

*And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written...*

Luke 4:16-17

## Sunday Schedule

9:00 Christian Formation  
10:00 Worship

### *Nursery for Ages 0-5 and Mother's Room:*

We have a safe and fun nursery located at the end of the hall in the Veritas Cafe. Please follow the signs. We use a Kid Check program for security.

*Video:* There is a video feed of the worship live-streamed to the Conference Room at the end of the hallway for anyone who needs to step out of the service.

## Isaiah 60:1-3

Our worship begins each week with a call to worship. We are gathered here today because God, our Creator, desires to have a relationship with us. Whether we realize it or not, he is the one calling us to himself—today and every day.

# ORDER OF WORSHIP

January 27, 2019 | The Third Sunday After Epiphany

## Epiphany

Our word *epiphany* comes from a Greek word meaning “manifestation or appearance,” and in church history this word has become closely associated with the revelation of Christ in connection with the visit of the Magi.

When we use the word *epiphany* we usually mean an experience when we suddenly ‘get’ or ‘see’ something. This is what the Season of Epiphany (6 January-22 February) is all about. It is a sudden *aha!* moment of understanding who Christ is, what he has done, and how we experience God’s glorious grace through him.

During Epiphany this year, remember these words from John’s Gospel: “I have written these things so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.” Some of us are investigating Jesus for the first time. For others, Jesus has been part of our lives for years. Regardless of your history with him, Epiphany is a perfect time to discover who Jesus is, draw near to him, and experience true life through him.

## Call to Worship

Arise, shine, for your light has come,  
and the glory of the Lord has risen upon you.  
For behold, darkness shall cover the earth,  
and thick darkness the peoples;  
but the Lord will arise upon you,  
and his glory will be seen upon you.  
Nations shall come to your light,  
and kings to the brightness of your rising.

Christ, the eternal Son of the Father and Word of God,  
has come into the world to shine light upon us.  
His light is love. Let us then worship the Father, Son and Holy Spirit,  
whose steadfast love reaches all the nations of the earth.

# ACROSS THE LANDS

KEITH GETTY, STUART TOWNEND, 2002



1. You're the Word of God the Fa-ther from be-fore the world be-gan;  
2. Yet you left the gaze of an-gels, came to seek and save the lost—  
3. With a shout you rose vic-tor-ious, wrest-ling vic-t'ry from the grave,



Ev-'ry star and ev-'ry plan-et— has been fash-ioned by your hand.  
and ex-changed the joy of Heav-en— for the an-guish of a cross.  
and as-cend-ed in-to Heav-en,— lead-ing cap-tives in your way.



All cre-a-tion holds to-geth-er by the po-wer of your voice.  
With a prayer you fed the hun-gry, with a word you calmed the sea;  
Now you stand be-fore the Fa-ther, in-ter-ced-ing for your own;



Let the skies de-clare your glo-ry;— let the land and seas re-joice.  
Yet how si-lent-ly you suf-fered, that the guilt-y may go free.  
From each tribe and tongue and na-tion— you are lead-ing sin-ners home.



You're the Au-thor of cre-a-tion, you're the Lord of ev-'ry man,—



and your cry of love rings out a-cross the lands.

## Praying the Psalms

### Psalm 19

Praying through the Psalms regularly in Sunday worship teaches us how to pray using the prayer book of ancient Israel. As we pray, there will be pauses for reflection.

Notice that the middle section of the Psalm is a meditation on the excellence of the Torah. These verses describe some characteristics and effects of God's revelation given to us in words. The terms law, testimony, precepts, commandment, and rules are ways of referring to the Old Testament Scriptures. The whole section builds up to the delight expressed in vv. 10–11...

“Sweeter than the drippings of the honeycomb.”

The heavens declare the glory of God,  
and the sky above proclaims his handiwork.

**Day to day pours out speech,  
and night to night reveals knowledge.**

They have no speech, they use no words;  
no sound is heard from them.

**Yet their voice goes out into all the earth,  
their words to the ends of the world.**

In them he has set a tent for the sun,  
which comes out like a bridegroom leaving his chamber,  
and, like a strong man, runs its course with joy.

**Its rising is from the end of the heavens,  
and its circuit to the end of them,  
and there is nothing hidden from its heat.**

The law of the Lord is perfect,  
reviving the soul;

**the testimony of the Lord is sure,  
making wise the simple;**

the precepts of the Lord are right,  
rejoicing the heart;

**the commandment of the Lord is pure,  
enlightening the eyes;**

the fear of the Lord is clean,  
enduring forever;

**the rules of the Lord are true,  
and righteous altogether.**

More to be desired are they than gold,  
even much fine gold;

**sweeter also than honey  
and drippings of the honeycomb.**

Moreover, by them is your servant warned;  
**in keeping them there is great reward.**

Who can discern his errors?

Declare me innocent from hidden faults.

**Keep back your servant also from presumptuous sins;  
let them not have dominion over me!**

Then I shall be blameless,  
and innocent of great transgression.

**Let the words of my mouth and the meditation of my heart  
be acceptable in your sight,  
O Lord, my Rock and my Redeemer.**

# DOXLOGY

THOMAS KEN, 1674

Praise God from whom all blessings flow; Praise him, all creatures

here be - low; praise him a - bove, ye heav'n - ly host:

praise Fa - ther, Son, and Ho - ly Ghost. A - men.

## Confession of Sin

### Confession of Sin

The sin of the people of Nazareth is the great sin we deal with: pride and lovelessness.

In their case, they rejected Jesus under the following pretenses: 'Can you believe this? Joseph the carpenter's son thinks he's a prophet! Well, we know his family and they're respectable enough people. But I know for a fact that he didn't receive any formal religious education. Where is he getting this teaching of his? Does he really think he's somebody great?

They were deeply offended (Matthew 13:57). Why? Because he was one of them. So if he thought he was superior to them, he had better think again. Jesus knew familiarity breeds the pride of contempt: "a prophet is not without honor except in his hometown and in his own household."

### Assurance of Pardon Isaiah 61:2-4

This is the continuation of the reading from the Isaiah scroll that Christ begins in the synagogue at Nazareth. For all who are brokenhearted by their sin, who truly mourn, and truly trust in the Lord their God, God promises to restore sin's ruinous devastation, replacing mourning with joy, ashes with crowns, despair with praise, and barrenness with oaks of righteousness.

**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 and mind and strength.  
We have not loved our neighbors as ourselves.  
We are full of pride.**

**In your mercy forgive what we have been,  
help us amend what we are,  
and direct what we shall be,  
so that we may delight in your will  
and walk in your ways,  
to the glory of your holy name.  
Through Christ, our Lord, Amen.**

(You are invited to confess your sins silently.)

## Assurance of Pardon

Christ came to proclaim the year of the Lord's favor  
and the day of vengeance of our God,  
to comfort all who mourn,  
and provide for those who grieve in Zion—  
to bestow on them a crown of beauty  
instead of ashes,  
the oil of joy  
instead of mourning,  
and a garment of praise  
instead of a spirit of despair.  
They will be called oaks of righteousness,  
a planting of the Lord  
for the display of his splendor.  
They will rebuild the ancient ruins  
and restore the places long devastated;  
they will renew the ruined cities  
that have been devastated for generations.

Brothers and sisters, in Christ your sins are forgiven!

# ISAIAH 43 - I AM THE LORD YOUR GOD



1. When you pass through the wa-ters, I will be with you  
2. When you walk through the fire, you'll not be burned.



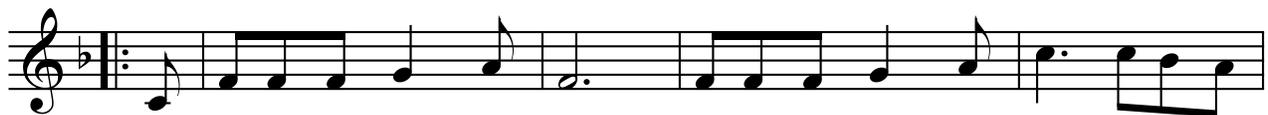
And the waves will not ov-er - come you.  
And the flames will not con - sume you.



Do not fear. For I have re - deemed you.



I have called you by name, you are mine.



For I am the Lord your God. I am the Lord your God. I am the



Ho - ly One of Is - ra - el, your Sa - vior.



Do not fear, I am the Lord.

# Welcome and Announcements

## Offering

Our offering is an act of worship in which we express our gratitude and reliance on God. For those of you who are guests with us today, giving is not obligatory. We are eager to share with you more about our church and its ministry and to invite you to participate with us as you are called by God.

## Ordination and Installation

Ruling Elders: Isaac Choules, Joe Gerber; Deacon: Warren Bean

### Questions for Ordination

1. Do you believe the Scriptures of the Old and New Testaments, as originally given, to be the inerrant Word of God, the only infallible rule of faith and practice?
2. Do you sincerely receive and adopt the Confession of Faith and the Catechisms of this Church, as containing the system of doctrine taught in the Holy Scriptures; and do you further promise that if at any time you find yourself out of accord with any of the fundamentals of this system of doctrine, you will, on your own initiative, make known to your Session the change which has taken place in your views since the assumption of this ordination vow?
3. Do you approve of the form of government and discipline of the Presbyterian Church in America, in conformity with the general principles of biblical polity?
4. Do you accept the office of ruling elder or deacon in this church, and promise faithfully to perform all the duties thereof, and to endeavor by the grace of God to adorn the profession of the Gospel in your life, and to set a worthy example before the Church of which God has made you an officer?
5. Do you promise subjection to your brethren in the Lord?
6. Do you promise to strive for the purity, peace, unity and edification of the Church?

### Question to the Congregation

Do you, the members of this church, acknowledge and receive these brothers as ruling elders and deacon, and do you promise to yield to them all the honor, encouragement and obedience in the Lord to which their office, according to the Word of God and the Constitution of this Church, entitles them?

### **Ordination**

Ordination gives someone the right to speak and act in the name of the church and on behalf of Jesus. On one level, all of us act as ambassadors of Christ—we represent him to the watching world. But with ordination comes a unique authority.

Once Isaac and Joe are ordained as elders, they are given the authority to lead, to shepherd, to determine the spiritual direction at All Saints; make binding decisions in matters of church discipline; and they do so with Jesus' commissioned authority.

in Warren's case, once he is ordained, he is put in charge of the church's Benevolence Funds. He'll make decisions for the care of the poor, the orphaned, the widowed. He'll lead us in those areas and do so with Jesus' commissioned authority.

Associate Pastor: Phil Hunter

Questions for Installation as Pastor

1. Are you now willing to take charge of this congregation as their pastor, agreeable to your declaration in accepting its call?
2. Do you conscientiously believe and declare, as far as you know your own heart, that, in taking upon you this charge, you are influenced by a sincere desire to promote the glory of God and the good of the Church?
3. Do you solemnly promise that, by the assistance of the grace of God, you will endeavor faithfully to discharge all the duties of a pastor to this congregation, and will be careful to maintain a deportment in all respects becoming a minister of the Gospel of Christ, agreeable to your ordination engagements?

Questions to the Congregation

1. Do you, the people of this congregation, continue to profess your readiness to receive Phil Hunter, whom you have called to be your pastor?
2. Do you promise to receive the word of truth from his mouth with meekness and love, and to submit to him in the due exercise of discipline?
3. Do you promise to encourage him in his labors, and to assist his endeavors for your instruction and spiritual edification?
4. Do you engage to continue to him while he is your pastor that competent worldly maintenance which you have promised, and to furnish him with whatever you may see needful for the honor of religion and for his comfort among you?

# FOR ALL THE SAINTS

WILLIAM WALSHAM HOW, 1864



1. For all the saints who from their labors rest,
2. You were their rock, their fortress, and their might;
3. May all your soldiers, faithful, true, and bold,
4. From earth's wide bounds, from oceans farthest coast,



who to the world by faith their Lord confessed, your  
you, Lord, their captain in the well-fought fight, and  
fight as the saints who nobly fought of old, and  
through gates of pearl streams in the countless host, \_\_\_\_\_



name, O \_\_\_\_\_ Je - sus, be for - ev - er \_\_\_\_\_ blest:  
in the \_\_\_\_\_ dark - ness drear, their one true light.  
win with \_\_\_\_\_ them the vic - tor's crown of \_\_\_\_\_ gold.  
sing - ing to Fa - ther, Son, and Ho - ly \_\_\_\_\_ Ghost:



Al - le - lu - ia, al - le - lu - ia!

## Passing of the Peace

As recipients of God's grace, we gladly receive peace from him. In response to his grace, we also extend that grace to one another with a handshake or a hug. Traditionally, Christians have greeted one another during this time in the service with the phrase, "The peace of Christ be with you."

## Sermon

14 Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. 15 He taught in their synagogues, and everyone praised him.

16 He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read. 17 The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

18 “The Spirit of the Lord is on me,  
because he has anointed me  
to preach good news to the poor.  
He has sent me to proclaim freedom for the prisoners  
and recovery of sight for the blind,  
to release the oppressed,  
19 to proclaim the year of the Lord’s favor.”

20 Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, 21 and he began by saying to them, “Today this scripture is fulfilled in your hearing.”

22 All spoke well of him and were amazed at the gracious words that came from his lips. “Isn’t this Joseph’s son?” they asked.

23 Jesus said to them, “Surely you will quote this proverb to me: ‘Physician, heal yourself! Do here in your hometown what we have heard that you did in Capernaum.’” 24 “I tell you the truth,” he continued, “no prophet is accepted in his hometown. 25 I assure you that there were many widows in Israel in Elijah’s time, when the sky was shut for three and a half years and there was a severe famine throughout the land. 26 Yet Elijah was not sent to any of them, but to a widow in Zarephath in the region of Sidon. 27 And there were many in Israel with leprosy in the time of Elisha the prophet, yet not one of them was cleansed—only Naaman the Syrian.”

28 All the people in the synagogue were furious when they heard this. 29 They got up, drove him out of the town, and took him to the brow of the hill on which the town was built, in order to throw him down the cliff. 30 But he walked right through the crowd and went on his way.

“Jesus Dropped the Mic”  
Rev. Brad Chaney

### Luke 4:14-30

Sermon Series  
*Luke: the Gospel of  
Amazement*

## The Lord's Supper

### Communion

Wine is available in the inner two circles; grape juice is available in the outer ring. Gluten-free wafers are available in a basket on the back table.

We hold the bread and wine until everyone has been served in order to eat and drink together.

*We ask that you dispense with your cups by the back door following the service.*

Just as the climax of all history will be the Wedding Supper of the Lamb, we conclude our worship in the presence of God by feasting. The Spirit takes the common elements of bread and wine and feeds us spiritually with the body and blood of Jesus, for our nourishment and growth in grace, and so strengthens us to be sent out into the world as God's agents of his generous hospitality.

The Lord's Supper, also called Communion or the Eucharist, is the family meal of Christians. We invite all baptized followers of Jesus Christ who acknowledge their sins against God and their neighbors, and confess their need for the grace of Christ to partake of this meal. If you are a Christian and haven't been baptized, please talk with one of our pastors. We would be honored to baptize you.

The Lord be with you.

**And with your spirit.**

Lift up your hearts.

**We lift them up to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give him thanks and praise.**

Holy are you, and blessed is your Son, Jesus Christ.  
At his baptism in the Jordan your Spirit descended upon him  
and declared him your beloved Son.  
With your Spirit upon him  
he turned away the temptation of sin.  
Your Spirit anointed him  
to preach good news to the poor,  
to proclaim release to the captives  
and recovery of sight to the blind,  
to set at liberty those who are oppressed,  
and to announce that the time had come  
when you would save your people.  
He healed the sick, fed the hungry, and ate with sinners.  
By the baptism of his suffering, death, and resurrection  
you gave birth to your church,  
delivered us from slavery to sin and death,  
and made with us a new covenant.

Feed us now in this holy meal.

May we truly participate in the body and blood of Jesus  
(1 Corinthians 10:16).

# TIS' SO SWEET TO TRUST IN JESUS

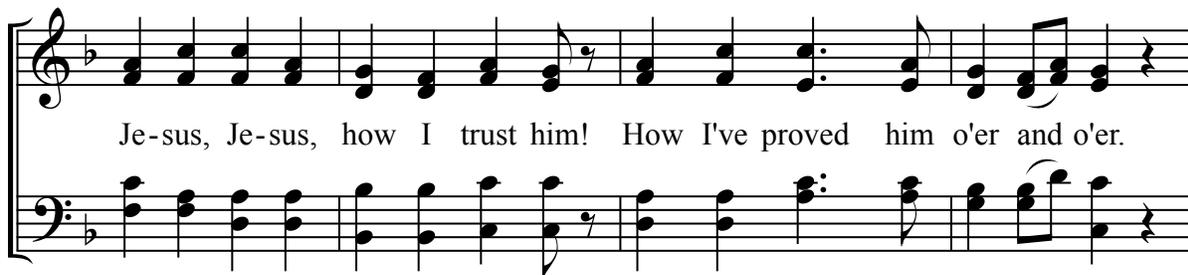
LOUISA M. R. STEAD, 1882



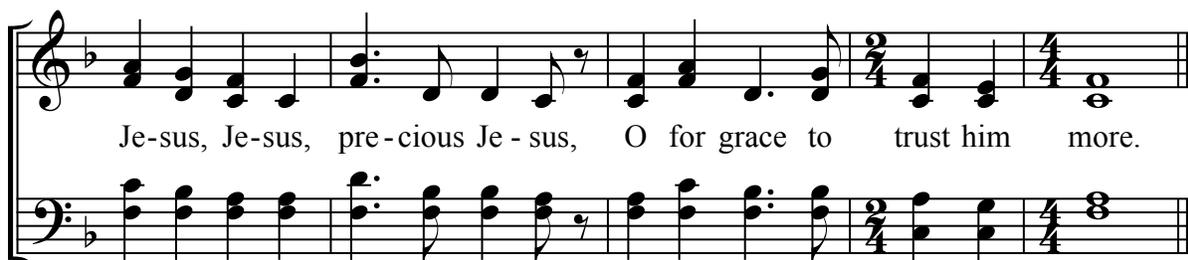
1. 'Tis so sweet to trust in Je - sus, just to take him at his word;
2. O how sweet to trust in Je - sus, just to trust his cleans-ing blood;
3. I'm so glad I learned to trust him, pre-cious Je - sus, Sav - ior, friend;



Just to rest up - on his pro - mise, just to know, "Thus says the Lord."  
Just in sim - ple faith to plunge me 'neath the heal - ing, cleans-ing flood.  
And I know that he is with me, will be with me to the end.



Je-sus, Je-sus, how I trust him! How I've proved him o'er and o'er.



Je-sus, Je-sus, pre-cious Je - sus, O for grace to trust him more.

Benevolence Offering

# GLORY TO GOD

STEPHEN P. STARKE, 1991



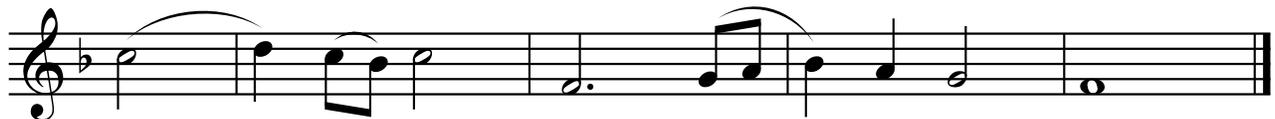
Glo - ry to God, the Fa - ther and the Son



and Ho - ly Spir - it, ev - er three in one;



ev - er the same, while end - less a - ges run!



Al - le - lu - ia! Al - le - lu - ia!

## Benediction

Let us go forth to serve the world as those who love our Lord and Savior Jesus Christ,  
**Thanks be to God.**

Whatever you do, in word or deed, do everything in the name of the Lord Jesus,  
giving thanks to God the Father through him.

**Amen.**

Friends, may the blessing of Almighty God, the Father, the Son, and the Holy Spirit,  
be with you always.