



**PRO
CLAIM**



**OCTOBER
25 5PM**



**AN
EVENING OF
CONGREGATIONAL
SINGING**

“Proclaim the excellencies of him who has called you out of darkness into his marvelous light.” -1 Peter 2:9

Come, Christians, Join to Sing

Text: v. 1, 2, 4—Christian H. Bateman, 1843 , v. 3— Kevin Hartnett, 2006

Tune: MADRID — Traditional Spanish Melody

Our singing is an audible expression of the bonds we share...We are forged together by our singing together...So when you sing, look around. Encourage others with what you are singing, and expect to be encouraged by the fact that there are others singing with you and to you; you are not alone. A church that sings together—across generations, standing side by side, putting community unity before personal preferences—is making a powerful and attractive statement to those who yearn for community more authentic than can be enjoyed online and friendship deeper than is found in counting your Facebook friends.

-from *Sing* by Keith & Krystyn Getty

All: Come, Christians, join to sing. Alleluia! Amen!
Loud praise to Christ our King. Alleluia! Amen!
Let all, with heart and voice, before his throne rejoice;
Praise is his gracious choice. Alleluia! Amen!

Women: Come, lift your hearts on high;

Men: Alleluia! Amen!

Women: Let praises fill the sky;

Men: Alleluia! Amen!

All: He is our Guide and Friend; to us he'll condescend;
His love shall never end: Alleluia! Amen!

Men: Come, praise the risen Lamb.

Women Alleluia! Amen!

Men: He died to ransom man.

Women: Alleluia! Amen!

All: On that triumphant day, he took our sins away;
Death could not bid him stay. Alleluia! Amen!

Praise yet our Christ again. Alleluia! Amen!
Life shall not end the strain. Alleluia! Amen!
On heaven's blissful shore, his goodness we'll adore;
Singing forevermore, "Alleluia! Amen!"

Heidelberg Catechism, Question #1

What is your only comfort in life and in death?

About the Heidelberg Catechism:

Like a road map, the Heidelberg Catechism can help show you the main attractions in the Bible and lead you to the best, most important truths of our faith. Christians have been using it for centuries—besides the Bible, John Bunyan's *Pilgrim's Progress*, and Thomas a Kempis's *Imitation of Christ*, the Heidelberg Catechism is the most widely circulated book in the world.

First published in 1563 in the city of Heidelberg (now in Germany), the Catechism was written to serve three purposes:

1. As a tool for teaching children
2. As a guide for preachers
3. As a form for confessional unity among Protestant factions

The Heidelberg Catechism is the most personal and most devotional of the Reformation era creeds and confessions. The theme is "comfort" and the emphasis is on how the person and work of Jesus Christ benefits the believer. The pattern of questions and answers make the catechism accessible, while the conspicuous use of "I," "me," "my," and "mine" make the theology warm and practical.

-from *The Good News We Almost Forgot* by Kevin DeYoung

Christ Our Hope in Life and Death

Words and Music by Keith Getty, Matt Boswell, Jordan Kauflin, Matt Merker, Matt Papa, 2020

1. What is our hope in life and death? Christ a-lone, Christ a-lone.
2. What truth can calm the trou-bled soul? God is good, God is good.
3. Un-to the grave, what shall we sing? "Christ, he lives! Christ, he lives!"

What is our on-ly con-fi-dence? That our souls to him be-long.
Where is his grace and good-ness known? In our great Re-deem-er's blood.
And what re-ward will heav-en bring? Ev-er-last-ing life with him.

Who holds our days with-in his hand? What comes a-part from his com-mand?
Who hold our faith when fears a-rise? Who stands a-bove the storm-y trial?
There we will rise to meet the Lord, then sin and death will be de-stroyed,

And what will keep us to the end? The love of Christ, in which we stand.—
Who sends the waves that bring us nigh un-to the shore, the Rock of Christ?
and we will feast in end-less joy when Christ is ours for-ev-er-more.—

O sing hal-le-lu-jah! Our hope springs e-ter-nal; O sing hal-le-lu-jah! Now and ev-er we con-fess Christ our hope in life and death.

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My only comfort in life and in death is that I am not my own but belong — body and soul, in life and in death — to my faithful Savior, Jesus Christ.

O the Deep, Deep Love of Jesus!

Text: Samuel T. Frances, ca. 1890

Tune: EBENEZER, Thomas J. Williams, 1890

O the deep, deep love of Jesus! Vast, unmeasured, boundless, free;
Rolling as a mighty ocean in its fullness over me.
Underneath me, all around me, in the current of thy love;
Leading onward, leading homeward, to thy glorious rest above.

(continued on next page)

O the deep, deep love of Jesus! Spread his praise from shore to shore;
 How he loveth, ever loveth, changeth never, nevermore;
 How he watches o'er his loved ones, died to call them all his own;
 How for them he intercedeth, watcheth o'er them from the throne.

Christ is Mine Forevermore

Words and Music by Jonny Robinson and Rich Thompson, 2016

1. left side: Mine are days that God has num - bered; I was made to walk with Him.
 2. right side: *Mine are tears in times of sor - row, dark-ness not yet un - der - stood.*
 3. All: Mine are days here as a stran - ger, pil - grim on a nar - row way.

Yet, I look for world - ly trea - sure and for - sake the King of kings.
Through the val - ley I must trav - el where I see no earth - ly good.
 One with Christ I will en - count - er harm and ha - tred for His name.

But mine is hope in my Re - deem - er; though I fall, His love is sure.
But mine is peace that flows from heav - en, and the strength in times of need.
 But mine is ar - mour for the bat - tle, strong e - nough to last the war.

For Christ has paid for ev - 'ry fail - ing; I am His for - ev - er - more. (to v. 2)
I know my pain will not be wast - ed; Christ com - pletes His work in me. (to v. 3)
 And He has said He will de - liv - er safe - ly to the gold - en shore. →

*tag: And mine are keys to Zi - on ci - ty where be - side the King I walk.

For there my heart has found its trea - sure; Christ is mine for - ev - er - more.

Come re - joice now, O my soul, for His love is my re - ward.

Fear is gone and hope is sure; Christ is mine for - ev - er - more. *2x to tag

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"We Are Not Our Own" by John Calvin

We are not our own: let not our reason nor our will, therefore, sway our plans and deeds. We are not our own: let us therefore not set it as our goal to seek what is expedient for us according to the flesh. We are not our own: in so far as we can, let us therefore forget ourselves and all that is ours.

Conversely, we are God's: let us therefore live for him and die for him. We are God's: let his wisdom and will therefore rule all our actions. We are God's: let all the parts of our life accordingly strive toward him as our only lawful goal.

1 Corinthians 6:19-20

Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body.

Romans 14: 7-9

For none of us lives to himself, and none of us dies to himself. For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord both of the dead and of the living.

Romans 5:8

...but God shows his love
for us in that while we
were still sinners, Christ
died for us.

Heidelberg Catechism
Question and Answer #2

What must you know to live
and die in the joy of this
comfort?

Three things:

first, how great my sin
and misery are;

second, how I am set
free from all my sins
and misery;

third, how I am to thank
God for such
deliverance.

When we think of living and
dying in comfort, we
imagine La-Z-Boy recliners,
back rubs, and all the food
you can eat (with none of
the pounds, of course). But
the [Heidelberg] Catechism
has in mind a different kind
of comfort, one that is
deeper, higher, richer, and
sweeter. We find this
comfort by admitting our
sin, instead of excusing it;
by trusting in Another
instead of ourselves; and by
living to give thanks instead
of being thanked.

-Kevin DeYoung on Q&A #2
in *The Good News We
Almost Forgot*

He has fully paid for all my sins with his precious blood...

Jesus Paid it All

Text: Alvina M. Hall, 1865

Tune: John T. Grape, 1868

Children:

I hear the Savior say, "Thy strength indeed is small.
Child of weakness, watch and pray, Find in Me thine all in all."

**Jesus paid it all, all to Him I owe; Sin had left a crimson stain,
He washed it white as snow.*

All:

Lord, now indeed I find thy pow'r, and Thine alone,
Can change the leper's spots and melt the heart of stone.*

For nothing good have I whereby Thy grace to claim;
I'll wash my garments white in the blood of Calv'ry's Lamb.*

And when, before the throne, I stand in Him complete,
"Jesus died my soul to save," My lips shall still repeat.*

Nothing but the Blood

Text and Tune: Robert Lowry, 1876

Children:

What can wash away my sin? Nothing but the blood of Jesus.

What can make me whole again? Nothing but the blood of Jesus.

*Refrain: O precious is the flow that makes me white as snow;
No other fount I know, nothing but the blood of Jesus.*

Please stand and sing with the children.

All:

Nothing can for sin atone — nothing but the blood of Jesus.

Naught of good that I have done — nothing but the blood of Jesus. *Refrain.*

This is all my hope and peace — nothing but the blood of Jesus.

This is all my righteousness — nothing but the blood of Jesus. *Refrain.*

For my cleansing this I see — nothing but the blood of Jesus.

For my pardon this my plea — nothing but the blood of Jesus. *Refrain.*

Glory! Glory! This I sing — nothing but the blood of Jesus.

All my life my cry shall be— nothing but the blood of Jesus. *Refrain.*

Please be seated.

children return to seats

**...and has set me free
from the tyranny of the devil.**

A Mighty Fortress is Our God

Text and Tune: Martin Luther, 1529 (based on Psalm 46)

Men: A mighty fortress is our God, a bulwark never failing;
Our helper he amid the flood of mortal ills prevailing.

All: For still our ancient foe doth seek to work us woe;
His craft and pow'r are great; and armed with cruel hate,
On earth is not his equal.

Women: Did we in our own strength confide, our striving would be losing;
Were not the right man on our side, the man of God's own choosing.
Dost ask who that may be?

All: Christ Jesus, it is he, Lord Sabaoth his name. From age to age the same,
And he must win the battle.

All: And though this world, with devils filled, should threaten to undo us,
We will not fear, for God hath willed his truth to triumph through us.
The prince of darkness grim, we tremble not for him;
His rage we can endure, for lo! His doom is sure;
One little word shall fell him.

"Before the Throne of God Above" (v. 2)

Younger Generations:

When Satan tempts us to despair and tells us of the guilt within,
Upward we look and see Him there who made an end of all our sin.
Because the sinless Savior died our sinful souls are counted free,
For God the Just is satisfied to look on Him and pardon me.

"It is Well With My Soul" (v. 2)

Older Generations:

Though Satan should buffet, though trials should come,
let this blest assurance control:
that Christ has regarded your helpless estate,
and has shed his own blood for your soul.

All: It is well with our souls; it is well, it is well with our souls.

All: That Word above all earthly pow'rs, no thanks to them abideth;
The Spirit and the gifts are ours through him who with us sideth.
Let goods and kindred go, this mortal life also;
The body they may kill; God's truth abideth still;
His kingdom is forever.

Hebrews 2:14–18

Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery. For surely it is not angels that he helps, but he helps the offspring of Abraham. Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. For because he himself has suffered when tempted, he is able to help those who are being tempted.

Heidelberg Catechism
Q&A #127

What does "lead us not into temptation, but deliver us from evil" mean?

By ourselves we are too weak to hold our own even for a moment. And our sworn enemies—the devil, the world, and our own flesh—never stop attacking us.

And so, Lord, uphold us and make us strong with the strength of your Holy Spirit, so that we may not go down to defeat in this spiritual struggle, but may firmly resist our enemies until we finally win the complete victory.

Psalm 121

I lift up my eyes to the hills.
From where does
my help come?

My help comes from the
LORD, who made heaven
and earth.

He will not let your
foot be moved;
he who keeps you will not
slumber.

Behold, he who keeps Israel
will neither slumber
nor sleep.

The LORD is your keeper;
the LORD is your shade on
your right hand.

The sun shall not
strike you by day,
nor the moon by night.

The LORD will keep you
from all evil;
he will keep your life.

The LORD will keep
your going out and
your coming in
from this time forth and
forevermore.

from Heidelberg Catechism
Q&A #26

God, the Father Almighty,
creator of heaven and
earth... is my God and
Father because of Christ the
Son.

I trust God so much that I do
not doubt he will provide
whatever I need for body
and soul, and will turn to my
good whatever adversity he
sends upon me in this sad
world.

God is able to do this
because he is almighty God
and desires to do this
because he is a faithful
Father.

**...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.**

Whate'er My God Ordains Is Right

Text: Samuel Rodigast (1675), tr. Catherine Winkworth (1829-1878)

Music: Matt Merker & Keith Getty

Solo:

Whate'er my God ordains is right, His holy will abideth;
I will be still whate'er He does, and follow where He guideth.
He is my God, though dark my road; He holds me that I shall not fall;
And so to Him I leave it all, and so to Him I leave it all.

Whate'er my God ordains is right, He never will deceive me;
He leads me by the proper path, I know He will not leave me.
I take, content, what He has sent; His hand can turn my griefs away;
And patiently I wait His day, and patiently I wait His day.

Whate'er my God ordains is right, though now this cup in drinking
May bitter seem to my faint heart, I take it all, unshrinking.
My God is true, each morn anew sweet comfort yet shall fill my heart;
And pain and sorrow shall depart, and pain and sorrow shall depart.

Congregation, please join:

What - e'er my God or - dains is right; here shall my stand be tak - en;

Though sor - row, need, or death be mine, yet I am not for - sak - en.

* My Fa - ther's care is round me there; He holds me that I shall not fall;

and so to Him I leave it all, and so to him I leave it all. *

Congregation, please stand.

He Will Hold Me Fast

Text: v. 1-2: Ada Habershon, 1906

Alt. Words vv.1-2, Words v. 3, and music: Matt Merker, 2013

1. When I fear my faith will fail, Christ will hold me fast;
2. Those He saves are His de-light, Christ will hold me fast;
3. For my life He bled and died, Christ will hold me fast;

When the tempt - er would pre - vail, He will hold me fast.
Pre - cious in his ho - ly sight, He will hold me fast.
Just - ice has been sat - is - fied; He will hold me fast.

I could nev - er keep my hold through life's fear - ful path;
He'll not let my soul be lost; His prom - is - es shall last;
Raised with Him to end - less life, He will hold me fast

For my love is oft - en cold; He must hold me fast.
Bought by Him at such a cost, He will hold me fast.
'till our faith is turned to sight, When He comes at last!

He will hold me fast, He will hold me fast;

For my Sa - vior loves me so, He will hold me fast.

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John 10:27-30

My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. I and the Father are one."

John Piper on the hymn
"He Will Hold Me Fast"

More than anything else I love singing 'He Will Hold Me Fast' — because I'm old. And I need to be held on to until I'm dead. I once thought walking with the Lord for 40 years gave you 40 years of trajectory to secure your last five...It doesn't work like that. I'm as vulnerable today to dullness and worldliness and temptation as I ever was.

Romans 8:15–18

For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!” The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him. For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.

Assurance, peace, access to God, knowledge that He is our Father, and strength to overcome temptation all depend on this—the Son of God took our flesh and bore our sins in such a way that further sacrifice for sin is both unnecessary and unintelligible. Christ died our death, and now in His resurrection He continues to wear our nature forever, and in it He lives for us before the face of God...we need no other resources to enable us to walk through this world into the next.

You and I need a Savior who is near us, is one with us, understands us. All of this the Lord Jesus is. Fix your gaze on this Christ and your whole Christian life will be transformed.

- Sinclair B. Ferguson,
In Christ Alone

...Because I belong to him, Christ, by his Holy Spirit, assures me of eternal life...

Jesus is Mine

Text: Matt Merker and Jordan Kauflin Music: M. Merker, J. Kauflin, and Keith Getty

Based on the hymn “Fade, Fade, Each Earthly Joy” by Catherine J. Bonar (1821-1884)

1. Fade, fade, each earth - ly joy; Je - sus is mine.
2. In days of fra - gile peace, Je - sus is mine.
3. When on that fi - nal day, Je - sus is mine;

Strong - er than fleet - ing hopes, Je - sus is mine.
Through tear - ful nights of grief, Je - sus is mine.
Be - fore his rad - iant face, Je - sus is mine.

Dark is the wild - er - ness, earth has no rest - ing place,
His voice com - mands the storm, His pres - ence stills my soul,
Safe in his arms I'll cling, Prais - ing my Sav - ior King,

Je - sus a - lone can bless; Je - sus is mine. (to v. 2)
He will sus - tain my hope; Je - sus is mine.
For - ev - er - more I'll sing: Je - sus is mine.

Chorus: Je - sus is mine; Je - sus is mine. When all else fails,
He still re - mains; Je - sus is mine! (final time repeat chorus)

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Crown Him With Many Crowns

Text: Matthew Bridges, 1851

Tune: DIADEMATA— George Elvey, 1868

I. All: Crown him with many crowns,
The Lamb upon his throne;
Hark! How the heav'nly anthem drowns
All music but its own:
Awake, my soul, and sing,
Of him who died for thee,
And hail him as thy matchless King
Through all eternity.

III. Women: Crown him the Lord of peace;
Whose power a scepter sways
From pole to pole, that wars may cease,
And all be prayer and praise:
His reign shall know no end;
And round his pierced feet
Fair flowers of paradise extend
Their fragrance ever sweet.

II. Men: Crown him the Lord of life,
Who triumphed o'er the grave,
And rose victorious in the strife
For those He came to save;
His glories now we sing,
Who died, and rose on high,
Who died eternal life to bring,
And lives that death may die.

IV. All: Crown him the Lord of love;
Behold his hands and side,
Rich wounds, yet visible above,
In beauty glorified:
All hail, Redeemer, hail;
For Thou hast died for me!
Thy praise and glory shall not fail
Throughout eternity.

Heidelberg Catechism Q&A #1

What is your only comfort in life and in death?

**My only comfort in life and in death
is 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 set me free
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,
assures me of eternal life
and makes me wholeheartedly
willing and ready from now on to live for him.**

**...and makes me wholeheartedly willing
and ready from now on to live for him.**

For the Cause

Keith Getty, Kristyn Getty, and Stuart Townend, 2016

1. For the cause of Christ the King we give our lives, an of - fer - ing,
2. *For the King, once lift - ed high to cries of rage, of "cru - ci - fy,"*
3. Let it be my life's re - frain, "To live is Christ, to die is gain."

'til all the earth re - sounds with cease - less praise to the Son
en - dured the cross as ev - 'ry sin was laid on the Son.
De - ny my - self, take up my cross, and fol - low the Son.

for the cause of Christ we go with joy to reap, with faith to sow,
To the King who con - quered death, to free the poor and the op - pressed
Let it be my life's re - frain, "To live is Christ, to die is gain."

as man - y see and man - y put their trust in the Son.
for last - ing peace, for life and lib - er - ty in the Son.
De - ny my - self, take up my cross, and fol - low the Son.

Christ we pro - claim, the Name a - bove ev - 'ry name. For all cre - a - tion,
ev - 'ry na - tion, God's sal - va - tion through the Son.

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FIRST PRESBYTERIAN CHURCH

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from
*The Good News We Almost Forgot:
Rediscovering the Gospel in a 16th Century Catechism*
by Kevin DeYoung (Moody Publishers, 2010)

Chapter 1 (on Question and Answers #1 and #2):
“Comfort, Comfort My People Says Your God”

The first question is easily the most famous in the Catechism. It may be the only part of the Catechism most Christians ever hear. But I suppose, if you get to hear just one, this is a pretty good one to get.

The only catechism question as well known as this one is the first question of the Westminster Shorter Catechism: “What is the chief end of man? To glorify God and enjoy him forever.” I’ve heard the Heidelberg criticized for beginning with man (what is *my* only comfort) instead of beginning with the glory of God like Westminster. But if we want to be picky, Westminster can be criticized for starting with what we ought to do rather than with what Christ has done for us, like the Heidelberg.

In truth, both catechisms start in appropriate places. Heidelberg starts with grace. Westminster starts with glory. We’d be hard-pressed to think of two better words to describe the theme of biblical revelation...

We live in a world where we expect to find comfort in possessions, pride, power, and position. But the catechism teaches us that our only true comfort comes from the fact that we don’t even belong to ourselves. How countercultural and counterintuitive! We can endure suffering and disappointment in life and face death and the life to come without fear of judgement, not because of what we’ve done or what we own or who we are, but because of what we do not possess, namely, our own selves...

Question 1 of the Catechism shapes our whole existence. The first thing we need to know as a Christian is that we belong to Jesus and not ourselves.

But it doesn’t help much to know all about comfort and joy if we don’t know what is required to live and die in this comfort and joy. Belong to Jesus and not ourselves means knowing three things: *guilt, grace, and gratitude*. The rest of the Catechism will follow this threefold outline. First, we understand our sin. Then we understand salvation. And finally we understand how we are sanctified to serve.

All three things are necessary. If we don’t know about our sin—which brings a true sense of guilt—we will be too confident in our abilities to do right and make the world a better place. We will ignore our most fundamental problem, which is not lack of education, or lack of opportunity, or lack of resources, but sin and its attendant misery. But if we don’t know how we are set free from this sin and misery—which comes through God’s grace—we will try to fix ourselves in futility or give up altogether in despair. And if we don’t know how to thank God, showing gratitude for such deliverance, we will live in a self-centered, self-referential bubble, which is not why God saves us from our sin and misery in the first place...

And don’t miss the underlying assumption in these first two questions: we are *meant* to live and die in the joy of this comfort. That so few Christians do is a testimony to both how hard life can be and how little we meditate on what it means to belong to Christ. Comfort does not mean Christ makes all the bad things in life go away. Comfort, as Ursinus put it, “results from a certain process of reasoning, in which we oppose something good to something evil, that by a proper consideration of this good, we may mitigate our grief, and patiently endure the evil.” In other words, comfort puts before us a greater joy to outweigh present and anticipated sufferings.

