

SERVICE OF WORSHIP



For King and Kingdom!

6/4/23

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

Welcome and Introductions

Call to Worship 1 John 4:4-6

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 4

There remain, however, in man since the fall, the glimmerings of natural understanding, whereby he retains some knowledge of God, of natural things, and of the difference between good and evil, and shows some regard for virtue and good outward behavior. But so far is this understanding of nature from being sufficient to bring him to a saving knowledge of God and to true conversion that he is incapable of using it rightly, even in things natural and civil. Rather, man's understanding, as it is, renders works that are wholly polluted and hindered in unrighteousness, that he becomes wholly inexcusable before God.

We Apply our Faith to Life

Westminster Shorter Catechism, Question 73: What is the Eighth Commandment?

Answer: *The eighth commandment is "You shall not steal."*

Westminster Shorter Catechism, Question 74: What is required in the eighth commandment?

Answer: *The eighth commandment requires the lawful procuring and furthering the wealth and outward estate of ourselves and others.*

Westminster Shorter Catechism, Question 75: What is forbidden in the eighth commandment?

Answer: *The eighth commandment forbids whatsoever does or may unjustly hinder our or our neighbor's wealth or outward estate.*

We Read the Bible Together: Deuteronomy 5

Opening Prayer

We Raise our Voices in Song

Psalm 42-43

Composed by the Psalter Project, 2015

Vocal track by the Psalter Project, used with permission.

*Like a deer longs for streams so my soul
longs for you, God;*

*My soul thirst for God, for the God who's
alive.*

*Oh when shall I come and appear before
God?*

*My tears are my food both by day and by
night,*

*while they say to me all the day, 'Where is
your God?'*

*These things I remember and pour out my
soul.*

*When I went with the throng I would lead
them along*

*to God's house with glad shouts and
with a thanksgiving song.*

A multitude keeping festival!

Why are you cast down, O my soul?

Why are you troubled within me?

*Hope in God, for I again shall praise Him,
my salvation and my God!*

*My soul is cast down in me, so I'll recall You
From Jordon and Hermon's land, from
Mizar's hill.*

*Deep calls to deep at your waterfalls' roar.
All your breaking waves, crashing up over
me pass,*

*The Lord daily commands His love; nightly
His song*

is me as a prayer to the God of my life.

I ask God my Rock, 'Why forget me?

*O why do I grieve in oppression from
enemies?'*

*They break my bones, all the day taunt me,
"Where's your God?"*

Why are you cast down, O my soul?

Why are you troubled within me?

*Hope in God, for I again shall praise Him,
my salvation and my God!*

*O vindicate me, God! Contend for my cause
Against faithless people, and liberate me
from anyone who is unjust or tells lies.*

For You are my God and my refuge,

*O why reject me? Why am I oppressed by my
foes?*

*I'm grieving; Oh send out your light and your
truth!*

*Let them lead me and bring me to your holy hill,
to your home, to your altar, to God my great joy!*

And on a lyre I'll praise you, God my God!

Why are you cast down, O my soul?

Why are you troubled within me?

*Hope in God, for I again shall praise Him,
my salvation and my God!*

Psalm 23

Composed by Bill Cain - Jehovah is My Shepherd, 1995

Vocal track by Bill Cain, used with permission.

*Jehovah is my shepherd; I shall not lack,
He lays me down in pastures of grass;
He guides me to waters of rest.
My soul He restores;
He guides me in paths of righteousness for His
Name's sake
(He guides me in paths of righteousness).*

*Surely good and grace will follow me all the
days of my life,
and I will dwell in Jehovah's house for as
long as my days.
(For as long as my days.)*

*When I am walking in the valley of death's
shadow, I will not fear evil,
for You are with me; Your rod and Your staff they
comfort me.
You situate a table before my face, directly before
my foes.
My head You anointed with oil; my cup is
plenteous.*

Psalm 2

Composed by Calvin Jones, Nations Rage, 2019

Vocal Track by Calvin Jones, Used with Permission

*Why do wicked nations rage, and their
useless plots design?
Kings of earth in schemes engage Rulers are
in leagues combined.
They speak out against the Lord; His Messiah
they defy:
"Let us break their chains and cords, Let us
cast them off," they cry.*

*But the Lord will soon scorn them all; He
who sits on high will laugh.
And His anger on them falls. He will speak to
them in wrath.
"Yet according to My will, I have set My King
to reign;
And on Zion's holy hill, My Anointed will
remain."*

*God's decree I will make known: This is what
He had to say:
He declared, You are My Son; I have brought
You forth this day.
Ask of Me and you'll I'll make Heir to earth
and nations all.
Them with iron rod You'll break, Smashing
them in pieces small.*

*Therefore kings now heed this word: Earthly
judges, come and hear.
Rev'rent worship give the LORD; With your
joy mix trembling fear.
Kiss the Son, His wrath to turn, Lest you
perish in your stride,
For His anger soon may burn. Blessed are all
who in Him hide.*

Pastoral Prayer of Confession

Sermon: Mark 9:48 “Saved from What? Hell, part 2”

The Sacrament of Holy Communion

Benediction

Psalm 150D

Taken from The Book of Psalms for Worship

Crown and Covenant Publications, 2010

7408 Penn Ave., Pittsburgh, PA 15208

Used by Permission

Melody from Geistliche Kirchengesang, Cologne, 1623.

Harmony: Ralph Vaughan-Williams, 1872-1958

LAASST UNS EFREUEN 88.44.88

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 teaches on the civil punishment for those who will lead faithful children astray -- they should be strapped to a millstone and thrown into the sea. Then he moves to teach on personal sin and the reality of Gehenna. Woe to the one who would savor sin at the risk of eternal damnation.

Scriptures Referenced in Today's Sermon

- Parallel Verses (Isaiah 66:24)
- “Godly grief produces a repentance that leads to salvation without grief...” (2 Corinthians 7:10)
- Uses of Gehenna in the New Testament (Matthew 5:22, 29,30; 10:28; 18:9; 23:15,33; Mark 9:43,45,47; Luke 12:5; James 3:6)
- The tongue’s power to burn things comes from Gehenna (James 3:6)
- Uses of The Valley of the Son of Hinnom in the Old Testament (Joshua 15:8; 18:16; 2 Kings 23:10; 2 Chronicles 28:3; 33:6; Jeremiah 7:31,32; 19:2,6; 32:35)
- Gehenna as “the burning place” (Isaiah 30:33)
- God exercising final judgment in Gehenna (Isaiah 66:24, noting the similarity to Exodus 14:30)
- Gehenna characterized by maggots and fire (Matthew 18:8; Luke 9:48; Isaiah 66:24)
- Gehenna characterized by weeping and gnashing of teeth (Matthew 13:42,50)
- Gehenna characterized by torture (Matthew 18:34)
- Use of Hades in the New Testament (Matthew 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27,31; Revelation 1:18; 6:8; 20:13,14)
- Hades and Sheol as the grave (Genesis 37:35; Acts 2:27)
- Hades as a place of future eternal torment (Numbers 16:33; Deuteronomy 32:32; Job 21:13; Matthew 11:23; Luke 16:23)
- Hades as the powers of evil and darkness (Psalm 30:3; Matthew 16:18; Revelation 6:8)
- Tehom or the Abyss as a parallel idea to Hades (Psalm 71:20)
- Abaddon or Apollyon as a parallel to the idea of Hades (Job 26:6; 28:22; Proverbs 27:20; Revelation 9:11)
- God is love (1 John 4:8)
- God is just (Deuteronomy 32:4)
- “God considers it just to repay with affliction those who afflict you...” (2 Thessalonians 1:5-9)
- “For you will render to a man according to his work” (Psalm 62:12)
- Those who do not know God and those who do not obey God are in Hell (2 Thessalonians 1:8)
- Timid, faithless, loathsome, murderers, sexually immoral, magicians, idolaters, and liars populate hell (Revelation 21:8)
- Sexually immoral, impure, given to sensuality, idolaters, sorcerers, those who have enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, “and things like these” populate hell (Galatians 5:19-21)
- Hell is: “positive retribution, privation, and eternal destruction”
- Hell is a bottomless pit (Psalm 30:3; Revelation 9:11)

- ruled by Apollyon (Revelation 9:11)
- a fiery furnace (Matthew 13:42,50)
- with eternal fire (Matthew 18:8-9; Mark 9:48; Revelation 20:15)
- filled with the sound of weeping and gnashing of teeth (Matthew 8:12; 13:42,50; 22:13; 24:51; 25:30; Luke 13:28)
- where the wicked will be cut to pieces (Matthew 24:51)
- and placed in eternal punishment (Matthew 25:46)
- wicked judged on the basis of their works (Psalm 62:12; Amos 8:7; Revelation 20:12)
- It will be apart from Christ (Matthew 7:23; 2 Thessalonians 1:9)
- Though those in Hell are tormented there by the Lamb and His angels (Revelation 14:10)
- no mediator, so what is loosed on earth is loosed in heaven (Matthew 16:19)
- Hell is open to God's fearful wrath (Psalm 90:11; Proverbs 15:11; Isaiah 33:14; 1 John 4:18; Revelation 6:16)
- where the wicked who are apart from Christ will be thrown away like a withered branch and burned (John 15:6)
- this to demonstrate the riches of God's glory to the vessels prepared beforehand for mercy (Romans 9:23)
- Where the demands of the law are never satisfied (Proverbs 27:20)
- A place where the wicked are held with fallen angels in eternal chains (2 Peter 2:4; Jude 6)
- where they are corrupted (Psalm 16:10; Acts 2:31)
- disgraced (Matthew 11:23; Jeremiah 20:11; Jude 13)
- tormented with fire and sulfur (Revelation 14:10; 21:8)
- and brought to a complete end (Nahum 1:8)
- and destroyed (Matthew 7:13; 10:28; 2 Thessalonians 1:9)
- where the maggot of their torture will not die (Mark 9:48; Isaiah 66:24)
- the torture of their inquisitors will not end (Matthew 18:34; Luke 16:23)
- The smoke of their torment will go up forever and ever (Revelation 14:11)
- It is a place where God's adversaries are pursued into outer darkness (Nahum 1:8; Matthew 8:12; 22:13; 25:30; 2 Peter 2:4; Jude 6)
- And they will be an abhorrence to all flesh (Isaiah 66:24; Daniel 12:2)
- Lex Talionis (Exodus 21:23-25; Leviticus 24:17-20; Deuteronomy 19:19-21)
- "Who shall bring any charge against God's elect? ..." (Romans 8:33-34)

A few notes on the Confession and Catechism:

One of the questions I have often been asked is, “is it possible for a non-Christian to do good works?” The answer is no. First of all, the object of all good works is the glory of God. Second, for a work to be good, it must conform to the Law of God (see Heidelberg Catechism Question 91: What are good works? Only those which proceed from true faith are done according to the law of God, unto His glory, and not as rest on our own opinion or the commandments of men.”).

So, the answer is no, the unbeliever cannot do good works. Even when he has some sense of what is good due to natural law, his works are polluted by sin and thus do not properly honor God. Instead, we make ourselves inexcusable to God because we defile what He deems good.

The language surrounding the eighth commandment ties in with what some people call today “The Protestant Work Ethic.” A more accurate name for this work ethic would probably be “The Calvinistic Work Ethic.” Calvinists have long taught that not only is it not right to steal from another, but that you should also labor diligently yourself to provide not only for your own family (1 Timothy 5:8) but also so that you can be generous with the work of God and with the poor in your community (see the Heidelberg Commandment on the 8th Commandment).

Similarly, we do not seek to gain financial advantage at the expense of others. As we have been successful, we should encourage others to be successful as well. Thus, false balances, stealing from our employer, and using other tactics to deceive are sins in the eyes of God.

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

Pelagianism began rearing its ugly head in Africa primarily through the influence of Pelagius’ friend, Caelestius. Augustine sought to put this matter to a Council and thus a council was convened by Archbishop Aurelius of Carthage. Augustine was the prime prosecutor against Caelestius, raising 5 charges against the Pelagian views:

- 1) they taught that Adam would still have died if he had not sinned.
- 2) they taught that the sin of Adam injured him alone and not all of mankind
- 3) they taught that newborn children are in the same condition in which Adam was before the Fall
- 4) they taught that all mankind did not die due to the sin and death of Adam, nor do all men rise again due to the resurrection of Christ from the grave
- 5) they taught that the law leads to heaven as well as the gospel
- 6) They taught that before the coming of Christ there were men who were entirely without sin.

This set of debates expanded as Caelestius ended up leaving Carthage for Palestine where another council was held to address his theology there. It was a bit of a cat and mouse chase in a sense. In the end, Pelagius would recant his views officially, though the same was not so for Caelesitus.

Much more can be said about the drama and debates of these councils, but what is more important to point out is that though each of these 6 views was rejected by the church, there are still some “Christian” groups today who hold aspects of them. In particular, those who hold to forms of Arminianism hold to nuanced aspects of these. In addition, there are many who still reject the notion that Adam’s sin was imputed to his offspring despite the clear teaching of Romans 5:12-21.

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.

We have begun the process of applying to the Associate Reformed Presbyterian Church (ARPC) for membership.

This is a new step for us as a congregation, but if you are interested in knowing more, please see Pastor Win, the Literature Table, or check the denomination out online at: <https://arpchurch.org>.

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.*



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Pray that we may
make Disciples of the
Nations.