

Prelude  
Welcome and Announcements  
Introit

Chris Holmberg

Choir

Glory to God

Call to Worship

Psalm 145:3

227

How Great Thou Art

1. O Lord my God, when I in awe - some won - der  
 2. When thro' the woods and for - est glades I wan - der  
 3. And when I think that God, his Son not spar - ing,  
 4. When Christ shall come with shout of ac - cla - ma - tion

con - sid - er all the worlds thy hands have made,  
 and hear the birds sing sweet - ly in the trees,  
 sent him to die, I scarce can take it in,  
 and take me home, what joy shall fill my heart!

I see the stars, I hear the roll - ing thun - der,  
 when I look down from loft - y moun - tain gran - deur,  
 that on the cross, my bur - den glad - ly bear - ing,  
 Then I shall bow in hum - ble ad - o - ra - tion,

(continued on next page)

Refrain

Then sings my soul, my Sav - ior God, to thee:  
 how great thou art, how great thou art!

Then sings my soul, my Sav - ior God, to thee:  
 how great thou art, how great thou art!

Stuart K. Hine, 1949; alt.  
Text and tune © 1949, 1953 The Stuart Hine Trust  
USA, North, Central, and South America print rights admin. Hope Publishing Co.  
All rights reserved. Used by permission.  
(See index for complete copyright information.)

HOW GREAT THOU ART 11.10.11.10.ref.  
Swedish folk melody  
Arr. Stuart K. Hine, 1949  
CCLI# 594962

Corporate Prayer of Confession & Silent Confession

**Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We justly deserve your present and eternal punishment for our offense, so we humbly repent. For the sake of your Son Jesus Christ, have mercy on us. Forgive us and renew us that we may delight in your will, and walk in your ways, to the glory of your Holy Name. Amen.**

(Adapted from *The Book of Common Prayer*)

Assurance of Forgiveness

2 Corinthians 5:17

**Featured Element of Worship: Confession of Sins and Assurance of Forgiveness**

Especially since the sixteenth century Reformation...Christian worship serves as a representation of the gospel: from the call to worship to the benediction, God's people experience a reapplication of the Gospel... The call to worship mirrors effectual calling; the assurance of pardon applies the justifying word once again; the ministry of the Word serves to instruct in new obedience rooted in the Gospel; the benediction assures of God's grace for perseverance. Confession of sin fits nicely into this Gospel representation—as God effectually calls us, renewing our wills, enlightening our minds, we see our sin for what it is and confess it, admitting that we cannot save ourselves. God returns with the word of pardon, reminding us that God in Christ has done all that is necessary to make us right with Him. And so, confession of sin plays an important role each week in reminding us of this Gospel movement.

(Sean Lucas, from his forward to Bobby Griffith's *Confessions of Sin and Assurances of Pardon: A Pocket Resource*).

The Doxology

**Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen, amen.**

Prayer of Dedication

Elder Sam Winegarden

The Lord's Prayer

**Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread. Forgive us our debts, as we forgive our debtors. And lead us not into temptation but deliver us from evil, for thine is the kingdom, and the power and the glory forever. Amen.**

Anthem

Choir

On Eagles' Wings

Unison Scripture Reading

Romans 1:31-2:5

**<sup>31</sup> foolish, faithless, heartless, ruthless. <sup>32</sup> Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.**

**<sup>1</sup> Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things.**

**<sup>2</sup> We know that the judgment of God rightly falls on those who practice such things. <sup>3</sup> Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God? <sup>4</sup> Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance? <sup>5</sup> But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed.**

Musical Offering

Chris Campbell

There Is a Higher Throne

Pastoral Prayer

Sermon

Elder Randy Heidtman

Romans 3:21-26; 5:1-5

1. My hope is built on noth - ing less than Je - sus' blood and  
 2. When dark - ness veils his love - ly face, I rest on his un -  
 3. His oath, his cov - e - nant, his blood sup - port me in the  
 4. When he shall come with trum - pet sound, O may I then in

righ - teous - ness; I dare not trust the sweet - est frame, but  
 chang - ing grace; in ev - 'ry high and storm - y gale, my  
 whelm - ing flood; when all a - round my soul gives way, he  
 him be found, dressed in his righ - teous - ness a - lone, fault -

Refrain

whol - ly lean on Je - sus' name.  
 an - chor holds with - in the veil. On Christ, the sol - id rock, I stand; all  
 then is all my hope and stay. less to stand be - fore the throne.

oth - er ground is sink - ing sand, all oth - er ground is sink - ing sand.

<sup>21</sup> But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— <sup>22</sup> the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: <sup>23</sup> for all have sinned and fall short of the glory of God, <sup>24</sup> and are justified by his grace as a gift, through the redemption that is in Christ Jesus, <sup>25</sup> 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. <sup>26</sup> 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.

<sup>1</sup> Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. <sup>2</sup> Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. <sup>3</sup> Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, <sup>4</sup> and endurance produces character, and character produces hope, <sup>5</sup> and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

Statement of Faith

Nicene Creed

**I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.**

**And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made. Who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, and sits at the right hand of the Father; and he shall come again, with glory, to judge the living and the dead; whose kingdom shall have no end.**

**And I believe in the Holy Spirit, the Lord and Giver of life; who proceeds from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets.**

**And I believe in one holy catholic and apostolic church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.**

let the wa - ter and the blood, from thy riv - en side which flowed,  
 could my zeal no re - spite know, could my tears for - ev - er flow,  
 na - ked, come to thee for dress; help - less, look to thee for grace;  
 when I soar to worlds un - known, see thee on thy judg - ment throne,

be of sin the dou - ble cure, cleanse me from its guilt and pow'r.  
 all for sin could not a - tone; thou must save, and thou a - lone.  
 foul, I to the Foun - tain fly; wash me, Sav - ior, or I die.  
 Rock of A - ges, cleft for me, let me hide my - self in thee.

Augustus M. Toplady, 1776  
Alt. Thomas Cotterill, 1815

CCLI# 594962

TOPLADY 7.7.7.7.7.  
Thomas Hastings, 1830

452

**Rock of Ages, Cleft for Me**

1. Rock of A - ges, cleft for me, let me hide my - self in thee;  
 2. Not the la - bors of my hands can ful - fill thy law's de - mands;  
 3. Noth - ing in my hand I bring, sim - ply to thy cross I cling;  
 4. While I draw this fleet - ing breath, when mine eye - lids close in death,

(continued next page)

We Depart into the World...

Benediction

Parting Hymn

**God be with you till we meet again; By his counsels guide, uphold you, with his sheep securely fold you; God be with you till we meet again. Till we meet, till we meet, till we meet at Jesus' feet; Till we meet, till we meet, God be with you till we meet again.**

Postlude

## Meditation for the Week

WELCOME to this morning's service of corporate worship!

The Flowers adorning our worship service this morning have been provided by Jim & Chris Campbell to the glory of God.

"...and the Two became One..."

The Diaconate, as an expression of the church's commitment to marriage, recognizes couples who are members of the church on certain wedding anniversaries (their first, all divisible by five, and all over 50). Today we are pleased to celebrate with:

- Chris & Carol Holmberg (35 years on May 18th)

Free Literature - Under the announcements screen in the Narthex, you will find a free literature table with items to contribute to your spiritual growth. Included among these are past sermons on CD, Bibles, daily devotionals such as Daily Bread, and other items for you to have or share with others. All of these items are free of charge.

New Member Class - We are in the process of scheduling a four-week session for prospective new members. If you are interested in joining the church (or just would like to go through the class!) please indicate so as you sign the friendship folder and we'll be in touch.

The Diaconate oversees mercy ministries on behalf of the church, providing such services as funeral dinners and at times with benevolence gifts to those in need. If in addition to your regular giving you would like to donate specifically to their ministries, you can do so by indicating so on your offering envelope.

Offerings are received each week in the wooden donation box in the Narthex. We have placed it there as a convenience for our members and friends. If you are visiting us this Sunday, please feel no pressure to make any donation. We are glad to have you simply be our guest today, and invite you to join us for a donut and coffee in the Fellowship Hall after worship!

(F)aitth does not consist in *doing* anything; it consists in *receiving* everything. Faith is not a work. It does nothing; it offers nothing; it accomplishes nothing; it brings nothing. It only receives what God freely gives.

But this does not mean that faith is wholly passive. Reformed Christianity has always held, in the first place, that faith itself is active. It knows; it loves, it trusts; it receives. These are all human actions. But they are not meritorious works, because they are all given by the grace of God. As (Samuel) Rutherford says, "Not only the gift of freely imputed righteousness [i.e., justification], but faith, a mind to believe, sense of poverty, and want of Christ; [and] the actual exercise of faith are all from the free grace of God." Faith is not passive. Each of us must personally appropriate the knowledge of Christ and must choose to love Christ and to put our trust in Christ for ourselves. No one will do these things for us. We must each act for ourselves. But if and when we act, we do so only in response to God's prior work enabling and ensuring all our actions.

In the second place, Reformed Christianity has always maintained that faith in Christ necessarily *expresses* itself in action. Both Martin Luther and John Calvin taught that while good works could not in any way merit salvation, they did prove the genuineness of the individual's faith. It is faith alone that saves us. But the faith that saves will never be alone; it will always be accompanied by good works. As Luther said: "[It is] not that man is justified before God by works, but that the faith which justifies before God is recognized by the witness of its works." Genuine faith necessarily produces good works in the same way that genuinely healthy trees necessarily produce good fruit. Every healthy tree produces good fruit, and every diseased tree produces bad fruit. The healthy tree is not able to produce bad fruit, and the diseased tree is not able to produce good fruit (see, e.g., Matt. 7:16-18; 12:33-37). Faith, just like the healthy tree, will necessarily express itself in good works.

Guy M. Richard  
*What It Faith?*, pp. 19-20  
*Basics of the Faith Series*  
Phillipsburg, NJ: P&R Publishing

