

# Welcome to Antioch!

The most important items in this bulletin are the orders of worship which you will find printed on the inside panels. These two outlines of this week's worship services will guide you in our corporate devotion to God. Please visit with us after the service. We are looking forward to getting to know you!

## This Lord's Day at Antioch

9:30 AM Morning Worship  
10:45 AM Fellowship Time  
11:15 AM Sunday School

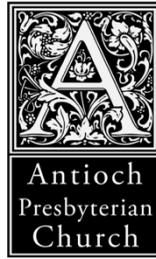
*No Kingdom Prayer*

5:00 PM Evening Worship  
*Grace Presbyterian Church, Spartanburg, SC*

## Worship at Antioch

The worship of the one true and living God is mankind's highest duty and greatest delight. Through Christ the living Word and by the call of the Holy Spirit, individual believers and churches approach God the Father in devotion and praise. The Father seeks those who will worship Him in Spirit and in truth. Do not content yourself with spectating, but rather join with the congregation in the singing of psalms, hymns, and spiritual songs. Pray along with the elders, adding your "Amen" to the prayers. Give joyfully to God in the corporate offering as an act of worship and sanctified self-denial. Listen attentively to God speaking in and through the reading and preaching of His inspired Word. May God the Father receive an acceptable sacrifice of praise through Christ the Son as we actively worship Him by the Holy Spirit.

We believe that the children of believers are not only a heritage from the Lord and a special gift to parents, but also members of God's church. Therefore, we involve children as participants in worship. The children of believing parents are to be students of the Christian Faith – even baptized disciples – from infancy, and they are not to be excluded from the assembling together of the saints. However, until such a time as they can examine themselves of their being in Christ, such members of the church are to refrain from taking the Lord's Supper. If you are visiting today and not accustomed to children in the worship service, we thank you for your understanding and patience. If you are here today with young children, please exercise courtesy by using our training room or our childcare space as needed.



## Upcoming Events

Oliver Pierce Installation: 3/15 @ 5:00 PM  
*Grace Presbyterian Church | Spartanburg, SC*  
Session Meeting: 3/16 @ 9:00 AM  
Lord's Supper: 3/22 @ 5:00 PM  
Celebratory Service & Open House: 3/28 @ 4:00 PM  
Joint Evening Worship Service: 3/29 @ 6:00 PM  
*Mount Calvary Presbyterian Church | Roebuck, SC*

## Vision & Mission

**Our vision** is for the historic Antioch Presbyterian Church to be a worshipping community that blesses every family in the growing residential hub at the crossroads of Greenville and Spartanburg Counties, to the glory of God. **Our mission** is the gathering and perfecting of God's people through biblical worship, evangelism, and pastoral care.

## Areas of Ministry Focus

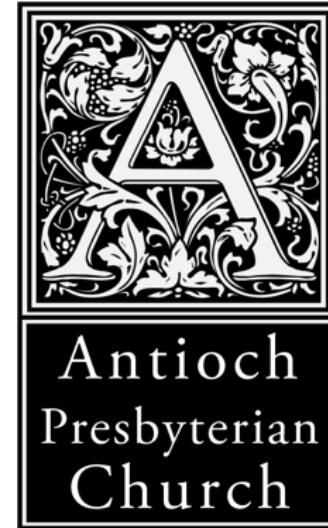
*Expository Preaching | Biblical Worship  
Parish Evangelism | Pastoral Care | Discipleship*

## Leadership & Accountability

Mr. Jeffrey A. Danes, Ruling Elder  
Pastor Zachary Groff, Teaching Elder  
Mr. J. Richard Long, Ruling Elder  
Dr. Joseph A. Pipa, Jr., PhD, Teaching Elder

## 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, forever. Amen.



# The Lord's Day

March 15, 2026

3600 Old Antioch Church Way (SC-417), Woodruff, SC 29388  
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# Lord’s Day Morning Worship

March 15, 2026 | 9:30 AM

## Meditation

*Ephesians 5:28-30*

*So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, because we are members of His body.*

## \*Call to Worship

## \*Congregational Commitment

**Congregation, in whom is your confidence?**

Our help is in the Name of the Lord, who made the heavens and the earth.

## \*Salutation

## \*Hymn of Adoration

**No. 100B**

*All People That on Earth Do Dwell*  
GENEVAN 134 (OLD HUNDREDDTH)

## \*Prayer of Adoration & Invocation

## Revelation of God’s Will

*Titus 1, 2*

## Confession of Sin

Our Father in Heaven, Your directions for faith and life are altogether good and clear. You have instructed us by Your Word, and Your Spirit even now is applying Your revelation to the hearts of men. We confess that our hearts have been hard, our wills have been stubborn in rejecting Your wisdom, and our affections have been disordered according to the corruption of our fallen nature. Have mercy on us! We repent of folly, faithlessness, and fickle ambitions. We long for Your pardoning Word and sanctifying grace. Grant to us life in Your Church, Your Kingdom, and Your everlasting presence. Put the songs of Zion in our mouth and the praises of Christ our Savior on our lips. It is in His Name that we pray, Amen.

## Assurance of Pardon

*Lamentations 3:21-26*

## Offering

**No. 459**

*My Hope is Built on Nothing Less*  
SOLID ROCK

## \*Prayer of Thanksgiving & Supplication

*conclude with the Lord’s Prayer (see back of bulletin)*

## Hymn of Preparation

**No. 27A**

*The LORD’s My Light*  
BETHLEHEM (FINK), (SERAPH)

## \*Prayer for Illumination

## \*Scripture Readings

*1 Timothy 3*  
*Exodus 18:13-27*

## \*Congregational Response

**Your Word is a lamp to my feet,**  
And a light to my path!

## Sermon

“A Father’s Counsel”

*Exodus 18:13-27*

## \*Prayer of Application

## \*Hymn of Response

**No. 23C**

*The LORD Is My Shepherd*  
TARWATHIE

## \*Benediction

## \*Doxology

**No. 48B**

*The LORD Is Great and Greatly Praised*  
(stanzas 1, 5)  
FOREST GREEN

*The LORD is great and greatly praised;  
let all His praises tell  
within the city of our God, upon His holy hill.  
Mount Zion, in its height so lovely, joy of all the earth;  
the great King’s city far excels the mountains of the north.*

*Round Zion walk and count her tow’rs; view ev’ry citadel,  
so children yet unborn may hear her story that you tell:  
that this, our God and LORD, is God, forever He abides;  
forever He will be our God and our eternal guide.*

## \*Silent Prayer

*\* Congregation standing, unless physically hindered*

# Presbyterianism & the Regional Church

*Why are we attending an installation service at another church tonight?*

*By Pastor Zachary Groff*

What makes this church over here Presbyterian and that church over there Episcopalian or Lutheran or Congregational or Baptist or Pentecostal or Anglican or Independent? In other words, what’s in a name? From where do we derive the nomenclature which we have adopted to describe various expressions of Protestant Christianity? The answer is not simple, but the question is certainly worthy of our attention.

Whereas several denominational names refer to historical origins (e.g., Lutheran and Anglican), and some names express theological distinctives (e.g., Pentecostal and Baptist), others communicate something about the form of ecclesiastical polity or government operative in their respective bodies (e.g., Episcopalian, Congregational, and Independent). Our own designation of Presbyterian falls into the latter of these three broad categories.

A Presbyterian church is governed by a session (or board) of elders (i.e., presbyters, derived from the Greek word *πρεσβύτερος*, as used in Acts 20:17, Jas. 5:14, and elsewhere). However, the word “Presbyterian” is more closely related to the term used to describe the regional body that oversees the ministry of local congregations. This regional body is called a “presbytery” (derived from the Greek word *πρεσβυτέριον*, as used in 1 Tim. 4:14).

Simply put, the presbytery in a given geography is made up of elders drawn from the various local churches located therein. Beyond the regional presbytery exists the national presbytery, which in the Presbyterian Church in America (PCA) is known as the General Assembly.

Unlike in denominational associations or conventions, both the regional presbytery and the national General Assembly are expressions of the Church within its defined geographical bounds. When the presbytery meets, the Church within a particular region is called to worship and deliberation. When the General Assembly meets, the Church within a particular national geography is called to worship and deliberation.

Every local church is connected to every other local church in a given denomination as various expressions of the national Church in which they maintain membership. The closest connections between congregations exist within the various presbyteries that constitute a national

denomination. Thus, when we read of “*three thousand souls*” being added to the Church rolls in Jerusalem in Acts 2:41, we understand that to mean that three thousand individuals were baptized and then distributed among several congregations that were forming at that time in Jerusalem and its vicinity, creating what we might call the “Presbytery of Jerusalem.”

Local church sessions, regional presbyteries, and the national General Assembly function as graded courts or jurisdictions of church business from one geographical level to the next. The PCA’s Book of Church Order (BCO) expresses well this gradation, “*The Session exercises jurisdiction over a single church, the Presbytery over what is common to the ministers, Sessions, and churches within a prescribed district, and the General Assembly over such matters as concern the whole Church*” (11-4). The higher church courts oversee and review the ministry of the lower courts within their jurisdictions as they examine records (i.e., sessional minutes and presbytery records), hear appeals in cases of church discipline, and give guidance on the best course of action for cooperative ventures in foreign and domestic missions, Christian education and publication, and diaconal relief and philanthropy.

One of the great joys of Presbyterianism as described above is the practical outworking of regional connectionalism when ministers are ordained and installed. The presbytery appoints commissions made up of presbyters for the purpose of conducting the worship services that formally mark the ordination of men to specific works within the bounds of that presbytery (see 1 Tim. 4:14 for biblical precedent). In the past, ordination and installation services took place on weekdays to allow for travel and participation by presbyters and church members from across a presbytery’s bounds. Today, if a church is hosting an ordination and installation service, it is appropriate for other churches within the presbytery to make reasonable accommodations for their members to participate.

In conclusion, Presbyterianism is a system of ecclesiastical polity that structures the governing bodies of the Church in local, regional, and national levels (presbyteries) populated by elders (presbyters). This arrangement is not merely useful and practical, but also eminently biblical and doxological, exalting the glory of God. We read in Revelation 4:9-11, “*And when the living creatures give glory and honor and thanks to Him who sits on the throne, to Him who lives forever and ever, the twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne, saying, ‘Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created.’”*