

Welcome...

*...to all who are spiritually weary and seek rest; to all who mourn and long for comfort; to all who struggle and desire hope; to all who sin and need a Savior; to all who are strangers and yearn for fellowship; to all who hunger and thirst after righteousness; and to whoever will come, this church opens wide her doors and offers welcome in the name of the risen Lord Jesus Christ. Worship consists of a dialogue between God and His people. God speaks and we respond by grace. The pastor and a ruling elder lead us. ***Please stand, if able.***

Order of Morning Worship

January 17, 2021

Prelude *We prepare silently to meet God in worship.*

***Call to Worship**

Psalm 135:1-4

***Song of Approach**

“Shine, Jesus Shine”

Lord, the light of Your love is shining,
In the midst of the darkness shining,
Jesus, Light of the world, shine upon us,
Set us free by the truth You now bring us.
Shine on me, shine on me.

Chorus:

Shine, Jesus shine,
Fill this land with the Father's glory.
Blaze, Spirit blaze,
Set our hearts on fire.
Flow, river flow,
Flood the nations with grace and mercy.
Send forth Your word,
Lord, and let there be light.

Lord I come to Your awesome presence,
From the shadows into Your radiance.
By the blood I may enter Your brightness,
Search me, try me, consume all my darkness.
Shine on me, shine on me.

Chorus

As we gaze on Your kingly brightness,
So our faces display Your likeness.
Ever changing from glory to glory,
Mirrored here, may our lives tell Your story.
Shine on me, shine on me.

Chorus

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***Invocation and Profession of Faith**

We believe that to attain the true knowledge of this great mystery (of the satisfaction of Christ, our only High Priest, for us), the Holy Spirit kindles in our hearts an upright faith, which embraces Jesus Christ with all His merits, appropriates Him, and seeks nothing more besides Him.

For it must follow either that all things which are requisite to our salvation are not in Jesus Christ, or if all things are in Him, that then those who possess Jesus Christ through faith have complete salvation in Him.

Therefore, for any to assert that Christ is not sufficient, but that something more is required besides Him, would be too gross a blasphemy; for hence it would follow that Christ was but half a Savior.

Therefore we justly say with Paul, that we are justified by faith alone, or by faith apart from works. However, to speak more clearly, we do not mean that faith itself justifies us, for it is only an instrument with which we embrace Christ our righteousness.

But Jesus Christ, imputing to us all His merits, and so many holy works which He has done for us and in our stead, is our righteousness. And faith is an instrument that keeps us in communion with Him in all His benefits, which, when they become ours, are more than sufficient to acquit us of our sins.

(Belgic Confession, Article 22)

***Hymn 53** “Praise to the Lord, the Almighty”

Praise to the Lord, the Almighty,
The King of creation!
O my soul, praise Him,
For He is thy health and salvation!
All ye who hear, now to His temple draw near,
Join me in glad adoration.

Praise to the Lord,
Who o'er all things so wondrously reigneth,
Shelters thee under His wings,
Yea, so gently sustaineth!
Hast thou not seen how thy desires e'er have been
Granted in what He ordaineth?

Praise to the Lord,
Who doth prosper thy work and defend thee!
Surely His goodness and mercy

Here daily attend thee;
Ponder anew what the Almighty will do,
If with His love He befriend thee.

Praise to the Lord,
Who with marvelous wisdom hath made thee,
Decked thee with health,
And with loving hand guided and stayed thee.
How oft in grief hath not He brought thee relief,
Spreading His wings to o'ershade thee!

Praise to the Lord!
O let all that is in me adore Him!
All that hath life and breath,
Come now with praises before Him!
Let the amen sound from His people again;
Gladly fore'er we adore Him.

Old Testament Reading

Psalm 15

Congregational Prayer

Dear Heavenly Father,

Jesus was incarnated, suffered, rose and ascended for my sake. His departure was not a token of separation but a pledge of return. Your Word, promises, and sacraments show Christ's victory until He comes again.

He will come to raise my body from the dust, and reunite it to my soul, by a wonderful work of infinite power and love, greater than that which keeps the stars in their courses. Beyond the grave is resurrection, judgment, acquittal, dominion.

Every event of my life will be dealt with – the sins of my youth, my secret sins, the sins of disobeying Your Word, of neglecting ministers' admonitions, the sins of violating my conscience – all will be judged; and then peace and rest, life and service, employment and enjoyment, forever.

O God, keep me in this faith, and ever looking for Christ's return. In Jesus' name, Amen.

***Hymn** "Spirit of Heaven"

Spirit of heaven, flood over me,
Forming Christ in all that I do;
Turn every sinful desire in me
Into holy passion for You.

Chorus:

O Spirit of God, come down;
Let mercy and grace abound.
My passionate prayer shall be:
Christ in me.

Spirit of beauty and holiness,
Come refine with fire from above,
Till I am cast in Your righteousness,
And I love the things that You love.

Chorus

Breathe Your forgiveness when darkness falls
And my heart is heavy with sin;
Fill me with faith for the higher cause
Of the ceaseless praise of the King.

Chorus

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New Testament Reading Matt 5:21-26; Heb 10:19-25

Message "WHO MAY APPROACH GOD'S HOLY HILL?"

***Hymn 563** "What Kind of Man Can Live in the World"

What kind of man can live in the world
Where God lives?
One who in action is right
And whose conduct is blameless;
One who can speak the truth in his heart at all times;
One who obeys all that God in His love has taught us.

What kind of man can speak in the world
Where God speaks?
One who can say what is true but avoid speaking slander,
One who will work the good of his friends and neighbors;
One who supports men of God in contempt of evil.

What kind of man can rule
In the world where God rules?
One who will swear to his hurt but abide by his promise;
One who will use his wealth to relieve the needy;
He who accomplishes this is secure forever.

***God Blesses His People** 2 Corinthians 13:14

***Hymn 734** "Gloria Patri"

Calvin on Psalm 15:4

The first part of this verse is explained in different ways. Some draw from it this meaning, that the true servants of God are contemptible and worthless in their own estimation. If we adopt this interpretation, the copula *and*, which David does not express, must be supplied, making the reading thus, *He is vile and despised in his own eyes*. But besides the consideration, that, if this had been the sense, the words would probably have been joined together by the copula *and*, I have another reason which leads me to think that David had a different meaning, He compares together two opposite things, namely, to despise perverse and worthless characters, and to honor the righteous and those who fear God. In order that these two clauses may correspond with each other, the only sense in which I can understand what is here said about *being despised* is this, that the children of God despise the ungodly, and form that low and contemptuous estimate of them which their character deserves. The godly, it is true, although living a praiseworthy and virtuous life, are not inflated with presumption, but, on the contrary, are rather dissatisfied with themselves, because they feel how far short they are as yet of the perfection which is required. When, however, I consider what the scope of the passage demands, I do not think that we are here to view the Psalmist as commending humility or modesty, but rather a free and upright judgment of human character, by which the wicked, on the one hand, are not spared, while virtue, on the other, receives the honor which belongs to it; for flattery, which nourishes vices by covering them, is an evil not less pernicious than it is common.

I indeed admit, that if the wicked are in authority, we ought not to carry our contempt of them the length of refusing to obey them in so far as a regard to our duty will permit; but, at the same time, we must beware of flattery and of accommodating ourselves to them, which would be to involve us in the same condemnation with them. He who not only seems to regard their wicked actions with indifference, but also honors them, shows that he approves of them as much as it is in his power. Paul therefore teaches us, (Ephesians 5:11) that it is a species of fellowship with the unfruitful works of darkness when we do not reprove them. It is certainly a very perverse way of acting, when persons, for the sake of obtaining the favor of men, will

indirectly mock God; and all are chargeable with doing this who make it their business to please the wicked. David, however, has a respect, not so much to persons as to wicked works. The man who sees the wicked honored, and by the applause of the world rendered more obstinate in their wickedness, and who willingly gives his consent or approbation to this, does he not, by so doing, exalt vice to authority, and invest it with sovereign power? “But woe,” says the prophet Isaiah, (Isaiah 5:20,) “unto them that call evil good, and good evil; that put darkness for light, and light for darkness.”

Nor ought it to be regarded as a rude or violent manner of speaking, when David calls base and wicked persons *reprobates*, although they may be placed in an exalted and honorable station. If (as Cicero affirms, in his book entitled The Responses of the Aruspices) the inspectors of the entrails of the sacrifices, and other heathen soothsayers, applied to worthless and abandoned characters the term *rejected*, although they excelled in dignity and riches, why should not a prophet of God be permitted to apply the name of *degraded outcasts* to all who are rejected by God? The meaning of the Psalmist, to express it in a few words, is, that the children of God freely judge of every man’s doings, and that for the purpose of obtaining the favor of men, they will not stoop to vile flattery, and thereby encourage the wicked in their wickedness.

“WHO MAY APPROACH GOD’S HOLY HILL?”

Psalm 15; Matthew 5:21-26; Hebrews 10:19-22

Our text raises a question that only churchgoers are eligible to think about. Eccl 5:1; Eph 1:6; Heb 12:28-29.

I. WE MUST ASK A NECESSARY AND WEIGHTY QUESTION

A. Public Worship is Not to Be Approached Lightly

2 Sam 6:2-17; Matt 5-7; Hab 1:13; Ps 29:2; 2 Cor 6:16; Ex 19:10; Ex 29:4. Larger Catechism Q. 104.

B. Sinners (But Not Hypocrites) Are Welcome!

Deut 23:1-3; 1 Cor 14:24-25; Mal 1:13-14; Matt 5:21-26.

II. CONSISTENT HOLINESS IS REQUIRED TO WORSHIP ACCEPTABLY

Not the “works righteousness” of the Pharisees but the “righteousness that works.”

A. He Governs His Speech

B. He Governs His Promises

C. How He Responds to Vile People

Isa 53:3; 5:20-21; 2 Kings 11.

Conclusion
15:5