

REFORMATION WORSHIP

The Westminster morning service follows the classical pattern of the major Protestant Reformers as they sought to return Christian worship to the pattern and elements of the immediate post-Apostolic church. The service consists of four major parts—the acts of entrance, the ministry of the Word, the ministry of prayer and the acts of commitment. Not only does the practice of “classic” worship place the focus on Almighty God himself and his majesty—as opposed to human personalities and entertainment—but the “means of Grace” are central in the service.

THE LORD’S DAY AT WESTMINSTER

- 9:45 A.M. Sunday Bible School for the entire family
- 11:00 A.M. Morning Service
- 6:00 P.M. Revival Prayer

TONIGHT – REVIVAL PRAYER, AT THE CHURCH AT 6:00.

Revival prayer, as displayed by Daniel, Nehemiah, Anna and the Apostles.

NEW ARRIVAL

We extend congratulations to Mr. and Mrs. Graham Wooden on the birth of their child, Theodore “Teddy” Graham Wooden, on May 16 in Tallahassee.

THE WESTMINSTER PRESBYTERIAN CHURCH

Westminster Church is a congregation of Gulf Coast Presbytery of the Presbyterian Church in America. The church was officially chartered on April 29, 1954 by Florida Presbytery of the then Presbyterian Church, U. S. In 1973 the congregation affiliated with the Presbyterian Church in America to remain fully loyal to the sound doctrine of the Reformed Faith as set forth in the Westminster Confession of Faith and the Larger and Shorter Catechisms and to be obedient to the Great Commission.

*BOOK OF THE MONTH: *The Finger of God* by Philip S. Ross*

Westminster Presbyterian Church

THE MORNING SERVICE
eleven o’clock
Lord’s Day, May 25, 2025

Visitors will note that the Westminster morning service proceeds without announcement. Written direction is found in the bulletin for each component of the corporate expression of worship of the Almighty and Majestic Triune God. The service is planned in this manner so as to eliminate as much as possible interruptions of the flow of thought and expressions of reverent worship that is commensurate with the majesty of Almighty God. This worship begins with the prelude.

- *Indicates the congregation standing, as one is able.
- +Latecomers may be seated.

“Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!” Revelation 5:12 (ESV)

REBIRTH

It was Jesus who first declared that spiritual rebirth was an absolute necessity for entering the kingdom of God. He declared to Nicodemus, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God” (John 3:3). The word *unless* in Jesus’ teaching signals a universally necessary condition for seeing and entering the kingdom of God. Rebirth, then, is an essential part of Christianity; without it, entrance into God’s kingdom is impossible. *Regeneration* is the theological term used to describe rebirth. It refers to a new generating, a new genesis, a new beginning. It is more than “turning over a new leaf”; it marks the beginning of a new life in a radically renewed person. Peter speaks of believers having “been born again, not of perishable seed but of imperishable, through the living and abiding word of God” (I Peter 1:23).

Regeneration is the work of Holy Spirit upon those who are spiritually dead (see Ephesians 2:1-10). The Spirit recreates the human heart, quickening it from spiritual death to spiritual life. Regenerate people are new creations. Where formerly they had no disposition, inclination, or desire for the things of God, now they are disposed and inclined toward God. In regeneration, God plants a desire for Himself in the human heart that otherwise would not be there.

Regeneration is not to be confused with the full experience of conversion. Just as birth is our initiation, our first entrance into life outside the womb, so our spiritual rebirth is the starting point of our spiritual life. It occurs by God’s divine initiative and is an act that is sovereign, immediate, and instantaneous. An awareness of our conversion may be gradual. Yet rebirth itself is instantaneous. No one can be partially reborn.
—The Rev. R. C. Sproul, Drs. (Free Uni., NL)

The Prelude

Thine Be the Glory G. F. Handel, 1747

*The First Lesson – Psalm 100

Make a joyful noise to the LORD, all the earth! Serve the LORD with gladness! Come into his presence with singing! Know that the LORD, he is God!

It is he who made us, and we are his; we are his people, and the sheep of his pasture. Enter his gates with thanksgiving, and his courts with praise! Give thanks to him; bless his name!

For the LORD is good; his steadfast love endures forever, and his faithfulness to all generations. (ESV)

The Hymn No. 2 – “O worship the King” *Lyon

*The Invocation and the Lord's Prayer

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, for ever. Amen.

***The Response** (Sung by all) *Nun danket alle Gott*

Now thank we all our God with heart and hands and voices, who wondrous things hath done, in whom his world rejoices; who from our mothers' arms, hath blessed us on our way with countless gifts of love, and still is ours today. (by Martin Rinkart, 1636, Lutheran Archdeacon, Eilenburg, Saxony, tr. Catherine Winkworth, 1858)

+The Interlude – Come, Ye Faithful, Raise the Strain Sullivan

***The Ascription of Praise** (Sung by all) *Mendon*

This day the Lord for sinners slain in might victorious rose again: O Jesus, may we raised be from death of sin to live in thee! O Lord, this day upon us shine and fill our souls with light divine: O Spirit, fill our hearts this day, with grace to hear and grace to pray. O day of light and life and grace, from earthly toil sweet resting place, thy hallowed hours, blest gift of love, give we again to God above. All praise to God the Father be, all praise, eternal Son, to thee, whom, with the Spirit, we adore forever and forevermore. (by William W. How, Bishop of Wakefield, 1871)

*The Law of God – The Ten Commandments (Unison)

You shall have no other gods before me.

You shall not make for yourself a carved image.

You shall not take the name of the LORD your God in vain.

Remember the Sabbath day, to keep it holy.

Honor your father and your mother.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbor.

You shall not covet. (Ex. 20:3-17, ESV)

*The Psalm (Sung by all) *Kingsfold*

O how I love Thy law, it is my study all the day. It makes me wiser than my foes; its precepts with me stay. More than my teachers or the old Thy servant understands; Thy testimonies I consult and follow Thy commands. (Psalm 119:97-100, *Trinity Psalter*)

*The Apostles' Creed

I believe in God the Father Almighty, Maker of heaven and earth;

And in Jesus Christ His only Son our Lord; Who was conceived by the Holy Ghost; Born of the Virgin Mary; Suffered under Pontius Pilate; Was crucified, dead, and buried; He descended into hell;* The third day He rose again from the dead; He ascended into heaven; And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

*i. e. His body continued in the state of the dead until the third day.

(from the 2nd c.; the term “Catholic” is the Anglicization of the Latin for universal)

The Gloria Patri (Sung by all) *Greator rex

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen, Amen. (2nd cent.)

***The Second Lesson – Colossians 1:11-14; 2:13-14 (Responsively)**

11 May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy,

12 Giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light.

13 He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son,

14 In whom we have redemption, the forgiveness of sins.

13 And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses,

14 By canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. (ESV)

*The Silent Prayers of God's People

***The Psalm (Sung by all)** *Redhead*

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 judgment just, speechless, I thy mercy trust. I am evil, born in sin; thou desirest truth within. Thou alone my Savior art, teach thy wisdom to my heart; make me pure, thy grace bestow, wash me whiter than the snow. (Psalm 51, *Trinity Psalter*)

*The Westminster Larger Catechism

Pastor: Q. 140. What is the eighth commandment?
Congregation: A. The eighth commandment is, *Thou shalt not steal.*
Pastor: Q. 141. What are the duties required in the eighth commandment?
Congregation: A. The duties required in the eighth commandment are, truth, faithfulness, and justice in contracts and commerce between man and man; rendering to everyone his due; restitution of goods unlawfully detained from the right owners thereof; giving and lending freely, according to our abilities, and the necessities of others; moderation of our judgments, wills, and affections concerning worldly goods; a provident care and study to get, keep, use, and dispose these things which are necessary and convenient for the sustentation of our nature, and suitable to our condition; a lawful calling, and diligence in it; frugality; avoiding unnecessary lawsuits, and suretyship, or other like engagements; and an endeavor, by all just and lawful means, to procure, preserve, and further the wealth and outward estate of others, as well as our own.

*The Response (Sung by all) *Toulon*
Have you not bid me love you, God and King? All, all of me, soul, heart and strength and mind. Stoop to my weakness, mighty as you art, and make me love you as I ought to love. (by George Croly, popular Anglican preacher in a poor section of London, 1867, mod., alt. 2014)

The Interlude – O Praise the Lord, for He Is Good . . Haweis, adapt. Samuel Webbe, Jr.

The Third Lesson – Exodus 20:15 (Pew Bible, p. 61, Large Print, p. 72)

The Sermon – THE EIGHTH COMMANDMENT Mr. McGowan
X. THE TEN COMMANDMENTS: LOVING GOD’S LAW

The Morning Prayer

*The Hymn No. 164 – “O for a thousand tongues to sing” *Azmon*

*The Benediction

*The Response (Sung by all) *Hyfrydol*
Alleluia, alleluia! Hearts to heav’n and voices raise; sing to God a hymn of gladness, sing to God a hymn of praise: he, who on the cross a victim for the world’s salvation bled, Jesus Christ, the King of glory, now is risen from the dead. Alleluia, alleluia! Glory be to God on high; alleluia to the Savior who has won the victory; alleluia to the Spirit, fount of love and sanctity. Alleluia! Alleluia to the Triune Majesty. (by Christopher Wordsworth, Bishop of Lincoln, nephew of William Wordsworth, 1862, alt.)

The Postlude – *Tempus adest floridum* *Piae Cantiones*, 1582, arr. MacMillan

KEEPING THE SABBATH

“This is what the Lord has said: ‘Tomorrow is a Sabbath rest, a holy Sabbath to the Lord’...” (v. 23).

Exodus 16:22–36

The commandment to keep the seventh day holy is often tied to the Mosaic law, as if it somehow did not have the same eternal and transcultural quality as the rest of the commands (i.e. murder, stealing, adultery). But here we see God commanding His people to keep the Sabbath day before the Law was even given on Mount Sinai. This law, however, was not a new command even at this time. It was introduced in the Garden to Adam and Eve: “Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.” (*Gen.* 2:3) The Sabbath day is a law inextricably bound to the holiness of God. Adam and Eve were expected to keep the Sabbath day, and all generations and every society from that time forth are expected to keep this command. This is true for New Testament believers as well. Jesus did not abolish any point of the law, and this includes the Sabbath. We are to keep the Sabbath as an everlasting ordinance to the Lord. As we keep the Sabbath we are to celebrate the rest and peace we have in Jesus Christ and look forward to the day when we will have eternal rest in God our Father—a day that even then will not be abolished but will be celebrated for all eternity.

So faithless were the people of Israel that they even failed to keep this holy command. God had told them to keep the Sabbath day holy, to refrain from worldly care and work, and to rest in Him. When Israel disobeyed, God said, “How long do you refuse to keep My commandments and My laws? See! For the Lord has given you the Sabbath.... So the people rested on the seventh day.” Notice that the breaking of one command was in essence breaking all God’s commandments. Israel’s failure to keep the Sabbath was a failure to obey God, and thus it was a failure to *love* the Lord. Likewise, when we fail to keep the Sabbath, when we go about our daily activities on the Lord’s Day as if it were any other day of the week, we are breaking all of God’s law and calling into question our love for Him and our submission to Christ as our King.

Probably no commandment is more flagrantly broken than this. We do not consider it to be important. But God does, and so should we. If we want to love our Lord, we must do it by obeying His commands, and this means resting on the Lord’s Day.

Devotional from ligonier.org

THE HOLY SPIRIT AS SANCTIFIER

God calls every person to mirror and reflect His holy character. “As He who called you is holy, you also be holy in all your conduct, since it is written, ‘You shall be holy, for I am holy.’” (1 Peter 1:15-16). Our problem is that in ourselves we are not holy; we are unholy. Yet the Bible refers to us as “saints.” The term *saint* means “one who is holy.” Since holiness is not found in ourselves, we must be made holy. The One who works to make us holy, to conform us to the image of Christ, is the Holy Spirit. As the third person of the Trinity, the Holy Spirit is no more holy than the Father and the Son. Yet we do not speak of the Holy Father, the Holy Son, and of the Holy Spirit. That the Spirit of God is called the Holy Spirit is not so much because of His person (which is indeed holy) but because of His work, to make us holy.

It is the special work of the Holy Spirit to make us saints. He consecrates us. The Holy Spirit fulfills the role of the sanctifier. To be sanctified is to be made holy, or righteous. Sanctification is a process that begins the moment we become Christians. The process continues until death when the believer is made finally, fully, and forevermore righteous.

The Reformed faith is distinctive in its emphasis on the working of the Holy Spirit *alone* in regeneration. We do not assist the Holy Spirit in our rebirth. We reject outright any notion of cooperative effort in the rebirth of the believer. Sanctification, however, is a different matter. Our sanctification is a cooperative venture. We must work with the Holy Spirit to grow in sanctification. The apostle Paul expressed this idea in his letter to the church at Philippi: “Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure.” (Philippians 2:12-13).

The call to cooperation is one that involves work. We are to work in earnest. To work with fear and trembling does not suggest a spirit of terror but reverence coupled with effort. We are consoled by the knowledge that we are not left to do this work alone or by our own efforts. God is working within us to accomplish our sanctification.

The Holy Spirit indwells the believer, working to bring about a more righteous life and heart. We must be careful, however, not to confuse the indwelling Spirit with any deification of the individual. The Spirit is in the believer and works with the believer, but does not become the believer. The Spirit works to produce sanctified human beings, not deified creatures. When the Spirit indwells us, He does not become human and we do not become gods. The Holy Spirit does not destroy our personal identities as human beings. In our sanctification we are to become godlike in character, but not in being.

—The Rev. R. C. Sproul, Drs. (Free Uni., NL)
Founding pastor, St. Andrew’s Chapel (Ind. Reformed), Sanford, FL
Founder of Ligonier Ministries, author of over one hundred books
from *The Reformation Study Bible*, 3d. ed., p. 2023

CHRISTIAN LIBERTY

Salvation in Christ is liberation, and the Christian life is one of liberty—Christ has set us free (Gal. 5:1; cf. John 8:32,36). Christ’s liberating action is not basically social, political, or economic improvement, as is sometimes suggested today; it is liberation from the law as a means to salvation, from the power of sin, and from superstition.

First, Christians have been set free from the law as a system of salvation. Being justified by faith in Christ, they are no longer under God’s law, but under His grace (Rom. 3:19; 6:14-15; Gal. 3:23-25). Their standing with God (the “peace” and “access” of Romans 5:1-2) is assured because they have been accepted and adopted in Christ. It does not, nor ever will, depend on what they do, nor will it ever be imperiled by what they fail to do. They live, not by being perfect, but by being forgiven.

Although they are fallen, human beings think they can gain a right relationship with God through disciplines of obedience, ritual, and ascetism. Without God’s righteousness, they go about “seeking to establish their own” righteousness—as Paul describes the Jews (Rom. 10:3). Paul knew that this is a hopeless enterprise. No human performance is ever good enough, and there are always wrong desires in the heart, no matter how correct the outward actions are (Rom. 7:7-11; cf. Phil. 3:6). God always looks at the heart first.

Far from opening the way of life, the law’s work is to arouse, expose, and condemn the sin that permeates our moral lives, making us aware of its reality and consequences (Rom. 3:19; 1 Cor. 15:56; Gal. 3:10). The futility of treating the law as a system of salvation, and seeking righteousness by it, is plain (Gal. 3:10-12; 4:21-31). This futility is the bondage to the law from which Christ sets us free.

Second, Christians have been set free from sin’s dominion (John 8:34-36; Rom. 6:14-23). They have been supernaturally regenerated and made alive to God through union with Christ in His death and risen life (Rom. 6:3-11). The desire of their heart now is to serve God in righteousness (Rom. 6:18, 22). Sin’s dominion involves not only constant acts of disobedience, but also a constant disregard for God’s moral law, rising sometimes to resentment or even hatred towards the law. Now, however, being changed in heart, motivated by thankfulness for the gift of grace, and energized by the Holy Spirit, Christians are “not under the old written code but in the new life of the Spirit” (Rom. 7:6).

Third, Christians have been set free from superstitions, including the idea that matter and physical pleasures are intrinsically evil. Against this idea, Paul insists that Christians are free to enjoy as God’s good gifts all created things (1 Tim. 4:1-5), provided we do not transgress the moral law, nor hinder our own spiritual well-being or that of others (1 Cor. 6:12, 13; 8:7-13).

—The Rev. J. I. Packer, D. Phil. (Oxford)
author of *Knowing God* and *Evangelism and the Sovereignty of God*
from *The Reformation Study Bible*, 2d. ed., p. 1700

LOVING THE CHURCH FOR BETTER OR WORSE

Something is terribly wrong when professing Christians do not identify with the church and love being a part of her. Something is wrong when professing Christians fail to be passionate about every aspect of the church and long to invest themselves in her, taking all that the church represents and does to heart. Listen, for example, to the way Paul instructs the Ephesians: "Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish" (Eph. 5:25-27).

I fell in love with the church the moment I was converted as a freshman in college in 1971. Having never attended any church until then, I discovered a community that was, to me, like a family: caring, loving, and nourishing. The church I found was able to tell me that I was wrong about some things without driving me away. I knew that I was loved. The church showed me acts of kindness and fellowship that I recall with affection to this day. I was introduced to expository preaching from the start - a style of preaching that puts the Bible above the personality and idiosyncrasies of the preacher. I discovered communal prayer times, and joyful singing, all of which have been the mainstay of my Christian life ever since. True, I have had my share of worship wars, when Christians disagree over important things and sometimes trivial things; but for all that, I have taken delight in her rituals of song and sacrament, prayer and proclamation, more times than I can relate. I love the church. I fully endorse Calvin's way of putting it (and the shadow of Cyprian that lies behind it): "For there is no other way to enter into life unless this mother conceive us in her womb, give us birth, nourish us at her breast, and lastly, unless she keep us under her care and guidance until, putting off mortal flesh, we become like the angels" (*Inst.* 4.1.4). In the church, I have discovered saints and angels (though not, as far as I know, *real* angels). I have witnessed deeds of extraordinary kindness done to myself and to others, and I have been the beneficiary of kindnesses done to me by those who remained anonymous.

Yes, there is a dark side to the church as there is to all things in this fallen world. The church is not perfect. It has her share of malcontents and killjoys, her energy-sapping attention-getters and despondent hearts. Adullam's cave has nothing on some churches I have seen, but none of this robs me of my love for the church. Even at her most eccentric - the King James Version's rendition of 1 Peter 2:9 as "ye are ... a peculiar people" is painfully accurate, if quaint -- she is still Christ's body. "Love me, love my church" is what Jesus seems to say in the Bible. I would not have it any other way. Would you?

—The Rev. Derek W. H. Thomas, Ph.D. (Wales)

Pastor, First Presbyterian Church (ARP), Columbia, SC

Chancellor's Professor of Systematic Theology, Reformed Theological Seminary

From reformation21.org/blog/2019/08/loving-the-church-for-better-o.php

THE SACRAMENTS

Christ instituted two rights for His followers to observe: baptism, a once-for-all rite of initiation (Matt. 28:19; Gal. 3:27), and the Lord's Supper, a regular rite of remembrance (1 Cor. 11:23-26). These are called "sacraments" in the Western church, "mysteries" in the Eastern Orthodox church, or "ordinances". Scripture has no technical term for the two rites, or the corresponding Old Testament observances, that is, circumcision of males as a rite of initiation (Gen. 17:9-14, 23-27) and the annual Passover as a rite of remembrance (Ex. 12:1-27). Biblical teaching, however, warrants classifying them all together as signs and seals of a covenant relationship with God.

"Sacrament" is from a Latin word meaning sacred. Study of the Christian rites (*baptism and the Lord's Supper*) themselves leads to a definition of sacrament as a ritual action instituted by Christ in which signs perceived by the senses present to us the grace of God in Christ and the blessings of His covenant. They communicate and confirm these blessings to believers, who in receiving the sacraments respond to God's grace and declare their faith and allegiance to Him. The sacraments "put a visible difference between those that belong unto the Church and the rest of the world." They solemnly "engage them (*Christians*) to the service of God in Christ, according to His Word" (*Westminster Confession of Faith*, XXVII.1) . . .

The sacraments are means of grace, for God uses them to strengthen faith's confidence in His promises and to call forth acts of faith for receiving the good gifts signified. The efficacy of the sacraments is not from the faith or virtue of the minister, but from the faithfulness of God, who, having given signs, is now pleased to use them. Christ and the apostles speak of the sign as if it were the thing signified, and as if receiving the former is the same as receiving the latter (Matt. 26:26-28; 1 Cor. 10:15-21; 1 Pet. 3:21, 22). As the preaching of the Word makes the gospel audible, so the sacraments make it visible.

Sacraments strengthen faith by correlating Christian beliefs with the testimony of our sense. The *Heidelberg Catechism* illustrates this in its answer to Question 75. The key words are "as sure as":

Christ has commanded me . . . to eat of this broken bread and to drink of this cup in memory of Him, and therewith has given assurance: first, that His body was . . . broken on the cross for me, and His blood shed for me, as sure as I see with my eyes the bread . . . broken for me and the cup communicated to me; and, further, that with His crucified body and shed blood He Himself feeds and nourishes my soul to eternal life, as sure as I take and taste the bread and cup . . . which are given me as sure tokens of the body and blood of Christ.

—The Rev. J. I. Packer, D. Phil. (Oxford)
from *The Reformation Study Bible*, 2d. ed., p. 1411

JOHN CALVIN ON THE NECESSITY FOR REFORMING THE CHURCH
More than 450 years ago, a request came to John Calvin to write on the character of and need for reform in the Church. The circumstances were quite different from those that inspired other writings of Calvin, and enable us to see other dimensions of his defense of the Reformation. The Emperor Charles V was calling the Diet of the Holy Roman Empire to meet in the city of Speyer in 1544. Martin Bucer, the great reformer of Strassburg, appealed to Calvin to draft a statement of the doctrines of and necessity for the Reformation. The result was remarkable. Theodore Beza, Calvin’s friend and successor in Geneva, called *The Necessity for Reforming the Church* the most powerful work of his time . . .

... Calvin focuses on four topics, which he calls the soul and body of the church. The soul of the church is worship and salvation. The body is sacraments and church government. The great cause of reform for Calvin centers in these topics. The evils, remedies and necessity for prompt action all relate to worship, salvation, sacraments and church government.

... Proper worship is Calvin’s first concern.

WORSHIP
Calvin stresses the importance of worship because human beings so easily worship according to their own wisdom rather than God’s. He insists that worship must be regulated by the Word of God alone: “I know how difficult it is to persuade the world that God disapproves of all modes of worship not expressly sanctioned by His Word. The opposite persuasion which cleaves to them, being seated, as it were, in their very bones and marrow, is, that whatever they do has in itself a sufficient sanction, provided it exhibits some kind of zeal for the honour of God. But since God not only regards as fruitless, but also plainly abominates, whatever we undertake from zeal to His worship, if at variance with His command what do we gain by a contrary course? The words of God are clear and distinct, ‘Obedience is better than sacrifice.’” This conviction is one of the reasons that reform was required: “ . . . since . . . God in many passages forbids any new worship unsanctioned by his Word; since he declares that he is grievously offended with the presumption which invents such worship, and threatens it with severe punishment, it is clear that the reformation which we have introduced was demanded by a strong necessity.” . . .

For Calvin the worship of the medieval church had become “gross idolatry.” The issue of idolatry was for him as serious as the issue of works righteousness in justification. Both represented human wisdom replacing divine revelation. Both represented a pandering to human proclivities, rather than desiring to please and obey God . . .

The reformers, like the prophets of old, needed to attack the idolatry and the “external show” of the worship of their time. The antidote to the theatrics of the church in Calvin’s day was a godly simplicity of worship — as reflected in the order of service in the church of Geneva . . .

—The Rev. W. Robert Godfrey, Ph.D. (Stanford)

From www.Ligonier.org, July 8, 2016

*Westminster’s worship service follows Calvin’s 1542 order of service.

THE SESSION
Sean W. T. McGowan, Moderator
George E. Close
Arthur E. Wahl
Brett S. Doster

THE DIACONATE
Christopher J. Colson
Kerry S. Langston
Drew D. McLeod

OUR MINISTER
Sean W. T. McGowan, Pastor

OUR MISSIONARIES
Rev. and Mrs. Allen M. Baker, III, Reformed Evangelistic Fellowship Africa, India and USA
Rev. and Mrs. Ethan P. Brown, Reformed University Fellowship (PCA) University of Illinois
Mr. and Mrs. Juan C. Cardenas, TEAM (The Evangelical Alliance Mission) India
Rev. and Mrs. Jonathan M. Craig, Ministry to State (PCA Mission to North Am.) Tallahassee
Mr. and Mrs. Rodney Davila, Presbyterian Church in America El Salvador
Rev. and Mrs. J. Kelly Jackson, Reformed University Fellowship (PCA) Florida State University
Mr. and Mrs. Robert Stewart, Presbyterian Church in America Japan

OUR MISSION AGENCIES
A Women’s Pregnancy Center Tallahassee
Calvary Home for Children Anderson, SC
Chelsea House, Good Samaritan Network Tallahassee
Good Samaritan Inn for Men, Good Samaritan Network Tallahassee
Gulf Coast Presbytery, Presbyterian Church in America Madison, FL to Mobile, AL
Palmer Home for Children Memphis and Nashville, TN
Pregnancy Center of Gadsden County Havana and Quincy
Pregnancy Help & Information Center Tallahassee
Presbyterian Church in America Retired Ministers and Widows Relief Fund USA

THE ORDINARY MEANS OF GRACE-BASED MINISTRY
“What exactly do you mean by ‘ordinary means of grace-based ministry?’” The “ordinary means of grace” are “the Word, sacraments, and prayer.” These are the ordinances given by God with which spiritual life is nurtured. By ordinances we mean spiritual instruments of grace and growth in grace appointed by God in the Bible. So, when we say ordinary means of grace-based ministry, we mean a ministry that focuses on doing the things God says are central to the spiritual health and growth of His people. The key things that the church can do to help people know God and grow in their knowledge of God are: (1) the public reading and preaching of the Word; (2) emphasize the confirming efficacy of the sacraments; and (3) emphasize a life of prayer. —The Rev. J. Ligon Duncan, III, Ph.D.