CHRIST CHURCH

ORDER OF SERVICE

August 16, 2020

Next Week

August 23, 2020

CHRIST CHURCH | 8:30 AM

FIELDHOUSE | DOUG WILSON

CC DOWNTOWN | 9:30 AM

NUART THEATER | BEN MERKLE

CHRIST CHURCH | 10:30 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 105:1-3
Minister: Lift up your hearts!
Congregation: **We lift them up to the Lord!**

+ PRAYER

+ HYMN
Come, Thou Fount.....**414**

- CONFESSION -

EXHORTATION

PSALM
Along the Streams of Babylon, in Sadness....**275(178-79)**

CONFESSION OF SIN
Congregation is invited to kneel if able.
Psalm 106:6-8

+ ASSURANCE OF PARDON
Isaiah 4:2
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 137 - ABBREVIATED RESPONSE
Minister: By the rivers of Babylon,
Congregation: **We sat down, and we wept,**
Minister: When we remembered Zion
Congregation: **We hung our harps on the willows.**
Minister: If I forget you, O Jerusalem,
Congregation: **Let my right hand forget her cunning.**
Minister: If I do not remember you,
Congregation: **Let my tongue cleave to the roof of my mouth.**

+ PSALM
Jesus Shall Reign Where'er the Sun.....**137(311)**

- CONSECRATION -

+ SCRIPTURE READING
1 Samuel 3:1-10; Matthew 18: 1-6
Reader: The Word of the Lord.
Congregation: **Thanks be to God!**

+ Indicates congregation please stand.

HOUSEHOLD BAPTISMS

Benaiah and Rose Edgren (CC 1st)
Maëlys Emma Beauchamp (CC 2nd)
Marigold Elaine Meyer (CCD)

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)

HYMN

The Lord Hear Thee in Troubled Times.....**39(38)**

CONGREGATIONAL PRAYER

Opening: Psalm 99:1-3
Thanksgiving: Psalm 106:1-5
Petitions: Psalm 102:1-2

+ HYMN

How Firm A Foundation.....**392**

SERMON

CC: *Blood, Sap, and Salt* (Doug Wilson)
CCD: *John 2: 13-25* (Ben Merkle)

PRAYER

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

+ OFFERTORY

Prayer
Oh, the Deep, Deep Love of Jesus.....**412(264)**

- COMMUNION -

THE BREAD

Oh, Let My Name Engraven Stand.....**380(370)**

THE WINE

What Wondrous Love Is This.....**453(335)**

- COMMISSIONING -

+ CLOSING DOXOLOGY

The congregation may raise hands
Psalm 134.....**269**

CHARGE & BENEDICTION

The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessings of God Almighty, the Father, the Son, and the Holy Spirit, be upon, and remain with you always. Amen.

NEXT WEEK

CC/CCD: Doug Wilson, Ben Merkle
SCRIPTURE READING: Ezekiel 37: 21-28; Acts: 16-32
MUSIC: 346, 363(72), 278(182), 744, 183(138), 725(411), 242, 387, 538(298), 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.

CC: BLOOD, SAP, AND SALT

INTRODUCTION

As we look at the state of the culture around us, we sometimes feel like we are locked in the graduate school of sin, in what appears to be some kind of demented calculus course. Believers look at this in dismay, thinking that we somehow need to come up with some sort of super-wise, uber-godly biblical answer to all of it. We want to come up with our own *righteous* calculus course, one where the answer key is most tidy, and entirely correct. But this is an optical illusion—what we actually need to do is take all our so-called urbane sophisticates back to kindergarten, and teach them all to draw a straight line between the carrot and the bunny. And before *that* can ever happen, we must come back to mere gospel. It must be a gospel with blood in it, and sap, and salt.

THE TEXT

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Corinthians 1:21–24).

SUMMARY OF THE TEXT

Pascal once said that it was the mark of true philosophy to make light of philosophy. He and the apostle Paul would have been on good terms. Paul tells us that God in His wisdom made a determination about the wisdom of man. God determined that man, with all his pursuit of wisdom, would not be able to attain to the knowledge of God (v. 21). God settled our philosophy, which was the same thing as settling our hash. But God then determined that He would add insult to injury. Not only would He prevent man from climbing up to Him on that rope of sand called philosophy, He decided that the way that men would be enabled to come to Him would be through the foolishness of preaching (v. 21). Men would come preaching, and God would save those who believed the message (v. 21). There were two kinds of men that this offended. The Jews wanted a sign in the sky, or something like that, and God said no (v. 22ff). An evil and adulterous generation seeks after a sign (Matt. 12: 39; 16: 4). The Greeks wanted an argument in their brains, one that *flattered* their brains. Again God said *no* (vv. 22ff). Instead of all this, we preach a Messiah on a gibbet, Christ crucified. This is a *skandalon* to the Jews, and it is lunacy to the Greeks (v. 23). But from among the Jews and Greeks, there are the elect, the called ones (v. 24). To *them* this crucified Christ is the power of God and the wisdom of God. As the power He is the answer to the Jews, and as the wisdom He is the answer to the Greeks.

LISTEN O MAN

You are a finite point. Above your head is the endless expanse of sky, and beneath your feet is absolute nothing. You are *not* at the mid-way point between infinity, which you do not understand, and nothing, which you don't understand either. But you are a lot closer to nothing than to everything. If fact, you even used to *be* nothing. The observable universe contains an estimated 200 billion galaxies, with an average galaxy containing about 100 billion stars. You cannot explain that, can you? But if we take you down to the other end, and ask you to explain nothing, you can't do that either. Let's give you just one electron, or one quark, keeping things simple for you. Explain *that*—why is it here, rather than not here?

Compounding your struggle with finitude is the fact that you are a selfish and prideful finite point. You are much more important than all the other finite points. This is clearly evidenced by the fact that you think you are. And your brain—a subset of your finite point—is filled with big thinks. But with all your big thinks, you do not know God. Moreover you cannot know God until He brings you face to face with your own sin, and humiliates you with that vision.

NEHUSHTAN NOW

You must look at your sin. But if you look at it there on your hands, you will despair. If you try to go muckraking in your heart, you will surrender all hope. If you look at it in the temptations that are so alluring to you, you will be sickened by how you are still drawn to it, even though you know it to be death.

You must look at your sin, *straight at it*, but you must look at where God has impaled it—on the cross of Jesus Christ. When the fiery serpents were afflicting the Israelites, God did not tell them to look at the place on their hand where they were bitten. He did not tell them look at the serpents on the ground. He commanded that they look at the bronze serpent, transfixed on a pole (Num. 21:4-9; John 3:14-15).

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life" (John 3:14–15).

To look at the sinless Christ on the cross is the same thing as looking on the sinful Christ. This is because He never sinned, and He was always holy and pure—He knew no sin. But He was full of sin, covered with sin, buried in sin—God has made Him to *be* sin. So the catch is that all the sin was ours. So when we look at our sin *there*, what happens is that God imputes the righteousness of His Son to us *here*. It is a stupefying exchange.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21)

WHAT GAVE JESUS JOY

God delights to tumble the powerful from their seats. He loves to knock square academic caps off of learned heads. He catches the wise in their craftiness, and ties them hand and foot.

This is not because He is sadistic. No, He also loves to save men, but He never saves the proud ones, at least not like that.

"In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight" (Luke 10:21).

It gave Jesus joy to think of the fact that the Father has hidden these simple things from the savants, and handed them all off to the toddlers. And if it gave Jesus joy, shouldn't it give us joy? If it doesn't, then let us rethink our understanding of the gospel. Does your gospel have the blood of the cross in it (Heb. 13:20)? Does it respond with the sap of a living faith in it (Ps. 92:14)? Does it have the salt of the covenant (Num. 18:19)?

CCD: JOHN 2:13-25

JESUS CLEANSES THE TEMPLE

13 Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem. 14 And He found in the temple those who sold oxen and sheep and doves, and the money changers [a]doing business. 15 When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables. 16 And He said to those who sold doves, "Take these things away! Do not make My Father's house a house of merchandise!" 17 Then His disciples remembered that it was written, "Zeal for Your house has eaten Me up."

18 So the Jews answered and said to Him, "What sign do You show to us, since You do these things?"

19 Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up."

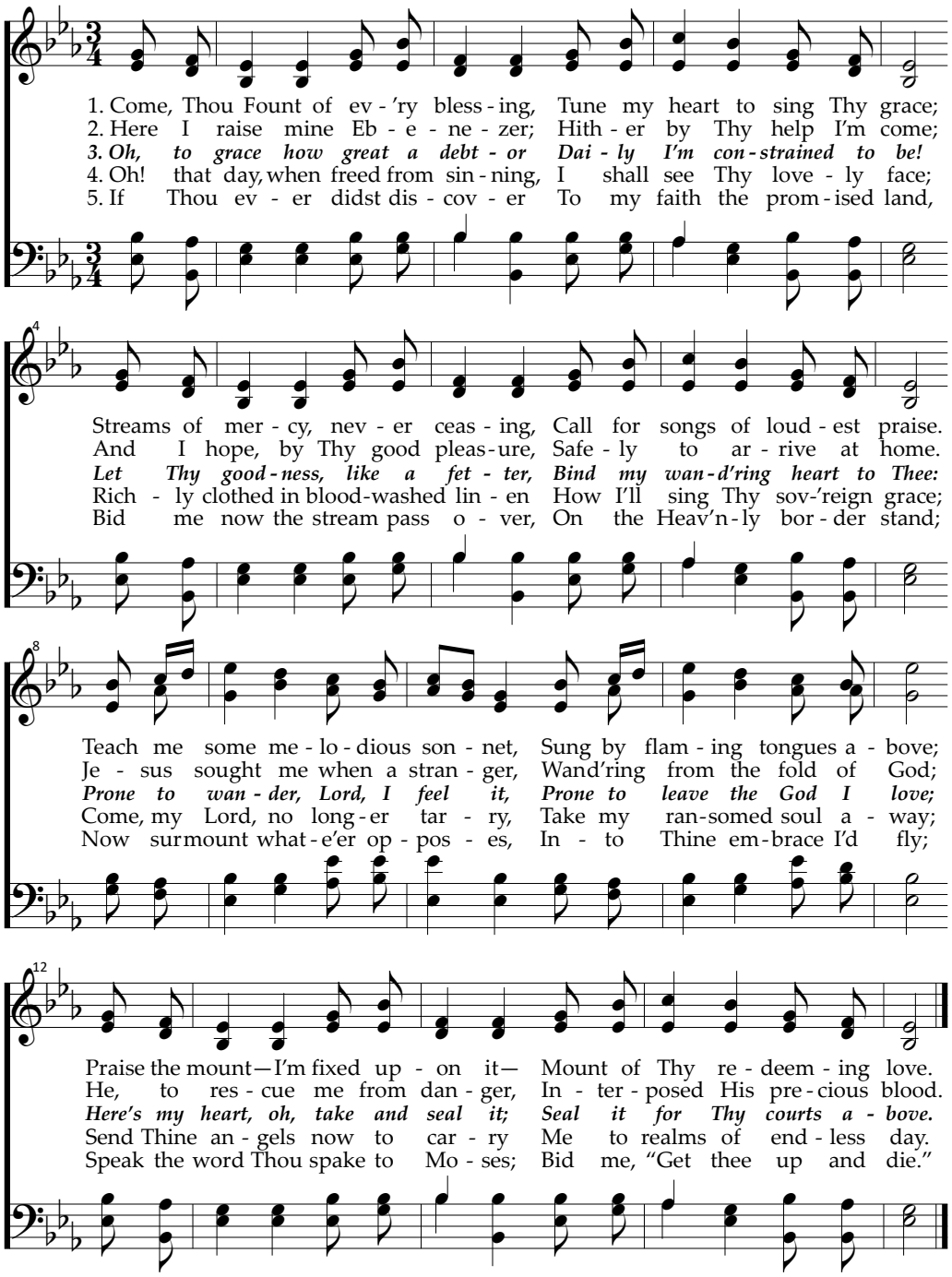
20 Then the Jews said, "It has taken forty-six years to build this temple, and will You raise it up in three days?"

21 But He was speaking of the temple of His body. 22 Therefore, when He had risen from the dead, His disciples remembered that He had said this [c]to them; and they believed the Scripture and the word which Jesus had said.

THE DISCERNER OF HEARTS

23 Now when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the signs which He did. 24 But Jesus did not commit Himself to them, because He knew all men, 25 and had no need that anyone should testify of man, for He knew what was in man.

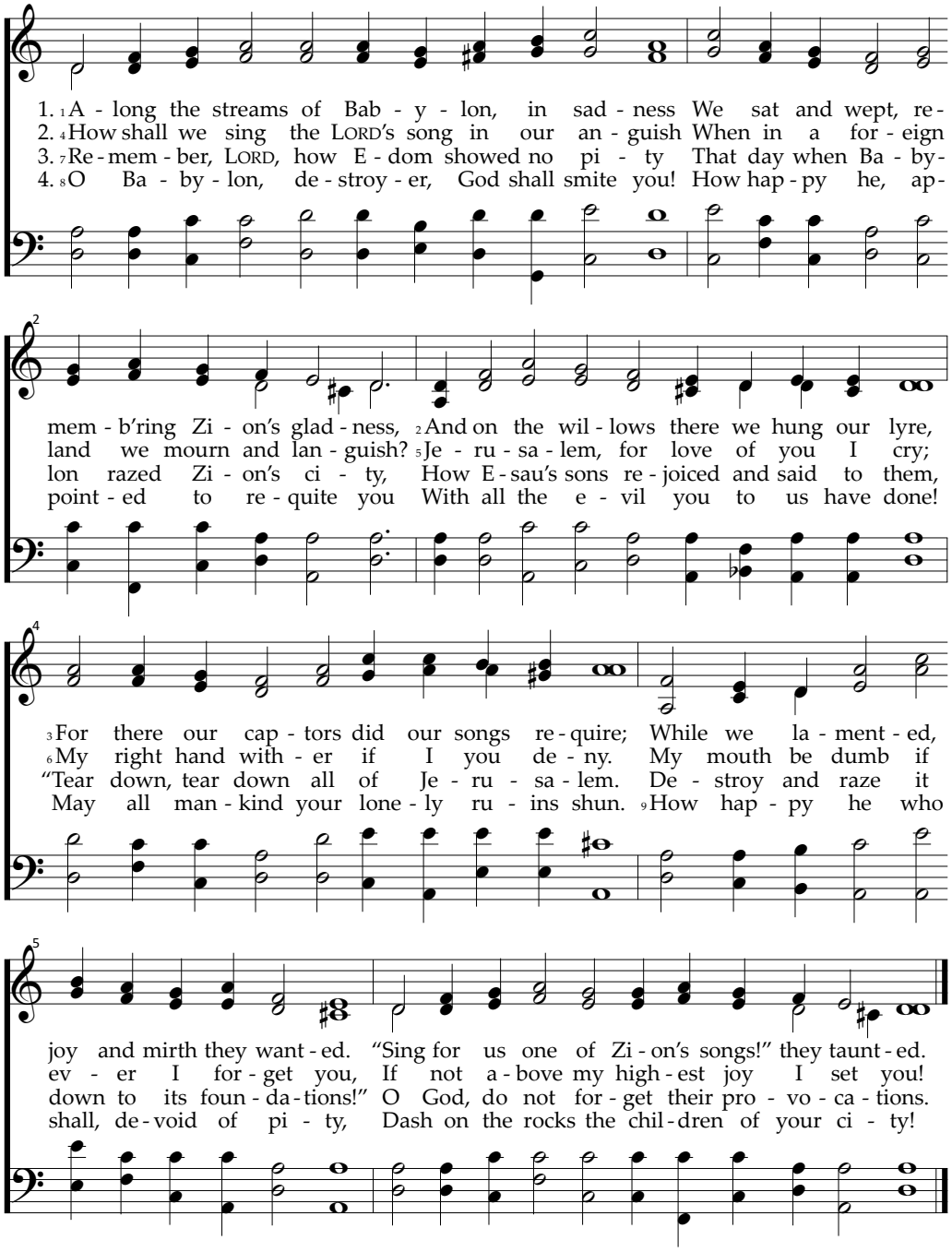
Come, Thou Fount



Music: John Wyeth's *Repository of Sacred Music, II*, 1813 NETTLETON
Text: Robert Robinson (1735–1790) 8 7. 8 7. 8 7. 8 7.

Along the Streams of Babylon, in Sadness

From Psalm 137



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

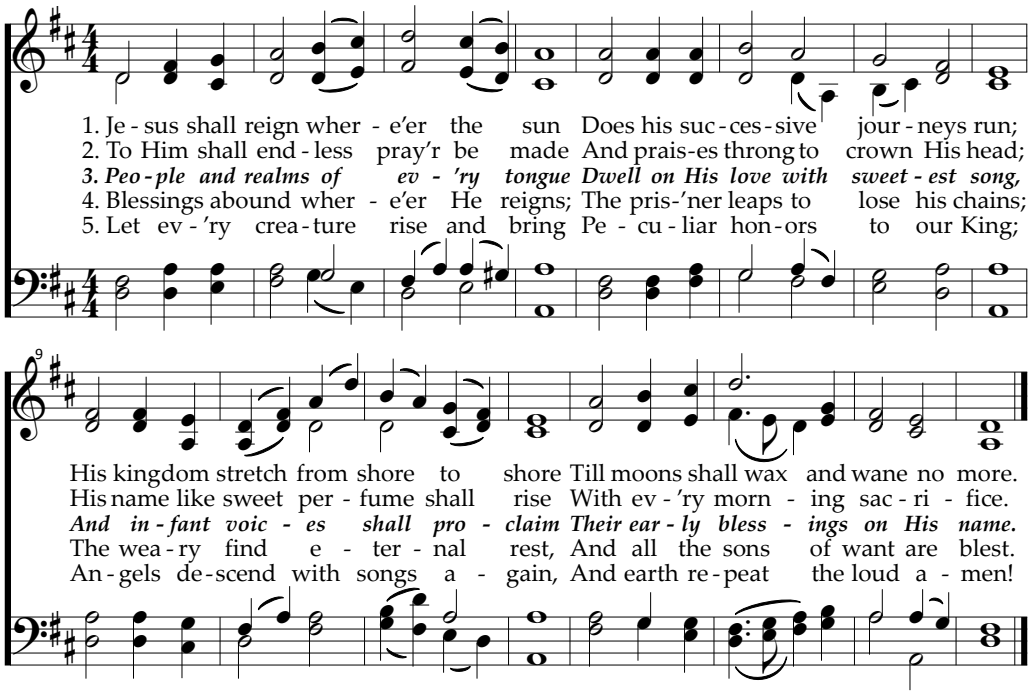
Text: Walter van der Kamp, 1972 ©

ESTANS ASSIS AUX RIVES [GENEVAN 137]

11 11. 10 10. 11 11.

Jesus Shall Reign Where'er the Sun

From Psalm 72 portions

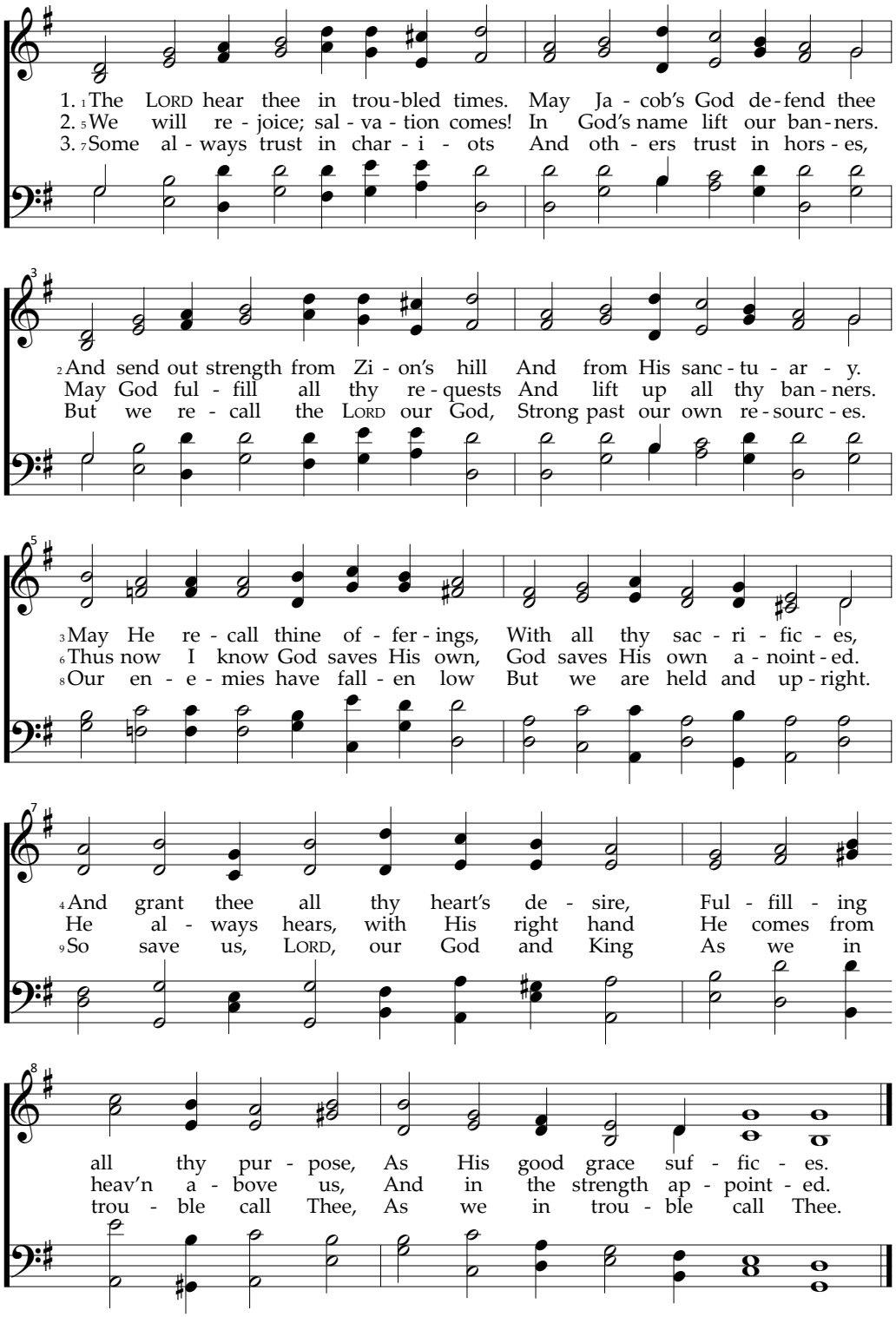


Music: John Hatton, 1793
Text: Isaac Watts, 1719

DUKE STREET
8 8. 8 8.

The LORD Hear Thee in Troubled Times

From Psalm 20



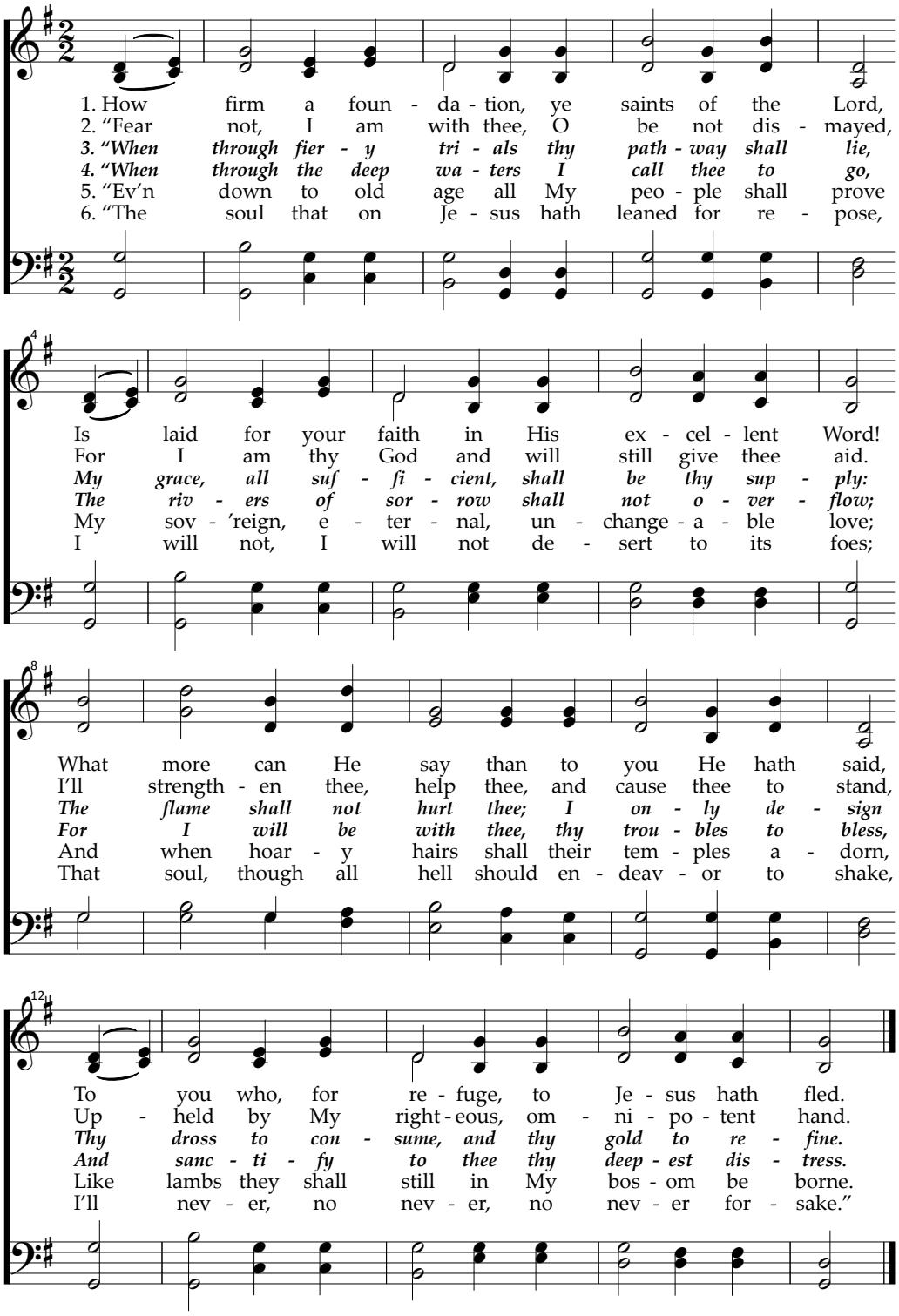
Music: Heinrich Schütz, 1628

Text: Douglas Wilson, 2001 ©

DER HERR ERHOR DICH [BECKER 20]

8 7. 8 7. 8 7. 8 7. 7.

How Firm a Foundation

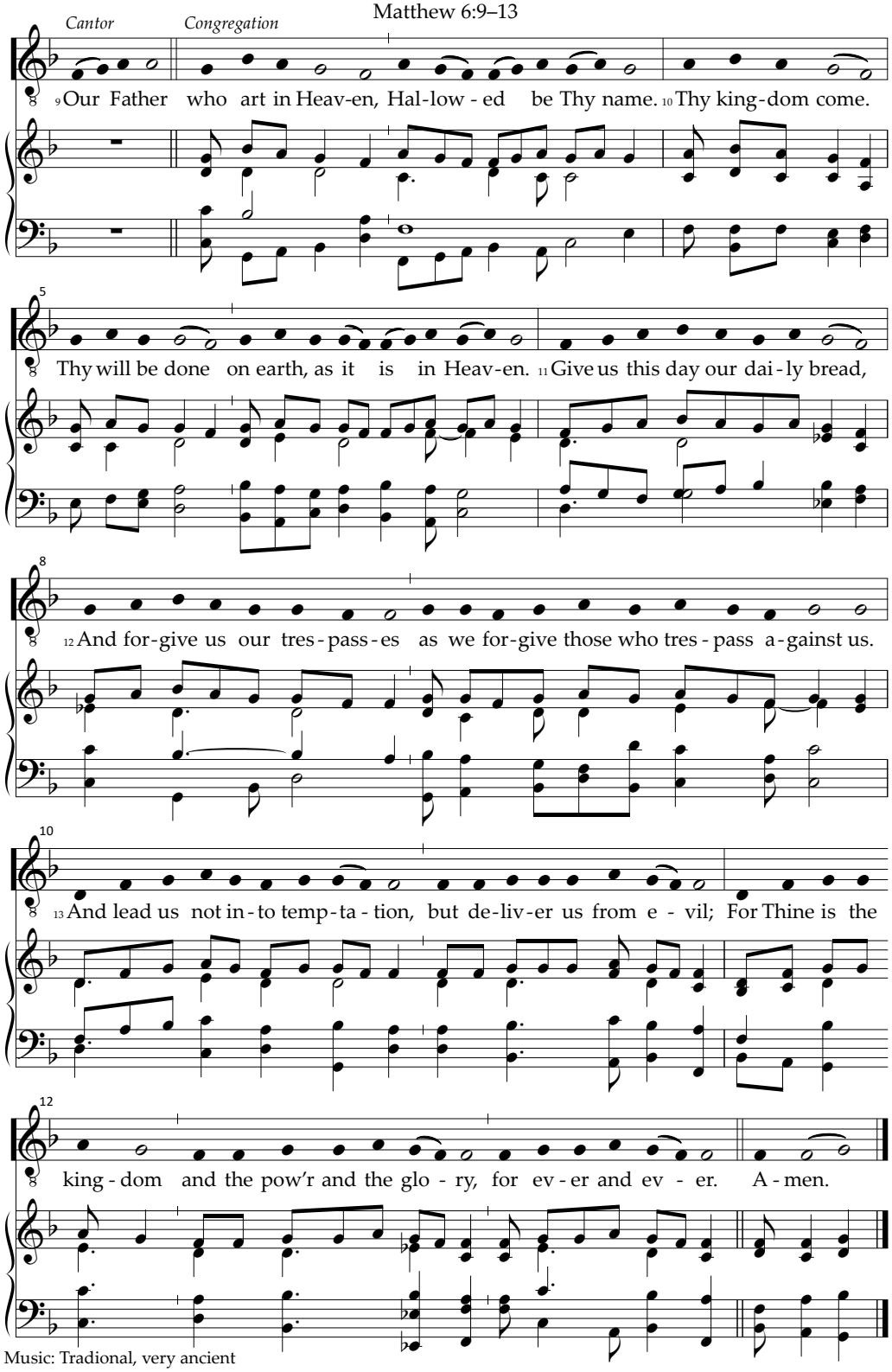


Music: Caldwell's *Union Harmony*, 1837
Text: Rippon's *Selection of Hymns*, 1787; attr. George Keith or Robert Keene

FOUNDATION
11 11. 11 11.

The Lord's Prayer

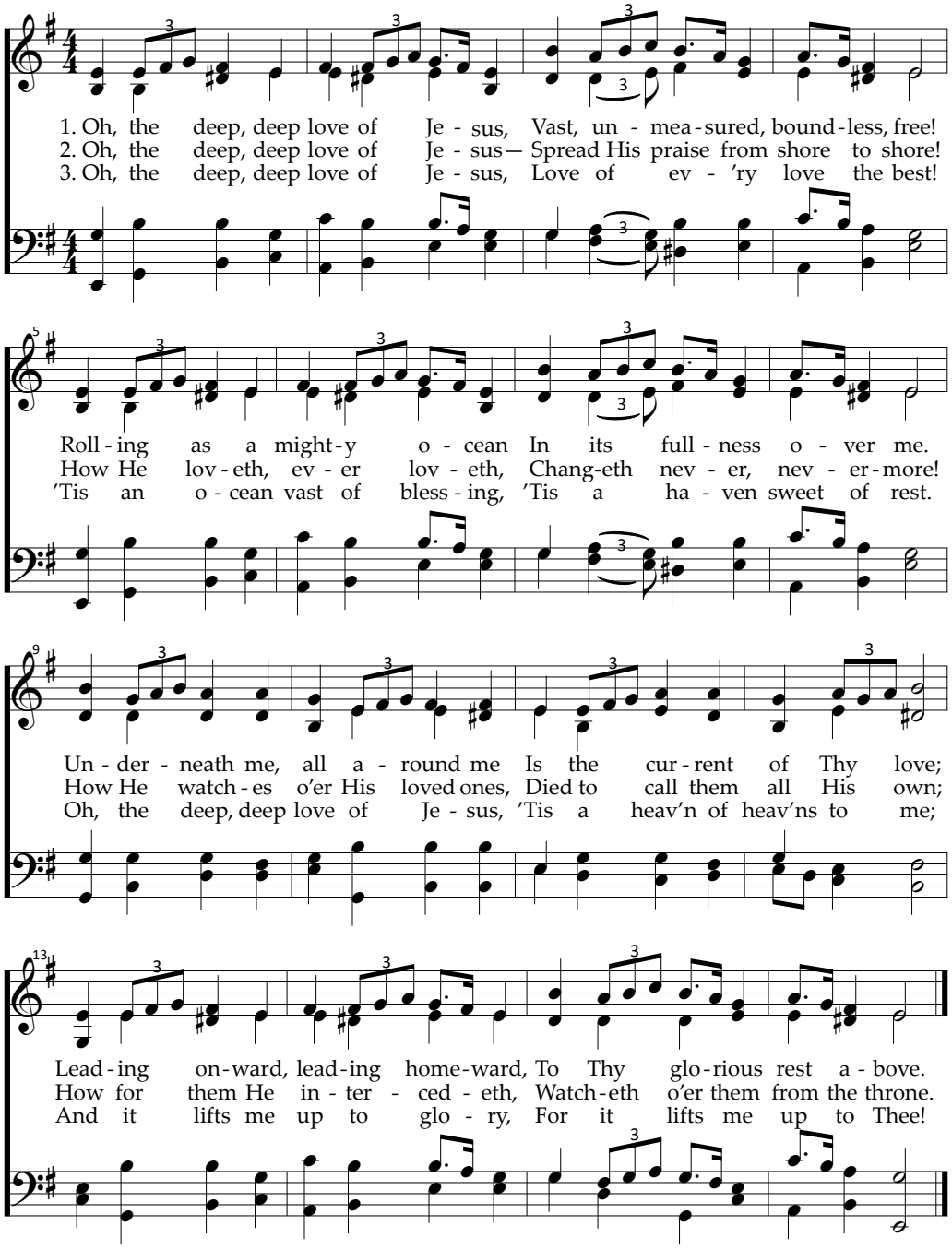
Matthew 6:9–13



Music: Tradional, very ancient

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

Oh, the Deep, Deep Love of Jesus

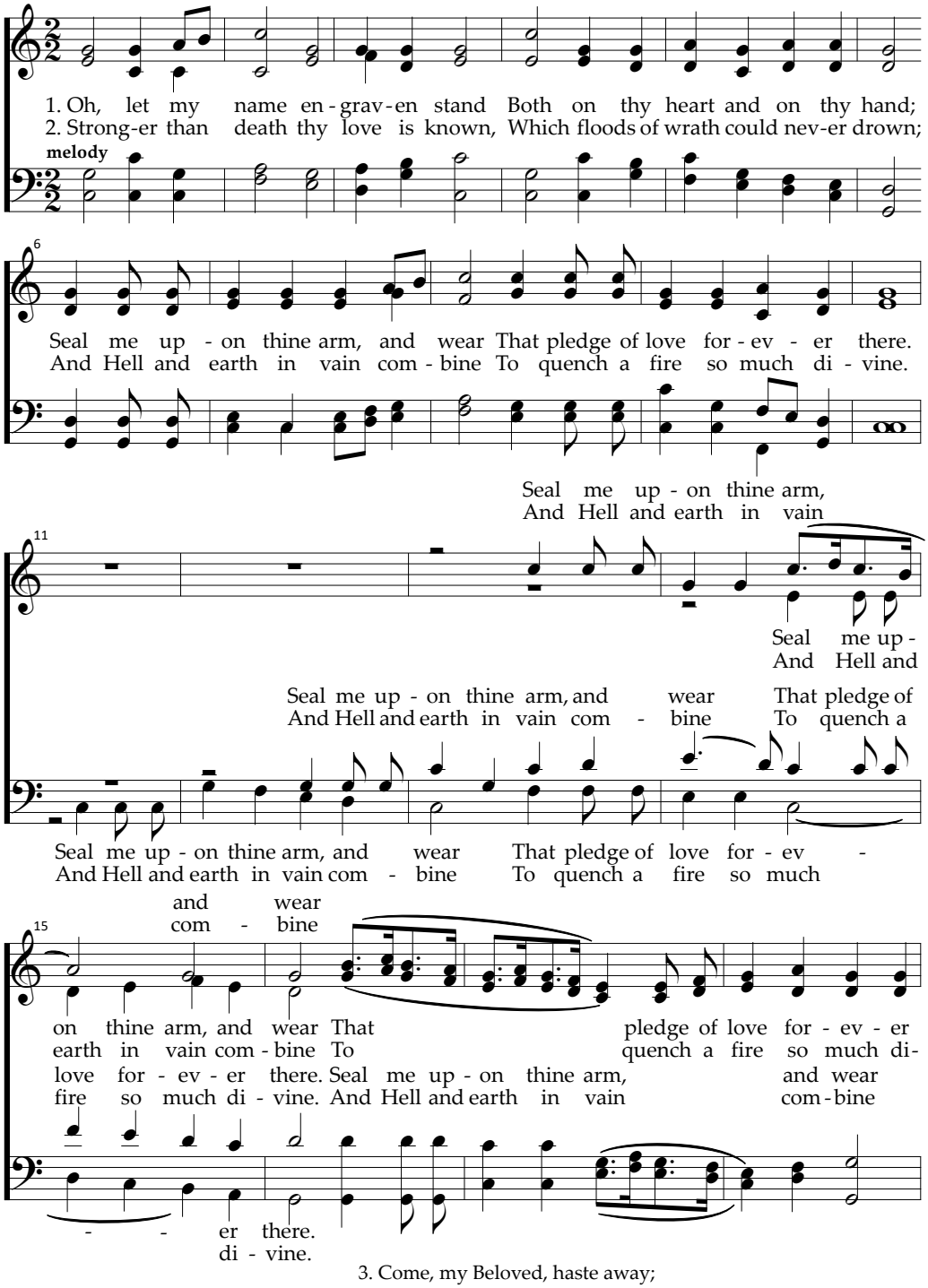


Music: Thomas John Williams, 1890
Text: Samuel Trevor Francis, 1875

EBENEZER [TÔN-Y-BOTEL]
8 7. 8 7. 8 7. 8 7.

Oh, Let My Name Engraven Stand

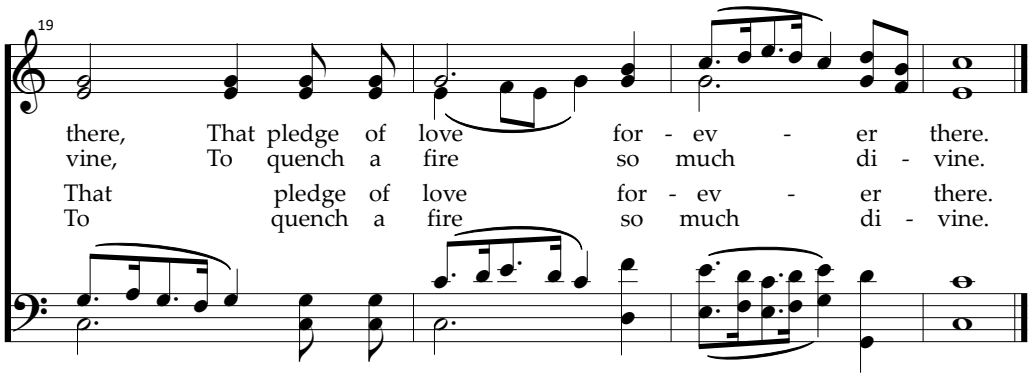
From Song of Solomon 8



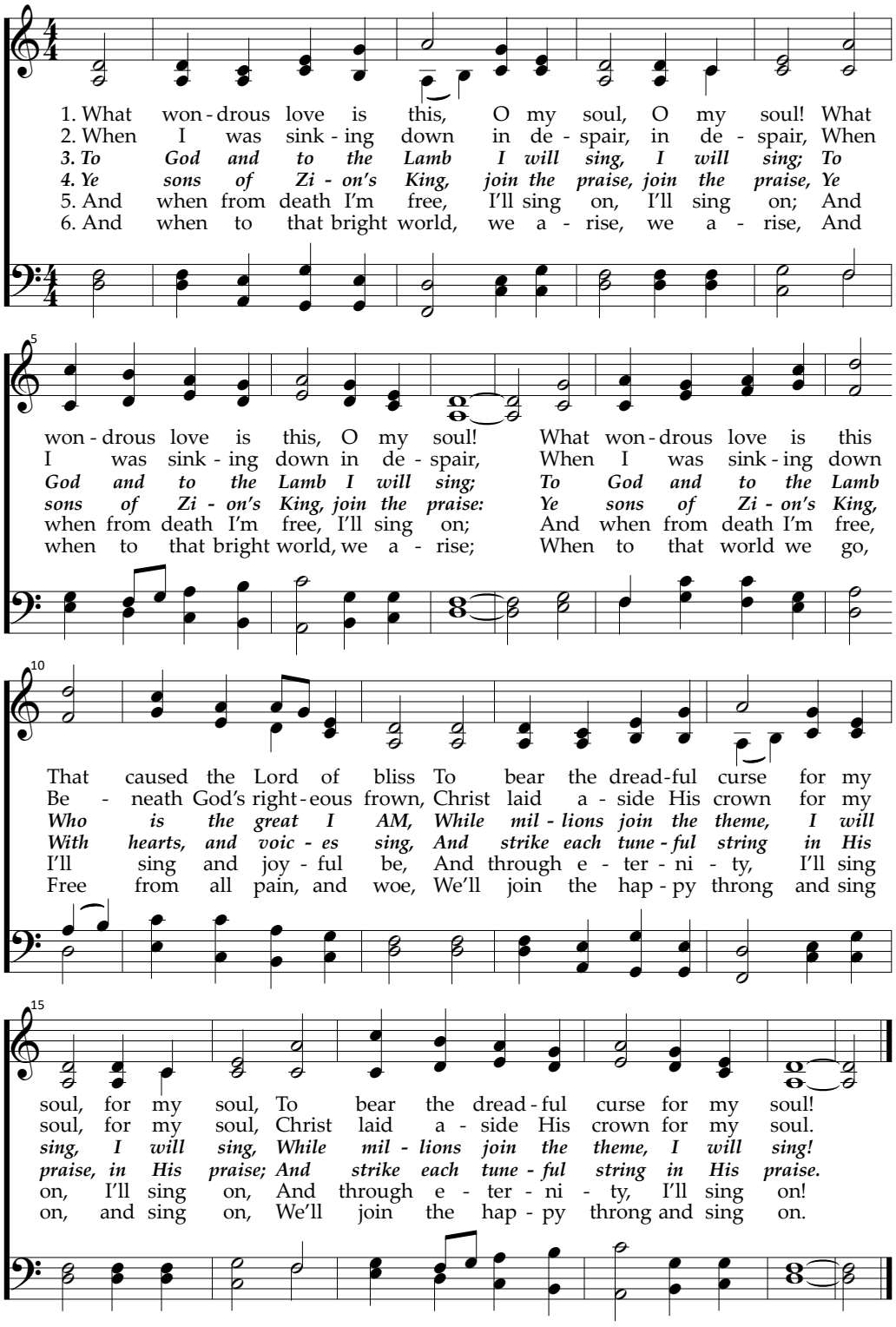
3. Come, my Beloved, haste away;
   Cut short the hours of thy delay.
Fly like a youthful hart or roe
   Over the hills where spices grow.

Music: Jacob Kimball (1761–1826)
Text: Isaac Watts (1674–1748)

INVITATION
8 8. 8 8. w/ repeats


19
there, That pledge of love for - ev - er there.
vine, To quench a fire so much di - vine.
That pledge of love for - ev - er there.
To quench a fire so much di - vine.

What Wondrous Love Is This



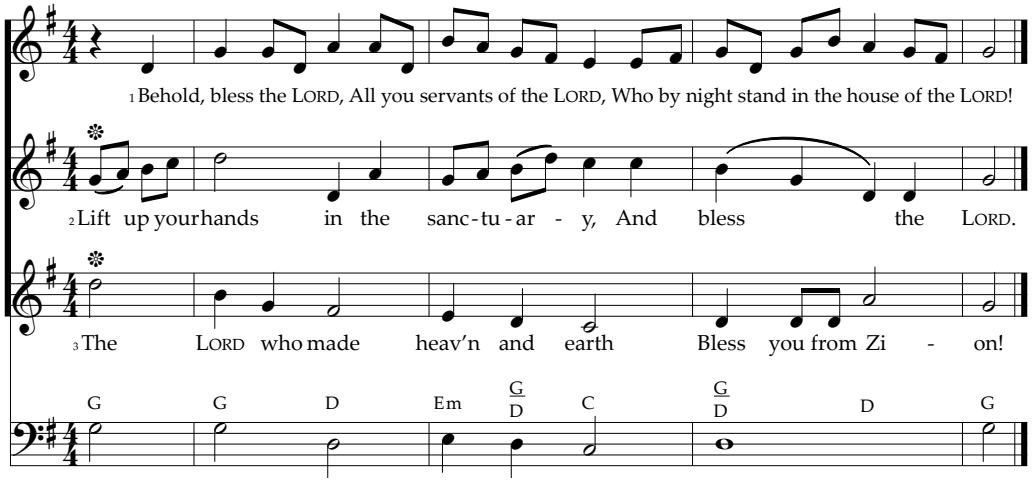
Music: *A General Selection*, 1811
Text: American folk hymn, 1811; alt.

WONDROUS LOVE
6 3 3. 6 3. 6 6 6 3 3. 6 3.

Psalm 134

A Song of Ascents.

3-part canon



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