

SERVICE OF WORSHIP



For King and Kingdom!

7/2/23

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

Welcome and Introductions

Call to Worship 1 John 4:14-15

We Confess Our Faith

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

Article 8

As many as are called by the Gospel are sincerely called. For God has most earnestly and truly declared in His Word what is acceptable to Him, namely, that those who are called should come to Him. He also seriously promises rest of soul and eternal life to all who come to Him and believe.

We Apply our Faith to Life

Westminster Shorter Catechism, Question 85: What does God require of us that we may escape His wrath and curse which is due to us because of our sin?

Answer: *To escape the wrath and curse of God, due to us for sin, God requires of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicated to us the benefits of redemption.*

Westminster Shorter Catechism, Question 86: What is faith in Jesus Christ?

Answer: *Faith in Jesus Christ is a saving grace, whereby we receive and rest upon Him alone for salvation, as He is offered to us in the Gospel.*

Westminster Shorter Catechism, Question 87: What is repentance unto life?

Answer: *Repentance unto life is a saving grade, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, does, with grief and hatred of sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.*

We Read the Bible Together: Deuteronomy 9

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.*

Psalm 144:1-10

Psalter of the United Presbyterian Church, 1912

Alt. 2016, Henry C. Haffner: Polk County

Vocal Track by Henry Haffner

*Blest be the Lord, my rock, my might,
who trains my fingers for the fight
My shield, my righteousness
(My shield, my righteousness).
My strong high tow'r, my Saviour true,
who keeps my enemies subdued
My shelter in distress
(My shelter in distress).*

*Lord, bow Your heav'ns, in might descend,
come touch the hills the mountains rend
And they shall smoke and flame
(And they shall smoke and flame).
As arrows send Your lightning out,
to put Your enemies to rout
And fill Your foes with shame
(And fill Your foes with shame).*

*O You to whom in trust I flee,
stretch forth your hand and rescue me
From all the foreign throng
(From all the foreign throng).
Their mouths are false for lies they speak,
their hands of strength against the weak,
Are filled with craft and wrong
(Are filled with craft and wrong).*

*Now I will sing a glad new song,
Your praise, O God, I will prolong
For You have heard my prayer
(For You have heard my prayer).
You give the victory to kings,
Your own You keep with sheltering wings
From cruel sword and snare
(From cruel sword and snare).*

Psalm 130

Composed by Bill Cain of Messenger Music, 1997.

Vocal Track from Bill Cain. Used with Permission.

*Out of the depths I cried to you,
O Jehovah!
O Master hear my voice!
O let your ear attend to the voice of my
pleadings!
If you should keep iniquities, O Yah,
Master, who should stand?
But with You is forgiveness that You may be
feared.*

*I wait for Jehovah, My soul waits,
And in His Word do I hope.
My soul waits for the Master
more than the watchers for the morning!
More than the watchers for the morning!*

*O let Israel hope in Jehovah,
for with Jehovah is mercy,
and with Him is plenteous redemption!
And He shall redeem Israel from all his
iniquities!
And He shall redeem Israel from all his
iniquities!*

Pastoral Prayer of Confession

Sermon: Mark 10:6-9 “Family Matters”

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 is now traveling toward Jerusalem and he is challenged with a question about divorce -- a question that Rabbis had historically debated for 50 years, dealing with the interpretation of Deuteronomy 24:1. Jesus, as we have seen before, eludes the trap set by the Pharisees and then began teaching on the dignity of marriage.

Scriptures Referenced in Today's Sermon

- Parallel Text: Matthew 19:4-6
- “if the foundations be destroyed, what can the righteous do?” (Psalm 11:3)
- “therefore, a man shall leave his father and mother and cleave to his wife...” (Genesis 2:24)
- Not good for a man to be alone (Genesis 2:18)
- the dominion mandate (Genesis 1:28)
- “God settles the solitary in a home...” (Psalm 68:6)
- “may you see your children's children...” (Psalm 128:6)
- the husband of a wife of noble character can sit with the Elders in the Gates (Proverbs 31:23)
- We are all sinners and have fallen short of God's glory (Romans 3:23)
- “If we confess our sin to God...” (1 John 1:9)
- “there is no condemnation in Christ Jesus” (Romans 8:1)
- In Christ we are “more than conquerors” (Romans 8:37)

A few notes on the Confession and Catechism:

Our confession relays the hope of the Gospel. First, God's call is not only irrevocable but sincerely (unfeignedly in the older language) given. God does not regret His election and reprobation. It is all a work of His good pleasure. And, in saving us, he will give us rest to our souls in Himself and eternal life. Both of these things begin (in part) in this life through faith and will be realized in fullness in eternity.

How do we escape God's wrath to receive this hope of the Gospel? Faith and Repentance. This, of course, can only be given to us through the work of the regeneration of the Holy Spirit. What we do participate in is the next part: making use of the means of grace. In repentance, we do not just go along happily sinning. No, sin should grieve our soul. And God has given us a balm for that grief: prayer, public worship, the reading and preaching of the Word, and the singing of Psalms. All these things are meant as tools to keep us on a path of increasing sanctification.

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

The fourth statement of Pelagius that the Synod of Carthage took aim at was his view that: "evil did not even enter into the thoughts of the just. In principle, this is the same view held by the heretical cult known as "the Holiness Movement." They grew out of Wesleyanism and believed that after a kind of "second conversion," the believer ceases to sin. While Pelagius may not have gone that far in his teaching, such is the implication of these words. There was a related view that became popular about 15 years ago, which stated that once a Christian initially repented and believed, he or she never had to ask for forgiveness from God again. Any of these views plainly contradict what the Apostle John writes in 1 John 1:8.

When asked for clarity, Pelagius argued that what was meant by this statement was that the righteous believer does not allow his mind to dwell on sin. Instead, he repents of it and turns his mind toward thoughts of God and good works. This response too, was initially accepted by the Council.

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 Trullo 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.