



CHRIST CHURCH

ORDER OF SERVICE

July 26, 2020

Next Week

August 2, 2020

CHRIST CHURCH | 10:00 AM

FIELDHOUSE | DOUG WILSON

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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

Psalm 113:1-2

Minister: Lift up your hearts!

Congregation: We lift them up to the Lord!

+ PRAYER

+ HYMN

All Hail the Power of Jesus' Name.....336(292)

- CONFESSION -

EXHORTATION

PSALM

Create in Me a Clean Heart, O God.....704(415)

CONFESSION OF SIN

Congregation is invited to kneel if able.

Psalm 51:3-5

+ ASSURANCE OF PARDON

Psalm 51:7-12

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 134 - ABBREVIATED RESPONSE

Minister: Behold, bless ye the Lord,

Congregation: All ye servants of the Lord,

Minister: Who by night stand in the house of the Lord.

Congregation: Lift up your hands in the sanctuary,

Minister: And bless the Lord.

Congregation: The Lord that made heaven and earth

Minister: Bless you out of Zion.

+ PSALM

Psalm 117.....224

- CONSECRATION -

+ SCRIPTURE READING

Joshua 24:14-25; 1 Corinthians 8:1-6

Reader: The Word of the Lord.

Congregation: Thanks be to God!

NEW MEMBERS

Josh Edgren Family (CC 1st)

HYMN

Be Thou My Vision.....373(342)

CONGREGATIONAL PRAYER

Opening: Psalm 117:1-2

Thanksgiving: Psalm 118:1

Petitions: Psalm 116:1

+ HYMN

The Law of God Is Good and Wise.....418(375)

SERMON

CC: *The Mines of Difficulty* (Doug Wilson)

PRAYER

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

+ OFFERTORY

Prayer

Who is on the Lord's Side?.....519

- COMMUNION -

THE BREAD

The Lord's My Shepherd, I'll Not Want.....45(38)

THE WINE

Lord, Thee I Love with All My Heart.....451(362)

- COMMISSIONING -

+ CLOSING DOXOLOGY

The congregation may raise hands

Psalm 134.....269

CHARGE & BENEDICTION

Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be the glory in the church by Christ Jesus to all generations, forever and ever. Amen. Ephesians 3: 20-21.

NEXT WEEK

CC: Doug Wilson

SCRIPTURE READING: Judges 16:23-31; Hebrews 11:30-40

MUSIC: 350(348), 80(74), 239(162), 155(120), 474, 725(411), 722(407), 193(142), 336(292), 269

"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.

INTRODUCTION

The second stanza of an old Isaac Watts hymn asks quite a reasonable question. It is a question that we—accustomed as we are to many creature comforts—should be willing to ask ourselves.

Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize
And sailed through bloody seas?

THE TEXT

“Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain” (1 Thess. 3:1–5).

SUMMARY OF THE TEXT

After mentioning how dear the Thessalonians were to him, Paul then says that when he couldn’t stand it anymore, he thought it best for him to be left in Athens alone (v. 1). He commissioned Timothy to go back to Thessalonica in order to establish and comfort them (v. 2). This was a significant move because Timothy was important to Paul also. Timothy was Paul’s brother and fellow-worker, as well as a minister or servant of God (v. 2). The reason for sending Timothy was because the Thessalonians were going through afflictions at the hands of their own countrymen, as he mentioned in the previous chapter, and he wanted to ensure that they were taught well enough when it came to such afflictions. He didn’t want any man to be moved by them (v. 3), and he wanted to remind them that as believers we are *appointed* to them (v. 3). Paul had predicted it beforehand, when he was still with them. He told them what was going to happen. We are going to suffer tribulation, he had said, and sure enough it came to pass (v. 4). The Thessalonians had seen it come to pass with their own eyes. That was the reason why Paul was beside himself with concern. When he couldn’t

take it anymore, he sent Timothy to them to find out if the tempter had followed up the affliction with temptation, and in such a way as to unwind all of Paul's labors there (v. 5). Notice that there are two elements that Paul is concerned about. The first is the trial itself, and the second is the devil's interpretation of it. The real concern is the spin the devil puts on it. But remember what a liar he is.

THE UNBELIEVERS' INTENTION FOR BELIEVERS

In the previous chapter, Paul had reminded the Thessalonians that the Jews in Judea were "contrary to all men." They were full of malice and hostility. They did not want Gentiles to be saved. They murdered the Lord Jesus. They had killed their own prophets. They persecuted the apostles. Paul knew the heart of man, and he knew the inevitable reaction whenever renewed hearts come into contact with unregenerate hearts. There is nothing you can do that will prevent this reaction from happening.

The thing you *can* do is teach Christians what to expect. Far too many Christians think the negative reaction is the result of them being a poor testimony. The idea that it is because they have had a good testimony scarcely occurs to them. Did Jesus have a poor testimony? Is that why He was killed?

GOD'S INTENTION FOR BELIEVERS

But God governs all things, and this means that God must have a purpose or intention for us in our afflictions. What is *He* up to?

"And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, *and that we must through much tribulation enter into the kingdom of God*" (Acts 14:21–22).

"And not only so, but *we glory in tribulations also*: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:3–5).

We glory in tribulations, not because we are masochistic, but because we know that it is the pathway to the great city. But we sometimes look at the landscape, which can be pretty grim, instead of looking at what is really happening. And what is really happening is what we are becoming. The hard path fits us for the glory to be found at the end of that road. What is this difficulty? *Look* at it with the eyes that Paul wanted the Thessalonians to have. It is the love of God, shed abroad in your heart.

OUR OWN INTENTION

We must learn wisdom. This means we must *reject* the purpose that unbelievers have for our afflictions, and yet we must also *embrace* the purpose that God has for those same afflictions. We know that God does not tempt any man (Jas. 1:13), but we also know that the Spirit led Jesus into the wilderness to be tempted (Matt. 4:1). And we are instructed to pray that God lead us not into temptation (Matt. 6:13). This is not a contradiction. The same event can be a *trial* and a *temptation*, and the same Greek word is used for both. The event that is assigned to us by God—“to which we were appointed”—is an event that has different intentions on either side of it. God uses it to strengthen you, and the devil wants to use it to weaken you.

So we must learn to walk straight, which means that we must first learn to *think* straight. The way into the kingdom of God is fraught with difficulty. But that does not mean that just because something is difficult that it must be the way into the kingdom. Remember that wrath was coming upon the unbelieving Jews “to the uttermost.” The destruction of Jerusalem was difficult, but that is the only thing that it was. “Good understanding giveth favour: But the way of transgressors is hard” (Prov. 13:15).


The diamonds of the promise can only be found in the mines of difficulty—and some of those mines go deep. But there are other mine shafts that are filled with nothing but useless rocks.

The check on your heart should be this: Are you pursuing Christ and His kingdom? Is that what you want? Is that what you want regardless? Then the diamonds are most certainly there. Seek first His kingdom.

*Are you visiting today?
If so, welcome!
Please take a moment and fill
out our visitor card.*



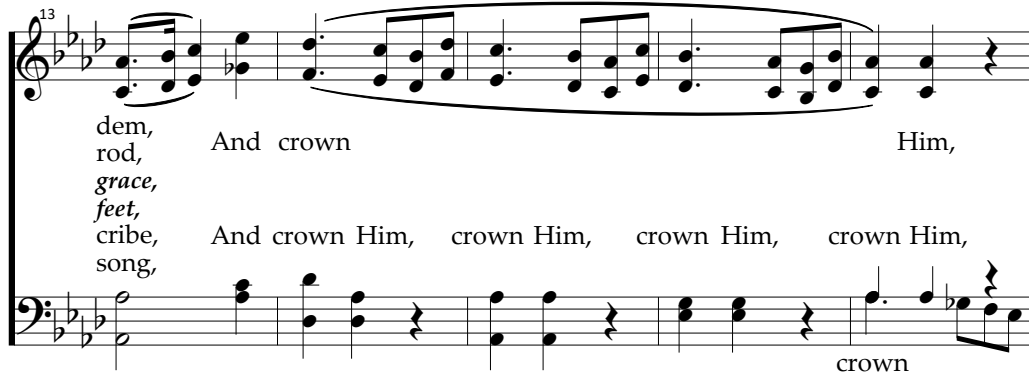
All Hail the Power of Jesus' Name



1. All hail the pow'r of Je - sus' name! Let an - gels pros - trate
 2. Crown Him, ye mar - tyrs of your God, Who from His al - tar
 3. *Ye cho - sen seed of Is - rael's race, Ye ran - somed from the*
 4. *Sin - ners, whose love can ne'er for - get The worm - wood and the*
 5. Let ev - 'ry kin - dred, ev - 'ry tribe On this ter - res - trial
 6. Oh, that with yon - der sa - cred throng We at His feet may



fall; Let an - gels pros - trate fall; Bring forth the roy - al di - a -
 call, Who from His al - tar call; Ex - tol the Stem of Jes - se's
fall, Ye ran - somed from the fall, Hail Him who saves you by His
gall, The worm - wood and the gall, Go, spread your tro - phies at His
 ball, On this ter - res - trial ball, To Him all maj - es - ty as -
 fall! We at His feet may fall! We'll join the ev - er - last - ing



dem, And crown Him,
 rod,
grace,
feet,
 crite, And crown Him, crown Him, crown Him, crown Him,
 song, crown



crown Him, crown Him, crown Him, And crown Him Lord of all!

Create in Me a Clean Heart, O God

Psalm 51:10-12

The musical score is written for voice and piano in 4/4 time, featuring a key signature of two flats (B-flat and E-flat). It consists of four systems of music, each with a vocal line and a piano accompaniment. The lyrics are: '10 Cre - ate in me a clean heart, O God, And re - new a right spir - it with - in me. 11 Cast me not a - way from Thy pres - ence, And take not Thy Ho - ly Spir - it from me. 12 Re - store un - to me the joy of Thy sal - va - tion, And up - hold me with Thy free Spir - it.' The score includes measure numbers 5, 10, and 16 at the beginning of their respective systems. The piano accompaniment provides a steady harmonic foundation with chords and moving lines in both hands.

10 Cre - ate in me a clean heart, O God, And re - new a right
spir - it with - in me. 11 Cast me not a - way from Thy pres - ence, And
take not Thy Ho - ly Spir - it from me. 12 Re - store un - to me the
joy of Thy sal - va - tion, And up - hold me with Thy free Spir - it.

Music: Johann Anastasius Freylinghausen, 1704; arr. Harold W. Gilbert, 1958 ©

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

Psalm 117

4-part canon

The musical score is written on a single staff in 4/4 time. It begins with a treble clef and a key signature of one flat (B-flat). The melody is composed of eighth and quarter notes, with some measures containing rests. Chord symbols (C, F, C, G, C) are placed above the staff at the beginning of measures 1, 3, 5, 7, and 9. The lyrics are written below the staff, aligned with the notes. The score is divided into four systems, each starting with a measure number (1, 5, 9, 13) and a decorative asterisk symbol. The final measure of the fourth system ends with a double bar line.

¹Praise the LORD, all ye na - tions: praise Him, all ye peo - ple.

⁵For His mer - ci - ful kind - ness is great toward us: and the

⁹truth of the LORD en - dur - eth for ev - - - er.

¹³Praise ye the LORD! Praise ye the LORD! Praise ye the LORD!

Music: David R. Erb, 2005 ©

Text: *Holy Bible, King James Version*; alt.

Be Thou My Vision

1. Be Thou my vi - sion, O Lord of my heart; Naught be all
 2. Be Thou my wis - dom, and Thou my true Word; I ev - er
 3. *Be Thou my bat - tle shield, sword for the fight; Be Thou my*
 4. Rich - es I heed not, nor man's emp - ty praise, Thou my in -
 5. High King of Heav - en, my vic - to - ry won, May I reach

else to me, save that Thou art— Thou my best thought by
 with Thee and Thou with me, Lord; Thou my great Fa - ther,
dig - ni - ty, Thou my de - light, Thou my soul's shel - ter,
 her - i - tance, now and al - ways: Thou and Thou on - ly
 Heav'n's joys, O bright Heav - en's Sun! Heart of my own heart, what-

¹¹
 day or by night, Wak - ing or sleep - ing, Thy pres - ence my light.
 I Thy true son; Thou in me dwell - ing and I with Thee one.
Thou my high tow'r. Raise Thou me Heav'n - ward, O pow'r of my pow'r.
 first in my heart, High King of Heav - en, my treas - ure Thou art.
 ev - er be - fall, Still be my vi - sion, O Ru - ler of all.

Music: Irish traditional melody; harm. Martin Shaw, 1925; alt.
 Text: Ancient Irish; tr. Mary Byrne, 1927; vers. Eleanor Hull, 1927

SLANE
 10 10. 9 10.

The Law of God Is Good and Wise

1. The law of God is good and wise And sets His will be - fore our eyes,
 2. Its light of ho - li - ness im - parts The know-ledge of our sin - ful hearts
 3. *To those who help in Christ have found And would in works of love a - bound*
 4. *When men the of - fered help dis - dain And wil - ful - ly in sin re - main,*
 5. The law is good; but since the Fall Its ho - li - ness con - demns us all;
 6. To Je - sus we for ref - uge flee, Who from the curse has set us free,

Shows us the way of right - eous - ness, And dooms to death when we trans - gress.
 That we may see our lost es - tate And seek de - liv - 'rance ere too late.
It shows what deeds are His de - light And should be done as good and right.
Its ter - ror in their ear re - sounds And keeps their wick - ed - ness in bounds.
 It dooms us for our sin to die And has no pow'r to jus - ti - fy.
 And hum - bly wor - ship at His throne, Saved by His grace through faith a - lone.

Music: Joseph Klug's *Geistliche Lieder*, Wittenburg, 1535
 Text: Matthias Loy, 1863

ERHALT UNS, HERR
 8 8. 8 8.

The Lord's Prayer

Matthew 6:9-13

Cantor *Congregation*

8 ⁹Our Father who art in Heav-en, Hal-low - ed be Thy name. ¹⁰Thy king-dom come.

5 ¹¹Thy will be done on earth, as it is in Heav-en. ¹²Give us this day our dai-ly bread,

8 ¹³And for-give us our tres-pass-es as we for-give those who tres-pass a- gainst us.

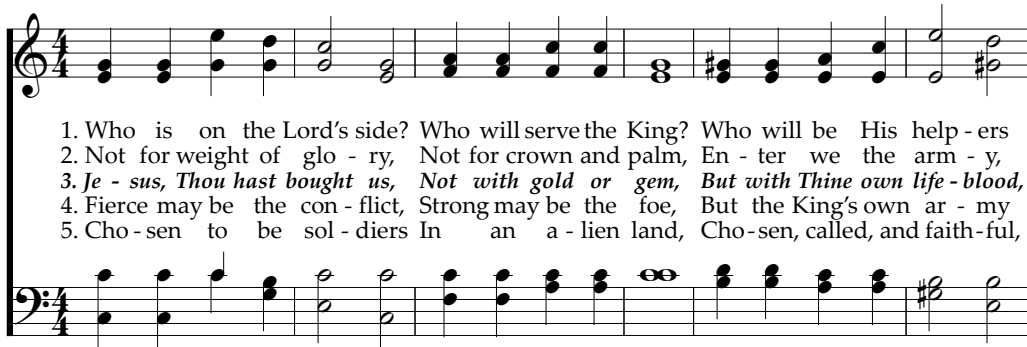
10 ¹⁴And lead us not in-to temp-ta - tion, but de-liv-er us from e - vil; For Thine is the

12 ¹⁵king - dom and the pow'r and the glo - ry, for ev - er and ev - er. A - men.

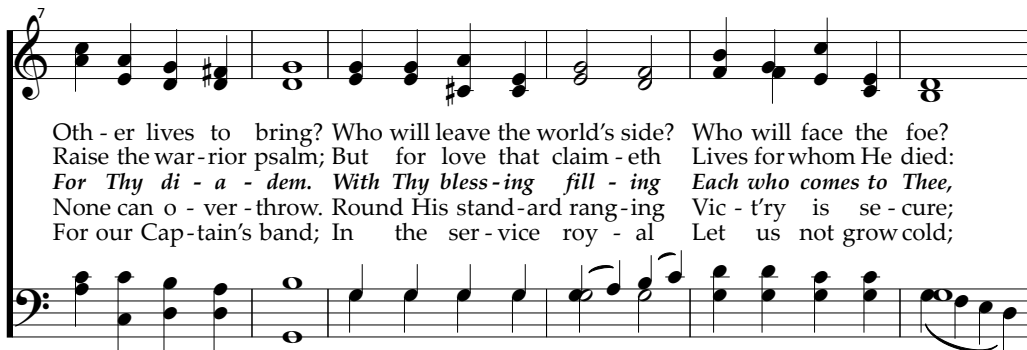
Music: Tradional, very ancient

Text: Holy Bible, King James Version, 1611

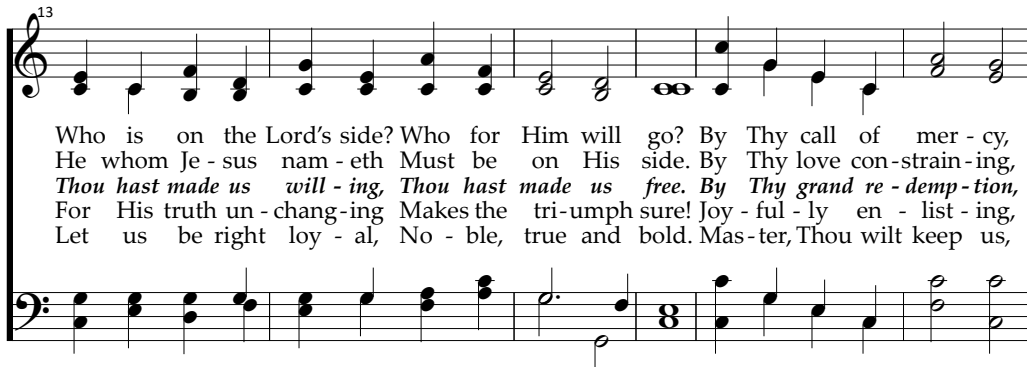
Who Is on the Lord's Side?



1. Who is on the Lord's side? Who will serve the King? Who will be His help - ers
 2. Not for weight of glo - ry, Not for crown and palm, En - ter we the arm - y,
 3. *Je - sus, Thou hast bought us, Not with gold or gem, But with Thine own life - blood,*
 4. Fierce may be the con - flict, Strong may be the foe, But the King's own ar - my
 5. Cho - sen to be sol - diers In an a - lien land, Cho - sen, called, and faith - ful,



Oth - er lives to bring? Who will leave the world's side? Who will face the foe?
 Raise the war - rior psalm; But for love that claim - eth Lives for whom He died:
For Thy di - a - dem. With Thy bless - ing fill - ing Each who comes to Thee,
 None can o - ver - throw. Round His stand - ard rang - ing Vic - t'ry is se - cure;
 For our Cap - tain's band; In the ser - vice roy - al Let us not grow cold;



Who is on the Lord's side? Who for Him will go? By Thy call of mer - cy,
 He whom Je - sus nam - eth Must be on His side. By Thy love con - strain - ing,
Thou hast made us will - ing, Thou hast made us free. By Thy grand re - demp - tion,
 For His truth un - chang - ing Makes the tri - umph sure! Joy - ful - ly en - list - ing,
 Let us be right loy - al, No - ble, true and bold. Mas - ter, Thou wilt keep us,



By Thy grace di - vine, We are on the Lord's side, Sav - ior, we are Thine!
 By Thy grace di - vine, We are on the Lord's side, Sav - ior, we are Thine!
By Thy grace di - vine, We are on the Lord's side, Sav - ior, we are Thine!
 By Thy grace di - vine, We are on the Lord's side, Sav - ior, we are Thine!
 By Thy grace di - vine, Al - ways on the Lord's side, Sav - ior, al - ways Thine.

The LORD's My Shepherd

From Psalm 23

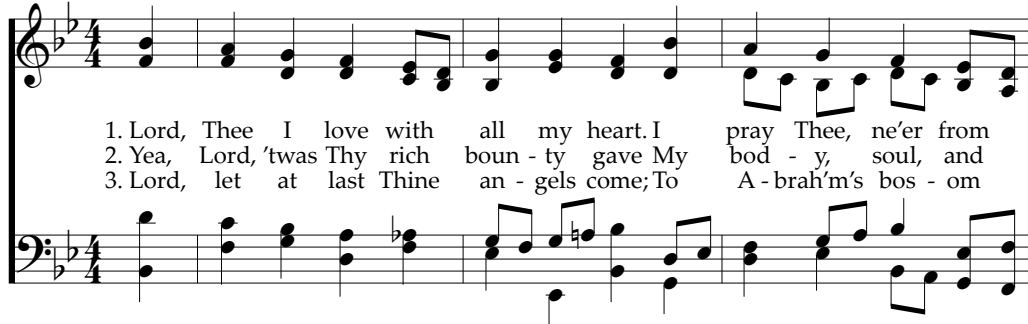
The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in 3/4 time, with a key signature of one flat (B-flat). The melody is primarily in the Soprano part. The lyrics are arranged in two systems, with the first system containing five numbered lines of text and the second system containing three lines. The lyrics are: 1. The LORD's my shep - herd; I'll not want. 2. He makes me down to lie 2. 3. My soul He doth re - store a - gain, And me to walk doth make 3. 4. Yea, though I walk in death's dark vale, Yet will I fear no ill, 4. 5. My ta - ble Thou hast fur - nished me In pres - ence of my foes; 5. 6. Good - ness and mer - cy all my life Shall sure - ly fol - low me; 6. In pas - tures green; He lead - eth me The qui - et wa - ters by. With in the paths of right - eous - ness, Ev'n for His own name's sake. For Thou art with me; and Thy rod And staff me com - fort still. My head Thou dost with oil a - noint, And my cup o - ver - flows. And in God's house for - ev - er - more My dwell - ing place shall be.

Music: Jessie Seymour Irvine, 1871; arr. Thomas C. L. Pritchard, 1929; alt.
Text: *The Psalter*, 1912

CRIMOND
8 6. 8 6.

Lord, Thee I Love with All My Heart

Not Fast



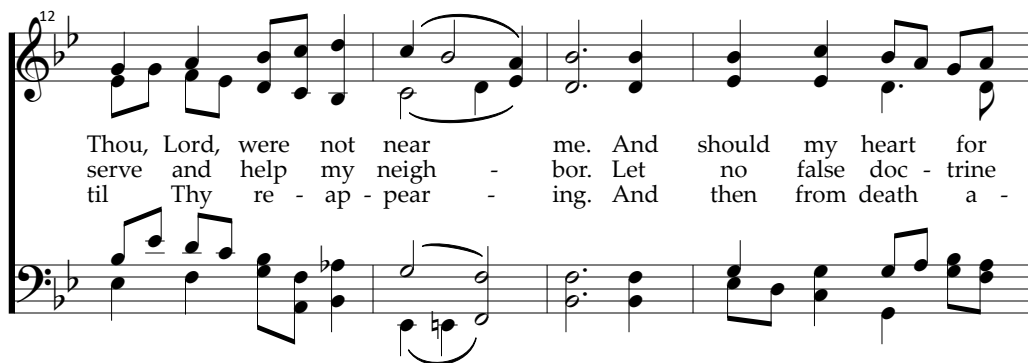
1. Lord, Thee I love with all my heart. I pray Thee, ne'er from
 2. Yea, Lord, 'twas Thy rich boun - ty gave My bod - y, soul, and
 3. Lord, let at last Thine an - gels come; To A - brah'm's bos - om



me de - part; With ten - der mer - cy cheer me. Earth has no
 all I have In this poor life of la - bor. Lord, grant that
 bear me home That I may die un - fear - ing; And in its



pleas - ure I would share; Yea, Heav'n it - self were void and bare If
 I in ev - 'ry place May glo - ri - fy Thy lav - ish grace And
 nar - row cham - ber keep My bod - y safe in peace - ful sleep Un -



Thou, Lord, were not near me. And should my heart for
 serve and help my neigh - bor. Let no false doc - trine
 til Thy re - ap - pear - ing. And then from death a -

Music: Bernhard Schmid's *Orgelbuch*, Strasbourg, 1577;
 harm. Johann Sebastian Bach (1685–1750)
 Text: Martin Schalling, c. 1567; tr. Catherine Winkworth, 1863; alt.

HERZLICH LIEB HAB' ICH DICH
 8 8 7. 8 8 7. 8 8. 8 8. 4 8 8.

16

sor - row break, My trust in Thee no one could shake. Thou art the por - tion
me be - guile; Let Sa - tan not my soul de - file. Give strength and pa - tience
wak - en me That these mine eyes with joy may see, O Son of God, Thy

20

I have sought; Thy pre - cious blood my soul has bought. Lord Je - sus Christ, My
un - to me To bear my cross and fol - low Thee. Lord Je - sus Christ, My
glo - rious face, My Sav - ior and my fount of grace, Lord Je - sus Christ, My

24

God and Lord, my God and Lord, For - sake me not! I trust Thy Word.
God and Lord, my God and Lord, In death Thy com - fort still af - ford.
pray'r at - tend, my pray'r at - tend, And I will praise Thee with - out end.

Psalm 134

A Song of Ascents.

3-part canon

¹Behold, bless the LORD, All you servants of the LORD, Who by night stand in the house of the LORD!

²Lift up your hands in the sanc-tu-ary, And bless the LORD.

³The LORD who made heav'n and earth Bless you from Zi - on!

G G D Em $\frac{G}{D}$ C $\frac{G}{D}$ D G

Music: David R. Erb, 2007 ©

Text: Holy Bible, New King James Version, 1982 ©