

1. Wick - ed men a - gainst the right - eous
 2. Bet - ter is the just one's pit - tance,
 3. Flow - ers fill the fields, then with - er;

Plot and gnash their teeth at him. But the Lord laughs at the
 Than the wick - ed's man - y gains. Wicked arms will soon be
 Smoke may rise, but quickly clear. So will all the wicked

wick - ed, Know - ing that his day will come.
 bro - ken, But the LORD the just sus - tains.
 per - ish, And the LORD'S foes dis - ap - pear.

Swords and bows the wick - ed rea - dy To de -
 Days of blame - less men the LORD knows, And their
 Sin - ners bor - row, not re - turn - ing, While the

stroy the poor and just. But their bows will all be
 her - i - tage en - dures. Un - ash - amed in times of
 right - eous free - ly give. Those He bless - es, earth in -

bro - ken, In their hearts their swords be thrust.
 ev - il, They in fam - ine feast se - cure.
 her - it; Those He curs - es will not live.

WORSHIP GUIDE

A Survey of Church History, Part 19j: Martin Luther

LUTHER ALSO WROTE A LOT ON EDUCATION. He did this because the education of the children of the church was crucial to him. And, in writing on this important subject, from which we can learn today, Luther was far ahead of his times.

But instruction in the home occupied a crucial part of Luther's life. The home of Martin and Katie was filled with prayer, Bible study, theological discussion, and the example of Godly people. One prayer of Luther lives in my memory in a special way because it shows his intimate life of fellowship with God, his dependence upon divine grace, and his love for the church. It was a prayer at the end of a busy day. "My dear God, now I lie down and turn your affairs back to you; you may do better with them. If you can do no better than I, you will ruin them entirely. When I awake, I will gladly try again. Amen."

By his home life, Luther brought true reformation into home and family, something sorely needed after the corruption of Rome. The effects of Luther's own example linger to the present in covenant homes.

Luther fought courageously and unflinchingly in the battles for the truth. Whatever was necessary in his mighty blasts against Rome to show her evils, he did. By his work he threw the entire church into confusion. And yet it must be remembered that he had to fight on two fronts: Rome on the one side, but on the other front, the miserable Anabaptist radicals -- the so-called "right wing" of the Reformation. That he could maintain his balance between these two extremes is evidence in itself of the power of grace in Luther's life.

By means of his theology, he battered and destroyed the imposing and seemingly indestructible walls of the Roman citadel of heresy. While Calvin was the one to rebuild Jerusalem's walls, Calvin could not have done his work without Luther's fierce cannonades against Rome. But Luther also laid the foundations of the doctrines of sovereign grace so that the truths of salvation by grace alone could be more beautifully and fully set forth by those who were to follow. It is always reason for sorrow that, on the doctrine of the sacraments, Luther should also have felt it necessary to do battle with his fellow reformers.

Far from Katy, in Eisleben where he had gone for some difficult negotiations and in the city of his birth and baptism, at the age of 63 Luther went to be with his Lord Whom he loved and served. The date was February 17, 1546. He had for a long time not been well and suffered severely from various ailments. As death neared, in characteristic fashion he committed his soul to God with the words of Ps. 31:5 and with the request to those at his bedside that they would pray "for our Lord God and his gospel, that all might be well with him, because the Council of Trent and the accursed pope are very angry with him." He died with the words of Simeon on his lips: "Lord, now lettest thou thy servant depart in peace. Amen." The reformer had gone to join the church triumphant. His work lives on.

**The Lord's Day Evening**

Sunday, January 19, 2020, 4:00 p.m.

The Reverend Mr. Jonathan Hunt, *Presiding*
Ruling Elder Mr. Jonathan Bergmann, *Assisting***The Welcome****The Prelude****The Call to Worship - Psalm 96:1-4*****The Hymn of Praise***Let Us Love and Sing and Wonder*

see bulletin

The Confession of FaithThe Canons of Dordt, Second Head: Article 1*

see bulletin

***The Psalm of Doxology**

Psalm 100:1-2

see bulletin

The Pastoral Prayer**The Old Testament Reading**

Zephaniah 1:17-18

The New Testament Reading

James 2:14-17

The Prayer of Thanksgiving and Intercession**The Worship of God with Tithes and Offerings*****The Psalm of Adoration - Psalm 51:9-19***From My Sins O Hide Your Face*

see bulletin

The Prayer of Illumination**The Preaching of God's Word - Rev. John VanWoudenberg***Brother Edom Refuses Passage to Israel*
Numbers 20:14-21***The Psalm of Response - Psalm 37:12-22***Wicked Men against the Righteous*

see bulletin

The Benediction**The Extroit**

see bulletin

The Q&A

*— Please stand, as you are able.

Let Us Love and Sing and Wonder

1. Let us love and sing and won - der,
 2. Let us love the Lord who bought us,
 3. *Let us sing, though fierce temp - ta - tion*
 4. Let us won - der; grace and jus - tice
 5. Let us praise, and join the cho - rus

let us praise the Sav - ior's name! He has hushed the
 pit - ied us when en - e - mies, called us by his
threat - en hard to bear us down! For the Lord, our
 join, and point to mer - cy's store; when through grace in
 of the saints en - throned on high; here they trust - ed

law's loud thun - der, he has quenched Mount Si - nai's flame;
 grace, and taught us, gave us ears and gave us eyes:
strong sal - va - tion, holds in view the conqu'ror's crown;
 Christ our trust is, jus - tice smiles, and asks no more:
 him be - fore us, now their prais - es fill the sky:

he has washed us with his blood,
 he has washed us with his blood,
he who washed us with his blood,
 "You have washed us with your blood;

he has brought us nigh to God.
 he pre - sents our souls to God.
soon will bring us home to God.
 has se - cured our way to God.
 You are wor - thy, Lamb of God!"

The Psalm of Doxology

1. ¹All peo - ple that on earth do dwell, sing to the Lord with
 cheer - ful voice: ²him serve with mirth, his praise forth
 tell, come ye be - fore him and re - joice.

The Extroit

1. ¹Praise give the LORD, you nations all; All peoples, praise now bring.
 Ex - tol the LORD, you peoples all, Ex - tol Him —praise and sing!

The Canons of Dordt, Second Head, Article 1

God is not only supremely merciful but also supremely just. And as he himself has revealed in his Word, his justice requires that our sins, committed against his infinite majesty, should be punished not only in this age but also in the age to come, both in body and soul. We cannot escape these punishments unless satisfaction is made to the justice of God.

Ex 34:6-7; Rom 5:16; Gal 3:10.

Psalm 51:9-19

From My Sins, O Hide Your Face

1. ⁹From my sins, O hide Your face; My in - iq - ui -
 2. ¹²Give sal - va - tion's joy a - gain, And a will - ing
 3. ¹⁴*From blood - guilt - i - ness, O God, Set me free, my*
 4. ¹⁶Sac - ri - fice You will not take, Or the off - 'ring
 5. ¹⁸Pros - per Zi - on in Your grace; Build Je - rus - 'lem's

-ties e - raise. ¹⁰O my God, re - new my heart,
 mind sus - tain. ¹³Then Your per - fect ways I'll show
Sav - ior, God. Then my tongue will joy ex - press,
 I would make. Off - 'rings burnt bring no de - light,
 walls in place. ¹⁹Then will sac - ri - fic - es right,

And a spir - it right im - part. ¹¹Cast me not from
 That trans - gres - sors may them know; Sin - ners are con -
¹⁵*Sing - ing of Your righ - teous - ness. O - pen now my*
¹⁷But a brok - en heart, con - trite, God's ac - cep - ted
 Off - 'rings burnt bring You de - light; Then will men, their

You, I pray; Nor your Ho - ly Spir - it take.
 -vert - ed then, Turn - ing back to You a - gain.
lips, O Lord; From my mouth will praise be poured.
 sac - ri - fice, You, O God, will not de - spise.
 vows to pay, Bulls up - on Your al - tar lay.