



Between Maundy Thursday and Good Friday, Christians confess the almost unthinkable—God became mortal for His people. In the Upper Room, Christ’s mortality comes into focus in a new way. “I have eagerly desired to eat this Passover with you before I suffer,” He tells His disciples (Lk 22:15). Sobriety haunts these verses as Jesus tells His disciples that this will be the last time He does so here on earth (v. 16). Sorrow weighs heavily upon the disciples as He tells them of His upcoming betrayal (Mt 26:22). The story of the Upper Room, and its extended discourse in John 13-17, feel different than the preceding chapters. It suddenly becomes very apparent, almost palpable, that Christ will not be with the disciples forever, that just over the horizon looms His death.

Now mortality is a part of who we are. To say you are a creature means that, because of sin, you are mortal. Just beyond the horizon looms each of our definitive ends. Maundy Thursday, then, is our remembrance of a God who became mortal for mortals. Just as God’s own sacrifice is beginning to come into focus, so our own mortality begins to come back into view. We spend most of our lives trying to crowd out the bitter truth that one day we will die, and yet a night like tonight demands we lay it out before us.

Two things we recollect: one abnormally normal, our mortality, and one completely absurd, God’s mortality in Christ. Amid this sorrow, something else incredible happens: God incarnate, Jesus, gives us a feast to celebrate His mortality. Surely, if God were to die, whatever that means, it would be anything but a cause for rejoicing, and yet Christ, in His institution of the Lord’s Supper, commands it. The mortality of God incarnate is cause for sorrow, but it is cause for feasting, as well. Now you need some things for a feast. You need food. Check. You need wine. Check. But you also need the reason for feasting. What possible reason could there be for a feast in a time like this? And here’s where the fulfillment of Passover comes in. The mortality God takes on means that tomorrow we will never be mortal again. Those who are slaves to sin and death are commanded to feast because, when day breaks, they will be free.

Between now and Easter Sunday, we not only remember the absurd, that God became mortal for His people, but also celebrate the absurd, that God shed His blood to set His people free. Because the immortal put on mortality, so you, who are mortal, have now been given immortality. Rejoice in sorrow. Shout for joy through tears. Jesus died for you.

— J. Christian Brewer

MAUNDY THURSDAY

March 28, 2024 @ 6:30 pm

When the Gathering Music begins, please assume a quiet and reverent attitude of worship.

Please silence your cell phones.

GATHERING MUSIC

Beth McEwen — “Love, Crucified Arose”

PRELUDE / CHIMES

Judy Redeker — Beth McEwen Duet
“Ivory Palaces” (arr. T. Smith and D. Hustad)

GREETING AND

Christian Brewer

ANNOUNCEMENTS

OLD TESTAMENT READING

Psalm 121

†CALL TO WORSHIP

(Congregation reads bold print)

He was despised and forsaken of men, a man of sorrows and acquainted with grief; and like one from whom men hide their face, He was despised, and we did not esteem Him.

Surely our griefs He Himself bore, and our sorrows He carried; yet we ourselves esteemed Him stricken, smitten of God, and afflicted. But He was pierced through for our transgressions. He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed.

All of us like sheep have gone astray. Each of us has turned to his own way; But the LORD has caused the iniquity of us all to fall on Him. He was oppressed and He was afflicted, yet He did not open His mouth.

Like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth.

By oppression and judgment He was taken away; and as for His generation, who considered that He was cut off out of the land of the living for the transgression of my people, to whom the stroke was due? — *Isaiah 53:3-8*

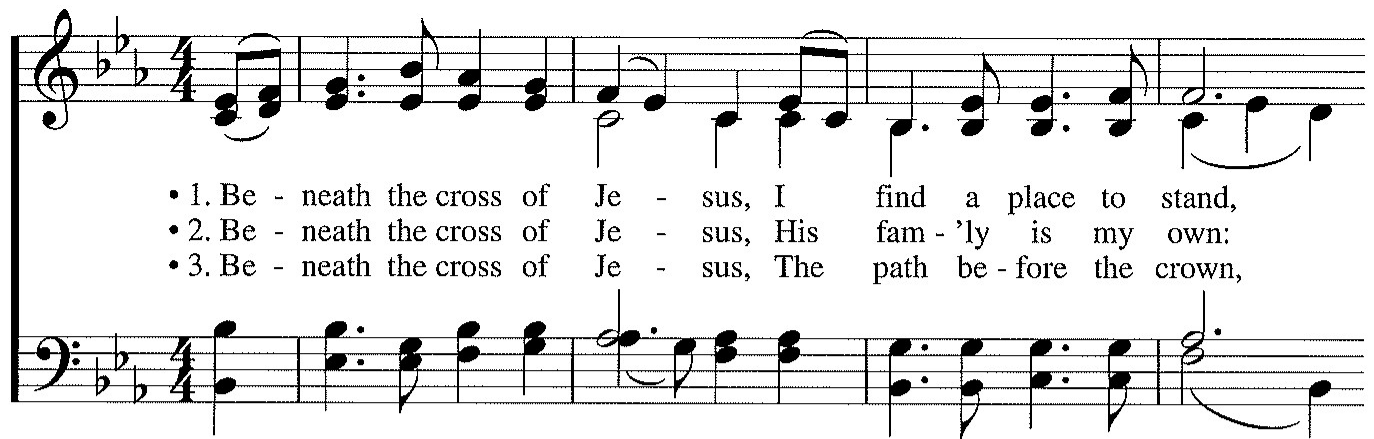
†INVOCATION

Christian Brewer

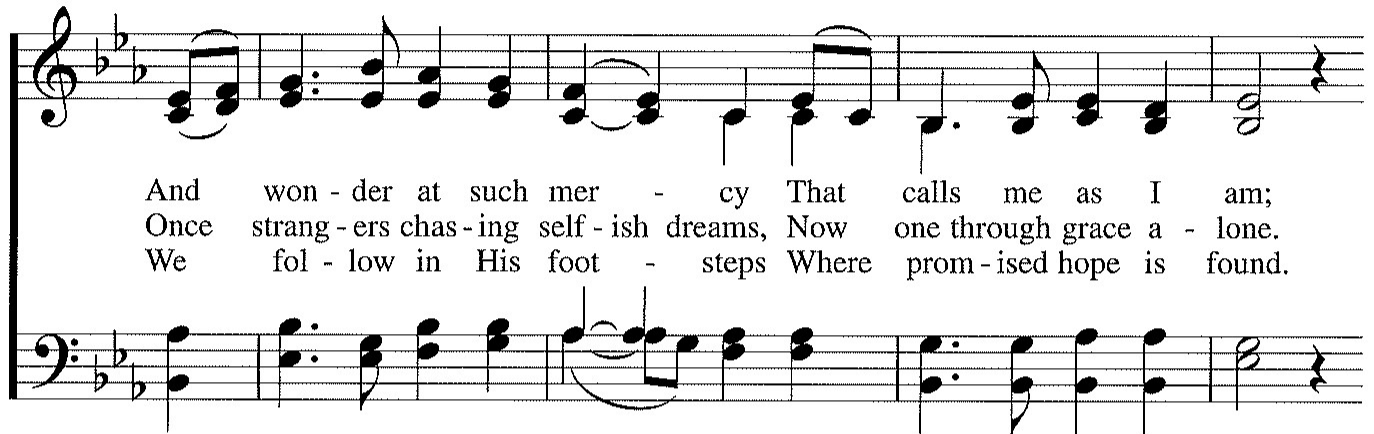
†HYMN OF PRAISE

“Beneath the Cross of Jesus”

BENEATH THE CROSS OF JESUS



• 1. Be - neath the cross of Je - sus, I find a place to stand,
 • 2. Be - neath the cross of Je - sus, His fam - 'ly is my own;
 • 3. Be - neath the cross of Je - sus, The path be - fore the crown,



And won - der at such mer - cy That calls me as I am;
 Once strang - ers chas - ing self - ish dreams, Now one through grace a - lone.
 We fol - low in His foot - steps Where prom - ised hope is found.



For hands that should dis - card me Hold wounds which tell me, "Come."
 How could I now dis - hon - or The ones that You have loved?
 How great the joy be - fore us To be His per - fect bride!



Be - neath the cross of Je - sus, My un - wor - thy soul is won.
 Be - neath the cross of Je - sus, See the chil - dren called by God.
 Be - neath the cross of Je - sus We will glad - ly live our lives.

Words and Music: Keith Getty and Kristyn Getty; arr. Ruth Coleman

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†PROFESSION OF FAITH

THE APOSTLE’S CREED

(Congregation reads bold print)

**I believe in God the Father almighty,
creator of heaven and earth.**

**I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit
and born of the virgin Mary.**

**He suffered under Pontius Pilate,
was crucified, died, and was buried;**

He descended to hell.

The third day He rose again from the dead.

**He ascended to heaven
and is seated at the right hand of God the Father almighty.
From there He will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic* church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

*(*catholic = universal)*

†HYMN OF AFFIRMATION

“Hallelujah, What a Savior”

HALLELUJAH, WHAT A SAVIOR

1. "Man of sor - rows!" what a name For the Son of God who came
2. Bear - ing shame and scoff - ing rude, In my place con - demned He stood,
3. Guilt - y, vile and help - less we, Spot - less Lamb of God was He;
4. Lift - ed up was He to die, "It is fin - ished," was His cry;
5. When He comes, our glo - rious King, All His ran - somed home to bring,

Ru - ined sin - ners to re - claim! Hal - le - lu - jah, what a Sav - ior!
Sealed my par - don with His blood; Hal - le - lu - jah, what a Sav - ior!
Full a - tone - ment! can it be? Hal - le - lu - jah, what a Sav - ior!
Now in heav'n ex - alt - ed high: Hal - le - lu - jah, what a Sav - ior!
Then a - new this song we'll sing: Hal - le - lu - jah, what a Sav - ior!

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) and piano accompaniment. It is in the key of B-flat major (two flats) and 4/4 time. The melody is primarily in the Soprano and Alto parts, with the piano providing harmonic support. The lyrics are arranged in two systems, with the first system containing five numbered verses and the second system containing five lines of the chorus. The piano part consists of chords and single notes that follow the vocal lines.

The Congregation will be seated.

CONFESSION OF SIN

(Congregation reads bold print)

Before Thy cross I kneel and see the heinousness of my sin,
my iniquity that caused Thee to be “made a curse.”
The evil that excites the severity of divine wrath.

Show me the enormity of my guilt by the crown of thorns, the
pierced hands and feet, the bruised body, the dying cries.

The blood is the blood of incarnate God, its worth infinite, its
value beyond all thought. Infinite must be the evil and guilt that
demands such a price.

Sin is my malady, my monster, my foe, my viper, born in my birth,
alive in my life, strong in my character, dominating my faculties,
following me as a shadow, intermingling with my every thought,
my chain that holds me captive in the empire of my soul.

— *The Valley of Vision: A Collection of Puritan Prayers & Devotion*

Silent Confession

THE LORD’S PRAYER

(Congregation reads bold print)

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. And 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.

THE GOSPEL’S ASSURANCE OF GRACE

Yet thy compassion yearns over me, thy heart hastens to my rescue,
thy love endured my curse, thy mercy bore my deserved stripes.

Let me walk humbly in the lowest depths of humiliation, bathed
in thy blood, tender of conscience, triumphing in glory, as I am an
heir of salvation.

— *The Valley of Vision: A Collection of Puritan Prayers & Devotion*

SONG OF PREPARATION

*“There Is a Fountain”
(verses 1 & 2)*

READING AND PREACHING OF GOD’S WORD

Christian Brewer — *“What Wondrous Love Is This”*
(1 John 3:16-18)

THERE IS A FOUNTAIN



1. There is a foun - tain filled with blood Drawn from Im - man - uel's veins,
 2. The dy - ing thief re - joiced to see That foun - tain in his day,
 3. E'er since by faith I saw the stream Thy flow - ing wounds sup - ply,
 4. When this poor lisp - ing, stam - m'ring tongue Lies si - lent in the grave,



And sin - ners plunged be - neath that flood Lose all their guilt - y stains:
 And there may I, though vile as he, Wash all my sins a - way:
 Re - deem - ing love has been my theme, And shall be till I die:
 Then in a no - bler, sweet - er song I'll sing Your pow'r to save:



Lose all their guilt - y stains,	Lose all their guilt - y stains;
Wash all my sins a - way,	Wash all my sins a - way;
And shall be till I die,	And shall be till I die;
I'll sing Your pow'r to save,	I'll sing Your pow'r to save;



And sin - ners plunged be - neath that flood Lose all their guilt - y stains.
 And there may I, though vile as he, Wash all my sins a - way.
 Re - deem - ing love has been my theme, And shall be till I die.
 Then in a no - bler, sweet - er song I'll sing Your pow'r to save.



THE SACRAMENT OF THE LORD'S TABLE

Dr. Jon Jacobs — 1 Corinthians 11:23-34

CLOSING SONG

"There Is a Fountain" (verses 3 & 4 on page 7)

†BENEDICTION

Please leave the Sanctuary in silence.

†POSTLUDE

If you have questions about today's message, salvation through Jesus Christ, or our church, please contact one of our pastors or elders.

SUNDAY MORNING SCHEDULE

ADULT CONTINUING EDUCATION (9:15 am)

"Chosen by God" by R.C. Sproul—Led by Jerry Pedine in Classroom A.

"Faithful Witness of Fearful Sheep"— Led by Christian Brewer in Classroom B.

"Holy Spirit" by Sinclair Ferguson—Led by Andre Schoeffler in the Fellowship Hall.

ReformerZ (YOUTH) SUNDAY SCHOOL (9:15 am in the Youth Room)

The Westminster Confessions of Faith. The Youth will be studying both the Shorter and Longer Catechisms.

CHILDREN AND NURSERY (9:15 am in the Kids Room)

Nursery (3-36 months). Childcare provided in the infant nursery. Classroom D

Children (3-11 years). Generations of Grace curriculum is used. Students memorize catechism questions which introduce them to the doctrines of the faith.

WEDNESDAY EVENING SCHEDULE (Child care available)

ADULT BIBLE STUDY (6:30 pm in the Fellowship Hall)

The Book of Leviticus. Starting April 3, "Rethinking the Book of Revelation"

ReformerZ - (6:30 pm in the Youth Room)

The youth will study what the Bible teaches about justification and how we can be assured of our salvation in Christ.

Covenant Kids- (6:30 pm in Classroom B) - The class is modeled after a Sunday morning worship service. The children learn and memorize the catechisms, learn hymns, read the scripture, pray and close with a doxology.

ELDERS / CONGREGATIONAL CARE

Listed below are the Elders of Grace, with their areas of oversight. If you have special needs, contact your Elder. Last names beginning with

A-B: Andy Williams (Treasurer)

C-G: Jerry Pedine (Education, Youth, Clerk of Session)

H-M: Andre Schoeffler (Deacons)

N-R: Scott Tallman (Sacraments)

S-V: Keith Matthews (Missions)

W-Z: Doug Brownsberger (Members and Visitors, Fellowship)

DEACONS

Kurt Spangenberg (Chairman),

Leonard Celaya, Mike Fann,

Jonathan Riley, Jacob Wallace,

Mike Ziegenbein

COFFEE is served from 9:00 until 9:15, and from 10:00 until 10:15 each Sunday morning. We ask that food and drink not be brought into the Sanctuary.

GRACE PRESBYTERIAN CHURCH PCA
706-745-3653 • www.gracepcablairsville.org
1940 Young Harris Highway • PO Box 105 • Blairsville GA 30514
email: office.gracepca@gmail.com
Pastor: Dr. Jon Jacobs | Assistant Pastor: Christian Brewer
Administration: Chris Saunders

ASSISTED HEARING DEVICES
Wireless hearing units are available on the table near the sound booth.