CHRIST CHURCH

ORDER OF SERVICE

June 14, 2020

Next Week

June 21, 2020

CHRIST CHURCH | 8:30 AM

FIELDHOUSE | DOUG WILSON

CC DOWNTOWN | 9:30 AM

NUART THEATER | BEN ZORNES

CHRIST CHURCH | 10:30 AM

FIELDHOUSE | DOUG WILSON

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www.christkirk.com

ORDER OF SERVICE

ANNOUNCEMENTS & MEDITATION

- CALL TO WORSHIP -

+ ADORATION
Minister: Grace, mercy, and peace to you, from God the Father, Son, and Holy Spirit.
Congregation: **And also to you.**

+ SCRIPTURE
Colossians 1:15-18
Minister: Lift up your hearts!
Congregation: **We lift them up to the Lord!**

+ PRAYER

+ HYMN
Jesus Shall Reign.....**137 (311)**

- CONFESSION -

EXHORTATION

PSALM
Out of the Depths of Sadness.....**256 (168)**

CONFESSION OF SIN
Congregation is invited to kneel if able.
Colossians 3:4-6

+ ASSURANCE OF PARDON
Colossians 1:21-22
Minister: Your sins are forgiven through Christ.
Congregation: **Thanks be to God!**

+CONFESSION OF FAITH: APOSTLES CREED
Minister: Christian, what do you believe?
Congregation: **I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, His only begotten Son, our Lord. He was conceived by the Holy Ghost, and born of the virgin, Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into Hades. On the third day He rose again from the dead, ascended into Heaven, and sits at the right hand of God the Father Almighty; from thence He will come to judge the living 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.**

+ PSALM 128 - ABBREVIATED RESPONSE
Minister: Blessed is the one that fears the Lord;
Congregation: **That walks in his ways**.
Minister: Your wife shall be as a fruitful vine
Congregation: **By the sides of your house:**
Minister: Your children like olive plants
Congregation: **Round about your table.**
Minister: Yes, thou shalt see your children's children,
Congregation: **And peace upon Israel.**

+ PSALM
Blest the Man That Fears Jehovah.....**250 (166)**

- CONSECRATION -

+ SCRIPTURE READING
Deuteronomy 6:17-25; Philemon 8-17
Reader: The Word of the Lord.
Congregation: **Thanks be to God!**

NEW MEMBERS - Tim and Amy Wilcoxsin and family (CC 1st)

+ Indicates congregation please stand.

HOUSEHOLD BAPTISM

Owen, Luke, and Liam Wilcoxsin, Jude Barendregt (CC 1st)

Miles Dalebout (CC 2nd)

Congregational Charge: *Little child, for you Jesus Christ came to this earth, struggled and suffered; for your sake He crossed Gethsemane and went through the darkness of Calvary; for your sake He cried: 'It is finished'; for your sake He died and for your sake He overcame death; indeed for your sake, little child, and you—still— know nothing of it. And thus the word of the apostle is confirmed: 'We love God, for He loved us first.'*

(Taken from an old French Reformed Baptism Rite)

PROFESSION OF FAITH BAPTISM

Liam and Finn Dalebout (CC 2nd)

Skyler Ovnick (CCD)

Congregational Charge: Our brother, for you Jesus Christ came to this earth, struggled and suffered; for your sake He crossed Gethsemane and went through the darkness of Calvary; for your sake He cried: 'It is finished'; for your sake He died and for your sake He overcame death; indeed for your sake, our brother, and this is what you have heard and believed. And thus the word of the apostle is confirmed: 'We love God, for He loved us first.

HYMN

Psalm 15.....**30**

CONGREGATIONAL PRAYER

Opening: Colossians 1:19-20

Thanksgiving: Colossians 3:15,17

Petitions: Colossians 4:2

+ HYMN

O for a Thousand Tongues to Sing.....**323 (315)**

SERMON

CC: *Sermon* (Doug Wilson)

CCD: *Sermon* (Ben Zornes)

PRAYER

Ending with *The Lord's Prayer*.....**725(411)**

+ OFFERTORY

Prayer

He Which Soweth Sparingly.....**713**

- COMMUNION -

THE BREAD

My Soul, Now Bless Thy Maker.....**193 (142-43)**

THE WINE

And Can It Be That I Should Gain.....**447 (286-87)**

- COMMISSIONING -

+ CLOSING DOXOLOGY

The congregation may raise hands

Doxology.....**734 (374)**

CHARGE & BENEDICTION

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen. 2 Corinthians 13:14

NEXT WEEK

CC/CCD: Doug Wilson, Ben Zornes

SCRIPTURE READING: Psalm 106:6-15; Matthew 5:13-20

MUSIC: 137(311), 256(168), 250(166), 30(CS), 323(315), 725(411), 713, 193(142-43), 447(286-87), 438

"MAY I COME TO THE LORD'S TABLE?"

The Lord's Supper is observed every Lord's Day at Christ Church. We warmly invite to the Lord's table all those who are baptized disciples of Jesus Christ, under the authority of Christ and His body, the Church. By eating the bread and drinking the wine with us as a visitor, you are acknowledging that you are a sinner, without hope except in the sovereign mercy of God, and that you are trusting in Jesus Christ alone for salvation. You also acknowledge to the elders of this congregation that you are in covenant with God, being active in a congregation which is covenantally bound to the triune God through Word and sacrament. If you have any doubt about your participation, please speak to the elders before or after the service.

CC: THE STRUCTURE OF OUR WORSHIP

INTRODUCTION

We assemble here week after week to worship God in the name of Christ in the power of the Spirit. This is what we do. But it is also important for us to *understand* what we are doing, and why we are doing it. Otherwise we will drift into a mindless routine—which is quite different from a Spirit-led routine.

THE TEXT

And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving (Col. 2:4-7).

SUMMARY OF THE TEXT

In verse 4, Paul warns against the seductive power of a certain kind of religious approach, the kind that always fails to approach Christ. Even though Paul was not present with the Colossians (v. 5), he was with them in spirit. He rejoiced as he beheld their order (taxis), and the rock-solid nature of their faith in Jesus Christ. This word taxis is a military term, and should be understood as a kind of regimentation. But note that this order was both disciplined and alive. It was not an orderly row of gravestones, but rather it was the order of a military troop, arms at the ready. It was more than such order that pleased Paul, but it was certainly not less.

Paul then urged the Colossians to walk in Christ Jesus in just the same way they had received Him initially (v. 6), which was of course by grace through faith. As they did so, they would be rooted and built up in the Christian faith, in just the way they had been taught. The overflow of this, when it is happening, is an abundance of gratitude. As with all things of this nature, we measure whether or not it is happening by the fruit. That said, why do we do what we do?

THE STRUCTURE OF OUR WORSHIP

Consider first the broad outline of our worship service. We find five basic elements here. Take a look at your bulletin as we consider this. Notice that the first and last elements are the Call to Worship and the Commissioning. These are the book-ends of our service. The church is the called out gather-

ing. The word for church (ekklesia) means "called out." So at the start of the service, we call you in, and at the end of the service we send you out. You are sent out with a blessing and a task.

So the first invites us in from the world to assemble before the Lord to worship Him. The last sends us out into the world in order to function as ambassadors of Christ and of His gospel. If we have learned rightly, when we are being sent out into the world, we are letting the clutch out. Worship is the engine, but we have to let the clutch out.

Then there are the central three elements of our worship.

Confession of Sin—we wipe our feet at the door.
Consecration—we offer ourselves up to God as living sacrifices.
Communion—we sit down for table fellowship with our God.

These follow a basic biblical pattern of sacrifice. In the worship of the older covenant, God commonly required three kinds of sacrifices together. Whenever they are mentioned together, they come in this order. First was the guilt offering (confession of sin: Lev. 17), then there is the ascension or burnt offering (consecration: Lev. 16:24-25), and then comes the peace offering (communion: Dt. 12:17-19). We see this overall pattern in Lev. 9 and 2 Chron. 29:20-36.

Our name for worship that deliberately and self-consciously follows this basic pattern is called covenant renewal worship. This is not because the covenant was going to expire, like a lease. It is an everlasting covenant. But it is also organic and alive, and needs to be nourished and fed.

FILLING THE STRUCTURE IN

We find in various places of Scripture that certain particular practices are called for in New Covenant worship. So one of the things we therefore do is look at the nature of that practice and decide where it would best fit within this general structure. For example, the Bible requires the public reading of Scripture in worship (1 Tim. 4:13). So where do we put it? It seems to fit best under Consecration. The Bible commands us to sing psalms, hymns and spiritual songs (Eph. 5:19). Where do we place the different kinds of songs? We would put penitential songs at the time of confession, for example. We are commanded to have preaching (1 Tim. 4:2). Where does that go? In doing this, we are seeking to be obedient while arranging our worship intelligently.

POSTURE AND DEMEANOR

A very common temptation among the Reformed is to over-engineer the intellectual aspects of our faith. Reason and systematics have their necessary place, but that is not every place. Reformed people need to be reminded that they have bodies, and that these too are involved in worship. This is why we

lift up holy hands in the Doxology (1 Tim. 2:8), and why we kneel in confession (Ps. 95:6). We stand in order to show deep respect for God's Word (Neh. 8:5). Our overall demeanor is to be solemnity mixed with gladness. "I was glad when they said unto me, let us go into the house of the Lord" (Ps. 122:1).

A CONVERSATION BETWEEN GOD AND HIS PEOPLE

Worship is a time of meeting. During this time, God speaks to the people through His ordained representatives (as in the Scripture reading, assurance of pardon, or the sermon). During this time, the people also speak to God, either through their appointed representatives (as in the prayers of petition), or all together with one voice (as with a hymn or psalm, or the creed). We should therefore learn how to think of the worship service as a large conversation, with a direction and a theme, and not as a disparate collection of random spiritual artifacts, crammed into a shoebox.

In the Call to Worship: God says, "Come, meet with Me now." We say, "First, let us praise Your majesty." Having done so, God warns us through the Exhortation not to approach Him with unclean hearts. We respond by Confession. God responds by declaring that we have Assurance of Pardon. This is a conversation in which you all are called to actively participate. And so on, through the rest of the service. As you do, you are following the most important conversation in the world, which is between God and His people.

WORSHIP IS WARFARE

One other thing. And last, we return to the passage in Colossians. The order we are cultivating here is not the order of porcelain figurines in a china hutch, neatly arranged on a shelf. The order we are pursuing is alive and disciplined, the order of a well-trained military unit. And why? Because every Lord's Day we go into battle. But as God's people we fight on earth from the high ground of heaven. There will be more on this next week when we consider the point of our worship.

ALL ABOUT JESUS

In the meantime, whether we are considering the regimented array of our forces, or the reason for the war, never forget that everything is all about Jesus, all the time. He is the crucified one, He is the risen one, and He is the ruling one. And make sure you consider these things by faith, such that they include you and your family.

CCD: WORSHIP LIKE YOU'RE TOLD

INTRODUCTION

People, being at root self-idolaters, think they can worship God on their terms, rather than worshipping Him as He has instructed us to. The difference between right worship and wrong worship is the difference between smoked brisket and burnt hair. If you don't believe me just ask Cain, or Nadab and Abihu, or Ananias and Saphira.

THE TEXT

1 Chronicles 16:29
Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

WORSHIP FAUX PAS

Worship in modern evangelical parlance has come to mean, almost exclusively, music. To be more exact, the sort of music that consists of three chords and the truth, give or take a chord, and give or take the truth. While we ought not to disparage the musicality which has come to pervade much of Protestant worship, we shouldn't think of worship as confined to the musical aspects of our service. I just used the word service and it would be good for us if we began to think of worship and service as synonyms (Rom. 12:1). In other words, our worship service contains music, but music is too small a thing to contain our worship.

King David, in our text, is consecrating the restoration of the Ark of Covenant to the Tabernacle. He does so by way of "burnt sacrifices and peace offerings (1 Chr. 16:1)." But of great import is the offering of another type: a psalm (16:. In this song of thanks, we are summoned to give glory to the Lord, bring an offering, and come before Him. We are not only told what to do (i.e. bring glory), but how to do it: worship the Lord in the beauty of holiness. We must worship not in common garments tailored to current fashion, but in garments of holy beauty.

The way we worship shapes what we believe. Ugly worship results in ugly faith. As an example, a deep bond of love and loyalty is formed in a family as they share meals together, go on walks together, laughing and talking. They might not realize how those routine elements of their family liturgy are shaping and fortifying their view of family. If a family becomes a bubble or two out of level, oftentimes a deliberate return to those basic "rituals" help to dispel some of the relational funk.

An important adjective for our weekly Lord's Day worship should be familiar. In one way, we shouldn't notice our liturgy. When you first learn the guitar every placement of every finger is a painful labor. But once you are well-practiced, those fundamentals fade. Not because they're unimportant, but their purpose is to provide the framework for glorious strums, progressions, and scales. If we don't deliberately look at what we're doing, and why we're doing it, we can grow flabby in our execution of what we've been told to bring: glory.

CALL

Leviticus 1:1
And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation.

The book of Leviticus begins with God calling unto Moses with instructions as to how the Israelites were to bring their worship to Him. Worship begins and ends with God and at His initiation. We aren't Aborigines with rain sticks hoping to make a loud enough clamor to get the gods' attention. God calls, we answer. God initiates, we respond.

In the OT, God is continually coming to and calling to those whom He has set apart for His redemptive purpose. When He initiates His covenant there is a distinct pattern. But Man doesn't summon God, rather it is He who calls to us, and invites us into His covenant life. He invites us to a meal.

CONFESSION

Psalm 51:16-17
For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Before you can enjoy communion with Him, something must be done about the black tar of sin that is caked on you three inches thick. Though David invites us to worship the Lord in the beauty of holiness, outside of Christ, the most beautiful thing we can offer is the rasping of dead bones, ornately decked out in soiled grave-cloths. God summons us, and the first thing we realize is that we're wretched, blind, and filthy. Unless our sins are covered, we cannot come. So we confess not only the vile truth about ourselves, but also the new creation which God has begun in Christ.

CONSECRATION

John 15:3
Now ye are clean through the word which I have spoken unto you.

But in being cleansed by the blood we are set apart for service. When the priests were consecrated, they were adorned in such a way as to tell the world that they were busy with sacred work (Cf. 1 Pt. 1:15). Their uniform declared their occupation. So we are consecrated to go about the work which God has called us to which is to hear the Word of Christ, in hearing we are renewed by that Word, to keep that Word (Deu. 6:17). Now our prayers and offerings of praise ascend to Him and are accepted by Him, because they are offered in the person of His Son (Heb. 13:15-16).

COMMUNION

Psalm 63:5
My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips.

God calls us, cleanses us, and consecrates us in order to commune with us. The Peace Offering followed the Sin Offering and Ascension Offering (Cf. Lev. 9). This sacrifice was a shared meal: the LORD has his portion (Lev. 3:9-11), the priest/mediator received a portion (Lev. 7:31-32), and finally the worshipper partook of this offering (Lev. 7:15).
It's no small wonder that Christ took the Passover seder (the pinnacle of the entire sacrificial system), and renovated it into a simple meal of bread and wine. Jesus didn't disconnect it from what came before. The final sacrifice would be Himself. Thus the Peace Offering He offered on our behalf, ensured that we might partake with the Father and the Great High Priest of that covenant meal.

COMMISSION

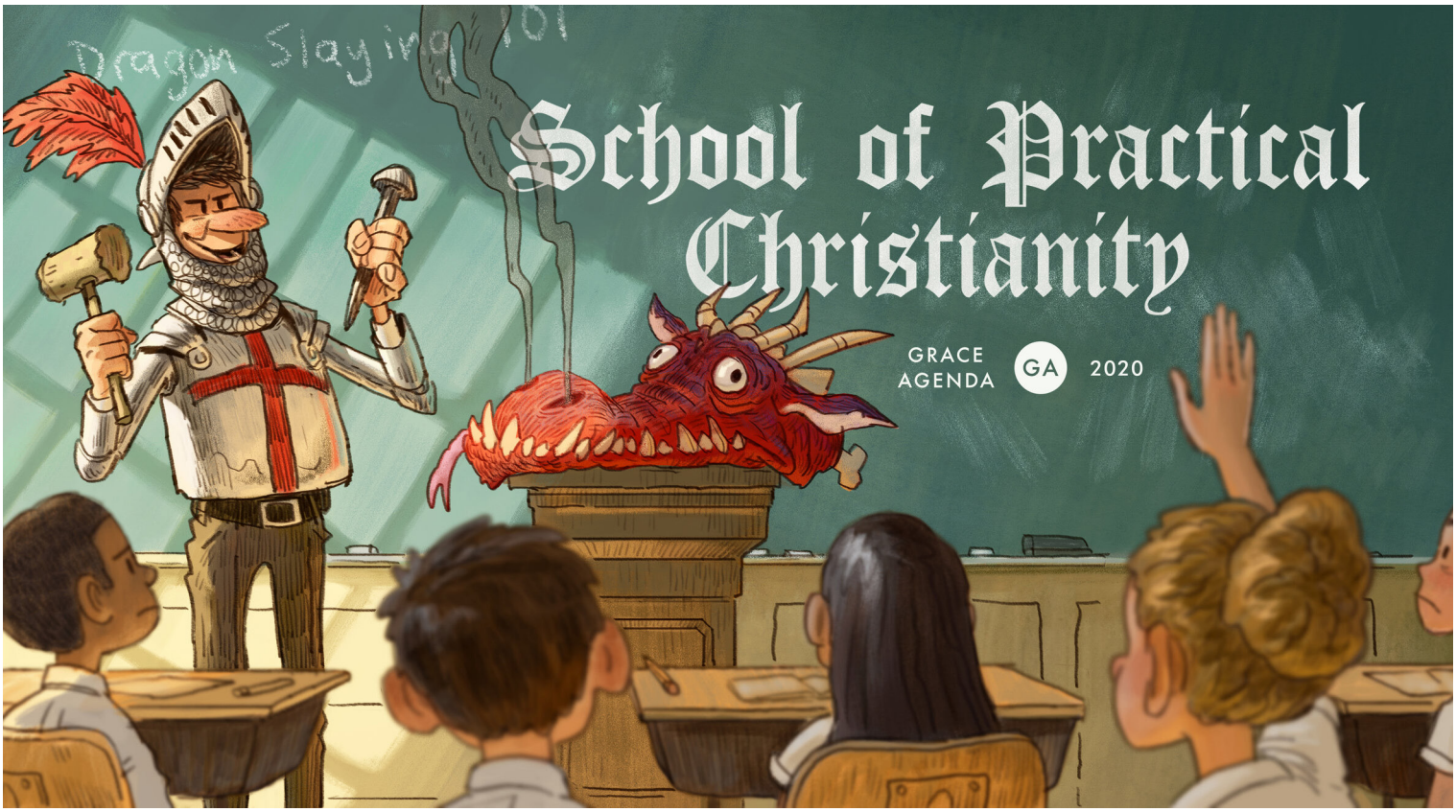
Mark 16:15
And he said unto them, Go ye into all the world, and preach the gospel to every creature.

We're commissioned because we have been equipped and filled for the task for which we've been set apart. Arrangement is always made for the successful completion of the covenant. In the instance of the New Covenant, we are assured that Christ will give us His very Spirit to guide and comfort us. He will be with us. Our practice of weekly Covenant Renewal service isn't because we're worried the Covenant will fail week to week.

GLORY UPON GLORY

The long and short is this: order and ardor are not at loggerheads. We worship with joy unspeakable and full of glory, but we do so with reverent fear. Your worship and service will only be accepted if it is offered in Jesus.

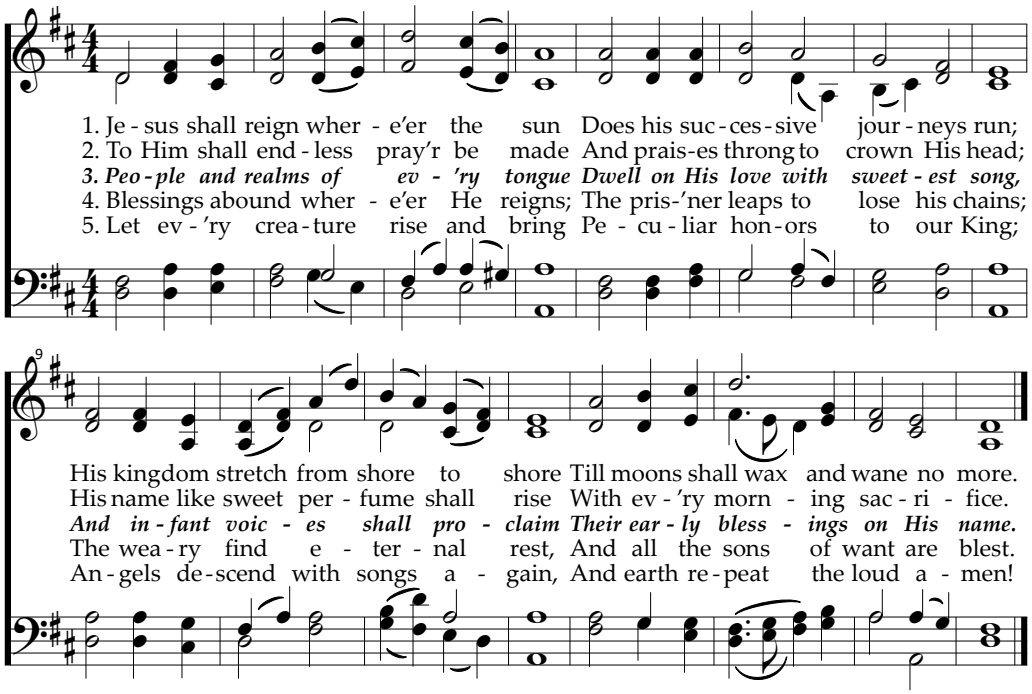
If we think we're confined by an orderly liturgy, we are likely in danger of indulging ourselves in worshipping the way we want to, rather than the way in which God has commanded us to worship Him. The OT order didn't become irrelevant because of the fulfilling work of Christ, any less than an acorn becomes irrelevant because it turns into an oak.



Check out
GraceAgenda.com
to register!

Jesus Shall Reign Where'er the Sun

From Psalm 72 portions

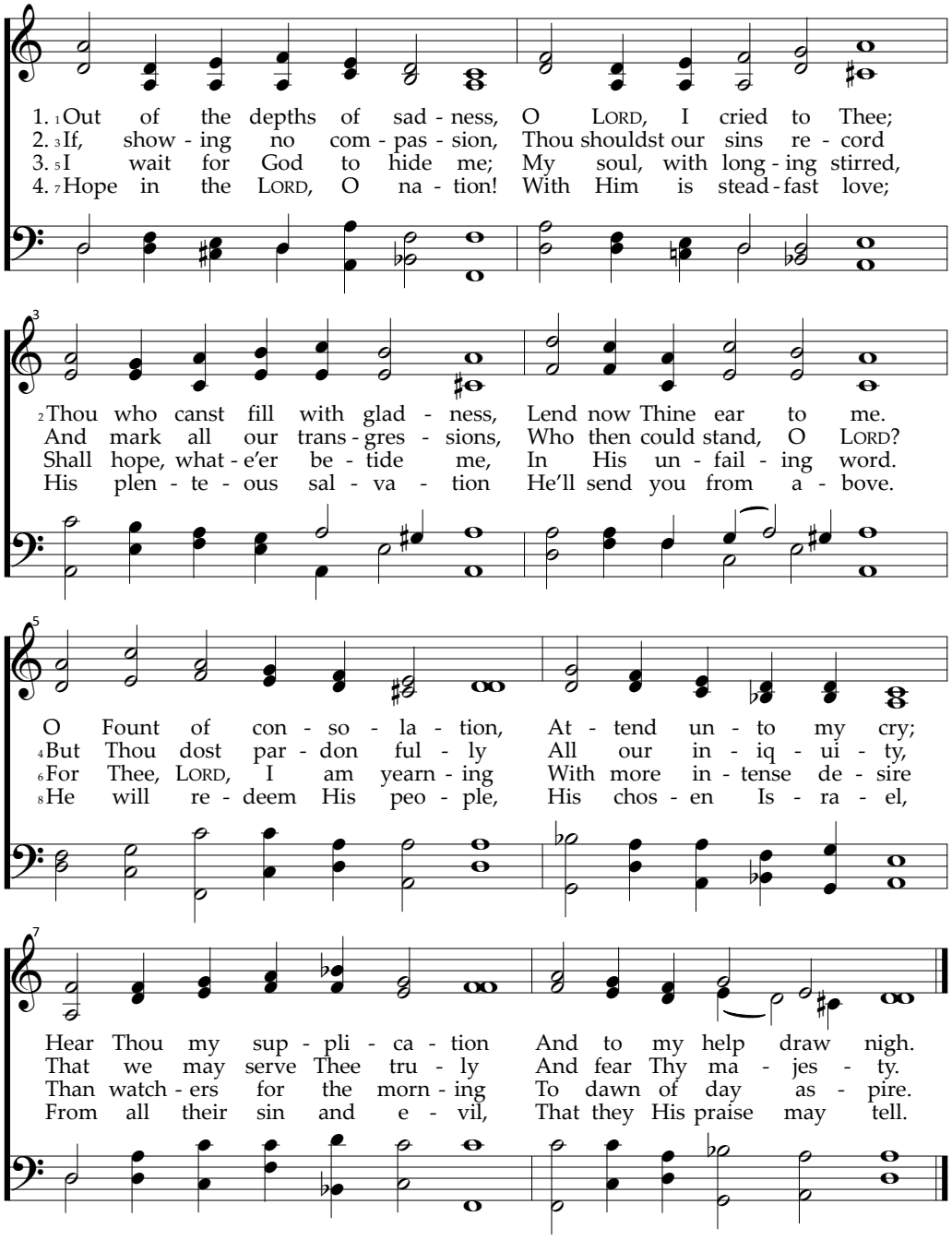


Music: John Hatton, 1793
Text: Isaac Watts, 1719

DUKE STREET
8 8. 8 8.

Out of the Depths of Sadness

From Psalm 130



Music: *Genevan Psalter*, 1539; harm. Claude Goudimel, 1564

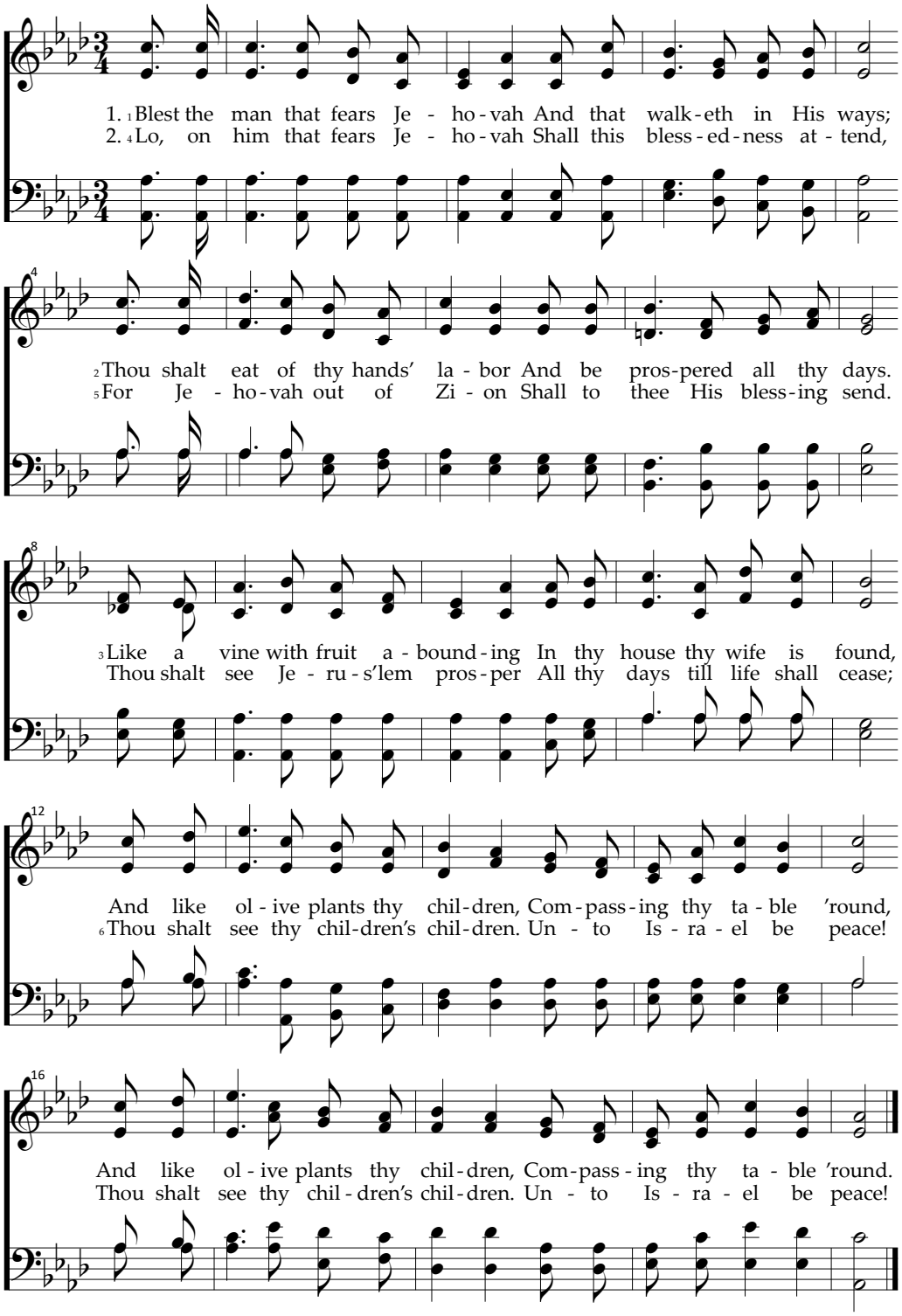
Text: Dewey Westra, 1931; rev. ©

DU FONS DE MA PENSEE [GENEVAN 130]

7 6. 7 6. 7 6. 7 6.

Blest the Man That Fears Jehovah

From Psalm 128

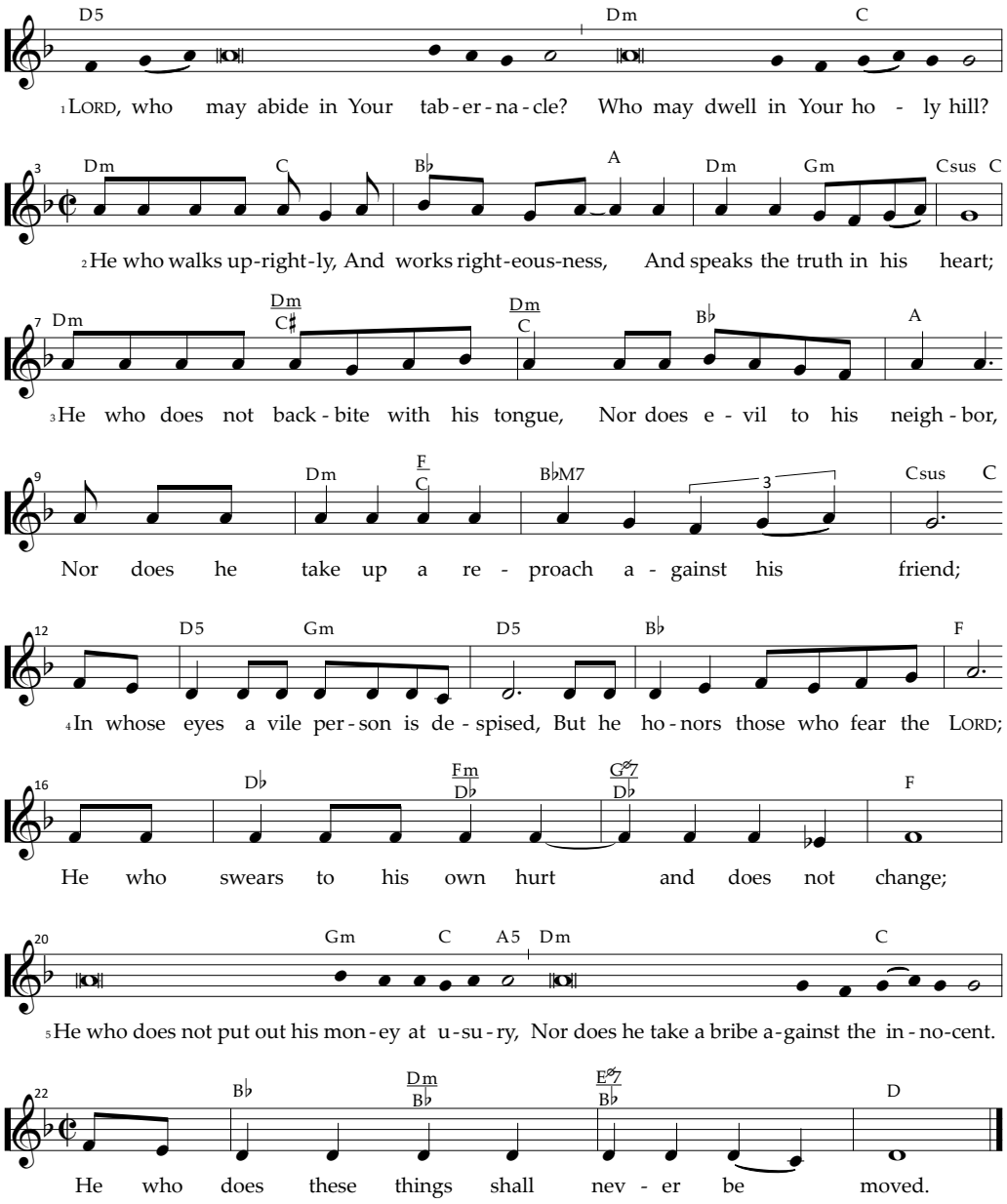


Music: Robert Lowry, 1875
Text: *The Book of Psalms for Singing*, 1973 ©

ALL THE WAY (Lowry)
8 7. 8 7. 8 7. 8 7. w/ repeat

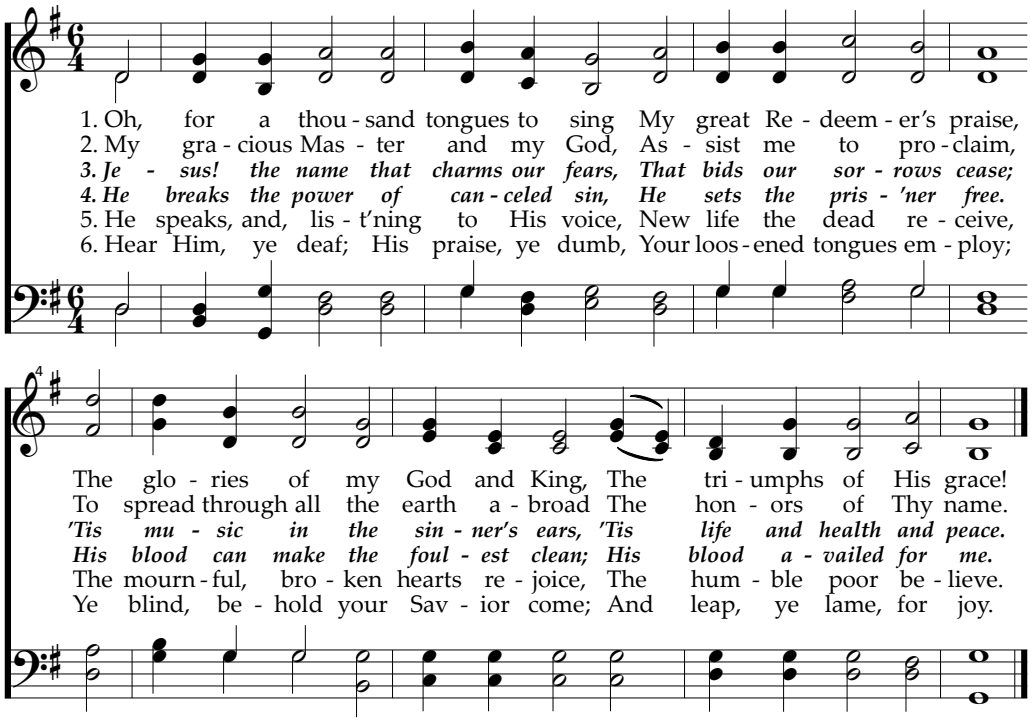
Psalm 15

A Psalm of David.



Music: David R. Erb, 2007 ©
Text: *Holy Bible, New King James Version*, 1982 ©

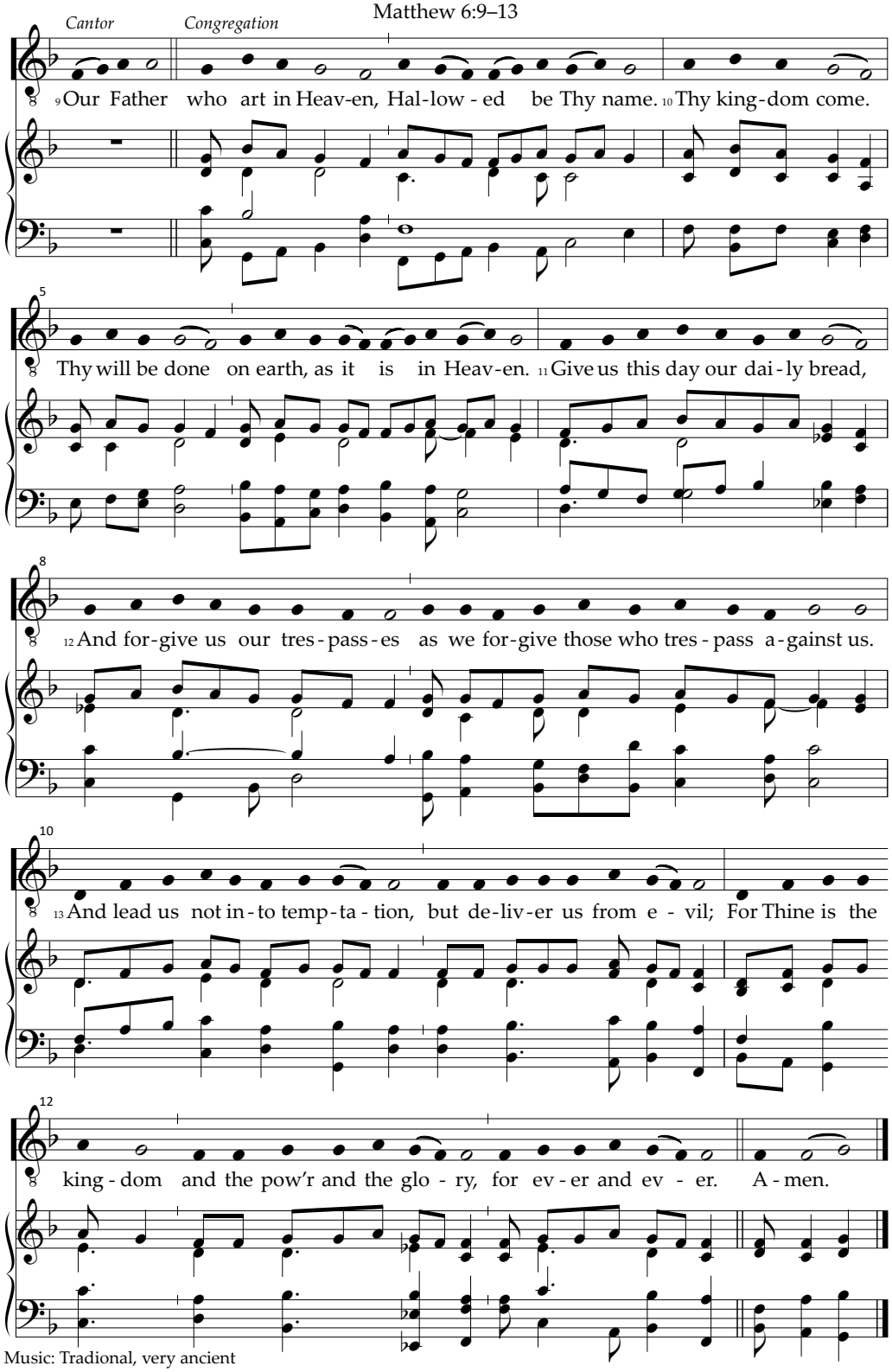
Oh, for a Thousand Tongues to Sing



Music: Carl Gotthelf Gläser, 1828; arr. Lowell Mason, 1839 AZMON
Text: Charles Wesley, 1739; alt. 8 6. 8 6.

The Lord's Prayer

Matthew 6:9–13

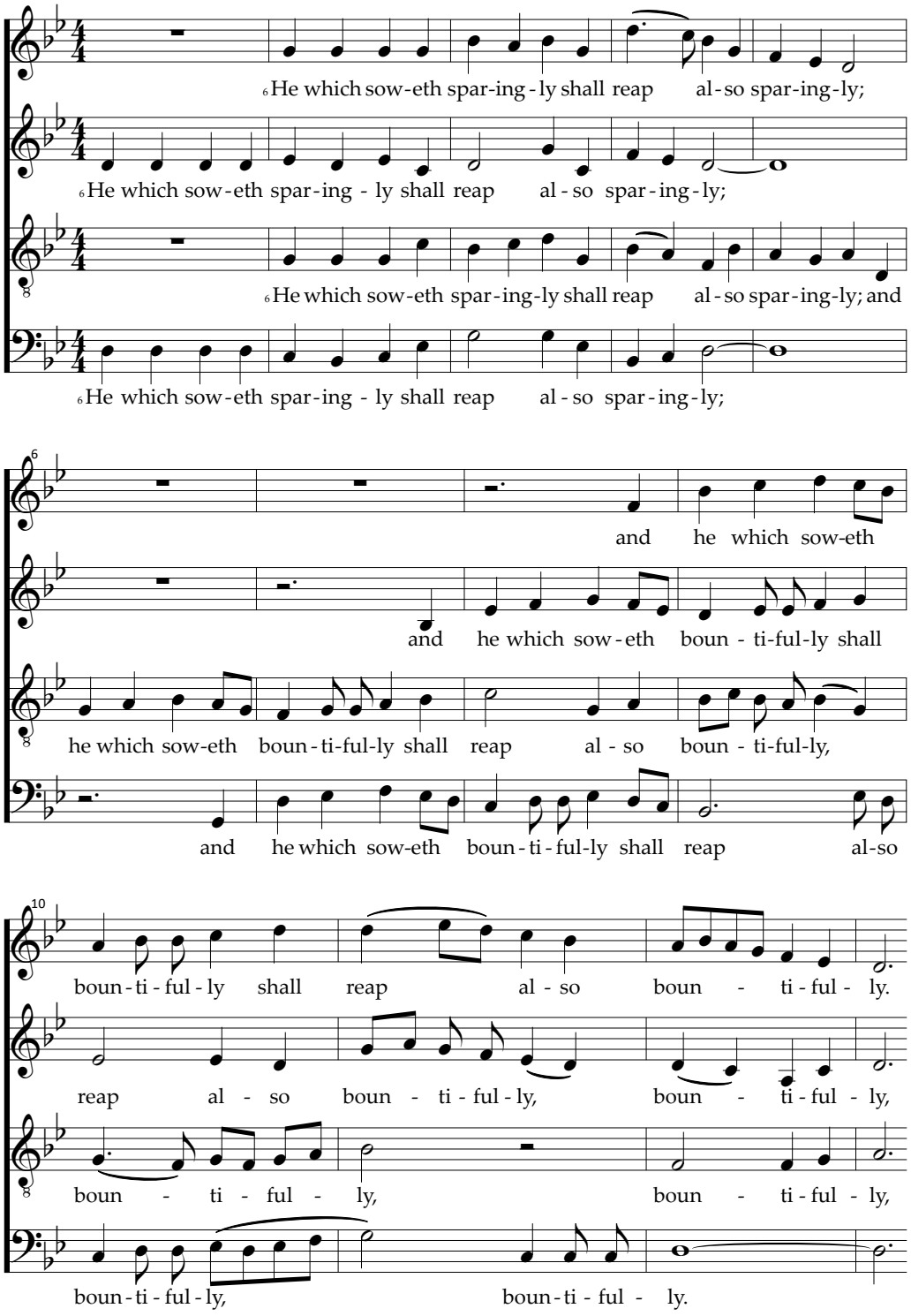


Music: Tradional, very ancient

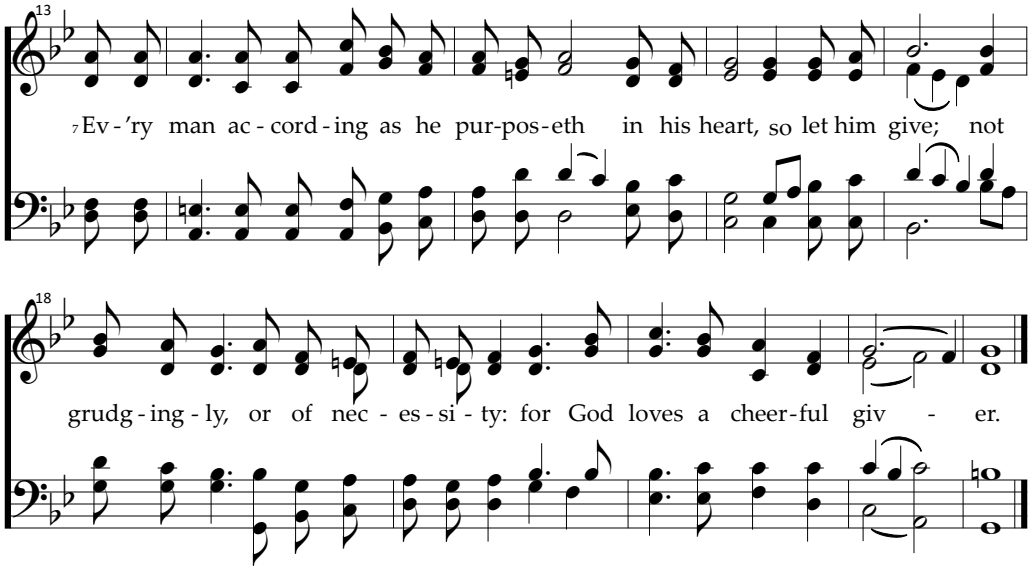
Text: *Holy Bible, King James Version*, 1611

He Which Soweth Sparingly

2 Corinthians 9:6–7

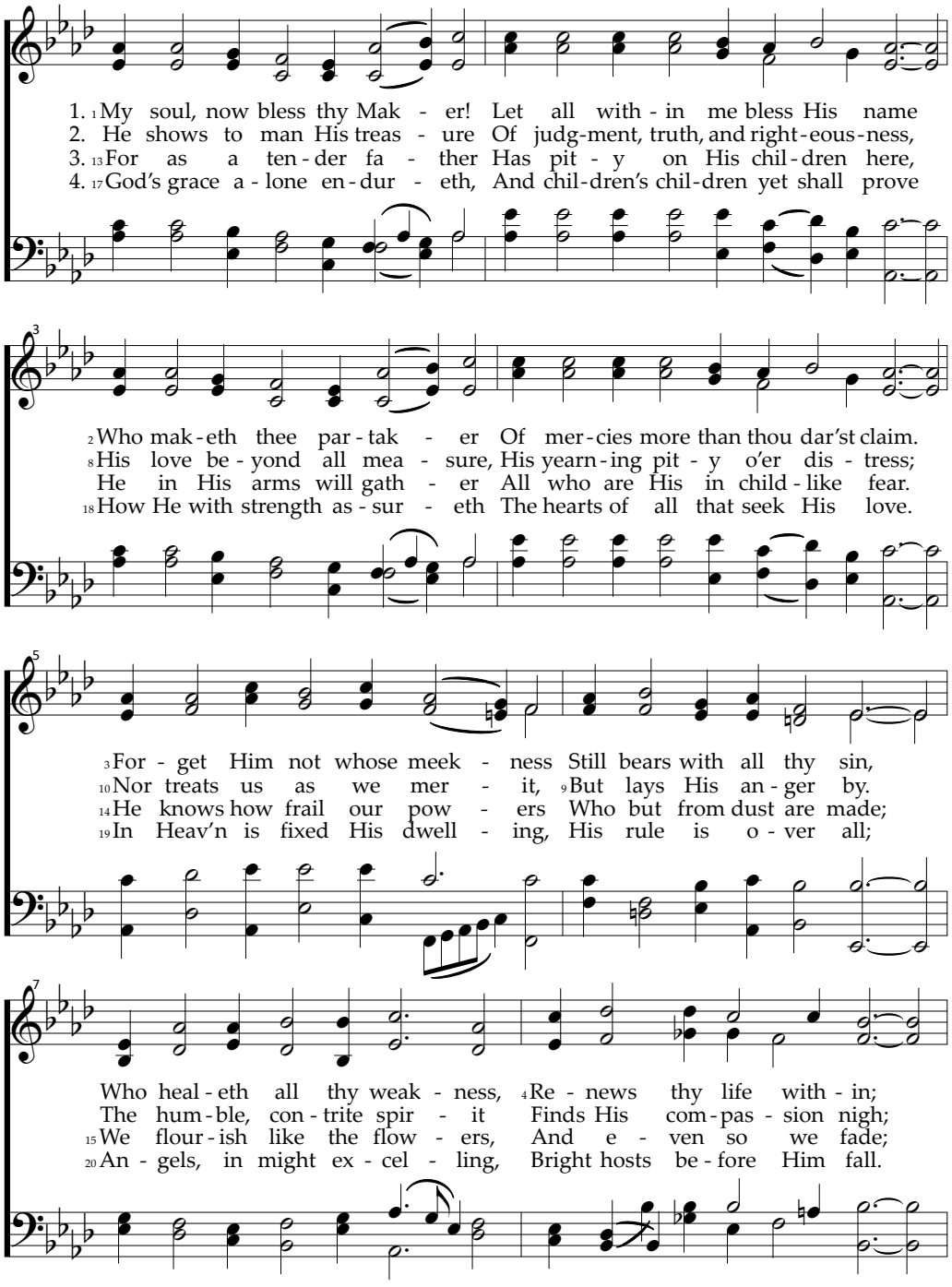


Music: Mark Reagan, 2008 ©
Text: *Holy Bible, King James Version*, 1611


13
7 Ev - 'ry man ac - cord - ing as he pur-pos-eth in his heart, so let him give; not
18
grudg - ing - ly, or of nec - es - si - ty: for God loves a cheer-ful giv - er.

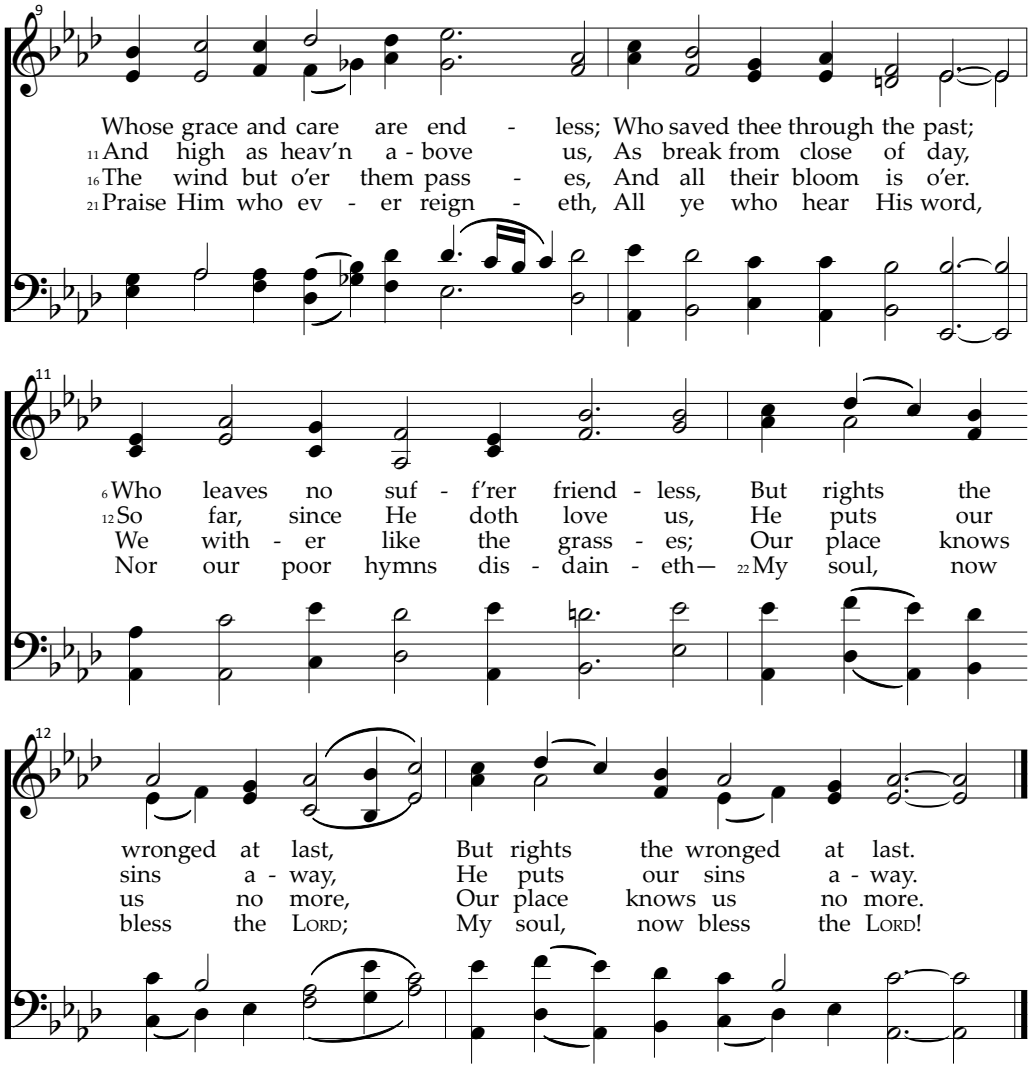
My Soul, Now Bless Thy Maker!

From Psalm 103 portions

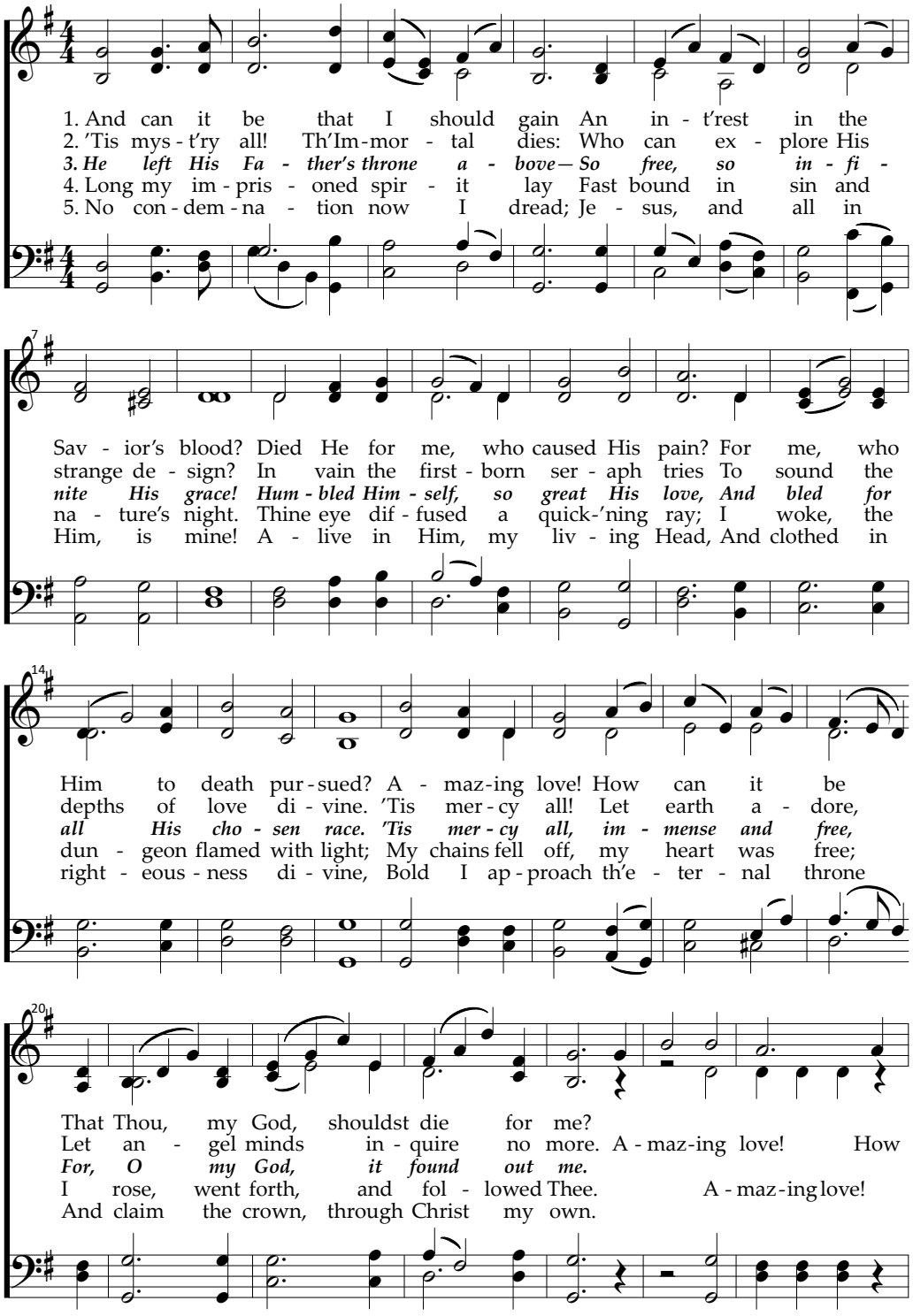


Music: Johann Kugelmann, 1540; arr. Heinrich Schütz, 1628
Text: Catherine Winkworth, 1863

NON LOB MEIN SEEL [BECKER 103]
7 8. 7 8. 7 6. 7 6. 7 6. 7 6. w/ repeat

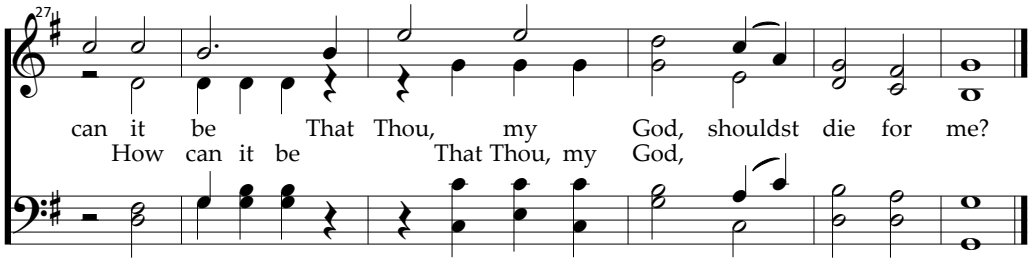

9
Whose grace and care are end - less; Who saved thee through the past;
11 And high as heav'n a - bove us, As break from close of day,
16 The wind but o'er them pass - es, And all their bloom is o'er.
21 Praise Him who ev - er reign - eth, All ye who hear His word,
11
6 Who leaves no suf - f'rer friend - less, But rights the
12 So far, since He doth love us, He puts our
We with - er like the grass - es; Our place knows
Nor our poor hymns dis - dain - eth— 22 My soul, now
12
wronged at last, But rights the wronged at last.
sins a - way, He puts our sins a - way.
us no more, Our place knows us no more.
bless the LORD; My soul, now bless the LORD!

And Can It Be That I Should Gain

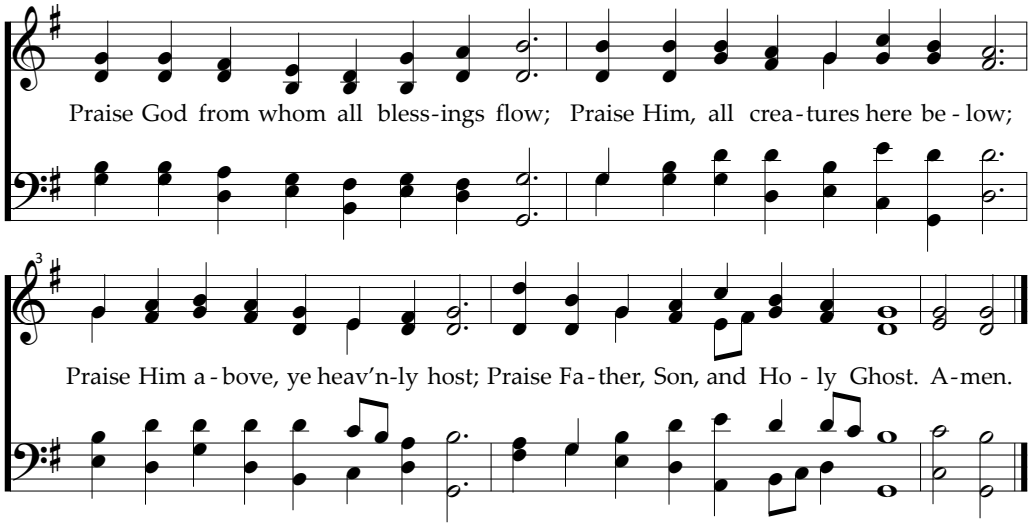


Music: Thomas Campbell, 1825
Text: Charles Wesley, 1738; alt.

SAGINA
8 8. 8 8. 8 8. 8 8.


27
can it be That Thou, my God, shouldst die for me?
How can it be That Thou, my God,

Doxology



Music: *Genevan Psalter*, 1551; alt.
Text: Thomas Ken, 1709

OLD HUNDREDTH
8 8. 8 8.