

# SERVICE OF WORSHIP



*For King and Kingdom!*

7/9/23

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

**Welcome and Introductions**

**Call to Worship** 1 John 4:16-17

**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 9*

*It is not the fault of the Gospel, nor of Christ offered therein, nor of God, who calls men by the Gospel and confers upon them various gifts, that those who are called by the ministry of the Word refuse to come and be converted. The fault lies in themselves; some of whom, when called, regardless of their danger, reject the Word of life; others, though they receive it, suffer it not to make a lasting impression on their heart; therefore, their joy, arising only from a temporary faith, soon vanishes, and they fall away; while others choke the seed of the Word by perplexing cares and the pleasures of this world, and produce no fruit. This our Savior teaches in the parable of the Sower (Matthew 13).*

**We Apply our Faith to Life**

Westminster Shorter Catechism, Question 88: What are the outward and ordinary means whereby Christ communicates to us the benefits of redemption?

Answer: *The outward and ordinary means whereby Christ communicates to us the benefits of redemption are, his ordinances, especially the Word, sacraments, and prayer; all of which are made effectual to the elect for salvation.*

Westminster Shorter Catechism, Question 89: How is the Word made effectual to salvation?

Answer: *The Spirit of God makes the reading, but especially the preaching, of the Word an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation.*

Westminster Shorter Catechism, Question 90: How is the Word to be read and heard, that it may be effectual to salvation?

Answer: *That the Word may become effectual to salvation, we must attend to it with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practice it in our lives.*

**We Read the Bible Together: Deuteronomy 10**

**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 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 146**

Composed by William Kirkpatrick and Darwin Jordan, 1982.

Vocal Track by Indellible Grace, used by 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, Hallelujah, praise  
Jehovah,  
O my soul, Jehovah praise;  
I will sing the glorious praises,  
Of my God thru all my days.  
Put no confidence in princes,  
Nor for help on man depend;  
He shall die, to dust returning,  
And his purposes shall end.*

*Happy is the man that chooses  
Israel's God to be his aid;  
He is blest whose hope of blessing  
On the Lord his God is stayed.  
Heav'n and earth the Lord created,  
Seas and all that they contain;  
He delivers from oppression,  
Righteousness He will maintain.*

*Food He daily gives the hungry,  
Sets the mourning pris'ner free,*

*Raises those bowed down with anguish,  
Maks the sightless eyes to see.  
Well Jehovah loves the righteous,  
And the stranger He befriends,  
Helps the fatherless and widdow,  
Judgment on the wicked sends.*

*Hallelujah, praise Jehovah,  
O my soul, Jehovah praise.  
I will sing the glorious praises,  
Of my God thru all my days.  
Over all God reigns forever,  
Through all ages He is King;  
Unto Him, thy God, O Zion,  
Joyful hallelujahs sing.  
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 10:10-12 "Remarriage"

## 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 is so significant about Biblical marriage? It is the foundation for human civilization. Today's culture has sought to redefine marriage as well as the family, but God is the only one with the right to do so.

### ***Scriptures Referenced in Today's Sermon***

- Parallel Text: Matthew 19:9
- Laws against the “unclean thing” (Leviticus 18)
- Remarriage permitted and even encouraged in cases (Romans 7:3; 1 Corinthians 7:15; 1 Timothy 5:14)
- Paul’s command on marriage (1 Corinthians 7:10-11)
- Husband permitted to give his wife a bill of divorce (Deuteronomy 24:1)
- Jesus’ teaching on Divorce found in: Matthew 5:32; 19:3-9; Mark 10:2-12; Luke 16:18; 1 Corinthians 7:10-15

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

It is true that only those whom God regenerates can hear the Gospel call and come to faith, the guilt of the reprobate who hear the Gospel call in preaching, and reject it, still lies with the individual. Yes, God is sovereign over all things, but we are still responsible for the actions we take (even if we were unable to act otherwise).

Perhaps a human analogy can be helpful. Many Nazi soldiers perpetrated some awful crimes during World War II, not just to Jewish people but also to other marginalized groups. In many cases, their actions were simply that of obeying orders out of fear; they would have been shot if they disobeyed. Yet, when the war crimes were laid out in the various tribunals, these soldiers were held fully accountable for their actions. “Because I was obeying orders” was not considered an acceptable defense.

The same thing took place with those Klansmen who killed the Civil Rights workers in Mississippi in 1964. Even as recently as 2005, Edgar Ray Killum was sentenced to multiple life sentences for his participation in these awful works. He had been indoctrinated into the Klan and the Klan would have done awful things to him if he disobeyed. Yet, he was held responsible.

In God’s design, we too are responsible and punished for our unbelief. We cannot believe unless God gives us faith, but that is not the relevant question. Did we or did we not believe? And, to follow the argument of the Confession, was that faith genuine? The change it works in your life is what defines how genuine that faith is (John 3:36; James 2:26).

When it comes to the Catechism, it speaks of what we call “the ordinary means of grace.” In essence, these are the normal ways by which God brings people to faith and matures them in the faith that they have. If one does not utilize the means of grace, they will grow weak in their faith or it may be an indication that they never had faith at all. I was once rebuked by a parent at the Christian School in Florida for telling their son that, “It is impossible to mature in faith without regularly attending church.” The Superintendent stood behind my statement and I still stand behind my statement, for it is Biblical and that is what these questions in the catechism are seeking to communicate.

In some ways, entire sermons could be based on Question and Answer number 90. How are we to listen to the Word when it is read? We are to do so with diligence, preparation, and prayer. Sit on that idea for a minute. Do you pray that the Word will instruct you, reprove you, and direct your path before you come to worship? You should. Do you read the word ahead of time? You should. When you are hearing the Word read

and preached, do you diligently take care to absorb what is being taught? You should.

And how should you receive the Word? You should receive it with faith and love. Even if the text being read or preached is one that you don't find particularly interesting, remember the author. And know that if God thinks it important to preserve these words for you, you should think it important to absorb them into your life, all of the way down to the depths of your soul. And finally, you should strive to lay it up in your heart so that you will remember to practice it in your life. This is how you are to approach the Word of God. Convicting, isn't it?

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

The final statement that was charged against Pelagius was that he had written: "Man can, if he will it, be entirely without sin." Theologically, this should have laid a hole in Pelagius' argument large enough for even the most unskilled novice to drive a truck through. Yet, the Council accepted Pelagius' argument that if one lives fully according to the Law, one is able to earn heaven being "without sin." The argumentation was not over at this point, but Pelagius had been skillful in giving nuance to his ideas to make them seem orthodox.

The debate against Pelagianism would end up as a triumph for Augustine in the early church, but in the long run, Rome would drift back into an altered Pelagian position, something that is commonly called "semi-Pelagianism." And Semi-Pelagianism still haunts the church today. The good thing to remember is that God preserves a remnant for himself and by the time we got close to what we call the Reformation, the writings of Augustine were one of the tools God used to awake those who would become leaders of that remnant and who would become agents of revival. That is why we are taking time to look at these articles more closely. Refuting bad ideas like this is of utmost importance.

### **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 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.*



LIGHT OF RESURRECTION REFORMED CHURCH

*Pastor: Win Groseclose*

*Elders: Ron Lutz*

*Deacon: Johnathon Held*

*519 Perry Way*

*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.