

CHRIST CHURCH

ORDER OF SERVICE

March 28, 2021

Next Week

April 4, 2021

CHRIST CHURCH | 8:30 AM

FIELDHOUSE | DOUG WILSON

CC DOWNTOWN | 9:30 AM

NSA NORTH CAMPUS | BEN MERKLE

CHRIST CHURCH | 10:30 AM

FIELDHOUSE | DOUG WILSON

CONTACT US:

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208.882.2034

www.christkirk.com

ORDER OF SERVICE

ANNOUNCEMENTS & MEDITATION

- CALL TO WORSHIP -

+ ADORATION

Minister: Bless the Lord who forgives our sins.

Congregation: His mercy endures forever.

+ SCRIPTURE

Luke 11:2

Minister: Lift up your hearts!

Congregation: We lift them up to the Lord!

+ PRAYER

+ HYMN

Psalm 24.....47

- CONFESSION -

Exhortation

PSALM

Help, Lord, Your Law the Godly Cease to Savor.....23

CONFESSION OF SIN

Congregation is invited to kneel if able.

Luke 11:4

+ ASSURANCE OF PARDON

Luke 11:13

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.

+ RESPONSIVE READINGS

Minister: The law of God is living truth,

Congregation: But in our sins we all were dead.

Minister: The grace of God bring death to life,

Congregation: The grace of God is all our life,

Minister: And we shall never die.

Congregation: Amen.

+ PSALM

All Glory, Laud, and Honor.....bulletin

- CONSECRATION -

+ SCRIPTURE READING

Psalm 118:14-29; John 12:12-17

Reader: The Word of the Lord.

Congregation: Thanks be to God!

NEW MEMBERS

(If you're interested in membership or baptism,

please contact the church office: office@christkirk.com.)

Bruce Lorenzana - CC 2nd

HYMN

A Lamb Goes Uncomplaining Forth (vs. 1-3,6-7)...621

CONGREGATIONAL PRAYER

Opening: Luke 12:27-28

Thanksgiving: Luke 12:32

Petitions: Luke 11:3

+ HYMN

So Raise Your Hands to His Commands.....228 f

SERMON

CC 1st: *Palm Sunday and the Prophetic Office*

(Doug Wilson)

CC 2nd: *Palm Sunday 2021* (Toby Sumpter)

PRAYER

Ending with *The Lord's Prayer*.....725

+ OFFERTORY

Prayer

Hallelujah, Praise Jehovah.....290

- COMMUNION -

THE BREAD

O Come with Thanks, God's Goodness Praising.....226 a

THE WINE

O Come with Thanks, God's Goodness Praising.....226 b

- COMMISSIONING -

+ CLOSING DOXOLOGY

The congregation may raise hands

Amen, Blessing and Glory.....733

CHARGE & BENEDICTION

Now to Him who is able to keep you from stumbling,
And to present you faultless before the presence of His
glory with exceeding joy, to God our Savior, Who alone
is wise, be glory and majesty, dominion and power, both
now and forever. Amen. Jude 1:24-25

NEXT WEEK

CC/CCD: Doug Wilson, Ben Merkle

SCRIPTURE READING: Psalm 16:7-11; John 20:1-18

MUSIC: 631, 21, 536, 228g, 629, 636, 627, 628, 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.

CC 1ST: PALM SUNDAY AND THE PROPHETIC OFFICE

INTRODUCTION

When the Lord entered Jerusalem in His triumphal entry, He was walking steadily toward a triumph that only He really understood. His followers knew *that* it was a triumph, certainly, but they did not yet know what kind of triumph it was going to be. The Lord was going to die on a cross, and that is why He set His face to go to Jerusalem (Luke 9:51). And this is why, as Chesterton once observed, the cross can never be defeated. It can never be defeated because it is defeat.

THE TEXT

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord” (Matthew 23:37–39).

SUMMARY OF THE TEXT

The Lord Jesus enters Jerusalem in triumph, and He is met by an enthusiastic crowd of disciples (Matt. 21:1-17). That entry culminated in the second cleansing of the Temple (v. 12-17). Jesus had cleansed the Temple once before, at the very beginning of His ministry (John 2:13-17). Remember how in the Old Testament, the priest would inspect a leprous house two times before it was condemned (Lev. 14:39). Remember also that Jerusalem contained three main factions—the disciples of Christ, who knew and loved Him (Matt 21:9), the Jesus mobs who were greatly impressed by Him (Matt. 21:26, 46), and the establishment Jews who hated Him (Matt. 12:14).

After the triumphal entry, Jesus told a few parables (not to mention cursing the fig tree) that indicated the coming cataclysmic judgment on Jerusalem. Not only so, but in chapter 22, He has a series of doctrinal collisions with the Pharisees, Herodians, and Sadducees, again with pending judgment in view. And then in chapter 23, the Lord launches into an extended diatribe against the hypocrisy of the religious establishment, and that chapter concludes with our text. Jerusalem! Jerusalem! How often they killed prophets and stoned messengers sent to them! How often Christ wanted to gather the children of that fated city under His wings, but their leaders wouldn't have it (v. 37). Their house is therefore left to them desolate (v. 38). But the one who comes in the name of the Lord is blessed (v. 39).

THE PROPHETIC VOCATION

We know that Jesus Christ is our prophet, our priest, and our king. Our purpose in this message is to consider His role as a prophet, the supreme prophet. Moses foretold the fact that a prophet like Moses would eventually arise (Dt. 18:15), and Jesus is that prophet. Because He is that prophet, He fulfills the prophetic vocation perfectly.

But what is that vocation? What is a prophet called to do? This is almost entirely neglected in our day, and when we do pay attention to it, we often understand just half of the prophet's task. We think the prophet is supposed to denounce the sins of the people. But it is not nearly so simple.

We begin with *shalom*, with peace between God and His people. But tragically, second, the people become faithless, and they do so in two directions. They are faithless toward God in their worship (vertical) and as a result they grow faithless toward one another (horizontal). Then third, God gets angry with them. This happens because He is a jealous husband (vertical), and because He cares for the downtrodden and oppressed (horizontal). At the penultimate fourth stage, God's righteous anger is poured out on the people. And last, God calms down, and balance is restored.

The prophet's role is two-fold. When the people start to veer off, he is to warn them about the destructive path they are on. This is the part of the prophetic ministry that we understand. A prophet denounces the sins of the people. But when the people don't turn away from sin in repentance, and God's anger is aroused, the prophet's calling is to turn back to Jehovah and demand that *He* turn away from His wrath.

The Hebrew word *shuv* means to turn. It refers to a change in behavior. The people are called to turn (*shuv*), and then God is called upon to turn (*shuv*). For those who understand who God is, this is audacity without boundaries. But this is what Abraham does (Gen. 18:22-25). This is what prophets do—Jeremiah, Ezekiel, Amos, this is their calling. This is what Jonah was so reluctant to do. Jonah's problem, as the book bearing his name reveals, is that he was only taking up the first half of the office. And what does the king of Nineveh say?

“But let man and beast be covered with sackcloth, and cry mightily to God; yes, let every one turn (*shuv*) from his evil way and from the violence that is in his hands. Who can tell if God will turn (*shuv*) and relent (*nham*), and turn away (*shuv*) from His fierce anger, so that we may not perish?” (Jonah 3:8–9, NKJV).

This is the pattern Moses follows. Look closely at this exchange between God and Moses. God says, “Let me at them . . .” “And the LORD said unto Moses, Go, get thee down; for *thy people*, which *thou broughtest* out of the land of Egypt, have corrupted themselves” (Ex. 32:7). And how does Moses talk back? “And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against *thy people*, which *thou hast brought* forth out of the land of Egypt with great power, and with a mighty hand?” (Ex. 32:11).

We need to remember these things. A prophetic ministry does not just argue with the people about God. There is also the audacious element, the one in which we argue with God about the people.

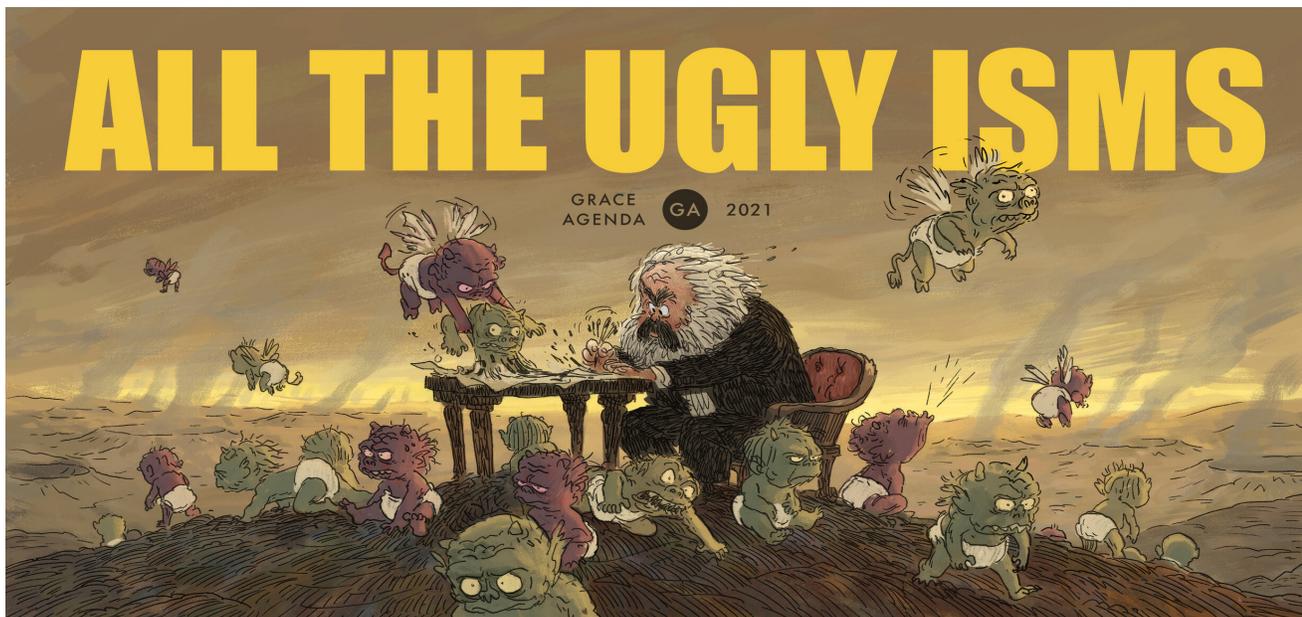
THE RECKONING AT GETHSEMANE

The prophets of old are all types of the coming one, some very clear types (Jeremiah), and others not so much (Jonah). But all of them establish the pattern and all are types. Jehovah *wants* a prophet to arise, and come before Him to do this.

“So I sought for a man among them who would make a wall, *and stand in the gap before Me* on behalf of the land, that I should not destroy it; but I found no one. Therefore I have poured out My indignation on them; I have consumed them with the fire of My wrath; and I have recompensed their deeds on their own heads,” says the Lord GOD” (Eze. 22:30–31, NKJV)

“Therefore He said that He would destroy them, had not Moses His chosen one stood before Him in the breach, to turn (*shuv*) away His wrath, lest He destroy them” (Psalm 106:23, NKJV)

Jesus is the one who turned back perfectly in order to stand in the gap, and in order to stand before His Father. And in doing this, He made the choice that led straight to our salvation.



Grace Agenda
August 13-14
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MK. 11:11-26

INTRODUCTION

What's wrong with this world? What do we really need? The central answer of the Bible is that our problems all flow from the problem of sin, and therefore, what the world fundamentally needs is *forgiveness*. When Jesus entered Jerusalem on Palm Sunday, He went straight into the temple. And then over the next few days, He keeps returning to the temple: first clearing it out, then preaching and teaching in it. Jesus insists that the point of His life is to fulfill what the temple always pointed to: *forgiveness for sins*.

Summary of the Text: Having ridden into Jerusalem on palm branches and shouts of 'Hosanna!' Jesus went directly into the temple and looked around (Mk. 11:11). The next day, Jesus is on His way back into Jerusalem, sees a fig tree without any fruit, and pronounces a curse on it (Mk. 11:12-14). The cleansing of the temple comes next: driving everyone out, overturning the tables of the money changers and pigeon-sellers, and not allowing anyone to walk in the temple for most of the day (Mk. 11:15-16). He was also preaching and teaching on Isaiah 56 and Jeremiah 7 during much of this time and held a rapt audience of many, such that the chief priests and scribes were powerless to do anything (Mk. 11:17-19). Coming back into Jerusalem the next morning, the cursed fig tree has withered to its roots, and Peter points it out (Mk. 11:20-21). To which Jesus replies that Peter should have faith in God, and he may even command this mountain to be cast into the sea. In fact, whatever any disciple asks in prayer will be granted, particularly forgiveness for others, so that God will also forgive all their sins (Mk. 11:22-26).

THE PROBLEM

Beginning at the end of our text, the problem is forgiveness of sins. In the Old Testament, God established a system of sacrifice by which God promised to forgive the sins of Israel (Lev. 4:20ff, 1 Kgs. 8:30ff). And when this system was fully functioning, it was to be the kind of light that would draw the nations, so that they might also receive forgiveness (Num. 15:26, 1 Kgs. 8:41-43). The temple was supposed to be a "house of prayer for all nations" (Is. 56:7), and specifically keying off of Solomon's temple dedication prayer, prayers for *forgiveness*. The sacrifices of the tabernacle and temple were a sign to Israel and the whole world that God forgave sins. But what was happening at the time of Jesus was what had happened in the days of Jeremiah: people went through the motions of going to worship, chanting slogans about the temple of the Lord (Jer. 7:4). The problem was not with the temple, the problem was with the people sinning up a storm and then going to the temple as an act of empty ritual and formalism. They turned the temple into a "den of thieves" because they brought their sins with them like stolen treasure – with no intention of giving them up, much less seeking forgiveness for any of it (Jer. 7:11). God says that when this happens, He will destroy the temple because it's become a place where sin is being spread instead of forgiven (Jer. 7:12-14).

LEPROUS HOUSES & PEOPLE

Wound through this episode is a fair bit of Old Testament allusion and symbolism. The fact that Jesus looks around the temple the first evening and then returns the next day refusing to let anyone do anything in the temple is reminiscent of the duties of a priest for a leprous house (Lev. 14:34ff). Leprosy in the Old Covenant wasn't just a skin disease, it seems to have been a fairly broad category of things that made people and objects ceremonially unclean, which usually just meant they needed to wash and wait until evening before they could offer any sacrifices (although some forms of uncleanness could last longer). The general point of the ceremonial system was to teach Israel that their entire lives mattered to God, and they needed to give thought to how every detail needed to honor Him. Every detail is either pleasing to God and under His blessing and growing life, or else it isn't pleasing to Him and in some way it's actually spreading death. In the Old Covenant, washing could make you clean, but you were constantly becoming unclean again. Uncleanness was always contagious. The really striking thing about the New Covenant is that Jesus comes and He's constantly touching or being touched by unclean people, but instead of becoming unclean, Jesus cleanses the unclean (cf. Mk. 5:27-34, Mt. 8:2-3). In Jesus, cleanness has become contagious. But here Jesus is essentially declaring the temple "unclean".

This brings us to the cursed fig tree. Fig trees were among the signs that the land of Canaan is a good land (Dt. 8:8), and so the phrase "every man under his own fig tree" became a common expression in Israel for the good life (1 Kgs. 4:25, 2 Kgs. 18:31, Is. 36:16). And in the prophets, the fig tree became a common image for the people of Israel (Jer. 8:13, Hos. 2:12, Joel 1-2). In context, the fig tree in our passage represents Israel and is parallel to the temple. Just as Jesus "inspects" the temple and finds it unclean, so too, when Jesus comes looking for fruit on the fig tree, He is displeased. The curse is also the same: an empty, destroyed temple is the same as a withered, fruitless tree of Israel. And given all of this, it does not seem likely that Jesus changes the subject when He tells Peter that believing prayer will uproot "this mountain" and cast it into the sea. Which mountain? They are on their way to the temple on Mount Moriah.

CONCLUSIONS & APPLICATIONS

And this brings us back to the central problem: if that temple mount is removed and destroyed, how will Israel and the nations be forgiven? Without the sacrifices, priests, and temple, how can they know if they are actually forgiven? Jesus tells Peter and the other disciples: forgive others. But how does that help us?

We sometimes hear these commands/warnings and wonder if Jesus is veering somewhat close to some kind of works-righteousness (e.g. if we do our part, God will do His...?), which can sometimes make us doubt (e.g. Have I really forgiven...? Am I really forgiven...?) But this radically *underestimates* the task of forgiving sins. To forgive is to release, to set free, to erase the debt of *sin*. But how can any mere human actually release another human from *sin*, which properly speaking requires death? Remember, this was one of the great objections of the scribes and Pharisees: no one can forgive sins except God alone (Mk. 2:7). And they were right. Only God can forgive sins. And that

was only possible through the shedding of blood (Heb. 9:22). But even the blood of bulls and goats couldn't actually take away sins; it had to be the blood of a perfectly obedient man, who could truly represent us (Heb. 10:4, 10-22).

Christian forgiveness is a promise not to hold the sins of another against them *on account of the blood of Christ*. In other words, whenever a Christian forgives someone, they can only do so by holding up the blood of Jesus, which is *your* forgiveness as well. If you say you cannot forgive someone, you are in effect saying, "there is no blood shed for this." But if there is no blood shed for *their sin*, there is no blood shed for *your* sin. If you do not forgive, you cannot be forgiven. But when you see the blood of Jesus shed for you, there can be no doubt that it is enough for *them*. But no one has ever forgiven or been forgiven by humanistic good will.

We live in a sin infested world. And having rejected the blood of Jesus, we have turned to all manner of schemes and theories to try to wash away our sin, like trying to use soap on tattoos, and so our culture is quickly becoming a foul cesspool of guilt and shame and uncleanness. But we proclaim the blood of Jesus that cleanses every stain. We proclaim the blood of Jesus which is more potent than the most heinous sin, and His righteousness which is more contagious than all the filth in the world.



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JESUS IS COMING

INTRODUCTION

The danger of clichés is that they are usually quite right. but because they are right, they get consigned to pasteboard behind the goalposts of a televised football game. What should shake the foundations of darkness is met with an eye-roll.

THE TEXT

Zechariah 9:8-10

And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

SUMMARY OF THE TEXT

Judah was once more enduring an occupation by foreign nations (Zech. 9:1-8). Zechariah assures the returning exiles that God was soon to come and would cast out those powers (9:4), and would see to it Himself (9:8). The assurance of this promised deliverance would be that Messiah would enter Jerusalem upon the foal of an ass, with rejoicing shouts filling Zion (9:9); Zechariah also elaborates on Isaiah's earlier prophecy of the Messiah entering Zion endowed with *salvation* (Is. 62:11). This joyful entrance would result in the expulsion of the foreign forces while establishing peace with the heathen (9:10). Messianic texts like this one convinced godly Jews to conclude that under Messiah's reign, the boundaries of the promised land would be universalized. To the ends of the earth, enemy nations would either crumble or convert.

RIDING UPON A DONKEY

Roman generals were accustomed to enter a city either on a donkey or upon a horse, signifying peace with the former and as a conqueror in the latter. So some point to this easy explanation. However, at one point in Biblical history, riding an ass was for the illustrious (i.e. Balaam, the early Judges of Israel, etc.). By the time of Zechariah's prophecy riding upon an ass was a sign of lowliness.

We don't necessarily have to choose sides here. Was Jesus coming like an ancient judge (i.e. Samson, Gideon, Barak)? Was Jesus taking a Roman custom and using it for his own purpose? Was Jesus coming in humble lowliness to defeat the dragon alone? The answer can be yes to all three.

But the full sum of the picture should be guided by what the text *explicitly* states. Matthew tells us that Christ riding into Jerusalem was the prophetic sign which Zechariah foretold come alive and fulfilled (Mt. 21:4-5). Which means that Christ's entrance wasn't a publicity stunt, it was a fork in the road. Either Jesus of Nazareth was the promised Messiah as attested by His many signs, this being perhaps the most public, or He wasn't. The gears of war which occupied Israel were soon to be overthrown. The Messiah is described as being just, having salvation, and lowly. Whatever other symbolism might be involved, Jesus riding upon the ass was a claim to be the Messiah.

His kingdom was not of this world, but by His sufferings, He would conquer all the kingdoms of this world. Yes, Israel was once more occupied by a foreign power. But the foreign power which Jesus had come to defeat was the spiritual principality of Satan's kingdom.

OUR EVANGELICAL HERITAGE

Perhaps no motto shaped 20th century American Evangelicalism than the statement: “Jesus is coming soon.” In the late 1800s a new end-times position rose to popularity. It hinged on a belief that the world was on the verge of an apocalyptic end. One sign of this would be growing apostasy, followed by Jesus secretly rapturing true Christians. At the same time, many of the mainline denominations—which held to the more prevalent postmillennial view—were being duped by various errors: German theologians’ Higher Criticism, the implications of embracing Darwin’s theory of the origin of species, and a Gospel that was neutered into merely a “neighborhood clean up”.

The premillennialists saw that the authority of Scripture was under attack, the Gospel was at stake, and Christian morality would be compromised by these threats. Their defense of Scriptural authority was truly heroic. This movement came to be known as Fundamentalism, while many of the sought to retain the more historic term: Evangelical.

The engine driving much of the modern Evangelical fervor was that conviction that “Jesus is coming.” This sentiment motivated the Evangelicals to fight against the looming darkness so as to be found faithful when Christ came. A noble aim, even if situated atop flimsy exegesis. It’s like the Algebra student who, despite faulty steps to solve the problem, comes to the correct answer. The thing which marked 20th century evangelicals was urgency in light of Christ’s imminent return.

JESUS IS COMING

The reality is that Jesus is coming. Our evangelical heritage got that right. Indeed that sentiment outdates 20th century Fundamentalism, and was expressed during the Reformation by the emphasis on living *coram Deo*.

The Christ we preach is ascended to the right hand of the Father. He isn’t playing video games with Cheeto-dusted fingers, until His dad tells Him to come get us. Christ is ruling the world. He is present and involved in the affairs of history. Jesus is not disengaged from the affairs of history. He is holding the scepter of the universe.

So we rightly join the Palm Sunday crowds in declaring Jesus is coming. He is coming to cleanse the temple. He is coming to make dry bones come alive. He is coming to topple tyrants. He is coming to mend the brokenhearted. He is coming to humble overbearing husbands and rebuke sniping wives. He is coming to rescue prodigal sons. He is coming to defeat His enemies.

He comes in fire and fury. He comes in gentle words of redemption. He comes to usher saints to their eternal rest in His presence. He comes to undo the wicked and their evil designs. Neither you nor I can stop Him. Congress can’t pass bills to halt the advance of His Kingdom. Jesus is coming.

THE KINGDOM IS CHRIST’S

Ezekiel was given the vision of God’s throne, and it rested upon wheels within wheels (Ez. 1:15-28). The implication being that God’s authority was swift, immediate, and universal. Christ’s authority is not like a bureaucracy of committees, where we need to wait until the regularly stated meeting to take up the business of motioning and seconding to take up this or that question at the next stated meeting. No. When Christ comes, it is as King, endowed with salvation, so as to overthrow the wicked and establish peace.

We’re at the point where a generation will be saturated in their sins (both real and imagined). But there’s no way to be saved, forgiven, atoned. You can’t grovel enough, no one is righteous enough. We are laden with guilt and shame. And then, in the black midnight of this generation’s soul, Jesus will come. His Holy Spirit will convict of true sin, reveal the righteous Judge who comes endowed by the Father with the power to save. Jesus is coming, and when He comes we shall be turned. The enemies will be driven from our midst and we shall be free. Jesus is coming indeed (Ps. 50:3).

All Glory Laud and Honor

1. All glo - ry, laud, and ho - nor To Thee, Re - deem - er, King,
2. The com - pa - ny of an - gels Are prais - ing Thee on high,
3. To Thee, be - fore Thy Pas - sion, They sang their hymns of praise;

4

To whom the lips of chil - dren Made sweet ho - san - nas ring.
And mor - tal men, and all things Cre - at - ed make re - ply.
To Thee, now high ex - alt - ed, Our mel - o - dy we raise.

8

Thou art the King of Is - rael, Thou Da - vid's roy - al Son,
The peo - ple of the He - brews With palms be - fore thee went:
Thou didst ac - cept their prais - es; Ac - cept the pray'rs we bring,

12

Who in the Lord's name com - est, The King and Bles - sed One!
Our praise and pray'r and an - thems Be - fore thee we pre - sent.
Who in all good de - light - est, Thou good and gra - cious King!

A Psalm of David.

1 The earth is the LORD's, and the full-ness there-of; The world, and they that dwell there - in.

2 For He hath found-ed it up - on the seas, And es-tab-lished it up-on the floods.

3 Who shall a - scend in-to the hill of the LORD? Or who shall stand in His ho - ly place?

4 He that hath clean hands, and a pure heart;

Who hath not lift-ed up his soul un-to van-i - ty, nor sworn de - ceit - ful - ly.

5 He shall re - ceive the bless - ing from the LORD,

And right - eous - ness from the God of His sal - va - tion.

6 This is the gen - er - a - tion of them that seek Him,

That seek Thy face, O Ja - cob. *Instruments*

7 Lift up your heads, O ye gates; and be ye lift up, ye ev - er - last - ing doors;

And the King of glo - ry shall come in.

8 Who is this King of glo - ry? The LORD strong and might - y,

56 F B♭ C D5
the LORD might - y in bat - tle.

60
Lift up your heads, O ye gates; e - ven lift them up, ye ev - er - last - ing doors;

64 D5 C B♭ F Gm F/A Am7 D5
And the King of glo - ry shall come in.

68 Gm Dm C F B♭ F C
10 Who is this King of glo - ry? The LORD of hosts,

72 F- B♭ F Gm Am7 D5
He is the King of glo - ry.

23 Help, LORD, Your Law the Godly Cease to Savor

From Psalm 12

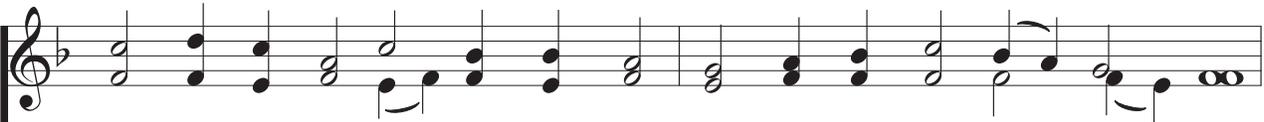
1. ¹ Help, LORD, Your law the god - ly cease to sa - vor,
 2. ³ The LORD will judge all tongues that love to flat - ter,
 3. ⁵ The poor are pressed and strug - gle in their sigh - ing.
 4. ⁶ The words of God are pure, like sil - ver test - ed,

The faith - ful fail a - mong the sons of men.
 And He will sev - er ev - 'ry pride - ful lip.
 Our LORD will rise and bring them safe - ly through.
 Re - fined in fire and test - ed sev - en - fold.

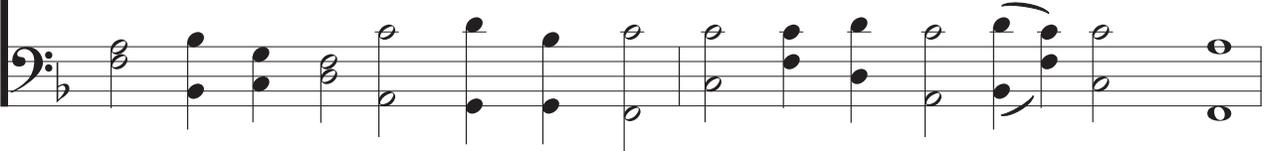
² Men all speak van - i - ty each to his neigh - bor,
⁴ Judge those who think to tri - umph through their chat - ter,
 The wick - ed press and crowd, the poor are cry - ing.
⁷ You keep Your saints, they can - not be mo - lest - ed.

With flat - t'ring lips and dou - ble hearts they sin.
 Who say they have no lord and can - not slip.
 Our LORD will save; His prom - is - es are true.
⁸ The wick - ed strut when god - li - ness grows old.

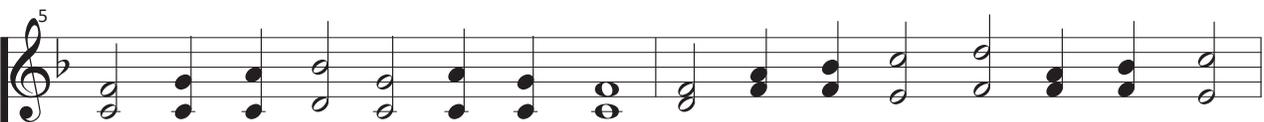
A Lamb Goes Uncomplaining Forth



1. A Lamb goes un-com-plain-ing forth, The guilt of all men bear - ing;
 2. This Lamb is Christ, the soul's great Friend And ev - er - last - ing Sav - ior;
 3. "Yea, Fa - ther, yea, most will - ing - ly I'll bear what Thou com - mand - est;
 4. Lord, all my life I'll cleave to Thee, Thy love for - e'er be - hold - ing,
 5. From morn and eve my theme shall be Thy mer - cy's won - drous mea - sure;
 6. Of death I am no more a - fraid, New life from Thee is flow - ing;
 7. And when Thy glo - ry I shall see And taste Thy king - dom's pleas - ure,




And lad - en with the sin of earth; None else the bur - den shar - ing.
 Him God the Fa - ther chose to send To gain for us His fa - vor.
My will con-forms to Thy de - cree, I do what Thou de - mand - est."
 Thee ev - er, as Thou ev - er me, With lov - ing arms en - fold - ing.
To sac - ri - fice my - self to Thee, Shall be my aim and pleas - ure.
 Thy cross af - fords me cool - ing shade When noon - day's sun is glow - ing.
 Thy blood my roy - al robe shall be, My joy be - yond all mea - sure.

Goes pa - tient on, grows weak and faint, To slaugh - ter led with - out com - plaint,
 "Go forth, my Son!" the Fa - ther saith, "And free men from the fear of death
O won - drous Love! What hast Thou done! The Fa - ther of - fers up His Son,
 Yea, Thou shalt be my Bea - con - light, To guide me safe through death's dark night,
My stream of life shall ev - er be A cur - rent flow - ing cease - less - ly
 When by my grief I am op - pressed, On Thee my wea - ry soul shall rest
 When I ap - pear be - fore Thy throne Thy right - eous - ness shall be my crown—

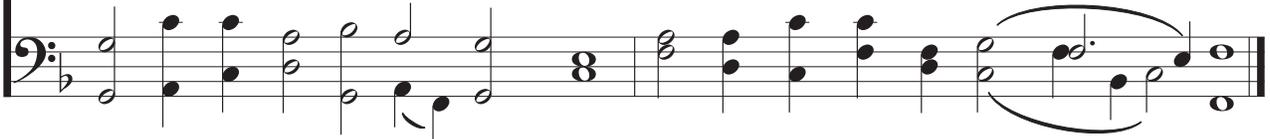




That spot-less life to of - fer; Bears shame and stripes and wounds and death,
From guilt and con-dem-na - tion. The wrath and stripes are hard to bear,
The Son, con - tent, de - scend - eth! O Love! how strong art Thou to save!
And cheer my heart in sor - row; Hence - forth my - self, and all that's mine,
Thy con - stant praise out - pour - ing. I'll treas - ure in my mem - o - ry
Se - rene - ly as on pil - lows. Thou art my an - chor, when by woe
With these I need not hide me. And there, in gar - ments rich - ly wrought,



An - guish, and mock - er - y, and saith, "Will - ing all this I suf - fer."
But by Thy Pas - sion, men will share The fruit of Thy sal - va - tion."
Thou lay'st Him low with - in the grave Whose word the mountains rend - eth!
To Thee, my Sav - ior, I con - sign, From whom all things I bor - row.
O Lord, all Thou hast done for me Thy gra - cious love a - dor - ing.
My bark is driv - en to and fro On trou - ble's surg - ing bil - lows.
As Thine own bride, I shall be brought To stand in joy be - side Thee.



From Psalm 119:41-48

1. For - give me now, O LORD and God And let Your mer - cies come.
2. Then I will have an an - swer for The one who brings re - buke.

De - scend from Heav'n and save me here, Ac - cord - ing to Your mer - cy now,
My an - swer is my trust in You. My en - e - mies' re - proach - ing taunt

Ac - cord - ing to Your kind - ly of Word,
I an - swer with a heart - ly of faith,
Ac - cord - ing to Your kind - ly of Word,
I an - swer with a heart - ly of faith,
Ac - cord - ing to with
I an - swer with

Ac - cord - ing to Your kind - ly of Word.
I an - swer with a heart - ly of faith.

3. Take not the Word of truth from me,
That in my mouth it stays.
I hope in how You judge the world,
I keep Your law continually,
Forever and forever now.

4. And I will walk in liberty,
For in Your law I step.
I testify before great kings,
And I will never be ashamed,
Delighting in the law I love.

5. My hands are raised to
Your commands,
I love to honor them.
I mediate upon Your Word,
I love to think about Your law,
And so I taste it with delight.

Christ, Whose Glory Fills the Skies

1. Christ, whose glo - ry fills the skies, Christ the true, the on - ly Light,
 2. Dark and cheer-less is the morn Un - ac - com - pa - nied by Thee;
 3. Vis - it then this soul of mine; Pierce the gloom of sin and grief;

5
 Sun of Right-eous-ness, a - rise, Tri - umph o'er the shades of night;
 Joy - less is the day's re - turn Till Thy mer - cy's beams I see;
 Fill me, Ra - dian - cy di - vine, Scat - ter all my un - be - lief;

9
 Day - spring from on high, be near; Day - star, in my heart ap - pear.
 Till they in - ward light im - part, Glad my eyes, and warm my heart.
 More and more Thy - self dis - play, Shin - ing to the per - fect day.

Music: Charles Gounod (1818–1893)

Text: Charles Wesley (1707–1788)

LUX PRIMA (Gounod)

77.77.77.

The Lord's Prayer

Matthew 6:9-13

Cantor *Congregation*

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

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

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

10
8 13 And lead us not in - to temp-ta - tion, but de-liv-er us from e - vil; For Thine is the

12
8 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

Hallelujah, Praise Jehovah

From Psalm 146

1. Hal - le - lu - jah, praise Je - ho - vah, O my soul, Je - ho - vah praise;
 2. Hap - py is the man that choos - es Is - rael's God to be his aid;
 3. Food He dai - ly gives the hun - gry, Sets the mourn - ing pris - ner free,
 4. Hal - le - lu - jah, praise Je - ho - vah, O my soul, Je - ho - vah praise;

⁴I will sing the glo - rious prais - es Of my God through all my days.
 He is blest whose hope of bless - ing On the LORD his God is stayed.
⁸Rais - es those bowed down with an - guish, Makes the sight - less eyes to see.
²I will sing the glo - rious prais - es Of my God through all my days.

³Put no con - fi - dence in princ - es, Nor for help on man de - pend;
⁶Heav'n and earth the Lord cre - at - ed, Seas and all that they con - tain;
 Well Je - ho - vah loves the right - eous, ⁹And the stran - ger He be - friends,
¹⁰O - ver all God reigns for - ev - er, Through all ag - es He is King;

⁴He shall die, to dust re - turn - ing, And his pur - pos - es shall end.
⁷He de - liv - ers from op - pres - sion, Right - eous - ness He will main - tain.
 Helps the fa - ther - less and wid - ow, Judg - ment on the wick - ed sends.
 Un - to Him, thy God, O Zi - on, Joy - ful hal - le - lu - jahs sing.

O Come with Thanks

From Psalm 118:1-18

1. ¹O come with thanks, God's good-ness prais-ing; His firm and stead-fast love en-dures.
 2. ⁵I cried to God in my af-flic-tion; He an-swered me and set me free.
 3. ¹⁰I was sur-round-ed by all na-tions, But I sub-dued them in His name;
 4. ¹⁵Hear in the dwell-ing of the right-eous Their joy-ful songs of vic-to-ry:

³Let Is-rael and the house of Aa-ron Pro-claim His love for-ev-er sure.
⁶The LORD Him-self is my pro-tec-tion. What can a man then do to me?
^{11,12}And though they swarmed like bees around me, I beat them down like thorns a-flame.
 "The LORD's right hand is high ex-alt-ed, ¹⁶The LORD's right hand does val-iant-ly!"

⁴Let all who come to Him in wor-ship Be in His stead-fast love se-cre.
⁷On all my foes I look in tri-umph; With God I face them fear-less-ly.
¹³I was hard-pressed and close to fall-ing; To my sup-port the LORD then came.
¹⁷I shall not die, but live, and praise Him; In song His deeds my theme shall be.

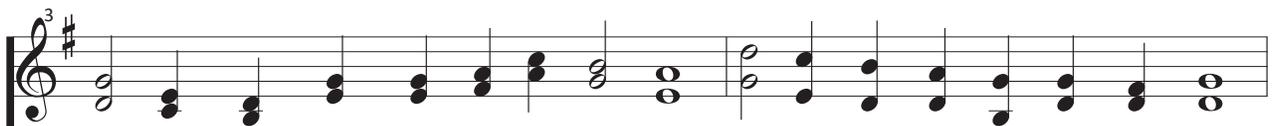
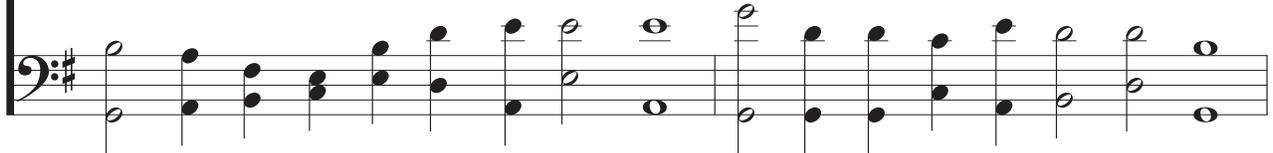
Come to the LORD with your thanks-giv-ing; His ev-er-last-ing love en-dures.
^{8,9}I'll put no con-fi-dence in prin-ces; The LORD, He shall my re-fuge be.
¹⁴He is my song and my sal-va-tion; His strength is ev-er-more the same.
¹⁸Al-though the LORD has sore-ly chas-tened, He has from death de-liv-ered me.

O Come with Thanks

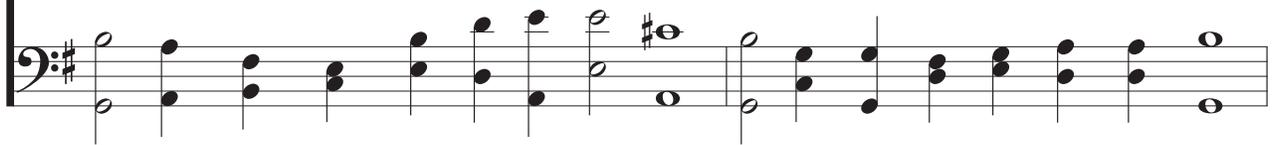
Cont'd, Psalm 118:19-29



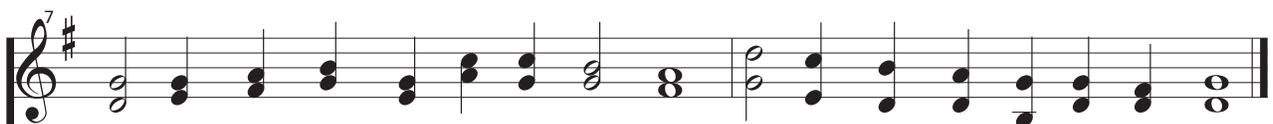
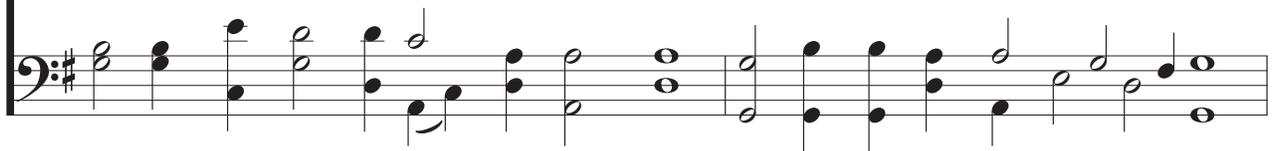
5. ¹⁹I'll thank the LORD; now let me en - ter. Un - lock the gates of right-eous-ness.
 6. ²²The stone the build-ers had re-ject - ed Was cho-sen as the cor-ner-stone.
 7. ²⁶Blest he who in the LORD'S name en - ters! We bless you from the house of God.
 8. ²⁸Thou art my God; I will ex - tol Thee. Thou, might-y LORD, hast res-cued me.



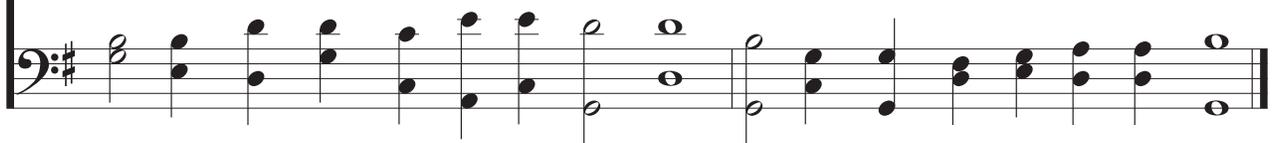
²⁰The right-eous shall here be ad-mit-ted, For this in-deed the LORD's gate is.
²³This mar-v'lous act, most un-ex-pect-ed, The do-ing is of God a-lone.
 He is our strength and our sal - va - tion; The LORD has shed His light a-broad.
 For Thine un - fail - ing love and mer - cy I of - fer now my thanks to Thee.



²¹I thank Thee, LORD, that Thou hast heard me And res-cued me from my dis-tress.
²⁴This is the day the LORD cre - at - ed; Now let us sing with joy - ful tones.
²⁷Bind fest - al of - f'rings to the al - tar; With sac - ri - fi - ces bring Him laud.
²⁹O thank the LORD for all His good-ness, For most com-pas-sion-ate is He.



Thou hast be-come, LORD, my sal - va - tion; All those who seek Thee wilt Thou bless.
²⁵Grant us pros - per - i - ty, we pray Thee; O LORD, save those who are Thine own.
 Shout forth your joy with-in His tem - ple. O praise the LORD, for He is God.
 His stead-fast grace and lov-ing-kind-ness En-dure through all e - ter - ni - ty.



Amen! Blessing and Glory

Revelation 7:12

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 musical score is written for voice and piano. It consists of three systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is three sharps (F#, C#, G#) and the time signature is 2/2. The first system covers measures 1-4, the second system covers measures 5-8, and the third system covers measures 9-12. The lyrics are placed below the vocal line, with hyphens indicating syllables that span across multiple notes. The piano accompaniment features a steady bass line and chords that support the vocal melody.

Music: Douglas Wilson & Mark Reagan, 2015 ©

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

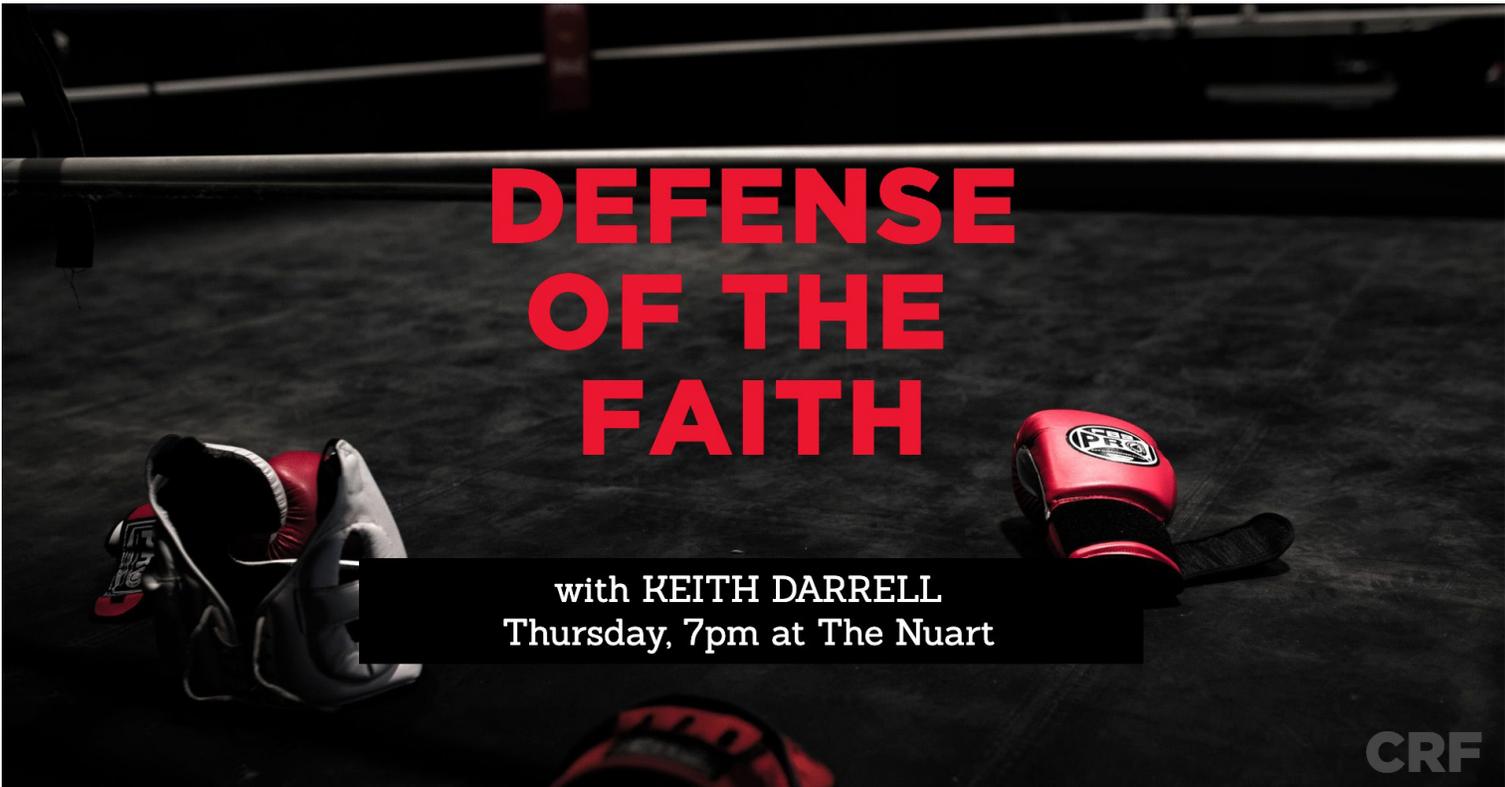
CHRIST CHURCH EVENTS

- + **Missionary Presentation Tonight:** Paula Nadreau is going to South Sudan with Pioneer Bible Translators. Come out and hear her talk about her plans, and how you can be involved. Where: The Nuart; When: Sunday, March 28, 6:30pm.
- + **Open House Bridal Shower for Grace Belschner (engaged to Bennett Schlect):** Saturday, April 10, 1:30-3:00 pm, Gail Erb's home, 209 S. Garfield.
- + **Two Good Friday Services:** April 2, 4:00-5:00 and 5:30-6:30 pm, Logos Fieldhouse. Those attending the first service please depart as soon as possible to free up parking spaces for the second service.
- + **Church office closure:** April 2-5 for Easter.

RECURRING EVENTS

- + **Wednesday:** Beer and Psalms for men, 5:05 pm, CJ's third floor
- + **Wednesday:** Christ Church Choir, 7:30-8:30 pm, Nuart Theater
- + **Wednesday:** Christ Church Youth Choir, 6:30-8:00 pm, Nuart Theater
- + **Thursday:** CRF, 7:00-8:00 pm, Nuart Theater, for high school seniors and college-age students and non-students
- + **Friday:** Men's prayer meeting for revival, 6:30 am, Frank Jeschke's home, 806 Alturas Dr.

COLLEGIATE REFORMED FELLOWSHIP (CRF)



DEFENSE OF THE FAITH

with KEITH DARRELL
Thursday, 7pm at The Nuart

CRF