



## 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.

# ORDER OF WORSHIP

March 17, 2019 | Second Sunday in Lent

## Reflection and Preparation

Our liturgy during Lent will carry us through the book of Habakkuk and is entitled Trumpets, Tears, and Ashes. The trumpets reminded Israel of the trumpets on Mount Sinai, God's triumphant victory over Egypt, and his divine Kingship. Israel throughout her later history would come into worship with sounding trumpets of joy. So do we! We rejoice in the Kingship of Jesus Christ and his victory over the death and the devil. But Israel rebelled against the LORD her God. She broke the terms of the covenant, so God brought her under the judgment of the Babylonian Empire (7th century BC). Together with the prophet Habakkuk they cried tears of sorrow and covered themselves with ashes.

Today, there is much to be sorrowful about concerning the Church in the world. She is not what she ought to be; there's much that she needs to repent of. And there are plenty of sorrows in our lives as well, as our lives are not what they ought to be in holiness and love.

During the season of Lent, our worship will include the sounding of trumpets followed by periods of silence, Psalms of lamentation, and opportunities to reflect on how we the Church have a long way to go until we meet our Lord.

# Call to Worship

Peter and the other apostles replied to the crowd these words: "The God of our fathers raised Jesus from the dead—whom you killed by hanging him on a cross. God exalted him to his own right hand as Prince and Savior."

Let us worship him who is Prince and Savior; King of Kings, and Lord of Lords.

from Acts 5:30

## HAIL TO THE LORD'S ANNOINTED

JAMES MONTGOMERY, 1822



1. Hail to the Lord's a - noint - ed, great Da - vid's great - er Son.  
2. You come with res - cue speed - y to those who suf - fer wrong,  
3. You shall come down like show - ers up - on the fruit - ful earth;  
4. Kings shall fall down be - fore you, and gold and in - cense bring.



Hail in the time ap - point - ed, your reign on earth be - gun.  
to help the poor and need - y, and bid the weak be strong,  
love, joy and hope like flow - ers, spring in your path to birth.  
All na - tions shall a - dore— you, your praise all peo - ple sing.



You come to break op - pres - sion, to set the cap - tive free,  
to give them songs for sigh - ing, their dark - ness turn to light,  
Be - fore you on— the moun - tains, shall peace, the her - ald, go;  
To you shall prayer un - ceas - ing and dai - ly vows as - cend.



to take a - way trans - gres - sion, and rule in eq - ui - ty.  
whose souls, con - demned and dy - ing, are pre - cious in your sight.  
and right - eous - ness in foun - tains from hill to val - ley flow.  
Your king - dom still in - creas - ing, a king - dom with - out end!

## Opening Prayer

## Silent Reading

But why, Lord? Why allow the wicked to swallow up those more righteous than themselves? In Habakkuk's mind, whatever his fellow Judeans have done, it doesn't even begin to compare to the ruthlessness of the Babylonians. Why use them?

Habakkuk knows that God is holy. God's eyes are too pure to look upon evil, yet it seems he is going against his own character. This isn't how God is supposed to behave.

## Scripture

**Habakkuk 1:12-13,  
15-16**

O LORD, are you not from everlasting?  
My God, my Holy One, you will never die.  
You, LORD, have appointed them to execute judgment;  
you, my Rock, have ordained them to punish.  
Your eyes are too pure to look on evil;  
you cannot tolerate wrongdoing.  
Why then do you tolerate the treacherous?  
Why are you silent while the wicked  
swallow up those more righteous than themselves?

The wicked foe pulls all of the fish up with hooks,  
he catches them in his net,  
he gathers them up in his dragnet;  
and so he rejoices and is glad.  
Therefore he sacrifices to his net  
and burns incense to his dragnet,  
for by his net he lives in luxury  
and enjoys the choicest food.

(Please silently meditate on these words.)

# PSALM 130 – I WILL WAIT FOR YOU

JORDAN KAUFLIN, MATT MERKER, KEITH GETTY AND STUART TOWNEND 2018



1. Out of the depths I cry to you, in  
 2. Were you to count my sin - ful ways, how  
 3. So put your hope in God a - lone; take  
 4. Now he has come to make a way, and



dark - est plac - ces I will call; in - cline your ear to me a -  
 could I come be - fore your throne? Yet full for - give - ness meets my  
 cour - age in his pow'r to save. Com - plete - ly and for - ev - er  
 God him - self has paid the price, that all who trust in him to -



new, and hear my cry for mer - cy, Lord. *to Verse 2*  
 gaze; I stand re - deemed by grace a - lone. *to Chorus*  
 won by Christ's e - mer - ging from the grave. *to Chorus*  
 day find heal - ing in his sac - ri - fice. *to Chorus*

*Chorus*



I will wait for you, I will wait for you; on your word I will re - ly.



I will wait for you, sure - ly wait for you, till my soul is sa - tis - fied.

*Ending*



I will wait for you, I will wait for you; through the storm and through the



night. I will wait for you, sure - ly wait for you, for your love is my de - light.

## Prayer of Confession

Surely God is good to Israel,  
to those who are pure in heart.

**But as for me, my feet had almost slipped;  
I had nearly lost my foothold.  
For I envied the arrogant  
when I saw the prosperity of the wicked.**

They have no struggles;  
their bodies are healthy and strong.  
**They are free from common human burdens;  
they are not plagued by human ills.**

Therefore pride is their necklace;  
they clothe themselves with violence.  
**From their callous hearts comes iniquity;  
their evil imaginations have no limits.**

They scoff, and speak with malice;  
with arrogance they threaten oppression.  
**Their mouths lay claim to heaven,  
and their tongues take possession of the earth.**

Therefore their people turn to them  
and drink up waters in abundance.  
**They say, “How would God know?  
Does the Most High know anything?”**

This is what the wicked are like—  
always free of care, they go on amassing wealth.

**Surely in vain I have kept my heart pure  
and have washed my hands in innocence.**  
All day long I have been afflicted,  
and every morning brings new punishments.

**If I had spoken out like that,  
I would have betrayed your children.**

Father, please forgive us,  
for we have spoken like that—  
**In bitterness, in jealousy, in cynicism,  
and in ignorance.**

(You are invited to confess your sins silently.)

# I RUN TO CHRIST

CHRIS ANDERSEN, 2010



1. I\_\_ run to Christ when chased by fear and find a\_\_ ref - uge sure.
2. I\_\_ run to Christ when worn by life and find my soul re - freshed.
3. I\_\_ run to Christ when stalked by sin and find a\_\_ sure es - cape.



"Be - lieve in me," his voice I\_\_\_\_ hear; his words and wounds se - cure.  
"Come un - to me," he calls through strife; fa - tigue gives way to rest.  
"De - liv - er me," I cry to\_\_\_\_ him; temp - ta - tion yields to grace.



I\_\_ run to Christ when torn by grief and find a - bun - dant peace.  
I\_\_ run to Christ when vexed by hell and find a might - y arm.  
I\_\_ run to Christ when plagued by shame and find my one de - fense.



"I\_\_ too had tears," he gent - ly\_\_speaks; thus joy and sor - row meet.  
"The dev - il flees," the Scrip - tures tell; he roars, but can - not harm.  
"I\_\_ bore God's wrath," he pleads my case. My ad - vo - cate and friend.



"I bore God's wrath," he pleads my case. My ad - vo - cate and friend.

## Assurance of Pardon

Christ, is always with you;  
he holds you by your right hand.  
He will guide you with his counsel,  
and afterward he will take you into glory.  
Your flesh and your heart may fail,  
but God in Christ is the strength of your heart  
and your portion forever. Amen.

from Psalm 73:23-26

# Welcome and Announcements

## Prayers for the Church and World

### Offering

#### MY HEART IS FILLED WITH THANKFULNESS

KEITH GETTY, STUART TOWNED, 2003



1. My heart is filled with thank-ful-ness to him who bore my pain;
2. My heart is filled with thank-ful-ness to him who walks be - side;
3. My heart is filled with thank-ful-ness to him who reigns a - bove;



Who plumbed the depths of my dis - grace and gave me life a - gain;  
Who floods my weak-ness-es with strength and caus - es fears to fly;  
Whose wis - dom is my per - fect peace, whose ev - 'ry thought is love.



Who crushed my curse of sin - ful - ness and clothed me in his light,  
Whose ev - 'ry prom - ise is e - nough for ev - 'ry step I take;  
For — ev - 'ry day I have on earth is gi - ven by the King,



and wrote his law of right-eous-ness with pow'r u - pon my heart.  
Sus - tain - ing me with arms of love and crown - ing me with grace.  
So — I will give my life, my all, to love and fol - low him. *repeat last line*



# 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

18 John's disciples told him about all these things. Calling two of them, 19 he sent them to the Lord to ask, "Are you the one who was to come, or should we expect someone else?" 20 When the men came to Jesus, they said, "John the Baptist sent us to you to ask, 'Are you the one who was to come, or should we expect someone else?'" 21 At that very time Jesus cured many who had diseases, sicknesses and evil spirits, and gave sight to many who were blind. 22 So he replied to the messengers, "Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor. 23 Blessed is the man who does not fall away on account of me."

24 After John's messengers left, Jesus began to speak to the crowd about John: "What did you go out into the desert to see? A reed swayed by the wind? 25 If not, what did you go out to see? A man dressed in fine clothes? No, those who wear expensive clothes and indulge in luxury are in palaces. 26 But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. 27 This is the one about whom it is written:

'I will send my messenger ahead of you,  
who will prepare your way before you.'

28 I tell you, among those born of women there is no one greater than John; yet the one who is least in the kingdom of God is greater than he." 29 (All the people, even the tax collectors, when they heard Jesus' words, acknowledged that God's way was right, because they had been baptized by John. 30 But the Pharisees and experts in the law rejected God's purpose for themselves, because they had not been baptized by John.)

31 "To what, then, can I compare the people of this generation? What are they like? 32 They are like children sitting in the marketplace and calling out to each other:

'We played the flute for you,  
and you did not dance;  
we sang a dirge,  
and you did not cry.'

33 For John the Baptist came neither eating bread nor drinking wine, and you say, 'He has a demon.' 34 The Son of Man came eating and drinking, and you say, 'Here is a glutton and a drunkard, a friend of tax collectors and "sinners."' 35 But wisdom is proved right by all her children."

"Lessons on Doubt: Even the Greatest Get Confused by Suffering"  
Rev. Brad Chaney

## Luke 7:18-35

Sermon Series  
*Luke: the Gospel of  
Amazement*

## The Lord's Supper

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.**

You are holy, O God of majesty,  
and blessed is Jesus Christ, your Son, our Lord.  
He took upon himself the weight of our sin  
and carried the burden of our guilt.  
He shared our life in every way,  
and, though tempted, was sinless to the end.  
Baptized as your own, he went willingly to his death  
and by your power was raised to new life.  
In his dying and rising,  
you gave birth to your church,  
delivered us from slavery to sin and death  
and made with us a new covenant by his blood.

**Our Savior gave us this holy sacrament  
and commanded us to continue it until he comes again.  
We eat and drink in faith, eager for his reappearing.  
Come quickly, Lord Jesus!**

### 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.

# AMAZING LOVE

GRAHAM KENDRICK, 1989



1. My Lord, \_\_\_\_\_ what love is this \_\_\_\_\_ that pays \_\_\_\_\_ so  
2. And so \_\_\_\_\_ they watched him die, \_\_\_\_\_ de - spised, \_\_\_\_\_ re -  
3. And now \_\_\_\_\_ this love of Christ \_\_\_\_\_ shall flow \_\_\_\_\_ like



dear - ly; that I, \_\_\_\_\_ the guilt - y one, may go free?  
ject - ed; but, O \_\_\_\_\_ the blood he shed flowed for me.  
riv - ers; come wash \_\_\_\_\_ your guilt a - way, live a - gain.



*Refrain*  
A - maz - ing love, O what sac - ri - fice, the Son of God giv'n for



me; my debt he pays and my death he dies, that



I \_\_\_\_\_ might live, that I \_\_\_\_\_ might live.

# THE GRACE OF OUR LORD

2 COR 13:14

The grace of our Lord, Je-sus Christ, and the love of God, and the  
fel - low-ship of the Ho - ly Spir-it, be with us for-ev - er more.

The image shows a musical score for the hymn 'The Grace of Our Lord'. It consists of two systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is two flats (B-flat and E-flat), and the time signature is 4/4. The lyrics are: 'The grace of our Lord, Je-sus Christ, and the love of God, and the fel - low-ship of the Ho - ly Spir-it, be with us for-ev - er more.'

## Benediction

The LORD bless you and keep you;  
the LORD make his face shine on you  
and be gracious to you;  
the LORD turn his face toward you  
and give you peace.