

SERVICE OF WORSHIP



For King and Kingdom!

7/24/22

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

Welcome and Introductions

Call to Worship Hebrews 13:5-6

We Confess Our Faith

Zwingli's Sixty-Seven Articles (1524)

- 61. Of an indelible character that priests have appropriated to themselves in recent times, scripture knows nothing at all.*
- 62. Scripture knows of no priests other than those who proclaim the word of God.*
- 63. To those who proclaim God's word, scripture bids us show respect by giving them physical sustenance.*

We Apply our Faith to Life

Heidelberg Catechism, Question 112: What does the ninth commandment require?

Answer: *That I bear false witness against no one, twist no one's words, be no backbiter or slanderer, or join in condemning no one unheard or rashly; but that on pain of God's heavy wrath, I avoid all lying and deceit as the very works of the devil; and that in matters of judgment and justice and in all other affairs, I love, speak honestly, and confess the truth: also insofar as I can, defend and promote my neighbor's good name.*

We Read the Bible Together: Leviticus 22

Opening Prayer

We Raise our Voices in Song

Psalm 138

Composer Calvin Jones, 2018

Vocal track: Calvin Jones, used with permission.

With thankful heart my praises bring.

Before the gods my praises sing.

I'll worship toward your holy place.

And praise your name for truth and grace.

*For you have magnified your word
So far above your name adored.
You answered me the day I called.
You strengthened me and made me bold.*

*All kings of earth will praise you Lord.
When they have heard your mighty word.
They'll sing of You and celebrate.
The glory of the Lord is great.
Though God the Lord is up on high
On lowly ones He'll keep His eye.
But those who proud and haughty are
He knows them only from afar.*

*And though my path is filled with ill.
I know you will revive me still.
With outstretched hand you will oppose
The wrath and anger of my foes.
Your right hand Lord, will set me free,
And work out what pertains to me.
Your mercy Lord forever stands.
Leave not the works done by your hands.*

Psalm 132

Composed by the Psalter Project, 2015

Audio Track the Psalter Project, used with permission.

*Remember, Lord, for David's sake,
His afflictions, every one.
He swore unto the Lord;
he vowed to Jacob's Mighty One.
"I will not go into my house.
I will not lie in bed.
I will not let my eyes have sleep,
or give my eyelids rest,
Til I find a place for the Lord;
Find a dwelling place for Jacon's Mighty One."*

*Look! We heard it there in Ephratha,
Found it there in Ja'ar's field*

*Let us go up to his dwelling place;
Let us bow before his feed.
Arise, Lord, to your resting place:
With the Ark your might!
And let your priests wear righteousness
Your people sing for joy!
For the sake of David your servant,
Don't turn back the face of Your Anointed One!*

*The Lord to David swore an oath
From which he will not turn:
One from the womb who is your fruit
I will set upon your throne.
If your sons keep my covenant;
My law I'll teach to them,
Then even their sons evermore
Upon your throne will sit.
For the Lord has chosen Zion.
He desires to have her for his dwelling place!*

*Forever this will be my rest:
Here I'll dwell as I desire.
I'll bless her food abundantly;
Satisfy her poor with bread.
Salvation I will give her priests,
to cover them like clothes;
and then her saints were sing for joy,
And David's power will grow,
And a lamp for my Anointed I've prepared.
I will clothe his foes with shame,
but on him his crown will shine.*

Psalm 51

Composed by Richard Redhead and Christopher Miner
God be Merciful to Me, 1997
Vocal Track by Indellible Grace, used with permission.

*God be merciful to me, On thy grace I rest my plea;
Plenteous in compassion thou, Blot out my transgressions now;*

Wash me, Make me pure within, Cleanse O cleanse me from my sin.

*My transgressions I confess, Grief and guilt my soul oppress;
I have sinned against thy grace And provoked thee to thy face;
I confess thy judgement just, Speechless, I thy mercy trust.*

*I am evil, born in sin; Thou desirest truth within.
Thou alone my Saviour art, Teach thy wisdom to my heart;
Make me pure, thy grace bestow, Wash me whiter than the snow.*

*Broken, humbled to the dust By thy wrath and judgement just,
Let my contrite heart rejoice And in gladness hear thy voice;
From my sins O hide thy face, Blot them out in boundless grace.*

*Gracious God, my heart renew, Make my spirit right and true
Cast me not away from thee, Let thy Spirit dwell in me;
Thy salvation's joy impart, Steadfast make my willing heart.*

*Sinners then shall learn from me, And return O God to Thee
Savior all my guilt remove, And my tongue shall sing Thy love
Touch my silent lips O Lord, Any my mouth shall praise accord.*

Pastoral Prayer of Confession

Sermon: Mark 4:21-23 “The Church’s Lamp”

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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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...

So, we broke down the parable of the Sower and were confronted with a reality that disciples of Jesus are intended to understand not only all of the parables of Jesus, but all of the Scriptures, and live those truths out. Often, people fall into one of two extremes – knowledge abounds but it remains in the head and is never put into practice or those who seek to practice things, but have no understanding as to why they are practicing what they practice or even if it is Biblically justifiable. For disciples of Jesus, knowledge drives practice.

Scripture Verses Cited in the Sermon:

- Parallel Passages (Luke 8:16-17)
- “Arise, shine, for your light has come...” (Isaiah 60:1-3)
- “God is light and in Him is no darkness...” (1 John 1:5)
- “The light shines in the darkness and the darkness has not overcome it.” (John 1:4)
- “The people who walked in darkness have seen a great light.” (Isaiah 9:2)
- “Let there be light...” (Genesis 1:3)
- “He is the radiance of the glory of God (Hebrews 1:3)
- “in you all the nations will be blessed” (Genesis 12:3)
- “You are a light on a hill...” (Matthew 5:14-16)
- The seven lamps represent seven churches (Revelation 1:20)
- Christ threatens to remove Ephesus' lampstand (Revelation 2:5)

A few notes on the Confession and Catechism:

During Zwingli's era, priests had garnered for themselves a reputation that they were holy and pious men, higher and more so than others. They saw themselves as having a “higher calling” and that they were

special people and closer to the mind and hand of God. The saddest thing is that not only do priests still hold to that reputation, but many protestant pastors behave in the same manner. As a result, many set their pastors on pedestals that they are bound to fall from and then in turn judge them by standards that would be applied to no one else in the church. Indexed, pastors are called to be above reproach in Scripture, but that does not make them sinless.

The one point where we would take issue with Zwingli's wording is where he speaks of priests who proclaim the Word of God. Indeed, the priesthood has ended as a formal institution. Jesus is the great High Priest and believers are all members of the priesthood — a nation of priests as Peter would describe. Yet, to those who are called to proclaim the word of God, they have the right to earn their living by said word so long as it does not harm the work of the Gospel by requesting said honorarium.

As to the Catechism, we are to speak in truth and with respect to the integrity of our brothers or sisters in faith. We must not bear false witness either in court or in the community. Instead, we are to speak truthfully with the hopeful aim of building up our neighbors.

A Note on Church History: The Apostolic Canons (est. printed ~AD 500)

Dionysius the Less, an abbot in Rome, discovered an ancient Greek text that contained a number of Canons. These, he set to translate into Latin and gave them the title: The Apostolic Canons. These 85 canons, Dionysius contended, were given to the church by the Apostles themselves, having been compiled by Clement of Rome. These Canons were (and are) considered by many scholars to be a fabrication and posthumously attributed to the Apostles by the authors. In any fashion, these Canons would fall into the archives until 1540 and their translation into English.

Most of the Canons here overlap with whatever we have already seen and deal with the behavior of the clergy. One of the more interesting Canon's, though, is Canon 51, which condemns a priest for abstaining from marriage. Given that the idea of a celibate priesthood had become the norm by Nicea, that is an indication that this text is older than Nicea and can be dated at least back to the second century if not the first.

Given that these Canons do not derive from a formal Council, but are purportedly from the Apostles, these Canons do have a place in our study. We just need to make sure we do not put undo emphasis on these Canons. That being said, these Canons do play an important role in church history and should not be neglected.

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.*



LIGHT OF RESURRECTION REFORMED CHURCH

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