

CHRIST

Presbyterian Church

BURKE

Lord's Day Worship

March 10, 2024

Fourth Sunday in Lent

WELCOME

*During Christian worship we cross the threshold
of the secular to the sacred,
from the common to the uncommon,
from the profane to the holy.*

*Our contact with the holy is not merely an encounter
with a different dimension of reality;
it is the meeting with Absolute Reality.*

*Christianity is not about involvement with religious experience as a tangent.
It involves a meeting with a holy God.¹*

GATHERING OF GOD'S PEOPLE

Prelude: *O LORD of Hosts, how Lovely* (Psalm 84) set to the tune TOURS (1872)

CALL TO WORSHIP: HEBREWS 1:1-2

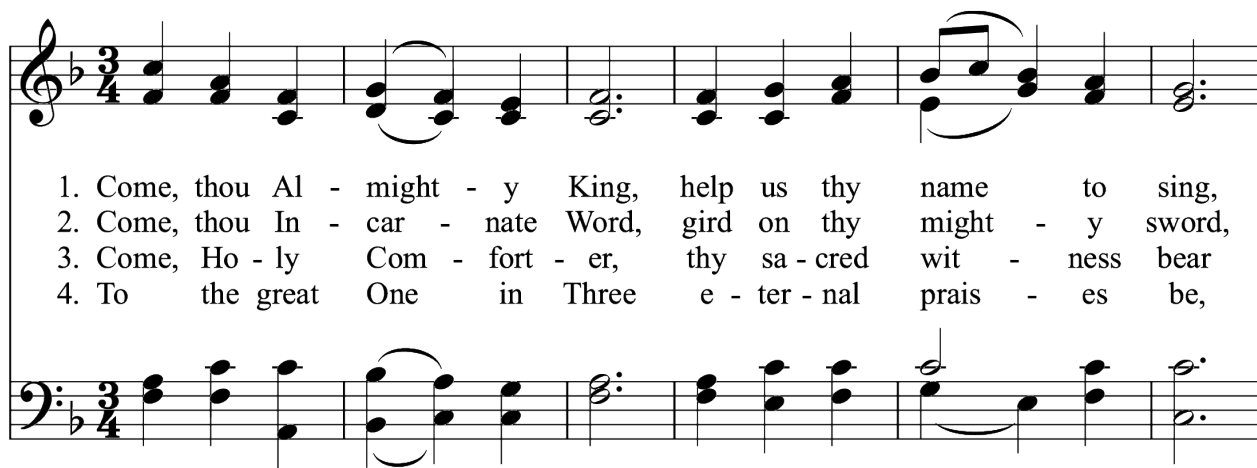
Leader: Long ago, at many times and in many ways, God spoke to our fathers by the prophets,² but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.³ He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power.

Church: **After making purification for sins,
he sat down at the right hand of the Majesty on high.**

HYMN OF ADORATION

212

Come, Thou Almighty King



1. Come, thou Al - might - y King, help us thy name to sing,
2. Come, thou In - car - nate Word, gird on thy might - y sword,
3. Come, Ho - ly Com - fort - er, thy sa - cred wit - ness bear
4. To the great One in Three e - ter - nal prais - es be,

¹ R.C. Sproul, *The Holiness of God* (Peabody, Massachusetts: Hendrickson, 2010), 144, 146.



help us to praise. Fa - ther, all glo - ri - ous, o'er all vic -
 scat - ter thy foes. Let thine al - might - y aid our sure de -
 in this glad hour. Thou who al - might - y art, now rule in
 hence ev - er - more. His sov - 'reign maj - est - y may we in



to - ri - ous, come and reign o - ver us, An - cient of Days.
 fense be made, our souls on thee be stayed; thy won - ders show.
 ev - 'ry heart, and ne'er from us de - part, Spir - it of power.
 glo - ry see, and to e - ter - ni - ty love and a - dore.

Anon., ca. 1757

TRINITY (ITALIAN HYMN) 6.6.4.6.6.6.4.
 Felice de Giardini, 1769

THE PRAYER OF ADORATION AND THE LORD'S PRAYER

All: Our Father, who art in heaven, hallowed be thy name.
 Thy kingdom come, thy will be done,
 on earth as it is in heaven.
 Give us this day our daily bread,
 and forgive us our debts
 as we forgive our debtors.
 Lead us not into temptation,
 but deliver us from evil.
 For thine is the kingdom,
 and the power, and the glory, forever. Amen.

CONFESSION OF FAITH: ATHANASIAN CREED²

All: Now this is the catholic³ faith:

**that we worship one God in Trinity and the Trinity in unity,
neither confounding their persons nor dividing the essence.**

For the person of the Father is a distinct person,

the person of the Son is another,

and that of the Holy Spirit still another.

But the divinity of the Father, Son, and Holy Spirit is one,

the glory equal, the majesty coeternal.

Such as the Father is,

such is the Son, and such is the Holy Spirit.

The Father is uncreated,

the Son is uncreated, the Holy Spirit is uncreated.

The Father is immeasurable,

the Son is immeasurable, the Holy Spirit is immeasurable.

The Father is eternal,

the Son is eternal, the Holy Spirit is eternal.

And yet there are not three eternal beings; there is but one eternal being.

So too there are not three uncreated or immeasurable beings;

there is but one uncreated and immeasurable being.

Thus, the Father is God, the Son is God, the Holy Spirit is God.

Yet there are not three gods; there is but one God.

The Father was neither made nor created nor begotten from anyone.

The Son was neither made nor created;

he was begotten from the Father alone.

The Holy Spirit was neither made nor created nor begotten;

he proceeds from the Father and the Son.

None in this Trinity is before or after,

none is greater or smaller;

in their entirety, the three persons are coeternal and coequal with each other.

So in everything, the unity in Trinity, and the Trinity in unity, is to be worshipped.

Anyone then who desires to be saved should think thus about the Trinity.

² The Athanasian Creed was named for Athanasius (293–373), the “great champion of Trinitarian orthodoxy during the crisis of the Fourth Century” (R.C. Sproul). It is believed to have been drafted in the late Fifth Century and adopted by the Fourth Council of Toledo in 633 AD. It summarizes the confession of the church on the Trinity (the first half of the creed) and the person of Christ (the second half of the creed).

³ The word “catholic” derives from the Greek word *katholikos*, which means universal. The “catholic faith” is the faith of the universal church, which is invisible and consists of all Christians in every church that have been, are, or shall be gathered under Christ the Head. See Westminster Confession of Faith 25:1. The Athanasian Creed predates the church’s division into the Western Roman Catholic and the Eastern Orthodox churches or the Reformation of the western church that came much later.

OLD TESTAMENT READING: DANIEL 7:1–14

In the first year of Belshazzar king of Babylon, Daniel saw a dream and visions of his head as he lay in his bed. Then he wrote down the dream and told the sum of the matter. ² Daniel declared, "I saw in my vision by night, and behold, the four winds of heaven were stirring up the great sea. ³ And four great beasts came up out of the sea, different from one another. ⁴ The first was like a lion and had eagles' wings. Then as I looked its wings were plucked off, and it was lifted up from the ground and made to stand on two feet like a man, and the mind of a man was given to it. ⁵ And behold, another beast, a second one, like a bear. It was raised up on one side. It had three ribs in its mouth between its teeth; and it was told, 'Arise, devour much flesh.' ⁶ After this I looked, and behold, another, like a leopard, with four wings of a bird on its back. And the beast had four heads, and dominion was given to it. ⁷ After this I saw in the night visions, and behold, a fourth beast, terrifying and dreadful and exceedingly strong. It had great iron teeth; it devoured and broke in pieces and stamped what was left with its feet....

⁹ "As I looked,
thrones were placed,
and the Ancient of Days took his seat;
his clothing was white as snow,
and the hair of his head like pure wool;
his throne was fiery flames;
its wheels were burning fire.

¹⁰ A stream of fire issued and came out from before him;
a thousand thousands served him,
and ten thousand times ten thousand stood before him;
the court sat in judgment, and the books were opened.

¹¹ "I looked then. . . . And as I looked, the [fourth] beast was killed, and its body destroyed and given over to be burned with fire. ¹² As for the rest of the beasts, their dominion was taken away, but their lives were prolonged for a season and a time.

¹³ "I saw in the night visions,
and behold, **with the clouds of heaven**
there came **one like a son of man**,
and he came to the Ancient of Days
and was presented before him.

¹⁴ And **to him was given dominion
and glory and a kingdom**,
that all peoples, nations, and languages
should serve him;
his dominion is an everlasting dominion,
which shall not pass away,
and his kingdom one
that shall not be destroyed.

PRAYER OF CONFESSION⁴

All: O Lord, *have mercy upon us.*
O Christ, *have mercy upon us.*
O Spirit, *have mercy upon us.*
O God the Father in heaven, we beseech you, *hear us.*
O God the Son, Redeemer of the world, we beseech you, *hear us.*
O God the Holy Spirit, our Comforter, we beseech you, *hear us.*
Be gracious unto us. Spare us, good Lord.
Be gracious unto us. Help us, good Lord.
Be gracious unto us. Save us, good Lord,
from our sin, from our errors, from all evil.
Good Lord, deliver us.
Lord, have mercy upon us. Amen.

Gregory the Great (540–604 AD)

ASSURANCE OF PARDON: ISAIAH 53:4–5

Surely he has borne our griefs and carried our sorrows;
yet we esteemed him stricken,
smitten by God, and afflicted.

⁵ But he was pierced for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
and with his wounds we are healed.

HYMN OF CONFESSION

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O Sacred Head, Now Wounded

The image shows the musical notation for the hymn 'O Sacred Head, Now Wounded'. It is written in 4/4 time on a grand staff (treble and bass clefs). The melody is in the treble clef, and the bass line is in the bass clef. The key signature has one sharp (F#), indicating D major or B minor. The lyrics are written below the staff, with three verses provided.

1. O sa - cred Head, now wound - ed, with grief and shame weighed down;
2. What thou, my Lord, hast suf - fered was all for sin - ners' gain:
3. What lan - guage shall I bor - row to thank thee, dear - est Friend,

⁴ In our prayer of confession, we are honest with God, with ourselves, and with each other about who God is and who we are, confessing to Him that He is holy, righteous, just, and loving; and that we are not; yet, we are trusting in His mercy and grace available in Jesus Christ. We then have the joy of hearing God's Word say that He is faithful and just to forgive us of our sins when we confess (1 John 1:9). And we have the joy of responding in song.

now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
mine, mine was the trans - gres - sion, but thine the dead - ly pain.
for this, thy dy - ing sor - row, thy pit - y with - out end?

O sa - cred Head, what glo - ry, what bliss 'til now was thine!
Lo, here I fall, my Sav - ior! 'Tis I de - serve thy place;
O make me thine for - ev - er; and should I faint - ing be,

Yet, though de - spised and gor - y, I joy to call thee mine.
look on me with thy fa - vor, vouch - safe to me thy grace.
Lord, let me nev - er, nev - er out - live my love to thee.

Bernard of Clairvaux, 1091–1153
Tr. Paul Gerhardt, 1656
Tr. James W. Alexander, 1830

PASSION CHORALE 7.6.7.6.D.
Hans Leo Hassler, 1601
Harm. Johann Sebastian Bach, 1729

GREET ONE ANOTHER

As the Apostle Paul encouraged churches to "Greet one another" (Romans 16:16, 1 Corinthians 16:20, 2 Corinthians 13:12, 1 Thessalonians 5:26), please greet those around you, and please introduce yourself to anyone you do not know.

PRAYER OF INTERCESSION

Christ intercedes for His church in prayer (John 17; Luke 23:34; Hebrews 7:25), and He gives His church the ministry of praying "with each other for each other" as well praying for the community in which our church is placed (1 Timothy 2:1–4). We also use this time to pray for the advancement of God's kingdom in the world (Matthew 6:10).

NEW TESTAMENT READING: LUKE 5:1-11

On one of those days, as he was teaching, Pharisees and teachers of the law were sitting there, who had come from every village of Galilee and Judea and from Jerusalem. And the power of the Lord was with him to heal. ¹⁸ And behold, some men were bringing on a bed a man who was paralyzed, and they were seeking to bring him in and lay him before Jesus, ¹⁹ but finding no way to bring him in, because of the crowd, they went up on the roof and let him down with his bed through the tiles into the midst before Jesus. ²⁰ And when he saw their faith, he said, "Man, your sins are forgiven you." ²¹ And the scribes and the Pharisees began to question, saying, "Who is this who speaks blasphemies? Who can forgive sins but God alone?" ²² When Jesus perceived their thoughts, he answered them, "Why do you question in your hearts? ²³ Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Rise and walk'? ²⁴ But that you may know that the Son of Man has authority on earth to forgive sins"—he said to the man who was paralyzed—"I say to you, rise, pick up your bed and go home." ²⁵ And immediately he rose up before them and picked up what he had been lying on and went home, glorifying God. ²⁶ And amazement seized them all, and they glorified God and were filled with awe, saying, "We have seen extraordinary things today."

PREACHING OF GOD'S WORD

Bring People to Jesus, And He Will Change Them

J. Porter Harlow

Pastor, Christ Presbyterian Church

HYMN OF RESPONSE

All Glory Be to Christ

1. Should noth - ing of our ef - forts stand, no leg - a - cy sur - vive;
2. His will be done, His king - dom come, on earth as is a - bove;
3. When on the day the great I AM, the Faith - ful and the True;

Un - less the Lord does raise the house, in vain its build - ers strive.
Who is Him - self our dai - ly bread, praise Him, the Lord of love.
The Lamb who was for sin - ners slain is mak - ing all things new.

To you who boast to - mor - row's gain, tell me what is your life?
 Let liv - ing wa - ter sat - is - fy the thirst - y with - out price;
 Be - hold, our God shall live with us and be our stead - fast light

A mist that van - ish - es at dawn; all glo - ry be to Christ!
 We'll take a cup of kind - ness yet; all glo - ry be to Christ!
 And we shall e'er His peo - ple be; all glo - ry be to Christ!

All glo - ry be to Christ, our King, all glo - ry be to Christ!

His rule and reign we'll ev - er sing, all glo - ry be to Christ!

Words and arrangement by Dustin Kensrue (2012)

Traditional Scottish Folk Tune

SACRAMENT OF THE LORD'S SUPPER

Meditation: *Beneath the Cross of Jesus*, words by Elizabeth C. Clephane (1868),
 set to the tune ST. CHRISTOPHER (1881)

*Beneath the cross of Jesus
 I fain would take my stand,
 the shadow of a mighty Rock
 within a weary land;
 a home within the wilderness,
 a rest upon the way,
 from the burning of the noontide heat
 and the burden of the day.*

*Upon the cross of Jesus
 mine eye at times can see
 the very dying form of One
 who suffered there for me:
 and from my stricken heart with tears
 two wonders I confess,
 the wonders of redeeming love
 and my unworthiness.*

*I take, O cross, thy shadow
 for my abiding place:
 I ask no other sunshine than
 the sunshine of his face;
 content to let the world go by,
 to know no gain nor loss;
 my sinful self my only shame,
 my glory all the cross.*

Sermon Outline
Bring People to Jesus, And He Will Change Them
Luke 5:17–26

I. The Heart of the Friends (v.17–19)

- Heart of Love for their friend
- Heart of Faith that Jesus was (1) able and (2) willing to heal him

II. The Heart of Christ (v.20–25)

- Heart for the disabled man when He forgives him. Jesus knows our true needs and His Spirit perfects our prayers (Romans 8:26–27)
- Heart for the Friends who brought the disabled man

“Elect infants, dying in infancy, are regenerated, and saved by Christ, through the Spirit, who worketh when, and where, and how he pleaseth:

so also are all other elect persons

who are incapable of being outwardly called by the ministry of the Word.”

Westminster Confession of Faith 10:3 (citing Gen 17:7 and Luke 1:15)

- Heart of patience for the unbelieving Pharisees. He clearly communicates who He is.
 - Claims the Divine prerogative to forgive sins against God (Acts 5:31)
 - Claims to be the Divine Son of Man prophesied in Daniel 7 (Luke 22:69, Mark 14:62)

III. The Heart of the Pharisees (v.22)

IV. The Heart of our Church

- Love that intercedes for others? Mark 6:54–56.
- Love for the physically and spiritually disabled and their families?
- Prayer that is persistent like the widow coming to even the unjust judge? Luke 18:1–8

PRAYER OF THANKSGIVING

During our prayer of thanksgiving, we express our thankfulness for what the Lord has provided, and we ask him to use our tithes and offerings to advance his kingdom and provide for those in need. Our church has three opportunities to give: (1) over the internet, (2) the collection box on the back table, or (3) by mail. Please see the announcements page for details.

HYMN OF THANKSGIVING

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Doxology

Praise God from whom all bless - ings flow; praise him, all

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

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

Thomas Ken, 1674

OLD HUNDREDTH L.M.
Louis Bourgeois, 1551

BENEDICTION: EPHESIANS 3:20–21

Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us,²¹ to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.

ANNOUNCEMENTS

Leadership. Christ Presbyterian is served by the following leaders:

- Teaching Elder: Porter Harlow
- Ruling Elders: Scott Hatch, Kevin Horrigan, David Hudak, and Philip Lee
- Deacons: Michael Hornbuckle, David Och, Wade Woo
- Women's Ministry Leadership Team: Bethany Fernandez, Kristy Hatch, and Lee Ann Hudak
- Pastoral Intern: Robert Hasler

Giving. You may support the work of the Lord by giving in the following ways.

- **Internet.** Go to <https://cpcburl.org/support> or you may scan this QR Code.
- **Offering Box.** You may place your offering in the wooden box on the back table. Offering boxes were used in Old Testament synagogues (Luke 21:1–4). The ancient church continued to use them. Most churches eliminated them when they made the collection part of the worship service. During the Reformation, some churches returned to the practice. With the increasing use of electronic giving, many churches are returning to the Biblical precedent of offering boxes.



Recurring Events

- **Sunday School** meets after worship. Children 0-3 meet in the nursery. Pre-K to 5th graders meet in the pod outside the nursery before breaking into their classes. 6th to 12th meets in the band room. Adult Sunday School meets in the cafeteria.
- **Small Groups**
 - Wednesday Small Group meets weekly at 7:30 pm in the Hudak home.
 - Friday Small Group meets on 2d and 4th Fridays at 6:00 pm in a rotating home.
 - Sunday Small Group meets on 2d and 4th Sundays at 4:00 pm in a rotating home.
- **Church Fellowship Meals** on the first Sunday of the month after worship.
- **Men's Breakfast** meets on the second Saturday of each month.
- **Women's Fellowship.** The Women's Ministry meets on the third Saturday of each month.

Missions We Support. Please pray for the missions we support.

- **Church Planting in DC Area.** [One Voice Fellowship](#), pastored by Chris Sicks, is a multilingual church on mission to reach ethnic and religious minorities in Falls Church.
- **Church Planting in Dearborn, Michigan.** Jerry Riendeau is preparing to plant in Dearborn, Michigan, home to the largest Arabic speaking population outside the Middle East.
- **Church Planting in England.** [Oxford Presbyterian Church](#) is a church being planted by in Oxford, England, by [Andy Young](#).
- **Church Planting in Japan.** [Jason & Ai Kueh](#) are PCA missionaries planting in Shin-Urayasu, a Tokyo suburb. Jason is also ordained in the Presbyterian Church in Japan.
- **Church Planting in East Asia.** We support a PCA missionary who is training pastors in East Asia as part of a church planting movement underway there.
- **Reformed University Fellowship-International at GMU.** Pastor [Matthew DeLong](#) and staff member [Janelle Grove](#) are on mission to reach international students at GMU.

Mercy Ministries We Support

- **The Lamb Center** is a [daytime homeless shelter](#) sharing the love of Christ in Fairfax.
- **Assist Pregnancy Center.** [Assist](#) has a mission "to promote life through Christ to those vulnerable to abortion."

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