



The Lord's Day

October 25, 2020 – Reformation Sunday

Welcome & Announcements

Prelude

Call to Worship

(From Psalm 95 – Geneva Bible, 1599)

Leader: Come, let us rejoice unto the Lord: let us sing aloud unto the rock of our salvation.

All: Let us come before his face with praise: let us sing loud unto him with Psalms.

Leader: For the Lord is a great God, and a great King above all gods,

All: Come, let us worship and fall down, and kneel before the Lord our maker.

*Hymn of Praise

Hymn # 92

A Mighty Fortress Is Our God (Martin Luther, 1527-29)

1. A mighty fortress is our God, a bulwark never failing; our helper he amid the flood of mortal ills prevailing. For still our ancient foe doth seek to work us woe; his craft and pow'r are great; and armed with cruel hate, on earth is not his equal.
2. Did we in our own strength confide, our striving would be losing; were not the right man on our side, the man of God's own choosing. Dost ask who that may be? Christ Jesus, it is he, Lord Sabaoth his name, from age to age the same, and he must win the battle.
3. And though this world, with devils filled, should threaten to undo us, we will not fear, for God hath willed his truth to triumph through us. The prince of darkness grim, we tremble not for him; his rage we can endure, for lo! his doom is sure; one little word shall fell him.
4. That Word above all earthly pow'rs, no thanks to them, abideth; the Spirit and the gifts are ours through him who with us sideth. Let goods and kindred go, this mortal life also; the body they may kill: God's truth abideth still; his kingdom is forever.

*Confession of Sin and Assurance of Pardon

*Confessing Our Faith Together: Heidelberg Catechism #1 (1563)

Leader – Q: What is thy only comfort in life and in death?

People – A: That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Savior Jesus Christ, who with His precious blood has fully satisfied for all my sins, and redeemed me from all the power of the devil; and so preserves me, that without the will of my Father in heaven not a hair can fall from my head; yea, that all things must work together for my salvation. Wherefore, by His Holy Spirit, He also assures me of eternal life, and makes me heartily willing and ready henceforth to live unto Him.

Tithes and Offerings

Psalm121:1-2 (Geneva Bible, 1599)

"I will lift up mine eyes unto the mountains, from whence my help shall come.
Mine help cometh from the Lord, which hath made the heaven and the earth."

*Please use the offering plate in the narthex after the service,
mail your gift to the office, or give online at <https://www.gospelfellowshippc.org/give>*

Offertory

*Hymn of Response

Hymn # 731

Doxology

1. Praise God from whom all blessings flow; praise him, all creatures here below; praise him above, ye heav'ly host; praise Father, Son, and Holy Ghost. Amen.

*Offertory Prayer

Verse of the Month (English Standard Version, 2016)

(recite in unison)

**1 Corinthians 1:18 "For the word of the cross is folly to those who are perishing,
but to us who are being saved it is the power of God."**

Singing of Psalms

Psalm # 46C

Psalm 46

1. God is our refuge and our strength, a present help in our distress. We will not therefore be afraid tho' all the earth should be removed, tho' mountains great be hurled into the ocean's depths, tho' seas may roar and foam and billows shake the shore, tho' mountains tremble at their power.
2. A river brings refreshing streams to cheer the city of our God, the Most High's holy dwelling place. God is in her; she won't be moved; at dawn will God help her, the heathen rage; realms quake; He lifts His voice; earth melts. The Lord of hosts with us! Our fortress strong is Jacob's God.
3. O come, see what the Lord has done: He desolations brought on earth; on earth He puts an end to wars, breaks bow and spear, and chariots burns. Be still! Know I am God. Exalted o'er all men, exalted o'er all earth. The Lord of hosts with us! Our fortress strong is Jacob's God.

Pastoral Prayer & The Lord's Prayer**Mathew 6:9-13 (King James Version, 1611)**

Our Father, who art in Heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in Heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the power and the glory forever. Amen.

Sermon Text*Mark 15:42-47 (English Standard Version, 2016)**

⁴² And when evening had come, since it was the day of Preparation, that is, the day before the Sabbath, ⁴³ Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate and asked for the body of Jesus. ⁴⁴ Pilate was surprised to hear that he should have already died. And summoning the centurion, he asked him whether he was already dead. ⁴⁵ And when he learned from the centurion that he was dead, he granted the corpse to Joseph. ⁴⁶ And Joseph bought a linen shroud, and taking him down, wrapped him in the linen shroud and laid him in a tomb that had been cut out of the rock. And he rolled a stone against the entrance of the tomb. ⁴⁷ Mary Magdalene and Mary the mother of Joses saw where he was laid.

Sermon**"In the Tomb"****Rev. Dr. Matthew Everhard*****Benediction****Luke 2:39-32 (Nunct Dimitis, Tyndale Translation 1525)**

"Lorde Now lettest thou thy seruauit departe in peace accordinge to thy promes. For myne eyes have sene ye saveour sent fro ye Wich thou hast prepared before the face of all people.
A light to lighten the gentyls and the glory of thy people Israel."

Hymn # 740**Threefold Amen***

1. Amen, Amen, Amen

Postlude

*Senior Pastor: Rev. Dr. Matthew Everhard**Associate Pastor: Rev. David T. O'Leary**Organist: Mr. John Cannon*

Reformation Sunday: Worship Guide

Call to Worship — The Venite: This morning's call to worship comes from Psalm 95, which is traditionally called the "Venite," which is Latin for the first word of the Psalm, "Come!" It is a summons to the congregation to enter into the holy presence of the Lord. In the call to worship, it is not the pastor who calls his people to begin the service, but it is the voice of God speaking through Scripture that gathers God's people to Him. This text is taken this morning from the Geneva Bible of 1599, an early English translation of Scripture that pre-dates the King James Version. The Geneva Bible was very popular among the English Reformers, and came printed with many helpful notes in the margin. For this reason, it is considered the first true study Bible.

A Mighty Fortress is Our God: In addition to his role as reformer, pastor, theologian, and university professor, Martin Luther also wrote hymns and was an accomplished musician! He is often credited for helping to bring music back into the church service, sung by the *laity* in addition to just the priests and clergy. This song is Luther's paraphrase of Psalm 46.

Heidelberg Catechism: The Heidelberg Catechism is one of the old Reformation-era confessions of faith, written in 1563. Thus, it is several decades older than the Westminster Confession of Faith (1646/47). Originally, it was commissioned to help bring unity to the Lutheran and Reformed branches of the Protestant movement. Written in question and answer format, it resembles the Westminster Shorter Catechism in shape and content. It is greatly beloved still today by many for its deeply devotional and personal answers. Today, the Heidelberg Catechism, with the Belgic Confession and Synod of Dordt, is part of the Three Forms of Unity, the official confessional statements of Dutch Reformed Churches. Question and Answer #1 is especially cherished by many believers for its beautiful statement of grace.

Psalm 121:1-2: This verse was especially cherished by John Calvin and was used almost every Lord's Day as the call to worship in the Genevan Church. Whenever Calvin was leading worship, he invariably used this text as his opening words to commence the worship service.

English Standard Version: Our verse of the month, 1 Corinthians 1:18, comes from the English Standard Version (2001, 2016). Though it is a modern and very accurate translation, it has a direct line of heritage and descent back to the days of the Reformation itself. Consider: The ESV is a revision and update of the RSV (1971), which is a revision of the ASV (1901); a revision of the English Revised Version (1885) which was an update of the KJV (1611). The KJV officially replaced the Geneva Bible (1599) among English speakers and Reformed believers, which itself built upon the Great Bible (1539), which itself ultimately drew much of its material from the William Tyndale translation (1525), being the earliest attempt to translate the Bible in English from the original Greek and Hebrew. In each successive edition, the translators updated the English translation, reflecting the changing character of the language itself over time, while also implementing new insights into the ancient Greek and Hebrew manuscripts which are continually gained through history and archaeology over time.

Psalm Singing: This morning we will be singing Psalm 46, which should sound somewhat familiar in theme, given that we already sang *A Mighty Fortress* earlier in the service. Singing the Psalter is the standard musical worship form for much of the Scottish Presbyterian tradition. The Scots, holding a stricter interpretation of the Regulative Principle than Reformed believers such as Lutherans and Anglicans, attempted to use only the Word of God in their services. Thus the Psalter (metrical translations of the Psalms) were sung exclusively in all churches influenced by John Knox. Psalm singing was brought to America by the Covenanter movement, a direct line of churches from the most conservative form of Presbyterians in Scotland. Psalm singing is also the most ancient form of church worship, going back as far as the Early Church in the first centuries of the Christian era.

The Lord's Prayer (King James Version): The Lord's Prayer as we know it today is a direct quotation from Matthew 6:9-13 in the King James Version. Even churches that do not use the KJV at all any more still quote certain portions from the KJV such as the Lord's Prayer, Ten Commandments, Twenty-Third Psalm, and others. Translated in 1611, the KJV is a wonderful and beautiful translation which has stood for over 400 years as the most important English Bible translation in the world. It is rich, literal, poetic, and majestic; though the translators at that time did not have nearly as many Greek and Hebrew manuscripts as we have today to work from.

Luke 2:29-32 (Nunc Dimitis) Today's benediction is drawn from Luke 2:29-32, a passage of Scripture named for its Latin translation "Now Dismiss." It is used to bless the people as they leave the worship service and depart in peace. We have drawn this text from the earliest English translation of the Greek New Testament, the William Tyndale translation of 1525.