

SERVICE OF WORSHIP



For King and Kingdom!

6/18/23

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

Welcome and Introductions

Call to Worship 1 John 4:10-12

We Confess Our Faith

The Canons of Dordt (1619): The Third and Fourth Heads of Doctrine: The Corruption of Man, His Conversion to God, and the Manner Thereof.

Article 6

What, therefore, neither the innate understanding nor the law could do, God performs by the operation of the Holy Spirit and the Word or ministry of reconciliation; which is the glad tidings concerning the Messiah, by means whereof it has pleased God to save such as believe: both under the Old and the New Testaments.

We Apply our Faith to Life

Westminster Shorter Catechism, Question 79: What is the Tenth Commandment?

Answer: *The tenth commandment is: “You shall not covet your neighbor’s house. You shall not covet your neighbor’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is your neighbor’s.”*

Westminster Shorter Catechism, Question 80: What is required in the tenth commandment?

Answer: *The tenth commandment requires full contentment with our own condition, with a right and charitable frame of spirit toward our neighbor and all that is his.*

Westminster Shorter Catechism, Question 81: What is forbidden in the tenth commandment?

Answer: *The tenth commandment forbids all discontent with our own estate, envying or grieving the good of our neighbor, and all inordinate motions and affections to anything that is his.*

We Read the Bible Together: Deuteronomy 7

Opening Prayer

We Raise our Voices in Song

Psalm 73

Composed by Kevin Twit and Matt Purdy, 1995.

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*Surely, God is good to all the pure in heart.
But as for me, my feet had almost slipped.
I nearly lost my grip,
for I envied the arrogant;
they are free from my burdens.*

*Surely, I in vain have kept my, my heart pure.
And surely, they are strong and free from
trials.
I am so confused.
Then I entered Your holy place.
Then I saw their destiny.*

*Surely, they're cast down, as those on
slippery ground.
As dreams fade, when we wake,
so they become completely swept away.*

*In my heart I was arrogant.
Like a beast before You.*

*Yet always, You are near. You guide me by your
Word.*

*And always, my Lord, my God, You are my
strength.*

*My portion, You will be.
You're my refuge, my Sovereign Lord.
I will sing of Your awesome deeds.*

*You're my refuge, my Sovereign Lord;
I will sing of Your awesome deeds.*

Psalm 91

Composed by the Psalter Project

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Vocal Track by the Psalter Project

*He who dwells in the shelter of the Most High
will abide in the shadow of the Almighty!*

*I will say to the Lord, my refuge and my fort;
my God I trust,
For He'll save you from the fowler's snare,
from the deadly pestilence.
He will cover you with His pinions;
you'll take refuge under His wings.
And His truth is a shield and buckler;
you will never be afraid.*

*Not of terror that comes at night time,
nor by day of the arrow's flight.
Not of plague that walks in darkness,
nor disease that destroys when the sun is at its
height!*

*He who dwells in the shelter of the Most High
will abide in the Shadow of the Almighty!*

*A thousand may fall beside you,
and ten thousand at your right.
It won't come near to you; you'll only look;
see the wicked repaid in your sight.
For you made the Lord your refuge;
the Most High your dwelling place.
No evil will come upon you,
near your tent will come no plague.*

*For His angels He will command for you,
to guard you in all your ways.
They will lift you up on their hands,
so that even a stone your foot will never graze!*

*He who dwells in the shelter of the Most High
will abide in the Shadow of the Almighty! The
Almighty!*

*You will tread on the lion and adder;
trample serpents, lions young.
He has loved me so I will save Him; Him
exalt,
for He knows my name.*

*When He calls to me, I will answer;
in distress I am with Him.
I will rescue Him, and honor Him,
fill Him up with long life;
my salvation show to Him!*

*He who dwells in the shelter of the Most
High
will abide in the Shadow of
He who dwells in the shelter of the Most
High
will abide in the Shadow of
The Almighty! The Almighty! The Almighty!
The Almighty!
He'll abide in the shadow of the Almighty.*

Psalm 139

Composed by the Psalter Project

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*Lord, you have searched me and known me
You know when I sit and when I rise up.
You discern my thoughts from a long way off.
You search out my path and lying down.*

*You are familiar with all my ways.
Before I speak Lord, you know all that I say.
You bind me front and back,
Lay on me your hand.
Such is knowledge far too great for me.
High above where I can never reach.*

*Where shall I do without out your Spirit
there?
Where shall I flee your presence?
If I ascend to heaven, You are there.
If I sleep in the grave, You are there.*

*If on the wings of the sunrise I fly,
and dwell at the end of the sea,
even there Your hand shall be leading me,
And Your right hand shall lay hold of me.*

*If I say, "Darkness will cover me;
the light behind me will surely be as night."
Even there the dark is not dark to you.
For the night is bright as in the day.
Darkness is as light, one and the same!*

*For you have knit me in my mother's womb.
You formed my inward parts.
I will praise you for fearful, wondrous work.
Wonderful are your works, my soul knows well.*

*My frame was not hidden from You,
When in the secret you wove me deep in earth.
Your eyes looked upon my substance yet
unformed.
In your book were written all my days.
They were formed when none had taken place!*

*How precious are your thoughts to me, O God.
How countless is their sum!
If I should count, still they are more than sand.
I awake, and still, I am with you.
If only you would slay the wicked, O God!
Men of blood, leave me, malicious cursing
enemies!
I hate all those who hate you, Lord,
detest your rising foes!
I hate with perfect hate; they are my enemies!*

*O search me, O God,
and know what's in my heart.
Try me and know my thoughts.
See if there be a grievous way in me.
Lead me in the way eternal.*

Pastoral Prayer of Confession

Sermon: Matthew 6:19-21 "Storing Up Treasure in Heaven"

Elder Ron Lutz

Benediction

Psalm 150D

Taken from The Book of Psalms for Worship

Crown and Covenant Publications, 2010

7408 Penn Ave., Pittsburgh, PA 15208

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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...

Everything will be salted with salt. What is Jesus discussing? In short, this is an Old Testament phrase that references Leviticus 2:13 that speaks of permanent nature of sacrifice before the Lord. How does that phrase work itself out in the Old Testament and how does it apply to the context of Jesus' teaching in the New?

Scriptures Referenced in Today's Sermon

- Excerpts from Ecclesiastes
- James 3:4
- 1 Jhn 2:15-17

A few notes on the Confession and Catechism:

What we call “dispensationalism” today was created in direct rebellion against not only the teaching of Scripture but of the Canons of Dordt as well. It is one of the rotten fruits of Arminian teaching. Dispensational argue (like the Arminians before them) that salvation was accomplished in different manners in different ages. The Arminians taught that salvation in the Old Testament was earned by obedience to the law and the practice of the sacramental system. Dispensational thought took that idea even further and laid out a series of different “dispensations” under which man might be saved, depending on when they lived.

Dort corrects this erroneous and heretical line of thinking. Adam was saved by grace through faith. Noah was saved by grace through faith. Abraham was saved by grace through faith. Moses was saved by grace through faith. “Abraham believed God and it was imputed to him as righteousness” (Romans 4:3; Galatians 3:6). The Old Testament saints did not live to see the one in whom the covenant would be fulfilled (1 Peter 1:10-12), but they trusted in the One who gave them the covenant as far back as in Genesis 3:15. In Christ, we have more knowledge and understanding than they did, but that does not mean our faith or salvation is any different than theirs (Romans 1:17).

We regularly sing Psalm 73 as part of worship. The heart of this psalm is the question as to why do the wicked have such an easy life and why is mine so difficult even though I strive to be faithful? This is often one of the most difficult questions with which the Christian will struggle, yet this commandment helps to provide us with a remedy. We are not to covet anything that is part of God’s provision for anyone else. Instead, as the catechism asserts, we are to find contentment in our estate as God has so ordained it. No, this is not always an easy commandment to keep, yet is sin when we do not do so. So, strive to teach yourself to find contentment in the things of God — good, bad, and in between — that you may live faithfully before Him.

A Note on Church History: The Synod of Carthage (AD 411)

The second objection that was lifted against Pelagianism was that Pelagius wrote: “Everyone is governed by his own will.” We should recognize up front that any body that affirms the absolute free will of man, whether a church, a denomination, or a movement, is following the lead of Pelagius in his thought. If God does not govern the will and ordain all the actions that a man takes or refrains from taking, then man becomes sovereign and is able to save himself. At best, Jesus is but a good model and a helper. Yet, as Paul writes, “It depends not on human will or work but on God who has mercy” (Romans 9:16).

The sad thing is that when Pelagius argued to the Council that we are free agents and can only be held accountable for the things that we freely chose and that God can only ever expect us to do those things that we are capable of doing, they accepted his argument and charged him with it no more. It is a reminder that ideas do not come out of a vacuum and so the ideas that gave Pelagius their power had already begun to percolate through the writings of the larger church. Even if the full Pelagian view would be rejected, semi-Pelagian would creep into the forefront of the thought of the church.

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.

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, 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);

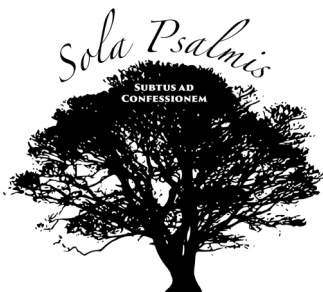
Paul instructs the churches to sing Psalms (Ephesians 5:19 & Colossians 3:16);

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 authors of the Canons of Dordt 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 their worship.

*Truth can only ever be understood
in the light
of the resurrection of Christ.*



LIGHT OF RESURRECTION REFORMED CHURCH

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

