



CHRIST
Presbyterian Church

BURKE

Lord's Day Worship
April 6, 2025

Fifth Sunday of 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: *How Deep the Father's Love for Us What a Name*, by Stuart Townend
(1995)

CALL TO WORSHIP: 2 CORINTHIANS 6:1-2

Minister: Working together with him, then, we appeal to you not to receive
the grace of God in vain. ² For he says,

“In a favorable time I listened to you,
and in a day of salvation I have helped you.”

Church: **Behold, now is the favorable time; behold, now is the day of
salvation.**

PSALM OF ADORATION

122A I Was Filled with Joy and Gladness

1. ¹I was filled with joy and glad-ness when they said with one ac-cord,
2. ³As a cit-y bound to-geth-er is Je-ru-sa-lem de-signed.
3. ⁶Pray for peace, the peace of Zi-on: “Pros-per those who love you well!
4. ⁸For the sake of my com-pan-ions, for my broth-ers, I will say:

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

“Let us make our pil - grim jour - ney to the house of God the LORD.”
⁴There, by law, the tribes as - cend - ing thank the LORD in praise com - bined.
⁷Peace be in your walls for - ev - er; safe - ty in your tow - ers dwell!”
 “May God’s peace a - bide with - in you!” For the tem - ple’s sake I pray.

²O Je - ru - s’lem, O Je - ru - s’lem, we are stand - ing in your
⁵Thrones of Da - vid, thrones of Da - vid, there for roy - al jus - tice
⁷Peace and safe - ty, peace and safe - ty in Je - ru - sa - lem a -
⁹For the LORD’s house, for the LORD’s house I will ev - er seek your

gates; (*in your gates*) we are stand - ing in your gates.
 stand; (*jus - tice stand*) there for roy - al jus - tice stand.
 bound; (*a - bound*) in Je - ru - sa - lem a - bound.
 good; (*seek your good*) I will ev - er seek your good.

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: WESTMINSTER SHORTER CATECHISM² AND HEIDELBERG CATECHISM³ QUESTIONS 1

Minister: What is the chief end of man?

Church: Man's chief end is to glorify God, and to enjoy him forever.

Minister: What is your only comfort in life and in death?

**Church: That I am not my own,
but belong—body and soul, in life and in death—
to my faithful Savior, Jesus Christ.
He has fully paid for all my sins with his precious blood,
and has delivered me from the tyranny of the devil.
He also watches over me in such a way
that not a hair can fall from my head
without the will of my Father in heaven;
in fact, all things must work together for my salvation.
Because I belong to him,
Christ, by his Holy Spirit,
also assures me of eternal life
and makes me wholeheartedly willing and ready
from now on to live for him.**

OLD TESTAMENT READING: GENESIS 29:15–33

Then Laban said to Jacob, “Because you are my kinsman, should you therefore serve me for nothing? Tell me, what shall your wages be?”¹⁶ Now Laban had two daughters. The name of the older was Leah, and the name of the younger was Rachel.¹⁷ Leah's eyes were weak, but Rachel was beautiful in form and appearance.¹⁸ Jacob loved Rachel. And he said, “I will serve you seven years for your younger daughter Rachel.”¹⁹ Laban said, “It is better that I give her to you than that I should give her to any other man; stay with me.”²⁰ So Jacob served seven years for Rachel, and they seemed to him but a few days because of the love he had for her.

²¹ Then Jacob said to Laban, “Give me my wife that I may go in to her, for my time is completed.”²² So Laban gathered together all the people of the place

² In 1643, the English Parliament convened an assembly at Westminster Abbey to advise them on how to reform the Church of England. The Assembly produced three documents: a Confession of Faith, Larger Catechism, and Shorter Catechism, which ultimately were not adopted by the Church of England but were adopted by the Church of Scotland and the Presbyterian churches in America as containing the system of doctrine taught in the Bible.

³ The Heidelberg Catechism (1563), produced by the Reformed churches on the continent of Europe, was one of the earliest confessions of the Reformation. It is loved for how it warmly states the doctrines of the Bible.

and made a feast. ²³ But in the evening he took his daughter Leah and brought her to Jacob, and he went in to her. ²⁴ (Laban gave his female servant Zilpah to his daughter Leah to be her servant.) ²⁵ And in the morning, behold, it was Leah! And Jacob said to Laban, “What is this you have done to me? Did I not serve with you for Rachel? Why then have you deceived me?” ²⁶ Laban said, “It is not so done in our country, to give the younger before the firstborn. ²⁷ Complete the week of this one, and we will give you the other also in return for serving me another seven years.” ²⁸ Jacob did so, and completed her week. Then Laban gave him his daughter Rachel to be his wife. ²⁹ (Laban gave his female servant Bilhah to his daughter Rachel to be her servant.) ³⁰ So Jacob went in to Rachel also, and **he loved Rachel more than Leah, and served Laban for another seven years.**

³¹ **When the LORD saw that Leah was hated**, he opened her womb, but Rachel was barren. ³² And Leah conceived and bore a son, and she called his name Reuben, for she said, “Because the LORD has looked upon my affliction; for now my husband will love me.” ³³ She conceived again and bore a son, and said, **“Because the LORD has heard that I am hated, he has given me this son also.”**

PRAYER OF CONFESSION⁴

**All: O Lord, in Whose hands are life and death,
by Whose power I am sustained,
and by whose power I am spared,
look down upon me with pity.
Forgive me that I have until now
so much neglected the duty which you have assigned to me,
and suffered the days and hours of which I must give account.
Make me to remember, O God, that every day is Your gift,
and ought to be used according to Your command.
Grant me, therefore, so to repent of my negligence,
that I may obtain mercy from You,
and pass the time which you shall yet allow me
in diligent performance of Your commands, through Jesus Christ. Amen.**

A Prayer by Samuel Johnson (1709–1784)⁵

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.

⁵ Jonathan Gibson, *Be Thou My Vision: A Liturgy for Daily Worship* (Wheaton, Crossway: 2021).

ASSURANCE OF PARDON: MICAH 7:18-19

¹⁸ Who is a God like you, pardoning iniquity
and passing over transgression
for the remnant of his inheritance?

He does not retain his anger forever,
because he delights in steadfast love.

¹⁹ He will again have compassion on us;
he will tread our iniquities underfoot.

You will cast all our sins
into the depths of the sea.

HYMN OF CONFESSION

336

O Sacred Head, Now Wounded



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,



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 use this time to greet those around you.

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).

NEW TESTAMENT READING: LUKE 14:25–34

Now great crowds accompanied him, and he turned and said to them, ²⁶ "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. ²⁷ Whoever does not bear his own cross and come after me cannot be my disciple. ²⁸ For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? ²⁹ Otherwise, when he has laid a foundation and is not able to finish, all who see it begin to mock him, ³⁰ saying, 'This man began to build and was not able to finish.' ³¹ Or what king, going out to encounter another king in war, will not sit down first and deliberate whether he is able with ten thousand to meet him who comes against him with twenty thousand? ³² And if not, while the other is yet a great way off, he sends a delegation and asks for terms of peace. ³³ So therefore, any one of you who does not renounce all that he has cannot be my disciple.

³⁴ "Salt is good, but if salt has lost its taste, how shall its saltiness be restored? ³⁵ It is of no use either for the soil or for the manure pile. It is thrown away. He who has ears to hear, let him hear."

PREACHING OF GOD'S WORD

Counting the Costs of Following Jesus

Porter Harlow, Minister

Sermon Outline

I. Re-ordering the Hierarchies of Love: Christ over Family (v.26)

II. Re-ordering the Hierarchies of Love: Christ over Self (v.27–33)

- Cross (v.27)
- Tower (v.28–29)
- War (v.31–32)
- Conclusion: Christ over Everything (v.33)

III. Salty Disciples in Salty Churches (v.34–35)

IV. Stories of Grace and Restored Saltiness for Restored Disciples (Philippians 1:6)

- Peter (John 21:1–19)
- John Mark (Acts 13:13, 15:36–41, 2 Tim 4:11)

HYMN OF RESPONSE

Come, Behold the Wondrous Mystery

The musical score is written for a 3/4 time signature in a key with three flats (B-flat major or D-flat minor). It consists of four systems, each with a vocal line and a bass line. Chord symbols are placed above the vocal line. The lyrics are printed below the vocal line.

E^b A^b E^b B^b

1. Come, be-hold the won-drous mys - tery, in the dawn - ing of the King.
2. Come, be-hold the won-drous mys - tery, He the per - fect Son of Man.
3. Come, be-hold the won-drous mys - tery, Christ the Lord up - on the tree.
4. Come, be-hold the won-drous mys - tery, slain by death the God of life.

Cm A^b B^bsus E^b

He, the theme of heav-en's prais - es, robed in frail hu - man - i - ty.
In His liv - ing, in His suf - fer - ing, nev - er trace nor stain of sin.
In the stead of ru - ined sin - ners hangs the Lamb in vic - tor - y.
But no grave could e'er re - strain Him; praise the Lord; He is a - live!

E^b/G A^b Gm Cm A^b

In our long - ing, in our dark - ness, now the light of life has come!
See the true and bet - ter Ad - am, come to save the hell-bound man.
See the price of our re - demp - tion, see the Fa - ther's plan un - fold.
What a fore - taste of de - liv - 'rance, how un - wav - er - ing our hope.

E^b A^b B^bsus E^b

Look to Christ who con - de - scend - ed, took on flesh to ran - som us.
Christ, the great and sure ful - fill - ment of the law; in Him we stand.
Bring - ing man - y sons to glo - ry, grace un - meas - ured, love un - told.
Christ in pow - er res - ur - rect - ed as we will be when He comes.

TEXT and MUSIC: Matt Papa, Matt Boswell, and Michael Bleecker

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SACRAMENT OF THE LORD'S SUPPER

The Lord Jesus Christ invites all of His followers to commune with Him at His table. If you have publicly professed your faith in Jesus Christ as your Savior and are a communing member in good standing with one of His faithful churches, then you are invited.

Each row will be invited to come forward. You may put your hands out, and the server will put the bread into your hands. Partake of the bread, then move to receive and partake of the cup.

If you have children who have not yet professed faith and been admitted as communing members of a Christian church, you are invited to bring them up with you, not to receive the Supper, but so that our officers may pray for the Lord's covenant blessings upon them as members of the household of God.

If you are not yet a follower of Christ, we are glad that you are here, but God's Word says in 1 Corinthians 11 that you should not partake of this meal until you become His follower and recognize what this meal represents: His sacrifice for the sins of those who follow him. Instead of receiving the meal, we invite you to remain in your seat during the meal and receive Christ as he has made come to you in the reading and preaching of His Word today. If you would like to become a member of this church and celebrate this meal with us in the future, please speak to our pastor or one of our elders. They would love to hear your story!

Meditation: *There is a Fountain Filled With Blood* by William Cowper (1771) set to the tune *CLEANSING FLOOD* by Lowell Mason (1830)

1. *There is a fountain filled with blood,
drawn from Immanuel's veins;
and sinners, plunged beneath that flood,
lose all their guilty stains:
lose all their guilty stains,
lose all their guilty stains;
and sinners, plunged beneath that flood,
lose all their guilty stains.*
2. *The dying thief rejoiced to see
that fountain in his day;
and there have I, as vile as he,
washed all my sins away:
washed all my sins away,
washed all my sins away;
and there have I, as vile as he,
washed all my sins away.*
3. *E'er since by faith I saw the stream
your flowing wounds supply,
redeeming love has been my theme,
and shall be 'til I die:
and shall be 'til I die,
and shall be 'til I die;
redeeming love has been my theme,
and shall be 'til I die.*
4. *Then in a nobler, sweeter song
I'll sing your pow'r to save,
when this poor lisping, stamm'ring tongue
lies silent in the grave:
lies silent in the grave,
lies silent in the grave;
when this poor lisping, stamm'ring tongue
lies silent in the grave.*
5. *Dear dying Lamb, your precious blood
shall never lose its pow'r,
'til all the ransomed church of God
be saved to sin no more:
be saved to sin no more,
be saved to sin no more;
'til all the ransomed church of God
be saved to sin no more.*

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

Gloria Patri

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Glo - ry be to the Fa - ther, and to the
Son, and to the Ho - ly Ghost; as it was in
the be - gin - ning, is now, and ev - er
shall be, world with - out end. A - men, a - men.

2nd cent.; tr.

GLORIA PATRI (Greatorex) Irreg.
Henry W. Greatorex, 1851

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: Brett Bloom, Scott Hatch, Kevin Horrigan, David Hudak, and Philip Lee
- Deacons: Nathanel Achor, Gunnar Conrow, David Och, Christopher Robertson, Wade Woo, Chuck Virts
- 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://cpcbunke.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 early 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, and with the increasing use of electronic giving, many churches are returning to the Biblical precedent of offering boxes.



Recurring Events

- **First Sunday Fellowship Meals** on the first Sunday of the month after worship.
- **Sunday School.** On all Sundays not the first of the month, we offer Sunday School after worship starting at 11:05 AM for children ages 0-3 in the nursery, Pre-K to K next to the nursery, 1st to 5th grades meet in the pods outside the nursery before breaking into their 2 classes, Middle and High School meet in the band room on the other side of the sanctuary wall, and the adults meet in sanctuary.
- **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.
- **Men's Breakfast** meets on the second Saturday of each month.
- **Women's Fellowship.** The Women's Bible Study 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.
- **Reformed University Fellowship-International at University of Alabama, Birmingham.** Our own Joanna will be serving as an intern for RUF-I at UAB.

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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