Christ Presbyterian Church

I have kept back nothing, but have declared to you
the whole counsel of God. —Acts 20:27

Covenant Renewal Service

26 October 2014

Be thoughtful, be silent, be reverent;
for here we meet with a holy God.

Before the service, speak to the Lord;
during the service, let the Lord speak to you;
after the service, speak to one another.

About Receiving Communion

All who trust in Jesus Christ for salvation, are baptized members in good standing of congregations that proclaim the gospel, are repentant of their sin, and are at peace with their brothers and sisters in Christ are invited to partake of the Lord's Supper, feeding on the grace of God by faith. If you have not put your trust in Christ, please allow the elements to pass you by and take this opportunity to meditate on the meaning of the Gospel.

A Word to Parents: Baptized children are invited to the table after they have made a profession of faith and have been received as communing members by the church to which their parents belong.

Wine is used in the Lord's Supper to show forth his blood shed on our behalf (Mark 14:23–25; 1 Cor 10:16; 11:20–21, 25; 1 Tim 4:3–4). **Grape juice** is provided in the center of the tray for those who, for reasons of conscience, are not able to participate using wine.
Gluten-free crackers are available for those who cannot eat bread.

Hearing Assistance is available at the audio desk in the sanctuary.

Nursery today:	Dawn O'Banion
	Seon Hee Shiell, Becky Powell
Next Sunday:	Susan Miller
	Nikki Jones, Gray Canales

Helpers, please be in the nursery by 10:20 to receive children.

Reflection

Centrality of the Gospel

The gospel is:

- *you are more flawed and lost than you ever dared believe,* yet
- *you can be more accepted and loved than you ever dared hope at the same time, because Jesus Christ lived and died in your place.*

Salvation is of the Lord (Jonah 2:9)

The irreligious don't repent at all. The religious only repent of sins. But Christians also repent of their righteousness. Moral and religious people are sorry for their sins, but they see sins as simply the failure to live up to standards by which they are saving themselves. They may go to Jesus for forgiveness—but only as a way to "cover over the gaps" in their project of self-salvation. But a Christian is someone who has adopted a whole new system of approach to God. They realize their entire reason for either irreligion or religion has been essentially the same and essentially wrong! Christians realize that both their sins and their best deeds have all really been ways of avoiding Jesus as Savior.

…the way to avoid Jesus was to avoid sin…

— Flannery O'Connor

A Christian says: "Though I have often failed to obey the law, the deeper problem is why I was ever trying to obey it! Even my effort to obey it is just a way of seeking to be my own savior. In that mindset, even if I obey or ask for forgiveness, I am really resisting the gospel and setting myself up as Savior." To "get the gospel" is to turn from self-justification and rely on Jesus' record for a relationship with God. "Lay your deadly doing down, down at Jesus' feet. Stand in Him, in Him alone—gloriously complete."

The Two "Thieves" of the Gospel—Legalism and Liberalism

Tertullian said, "Just as Christ was crucified between two thieves, so this doctrine of justification is ever crucified between two opposite errors." These errors continue to "steal" the gospel from us. They are "legalism" and "liberalism." On the one hand, "legalists" have a truth without grace, for they say or imply that we must obey the truth in order to be saved. On the other hand, "liberals" have a grace without truth, for they say or imply that we are all accepted by God regardless of what we decide is true for us. But those with a truth without grace do not really have the truth, and those with a grace without truth do not really have grace. In Jesus, we behold the glory of the one "full of grace and truth." De-emphasize or lose one or the other of these truths, you fall somewhat into legalism or somewhat into license and you eliminate the joy and the "release" of the gospel. Without knowledge of our extreme sin, the payment of the gospel seems trivial and does not electrify or transform. But without knowledge of Christ's completely satisfying life and death, the knowledge of sin would crush us or move us to deny and repress it. Take away either the knowledge of sin or the knowledge of grace and people's lives are not changed. They will be crushed by the moral law or run from it screaming and angry.

As Luther put it, the Christian is *simul justus et peccator* (simultaneously accepted, yet a sinner). We are more sinful than we ever dared believe, but through Christ we are more accepted than we ever dared hope. When the gospel dawns on the soul, it becomes a transforming power (Romans 1:17). Instead of seeing the law of God as an abstract moral code, Christians see it as a way to know, serve, and resemble their Master. Instead of obeying to make God indebted to them, they obey because they are indebted to him. Instead of being driven by an anxious sense of being unacceptable, they are empowered by grateful joy. The difference between these two ways of morality could not be greater. Their spirits, goals, motivations and results are entirely different.

— from the teaching of Jack Miller

We Prepare to Meet with God

Prelude

None other Lamb, none other Name,
None other hope in Heav'n or earth or sea,
None other hiding place from guilt and shame,
None beside Thee!

My faith burns low, my hope burns low;
Only my heart's desire cries out in me
By the deep thunder of its want and woe,
Cries out to Thee.

Lord, Thou art Life, though I be dead;
Love's fire Thou art, however cold I be:
Nor Heav'n have I, nor place to lay my head,
Nor home, but Thee.

— Christina Rossetti

God Calls Us

Trinitarian Confession and Salutation

Minister: We are gathered in the Name of the Father,
and of the Son, and of the Holy Spirit. *Matthew 28:19*

People: Our help is in the name of the Lord,
who made heaven and earth! *Psalm 124:8*

Minister: Grace, mercy and peace from God the Father
and Christ Jesus our Lord! *1 Timothy 1:2b*

People: Amen.

Call to Worship Psalm 95:6–7

Oh come, let us worship and bow down;
let us kneel before the Lord, our Maker!
For he is our God,
and we are the people of his pasture,
and the sheep of his hand.

↑ **Hymn 92** A Mighty Fortress Is Our God *Trinity Hymnal*

↑ **Prayer of Petition and Adoration**

God Cleanses Us

Call to Confession of Sin Psalm 32:1–6a

Blessed is the one whose transgression is forgiven,
whose sin is covered.
Blessed is the man against whom the Lord counts no iniquity,
and in whose spirit there is no deceit.
For when I kept silent, my bones wasted away
through my groaning all day long.
For day and night your hand was heavy upon me;
my strength was dried up as by the heat of summer.
I acknowledged my sin to you,
and I did not cover my iniquity;
I said, "I will confess my transgressions to the Lord,"
and you forgave the iniquity of my sin.
Therefore let everyone who is godly
offer prayer to you at a time when you may be found.

Corporate Confession of Sin and Supplication for Mercy *(unison)*

Almighty and merciful God,
we have erred and strayed from your ways like lost sheep.
We have followed too much
the devices and desires of our own hearts.
We have offended against your holy laws.
We have left undone those things which we ought to have done;
and we have done those things which we ought not to have done.
O Lord, have mercy upon us.
Spare those who confess their faults.
Restore those who are penitent,
according to your promises declared to the world
in Christ Jesus, our Lord.
And grant, O merciful God, for his sake,
that we may live a holy, just, and humble life
to the glory of your holy name. Amen.

Declaration of Forgiveness Romans 5:8–9

God shows his love for us in that while we were still sinners, Christ died for us. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God.

↑ ***The Doxology*** (#731) *Trinity Hymnal*

God Consecrates Us

Prayer for Illumination

Reading of Scripture Romans 3:9b–28

All [men], both Jews and Greeks, are under sin, [10] as it is written:

"None is righteous, no, not one;
[11] no one understands;
no one seeks for God.
[12] All have turned aside; together they have become worthless;
no one does good, not even one."
[13] "Their throat is an open grave;
they use their tongues to deceive."
"The venom of asps is under their lips."
[14] "Their mouth is full of curses and bitterness."
[15] "Their feet are swift to shed blood;
[16] in their paths are ruin and misery,
[17] and the way of peace they have not known."
[18] "There is no fear of God before their eyes."

[19] Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. [20] For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

[21] But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— [22] the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: [23] for all have sinned and fall short of the glory of God, [24] and are justified by his grace as a gift, through the redemption that is in Christ Jesus, [25] whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. [26] It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

[27] Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. [28] For we hold that one is justified by faith apart from works of the law.

↑ **Hymn** Jesus, Your Blood and Righteousness

Arr. Dubberly

Jesus, your blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

Lord, I believe your precious blood,
Which, at the mercy seat of God,
Forever does for sinners plead,
For me, e'en for my soul, was shed.

Bold shall I stand in your great day;
For who aught to my charge shall lay?
Fully absolved through these I am
From sin and fear, from guilt and shame.

Jesus, to you be endless praise!
Your boundless love, your saving grace
For me have full atonement made,
An everlasting ransom paid.

O let the dead now hear your voice;
Now bid your banished ones rejoice;
Their beauty this, their glorious dress,
Jesus, your blood and righteousness

Heidelberg Catechism: ***Lord's Day 33 (Question 19)***

Q. What do we do that is good?

A. Only that which
arises out of true faith,
conforms to God
and is done for his glory;
and not that which is based
on what we think is right
or on established human tradition

Preaching of the Word Rev. John Canales

Sermon Text: Romans 14:20–23

[20] Do not, for the sake of food, destroy the work of God.
Everything is indeed clean, but it is wrong for anyone to make
another stumble by what he eats. [21] It is good not to eat meat
or drink wine or do anything that causes your brother to
stumble. [22] The faith that you have, keep between yourself and
God. Blessed is the one who has no reason to pass judgment
on himself for what he approves. [23] But whoever has doubts is
condemned if he eats, because the eating is not from faith.
For whatever does not proceed from faith is sin.

Jeremiah 7:22–23

[22] In the day that I brought them out of the land of Egypt, I
did not speak to your fathers or command them concerning
burnt offerings and sacrifices. [23] But this command I gave
them: 'Obey my voice, and I will be your God, and you shall
be my people. And walk in all the way that I command you,
that it may be well with you.'

1 Corinthians 10:23–31

[23] "All things are lawful," but not all things are helpful. "All
things are lawful," but not all things build up. [24] Let no one
seek his own good, but the good of his neighbor. [25] Eat
whatever is sold in the meat market without raising any
question on the ground of conscience. [26] For "the earth is the
Lord's, and the fullness thereof." [27] If one of the unbelievers
invites you to dinner and you are disposed to go, eat whatever
is set before you without raising any question on the ground
of conscience. [28] But if someone says to you, "This has been
offered in sacrifice," then do not eat it, for the sake of the one
who informed you, and for the sake of conscience— [29] I do
not mean your conscience, but his. For why should my liberty
be determined by someone else's conscience? [30] If I partake
with thankfulness, why am I denounced because of that for
which I give thanks?

[31] So, whether you eat or drink, or whatever you do, do all to
the glory of God.

Sermon Notes

Romans 14:20–23, Jeremiah 7:22–23,
1 Corinthians 10:23–31

Prayer of Intercession

↑ **Hymn 521** My Hope Is Built On Nothing Less *Trinity Hymnal*

God Communes with Us

↑ **Affirmation of Faith: Apostles' Creed** p. 845, *Trinity Hymnal*

↑ ***The Gloria Patri*** (#735) *Trinity Hymnal*

The Sacrament of the Lord's Supper

Wine is used for the communion,
but grape juice is also available in the center of each tray.

Invitation and Supervision of the Table 1 Corinthians 11:23–29

Prayer of Thanksgiving and Consecration
The minister will lead the congregation in prayer, concluding with the Lord's Prayer in unison:

People: Our Father in heaven,
hallowed be your name.
Your kingdom come,
your will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our debts
as we forgive our debtors.
And lead us not into temptation,
but deliver us from evil.
For yours is the kingdom and the power
and the glory forever. Amen.

Words of Institution *Matt 26:26–28; Mk 14:22–24; Lk 22:17–20*

Distribution of the Bread and the Cup

Jesus, my great High Priest,
Offered his blood and died;
My guilty conscience seeks
No sacrifice beside.
His pow'rful blood did once atone,
And now it pleads before the Throne.

To this dear Surety's hand
Will I commit my cause;
He answers and fulfills
His Father's broken laws.
Behold my soul at freedom set;
My Surety paid the dreadful debt.

My Advocate appears
For my defense on high;
The Father bows his ears
And lays his thunder by.
Not all that hell or sin can say
Shall turn his heart, his love, away.

Should all the hosts of death
And pow'rs of hell unknown
Put their most dreadful forms
Of rage and mischief on,
I shall be safe, for Christ displays
His conqu'ring pow'r and guardian grace.

Scripture Reading — During the cup 1 Peter 4

Since therefore Christ suffered in the flesh, arm yourselves with the same way of thinking, for whoever has suffered in the flesh has ceased from sin, so as to live for the rest of the time in the flesh no longer for human passions but for the will of God. For the time that is past suffices for doing what the Gentiles want to do, living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry. With respect to this they are surprised when you do not join them in the same flood of debauchery, and they malign you; but they will give account to him who is ready to judge the living and the dead. For this is why the gospel was preached even to those who are dead, that though judged in the flesh the way people are, they might live in the spirit the way God does.

The end of all things is at hand; therefore be self-controlled and sober-minded for the sake of your prayers. Above all, keep loving one another earnestly, since love covers a multitude of sins. Show hospitality to one another without grumbling. As each has received a gift, use it to serve one another, as good stewards of God's varied grace: whoever speaks, as one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies—in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever. Amen.

Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you. But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed. If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you. But let none of you suffer as a murderer or a thief or an evildoer or as a meddler. Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name. For it is time for judgment to begin at the household of God; and if it begins with us, what will be the outcome for those who do not obey the gospel of God? And

> "If the righteous is scarcely saved,
> what will become of the ungodly and the sinner?"

Therefore let those who suffer according to God's will entrust their souls to a faithful Creator while doing good.

Nunc Dimittis (Song of Simeon)

Now may your servant, Lord,
according to your word,
depart in exultation.
My rest shall be serene,
for now my eyes have seen
your wonderful salvation.

You did for all prepare
this Gift, so great, so rare,
fulfilling prophets' story;
A Light to show the way
to Gentiles gone astray,
and unto Israel's glory.

Prayer of Thanksgiving and Dedication

God Commissions and Blesses Us

The Collection of Alms and Tithes

Hymn 172 Let Us Love And Sing And Wonder *Trinity Hymnal*
RUF tune

↑ The Benediction

↑ Congregation stands as able

Unless otherwise noted, all Scripture quotes are from the ESV Bible ©2001.

Welcome to Christ Presbyterian Church

We are delighted that you have chosen to join us for worship! It is our sincere hope and prayer that you will know and experience the love, power, and presence of our King and Savior Jesus Christ.

If you are visiting, please take a moment to fill out one of our visitor cards and place it in the collection plate. If you desire any additional information, or if there are ways in which we can pray for you or be of service to you, please let us know. We count it a privilege to serve our community in the name of Christ!

About our Church

Standing in the great biblical and evangelical tradition of the Protestant Reformation, Christ Presbyterian Church is a congregation of the Presbyterian Church in America (PCA). We are committed to the Bible as the Word of God, the Reformed Faith, and the Great Commission of Jesus Christ.

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Staff
Pastor – Rev. John Canales
Associate Pastor – Rev. Jahaziel Cantú
Chief Musician – Christopher Oglesby
Office Manager – Dawn O'Banion

Elders: Daniel Beal, Ray White, Stephen Dubberly (on sabbatical)
Deacons: Leng Ea, Rod Miller