

# THE LORD'S DAY

November 24, 2024

10 O'clock A.M.

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PRELUDE

ANNOUNCEMENTS

REFLECTION

\*CALL TO WORSHIP

**Psalm 96**

**Oh sing to Yahweh a new song!  
Sing to the LORD, all the earth!**

*Sing to the LORD, bless His name;  
Tell of His salvation from day to day.*

**Declare His glory among the nations,  
His marvelous works among all the peoples!**

*For great is the LORD, and greatly to be praised,  
All the gods of the peoples are worthless idols.*

**But the LORD made the heavens!**

*Worship the LORD in the splendor of holiness  
Tremble before Him, all the earth!*

\*HYMN OF ADORATION

#98

*Now Thank We All our God*

\*PRAYER OF ADORATION

service should have already included a time of repentance of personal and corporate sins. Therefore, Communion retains its proper meaning as a time of receiving from our God.

A good subsequent question would be: "Ok, but what do I do in Communion? How should I act if it is not in quiet self-flagellation?" Simply receive. Believe that you are a wanderer, an adulterer, a chosen and immature child. Do not stop there, however. Think, again, how through Christ's work you are righteous before God the Father, how you are at peace with God even though our past actions have been less than spiritually brilliant. Believe, in faith, through Christ, that you possess all the blessings that God gives to his own Son. Believe, in faith, that He will work all things necessary for your growth and perseverance. Believe, in faith, that you cannot expect a feeling right now, but that you will trust the work of Christ alone, and you will also trust God will work through his means of grace apart from your emotional conniptions. The Reformed Church wants you at the Table, it just doesn't want you thinking you contribute to the Table's significance.

attempts to focused spirituality actually hardened my own heart over time. Communion was only perceived to be good, if the presiding minister (or my own feelings) moved me to a point of emotional engagement. Communion rapidly lost its value to me, and it did become rote and mechanical. Unknowingly, my well-intentioned sincerity had cheapened my idea of the Sacrament, because it had become a work performed through mental tricks and manipulation. Sweetly, though, my God was still working even when I was ignorant.

If Communion is ever to become rote, repetitive and lose its significance, then it's probably because you think that you have something to do with it. But if we approach the Table, knowing full well that God alone works in the Sacrament, then the detractors who claim that it will become rote lose a foothold to their argument. It is not about feelings. It is about your spiritual nourishing. There will be times when you will be blessed with an emotional response in Communion, and there will be times when you receive it in faith, not particularly feeling spiritually exuberant. In both cases, God has been fully at work.

I caution against scoring the value of Communion by what emotional response it evokes in you. The Table will not be worthwhile just because you can say: "That was a pretty good one because I really felt sorry for all my sins, and I even got some Holy Spirit goose bumps." In the same way, you cannot walk away from Communion saying, "You know, that didn't do much for me because I really wasn't into it. I didn't feel devastated for my sins, and I kind of got distracted from thinking about a blood-streaked Jesus." The Lord's Table was never intended to be a for personally contrived contemplation. But, for those who grew up in a non-Reformed evangelical tradition, the time at the Table inevitably morphed into another time of concerted confession. In part, the absence of the regular liturgical element of the Confession of Sin pushed evangelicals to misuse Communion as a time of 'serious confession.' This quickly became the meaning of Communion.

Although believers should not approach the Table with unrepentant sins, any reformed church member should remember that Communion will not be a time where they somberly stew in introspection and beg for last-minute forgiveness. No, the proper Reformed worship

## CONFESSION OF FAITH

## A Westminster Creed

### **I believe in the one true and living God.**

*I believe there are three persons in the one true and living God: the Father, the Son, and the Holy Spirit; and these three are one God, the same in substance, equal in power and glory.*

### **I believe in God the Father who has foreordained all things.**

*I believe the Father made all things of nothing, by His powerful Word, in the space of six days, and all very good. The Father, by His providence, preserves and governs all His creatures and all their actions.*

### **I believe in the Lord Jesus Christ, the only Redeemer of God's elect.**

*I believe that our Lord Jesus endured the miseries of this life, the wrath of God for us, the cursed death of the cross, and burial. He rose again from the dead on the third day, and ascended into heaven. He now sits at the right hand of God the Father and will come to judge the world on the last day.*

### **I believe in the Holy Spirit who effectually applies the redemption of Christ to His elect.**

*I believe by the Holy Spirit's sovereign grace we are effectually called, justified, and sanctified, and gathered into the visible church, out of which there is no ordinary possibility of salvation.*

## CONFESSION OF SIN

## based on Daniel 9

*Heavenly Father, You are the great and awesome God, who keeps covenant love with those who obey You. We have sinned and done wrong and acted wickedly and rebelled, turning aside from Your commandments. To You, O Lord, belongs righteousness, but to us open shame, because we have sinned against You. All of us have transgressed your law and turned aside, refusing to obey Your Voice. Listen to our pleas for mercy, and forgive us. Incline Your ear and hear. For we do not present our pleas before You because of our righteousness, but because of your great mercy. O Lord, hear; O Lord, forgive us through the sin-substitutionary death of Your Son Jesus. Amen.*

**By: Tim Lien**

**He does not deal with us according to our sins,  
nor repay us according to our iniquities.**

*For as high as the heavens are above the earth, so great is his  
steadfast love toward those who fear him.*

**As far as the east is from the west, so far does he  
remove our transgressions from us.**

*As a father shows compassion to his children, so, the LORD  
shows compassion to those who fear him.*

## PASTORAL PRAYER

## \*HYMN OF DEVOTION

*How Sweet the Name of Jesus Sounds  
Ushers come forward at this time.*

#647

## TITHES AND OFFERINGS

## OFFERTORY

## \*OFFERTORY RESPONSE

Doxology

#731

## \*READING OF GOD'S WORD

**Luke 17:11-19**  
Pew Bible Pg, 1041,1042

## PREACHING OF THE WORD

**Thankless Lepers**

## \*HYMN OF RESPONSE

*Come, Ye Thankful People, Come*

#715

## \*BENEDICTION

## \*GLORIA PATRI

#735

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*\*Stand if you are able*

*“Broken bread bespeaks the brokenness of Christ for us. Jesus did not ask us to contemplate bread or wine or water, but rather to embody the divine word through simple acts: break, drink, pour. He did not say look at this in remembrance of me, but do this in remembrance of me. The focus is not upon the water itself, but upon the act of cleansing the unclean, not upon the bread as such but upon the feeding the spiritually hungry. Only by corporate activity, not individual introspection or contemplation, does the Sacrament become a means of grace.” – Thomas Oden, from Pastoral Theology, summarizing St, Augustine*

When I was finally allowed to take Communion, a certain method developed. As the Communion service started, I would confess and re-confess my sins. First, I would offer up a blanket prayer of all-encompassing generality: “Forgive me of all my sins.” Then, the embarrassing, specific sins would launch into my mind like random pieces of skeet. I fired quick prayers to shoot them down. Sorry for this, forgive me for that. There was a problem though. Each sin led my mind to an exponential branching of other sins that I just hadn’t been dwelling on lately. I could count on Communion to unearth all manners of disgusting sin. There just wasn’t enough time, though; the bread would soon be arriving to my row. I would just have to throw all my serious exertion into really meaning that first general prayer.

Bread in hand, I would hold it and try to get myself into a focused spiritual sobriety. Concentrate, concentrate, bread lifted, I’m sorry, I’m sorry, bread at lips, please forgive me, please forgive me, bread in mouth. Commence the juice sequence. I’m sorry, I’m sorry, think about the dying bleeding Christ, forgive me, forgive me, try to imagine the physical horror, help me to do better, gulp the Welch’s. It is finished.

As time went on, Communion lessened on value to me. It never stopped actually working, because God was always at work, but it certainly became harder and harder for me to produce the emotional state that I had achieved in the past. In my intentional sincerity, I had unintentionally made Communion into a contrived work of my own making. My serious