

Reformed Baptist Church

of Northern Colorado

Our Staff

Douglas Van Dorn - Pastor

Services

8:45 a.m. Morning Worship

10:45 a.m. Sunday School
(Nursery provided for ages birth-3 years)

6:30 p.m. Sunday Night Meeting
(Every other Sunday)

For More Information, Call 303-828-3581
(or) E-mail us at RBCColorado@aol.com

Please Listen to our Sermons (currently over 500 of them) at:

www.sermonaudio.com

Or

www.dogrir.org
(doctrines of grace reformed internet radio)

Our Website:
www.rbcnc.com



5495 Baseline Rd.
Boulder, Colorado
80303

To engraft the believer into our local organized community of faith by rooting and establishing them in those things that bind Christians together in all places and times: Creed, Community, and Communion with the triune God.



Insert

Preparation for Communion:

Beloved in the Lord: Our blessed Savior Jesus Christ, when he was about to finish the work of our redemption by making himself a sacrifice for our sins upon the cross, solemnly instituted the Holy Sacrament of his own body and blood; that it might, together with the Word and by the power of the Holy Spirit, become a means through which Christ could feed his sheep during their earthly sojourn. He was crucified only once (not each time we take the meal), but the effects of that atoning death are ever-new and through this Holy Sacrament we receive that which is promised in the Word, if we receive it with true faith.

It has not been without reason that the celebration of the Lord's Supper has ever been regarded by the church as the inmost sanctuary of the whole of Christian worship. We have to do here, not with outward signs only, nor with mere symbols. For in this sacred meal, the purpose is not to merely remember but to receive the effects of Christ's sacrifice for us. The cup of blessing which we bless, says Paul, is it not the communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ (1 Corinthians 10:16)? Therefore, says the Apostle, we must examine ourselves so that we do not eat and drink judgment. If you are in open rebellion against God and have not exercised saving faith and repentance, we ask you to refrain from exposing yourself to divine wrath. But for all who have been baptized into Jesus Christ and own him as prophet, priest and king, this table is spread for you. Do not think that your sins which you have confessed and your failings that so disturb your conscience must keep you from this feast. For it is given to us because our faith is weak and our growth in godliness is often frustrated by our disobedience. Eat and drink, to your eternal comfort.

Bow with me in prayer.

Almighty God, Father of our Lord Jesus Christ. We are not worthy so much as to gather up the crumbs under your table. But you are the same Lord who delights in showing mercy to those who call on your name. It is because of the goodness and love in your heart, not in ours, that we are invited to this Sacred Feast. You have united us through faith to your Son by your Spirit and we are now sons and heirs, although we were strangers to your promises and covenant. Through the Mediator of the New Covenant, Jesus Christ, we come into the very Holy of Holies, boldly approaching the throne of grace, and receive gifts from your table. May these earthly elements of bread and wine become sanctified by your Word and Spirit, so that we may be assured of your favor and forgiveness. Feed us with the precious food of the body and blood of your dear Son. Amen.

Note on Communion Drinks:

The Scripture is clear about the nature of the drink taken in the Lord's Supper (See 1 Cor 11:21). Our church seeks to be as faithful to the actual content of the Supper as possible. For this reason, we provide wine which is on the *outer ring* of the communion tray. However, we also understand that some people cannot take alcohol due to physical reasons like past addictions to alcohol.

A Word About the Liturgy (order of service):

Our church is Reformed. This means that our worship and beliefs arise out of the Protestant Reformation. The two sides of the Magisterial Reformation (Lutheran and Reformed) believed worship should be orderly, simple, and most of all—biblical. They did this in a day when worship was orderly, maybe, but not very simple or biblical.

“Liturgy” is another name for an *order* of worship. Though the word is often associated with Roman Catholicism, the fact is, every church has a liturgy. Even the most “spirit-filled,” extemporaneous churches have *some* order of service that they follow. We do not believe that our liturgy is the only way to worship God. But we do believe it is a better way than many have tasted in our day.

This is because, rather than seeking to be trendy or culturally driven, we see worship as transcending time and space. God has always glorified Himself. There is a sanctuary in heaven upon which all Christian worship is patterned. This transcendent worship is culture-changing, and therefore always relevant to any age or time.

We do not recite creeds, confess sin, and sing psalms because it makes our grandparents comfortable. We do it because God has told us this is how he wants us to approach him. There are no candles, no ornaments, and no rituals to follow in our order of service, only the simple few acts that the first Christians in Acts 2:42 followed as put into a logical and orderly progression that attempts to emulate in a worship service what every believer's life should look like throughout the week.

We approach God on his terms, not our own. Yet we must do so not only in truth but *in Spirit*. It is each individual's responsibility to come before God out of love rather than duty. As you meditate and as you follow together the liturgy, think about the words you say and do not say them unless you believe and delight in Christ and his blessed salvation.
