

# SERVICE OF WORSHIP



*For King and Kingdom!*

7/3/22

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

**Welcome and Introductions**

**Call to Worship** Hebrews 13:2

**We Confess Our Faith**

Zwingli's Sixty-Seven Articles (1524)

- 44. True worshippers call on God in spirit and in truth, without any clamoring before people.*
- 45. Hypocrites do their works to be seen by people, they receive their reward in this world.*
- 46. Thus it follows that chanting and loud clamor, without true devotion and done for money only, either seek human praise or else material gain.*
- 47. A person should suffer physical death rather than offend or disgrace a Christian.*
- 48. One who, because of infirmity or ignorance, tends to take offense without any cause, should not be left weak or ignorant. Rather, he should be strengthened so that he may not regard as sinful what is not sinful at all.*
- 49. I know of no greater offense than to forbid priests to have wives, yet allow them to engage prostitutes.*

**We Apply our Faith to Life**

Heidelberg Catechism, Question 109: Does God forbid nothing more in this commandment than adultery and such gross sins?

Answer: *Since both our body and soul are temples of the Holy Spirit, it is His will that we keep both pure and holy; therefore, He forbids all unchaste actions, gestures, words, thoughts, desires, and whatever may entice thereto.*

**We Read the Bible Together:** Leviticus 19

**Opening Prayer**

**We Raise our Voices in Song**

## **Psalm 121**

Composed by Darwin Jordan, 1981.

Vocal Track from Indelible Grace. Used with Permission.

*I will lift up my eye to the mountains,  
From which shall my help come,  
my help comes from the Lord  
who made heaven and earth.*

*He will not allow your foot to slip,  
He who keeps you will not slumber.  
behold, He who keeps Israel  
will neither slumber nor sleep.*

*The Lord is your keeper,  
the Lord is your shade on your right hand.  
The sun will not smite you by day,  
nor the moon by night.*

*The Lord will guard you from all evil,  
He will keep your soul.  
The Lord will guard your going o'er  
and your coming in.*

*From this time forth and forever:  
I will lift up my eye to the mountains,  
From which shall my help come?  
My help comes from the Lord.*

## **Psalm 103**

Composed by James Montgomery and Kevin Twit, 2015.

Vocal Track from Indelible Grace. Used with Permission.

*Oh my soul, with all thy powers,  
Bless the Lord's most holy name;  
O my soul! til life's last hours, Bless the Lord, His praise proclaim.  
Thine infirmities He heal'd.  
He thy peace and pardon seal'd.  
Oh my soul, with all thy powers,  
Bless the Lord's most holy name.*

*He with loving kindness crown'd thee,  
Satisfied thy mouth with good.  
From the snares of death unbound thee,  
Eagle like thy youth renewed.  
Rich in tender mercy He,  
Slow to wrath, to favor free.  
Oh my soul, with all thy powers,  
Bless the Lord's most holy name.*

*Bless the Lord! O my soul, Bless the Lord!  
O my soul, Bless the Lord!  
O my soul, Bless the Lord, O my soul, o my soul.*

*He will not retain displeasure,  
Though awhile He hide His face.  
Nor His God-like bounty measure,  
by our merit but His grace.  
As the heav'n the earth transcends,  
Over us His care extends.  
Oh my soul, with all thy powers,  
Bless the Lord's most holy name.*

*Far as east and west are parted,  
He our sins hath sever'd thus;  
As a Father loving hearted,  
Spare his son, he spareth us.  
For He knows our feeble frame;  
He remembers whence we came.  
Oh my soul, with all thy powers,  
Bless the Lord's most holy name.*

*Bless the Lord! O my soul, Bless the Lord!  
O my soul, Bless the Lord!  
O my soul, Bless the Lord, O my soul, o my soul.*

*From eternity enduring,  
To eternity, the Lord.  
Still His people's bliss insuring,  
Keeps His covenanted word.*

*Yea with truth and righteousness,  
Children's children He will bless,  
Oh my soul, with all thy powers,  
Bless the Lord's most holy name.*

*As in heav'n, His throne and dwelling,  
King on earth He holds His sway.  
Angels, ye in strength excelling,  
Bless the Lord, His voice obey!  
All His works across the earth  
Bless the Lord, proclaim His worth.  
Oh my soul, with all thy powers,  
Bless the Lord's most holy name.*

*Bless the Lord! O my soul, Bless the Lord!  
O my soul, Bless the Lord!  
O my soul, Bless the Lord, O my soul, o my soul.*

### **Psalm 73**

Composed by Kevin Twit and Matt Purdy, 1995.  
Vocal Track from Indelible Grace. Used with Permission.

*Surely, God is good to all the pure in heart.  
But as for me, my feed 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.*

## **Pastoral Prayer of Confession**

**Sermon:** Mark 4:1-9 "The Parable of the Sown Seed"

## **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...*

Is blood thicker than water? If so, whose blood should seem thickest? It is Jesus' within the church. He came with a sword to divide families even -- why? It is because the blood of the covenant is thicker than the water of the womb. It is a very different way of looking at things than we are usually taught growing up, but our loyalty must always be to Christ first and everything else second.

### *Scripture Verses Cited in the Sermon:*

- Parallel Passages (Matthew 13:1-9; Luke 8:4-8)
- Jotham's parable of the trees (Judges 9:7-15 \*note: Pastor Win has written reflections on this parable that can be found at [www.preacherwin.com](http://www.preacherwin.com). Just search for the scripture verses above.
- Nathan's parable of the lamb (2 Samuel 12:1-6)
- Joash's parable of the thistles of Lebanon (2 Kings 14:9-10)
- Bear fruits in keeping with repentance (Luke 3:8)
- Judge a tree by its fruit (Matthew 7:16-19)
- "neither he who plants nor he who waters is anything; only God who gives the growth" (1 Corinthians 3:7)

<b>Parable</b>	<b>Reference Matthew</b>	<b>Reference Mark</b>	<b>Reference Luke</b>
Sower and the Seed	13:1-8	4:3-8	8:5-8
Weeds	13:24-30		
Mustard Seed	13:31-32	4:30-32	13:18-19
Yeast	13:33		13:20-21
Hidden Treasure	13:44		
Pearl of Great Price	13:45-46		
Dragnet	13:47-50		
Growing Seed		4:26-29	
Workers in the Vinyard	20: 1-16		
Talents	25:14-30		
Ten Minas			19:11-27
Unworthy Servants			17:7-10
Friend at Midnight			11:5-8
Persistant Widow (Unjust Judge)			18:1-8
Lowest Seat at the Feast			14:7-11
Pharisee and Tax Collector			18:9-14
Good Samaritan			10:30-37
Lost Sheep	18:12-14		15:3-7
Lost Coin			15:8-10
Prodigal Son			15:11-32
Two Debtors			7:41-43
Ten Virgins	25:1-13		
Wise and Wicked Servants	24:45-51		12:42-48
Watchful Porter		13:34-37	
Two Sons	21:28-32		
Tenants	21:33-46	12:1-12	20:9-18
Barren Fig Tree			13:6-9
Wedding Banquet	22:1-14		14:16-23
Unmerciful Servant	18:23-35		
Householder	13:52		
Shrewd Manager			16:1-10
Rich Man and Lazarus			16:19-31
Lamp of the Body	6:22-23		11:33-36
The Fig Tree	24:32-35		21:29-38

### ***A few notes on the Confession and Catechism:***

Statements 44-46 is a direct appeal to Matthew 6, where Jesus instructs believers that they must not do what they do for show, but out of a sense of piety and thanksgiving to God. In contrast, Roman priests garb themselves in such a manner as to attract the attention of all present and have no reservations about asking for money. They are self-aggrandizers seeking the honor of men rather than of God.

Sadly, not only is this true of Roman and Orthodox priests, but also of many protestant pastors who seek to heap up praises. They crave the praise and approval of men. Sunday morning becomes a show and entertainment and the sermon is little more than a pep talk to itching ears. How rarely in churches today is the pulpit meant a place of the declaration of God's Word, instruction therein, and a call to repent and obey the commands of Christ.

They say that sheep are directionless without a shepherd to lead them where they need to go; what happens when the shepherd begins following the sheep? It is ecclesiastical chaos that pleases the ears but destroys the soul.

Statements 47-49 are a little confusing if you do not recognize that they are an appeal to Paul's language of not offending the weaker brother in 1 Corinthians 8:9 and to Jesus' statement in Mark 9:42. Thus the principle is to suffer for the weaker brother but then to disciple the weaker brother so that he does not remain in his weakness.

One of those areas in which men often fail is in that of sexual morality. The Roman church's prohibition against marriage sets many men up for failure. Zwingli says it should be ended and priests should be allowed to marry. The forbidding of marriage forced them to turn a blind eye to prostitution amongst the clergy; what could be more wrong?

The catechism rightly points out that there are many actions that people often take for granted that can lead directly or indirectly to adultery and adultery leads to idolatry of the self and one's own lusts.

### ***A Note on Church History: The Council of Nicea (AD 325)***

Arguably, the most important matter that the Council of Nicea had to face was the heresy of Arianism. Yet, to understand this debate, one must go back to the second century of the Christian Church and the debate over the Logos. Today, most of us know well that Logos is the Greek word for "word or idea" and that it is found in the prologue to John's Gospel, where he speaks of the Logos as being God and being with God. John further speaks of this Logos became flesh. It is an obvious reference to the divinity and incarnation of Christ.

Nevertheless, in the Greek world into which Christ came, there was a lot of teaching around the nature of the Logos. The Greek philosopher Heraclitus (535 BC - 475 BC) used the idea of the Logos to explain the underlying principle of change. By the time of Philo (20 BC - AD 50), a Jewish philosopher, the Logos became the principle by which all the universe existed (sounds a lot like Colossians 1:15-20 and Hebrews 1:3). The difference between Philo and Paul is that Philo did not recognize the Logos as a person; Paul did.

By the second century AD, debate ensued on John's use of Logos and the dual nature of Christ. Some argued that the Logos' personal distinction from the Father meant he was separate and thus was a creature. Others argued that the Logos' equality with the Father obscured his personhood. Either position led people into error. For some, the error was rather minor and it is clear that their teaching was orthodox when the whole corpus of their writings was examined. For others, error became heresy. Some fell into forms of Modalism and



in the case of Arius, he fell into the heresy of presuming that the Son had to be a created being.

For the record, it should be noted that one of the debates that still circulates today is that of the eternal subordination of the Son to the Father. While not Arianism, those holding to eternal submission often fall into the error of over-emphasizing the distinction between the persons of the Godhead, which is a dangerous and often, heretical position.

For well over a hundred years, this debate raged within the church with different Bishops of Rome supporting one view or another. Bishops of different regions also often debated the distinction between God the Father and God the Son in light of the unity of the Father and the Son. One must look at this from a Greek perspective (remembering that was the world into which this church was born); if the Logos was a principle, then that principle emanated from the mind of God. That makes the Logos subordinate to the Father. That is the thought process behind the rise of Arianism.

We must remember too, that Arius was from Libya, which happened to be the birthplace of Sabellius (Sabellianism is a form of the Modalistic heresy, which removes all distinctions between the persons of the divine Godhead, making them one). Arian was reacting against this view, yet ran to the philosophy of Philo to do so. Thus, Arius exaggerated the distinctions between the persons of the Godhead making them divisible and making the Son a created being. In addition, Arius, like the Greeks before him, stated that the Father created through an inferior and subordinate being because the Father could not create anything imperfect. In this case, the Logos (or the Son) was seen as that being. Thus, the Son was not consubstantial or co-eternal with the Father, but was created and subordinate. This view is remarkably similar to the Gnostic view of the Demiurge, which Irenaeus has decisively shown to be unbiblical in the 2nd century.

When the Bishop of Alexandria sought to emphasize the unity of the Godhead in contrast to Alexandria, Arius brought the bishop up on charges, thus moving toward a trial at Nicea. A great deal of church politics transpired prior to the Council's formation in AD 325. The conclusion, of course, is known to us. The distinction and unity of the Trinity are not mutually exclusive, but are complimentary doctrines that are outside of our capacity to fully understand but they are not outside of our capacity to affirm (as Scripture affirms both).

Next week we will look at the Creed that was drafted in Nicea as well as the Canons the Council produced.

## **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](http://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

*Pastor: Win Groseclose  
Elders: Ron Lutz, Neal Lutz  
Deacon: Johnathon Held*

*P.O. Box 584  
Zelienople, PA 16063*

*lightofresurrection.com  
livestream: <http://tinysa.com/live/winwgroseclose>  
[www.preacherwin.com](http://www.preacherwin.com)  
[www.sermonaudio.com/winwgroseclose](http://www.sermonaudio.com/winwgroseclose)  
email: [preacherwin@gmail.com](mailto:preacherwin@gmail.com)  
CCLI#: 20925616*



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

