

SERVICE OF WORSHIP



For King and Kingdom!

6/25/23

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

Welcome and Introductions

Call to Worship 1 John 4:13

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 7

The mystery of His will, God revealed to but a small number under the Old Testament; under the New Testament (the distinction between the various peoples having been removed), He revealed it to many. The cause of this dispensation is not to be ascribed to the superior worth of one nation above another nor to their better use of their innate understanding of God, but this results wholly from the sovereign good pleasure and unmerited love of God. Hence, they, to whom so great and so gracious a blessing is communicated, above their desert, or rather notwithstanding their demerits, are bound to acknowledge it with humble and grateful hearts, and with the apostle to adore, but in no wise curiously to pry into, the severity and justice of God's judgments displayed in others to whom this grace is not given.

We Apply our Faith to Life

Westminster Shorter Catechism, Question 82: Is any man able to keep the commandments of God perfectly?

Answer: *No mere man, since the Fall, is able to perfectly keep the commandments of God in this life. He breaks them daily in thought, word, and deed.*

Westminster Shorter Catechism, Question 83: Are all transgressions of the law equally heinous?

Answer: *Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.*

Westminster Shorter Catechism, Question 84: What does every sin deserve?

Answer: *Every sin deserves God's wrath and curse both in this life and in the life to come.*

We Read the Bible Together: Deuteronomy 8

Opening Prayer

We Raise our Voices in Song

Psalm 128

Composed by Bill Cain of Messenger Music, 1989.

Vocal Track from Bill Cain. Used with Permission.

*Glad are all who fear the Lord,
who walk in His ways.
You'll eat the labor of your hands.
You'll be happy and good shall be yours.
Your wife shall be like a fruitful vine
in the sides of your house.
Your children shall be like olive plants
around your table.*

*See that thus shall the man be blessed
who fears the Lord.
Jehovah shall bless you from Zion.
And you will see the good of Jerusalem
all the days of your life.
And you will see your children's children.
May peace be on Israel!
Peace on Israel! Shalom al Yishrael!
Peace on Israel.*

Psalm 11

Psalter of the United Presbyterian Church, 1887

Alt. 2016, Henry C. Haffner: GAINESBORO

Vocal Track by Nathan Clark George Vocal Track by the Psalter Project

*My trust is in the Lord;
How can you say to me,
Away with speed, and like a bird
To your high mountain flee?*

*What can the righteous do?
What can for them avail,
If their foundations be destroyed
And all they built on fail?*

*The Lord in Zion dwells,
The Lord's throne is on high;
His eyes behold the sons of men;
Oh, they will sure be tried.*

*The Lord the righteous tries;
But wicked men He hates,
For all whose hearts love violence
His punishment awaits.*

*Fire, winds, and burning coals,
On wicked men shall rain;
This is the portion of their cup,
The cup which they shall drain.*

*Because the righteous Lord
Delights in righteousness;
And with His gracious countenance
The upright He will bless.*

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 10:1-5 "On Divorce"

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...

What do you value, the worldly things or the eternal things? Often it is much easier for us to relate to and cling to the material and the physical. Yet, the divine and metaphysical things are the only things that are lasting. So what will be your focus in life? Therein lies your treasure.

Scriptures Referenced in Today's Sermon

- Parallel Text: Matthew 19:1-3,8
- "As what his custom" applied to Jesus (Mark 10:1; Luke 4:16)
- The Holy Spirit will be a teacher (John 14:26)
- Paul studied under Rabban Galaliel II (Acts 22:3)
- The death penalty was given for adultery (Leviticus 20:10)
- "a thing of nakedness" (Leviticus 18:6-23; Genesis 9:22; Exodus 20:26; 28:42)
- Greek translation of above phrase also found in (Genesis 34:7)
- Thou shall not commit adultery (Exodus 20:14)
- Thou shall not covet thy neighbor's wife (Exodus 20:17)
- The man shall leave his father and mother and cleave to his wife (Genesis 2:24)
- Paul's abandonment clause with respect to divorce (1 Corinthians 7:15-16)
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A few notes on the Confession and Catechism:

One of the questions that people sometimes ask is “Why does God choose to elect certain people and not others?” Our confession addresses the matter here. It is simply God’s good will to do so, and we would be wise to take great care in the area of speculation here. As Paul writes: “Oh, the depth of the riches and wisdom and glory of God! How unsearchable are his judgments and how inscrutable His ways! Who has known the mind of the Lord or who has been His counselor? Who has given a gift to Him that he might be repaid? For from Him and through Him and to Him are all things. To Him be glory forever, amen!” (Romans 11:33-36).

While a broader and larger group of people have been enfolded into the Kingdom through the better covenant worked by Christ (Hebrews 7:22), this is all due to God’s purpose and God’s plan and He is not beholden to us as to how and why he ordained things the way He did. Remember, though, what we all deserve is death and wrath, so in being given salvation, we can do nothing other than to praise God for what He has done.

As to the Catechism. Can we fulfill the commandments perfectly? No! Never! At least, never apart from the work of Christ within us. In Him and only in Him.

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

The third objection that the Council took with Pelagius was over his statement that: “All sinners will be punished with everlasting fire in the day of judgment.” The council saw this as contradictory to the Gospel which presents the salvation of sinners through the work of Christ. Pelagius countered with Matthew 25:46, arguing that in one’s salvation, they cease to be seen as a sinner in the eyes of God but are seen as righteous. In a sense, he was being accurate, the believer is imputed with the righteousness of Christ and thus, in judgment God looks upon us as if the righteousness works of Christ were our own (see Heidelberg Catechism Question #79). Thus, the Council accepted Pelagius’ answer.

The rub comes in the wordplay that is being chosen. What Pelagianism ultimately aims for is a righteousness that is earned and thus something that is merited by believers. It is a view that claims that Christ’s righteousness is not imputed to the believer but that it is infused with him. Thus, the one who does good works, as Pelagius elsewhere asserted, becomes righteous in his own right. Yet, a salvation that includes works is no longer a salvation by grace (Romans 11:6). Pelagius’ answer to the question posed to him was a form of equivocation.

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.