tambourine!

Praise Him with woodwind brass and string!

Alleluia! Alleluia!

Praise with the cymbal's crashing sound!

All living things make praise abound!

O praise Him! O praise Him!

Alleluia! Alleluia! Alleluia!

If you missed last week...

Jesus calls to himself a group of twelve men and names them Apostles. But what is an apostle and are their still apostles today? Pastor Win explored the question from the Scriptures.

Scripture Verses Cited in the Sermon:

- God's ways are not our ways (Isaiah 55:8-9)
- Man does not live by bread alone (Deuteronomy 8:3; Matthew 4:4)
- Jesus is a compassionate High Priest (Hebrews 4:15)
- We are not to have anxiety or worry (Matthew 6:25-34; Luke 22:22-34; Proverbs 12:25; Isaiah 35:4; Jeremiah 17:8; Luke 10:41; Philippians 4:6)
- The natural man does not understand the things of God (1 Corinthians 2:14)
- A Prophet has no honor in his hometown (John 4:44)
- We should discern with the mind of Christ (1 Corinthians 2:16)

A few notes on the Confession and Catechism:

What we find in this morning's section of Zwingli's Articles are a series of Biblical injunctions against the Roman Catholic Church. Sadly, many of these sins are no longer constrained to Romish churches but they can be found in many protestant churches as well. Much of this list is self-explanatory, so I won't spend much time explaining each; I will simply highlight the fact that many things that are permissible to God's people (like butter or marriage) have often been declared unacceptable as a mark of the power of the church over the people. This language that Zwingli articulates here will become the basis for the Westminster Confession of Faith's Article 20.2, which states:

God alone is Lord of the conscience, and has left it free from the doctrines and commandments of men, which are, in anything, contrary to his Word; or beside it, if matters of faith, or worship. So that, to believe such doctrines, or to obey such commands, out of conscience, is to betray true liberty of conscience, and reason also.

A Note on Church History: The Synod of Neocaesarea (AD ~314)

Based on the historical records, this Council took place very close to the same time as, but after, the Council of Ancyra. While Ancyra spends nearly half of its Canons dealing with those who had offered incense to the Emperor, Neocaesarea doesn't really address that at all, presuming that said matters are settled.

In this case, the Council spends a great deal of time addressing matters of marital infidelity as well as the celibacy of the priesthood. For instance, Canon 1 stipulates that if a priest commits fornication, he shall be defrocked, excommunicated, and was to submit to penance before he could be re-admitted to the communion table. Similarly, Canon 3 stipulates that if a person be "often married" (meaning more than twice), he or she shall have to submit to penance before the church will consider a third marriage.

There are several interesting notes that are worth mentioning. Canon 6 allows a pregnant woman to be baptized but also stipulates that her baptism (while pregnant) does not confer baptism to the baby in her womb. That child will need to be baptized after birth. This is just one more reminder that the church has always understood that the life inside the mother's womb is an individual life, not a part of the mother's body (as is often foolishly asserted by pro-abortion advocates today).

A second stipulation of interest is found in Canon 11. This states that a man must be at least 30 years old before he can be ordained a priest. This, of course, is a reference back to the age stipulation found in Numbers 4, regarding the age of a priest. One should note that the minimum age bracket was lowered twice due to the need for priests...once to twenty-five (Numbers 8:24) and twenty (1 Chronicles 23:24). Of course, the error of the church was in presuming that the church priesthood replaced the Levitical priesthood, when we are a nation of priests (Exodus 19:6; Isaiah 61:6; 1 Peter 2:9; Revelation 1:6). Nevertheless, it should be said that there is some wisdom behind the idea that men should not be ordained as ministers until their thirtieth birthday. One could even extend that idea to note that the priests were required to retire at 50. One could say that if a man was an active minister from 30-50 years of age and then at 50, retired from church ministry to the work of training others for the ministry, well there is wisdom in such a practice.

Why We Do What We Do in Worship

Call to Worship — This is a brief passage of Scripture that calls God’s people to gather and worship. The Bible never requests, but commands that we worship our God. It should be noted that worship is active and participatory, not passive. Worship is not to be a show that is attended but it is to be an activity in which we engage. Thus, we confess our faith together and we sing together. While prayer is led by the pastor, it is encouraged that you pay close attention to the words and make these words your own. Also, when the Scriptures are read and preached, we are called upon to think about what is being said and how it applies to us — following along with the reasoning of the pastor.

Confession of Faith and Catechism — Unity comes by committing to those doctrines and practices held by the True Church through the Ages. In the words of St. Anselm: “For I do not seek to understand so that I may believe; but I believe so that I may understand. For I believe this also, that unless I believe, I shall not understand.” The creed articulates what we believe and the catechism teaches us how to apply that to life.

The Belgic Confession was published in 1561 and forms the backbone of the theology of the continental Reformed church. The Canons of Dordt, published in 1619 will be the confession we affirm next, its primary importance being that it clarifies some of the language in the Heidelberg Catechism that had been understood in unfortunate ways. Even so, the Heidelberg Catechism, published in 1563, still stands as the catechism of the continental Reformed faith. These three documents together are referred to as “The Three Forms of Unity,” and serve to provide the basis for the theology held by this congregation.

Singing Psalms — Singing is a part of the Christian practice and Christian song has influenced much of the greatest music throughout the western world. While we have a rich tradition in Christianity of hymns and praise songs, many of them are laced with some very poor (and sometimes heretical) theology. This challenge is nothing new and the early church councils, when faced with such difficulties, chose to look to singing from the Canon of Scripture. This was largely the position of the Reformed church until the eighteenth century when it was once again abandoned for hymnody. In light of the theological quagmire found in some hymns, it is the practice of LORR to sing Psalms for Sunday morning worship. Other songs can be sung on other days of the week, but it is our practice to sing God’s word back to him as we gather on the Lord’s Day for worship. We also believe that the psalms do a better job of addressing the human condition than do many of the hymns and praise songs out there. You may let your guard down as you sing the psalms, they are God’s inspired Word that you are singing. Also, note that the psalms are read before they are sung and a few comments made on them; this ensures that we understand what it is that we are about to sing.

Pastoral Prayer — Here the pastor leads us in confessing our sins before God and lifting up our needs before His almighty throne.

Sermon — This is the central part and heart of our worship service, where we are instructed in the Word of

God — both in meaning and in application. We encourage you to take notes where helpful and ask questions afterwards regarding things that may not have been understood. The sanctuary is the “classroom of Christ” in the traditional sense, where God’s people are taught and disciplined.

Benediction — This is the pronouncement of God’s blessing on the body of faith as we close our worship and re-enter the world around us. In many ways, the sanctuary is meant to be a kind of “embassy of heaven” while the world around us is our mission field. Go and make disciples.

A Note about the Offering — While many churches “pass the plate” as it were, we feel it more appropriate to have a basket on the side table as you enter church. Your offering to God will be used to further the Kingdom of Heaven.

A Note about Children in Worship – It is our conviction that children belong in the worship of God’s people as much as humanly possible. That means that we will be patient with those distractions that come from our little ones and parents should never feel afraid to bring them and work to engage them in all we do. It is our belief that as children watch their parents participating in worship, they too will follow. We also encourage parents to help prepare their children for worship. Typically, children love to play-act, so one wonderful way of preparing for worship is practicing our worship service at home. In fact, we have many of our psalms on a CD that people are free to have. It is hoped that these will help not only our children but our adults learn the psalms so that we can joyfully sing them together.

A Note about Guests – We also love guests in worship, both in the form of mature believers who are looking for a more Biblically grounded worship service and new believers who are freshly seeking to develop and understand their faith. We do encourage you though, when you invite friends, prepare them so that they can get the most out of our service. Past sermons are all published online, bulletins can show them our order of service, and you can spend some time talking about the ground we have covered in the Gospel of Mark. We recognize that our approach to worship may be a little different than your guests may have experienced in other places, but we believe that with but a little preparation, any Christian should be able to engage in our worship in a meaningful way. We also believe that the natural outcome of worship that is Biblically centered and confessionally grounded is growing (thriving even!) in Christian faith and maturity. So, invite others, but do them the favor of orienting them so they are prepared to participate fully.

It is our hope, once fully organized, to appeal to become a member of the Reformed Church in the United States.

If you are interested in knowing more, please see Pastor Win, the Literature Table, or check the denomination out online at: www.rcus.org. This is the denomination which holds Pastor Win’s ordination credentials.

Our goal is not simply to organize a new church; our goal is also to call the western church to reformation that she might again put away the works and innovations of men and embrace the Scriptures as well as her Creeds and Confessions boldly.

Will you join us in committing yourself to this vision as well?

*We are grateful for the many resources available to assist in singing psalmody in worship.
I would like to extend a personal thanks to Pastor Uri Brito and Providence Church (CREC) in Pensacola for
letting us “sing along” with them in some of their congregational singing.*

*Also, a special thanks to Bill Cain who has extended the same to us along with many of his own psalm
renditions.*

*A very special thanks also goes to Calvin Jones, who has encouraged me both with his psalms and his
commitment to worship in Spirit and in Truth.*

*We all owe a debt of gratitude to those who have been lights along the way of spiritual faithfulness. It should
be noted that while singing psalms is no longer commonplace in the western church today, for the majority of
Christian history, it was the dominant way that Christians praised God. Matthew and Mark both record that
Jesus sang psalms with his Apostles after the Last Supper (Matthew 26:30 & Mark 14:26 – probably psalm 118,
which was customary at Passover); Paul instructs the churches to sing Psalms (Ephesians 5:19 & Colossians
3:16); James teaches us that if we are happy, we should sing psalms (James 5:13); the Councils of Laodicea,
Chalcedon, and Trulio all commit the church to singing psalms as does the Westminster Confession of Faith.*

*The The authors of the Canons of Dort also held to the practice of psalm-singing for worship and the
Westminster Assembly held that Psalm-singing was so important that they funded a psalter in English so that
the local church could have it as a tool for worship.*

*While what we are doing may seem rather novel,
across the scope of 2000 years of church history, the modern
practice of
singing anything and everything has proven to be the novel
approach.*



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**Pray that we may
make Disciples of the
Nations.**