

# Christ Presbyterian Church

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



Covenant Renewal Service

28 October 2018



*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.

As instituted by our Lord, wine is the element 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). If, however, for reasons of conscience, you are not able to participate using wine, grape juice is provided in the center of the tray. Also, gluten-free crackers are available for those who cannot eat bread.

**Nursery today:** Stephanie Ansell  
Audrey Ansell

**Next Sunday:** Laurie Boswell  
Greyson Ea

# 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

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Prelude

O Word of God Incarnate  
Tune: AURELIA

O word of God incarnate, O wisdom from on high,  
O truth unchanged, unchanging, O Light of our dark sky;  
We praise thee for the radiance that from the hollowed page,  
A lantern to our footsteps, shines on from age to age.

The church from her dear Master received the gift divine,  
And still that light she lifteth o'er all the earth to shine.  
It is the golden casket, where gems of truth are stored;  
It is the heav'n drawn picture of Christ, the living Word.

It floateth like a banner before God's host unfurled;  
It shineth like a beacon above the darkling world.  
It is the chart and compass that o'er life's surging sea,  
'mid mists and rocks and quick-sands, still guides, O Christ, to thee.

O make thy church, dear Savior, a lamp of purest gold,  
To bear before the nations thy true light, as of old.  
O teach thy wand'ring pilgrims by this their path to trace,  
Till, clouds and darkness ended, they see thee face to face.

# God Calls Us

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## 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*

**All: 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*

**All: Amen.**

## Call to Worship

*Psalm 46:1-3, 6-7*

Minister: God is our refuge and strength,  
A very present help in trouble.

**All: Therefore we will not fear though the earth gives way,  
Though the mountains be moved into the heart of the sea,  
Though its waters roar and foam,  
Though the mountains tremble at its swelling.**

Minister: The nations rage, the kingdoms totter;  
He utters his voice, the earth melts

**All: The LORD of hosts is with us;  
The God of Jacob is our fortress.**

▲ **Hymn 155** O Love, How Deep, How Broad, How High!

▲ **Prayer of Petition and Adoration**

# God Cleanses Us

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## Call to Confession of Sin

Psalm 119:25, 28

My soul clings to the dust;  
give me life according to your word!  
My soul melts away for sorrow;  
strengthen me according to your word.

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

Almighty God, we confess that we are sinners.  
We have sinned in our attitude toward your Word:  
we have failed to hear and obey it; we have been ashamed of it;  
we have twisted it for our own selfish ends;  
we have tried to replace it and improve it  
with our own man-made ideas;  
we have failed to proclaim it faithfully and clearly.  
Forgive us, dear God, for our disobedience.  
Give us life and strengthen us according to your Word.  
Teach us to love and live your gospel of redeeming grace  
through Christ Jesus our Lord. Amen.

## ▲ Declaration of Forgiveness

Psalm 119:49, 50

Remember your word to your servant,  
in which you have made me hope.  
This is my comfort in my affliction,  
that your promise gives me life.

## ▲ *The Doxology* (#731)

*Trinity Hymnal*



# God Consecrates Us

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**Prayer for Illumination**

**Reading of Scripture**

Isaiah 55 (p. 615)

▲ **Hymn 182** My Song is Love Unknown (vv. 1, 2, 3, 6, 7)

**Preaching of the Word**

Rev. John Canales  
*Reformation Today*

**Sermon Texts**

Romans 1:16–17

<sup>16</sup> For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. <sup>17</sup> For in it the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith.”

2 Timothy 1:12b–14

<sup>12b</sup> But I am not ashamed, for I know whom I have believed, and I am convinced that he is able to guard until that Day what has been entrusted to me. <sup>13</sup> Follow the pattern of the sound words that you have heard from me, in the faith and love that are in Christ Jesus. <sup>14</sup> By the Holy Spirit who dwells within us, guard the good deposit entrusted to you.

**Prayer of Intercession**

▲ **Hymn 505** I’m Not Ashamed to Own My Lord

Tune: AZMON

# God Communes with Us

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⤴ **Affirmation of Faith: Nicene Creed** p. 846, *Trinity Hymnal*

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

## The Sacrament of the Lord's Supper

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

Hymn — During the bread Christ Jesus Lay in Death's Strong Bands

Christ Jesus lay in death's strong bands,  
For our offenses given;  
But now at God's right hand he stands  
And brings us life from heaven;  
Therefore, let us joyful be  
And sing to God right thankfully  
Loud songs of hallelujah.  
*Hallelujah!*

It was a strange and dreadful strife  
When life and death contended;  
The victory remained with life,  
The reign of death was ended.  
Holy Scripture plainly saith  
That death is swallowed up by death,  
His sting is lost forever.  
*Hallelujah!*

Here the true Paschal Lamb we see,  
Whom God so freely gave us;  
He died on the accursed tree  
(so strong his love!) to save us.  
See, his blood does mark our door;  
Faith points to it, death passes o'er,  
And Satan cannot harm us.  
*Hallelujah!*

So let us keep the festival  
Whereto the Lord invites us;  
Christ is himself the joy of all,  
The sun that warms and lights us.  
By his grace he doth impart  
Eternal sunshine to the heart;  
The night of sin is ended.  
*Hallelujah!*

Continues...

Then let us feast this joyful day  
On Christ, the Bread of Heaven;  
The Word of grace has purged away  
The old and evil leaven.  
Christ alone our souls will feed;  
He is our meat and drink indeed;  
Faith lives upon no other.  
*Hallelujah!*

Scripture Reading — During the cup

John 6:44–51

“No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. It is written in the Prophets, ‘And they will all be taught by God.’ Everyone who has heard and learned from the Father comes to me— not that anyone has seen the Father except he who is from God; he has seen the Father. Truly, truly, I say to you, whoever believes has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.”

## **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**

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### **The Collection of Alms and Tithes**

**Hymn 274** Thine Be the Glory

### **⤴ The Benediction**

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⤴ Congregation stands as able

# **Sermon Notes**

Romans 1:16–17 & 2 Timothy 1:12b–14

*Reformation Today*



# Welcome to Christ Church OPC

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 Church is a congregation of the Orthodox Presbyterian Church (OPC). 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

**Senior Pastor** – Rev. John Canales  
**Pastor of Outreach** – Rev. Miller Ansell  
**Chief Musician** – Sharon Miller  
**Coordinator of Church Ministries** – Mary Jo Canales

**Elders:** Scott Peterson, Rod Alexander

**Deacons:** Leng Ea, Rod Miller

**Diaconal Aides:** Adam Grimes, Doug Boswell