



October 11, 2026



Then Moses and the people of Israel
sang this song to the LORD saying,
“I will sing to the LORD,
for he has triumphed gloriously;
the horse and his rider he has
thrown into the sea.”

~ Exodus 15:1 ~



“Preaching God’s Sovereign Grace to a World of Need”

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The Lord's Day

October 11, 2026

God's Call to Us to Worship Him

"Be still and know that I Am God"

Psalm 81:1-3, 10

***His Call to Us to Worship Him**

Psalm 100:1-5

Elder: Make a joyful noise to the LORD, all the earth! Serve the LORD with gladness! Come into his presence with singing!

People: Know that the LORD is God! It is he who made us and we are his; we are his people, and the sheep of his pasture.

Elder: Enter his gates with thanksgiving, and his courts with praise! Give thanks to him, bless his name!

People: For the LORD is good; his steadfast love endures forever; and his faithfulness to all generations.

Elder: The Lord be with you.

People: And with your spirit.

Elder: Let us worship God.

***Prayer of Invocation**

***Hymns of Our Procession Into the Presence of God**

Wonderful Grace of Jesus

Bulletin, pages 7-8

'Tis Not That I Did Choose Thee

Bulletin, page 9

The Father Reaffirms His Covenant with Us

Reading of the Law

Matthew 23:1, 23-36

Call to Confession

Psalm 32:1-6

Prayer of Confession

Elder led prayer

Assurance of His Pardon

In Christ we have the forgiveness of sins and the riches of God's grace. This grace was given to us: to preach to the nations the unsearchable riches of Christ, and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things. **Thanks be to God.**

***Hymn of Thanksgiving**

Ps. 103: Praise, My Soul, the King of Heaven

Bulletin, page 10

His Sign and Seal is Upon Us

The Lord's Baptism: Bonnie Mae Ruth Koppenhaver, covenant child
of Jack & Emma Koppenhaver

Intercessory Prayer

Christ is Made Known to Us

His Word is Opened to Us

Dr. David G. Barker

Scripture: Exodus 15:1-21

"The grass withers, the flower fades ...

But the Word of our God will stand forever."

Message: A Song of Deliverance

Prayer for Response and Obedience

We Depart with His Blessing

And Sending of His Spirit

Presenting His Tithes and Our Offerings

Offertory

*Gloria Patri

***Hymn of Our Procession Into the World**

Awake and Sing the Song

Bulletin, page 11

***Charge and Benediction**

(Trinity Hymn Book #457, vs. 3)

O to grace how great a debtor daily I'm constrained to be;
let that grace now, like a fetter, bind my wand'ring heart to thee.
Prone to wander – Lord, I feel it – prone to leave the God I love;
here's my heart, O take and seal it, seal it for thy courts above.

Postlude

*Congregation Standing

The Life and Times of Moses, the Servant of YHWH

A Song of Deliverance

Exodus 15:1-21

(see also: Dt. 1:1-5; Josh. 2:10; 4:23-24; Ps. 78:13, 53; Col. 3:16;

Rev. 18:2, 8, 21; 19:1-2, 19-21)

After the crossing of the sea, the Israelites

- a) some protested this as an act of genocide.
- b) still missed the 'good old days' in Egypt.
- c) sang in joy and freedom.

I. *Then Moses and the people of Israel sang this song to the Lord*

Was this crossing something the Israelites remembered?

Why does the church sing in worship?

What is an 'element' of worship?

What is it that we must sing?

II. What does Moses teach us to sing?

Sing of the _____ of my salvation in Christ.

Sing that my salvation in Christ is true _____.

Sing with other _____.

Sing – as it is my _____ and _____.

My Personal Thoughts

Understanding Why We Baptize Covenant Children

By Dr. David G. Barker

Water Baptism is a sign and seal of the claim of God upon the person. It is not something a person merely ‘elects’ to have done, nor should it be repeated for merely emotional reasons. It is a command of God the Son (cf. Mt. 28:19-20) and is done in obedience to his will. When water baptism is given to the converted adult, it signifies spiritual transformation – Christ has cleansed that believer from his sins. Making a profession of faith he takes on the sign of the covenant and enters into the Church. In the Old Testament, the sign of entering the Church was circumcision; today it is baptism.

This has been the case from the beginning, the sign was not only given to adults; it was also given to the children of those believing adults. Abraham, a man of faith, was instructed by the Lord to receive the sign in Gen. 17. He was also instructed to give the sign to the children of his house – from the newborn child only 8 days old as well as his thirteen year old son, Ishmael. The reason for this was the principle of headship that continues in the church community today. God gave his promise to Abraham saying: *“I will establish my covenant between me and you and your seed after you throughout their generations for an everlasting covenant to be a God unto you and to your seed after you.”*

That pattern of headship has remained the same and has never been negated or changed. On the day of Pentecost, Peter taught this principle specifically, repeating God’s words to Abraham in his very first sermon saying *[The] promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.”* (Acts 2:38-39, ESV) Paul also stressed this unity when he tells the Christian Church today in Gal. 3:29: *“[I]f you are Christ’s, then you are Abraham’s seed, and heirs according to the promise.”* And Jesus said of the Jewish children brought to him: *“Of such is the kingdom of God.”* (Mk. 10:14, ESV) Therefore, the spiritual children of Abraham today are to continue to receive the mark of God’s claim upon them just as their parents are to continue to call upon Yahweh to be faithful to the next generation.

Now, obviously, these young children cannot yet understand these things – let alone make their own profession of faith so soon. Isaac, as a newborn, did not comprehend this; neither do our young ones. But it is not yet the child’s faith we are focusing on; rather it is the faith of the parents who God has entrusted with the raising of the child the Lord has providentially given them.

Finally, because water baptism itself is meant to depict the Holy Spirit being poured out from above upon his people, the sign of water baptism is best depicted by sprinkling or pouring. Baptism is not a matter of applying the person to water but applying water to the person.

Wonderful Grace of Jesus

Christ Jesus came into the world to save sinners—of whom I am the worst. 1 Tim. 1:15

1. Won - der - ful grace of Je - sus, great - er than all my sin;
 2. Won - der - ful grace of Je - sus, reach - ing a might - y host,
 3. Won - der - ful grace of Je - sus, reach - ing the most de - filed,

how shall my tongue de - scribe it, where shall its praise be - gin?
 by it I have been par - doned, saved to the ut - ter - most,
 by its trans - form - ing pow - er, mak - ing him God's dear child,

Tak - ing a - way my bur - den, set - ting my spir - it free;
 chains have been torn a - sun - der, giv - ing me lib - er - ty;
 pur - chas - ing peace and heav - en, for all e - ter - ni - ty;

for the won - der - ful grace of Je - sus reach - es me.
 for the won - der - ful grace of Je - sus reach - es me.
 and the won - der - ful grace of Je - sus reach - es me.

REFRAIN

Won - der - ful the match - less grace of Je - sus, deep - er than the

might - y roll - ing sea; the roll - ing sea; won - der - ful
High - er than the moun - tain,

grace, all - suf - fi - cient for
spark - ling like a foun - tain, all - suf - fi - cient grace for e - ven

me, for e - ven me; broad - er than the scope of my trans -
me;

gres - sions, great - er far than all my sin and shame;

O mag - ni - fy the pre - cious name of Je - sus, praise his name!

Halldor Lillenas, 1918

A.E. 1951

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WONDERFUL GRACE Ineq.
Halldor Lillenas, 1918

'Tis Not That I Did Choose Thee

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You did not choose me, but I chose you. John 15:16

1. 'Tis not that I did choose thee, for, Lord, that could not be;
2. 'Twas sov - 'reign mer - cy called me and taught my o - p'ning mind;

The first system of the hymn features a treble and bass staff in B-flat major (two flats) and 4/4 time. The melody is in the treble staff, starting on a whole note G4, followed by quarter notes A4, Bb4, C5, and D5. The bass staff provides a harmonic accompaniment with chords. The lyrics are written below the staves, with two verses. The first verse ends with a repeat sign (double bar line with two dots) and a fermata over the final note.

this heart would still re - fuse thee, hadst thou not cho - sen me.
the world had else en - thrall'd me, to heav'n - ly glo - ries blind.

The second system continues the melody and accompaniment. The treble staff has a half note G4, followed by quarter notes A4, Bb4, C5, and D5. The bass staff continues with chords. The lyrics are written below the staves, with two verses. The first verse ends with a repeat sign and a fermata over the final note.

Thou from the sin that stained me hast cleansed and set me free;
My heart owns none be - fore thee, for thy rich grace I thirst;

The third system continues the melody and accompaniment. The treble staff has a half note G4, followed by quarter notes A4, Bb4, C5, and D5. The bass staff continues with chords. The lyrics are written below the staves, with two verses. The first verse ends with a repeat sign and a fermata over the final note.

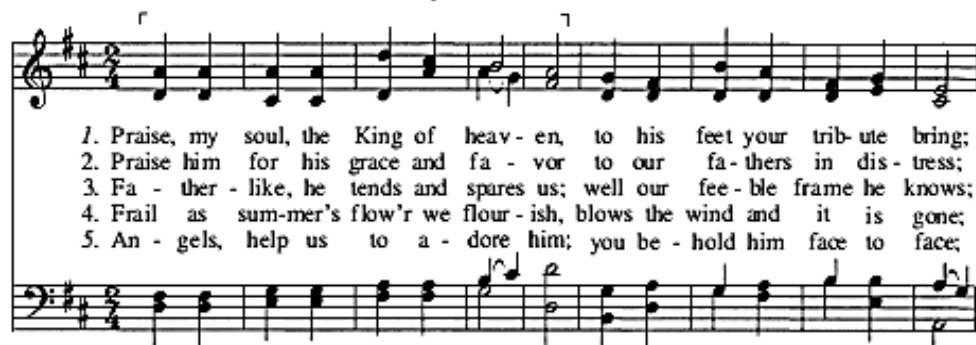
of old thou hast or - dained me, that I should live to thee.
this know - ing, if I love thee, thou must have loved me first.

The fourth system concludes the hymn. The treble staff has a half note G4, followed by quarter notes A4, Bb4, C5, and D5. The bass staff continues with chords. The lyrics are written below the staves, with two verses. The first verse ends with a repeat sign and a fermata over the final note.

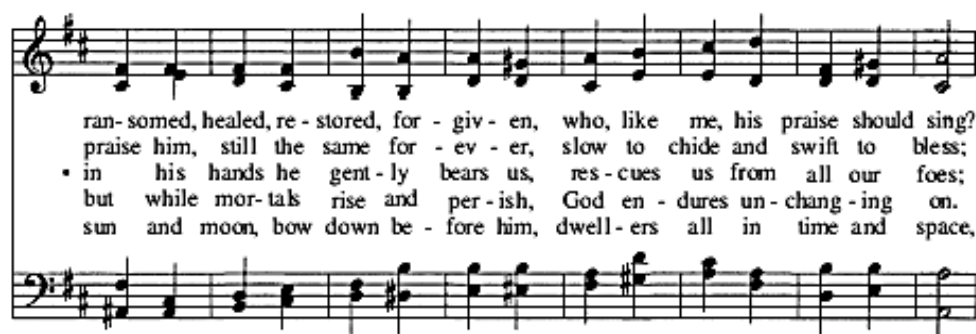
Praise, My Soul, the King of Heaven

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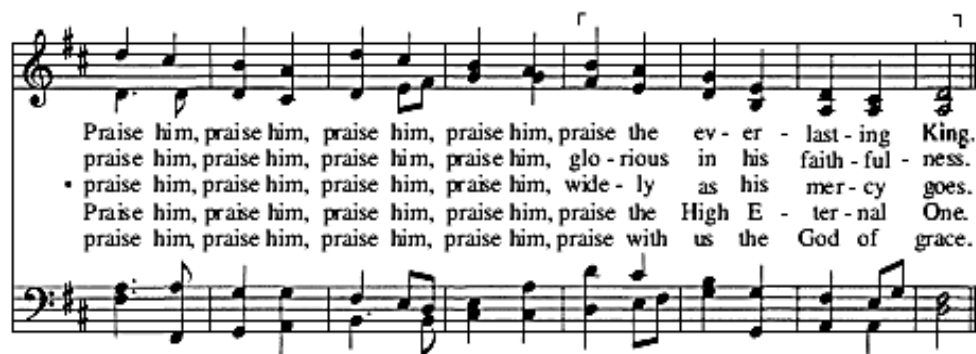
*Praise the LORD, all his works everywhere in his dominion. Praise the LORD,
O my soul. Ps. 103:22*



1. Praise, my soul, the King of heav - en, to his feet your trib - ute bring;
2. Praise him for his grace and fa - vor to our fa - thers in dis - tress;
3. Fa - ther - like, he tends and spares us; well our fee - ble frame he knows;
4. Frail as sum - mer's flow'r we flour - ish, blows the wind and it is gone;
5. An - gels, help us to a - dore him; you be - hold him face to face;



ran - somed, healed, re - stored, for - giv - en, who, like me, his praise should sing?
praise him, still the same for - ev - er, slow to chide and swift to bless;
• in his hands he gent - ly bears us, res - cues us from all our foes;
but while mor - tals rise and per - ish, God en - dures un - chang - ing on,
sun and moon, bow down be - fore him, dwell - ers all in time and space,



Praise him, praise him, praise him, praise him, praise the ev - er - last - ing King.
praise him, praise him, praise him, praise him, glo - rious in his faith - ful - ness.
• praise him, praise him, praise him, praise him, wide - ly as his mer - cy goes.
Praise him, praise him, praise him, praise him, praise the High E - ter - nal One.
praise him, praise him, praise him, praise him, praise with us the God of grace.

From Psalm 103
Henry F. Lyke, 1834; mod.

LAUDANIMA 8.7.8.7.8.7.
John Goss, 1869

Awake and Sing the Song

The musical score is written for a single melodic line on a treble clef staff. It begins with a key signature of one flat (B-flat) and a 4/4 time signature. The melody is composed of eighth and quarter notes, with some rests. There are two first endings marked with a '1' above the staff. The first ending leads back to the beginning of the first line of lyrics, and the second ending leads to the final note of the piece. The lyrics are printed below the staff, aligned with the notes.

1. A - wake and sing the song of Mo - ses and the Lamb;
 2. If you have felt His grace, You'll not re - fuse to sing,
 3. Look back and see the state where - in your na - ture lay;

Tune ev - 'ry heart and ev - 'ry tongue to praise the Sav - iour's name.
 But sum - mon all your pow'rs to praise your Sav - iour and Your King.
 Then won - der at His love so great, Who did your ran - som pay.

4. His faithfulness proclaim
 While life and health are given;
 Join hands and hearts to praise His name
 Till we all meet in heav'n.

5. Leave carnal joys below,
 To men of meaner taste;
 Think, speak, and sing of nothing now
 But Christ the first and last.

6. Sing till your feel your hearts
 Ascending with your tongues;
 Sing till the love of sin departs
 And grace inspires your songs.