



SEVEN SPRINGS Presbyterian Church



Worship Guide



*A congregation of the Presbyterian Church in America
in Westminster Presbytery.*

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Foundations

Scripture

We believe the Bible alone is our final authority for faith and life. We believe salvation is by grace alone, through faith alone, in Christ alone, to the glory of God alone. We summarize our faith using the Westminster Confession of Faith and Catechisms, which are tools to help us understand Scripture, not add to it.

Glory to God Alone

The end of public worship is the glory of God. His people should engage in all its several parts with an eye single to His glory. Public worship also serves the purpose of the building of Christ's Church by the perfecting of the saints and the addition to its membership of those who are being saved -- all to the glory of God. Through public worship on the Lord's Day, Christians should learn to serve God all the days of the week in their every activity, remembering, whether they eat or drink, or whatever they do, to do all to the glory of God (1 Corinthians 10:31).

Trinity

We worship the one true God who has revealed Himself in Scripture as Father, Son, and Holy Spirit, three persons, yet one God (Deut. 6:4; Matt. 28:19; 2 Cor. 13:14).

In worship, we come to the Father, through the mediation of the Son, and with the help and power of the Holy Spirit (Eph. 2:18; Rom. 8:26; Heb. 7:25). This shapes all that we do, for worship is not directed to ourselves, but to the Triune God who created, redeemed, and sustains us.

Covenant

In the Bible, God shows us that He does not just save individuals one by one, He saves a people for Himself. This is what we mean by covenant: God binds Himself to His people in promises of grace, and calls us to trust and follow Him together. This shapes how we understand the church. The church is not a loose group of volunteers, but a family of God's people, gathered to worship Him and built up in Christ. Because God's covenant promises are for believers and their children (Gen. 17:7; Acts 2:39), we welcome our children into the life of the church, teaching them the gospel and raising them in the nurture and admonition of the Lord.

Presbyterian

Being Presbyterian describes how our church is led. The word comes from the New Testament word for "elder" (presbyteros). Instead of one person making decisions alone, a group of elders shepherds and guides the church together. Our church is also connected to other Presbyterian churches in our region (a presbytery) and across the nation (the PCA), so we are accountable to one another and labor together for the gospel. The Elders (Session) oversee the worship services (BCO 12-5.e).

Lord's Day

God has set apart one day in seven as a holy day of rest and worship (Gen. 2:2–3; Ex. 20:8–10). Since the resurrection of Jesus, the church has observed the first day of the week as the Lord's Day (John 20:1; Acts 20:7; 1 Cor. 16:2; Rev. 1:10). This day is a gift from God, not a burden. It is a time for worship, prayer, the preaching of the Word, and the sacraments, as well as works of mercy and necessity (Mark 2:27; Matt. 12:1–13). We believe it is not just the Lord's hour but the Lord's whole day, set apart for Him.

Worship

God has promised to bless His people through what we call the Ordinary Means of Grace, the simple but powerful gifts of the Word, the sacraments (Baptism and the Lord's Supper), and prayer. These are the main ways God strengthens our faith and grows us in Christ. So our worship is not about novelty or entertainment, but about meeting with God in the ways He has promised to be with us, for His glory and for our good.

Preparation for worship

The Bible teaches that worship is not merely about external actions but internal devotion. The Westminster Larger Catechism reminds us that before worship we are to “prepare our hearts” by setting aside ordinary work and distractions, praying for God's blessing, and coming with faith, reverence, and love (WLC Q. 117). When we gather to hear the Word preached, we are called to listen with diligence, preparation, and prayer; to examine what we hear by the Scriptures; to receive the truth with faith and love; to hide it in our hearts; and to practice it in our lives (WLC Q. 160). This means our worship on Sunday doesn't begin when the first hymn is sung, it begins with how we spend Saturday evening, how we pray for the service, how we ready our children, and how we come with expectant hearts to meet with the living God. Preparing well helps us worship well.

Evangelical

Public worship should show the truth that God exists and that He rules over all things. Even the light of nature teaches us this. God rules the world with perfect goodness and kindness, and so He deserves our deepest respect, our love, our songs of praise, our prayers, our trust, and our service with all our heart, soul, mind, and strength. All creation owes Him glory and thanks. Public worship should also make clear the good news of the gospel, freely offered to all. Sinners are invited to repent and believe in Jesus Christ. When unbelievers join us in worship, they meet God's covenant people, and God uses that time to confront their hearts. The hidden things of their lives are exposed, so that they fall down in worship and confess that God is truly present among His people.

Worship

Call to Worship

All people everywhere are called to worship the living God (Ps. 96:7–9; Rev. 14:7). But those who have been redeemed by Christ have a special calling to draw near with joy and reverence, offering to God the worship He deserves (Heb. 10:19–22; 1 Pet. 2:9).

Each Lord's Day, God Himself summons us to worship Him through His Word. The call to worship reminds us that we come not in our own strength, but at God's invitation, on the day He has set apart for His people (Ex. 20:8–11; Rev. 1:10).

Prayer

Prayer is central to Christian worship, the Westminster Catechisms call it a special part of religious worship (WCF 21.3). When we gather, we are not just speaking about God but speaking to God as His people. In prayer, we adore Him for who He is, confess our sins, give thanks for His mercies, and bring our requests before His throne. One of the most important parts of our service is the pastoral prayer, sometimes called the “long prayer.” In this prayer, the pastor leads the whole congregation in lifting up the needs of the church, our community, the nations, and the world. Though one voice is speaking, the whole congregation is praying together.

That is why we all say Amen at the end, because the prayer belongs not only to the pastor but to the people of God united in Christ. In this way, we follow the pattern of the early church and the teaching of Scripture: “Let all the people say, Amen! Praise the Lord!” (Ps. 106:48; 1 Cor. 14:16).

Singing in Worship

God commands His people to sing together in worship, psalms, hymns, and spiritual songs (Eph. 5:19; Col. 3:16). Our singing is not a performance, but the united voice of the congregation glorifying God and encouraging one another in the faith. We sing the Psalms because Scripture itself calls us to do so. The Psalms give us inspired words of praise, lament, thanksgiving, and hope, and they teach us to pray and sing according to God's will. Alongside psalms, we also sing biblically faithful hymns and spiritual songs that point us to Christ.

At Seven Springs, we use the Hymns of Faith and the Trinity Psalter Hymnal, which provides a rich collection of hymns and psalms set to music along with historic and Christ-centered hymns. Through this singing, we glorify God, build one another up, and join our voices with the church across generations.

Confession of Faith

God calls His people not only to believe in their hearts but also to confess with their mouths (Rom. 10:9). The church is to “hold fast the confession of our hope without wavering” (Heb. 10:23) and to confess the truth together with one voice (1 Tim. 3:16).

A confession does not replace Scripture but summarizes what Scripture teaches. By confessing the faith together, we join with the great cloud of witnesses (Heb. 12:1) across generations, giving a clear and united testimony to the gospel.

Confession of Sin and Assurance of Pardon

When we come before the Lord in worship, we come as sinners in need of His mercy. Scripture calls us to confess our sins (1 John 1:9; Ps. 32:5) and promises that “a broken and contrite heart, O God, You will not despise” (Ps. 51:17). In corporate confession, we humble ourselves together, acknowledging our sins before God.

But God does not leave us in our guilt, He gives us the assurance of pardon through His Word. After confession, we hear the promise of the gospel: that all who repent and believe are forgiven through the blood of Christ. In this way, we are reminded each Lord’s Day that “there is therefore now no condemnation for those who are in Christ Jesus” (Rom. 8:1).

Reading Scripture

Paul exhorts the church to “devote yourself to the public reading of Scripture” (1 Tim. 4:13). God speaks to His people through His Word, and so we give careful attention each Lord’s Day to reading from both the Old and New Testaments.

By reading Scripture chapter by chapter and book by book, we hear the whole counsel of God (Acts 20:27), not just our favorite passages. This helps us see that all of Scripture points to Christ (Luke 24:27) and equips us for every good work (2 Tim. 3:16–17). The public reading of God’s Word reminds us that we live not by bread alone, but by every word that comes from the mouth of the Lord (Deut. 8:3).

Bible Translation

We believe that the Old Testament in Hebrew and the New Testament in Greek are the immediately inspired Word of God and “authentic,” so that in all controversies of religion the church is finally to appeal unto them (WCF 1.8). Because most people cannot read the original languages, the Scriptures are to be translated into the common language of every nation, that all may read and hear the Word of God.

At Seven Springs, our Scripture readings in worship are usually from the New King James Version (NKJV). The sermon text is generally read from the English Standard Version (ESV), while our pastor also makes use of these and other translations, such as the King James Version (KJV), in his study. Our desire in all of this is that God’s Word may be clearly read, faithfully preached, and rightly applied to the lives of God’s people.

Giving and Offering

Giving is part of our worship. Scripture teaches that “each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver” (2 Cor. 9:7). When we give, we are returning to God a portion of what He has entrusted to us, supporting the ministry of the church, the spread of the gospel, and the care of those in need.

We do not give to earn God’s favor, but out of gratitude for His grace in Christ. Our offering is a way of saying with our lives as well as our lips: “From You and through You and to You are all things. To You be glory forever” (Rom. 11:36).

The Word Preached

God has chosen to build up His church through the preaching of His Word. Scripture says that “faith comes from hearing, and hearing through the word of Christ” (Rom. 10:17), and that preaching is the way Christ’s voice is made known to His sheep (John 10:27; 1 Thess. 2:13).

At Seven Springs, we normally preach through books of the Bible, verse by verse, from both the Old and New Testaments. This helps us hear the whole counsel of God and see how all of Scripture points us to Christ (Acts 20:27; Luke 24:27).

But preaching is not only about the one who speaks from the pulpit, it is also about those who listen in the pews. When we hear God’s Word preached, we are not listening to the opinions of a man, but receiving the message of the living God.

Sacraments

The sacraments are holy ordinances instituted by Christ Himself. In them, outward signs are joined with God's promises to be signs and seals of the covenant of grace (Rom. 4:11; WCF 27.1). We have only two sacraments in the New Testament, Baptism and the Lord's Supper (Matt. 28:19; 1 Cor. 11:23–26).

They point us to Christ and His saving work, confirming the benefits of the gospel to believers. But they are not empty rituals, the sacraments are made effectual only by the working of the Holy Spirit and by faith in those who receive them (1 Cor. 12:13; Gal. 3:26–27). Thus, the sacraments strengthen our faith, mark us out as belonging to the Lord, and direct us to Christ alone, the one to whom they point.

The Lord's Supper

The Lord's Supper is a holy meal given by Christ to strengthen His people. As we receive the bread and cup in faith, we truly feed on Christ in our hearts by the work of the Holy Spirit. Because of the seriousness of this sacrament, Scripture calls us to examine ourselves before partaking (1 Cor. 11:27–29). Therefore, the Supper is for those who have been baptized, professed their faith in Christ, and been received as communicant members of a faithful church.

We warmly welcome children and non-communicant members to remain during the Supper and to watch, learn, and long for the day when they too profess faith and come to Christ's table. At Seven Springs, we celebrate the Lord's Supper seasonally, on the second Sunday in February and August, and the third Sunday in May and November. This helps us prepare our hearts to come worthily and joyfully to the Lord's Table.

Baptism

Baptism is a sacrament of the New Testament, ordained by Jesus Christ as the entrance into the visible church. It is not itself salvation, but a sign and seal of the covenant of grace (WCF 28.1). It represents and confirms our union with Christ, the washing away of sins, and our obligation to walk in newness of life.

Baptism is to be administered with water, in the name of the Father, and of the Son, and of the Holy Spirit (Matt. 28:19). It is rightly given to those who profess faith in Christ, and also to the children of believers, as heirs of God's covenant promises (Gen. 17:7; Acts 2:39). Thus, baptism marks us out as belonging to the Lord and His church, calling us to live by faith in the One to whom it points, Jesus Christ our Savior.

Benediction

At the close of worship, God Himself blesses His people through the words of His ministers. A benediction is not a mere farewell, but a pronouncement of God's blessing drawn from Scripture (Num. 6:24–26; 2 Cor. 13:14). It reminds us that as we go out, we do so under the grace, peace, and presence of the Lord.

Vows

Scripture teaches that there are times when it is right and necessary to make solemn vows before God (Deut. 6:13; Neh. 10:29; Heb. 6:16). In the church, this takes place especially when new members join or when officers are ordained.

Membership vows are promises made publicly to trust in Christ, submit to His church, and seek to live as His disciple. Officer vows are solemn commitments by elders and deacons to faithfully shepherd, serve, and guard the flock of God. These vows do not add to the gospel, but they are serious obligations made before the Lord, binding us to faithfulness and accountability. In them we declare, “I will perform my vows to the Lord in the presence of all His people” (Ps. 116:14).