



CHRIST CHURCH

ORDER OF SERVICE

September 6, 2020

Next Week

September 13, 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

Romans 11:33-36

Minister: Lift up your hearts!

Congregation: We lift them up to the Lord!

+ PRAYER

+ HYMN

When Zion's Fortunes God Restored.....242

- CONFESSION -

EXHORTATION

PSALM

I in the Lord Do Put My Trust.....21(12)

CONFESSION OF SIN

Congregation is invited to kneel if able.

Romans 3:23

+ ASSURANCE OF PARDON

Proverbs 28:13

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 140 - ABBREVIATED RESPONSE

Minister: Hear the voice of my supplications, O Lord.

Congregation: O God the Lord, the strength of my salvation,

Minister: You have covered my head in the day of battle.

Congregation: Grant not, O Lord, the desires of the wicked:

Minister: Further not his wicked device;

Congregation: Lest they exalt themselves.

Minister: I know that the Lord will maintain the cause of the afflicted,

Congregation: And the right of the poor.

Minister: Surely the righteous shall give thanks unto Your name:

Congregation: The upright shall dwell in Your presence.

+ PSALM

Give unto God, You Mighty Ones.....56

- CONSECRATION -

+ SCRIPTURE READING

1 Kings 4:21-34; Matthew 12:38-42

Reader: The Word of the Lord.

Congregation: Thanks be to God!

NEW MEMBERS

Blake Marretta (CC 1st)

Tim Morgan (CCD)

PROFESSION OF FAITH BAPTISM

Patrick Owsley (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. (Taken from an old French Reformed Baptism Rite)

HYMN

Amazing Grace!.....461

CONGREGATIONAL PRAYER

Opening: Romans 5:8-9

Thanksgiving: Romans 6:17-18

Petitions: Romans 8:31-32

+ HYMN

(CC)*Love Divine, All Loves Excelling*.....378(313)

(CCD)*O God, We've Heard It With Our Ears*.....87

SERMON

CC: *Earthly Good and the Heavenly Mind* (Doug Wilson)

CCD: *The god-killer* (Ben Zornes)

PRAYER

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

+ OFFERTORY

Prayer

Bring Ye All the Tithes into the Storehouse.....714

- COMMUNION -

THE BREAD

Ah, Jesus Lord, Thy Love to Me.....513a(340)

THE WINE

Ah, Jesus Lord, Thy Love to Me.....513b(340)

- COMMISSIONING -

+ CLOSING DOXOLOGY

The congregation may raise hands

Amen! Blessing and Glory.....733

CHARGE & BENEDICTION

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work. Amen. 2 Thesalonians 2:16-17

NEXT WEEK

CC/CCD: Doug Wilson, Ben Zornes

SCRIPTURE READING: Song of Solomon 2:4-7; Ephesians 5:22-33

MUSIC: 242,107(88), 301(322), 143(113), 126(98), 725(411), 241, 670(344), 666(282), 733

"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

In this next portion of this letter from Paul, we find a marvelous balance between our daily mundane concerns and our ultimate eschatological concerns. A taunt is sometimes leveled against certain Christians that they are “so heavenly-minded that they are no earthly good.” But this not how it works, actually.

C.S. Lewis sums the situation up nicely when he says this:

“If you read history you will find that the Christians who did most for the present world were just those who thought most of the next . . . It is since Christians have largely ceased to think of the other world that they have become so ineffective in this. Aim at Heaven and you will get earth ‘thrown in’: aim at earth and you will get neither” (*Mere Christianity*)

THE TEXT

“But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; That ye may walk honestly toward them that are without, and that ye may have lack of nothing. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words” (1 Thess. 4:9–18).

SUMMARY OF THE TEXT

Paul begins the next section by saying that he does not need to teach them about brotherly love—for God Himself had taught them that (v. 9). And they were doing what they had been taught to do, loving all the brothers throughout Macedonia (v. 10). Paul’s plea was that they do what they already knew how to do *more and more* (v. 10). However, this active love is not a busybody love. It studies to be quiet (v. 11), to mind its own business (v. 11), work

with its own hands (v. 11), as Paul had commanded. The reason for this ethic was so that they could walk honestly before outsiders, and not lack anything (v. 12).

He does not want them to be in the dark over what happens to fellow believers who “fall asleep in the Lord” (v. 13). They should not sorrow over them in the same way as those who have no hope (v. 13). For if Jesus died and rose (v. 14), even so those who have fallen asleep will be brought by God (v. 14). For Paul assures them by the word of the Lord that those who survive to the Lord’s appearing will have no advantage over those who died beforehand (v. 15). The Lord will descend from Heaven with a shout, an archangel’s voice, the trumpet of God, and the dead in Christ will be the first to rise (v. 16). Those alive at that time will follow after (v. 17). These are to be words of comfort (v. 18).

TEND TO YOUR OWN KNITTING

The great Pauline principle here is “mind thine own business.” You do this, not because you are telling the rest of the body to get lost, but rather because you need to acquire something before you can give it. You cannot give what you do not have, and you cannot have something to give unless you came by it honestly. Paul says something very close to this in Ephesians, when he tells the thief to *work* with his hands instead of pilfering with them. The reason is so that he might have something to give (Eph. 4:28). Loving more and more means gathering more and more, and it also means being generous with it. We give to get, in order that we might be enabled to give even more.

Notice how this works. Paul tells the Thessalonians that they were already loving all the brothers throughout all of Macedonia, and he urges them on. Do this *more and more*, he says. With this as the basic baseline charge, what is the action he then demands? Study to be quiet. Mind your own business. Work with your hands. Conduct your business honestly. Save your money.

And do all your work with the Second Coming on your mind. This is a juxtaposition that has radical implications for societal transformation.

COMFORT ONE ANOTHER

Paul moves seamlessly into his next topic, and we learn that Monday morning in the workplace and the end of the world are actually all part of the same subject.

In the short time that Paul and the Thessalonians had been acquainted, some of the saints

in the Thessalonian church had already died. There was therefore some concern among the Thessalonians that these departed saints were somehow going to miss out if the Lord came. What is going to happen to them? Paul says that it goes the opposite way. When the Lord comes, the dead in Christ will rise first, and *then* those who remained alive until that glorious day would be transfigured. That is when we will all be together with Lord, and we will be with Him together forever.

In an earlier message, we noted that not every Parousia in Scripture refers to the Second Coming. But *this* appearing unmistakably does refer to the end of the world. If you have any doubts, look at the events that surround it. There is a general resurrection of the dead. The living are caught up into the clouds. There is a great shout, probably that of the archangel. There is the last trumpet blast. The Lord descends from Heaven. This is *not* the demolition of Jerusalem in 70 A.D.

HEAVEN AND EARTH KISS

So in the work of the saints, we should be able to see God's declared purpose of bringing heaven and earth back together (Eph. 1:10). The Fall was the point where Heaven was "removed" to an almost infinite distance. But in Christ we are privileged to learn that Heaven is close, and by grace can be opened, and it is merely one short dove flight above the Jordan. When the Lord descends from Heaven, He will come down to your shop, your office, and your kitchen. He will come down to inspect His workmanship (Eph. 2:10), and He will look at your work as part of that (1 Tim. 6:18; Tit. 2:14; 3:8,14). This is because your work is part of His workmanship, and all of it is under a thick layer of grace.

Sons of Adam, Daughters of Eve

A Sermon Series for Unmarried Adults



Pastor Douglas Wilson

Christ Church | Logos Fieldhouse

SUNDAYS • 8:30 & 10:30

9/13 • *True Counterculture*

9/20 • *Young Men & Their Strength*

9/27 • *To Think Soberly*

INTRODUCTION

Postmodernism is like a swamp in which all sorts of toxic algae can flourish. Christians who swim in those waters will invariably come down with the side-effects of those poisoned waters. One of the primary consequences of imbibing postmodern thought is that of thinking of the God revealed in the Bible as an isolated deity. But God is the God of the whole world, and every turn in earth's history proves this to be true.

THE TEXT: ZEPHANIAH 2:1-15

Gather yourselves together, yea, gather together, O nation not desired; Before the decree bring forth, [before] the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you. Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger [. . .]

SUMMARY OF THE TEXT

After a scathing opening salvo, the prophet gives the first hint of hope. Judah—referred to here as the undesired nation—is implored to gather together before the day of the Lord comes upon them (vv1-2). These gathered are told to seek the Lord in humility, and perhaps they shall be hid in the day of the Lord's wrath (v3).

The Lord's wrath is centered on Jerusalem, but the ripple effects will impact all the nations. The Philistines (Israel's ancient enemy) are told of their doom: they'll be left desolate, driven out, and uprooted. All their towns and ports will be destroyed and uninhabited, fit only for the use of wandering shepherds (vv4-6). This is done so that the remnant of God's people will dwell and feed in peace along the coastland.

Then Moab and Ammon (Israel's distant relatives and frequent rival) will have their proud boasts silenced (v8). They'll be left like Sodom and Gomorrah (Cf. Gen. 19); and once again, God's remnant shall spoil their enemies' land, possessing it for their own (v9). All this will come upon these ancient nations because of their boasting against the Lord's people (v10), and God is coming unto them in holy terror (v11a).

These denouncements form a compass. Philistine to the West, Moab and Ammon to the East. But before moving to the south, Zephaniah declares that God is coming to vanquish all the gods of

the earth, and that men from from every place and distant isles shall worship Him (v11b). Then we proceed on our tour by heading to the Ethiopian lands, the most southerly kingdom of the known world; distant though the land of Cush may be, it, too, cannot escape the sword of the Lord's judgement (v12).

Zephaniah takes us north, to the fierce land of Assyria (which took Israel into captivity). The Lord's hand is stretched out against its capital city, Nineveh, and He'll make it as dry as the Mohave desert. That once bustling metropolis will become the haunt of roaming herds; the din of the city will be replaced by the sound of birds and wild beasts; all the beauty of their artisans will be left bare for the dust of the desert to erase from memory (vv13-14). This city—once full of pompous boasts of its glory, at ease in its position as the world's superpower, which thought “I am, and there is none beside me,”—will soon be a ghost town inhabited only by beasts, and when passersby see it, they'll wag their heads in dismayed wonder (v15).

GOD'LL CUT YOU DOWN

As that great theologian, Johnny Cash, once sang, “Sooner or later, God'll cut you down.” In this chapter we have God's sure promise that Israel's ancient enemies—Philistia, Moab and Ammon, Cush, and Assyria—will soon be cut down. So, although judgement begins with the house of God, it won't be confined there.

Israel's history is marked by repeated episodes of these enemies ensnaring them, enticing them, or infringing on their borders. The Lord is preparing to do what Judah's kings were unable to do: reform the people and avenge them of their enemies. Zephaniah is building up to a reveal of God being the true King of His people. The apathetic amidst God's people, and the scoffers amidst the nation will all soon be cut down, regardless of their personal religious views.

POSTMODERN GOO

Postmodernism wants to think that we can each have a little closet in our life that is full of jars that contain our private “truths.” The Gospel comes along and asks, “Why is your closet full of rotten ideas, selfish mush, moldy jealousies?” The postmodern mind insists that you keep your truth in your closet, and leave their closet alone.

But the truth of God's word is universal. God's reign over the world is complete. God's claim on the nations is total. While Judah is rebuked first, and rightly so, God will not just politely stay on His carpet square, as if He were a tame God. Zephaniah declares to these enemy nations, near and far, east and west, that God is coming, like a vengeful King, to do battle with their gods. And God will devastate their puny gods. God will break their sacred jars full of postmodern goo.

THE CONQUEST OF THE GATHERED MEEK

In the midst of the pronouncements of judgement is the promise that the remnant shall possess the lands of their enemies. God's promise to this gathered remnant is that He will surely cut down their enemies, that they may then enjoy the spoils of His conquest.

Current events make it seem like the church is cowering in the corner like a kicked puppy. When it looks like the whole world is falling apart, God assures us that He is in the business of conquering His and our enemies. God calls to those who hope for mercy to gather themselves together (Heb. 10:25); not to scurry like cockroaches into the caves.

In Hebrew when you want to really emphasize something, you generally will find a sort of doubling of the same word. In this invitation to humble repentance by seeking the Lord in meekness, we find one such doubling: "In gathering yourselves be gathered." Yes. God is coming to bring judgement on all wickedness, and not one corner of the world will be left untouched by his roving eye. But that does not mean there is no escape.

There may be a remnant in the midst of Jerusalem. They are implored to gather together in meekness and seek the Lord. Think of the harvester binding the sheaves together, before the wind and fire comes to burn up and blow away the chaff.

But we ought not to think of this remnant as a mousy little band, hiding in a corner. No, they follow behind their Lord as He marches forth to conquer their enemies, and they then enjoy the plunder of the war.

But just like God's promised vengeance on wickedness cannot be confined to Jerusalem, neither can His promise of mercy be confined to only the Jews. In fact, as God goes out with His sword of judgement—vanquishing false gods as He goes—men from every nation, even the distant isle's, come to join the remnant in worshipping Jehovah (Cf. Ps. 2).

Severe judgement awaits evildoers, whether in Jerusalem or in the uttermost parts of the earth. So seek the Lord. Humble yourself. Gather with the meek. Then follow the true King of Israel in His conquest of the nations, where their idols are toppled, and those once His enemies become His worshippers.

When Zion's Fortunes God Restored

From Psalm 126

1. ¹When Zi - on's for - tunes GOD re - stored,
2. The na - tions said, "The LORD has done

1. ¹When Zi - on's for - tunes GOD re - stored,
2. The na - tions said, "The LORD has done

1. ¹When Zi - on's for - tunes GOD re - stored,
2. The na - tions said, "The LORD has done

It was a dream come true. ²Our mouths were then with
Great things for Is - ra - el." ³The LORD did might - y

²Our mouths were then with
³The LORD did might - y

¹⁰laugh - ter filled, Our tongues with songs a - new.
things for us, And joy our hearts knew well.

3. ⁴Restore our fortunes, gracious LORD,
Like streams in desert soil.
⁵A joyful harvest shall reward
The weeping sower's toil.

4. ⁶The man who, bearing seed to sow,
Goes out with tears of grief,
Will come again with songs of joy,
Bearing his harvest sheaf.

Music: John Cole, 1810
Text: *Sing Psalms*, 2003 ©

GENEVA
8 6. 8 6.

I in the LORD Do Put My Trust

From Psalm 11

The musical score is written for a single voice and a basso continuo. The treble clef staff contains the vocal melody, and the bass clef staff contains the continuo line. The key signature has one flat (B-flat), and the time signature is common time (C). The score is divided into two systems. The first system contains six lines of music and lyrics. The second system contains three lines of music and lyrics, with a repeat sign at the end of the first line of the second system. The lyrics are in two columns, with the first column starting on the first line of music and the second column starting on the second line of music. The lyrics are in a mix of modern and archaic English, with some words in italics.

1. ¹I in the LORD do put my trust: How is it then that ye
2. ²For, lo, the wick - ed bend their bow, Their shafts on string they fit,
3. ³*If the foun - da - tions be de - stroyed, What hath the right - eous done?*
4. ⁴*His eyes do see, His eye - lids try* ⁵*Men's sons. The just He proves:*
5. ⁶Snares, fire and brim - stone, fur - ious storms, On sin - ners He shall rain:
6. ⁷Be - cause the LORD most right - eous doth In right - eous - ness de - light;

3
Say to my soul, "Flee as a bird Un - to your moun - tain high"?
That those who up - right are in heart They priv - i - ly may hit.
⁴*God in His ho - ly tem - ple is, In Heav - en is His throne:*
But His soul hates the wick - ed man, And him that vi - lence loves.
This, as the por - tion of their cup, Doth un - to them per - tain,
And with a pleas - ant coun - te - nance Be - hold - eth the up - right.

Music: Thomas Ravenscroft, 1621

Text: *Scottish Psalter*, 1650

SALISBURY

8 6. 8 6.

Give unto God, You Mighty Ones

From Psalm 29

The musical score is written for a two-part setting (Soprano and Bass) in 2/2 time. The key signature has one sharp (F#). The melody is primarily composed of quarter and eighth notes, with some rests. The lyrics are written below the staves, with some words in italics. The score is divided into three systems, each with a treble and bass staff. The first system covers measures 1-4, the second system covers measures 5-10, and the third system covers measures 11-14. The lyrics are as follows:

1. ¹Give un - to God, you might-y ones, give glo - ry and strength! ²Give all
2. ³His sov-'reign and ma - jes - tic voice is o - ver the deep: He thun -
3. ⁵*The ce - dars of all Leb - a - non break un - der His voice. He splin -*
4. ⁸His voice can shake the wil - der - ness; the de - sert is filled. ⁹His Word
5. ¹⁰He sits en - throned a - bove the flood; the Lord reigns as King. He reigns

that is due to His name. In beau - ty of ho - li - ness
ders the glo - ri - ous Word. ⁴He speaks and we hear His om -
ters *the for - est - ed hills.* ⁶*Like year - lings they skip, and like*
caus - es deer to give birth. He strips for - ests bare; in His
as a King ev - er - more. ¹¹His peo - ple are strengthened with

¹⁰wor - ship Him now And let all the earth His glo - ry ac - claim.
nip - o - tent call And on all the wa - ters glo - ry is heard.
ox - en *they run—* ⁷*And the burn - ing flame di - vides as He wills.*
tem - ple we cry And sing "Glo - ry!" to the Lord of the earth.
His might - y hand, So for all His bless - ings let us a - dore.

Music: Freeman Lewis, 1813
Text: Douglas Wilson, 2019 ©

DAVIS
13 8. 11 10.

Amazing Grace!

1. A - maz - ing grace!—how sweet the sound—That saved a wretch like me;
 2. 'Twas grace that taught my heart to fear, And grace my fears re-lieved;
 3. Through man - y dan - gers, toils and snares, I have al - read - y come;
 4. The Lord has prom - ised good to me, His word my hope se - cures;
 5. Yes, when this heart and flesh shall fail, And mor - tal life shall cease,
 6. When we've been there ten thou - sand years, Bright shin - ing as the sun,

7
 I once was lost, but now am found; Was blind, but now I see.
 How pre - cious did that grace ap - pear The hour I first be - lieved!
 'Tis grace hath brought me safe thus far, And grace will lead me home.
 He will my shield and por - tion be As long as life en - dures.
 I shall pos - sess with - in the veil, A life of joy and peace.
 We've no less days to sing God's praise Than when we first be - gun.

Music: Scottish folk tune; arr. *Columbian Harmony*, 1829

Text: st. 1–5, John Newton, 1779; st. 6, *A Collection of Sacred Ballads*, 1790

NEW BRITAIN

8 6. 8 6.

Love Divine, All Loves Excelling



1. Love di - vine, all loves ex - cel - ling, Joy of Heav'n, to earth come down;
 2. Breathe, O breathe Thy lov - ing Spir - it In - to ev - 'ry trou - bled breast;
 3. Come, Al - might - y, to de - liv - er, Let us all Thy life re - ceive.
 4. Fin - ish, then, Thy new cre - a - tion; Pure and spot - less let us be;



Fix in us Thy hum - ble dwell - ing, All Thy faith - ful mer - cies crown;
 Let us all in Thee in - her - it, Let us find Thy prom - ised rest;
 Sud - den - ly re - turn and nev - er, Ne - ver - more Thy tem - ples leave.
 Let us see Thy great sal - va - tion Per - fect - ly re - stored in Thee;



Je - sus, Thou art all com - pas - sion, Pure, un - bound - ed love Thou art.
 Take a - way the love of sin - ning; Al - pha and O - me - ga be;
 Thee we would be al - ways bless - ing, Serve Thee as Thy hosts a - bove,
 Changed from glo - ry in - to glo - ry, Till in Heav'n we take our place,



Vis - it us with Thy sal - va - tion; En - ter ev - 'ry trem - bling heart.
 End of faith, as its be - gin - ning, Set our hearts at lib - er - ty.
 Pray, and praise Thee, with - out ceas - ing, Glo - ry in Thy per - fect love.
 Till we cast our crowns be - fore Thee, Lost in won - der, love, and praise.

O God, We've Heard It with Our Ears

From Psalm 44:1-8

The musical score is written for a two-part setting (Soprano and Bass) in G major (one sharp). It consists of four systems of music, each with a vocal line and a bass line. The lyrics are written below the vocal line. The first system includes a 'melody' label above the bass line. The second system has a '3' above the vocal line. The third system has a '5' above the vocal line. The fourth system has a '7' above the vocal line. The score ends with a double bar line.

1. ¹O God, we've heard it with our ears, To us our fa - thers told,
2. ³For nei - ther got their sword the land, Nor their own arm them save;
3. We, through Your name, will tread down those That ris'n a - gainst us have.

Of Your great works done in their days, Ev'n in the days of old.
But Your right hand, arm, coun - te - nance; You them the fav - or gave.
⁶For in my bow I will not trust, Nor would my sword me save.

²Your might - y hand drove hea - then out, Your peo - ple took their place;
⁴You are my King: for Ja - cob, God, De - liv - 'ran - ces com - mand.
⁷But You have saved us from our foes, Our ha - ters put to shame.

You struck the na - tions, cast them out. Your peo - ple dwelt in peace.
⁵In You will we push down our foes, That yet a - gainst us stand:
⁸We boast in God, we all the day Will ev - er praise Your name.

Music: *Anglo-Genevan Psalter*, 1556; alt. Thomas Ravenscroft, 1621
Text: *Scottish Psalter*, 1650; alt.

OLD 44th
8 6. 8 6. 8 6. 8 6.

The Lord's Prayer

Matthew 6:9-13

Cantor *Congregation*

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

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

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

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

12 15 king - 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

Bring Ye All the Tithes

Malachi 3:10

unison

Bring ye all the tithes in-to the store-house, that there may be meat, that there

may be meat in Mine house, and prove Me now here-with, saith the LORD of

hosts, if I will not op-en you the win-dows of hea - ven, and

pour you out a bless - ing, that there shall not be room e - nough to re-

ceive it, that there shall not be room e - nough to re - ceive it.

Music: Mark Reagan, 2007 ©

Text: Holy Bible, King James Version, 1611

Ah, Jesus Lord, Thy Love to Me

1. Ah, Je - sus Lord, Thy love to me No thought can teach, no
 2. Oh, grant that noth - ing in my soul May dwell but Thy pure
 3. O Lord, how gra - cious is Thy way. All fear be - fore The
 4. This love un - wear - ied I pur - sue And daunt - less - ly to

tongue de - clare; O bind my thank - ful heart to Thee And
 love a - lone. Oh, may Thy love pos - sess me whole, My
 pres - ence flies; Care, an - guish, sor - row melt a - way Wher -
 Thee as - pire. Oh, may Thy love my hope re - new, Burn

reign with - out a ri - val there. Thine, whol - ly Thine a -
 joy, my treas - ure, and my crown! All cold - ness from my
 e'er Thy heal - ing hands a - rise. O Je - sus, noth - ing
 in my soul like Heav'n - ly fire! And day and night be

lone, I'd live; My - self to Thee en - tire - ly give.
 heart re - move; My ev - 'ry act, word, thought, be love.
 may I see, Noth - ing de - sire or seek, but Thee!
 all my care To guard this sac - red treas - ure there.

Music: American folk hymn; harm. David N. Johnson, 1968 ©
 Text: Paul Gerhardt, 1653; tr. John Wesley, 1739

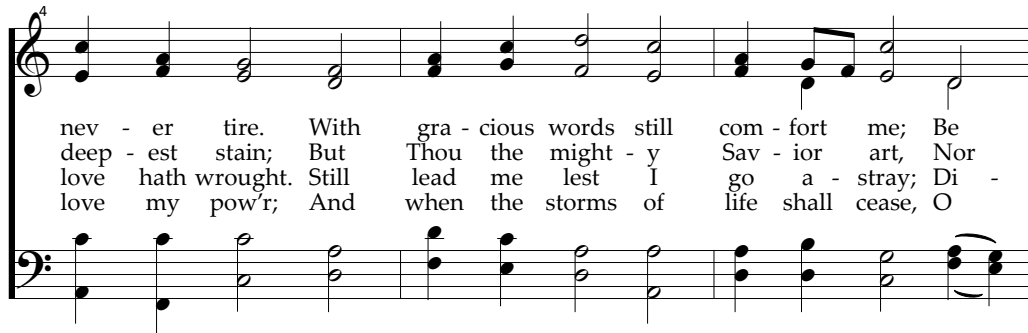
SLUMBER
 8 8. 8 8. 8 8.

Ah, Jesus Lord, Thy Love to Me

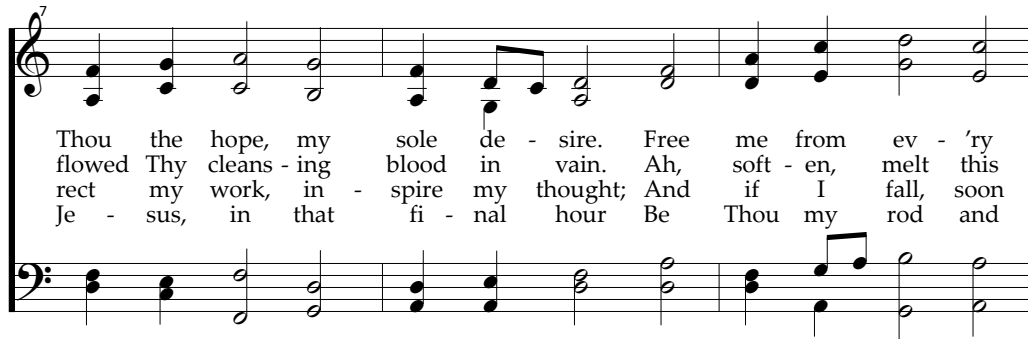
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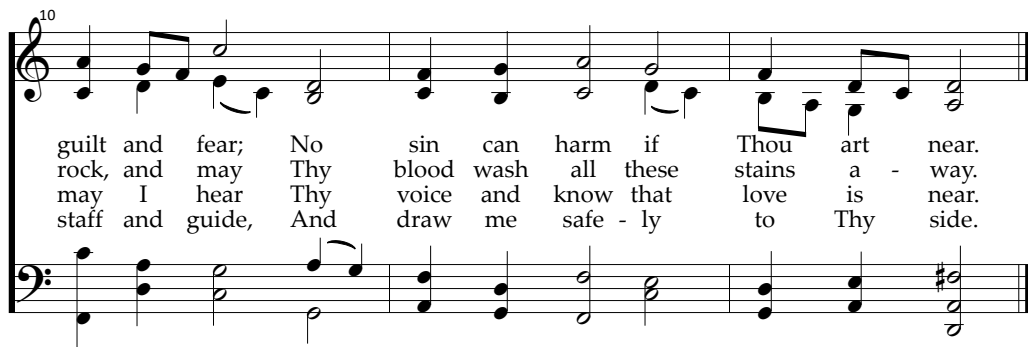
5. O draw me, Sav - ior, e'er to Thee; So shall I run and
 6. More hard than mar - ble is my heart, And foul with sins of
 7. Still let Thy love point out my way; What won-drous things Thy
 8. In suf - f'ring by Thy love my peace, In weak - ness be Thy



nev - er tire. With gra - cious words still com - fort me; Be
 deep - est stain; But Thou the might - y Sav - ior art, Nor
 love hath wrought. Still lead me lest I go a - stray; Di -
 love my pow'r; And when the storms of life shall cease, O



Thou the hope, my sole de - sire. Free me from ev - 'ry
 flowed Thy cleans - ing blood in vain. Ah, soft - en, melt this
 rect my work, in - spire my thought; And if I fall, soon
 Je - sus, in that fi - nal hour Be Thou my rod and



guilt and fear; No sin can harm if Thou art near.
 rock, and may Thy blood wash all these stains a - way.
 may I hear Thy voice and know that love is near.
 staff and guide, And draw me safe - ly to Thy side.

Amen! Blessing and Glory

Revelation 7:12

The musical score is written for a two-part setting (Soprano and Bass) in 2/2 time, with a key signature of three sharps (F#, C#, G#). The score is divided into three systems, each with a vocal line and a piano accompaniment line. The lyrics are: "A - men! Bless - ing and glo - ry and wis - dom, Thanks - giv - ing and hon - or and pow - er and might, Be to our God for - ev - er and ev - er. A - men." The first system covers measures 1-4, the second system covers measures 5-8, and the third system covers measures 9-12. The piano accompaniment features a steady bass line and chords that support the vocal melody. The score ends with a double bar line and repeat dots.

A - men! Bless - ing and glo - ry and wis - dom, Thanks -

giv - ing and hon - or and pow - er and might, Be to our

God for - ev - er and ev - er. A - men.

Music: Douglas Wilson & Mark Reagan, 2015 ©

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