



# CHRIST CHURCH

## *ORDER OF SERVICE*

*OCTOBER 30, 2022*

### **Next Week**

November 6, 2022

**CHRIST CHURCH | 8:30 & 10:30 AM**

LOGOS FIELDHOUSE | BEN ZORNES

**CHRIST CHURCH DOWNTOWN | 8:30 & 10:30 AM**

CHALMERS HALL | TOBY SUMPTER

**CHRIST CHURCH TROY | 9:00 AM**

525 S. MAIN, TROY | DOUGLAS WILSON

**KING'S CROSS CHURCH | 8:30 & 10:30 AM**

NSA NORTH CAMPUS | JARED LONGSHORE

### **CONTACT US:**

**office@christkirk.com**

**208.882.2034**

**christkirk.com**

**Scan to access  
Bulletin and Music**



## ORDER OF SERVICE

### ANNOUNCEMENTS & MEDITATION

#### - CALL TO WORSHIP -

*Please stand.*

#### ADORATION

Minister: Grace, mercy, and peace to you, from God the Father, Son, and Holy Spirit.

*Congregation: And also to you.*

#### SCRIPTURE

Revelation 5:12-13

Minister: Lift up your hearts!

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

#### PRAYER

#### HYMN

*A Mighty Fortress Is Our God.....407*

#### - CONFESSION -

*Please sit.*

#### Exhortation

#### PSALM

*Out Of The Depts of Sadness.....256*

#### CONFESSION OF SIN

*Congregation is invited to kneel if able.*

Revelation 3:2-3

#### ASSURANCE OF PARDON

*Please stand.*

Isaiah 12:2

Minister: Your sins are forgiven through Christ.

*Congregation: Thanks be to God!*

#### CONFESSION OF FAITH

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.*

#### HEIDELBERG CATECHISM Q. 62

*Minister: But why cannot our good works be our righteousness before God, or at least a part of it?*

**Congregation: Because the righteousness which can stand before the judgment of God must be absolutely perfect and wholly in conformity with the divine Law. But even our best works in this life are all imperfect and defiled with sin.**

#### HYMN

*All Glory Be To God On High.....304*

#### - CONSECRATION -

#### SCRIPTURE READING

Ezekiel 28:11-19, Revelation 18:9-20

Reader: The Word of the Lord.

*Congregation: Thanks be to God!*

## HOUSEHOLD BAPTISMS

Blaise & Jack Engerbretson - 1st

*Congregational charge:* **Little child, 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 child, 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

*Please sit.*

*Psalm 95*.....174

## CONGREGATIONAL PRAYER

Opening: Revelation 4:11

Thanksgiving: Revelation 11:17

Petitions: Revelation 21:6-7

## HYMN

*Please stand.*

*Lord, Keep Us Steadfast In Thy Word*.....386

## SERMON

*Please sit.*

*Abandoning the Sons of Belial*.....Douglas Wilson

## PRAYER

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

## OFFERTORY

*Please stand*

*Isaiah, Mighty Seer, In Days Of Old*.....724

## - COMMUNION -

*Please sit.*

## THE BREAD

*We All Believe In One True God*.....710

## THE WINE

*O Bread Of Life From Heaven*.....478

## - COMMISSIONING -

*Please stand.*

## 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

**PREACHERS:** See front of bulletin

**SCRIPTURE READING:** Lev. 19:9-18, Mark 12:28-34

**MUSIC:**

## "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. Since the elders are responsible for the table, when a baptized child begins taking the Lord's Supper, we ask a parent to notify one of the elders. 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.

## **AUTHENTIC MINISTRY 15 / SECOND CORINTHIANS**

### **INTRODUCTION**

Remember that the point of this epistle is for Paul to defend the authenticity of his ministry. There are three groups involved. There were the false teachers, the agitators that stirred up the trouble. They had initially swayed the whole church, but after Paul's severe letter, the bulk of the church had come back into their loyalty to Paul. That is the second group. The third group was made of saints in the church who were still rattled, who still had the wobbles. These were the ones that Paul beseeched to "enlarge their hearts." And in this passage, we get to Paul's basic "call to action." We have come to the thing which they must do.

### **THE TEXT**

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 6:14–7:1).

### **DEBRIS CLEARING**

Before summarizing the text, there is an important misunderstanding to get out of the way. In this section, Paul famously says that we are not to be "unequally yoked with unbelievers." This is regularly applied to marriages and/or business partnership, and while this is a legitimate application, it is not what the text is talking about—and we have to be careful not to lose the original meaning. When Paul tells Timothy to take a little wine for his stomach and frequent ailments (1 Tim. 5:23), he was not trying to refute teetotalism. That is a legitimate application (by extension), but not what Paul was talking about. It is the same here.

The original meaning was the summons that Paul was delivering, urging the remaining wobbly Corinthians to make a complete break from the false teachers (whom we will get to know much better in later chapters). For now it will serve to distinguish the wolves from the sheep who have been mauled by wolves. Paul is appealing here to the latter.

### **SUMMARY OF THE TEXT**

Paul starts with the principle. Do not be in harness together with unbelievers (v. 14). The reason is then given in a series of contrasts. Is there fellowship between righteousness and unrighteousness (v. 14)? Communion between light and darkness (v. 14)? Concord between Christ and Belial (v. 15)? Faith and infidelity (v. 15)? The

temple of God with idols (v. 16)?

These destructive false teachers want to set up their idols in the Corinthians, saints who were the Temple of God (v. 16). What looks like a solitary quotation from the Old Testament starting in v. 16 is actually a complicated mashup of quotations from about six different places in the Old Testament. The first two are promises of close and intimate fellowship (Lev. 26:11-12; Eze. 37:27). Then came the promise of adoption, and this is taken from four distinct places (2 Sam. 7:14; Is. 52:11; Eze. 20:34; Is. 43:6).

Overwhelmingly, the six cited passages are talking about Israel's restoration to the land, brought out of exile. The Corinthians were the heirs of these spectacular promises and, as such, had an obligation to cleanse themselves from all filthiness of spirit and flesh, perfecting holiness in the fear of God (7:1). That is the call—to break with these sons of Belial.

## SONS OF BELIAL

We can tell that this is the import of this passage from the overall flow of the argument. Dealing with these false teachers is, after all, the theme of the entire letter. But we can also see it in his use of a word like *Belial*. The word probably means *worthlessness*, and is used throughout the Old Testament to refer to covenant losers. In other words, we are talking about covenant members who were wicked louts. See, for example, the following: Dt. 13:13; Judg. 19:22; 20:13; 1 Sam. 1:16; 2:12; 10:27; 25:17,25; 30:22; 2 Sam. 20:1; 1 Kings 21:10,13; 2Chron. 13:7. This is precisely what Paul was dealing with at Corinth, and so he asks the rhetorical question—what possible fellowship can there be between Christ and Belial?

## THE PRESSING NEED FOR MORE CHURCH SPLITS

The “unbelievers” Paul is talking about are his adversaries within the church. These are false *brothers*. Do not be “yoked with” means do not pal around with, enable, encourage, or otherwise link to these people.

The driver of all such splits, however, needs to be holiness. If they pursue holiness in the fear of God, a lot of the separating will take care of itself. Paul is reminding the Corinthians of their identity in Christ. Now, in Christ, what are they? They are the *righteousness* of God (2 Cor. 5:21). They have been made *light* (2 Cor. 4:6). In Christ, they are a *new creation* (2 Cor. 5:17). By direct implication, Paul includes them as being among those who believe (2 Cor. 4:4). They are the *Temple* of God (2 Cor. 6:16). So the Corinthians are or have each of the characteristics that have no fellowship, communion, concord, part, or agreement with the corruptions offered by the sons of Belial. Those corruptions would be unrighteousness, darkness, worthlessness, infidelity, and idolatry. And it is holiness of life that drives all such things away.

## DISEASED EVANGELICALISM

Satan has two basic strategies for attacking the church. He attacks it by persecutions from without, and he attacks it by introducing corruptions from within. The latter has been his tactic of choice in the American church, and it has worked very well for him. The bottom line of all such corruptions is unholiness, and usually with a

sexual component. This is why vast swaths of the evangelical church collapsed almost overnight when the challenges of the last two years first appeared.

And so the application today should be obvious. Separate from—do not have anything to do with, do not follow, do not fellowship with—the ministries of anyone who is woke, or semi-woke, or is effeminate, or who compromises on theistic evolution, or who makes room for homosexuality as an identity, or who ordains women to be pastors, or who advances any form of critical theory, or who would otherwise invite this generation's Clown Car Review into the church. Tragically, this list is not limited to mainline liberal churches. Because we did not heed the warnings of the apostle, the evangelical movement is shot through with the cancers of unbelief.

But do not just turn away. That is insufficient. Pursue holiness. Pursue righteousness. Pursue Christ.

### **Students of Christ Church and Kings Cross:**

We are very happy to have you worshipping with us.  
If you're interested in membership, please contact the church office

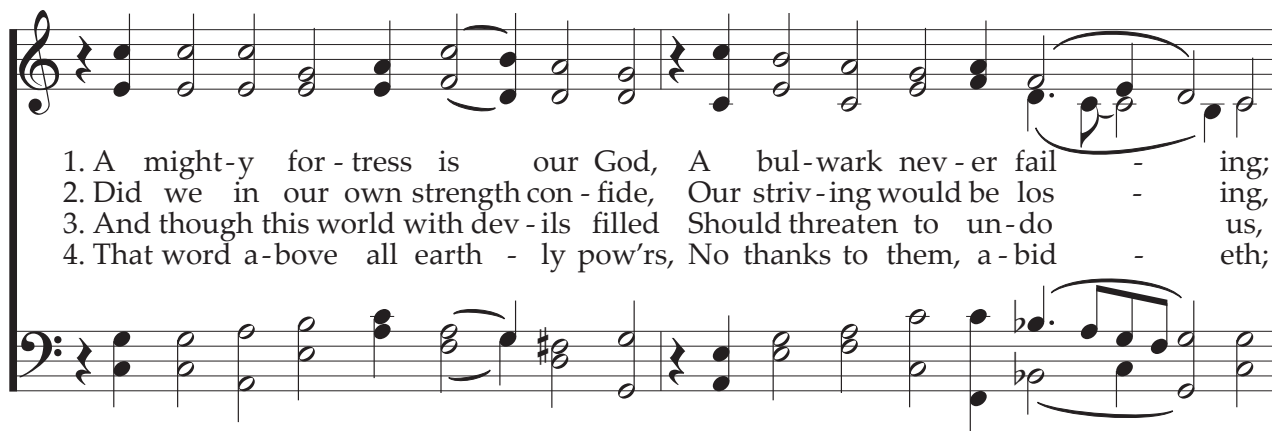
*office@christkirk.com*

and we'll get the process started.

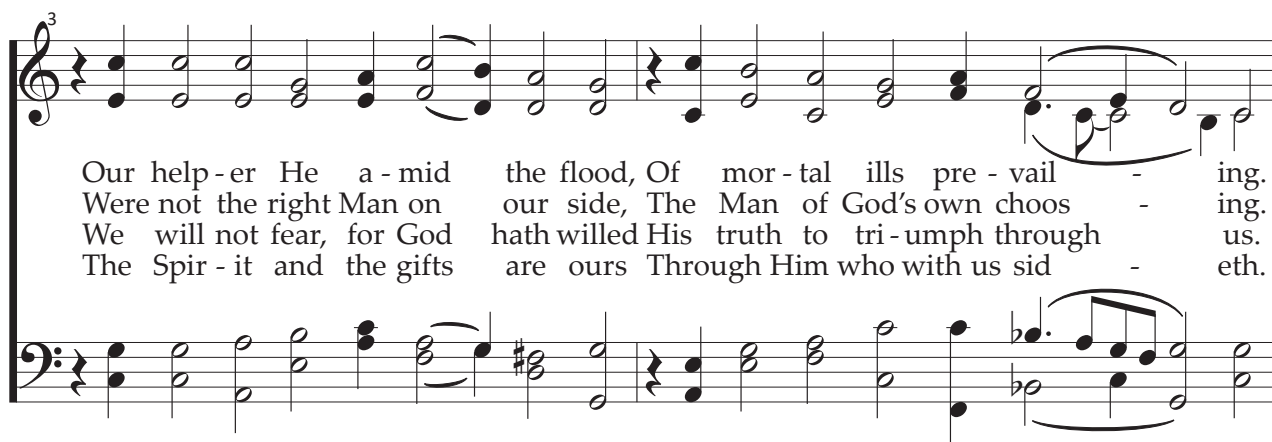
We also encourage you to get signed up for the daily emails  
so you'll keep abreast of the church happenings.

If you're interested in keeping your membership at your home church  
but being "Under Care" of the elders here,  
please let us know and we'll arrange a visit with you and a couple elders.

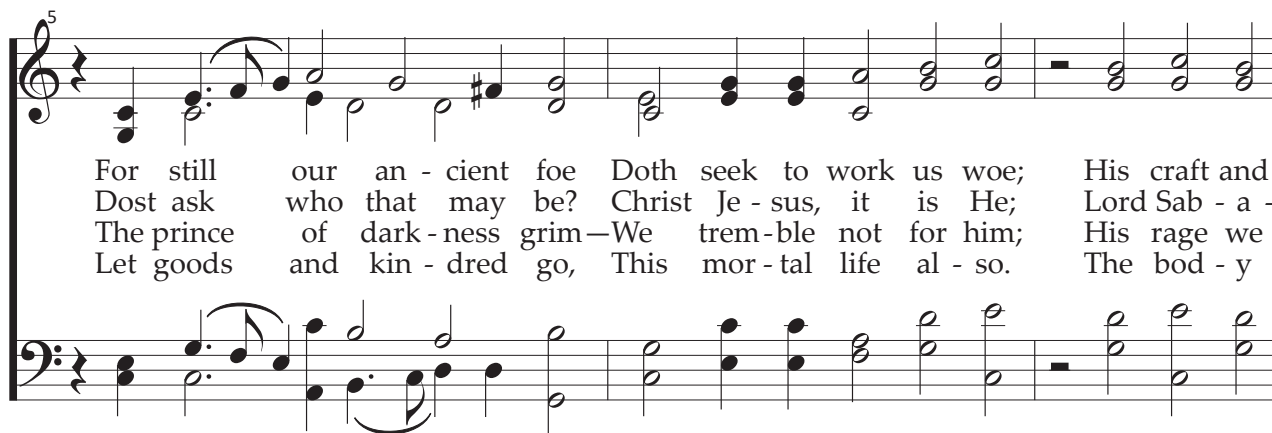
## A Mighty Fortress Is Our God



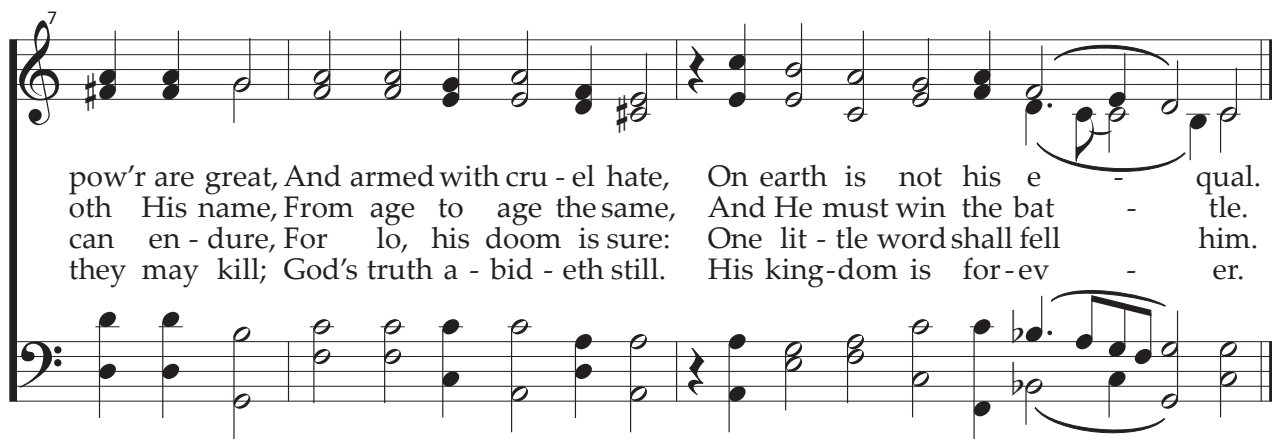
1. A might-y for - tress is our God, A bul-wark nev - er fail - ing;  
 2. Did we in our own strength con - fide, Our striv - ing would be los - ing,  
 3. And though this world with dev - ils filled Should threaten to un - do us,  
 4. That word a - bove all earth - ly pow'rs, No thanks to them, a - bid - eth;



Our help - er He a - mid the flood, Of mor - tal ills pre - vail - ing.  
 Were not the right Man on our side, The Man of God's own choos - ing.  
 We will not fear, for God hath willed His truth to tri - umph through us.  
 The Spir - it and the gifts are ours Through Him who with us sid - eth.



For still our an - cient foe Doth seek to work us woe; His craft and  
 Dost ask who that may be? Christ Je - sus, it is He; Lord Sab - a -  
 The prince of dark - ness grim—We trem - ble not for him; His rage we  
 Let goods and kin - dred go, This mor - tal life al - so. The bod - y



pow'r are great, And armed with cru - el hate, On earth is not his e - qual.  
 oth His name, From age to age the same, And He must win the bat - tle.  
 can en - dure, For lo, his doom is sure: One lit - tle word shall fell him.  
 they may kill; God's truth a - bid - eth still. His king - dom is for - ev - er.



# Out of the Depths of Sadness

From Psalm 130

1. <sup>1</sup>Out of the depths of sad - ness, O LORD, I cried to Thee;  
 2. <sup>3</sup>If, show - ing no com - pas - sion, Thou shouldst our sins re - cord  
 3. <sup>5</sup>I wait for God to hide me; My soul, with long - ing stirred,  
 4. <sup>7</sup>Hope in the LORD, O na - tion! With Him is stead - fast love;

<sup>3</sup>Thou who canst fill with glad - ness, Lend now Thine ear to me.  
 And mark all our trans - gres - sions, Who then could stand, O LORD?  
 Shall hope, what - e'er be - tide me, In His un - fail - ing word.  
 His plen - te - ous sal - va - tion He'll send you from a - bove.

<sup>5</sup>O Fount of con - so - la - tion, At - tend un - to my cry;  
 4But Thou dost par - don ful - ly All our in - iq - ui - ty,  
 6For Thee, LORD, I am yearn - ing With more in - tense de - sire  
 8He will re - deem His peo - ple, His chos - en Is - ra - el,

<sup>7</sup>Hear Thou my sup - pli - ca - tion And to my help draw nigh.  
 That we may serve Thee tru - ly And fear Thy ma - jes - ty.  
 Than watch - ers for the morn - ing To dawn of day as - pire.  
 From all their sin and e - vil, That they His praise may tell.

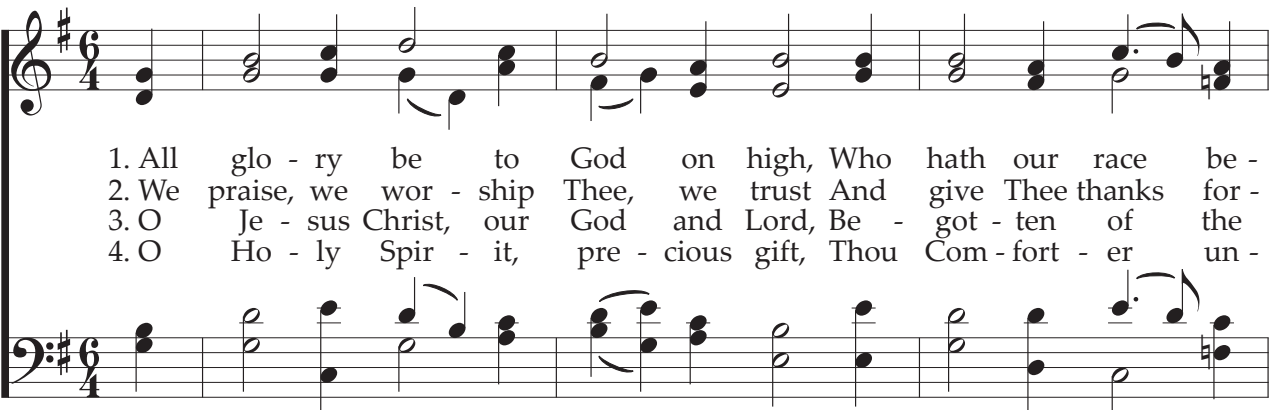
Music: *Genevan Psalter*, 1539; harm. Claude Goudimel, 1564

Text: Dewey Westra, 1931; rev. ©

DU FONS DE MA PENSÉE [GENEVAN 130]

7 6. 7 6. 7 6. 7 6.

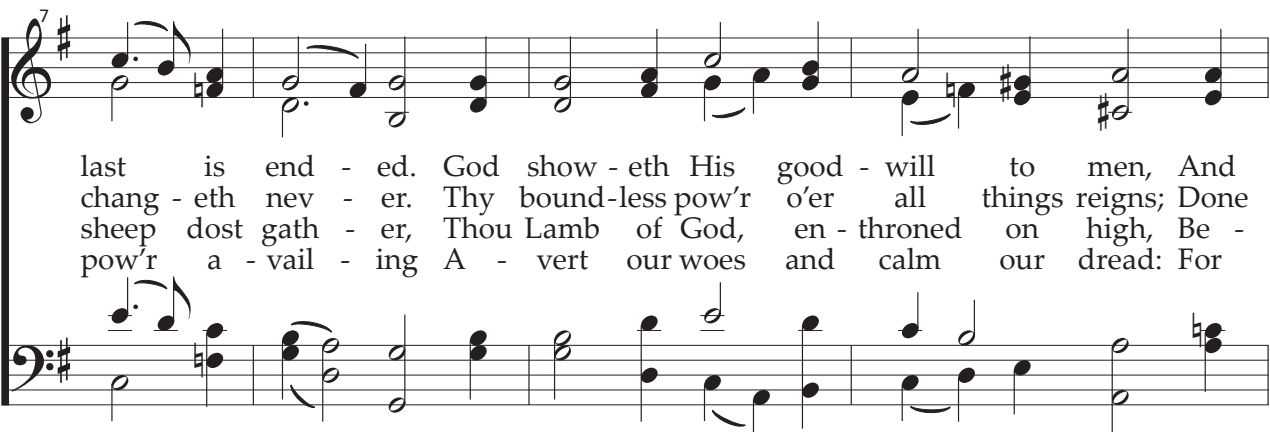




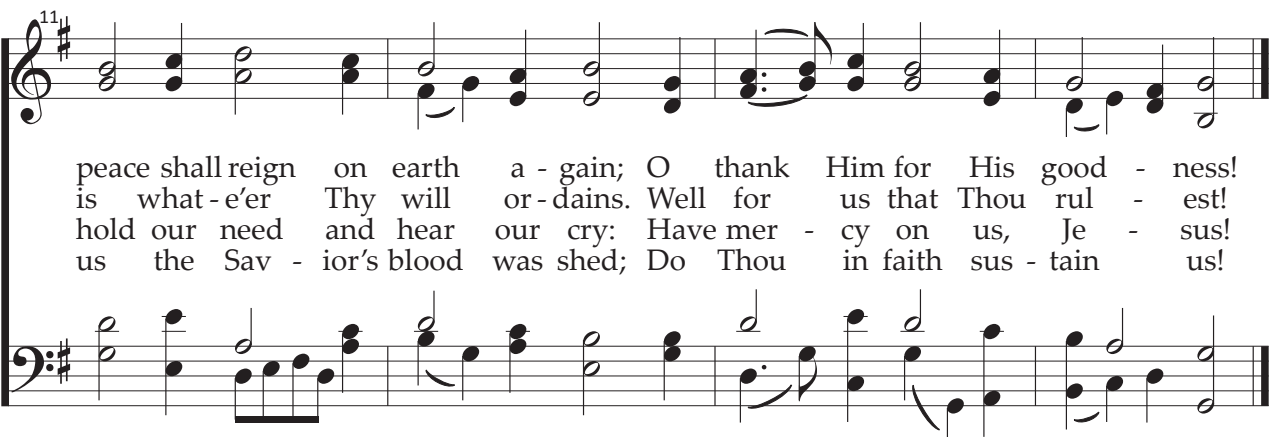
1. All glo - ry be to God on high, Who hath our race be -  
 2. We praise, we wor - ship Thee, we trust And give Thee thanks for -  
 3. O Je - sus Christ, our God and Lord, Be - got - ten of the  
 4. O Ho - ly Spir - it, pre - cious gift, Thou Com - fort - er un -



friend - ed! To us no harm shall now come nigh, The strife at  
 ev - er, O Fa - ther, that Thy rule is just And wise, and  
 Fa - ther, O Thou who hast our peace re - stored And the lost  
 fail - ing, From Sa - tan's snares our souls up - lift, And let Thy



last is end - ed. God show - eth His good - will to men, And  
 chang - eth nev - er. Thy bound - less pow'r o'er all things reigns; Done  
 sheep dost gath - er, Thou Lamb of God, en - throned on high, Be -  
 pow'r a - vail - ing A - vert our woes and calm our dread: For



peace shall reign on earth a - gain; O thank Him for His good - ness!  
 is what - e'er Thy will or - dains. Well for us that Thou rul - est!  
 hold our need and hear our cry: Have mer - cy on us, Je - sus!  
 us the Sav - ior's blood was shed; Do Thou in faith sus - tain us!

*Full*

<sup>1</sup>O come, let us sing un-to the LORD! Let us heart-i - ly re-joice in the strength of

our sal - va - tion. <sup>2</sup>Let us come be - fore His pres-ence with thanks-giv-ing,

*Dec.*

<sup>4</sup>And show our-selves glad in Him with psalms. <sup>3</sup>For the LORD is a great God

*Can.* *Dec.*

<sup>6</sup>And a great King a - bove all gods. <sup>4</sup>In His hand are all the cor-ners of the earth

*Can.* *Dec.*

<sup>8</sup>And the strength of the hills is His al - so. <sup>5</sup>The sea is His, and He made it

*Can.* *Dec.*

<sup>10</sup>And His hands pre-par-ed the dry land. <sup>6</sup>O come, let us wor-ship and fall down

12 *Can.* *Dec.*

And kneel be - fore the LORD our Mak - er, 7 For He is the Lord our God,

14 *Can.* *Full*

And we are the peo - ple of His pas - ture And the sheep of His hand.

16 *Dec.* *Can.*

To - day if ye will hear His voice, 8 hard - en not your hearts As in the pro -

17

vo - ca - tion and as in the day of temp - ta - tion in the wil - der - ness

18 *Dec.* *Can.*

9 When your fa - thers tempt - ed Me, Prov - ed Me and saw My works.

20 *Dec.*

10 For - ty years long was I griev - ed with this gen - er - a - tion and said,

# Psalm 95

Cont'd

21 *Can.*

"It is a peo-ple that do err in their hearts, for they have not known My ways,"

Musical notation for measures 21-22 in Canon style. The treble staff contains a melody with eighth and quarter notes, while the bass staff provides a harmonic accompaniment with chords and moving lines.

22 *Dec.* *Can.*

11 Un-to whom I swore in My wrath, That they should not en-ter in-to My rest.

Musical notation for measures 22-23. Measure 22 is marked 'Dec.' (Decelerando) and measure 23 is marked 'Can.' (Canon). The lyrics are: "11 Un-to whom I swore in My wrath, That they should not en-ter in-to My rest."

24 *Full*

Glo - ry be to the Fa - ther, and to the Son, And to the

Musical notation for measures 24-25 in Full style. The treble staff features a more active melody with some rests, and the bass staff continues the accompaniment.

25

Ho - ly Ghost; As it was in the be - gin-ning, is now,

Musical notation for measures 25-26. The treble staff has a melody with some rests, and the bass staff provides a steady accompaniment.

27

And ev - er shall be, world with - out end. A - men.

Musical notation for measures 27-28. The treble staff concludes with a final chord, and the bass staff ends with a double bar line and a repeat sign.

# Lord, Keep Us Steadfast in Thy Word

1. Lord, keep us stead - fast in Thy Word. Curb those who fain by craft and sword  
 2. Lord Je - sus Christ, Thy pow'r make known, For Thou art Lord of lords a - lone.  
 3. O Com - fort - er of price - less worth, Send peace and u - ni - ty on earth.

6  
 Would wrest the king - dom from Thy Son And set at naught all He hath done.  
 De - fend Thy Chris - ten - dom that we May ev - er - more sing praise to Thee.  
 Sup - port us in our fi - nal strife, And lead us out of death to life.

Music: Joseph Klug's *Geistliche Lieder*, Wittenburg, 1535  
 Text: Martin Luther, 1541; tr. Catherine Winkworth, 1863

ERHALT UNS, HERR  
 8 8. 8 8.

## The Lord's Prayer

Matthew 6:9-13

*Cantor*      *Congregation*

8 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

1 I - sa - iah, might - y seer, in days of old The Lord of all in

2 spir - it did be - hold High on a loft - y throne, in splen - dor bright,

4 With flow - ing train that filled the tem - ple quite. A - bove the throne were

5 state - ly ser - a - phim; Six wings had they, these mes - sen - gers of Him.

7 With twain they veiled their fac - es, as was meet, With twain in rev - 'rent

8 awe they hid their feet, And with the oth - er twain a - loft they soared.





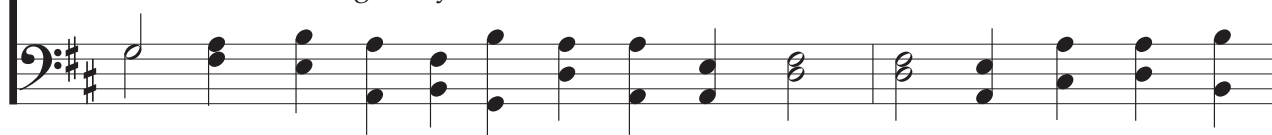
One to the oth - er called and praised the Lord: "Ho - ly is God, the LORD of Sab - a - oth!



Ho - ly is God, the LORD of Sab - a - oth! Ho - ly is God, the LORD of Sab - a - oth!



Be - hold, His glo - ry fill - eth all the earth!" The beams and lin - tels



trem - bled at the cry, And clouds of smoke en - wrapped the throne on high.



*unison* *harmony*

1. We all be - lieve in one true God Who cre - at - ed earth and heav-en,  
 2. We all be - lieve in Je - sus Christ, His own Son, our Lord, pos-sess-ing  
 3. We all con - fess the Ho - ly Ghost, Who sweet grace and com-fort giv - eth

The Fa - ther, who to us in love Hath the right of chil-dren giv - en.  
 An e - qual God-head, throne, and might, Source of ev - 'ry grace and bless - ing.  
 And with the Fa - ther and the Son In e - ter - nal glo - ry liv - eth;

He both soul and bod - y feed - eth; All we need He doth pro - vide us.  
 Born of Mar - y, vir - gin moth - er, By the pow - er of the Spir - it,  
 Who the church, His own cre - a - tion, Keeps in u - ni - ty of spir - it.

He through snares and per - ils lead - eth, Watch - ing that no  
 Made true man, our eld - er Broth - er, That the lost might  
 Here for - give - ness and sal - va - tion Dai - ly come through

harm be - tide us. He car - eth for us day and  
 life in - her - it; Was cru - ci - fied for sin - ful  
 Je - sus' mer - it. All flesh shall rise, and we shall

10

The image shows a musical score for two staves. The top staff is in treble clef and the bottom staff is in bass clef. The music is written in a key with one flat (B-flat). The top staff begins with a treble clef and a key signature of one flat. The bottom staff begins with a bass clef and a key signature of one flat. The music is written in a 4/4 time signature. The lyrics are written below the staves. The first staff has a melodic line with a slur over the first four measures. The second staff has a bass line with a slur over the first four measures. The lyrics are: night. men be All things are gov - erned by His might. And raised by God to life a - gain. In bliss with God e - ter - nal - ly.

night.  
men  
be

All things are gov - erned by His might.  
And raised by God to life a - gain.  
In bliss with God e - ter - nal - ly.

## O Bread of Life from Heaven

1. O Bread of life from Heav - en, To wear - y pil - grims giv - en;  
 2. O fount of grace re - deem - ing, O riv - er ev - er stream - ing  
 3. O Je - sus, by Thee bid - den, We here pro - claim Thee, hid - den

O Man - na from a - bove! Feed Thou the souls that hun - ger, Lead  
 From Je - sus' ho - ly side! Come Thou, Thy - self be - stow - ing On  
 Through forms of bread and wine. Grant, when the veil is riv - en, We

Thou the hearts that lang - uor With Thy most sweet and ten - der love.  
 thirst - ing souls, and flow - ing Till all their wants are sat - is - fied.  
 may be - hold in Heav - en Thy glo - rious coun - te - nance di - vine.

Music: German melody, c. 1400s; harm. Johann Sebastian Bach, 1729

O WELT, ICH MUSS DICH

Text: Latin hymn, c. 1661; st. 1-2, tr. Philip Schaff, 1868; st. 3, tr. J. Athelstan L. Riley, 1906 ©; alt.

7 7 6. 7 7 8.

# Amen! Blessing and Glory

Revelation 7:12

The musical score is written for a two-part setting (Soprano and Bass) in 2/2 time, with a key signature of three sharps (F#, C#, G#). The score is divided into three systems, each with a vocal line and a piano accompaniment line. The lyrics are: "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 first system covers measures 1-4, the second system covers measures 5-8, and the third system covers measures 9-12. The piano accompaniment features a steady bass line and chords that support the vocal melody. The lyrics are written below the vocal lines, with hyphens indicating syllables that span across measures.

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.

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