



A Service of Prayer and Preaching
2nd Sunday of Easter
April 19, 2020

The Strife Is O'er, The Battle Done

EASTER

*Words: from Symphonia Sirenum Selectarum, Köln, 1695; translated by Francis Pott, 1861.**Music: 'Victory' or 'Palestrina' Giovanni P. da Palestrina, 1591.**Setting: William Henry Monk, 1861.**copyright: public domain. This score is a part of the Open Hymnal Project, 2011 Revision.*

♩ = 140

Al - le - - lu - - ia, Al - le - - lu - - ia, Al - le - - lu - - ia.

1. The strife is o'er, the bat - - tle done; The tri - umph of the
 2. The pow'rs of death have done their worst; and Je - sus hath His
 3. On that third morn He rose a - - gain In glor - ious ma - jes -
 4. He closed the yawn - ing gates of hell; The bars from heav'n's high
 5. Lord, by the stripes which wound - ed Thee, From death's dread sting Thy

Lord is won; O Let the song of praise be sung: Al - le - lu - - ia!
 foes dis - persed; Let shouts of praise and joy out - burst: Al - le - lu - - ia!
 ty to reign; O let us swell the joy - ful strain. Al - le - lu - - ia!
 por - tals fell; Let songs of joy His tri - umphs tell. Al - le - lu - - ia!
 ser - vants free, That we may live, and sing to Thee. Al - le - lu - - ia!

♩ = 140

Al - le - - lu - - ia, Al - le - - lu - - ia, Al - le - - lu - - ia.



A Service of Prayer and Preaching

April 19, 2020

Second Sunday of Easter

Call to Worship the Lord

M: Alleluia. Christ is risen.

P: Christ is risen indeed. Alleluia.

M: Praise the God and Father of our Lord Jesus Christ.

**P: He has given us new life and hope.
He has raised Jesus from the dead.**

M: God has claimed us as his own.

**P: He has brought us out of darkness.
He has made us light to the world.**

M: Alleluia. Christ is risen.

P: He is risen indeed. Alleluia.

All: Amen.

Greeting from Easter Sunday through Pentecost Sunday:

Grace to you and peace from him who is and who was and who is to come, the Almighty, and from the seven Spirits who are before his throne, and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. (Rev 1:4-5)

Psalm 33:10–12 (NKJV)

10 The LORD brings the counsel of the nations to nothing; He makes the plans of the peoples of no effect. 11 The counsel of the LORD stands forever, The plans of His heart to all generations. 12 Blessed is the nation whose God is the LORD, The people He has chosen as His own inheritance.

Song: Now Let the Vault of Heaven Resound (Cantus 272 / Next Page)

Now Let the Vault of Heaven Resound

LASST UNS ERFREUEN (8 8. 4 4. 8 8. 4 4. and Alleluias)

Geistliche Kirchengesänge, Köln, 1623

harm. Ralph Vaughan Williams, 1906

Paul Zeller Strodach, 1945

Unison

1. Now let the vault of heav'n re - sound In praise of
 2. E - ter - nal is the gift He brings, Where - fore our
 3. O fill us, Lord, with daunt - less love; Set heart and
 4. A - dor - ing prais - es now we bring And with the

Harmony

Love that doth a - bound, "Christ hath tri - umphed, Al - le -
 heart with rap - ture sings, "Christ hath tri - umphed, Je - sus
 will on things a - bove That we con - quer through Thy
 heav'n - ly bless - ed sing, "Christ hath tri - umphed, Al - le -

Unison

lu - ia;" Sing, choirs of an - gels, loud and clear, Re -
 liv - eth!" Now doth He come and give us life, Now
 tri - umph, Grant grace suf - fi - cient for life's day That
 lu - ia!" Be to the Fa - ther, and our Lord, To

Harmony

peat their song of glo - ry here, "Christ hath
 doth His pres - ence still all strife Through His
 by our life we ev - er say, "Christ hath
 Spir - it blest, most ho - ly God, Thine the

RESURRECTION

tri - umphed, Christ hath tri - umphed!" Al - le -
tri - umph; Je - sus reign - eth! Al - le -
tri - umphed, and He liv - eth!" Al - le -
glo - ry nev - er end - ing! Al - le -

The first system of the musical score consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. Both staves are in the key of B-flat major (two flats) and 4/4 time. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are written below the staves, aligned with the notes.

Unison

lu - ia, Al - le - lu - ia, Al - le - lu - ia.
lu - ia, Al - le - lu - ia, Al - le - lu - ia.
lu - ia, Al - le - lu - ia, Al - le - lu - ia.
lu - ia, Al - le - lu - ia, Al - le - lu - ia.

The second system of the musical score also consists of two staves in the same key and time signature. The lyrics continue below the staves. The music features a unison section where both staves play the same melody. The system ends with a double bar line.

Exhortation from the Scriptures

Romans 1:28–32 (NKJV)

²⁸ And even as they did not like to retain God in *their* knowledge, God gave them over to a debased mind, to do those things which are not fitting; ²⁹ being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; *they are* whisperers, ³⁰ backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, ³¹ undiscerning, untrustworthy, unloving, unforgiving, unmerciful; ³² who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

Corporate Confession

(From Psalm 5)

M: Almighty God, we confess our divided loyalties
and that we have worshiped other gods;

P: Lord, have mercy!

M: We have made gods in our own likeness
and are enslaved by self-centredness;

P: Lord, have mercy!

M: We have used your Name trivially
and claimed you for our prejudices;

P: Lord, have mercy!

M: We have neglected the Lord's Day,
and been obsessed with busyness;

P: Lord, have mercy!

M: We have ignored and despised authorities,
and over-indulged the new generation;

P: Lord, have mercy!

M: We have taken the lives of the innocent
and have cursed others made in your image;

P: Christ, have mercy!

M: We have distorted love and marriage
and twisted your gift of sexuality;

P: Christ, have mercy!

M: We have exploited the poor and needy,
and cunningly stolen by force of law;

P: Christ, have mercy!

M: We have twisted the truth in word and deed
and violated our oaths and pledges;

P: Christ, have mercy!

M: We have preached greed as a virtue
and have coveted our neighbours' possessions;

P: Christ, have mercy!

M: Almighty God, Father, Son, and Holy Spirit,

P: Forgive us and deliver us by your grace.

All: Amen.

Assurance of Pardon

Isaiah 53:4–6 (NKJV)

*4 Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken,
Smitten by God, and afflicted. 5 But He was wounded for our transgressions, He was bruised
for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are
healed. 6 All we like sheep have gone astray; We have turned, every one, to his own way; And
the LORD has laid on Him the iniquity of us all.*

M: Lift up your hearts.

P: We lift them up to the Lord.

M: Let us give thanks to the Lord our God.

P: It is right to give our thanks and praise.

M: It is indeed right, our duty and our joy...

Song: Franklin Sanctus (Supplement 78 / Next Page)

Franklin Sanctus

Isaiah 6:3, Rev. 4:8, Matt. 21:9

Gregory D. Wilbur, 2009

1 D G Asus D

Ho - ly, ho - ly, ho - ly Lord. Ho - ly, ho - ly,

2

Ho - ly, ho - ly, ho - ly Lord. Ho - ly, ho - ly,

7 G Asus G A G D Asus

God of pow'r and might, Heav'n and earth are full of Your glo - ry.

12 G A D/F#G D

Ho - san-na in the high - est. Bless - ed is He who

san-na in the high - est. Bless-ed is He

18 A G Asus G A D/F#G A D/F#G

comes in the Name of the Lord. Ho - san-na in the high - est, Ho -

Ho - san-na in the high - est, Ho - san-na in the

23 A D/F#G A D/F#G A D/F#G A D

san - na in the high - est, Ho - san - na in the high - est. A - men.

high - est, Ho - san - na in the high - est. A - men.

Scripture Reading

Old Testament: Psalm 149

New Testament: Revelation 1:4-18

Officiant: This is the Word of the Lord.

People: Thanks be to God!

Catechism and Creed

WSC Q. 34. What is adoption?

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God.


WSC Q. 35. What is sanctification?

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.



Creed: The Apostles' Creed Sung (Supplement 111, Following Page)

Songs: Psalm 124 - Let Israel Now Say in Thankfulness
A Mighty Fortress is our God
(Cantus 162, 338-339 / Following Pages)



The Apostles' Creed

It is with your mouth that you confess and are saved. Rom. 10:10




1. I be - lieve in God the Fa - ther, Mak - er of all heav'n and earth;
 2. Suf - fered un - der Pon - tius Pi - late, cru - ci - fied, for me he died;
 3. At God's right hand he is seat - ed till his com - ing, as he said;
 4. I be - lieve the church of Je - sus, u - ni - ver - sal, e'er re - mains;

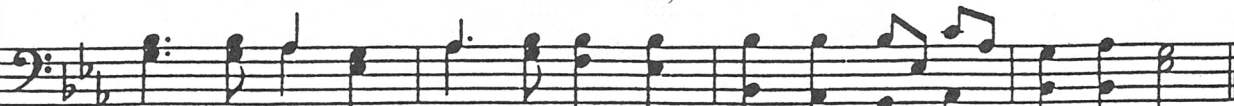
and in Je - sus Christ, our Sav - ior, God's own Son, of match - less worth;
 laid with - in the grave so si - lent, gates of hell he o - pened wide;
 fi - nal judg - ment will be met - ed to the liv - ing and the dead;
 we are one through all the a - ges, in com - mu - nion of the saints.

by the Spir - it was con - ceiv - ed, of the vir - gin Mar - y born,
 for the stone-sealed tomb was emp - ty; on the third day he a - rose;
 I con - fess the Ho - ly Spir - it who was sent through Christ the Son
 I be - lieve sins are for - giv - en, that our bod - ies will be raised

he in whom I have be - liev - ed: God Al - might - y, Three in One.
 in - to heav - en made his en - try, might - y con - qu'ror of his foes.
 to ap - ply sal - va - tion's mer - it— God, the Spir - it, Three in One.
 to e - ter - nal life with Je - sus; ev - er let his name be praised.



4th verse repeat: Ever let his name be praised.

Let Israel Now Say in Thankfulness

Psalm 124

OLD 124TH [OR PEUT BIEN DIRE] (10 10. 10 10 10)

Genevan Psalter, 1551

Scottish Psalter, 1615; alt.

Author unknown; rev.

1. Let Is - ra - el now say in thank - ful - ness
 2. Yea, when their wrath a - gainst us fierce - ly rose,
 3. Blest be the LORD who made us not their prey;

That if the LORD had not our right main - tained
 Then would the tide o'er us have spread its wave;
 As from the fow - ler's net a bird may flee,

And if the LORD had not with us re - mained,
 The rag - ing stream would have be - come our grave;
 So from their bro - ken snare did we go free.

When cru - el men a - gainst us rose to strive,
 The surg - ing flood, in proud - ly swell - ing roll,
 Our on - ly help is in God's ho - ly Name;

We'd sure - ly have been swal - lowed up a - live.
 Most sure - ly would have o - ver - whelmed us all.
 He made the earth and all the heaven - ly frame.

A Mighty Fortress Is Our God


EIN FESTE BURG (8 7. 8 7. 6 6. 6 6 7)

Martin Luther, 1529

harm. J. S. Bach, 1628; alt.

Martin Luther, 1529

tr. Frederick H. Hedge, 1853



1. A might - y for - tress is our God, A
 2. Did we in our own strength con - fide, Our
 3. And though this world with dev - ils filled, Should
 4. That word a - bove all earth - ly pow'rs, No

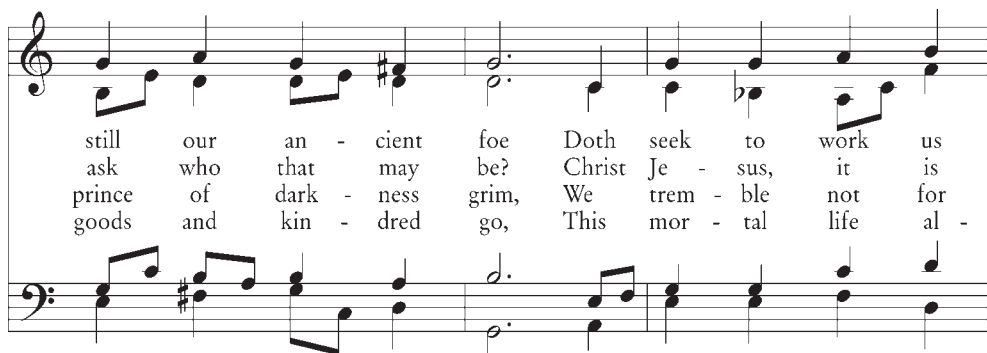


bul - wark nev - er fail - ing; Our help - er He a -
 striv - ing would be los - ing; Were not the right Man
 threat - en to un - do us, We will not fear for the
 thanks to them, a - bid - eth; The Spir - it and the

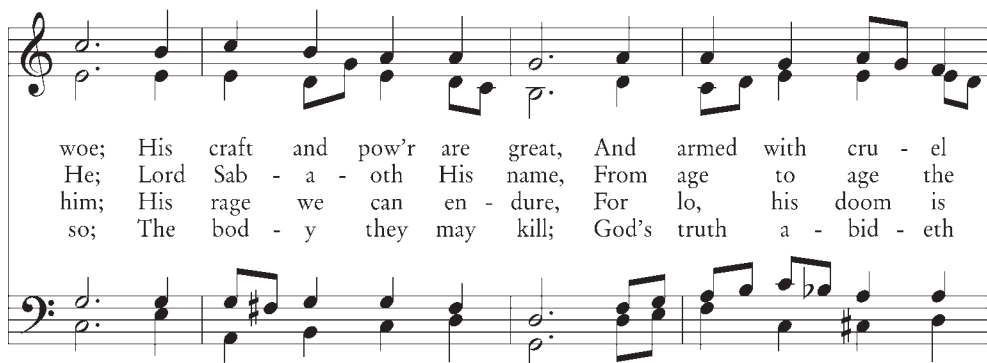


mid the flood, Of mor - tal ills pre - vail - ing. For
 on our side, The Man of God's own choos - ing. Dost
 God hath willed His truth to tri - umph through us. The
 gifts are ours Through Him who with us sid - eth. Let

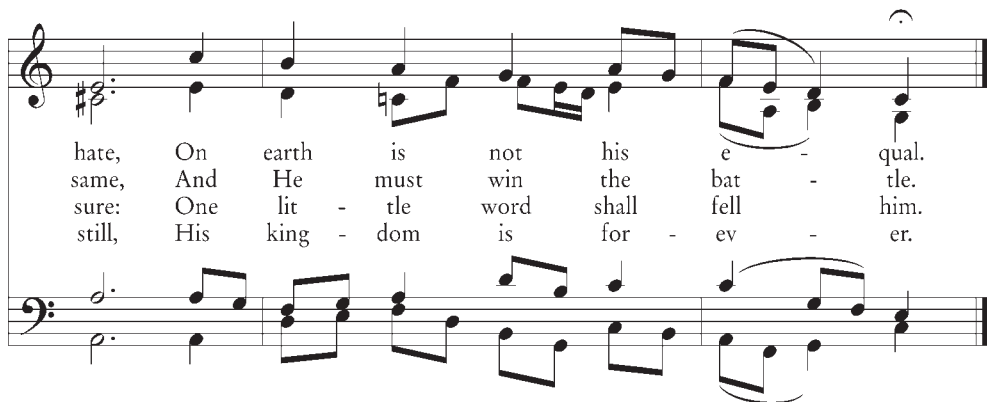
SUPPLICATION



still our an - cient foe Doth seek to work us
ask who that may be? Christ Je - sus, it is
prince of dark - ness grim, We trem - ble not for
goods and kin - dred go, This mor - tal life al -



woe; His craft and pow'r are great, And armed with cru - el
He; Lord Sab - a - oth His name, From age to age the
him; His rage we can en - dure, For lo, his doom is
so; The bod - y they may kill; God's truth a - bid - eth



hate, On earth is not his e - qual.
same, And He must win the bat - tle.
sure: One lit - tle word shall fell him.
still, His king - dom is for - ev - er.

Offertory and Corporate Prayer:

Song: Malachi 3:10 - Bring Ye All the Tithes (Supplement 89, Next Page)

Offertory

Bring Ye All the Tithes into the Storehouse

Malachi 3:10

Solemnly

Unison

Bring ye all the— tithes in-to the store-house, that there may be meat, that there

may be meat in mine house,— and prove me now here-with, saith the LORD—

— of hosts, if I will not op-en you the win-dows of hea - ven, and

pour you out a bles - sing, that there shall not be room e - nough— to re -

ceive it, that there shall not be room e - nough— to re - ceive— it.

Prayers of Thanksgiving and Petition

Song: Psalm 76 – God the Lord is Known in Judah (Cantus 115 / Next Page)


God the Lord Is Known in Judah

Psalm 76

NEANDER (8 7. 8 7. 8 7)

Joachim Neander, 1680


The Book of Psalms for Singing, 1973




1. God the Lord is known in Ju - dah; Great His name in
 2. Ex - cel - lent art Thou and glo - rious Com - ing from the
 3. Horse and char - iot low are ly - ing In the sleep of
 4. When from heav'n Thy sen - tence sound - ed, All the earth in
 5. Make your vows now to Je - ho - vah; Pay your God what



Is - ra - el; His pa - vil - ion is in Sa - lem;
 hills of prey. Thou hast spoiled the val - iant - heart - ed;
 death's dark night. Ja - cob's God, Thou didst re - buke them;
 fear was still, While to save the meek and low - ly
 is His own; All men, bring your gifts be - fore Him;



His a - bode on Zi - on hill. There He broke the
 Wrapt in sleep of death are they. Might - y men have
 Thou art fear - ful in Thy might. When Thine an - ger
 God in judg - ment wrought His will. Ev'n the wrath of
 Fear is due to Him a - lone; He brings low the



bow and ar - rows, Bade the sword and shield be still.
 lost their cun - ning; None are read - y for the fray.
 once is ris - en, Who may stand be - fore Thy sight?
 man shall praise Thee; What re - mains is kept from ill.
 pride of princ - es; Kings shall trem - ble at His frown.

The Continuation of the Kingdom

The Olivet Discourse, Part One

The Biblical Hope: Part VII

Mark 12:1-12, 13:1-37

Stuart W. Bryan

I. Jesus is Lord (cf. Eph 1:15-23)

II. The Olivet Discourse

How are we to understand those passages in the NT that seem to undermine historical optimism? It seems that many passages present a pessimistic vision of wars and rumors of wars; of judgment and destruction; of unbelief and rebellion. Consider, for example, the Olivet Discourse, Jesus' words to the disciples as they stood on the Mount of Olives overlooking the city of Jerusalem. This discourse, so it is believed, undermines an optimistic view of Christ's work in history.

- A. Introduction (vv. 1-2)
- B. The Question (vv. 3-4)
- C. Signs and Obligations (vv. 5-27)
 - 1. Turmoil (vv.5-8)
 - 2. Persecution in Context of Evangelization (vv.9-13)
 - 3. Desolation and Tribulation (vv.14-23)
 - 4. Cosmic Upheaval (vv.24-27)
- D. The Charge (vv.28-37)

III. The Topic of the Discourse

A. The Setting of the Discourse (Mark 11-12)

The first rule of interpretation is that we must read a text in its _____ or setting. So what is the setting of Jesus' discourse? Mark 13 is situated in the last week of Jesus' ministry.

- Sunday – The Triumphal Entry and Inspection of the Temple
- Monday – Cursing the Fig Tree, Cleansing the Temple, Quoting Jeremiah
- Tuesday – Fig Tree Withered, Instructions on Prayer, Disputes with Jewish Leaders
 - Parable of the Vinedressers (12:1-12)
 - *“Therefore what will the owner of the vineyard do? He will come and destroy the vinedressers, and give the vineyard to others...” And they sought to lay hands on Him, but feared the multitude, for they knew He had spoken the parable against them” (12:9, 12).*

This context makes us expect that Jesus is going to talk about God's coming judgment on Jerusalem and the _____.

B. The Specific Question that Prompted the Discourse (13:1-4)

¹Then as He went out of the temple, one of His disciples said to Him, “Teacher, see what manner of stones and what buildings are here!” ²And Jesus answered and said to him, “Do you see these great buildings? Not one stone shall be left upon another, that shall not be thrown down.” ³Now as He sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked Him privately, ⁴“Tell us, when will these things be? And what will be the sign when all these things will be fulfilled?”

C. The Warnings that Accompany the Discourse (13:14-23)

Jesus' warnings simply do not make sense if He is talking about the end of the _____. Jesus urges those in *Judea* to flee to the mountains, those on the *housetops* not to enter into their house, those in *the fields* not to return to their house. What sense would all this make if Jesus were speaking about the end of the world? What would be the point of fleeing?

IV. The Timing of the Event

A. Take heed (e.g., 5, 7, 9, 11, 14-16, 18, 21, 23, 28, 29, 33, 35, 37)

Jesus expects His _____ to experience the things He is mentioning.

B. This generation (28-37)

²⁸"Now learn this parable from the fig tree: When its branch has already become tender, and puts forth leaves, you know that summer is near. ²⁹So you also, when you see these things happening, know that it is near—at the doors! ³⁰Assuredly, I say to you, this generation will by no means pass away till all these things take place. ³¹Heaven and earth will pass away, but My words will by no means pass away. ³²"But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father. ³³Take heed, watch and pray; for you do not know when the time is...

Jesus believed that the _____ that was in front of Him and listening to Him was going to experience and witness the events He was predicting.

V. Application

A. A Proof – The Fulfillment of Jesus' Prophecy

Unbelievers often mock Jesus' words in this text because they conclude that Jesus was wrong about the timing of His Second Coming. But Jesus was not mistaken. He *is not talking about His second coming but His return in judgment on the city of _____*, a prediction which was fulfilled when Jerusalem was destroyed by the Roman General Titus in AD 70.

B. A Warning – Kiss the Son (Ps 2:12)

Jesus is Lord and He rules among the nations. He will not permit the nations to embrace darkness, deceit, and death indefinitely. His judgment of Jerusalem serves as a vivid reminder of His power and a summons to all nations to turn from their sin and worship Him.

C. A Comfort – Hope in the midst of judgment (v. 13b cf. 2 Pet 2:4-9; Ps 34)

⁴For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment; ⁵and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly; ⁶and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an example to those who afterward would live ungodly; ⁷and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked ⁸(for that righteous man, dwelling among them, tormented his righteous soul from day to day by seeing and hearing their lawless deeds)—⁹then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment,

VI. Conclusion

A Time of Prayer

The Lord's Prayer – Cantus 411 (Following Page)

The Lord's Prayer

Matthew 6:9-13

Traditional, very ancient

Precentor

Our Fa-ther, Who art in heav-en, Hal-low - ed be Thy Name. Thy king-dom come.

Thy will be done, on earth as it is in heav-en. Give us this day our dai-ly bread.

And for-give us our tres-pass-es, as we for-give those who tres-pass a - gainst us.

And lead us not in - to temp - ta - tion, But de-liv - er us from e - vil. For Thine

is the kingdom, and the pow'r and the glo - ry, for-ev-er and ev - er. A-men.

Bidding Prayers

With confidence and trust let us pray to the Father.

For the forgiveness of our sins, our worship of other gods, our blasphemy, our neglect of the Lord's Day, our disregard for parental authority, our murder of the unborn, our desecration of marriage and perversion of sexuality, our theft of that which others have lawfully earned, our malicious speech, and our covetousness, with all our heart and all our mind, let us pray to the Lord...

Lord of compassion,

in your mercy hear us.

For the holy catholic church, here and scattered throughout the world, and for the proclamation of the gospel and the salvation of friend and foe through faith in Christ, let us pray to the Lord... Lord of compassion,

in your mercy hear us.

For this republic, for our cities and communities, for Northern Idaho and Eastern Washington, and for the common welfare of us all, let us pray to the Lord... Lord of compassion,

in your mercy hear us.

For our magistrates, our mayors, our commissioners, our legislators and senators, our governors, and our president, let us pray to the Lord... Lord of compassion,

in your mercy hear us.

For seasonable weather and for the fruitfulness of the earth, let us pray to the Lord... Lord of compassion,

in your mercy hear us.

For those who labor, for those who own businesses that are being affected by this virus, for those whose work is difficult or dangerous, and for all who travel, let us pray to the Lord... Lord of compassion,

in your mercy hear us.

For all those in need, for those who have been put out of work, for the hungry and homeless, for the widowed and orphaned, and for all those in prison, let us pray to the Lord... Lord of compassion,

in your mercy hear us.

For the sick and dying, especially those suffering with COVID and those health care workers who are ministering to them, let us pray to the Lord... Lord of compassion,

in your mercy hear us.

For our expectant mothers, our older members susceptible to the coronavirus, and for all those who are suffering with physical illnesses that make them more vulnerable to infection, let us pray to the Lord... Lord of compassion,

in your mercy hear us.

Finally, for these and for all our needs of body and soul, let us pray to the Lord... Lord of compassion,

in your mercy hear us.

Grant, we beseech You, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Your grace may mercifully be relieved; through our Lord and Savior Jesus Christ.

Amen.

Blessing

Psalm 117 – Praise the Lord All Ye Nations! (Supplement 50, Next Page)

Psalm 117

4-Part Canon

David R. Erb, 2005

C F C C G C

Praise the Lord all ye na - tions! Praise Him all ye peo - ple!

5 C F C C G C

For His mer - ci - ful kind - ness is great toward us; and the

9 C F C C G C

truth of the Lord en - dur - eth for - e - - - - ver.

13 C F C C G C

Praise ye the Lord! Praise ye the Lord! Praise ye the Lord

Benediction for Easter:

May God the Father,
Who clothes the lilies of the field
And feeds the birds of the air,
Provide you with all you need for life in its fullness.

Amen.

May God the Son,
Who fed the five thousand and turned water into wine,
Feed us with his life and transform us in his love.

Amen.

May God the Holy Spirit,
Who hovered over the waters of creation
And formed the world from chaos,
Form us in the likeness of Christ and renew the face of the earth.

Amen.

And the blessing of God Almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

Amen.