

Christ CHURCH

Biblical Confessional Reformed

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



27 October 2019

*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: Dawn O'Banion
Kaleb Ansell
Next Sunday: Kristi Trahan
Gray Canales

Reflection

There is something inexpressibly pleasing to a justified mind to know that God has all the honor in our salvation, and we have none; to know that God's honor is not violated, but on the contrary, shines more illustrious; to know that God's law is not injured, but magnified and made honorable; to know that we are safe, and God has all the glory.

— Robert Murray M'Cheyne

No condemnation now I dread.
Jesus, and all in him, is mine;
Alive in him, my living Head,
And clothed in righteousness divine,
Bold I approach the eternal throne,
And claim the crown, through Christ, my own.

— Charles Wesley

We Prepare to Meet with God

Prelude

A Debtor to Mercy Alone

1. A debt - or to mer - cy a - lone, _____ of cov - e - nant mer - cy I sing,
2. The work which his goodness be - gan, _____ the arm of his strength will com - plete;
3. My name from the palms of his hands _____ e - ter - ni - ty will not e - rise;

4
_____ nor fear, with your righ - teous - ness on, _____ my
_____ his pro - mise is yea _____ and a - men, _____ and
_____ im - pressed on his heart it re - mains, _____ in

7
per - son and of - fring to _____ bring. _____ The
nev - er was for - feit - ed _____ yet. _____ Things
marks of in - del - i - ble _____ grace. _____ Yes,

10
ter - rors of law and of God _____ with me can have no - thing to do: _____
fu - ture, nor things that are now, _____ nor all things be - low or a - bove, _____
I to the end shall en - dure, _____ as sure as the ear - nest is giv'n: _____

13
_____ my Sav - ior's o - be - dience and blood
_____ can make him his pur - pose for - go, _____
_____ more hap - py, but not _____ more se - cure,

16
_____ hide all my trans - gres - sions from view. _____
_____ or sev - er my soul _____ from his _____ love. _____
_____ the glor - i - fied spir - its in _____ heav'n. _____

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*

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

Minister: May mercy, peace, and love be multiplied to you. *Jude 2*

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 92** A Mighty Fortress is Our God

▲ **Prayer of Petition and Adoration**

God Cleanses Us

Call to Confession of Sin

Galatians 3:1–6

O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified. Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith? Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? Did you suffer so many things in vain—if indeed it was in vain? Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith—just as Abraham “believed God, and it was counted to him as righteousness”?

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

Holy God, our mighty Fortress,
whose truth still abides and whose kingdom is forever,
we confess that we are sinners
and that we have continued to sin.

In our hypocrisy,
we have excused, ignored, minimized, and denied our sin.

In our foolishness,
we have imagined that our own works can save us.

Even as we preach the precious gospel of salvation
through grace alone,
we have scorned that grace
and relied on our own strength and wisdom
instead of submitting to you.

Now, Father, as we recognize that we are wholly incapable
of reforming or redeeming ourselves,
we repent of our sins
and cast ourselves on your sovereign mercy:
the boundless mercy that sent your perfect Son to the cross
as our Substitute and Savior.

Cleanse us, we pray,
make us hunger and thirst for righteousness,
enable us to live by faith,
and continue the sanctifying work of your Holy Spirit in our lives.
Through Christ our Lord, Amen.

▲ Declaration of Forgiveness

Romans 4:23–25

But the words “it was counted to him” were not written for [Abraham’s] sake alone, but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, who was delivered up for our trespasses and raised for our justification.

▲ *The Doxology* (#731)

Trinity Hymnal

God Consecrates Us

Prayer for Illumination

Reading of Scripture

Romans 3 (p. 940)

▲ Hymn Let Us Love and Sing and Wonder

Tune: Laura Taylor

Let us love and sing and wonder,
Let us praise the Savior’s name!
He has hushed the law’s loud thunder,
He has quenched Mount Sinai’s flame:
He has washed us with his blood,
He has washed us with his blood,
He has washed us with his blood,
He has brought us nigh to God.

Let us love the Lord who bought us,
Pitied us when enemies,
Called us by his grace, and taught us,
Gave us ears and gave us eyes:
He has washed us with his blood,
He has washed us with his blood,
He has washed us with his blood,
He presents our souls to God.

Let us sing, though fierce temptation
Threaten hard to bear us down!
For the Lord, our strong salvation,
Holds in view the conqueror’s crown:
He who washed us with his blood,
He who washed us with his blood,

Continues...

He who washed us with his blood,
Soon will bring us home to God.

Let us wonder; grace and justice
Join and point to mercy's store;
When through grace in Christ our trust is,
Justice smiles and asks no more:
He who washed us with his blood,
He who washed us with his blood,
He who washed us with his blood,
Has secured our way to God.

Let us praise, and join the chorus
Of the saints enthroned on high;
Here they trusted him before us,
Now their praises fill the sky;
“You have washed us with your blood;
You have washed us with your blood;
You have washed us with your blood;
You are worthy, Lamb of God!”

Preaching of the Word

Rev. John Canales

Sermon Text: Philippians 3:1–11 (p. 981) *Burning Your Checklists*

Prayer of Intercession

✦ **Hymn 642** Be Thou My Vision

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

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

What wondrous love is this, O my soul, O my soul,
What wondrous love is this, O my soul!
What wondrous love is this that caused the Lord of bliss
To bear the dreadful curse for my soul, for my soul,
To bear the dreadful curse for my soul!

To God and to the Lamb, I will sing, I will sing,
To God and to the Lamb, I will sing;
To God and to the Lamb, who is the great I AM,
While millions join the theme, I will sing, I will sing,
While millions join the theme, I will sing!

And when from death I'm free, I'll sing on, I'll sing on,
And when from death I'm free, I'll sing on!
And when from death I'm free, I'll sing and joyful be
And through eternity I'll sing on, I'll sing on,
And through eternity I'll sing on!

“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

The Collection of Alms and Tithes

Hymn 455 And Can It Be That I Should Gain

▲ The Benediction

▲ Congregation stands as able

Sermon Notes

Philippians 3:1–11

Burning Your Checklists

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

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: Rod Alexander, Scott Peterson
Deacons: Doug Boswell, Leng Ea, Rod Miller
Diaconal Aide: Adam Grimes