

CHRIST CHURCH

# ORDER OF SERVICE

*April 11, 2021*

## **Next Week**

April 18, 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

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**www.christkirk.com**

# ORDER OF SERVICE

## ANNOUNCEMENTS & MEDITATION

### - CALL TO WORSHIP -

#### + ADORATION

Minister: The Lord is risen!

*Congregation: He is risen, indeed!*

#### + SCRIPTURE

Ephesians 1:3

Minister: Lift up your hearts!

*Congregation: We lift them up to the Lord!*

#### + PRAYER

#### + HYMN

*Come, Christians, Join to Sing.....334*

### - CONFESSION -

Exhortation

#### PSALM

*The Fool Says in His Heart, "There Is No God".....27*

#### CONFESSION OF SIN

*Congregation is invited to kneel if able.*

Ephesians 1: 4,7

#### + ASSURANCE OF PARDON

Ephesians 1:11-12

Minister: Your sins are forgiven through Christ.

*Congregation: Thanks be to God!*

#### + CONFESSION OF FAITH: APOSTLES CREED

Minister: Christian, what do you believe?

*Congregation: I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, His only begotten Son, our Lord. He was conceived by the Holy Ghost, and born of the virgin, Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into Hades. On the third day He rose again from the dead, ascended into Heaven, and sits at the right hand of God the Father Almighty; from thence He will come to judge the living and the dead. I believe in the Holy Ghost, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.*

#### + RESPONSIVE READINGS

*Minister: So grace upon grace is given to us,*

**Congregation: A grace we know we do not deserve,**

*Minister: But grace upon grace is ours nonetheless*

**Congregation: And this is the grace in which we now stand,**

*Minister: The grace that is drawn from eternal times.*

**Congregation: Amen.**

#### + PSALM

*Praise the Savior, Praise Him.....271*

### - CONSECRATION -

#### + SCRIPTURE READING

Genesis 6:9-18; Luke 3:15-22

Reader: The Word of the Lord.

*Congregation: Thanks be to God!*

## NEW MEMBERS

Jesse and Ashley Haynes Family-CC 2nd

*(If you're interested in membership or baptism,  
please contact the church office: office@christkirk.com.)*

## PROFESSION OF FAITH BAPTISMS

Amita and Georgia Haynes- CC 2nd

Congregational Charge: Our sisters, 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 sisters, 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.'

## HOUSEHOLD BAPTISMS

Ezra and Raegan Allen - CC 2nd

Congregational Charge: Little children, 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 children, 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

*Amazing Grace!*.....461

## CONGREGATIONAL PRAYER

Opening: Ephesians 1:13-14

Thanksgiving: Ephesians 1:15-16

Petitions: Ephesians 1:17-19a

## + HYMN

*Fairest Lord Jesus*.....348

## SERMON

CC 1st: *Extraordinary Growth* (Doug Wilson)

CC 2nd: *Covenant Life Together* (Doug Wilson)

## PRAYER

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

## + OFFERTORY

Prayer

*Holy, Holy, Holy!*.....317

## - COMMUNION -

## THE BREAD

*Great God of Wonders!*.....306

## THE WINE

*Rise Again, Ye Lion-Hearted*.....665

## - COMMISSIONING -

## + CLOSING DOXOLOGY

*The congregation may raise hands*

*All glory to the Father be*.....536

*All Glory to the Father be,*

*All glory to the Son,*

*All glory, Holy Ghost, to thee,*

*While endless ages run. Hallelujah!*

## CHARGE & BLESSING

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.

Amen. 2 Corinthians 13:14

## NEXT WEEK

CC/CCD: Doug Wilson, Ben Merkle

SCRIPTURE READING: Genesis 12:1-7; John 1:35-49

MUSIC: 174, 258, 242, 173, 475, 323, 228h, 306, 665, 536

## "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.

## SECOND THESSALONIANS 1

### INTRODUCTION

One of the more difficult things for us to learn concerning our sanctification is the difference between repairs and growth. Both are involved in sanctification, but they are not at all the same thing. Imagine a potted flower that you have sitting on the window sill, flourishing there in the sunlight. Let us say that the cat knocks it over, shattering the clay pot. Now of course you repot it, and you hover over it carefully for a few days, and the plant seems to be doing okay. But then some weeks later, you are thrilled to see extra blossoms and more leaves, not to mention a couple of extra inches. This is all wonderful, but the thing to remember is that replacing pots is not the same thing as growth. Unless you replaced the pot, there would be no growth, but they are not the same thing.

### THE TEXT

“PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ: Grace unto you, and peace, from God our Father and the Lord Jesus Christ. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure” (2 Thessalonians 1:1–4)

### SUMMARY OF THE TEXT

This letter obviously has Paul as the main author, but the salutation also includes Silvanus (Silas) and Timothy (v. 1). It is addressed to the church of the Thessalonians, a church which is in our Father God and in our Lord Jesus Christ (v. 1). The church is in the Father and the Son, and the apostle extends a blessing to them—grace and peace from the Father and Son (v. 2). Remember that all the New Testament epistles begin this way, with only two persons of the Trinity mentioned explicitly, and with grace and peace proceeding from them. My understanding is that this is because the “grace and peace” refer to the Spirit. Paul then says that he is obligated (bound) to thank God for the Thessalonians, and to do so constantly (v. 3). This is fitting because their faith was growing “exceedingly,” and their love for one another was something that was “abounding.” Their faith and their love were both overflowing the banks. Paul says that he glories in them “in the churches of God.” What he means here is that he sets the Thessalonians in front of the other churches as a pattern or example. They were setting this pattern in the midst of persecution and tribulations that they were enduring (v. 4), doing so in “patience and faith.” We will see next week that the fact that they are so patient under fire is a token from God that

He will bring a fiery judgment on those who mistreat them (v. 5), but we touch on it now to help make sense of our passage.

## **SUPERLATIVES**

In the third verse, Paul says that their faith “groweth exceedingly (v. 3).” In the Greek, this is just one verb, not a verb and adverb, and to get the effect in English, we would have to say that their faith was hyper-growing. He then goes on to say that their love for one another was abundant (v. 3). It was full, complete, increasing. Not only so, but they were doing this over a long haul—they were enduring their tribulations and persecutions (v. 4).

Put all this together, and you have a genuinely antifragile congregation. The more they went through, the more they flourished. Their faith was super-charged. Their love was running a ridiculous surplus. Not only so, but they just kept on going. No wonder Paul would point to them as a congregation worthy of imitation. We should make a point of imitating them as well, even though it is over a great distance, both in years and miles.

## **THE ROLE OF FAITH**

But with your permission, I am going to mess with the metaphor just a little bit. This is because faith is both the plant that grows and also the fertilizer that causes the growth.

Affliction, or tribulation, or trouble, or trial, whatever you want to call it, like everything else in this fallen world, is not an automatic blessing. Remember what Jesus taught us about what can kill a plant dead.

“And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word’s sake, immediately they are offended” (Mark 4:16–17).

This plant dies because of affliction and persecution, which is the same thing the Thessalonians were going through. But the Thessalonians were thriving, and these people were not. What is the difference. Jesus said that those that are offended and fall away are those who “have no root in themselves.” The Thessalonians, on the other hand, are in the Father and the Son, and they have the Holy Spirit of God, grace and peace, from the Father and the Son. They are rooted.

## RETURN TO THE TOP

For too many Christians, getting their Christian life squared away always seems to consist of replacing the broken pot. It is necessary to confess our sins, true. It is necessary to put things right with your brother, that is also true. It is necessary to do such things as a precondition of growth. But we must never forget that God calls us, not only to growth, but with the example of the Thessalonians before us, to extraordinary growth.

Your sanctification is not simply a matter of less malice, but of more love. Your growth is not simply a matter of less unbelief, but of more faith. Not less impatience, but more patience. Not less complaining merely, but more endurance.

And there is only one place where it is possible for this to occur. We must be rooted in the Father and the Son, and we must be watered by the Spirit of grace and peace. When that happens, and when we as the people of God blossom, it fills the room with the aroma of Christ.

## CC 2ND: COVENANT LIFE TOGETHER

### INTRODUCTION

One of the things that happens when you move into Reformed or Presbyterian settings is that you start hearing the word covenant a lot. I had a friend who once accused us of talking about covenant peanut butter and covenant jelly. He wasn't wrong, but then again, neither were we.

### THE TEXT

“The meek will he guide in judgment: And the meek will he teach his way. All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies . . . The secret of the LORD is with them that fear him; And he will shew them his covenant” (Psalm 25:9-10, 14).

### SUMMARY OF THE TEXT

The Scriptures are covenantal from front to back. The Old Testament is actually the Old Covenant, and the New Testament is the New Covenant. God made a covenant with Adam in the Garden, but Adam transgressed that covenant of life (Hos. 6:7). God made a covenant with mankind, promising not to inundate the world again (Gen. 9:8). God made a covenant with Abraham (Gen. 17:9), and we are gathered here this morning because the covenant-keeping God continues with His faithfulness (Rom. 4:13). And marriage is described as a covenant (Mal. 2:14; Prov. 2:17), not a mere contract. In short, our lives together in this community are a tight weave of covenantal bonds.

It is our responsibility to understand what this means. But if we must learn to judge rightly, it must begin with meekness (Ps. 25:9). If we are meek—teachable, humble, receptive—then God will teach us His way (v. 9). For those who learn what He is teaching, and who keep His covenant and testimonies, all His ways are mercy and truth (v. 10). This shows us that what we learn dictates the way it goes with us in the way as we walk there. We learn mercy and truth, and the Lord shows us mercy and truth as we walk in that way. A few verses later, we are told that the secret of the Lord is with those who fear Him, which adds another component (v. 14). We are to fear God, walk before Him in meekness, and He will surround us with mercy and truth. And He will show us His covenant.

### COVENANT BONDS

A covenant is bigger than the sum of its parts. A covenant is stronger than the mere agreement that caused the parties at the first to enter into it. The covenant over-arches everything, and exists in its own right. Your families are held together by covenant. This congregation is a covenant community.

We are in covenant with all the saints all over the world, and every week we partake of the cup of the new covenant.

I said earlier that a covenant is not a “mere contract.” The signatories to a contract could together decide that neither of them wanted to be under contract anymore, and this means they could shake hands and be done with it. Smith didn’t have to deliver the widgets any more, and Jones didn’t have to pay for them. This is because the parties to a contract (mutually) have authority over it. But this is not true of a covenant. A landlord and a renter could mutually agree to tear up a lease, and nobody did anything wrong. However a man and woman could not decide that neither of them wanted to be married any more, and just walk away. A covenant has objective existence outside the current wishes of the parties.

The covenant of grace is like the peace of God—it passes understanding (Phil. 4:7). Also like the peace of God, it serves as a shield. Certain evil darts simply cannot get near you.

## **MULTITUDE OF SINS**

Now one of the things we have commented on frequently is the fact our church community is enjoying extraordinary growth. We are grateful to God for it, and yet one of the first things we should reflect on and anticipate is the likelihood of increased friction and difficulty. Why would the devil want to leave us alone? “Now in those days, when the number of the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution” (Acts 6:1, NKJV).

A multitude of people means a multitude of sins. And why is God bringing us a multitude of sins? So that our love might have something to cover.

“Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins” (James 5:20).

“And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins” (1 Peter 4:8).

“Hatred stirreth up strifes: But love covereth all sins” (Prov. 10:12).

Love “beareth all things, believeth all things, hopeth all things, endureth all things” (1 Corinthians 13:7).

## **FERVENT CHARITY AMONG YOURSELVES**

This is Peter's express instruction to us. Forbearance is characteristic of koinonia fellowship, and it grows out of fervent love, it flourishes because of fervent charity.

When a new member comes into fellowship with us, he is looking out over a sizeable lake of sins and foibles. Not only so, but he is bringing some new ones in. The next new member to come in after him will be looking out over a sizeable lake of sins and foibles, but one that is a little bigger now.

This is not an arrangement where we all come together once a week, with the implicit agreement that we will all pretend that nobody has ever struggled with anything. Not at all. That is not what church is supposed to be. The covenant community is not a place where nobody sins. Neither is it a place where everybody has acquiesced in their sin, surrendering to it.

## **THE CHRIST OF THE COVENANT**

I said earlier that a covenant has objective reality outside the will of the parties to it. It would be more accurate to say that this objective reality is one of the parties to it—Christ is Lord of the covenant. He is the Head of the church, the new covenant community, but He is also involved in all our lesser covenants, such as marriage.

The reason we are able to love one another fervently, covering a multitude of sins, is because Christ is here.

THE TEXT

John 8:21-59

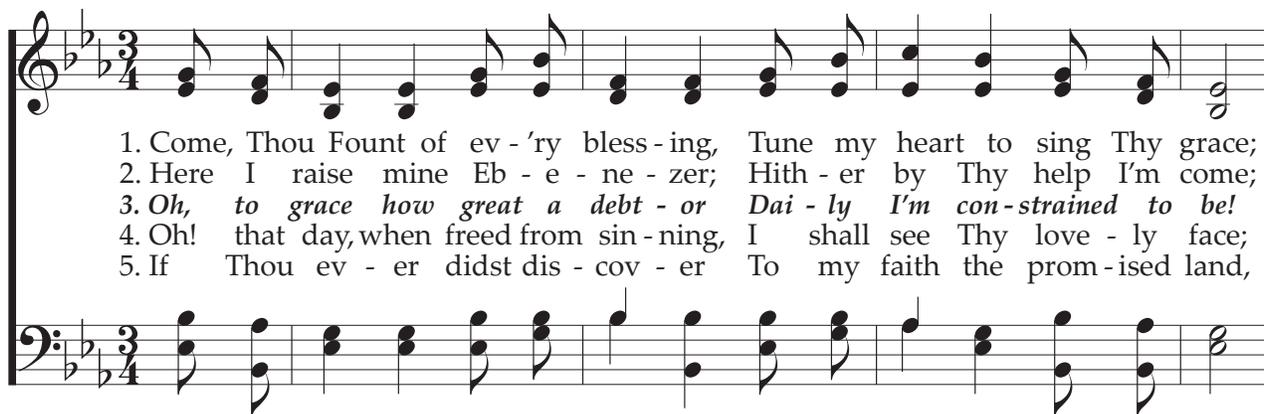
From Below and from Above v. 21-30

Abraham's Children v. 31-36

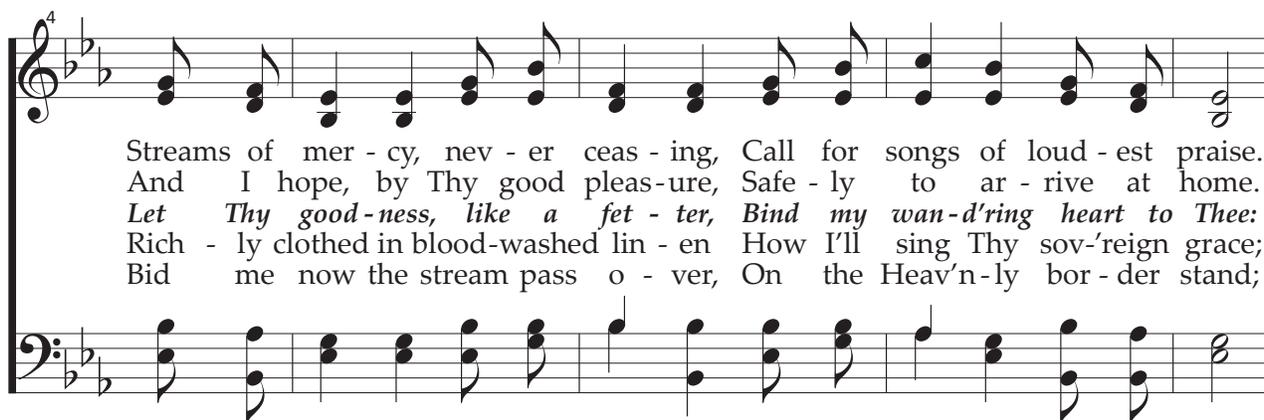
Life v. 37-47

The I AM v. 48-59

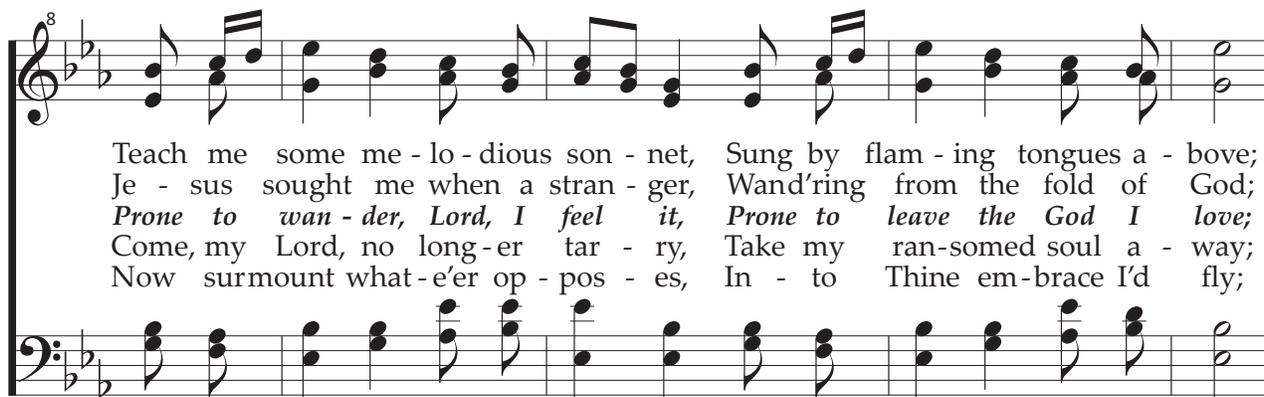
## Come, Thou Fount



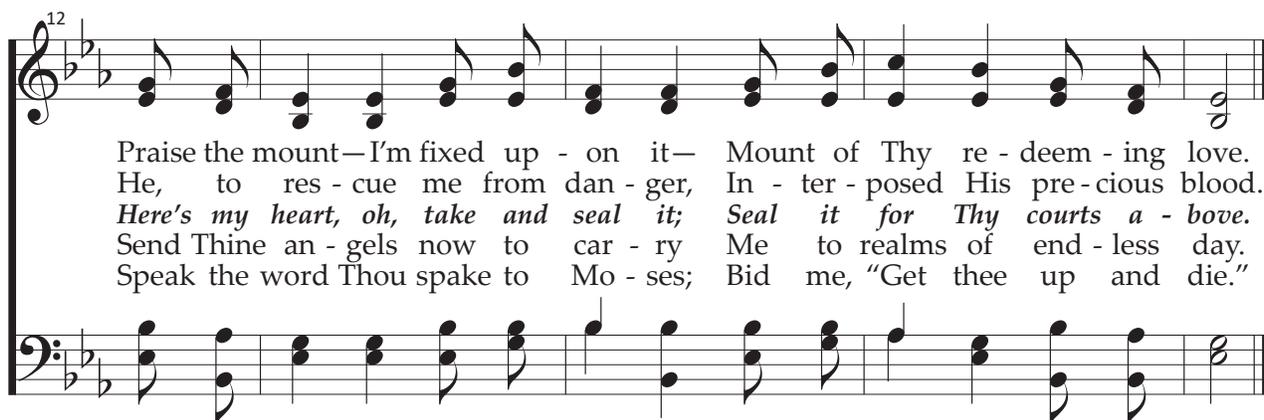
1. Come, Thou Fount of ev - 'ry bless - ing, Tune my heart to sing Thy grace;  
 2. Here I raise mine Eb - e - ne - zer; Hith - er by Thy help I'm come;  
 3. *Oh, to grace how great a debt - or Dai - ly I'm con - strained to be!*  
 4. Oh! that day, when freed from sin - ning, I shall see Thy love - ly face;  
 5. If Thou ev - er didst dis - cov - er To my faith the prom - ised land,



Streams of mer - cy, nev - er ceas - ing, Call for songs of loud - est praise.  
 And I hope, by Thy good pleas - ure, Safe - ly to ar - rive at home.  
*Let Thy good - ness, like a fet - ter, Bind my wan - d'ring heart to Thee:*  
 Rich - ly clothed in blood - washed lin - en How I'll sing Thy sov' - reign grace;  
 Bid me now the stream pass o - ver, On the Heav' - n - ly bor - der stand;



Teach me some me - lo - dious son - net, Sung by flam - ing tongues a - bove;  
 Je - sus sought me when a stran - ger, Wand'ring from the fold of God;  
*Prone to wan - der, Lord, I feel it, Prone to leave the God I love;*  
 Come, my Lord, no long - er tar - ry, Take my ran - somed soul a - way;  
 Now surmount what - e'er op - pos - es, In - to Thine em - brace I'd fly;



Praise the mount - I'm fixed up - on it - Mount of Thy re - deem - ing love.  
 He, to res - cue me from dan - ger, In - ter - posed His pre - cious blood.  
*Here's my heart, oh, take and seal it; Seal it for Thy courts a - bove.*  
 Send Thine an - gels now to car - ry Me to realms of end - less day.  
 Speak the word Thou spake to Mo - ses; Bid me, "Get thee up and die."

# 27 The Fool Says in His Heart, "There Is No God"

From Psalm 14

1. <sup>1</sup>The fool says in his heart, "There is no God."  
 2. <sup>2</sup>The LORD looks down from heav - en's ho - ly throne  
 3. <sup>4</sup>*Will e - vil - do - ers ne - ver un - der - stand?*  
 4. <sup>5</sup>See how they trem - ble, how they cringe with fear,  
 5. <sup>7</sup>O Is - ra - el, you peo - ple of God's choice,

They are cor - rupt, their hor - rid deeds they cher - ish;  
 To see if there are an - y that act wise - ly.  
 As *though they ate their bread, so those who hate Thee*  
 For God is with the just in love un - bound - ed.  
 That out of Zi - on might come your sal - va - tion!

Not one of them does good, and just men per - ish.  
<sup>3</sup>O God, not one seeks Thee; they all de - spise Thee:  
*Eat up my help - less peo - ple, who a - wait Thee.*  
<sup>6</sup>They wish to see the poor man's hope con - found - ed,  
 When from their bon - dage God shall free His na - tion,

None calls up - on the LORD, none sings His laud Or fears His rod.  
 See how the sons of men, to e - vil prone, Thy law dis - own.  
*They do not pray, but e - vil they have planned Through-out the land.*  
 But when he cries, how - ev - er loud they jeer, The LORD shall hear.  
 Let Ja - cob sing and Is - ra - el re - joice With hap - py voice.

## Praise the Savior, Praise Him

From Psalm 135

1. <sup>1</sup>Praise the Sav - ior, praise Him, for His name is good; <sup>3</sup>Sing, for  
 2. <sup>5</sup>Great and sov - 'reign, Je - sus rules o'er all a - bove, <sup>6</sup>Do - ing  
 3. <sup>8</sup>*E - gypt's first - born fell to God's re - deem - ing pow'r;* <sup>10</sup>*Kings and*  
 4. <sup>13</sup>*Ev - er - more Your name, O Sav - ior, shall en - dure!* <sup>16,17</sup>*Your re -*  
 5. <sup>15</sup>Vain the na - tions serve the i - dols of their hands; <sup>16,17</sup>Mouths and  
 6. <sup>19</sup>Bless the Lord, you peo - ple, all who serve the Lord! <sup>20</sup>Bless Him,

<sup>8</sup>it is pleas - ant, to our glo - rious God! <sup>4</sup>All whom He has  
 as He pleas - es, sov - 'reign in His love. Clouds and seas o -  
*na - tions crum - bled in re - demp - tion's hour. He the land of*  
*noun through - out all ag - es is se - cure.* <sup>14</sup>*For You have com -*  
 ears they have but can - not un - der - stand <sup>18</sup>Ev - 'ry i - dol  
 you who trust His sov - 'reign, ho - ly Word! <sup>21</sup>Bless the Lord from

<sup>15</sup>cho - sen and re - deemed by grace, <sup>2</sup>Praise His name to - geth - er,  
 bey Him, light - ning, too, and rain; <sup>7</sup>He brings forth the winds and  
*prom - ise to His peo - ple gave;* <sup>12</sup>*Thus His King - dom Je - sus*  
*pas - sion, vin - di - cat - ing all Those who serve Your name and*  
 vain is, lack - ing life or breath; All who serve them like them  
 Zi - on, Him who in it dwells; Praise Him! Lift your voic - es,

<sup>22</sup>praise Him in this place!  
 sends them back a - gain.  
*gives to all He saves.* <sup>1</sup>Praise the name of Je - sus, you who  
*on Your mer - cy call.*  
 shall be lost to death.  
 all His glo - ry tell!

29

serve His Word! Raise your voice and praise our good and glo - rious Lord!

The image shows a musical score for two staves. The top staff is in treble clef and the bottom staff is in bass clef. Both staves have a key signature of one sharp (F#). The music consists of a series of chords and single notes. The lyrics are written below the top staff, aligned with the notes. The score ends with a double bar line.

## 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,

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.

## Fairest Lord Jesus

1. Fair - est Lord Je - sus, King of cre - a - tion,  
 2. Fair are the mead - ows, Fair are the wood - lands,  
 3. Fair is the sun - shine, Fair is the moon - light,  
 4. Beau - ti - ful Sav - ior, Lord of the na - tions,

5  
 Son of God and Son of Man! Thee will I cher - ish,  
 Robed in the bloom - ing garb of spring: Je - sus is fair - er,  
 And all the twink - ling star - ry host: Je - sus shines bright - er,  
 Son of God and Son of Man! Glo - ry and hon - or,

11  
 Thee will I hon - or, Thou, my soul's glo - ry, joy, and crown.  
 Je - sus is pur - er, Who makes the woe - ful heart to sing.  
 Je - sus shines pur - er Than all the an - gels heav'n can boast.  
 Praise, ad - o - ra - tion Now and for - ev - er - more be Thine!

Music: Silesian melody, Leipzig, 1842

SCHÖNSTER HERR JESU [CRUSADERS' HYMN]

Text: *Münsterisch Gesangbuch*, Münster, 1677; tr. Joseph A. Seiss (1823–1904)

5 5 8. 5 5 8.

## I Heard the Voice of Jesus Say

1. I heard the voice of Je - sus say, "Come un - to Me and rest;  
 2. I heard the voice of Je - sus say, "Be - hold, I free - ly give  
 3. I heard the voice of Je - sus say, "I am this dark world's Light;

Lay down, thou wea - ry one, lay down Thy head up - on My breast."  
 The liv - ing wa - ter; thirst - y one, Stoop down, and drink, and live."  
 Look un - to Me, thy morn shall rise, And all thy day be bright."

I came to Je - sus as I was, Wea - ry, and worn, and sad;  
 I came to Je - sus, and I drank Of that life - giv - ing stream;  
 I looked to Je - sus, and I found In Him, my Star, my Sun;

I found in Him a rest - ing place, And He has made me glad.  
 My thirst was quenched, my soul re - vived, And now I live in Him.  
 And in that Light of life I'll walk, Till trav - 'ling days are done.

## 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

## Holy, Holy, Holy!

1. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y! Ear - ly in the  
 2. Ho - ly, ho - ly, ho - ly! All the saints a - dore Thee, Cast - ing down their  
 3. Ho - ly, ho - ly, ho - ly! Though the dark - ness hide Thee, Though the eye of  
 4. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y! All Thy works shall

morn - ing our song shall rise to Thee. Ho - ly, ho - ly, ho - ly!  
 gold - en crowns a - round the glass - y sea; Cher - u - bim and ser - a - phim  
 sin - ful man Thy glo - ry may not see, On - ly Thou art ho - ly;  
 praise Thy name in earth and sky and sea. Ho - ly, ho - ly, ho - ly!

Mer - ci - ful and might - y! God in three Per - sons, bless - ed Trin - i - ty!  
 fall - ing down be - fore Thee, Which wert, and art, and ev - er - more shalt be.  
 there is none be - side Thee Per - fect in pow'r, in love, and pur - i - ty.  
 Mer - ci - ful and might - y! God in three Per - sons, bless - ed Trin - i - ty!

Music: John Bacchus Dykes, 1861

Text: Reginald Heber, 1826

NICÆA

11 12. 12 10.

1. Great God of won - ders! All Thy ways Are match-less, god-like and di-  
 2. Such dire of - fens - es to for - give, Such guilt - y, dar - ing worms to  
 3. In won - der lost, with trem - bling joy We take the par - don of our  
 4. Oh, may this strange, this won - drous grace, This match-less mir - a - cle of

vine; But the fair glo - ries of Thy grace More beau - teous  
 spare; This is Thy grand pre - rog - a - tive, And in the  
 God - Par - don for sins of deep - est dye, A par - don  
 love, Fill the wide earth with grate - ful praise And all th'an -

and un - ri - valed shine, More beau-teous and un - ri - valed shine:  
 hon - or none shall share, And in the hon - or none shall share:  
 sealed with Je - sus' blood, A par - don sealed with Je - sus' blood:  
 gel - ic choirs a - bove, And all th'an - gel - ic choirs a - bove:

Who is a par-d'ning God like Thee? Or who has grace so

rich and free? Or who has grace so rich and free?

1. Rise a - gain, ye li - on - heart - ed Saints of ear - ly Christ - en - dom.  
 2. These the men by fear un - shak - en Fac - ing dan - ger daunt - less - ly;  
 3. Great of heart, they know no turn - ing, Hon - or, gold, they laugh to scorn,  
 4. Would to God that I might ev - en As the mar - tyred saints of old,

5  
 Whith - er is your strength de - par - ted, Whith - er gone your mar - tyr - dom?  
 These no witch - ing lust hath tak - en, Lust that lures to van - i - ty.  
 Quench de - sires with - in them burn - ing, By no earth - ly pas - sion torn.  
 With the help - ing hand of Heav - en, Stead - fast stand in bat - tle bold!

9  
 Lo, love's light is on them, Glo - ry's flame up - on them,  
 Mid the roar and rat - tle Of tu - mult - uous bat - tle  
 Mid the li - ons' roar - ing, Songs of praise out - pour - ing,  
 O my God, I pray Thee, In the com - bat stay me.

13  
 And their will to die doth quell Ev'n the lord and prince of Hell.  
 In de - sire they soar a - bove All that earth would have them love.  
 Joy - ous - ly they take their stand On th'a - re - na's blood - y sand.  
 Grant that I may ev - er be Loy - al, staunch, and true to Thee.

1. Ye choirs of new Je - ru - sa - lem, Your sweet-est notes em - ploy,  
2. How Ju - dah's Li - on bursts His chains And crushed the ser - pent's head;

melody

The Pas - chal  
And brought with  
The Pas - chal vic - to - ry to  
And brought with Him from death's do -  
The Pas - chal vic - to - ry to hymn In strains of  
And brought with Him from death's do - mains The long - im -

The Pas - chal vic - to - ry to hymn The Pas - chal vic - to - ry  
And brought with Him from death's domains, And brought with Him from death's

vic - to - ry to hymn  
Him from death's domains

hymn  
mains In strains of ho - ly joy.  
ho - ly joy, The long - im - pri - soned dead.  
pri - soned dead, run. Al - le - lu - ia!

to - hymn  
do - mains

End of st. 6

3. From Hell's devouring jaws the prey  
Alone our Leader bore;  
His ransomed hosts pursue their way  
Where He hath gone before.

4. Triumphant in His glory now  
His scepter ruleth all,  
Earth, Heav'n, and Hell before Him bow,  
And at His footstool fall.

5. While joyful thus His praise we sing,  
His mercy we implore,  
Within His palace bright to bring  
And keep us evermore.

6. All glory to the Father be,  
All glory to the Son,  
All glory, Holy Ghost, to Thee,  
While endless ages run.