

And we thank you that we can gather together to look at the scriptures about what you say about worshiping you, oh Lord God, and we pray that you would help us to understand, you give us grace to be encouraged and strengthened in it, oh Lord, and bless this day in Jesus' name, amen.

Well, as we've been saying all along in review, we define corporate worship as giving glory to God, glory and honor to our triune God, who is infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth. That's the catechism's definition of who God is.

Because we need to understand who God is when we come to worship Him. That affects how we approach God by understanding how great He is. We can only approach our God through Christ Jesus as our mediator because we are sinners. We need the Lord Jesus Christ to mediate between God and man.

And we also, the Lord Jesus, we read particularly in John, how he gave the Holy Spirit to us to give us power over sin so that we might have the strength and the ability to worship him aright. So we worship God through Christ, our mediator, with the help of the Holy Spirit. And that's what it means when Jesus told the Samaritan woman to worship in spirit and truth. Spirit and truth. Through the Holy Spirit and the truth is the Lord Jesus Christ.

We also talked about how we are to only worship God in the way He is prescribed in His Word. That's what we call the regulative principle. God cares about His worship. He wants us to worship Him, so He tells us how He wants us to worship Him. He cares about it.

Next, we talked about how worship was like a dialogue with God. He speaks to us, we speak back, we respond. We see it in the call to worship. The call to worship is not us asking God to come to us. It's God saying, come to me. Come to me in worship. I want you to come. Come. So we respond in prayer and in praise.

So in prayer, we've seen that our, excuse me, we've seen that our worship is word-based and we worship God with prayer by praying to God for things agreeable to his will. We also, we looked at the four prayers of our morning liturgy. The invocation, we cry out to God to help us. help us to worship Him. Pastoral prayer. Pastoral prayer has the confession of sin, thanksgiving, it has our praying for the church, the state, for the afflicted and for our sanctification. We have also the prayer of thanksgiving and we have a prayer of illumination. We need God to help us to illuminate his word so that we can understand it, that we can hear it and we can understand and live by it.

We also said that God speaks to us through the reading and preaching and the hearing of his word. So we see that God calls us, we respond. God teaches us through His Word, and we respond in prayer and praise through the singing of Psalms, hymns, and spiritual songs. Singing is not only to God, but it's also to encourage, strengthen, and edify one another. We're singing to God and to one another about praises to God, thanksgivings to God, our love for Christ, and that's to God and to one another.

We also see that God speaks to us through the sacraments. The sacraments are called the visible Through baptism in the Lord's Supper, we have the sign seal of the benefits of the mediatorial work of Christ exhibited and applied to us.

Well, what are these benefits of Christ's mediation? Williamson says these benefits include all that Christ has done, is doing, and will do in the future for his people. They include His work as our Redeemer in His three offices of prophet, priest, and king. So what is He saying? What is He saying? through Christ living for us the life we can't live. He lived a holy life. We cannot do it. He died for us and paid the penalty for our sin. We couldn't do that. He was raised again to defeat death. We cannot defeat death. And he sits on the right hand of God the Father, even now, mediating for us. He redeems us. He's mediating for us. He is talking to God the Father. We come to God through Christ Jesus because He's our mediator and He will come again. So that is Christ's work of mediation.

Okay, today we're going to look at a few of the other elements of Lord's Day worship. I'm going to say there's four, but two of them are so closely related you might say there are three. And then I'm going to talk about two elements for special occasions. And then we're going to discuss the Lord's Day as being a day given by God for His worship.

All right, Book of Church Order, Chapter 47, Paragraph 9, I gave that to y'all in the first lesson. It includes the presentation of offerings and the confession of faith as elements of worship, things we should do in worship. So we're gonna talk about those two. And in the confession of faith, Westminster Confession of Faith, Chapter 21, Paragraph 5, we read about oaths and vows. Okay, oaths and vows confuse me, okay? So I'm going to try to keep that straight. They're very closely related, but they're different. They're not the same. But they happen many times in the same setting. So we're going to talk about oaths and vows, but it also includes a solemn fast and thanksgiving.

So these are two parts of worship, but The fast and thanksgiving, we don't do that in morning worship, which has been my focus, is what do we do when we meet with God on the Lord's Day, on Sunday morning, Sunday evening. But we're going to talk about it because they are elements of worship, very briefly.

Fasting, a solemn fast, is an element of worship that we have called for in our church. It's been a while, but we have had a time that we said we wanted to fast. Maybe we were gonna call a preacher, and we decided we wanna have a day of fast and prayer. Fasting goes along with prayer. So it's a time where you would abstain from nourishment for a period of time, and then during that time of fasting, as you feel hunger, you pray. You're saying, God, this is important enough to me to give up food for you. I want you to hear me. And so there are times of fast. It's probably something we ought to pay more attention to. We could be fasting for when we have special services. We probably should have a fast for that. We might fast because there is an election that is important to our country. We could fast and pray. over just the lost in our community. That could be any day of the week, any week of the year. These are things that are good and are given to us as things to do to worship our God.

So that's what fasting is, a thanksgiving. We do have a prayer of thanksgiving in our worship, but that's not what this is talking about. This is talking about more like on our Thanksgiving prayer meeting, where we have a special time to give thanks to God for what he's done for us. There again, that's probably something we should do more of. I can imagine when World War II ended, I imagine there were churches that had a time of Thanksgiving, a special service

of Thanksgiving. It may not have to be that big and important, God is good to us every day, and we should always give thanks, because we need to be a people of thanks to our God.

So these are not things that we're doing in regular worship, but I did want to mention them.

Let's move on to the confession of faith. That is something we do every Sunday morning. We have a confession of faith. And I'm going to steal from Mack. I thought last Sunday he did an excellent job when he was introducing Nicene Creed on why do we make this confession of faith? And so I got him to give me a gist of what he said, and I'm going to quote him loosely.

He gave us biblical reasons. Why should we confess the faith in worship? Well, he said we should confess our faith because God commands us to confess our faith. This is not traditionalism. It is biblical. And we looked at Matthew 10, 32. Jesus says, therefore, everyone who confesses me before men, I will also confess him before my Father who is in heaven. And then in Romans 10, 9 through 10, we read, if you confess with your mouth Jesus is Lord, and believe in your heart that God raised Him from the dead, you will be saved. For with the heart a person believes, resulting in righteousness, and with the mouth one confesses, resulting in salvation. Well, this is clearly teaching that while salvation is more than confession, it is certainly not less than confession. We must both confess with our mouth and believe in our heart. As James 2 says, faith without works is dead.

So we confess our faith to publicly profess that we belong to the Lord Jesus Christ. And it's because he tells us to, and because we desire everyone to know that we love Christ.

So we also need to present offerings. We are to give our offerings to God. And if we're taking up a collection just so we can pay Mac an electric bill, that's not worship. That's not worship. It's just a, okay guys, we're together, let's get the money up so we can pay bills. That is not worship. While these monies that we collect every Sunday do pay for our operating expenses, the salaries of the church, and to support missionaries, we're giving as a sign of our love to God. And because God has given to us all we have. We give because God gave to us. We give because we love God and we're dependent upon Him.

We see this example throughout scripture. First we see an example with Abram. After he rescued Lot in the Battle of the Kings, Melchizedek came out. And he brought out bread and wine and blessed Abraham. In Genesis 14, 18 through 20, we read, and Melchizedek, king of Salem, brought out bread and wine. He was the priest of God Most High. And he blessed him and said, blessed be Abraham by God Most High, possessor of heaven and earth. And blessed be God Most High, who has delivered your enemies into your hand. And Abram gave him a tenth of everything. So when they were worshiping God, Abraham, Abram, before he became Abraham, gave a tenth.

Then we read in Genesis 28, 22 about Jacob. Jacob was fleeing from Esau, and he got to Bethel, and he fell asleep on a rock, and he had the dream where there was a ladder going up to heaven, and angels were coming up and down. And he says in 28-22, this stone which I have set up as a pillar will be God's house, and of all that you give me, I will surely give a tenth to you.

We're seeing the pattern of tithe as an act of worship, giving back to God part of what he gave to us. And then in Malachi 3, 7-10, we see God's reaction to the Israelites for withholding the tithe. He tells them in Malachi 3, from the days of your fathers you have turned aside from my statutes and have not kept them. Return to me and I will return to you, says the Lord of hosts. But you say, how shall we return? Will a man rob God? Yet you are robbing me. But you say, how have we robbed you? In your tithes and contributions, you are cursed with a curse, for you are robbing me, the whole nation of you. Bring the full tithe into the storehouse, that you may be food, so that there may be food in my house, and thereby put me to the test, says the Lord of Hosts. Will I not open the windows of heaven for you and pour down for you a blessing until there is no more need?

God condemns them for not giving back to him and worshiping him with the tithe and the contributions. But he goes further. He says, put me to the test and see, will I not bless you and take away your need? And I think, isn't that kind of God? He didn't just condemn them and say, give to me a portion. He says, you do it, you do it and see what'll happen. I'm gonna bless you through it.

And then we see in the New Testament, Paul instructs the Corinthians that God commands them to give for the support of the gospel. We read this in 1 Corinthians 9, 6-7. And he's arguing that he says, or do only Barnabas and I not have a right to refrain from working? Who at any time serves as a soldier at his own expense? Who plants a vineyard and does not eat the fruit of it? Or who tends a flock and does not use the milk of the flock? I am not speaking these things according to human judgments, am I? Or does not the law also say these things? For it is written in the law of Moses, you shall not muzzle the ox while he is threshing. God is not concerned about oxen, is he? Or is he speaking altogether for our sake? Yes, for our sake it was written. Behold, the plowman ought to plow in hope, and the thresher to thresh in hope of sharing the crops. If we sowed spiritual things in you, is it too much if we reap material things from you? If others share the right over you, do we not more? Nevertheless, we did not use this right, but we endure all things so that we will cause no hindrance to the gospel of Christ.

Do you not know that those who perform the sacred service eat the food of the temple, and those who attend regularly to the altar have their share from the altar? So also the Lord directed those who proclaim the gospel to get their living from the gospel. So we see a pattern that those in gospel ministry should be taken care of by those who are blessed by the ministry of the word.

We also read in 1 Corinthians 16, 1, where Paul instructs the Corinthians to take up collection on the first day of the week, the Lord's Day. It reads, now concerning the collection for the saints, as I directed the churches of Galatia, so do you also. On the first day of every week, each week, excuse me, each one of you, is to put aside and save, as he may prosper, so that no collection may be made when I come."

We also read in Mark 12, 41 about the widow's mite. And there we see Jesus is saying, teaching us that it's not about the amount of gift you give. He says He wants you to give sacrificially and generously. The widow didn't have any of them. She gave all she had. It's not about how much. It's about how much God has done for you. So we should give because we love God and because He has been so good to us. So let's talk about lawful oaths and vows. What is an oath? Chapter 22, paragraph 1 of the Confession says, A lawful oath is a part of religious worship wherein, upon just occasion, the person swearing solemnly calleth God to witness what he asserts or promises and to judge him according to the truth or falsehood of what he swears. What is a vow? Paragraph five says, a vow is like in nature with a promissory oath. and ought to be made with the like religious care and to be performed with the like faithfulness.

Okay, that doesn't tell me anything. That's pretty confusing. But Van Dyck's horn breaks it down pretty simply. He said an oath are promises that we make in God's presence. An oath is a promise we make in God's presence that God will judge whether we're truthful or not. We make an oath I make an oath to Jimmy that I'm gonna do something before God, as God is my witness, I'm swearing by God that I'm telling the truth. And he says, vows are promises that we make to God himself.

An oath, Van Dixon also says, it remains to be said that an oath is meant to clarify and add credibility. and not to help someone equivocate or deceive. We should never use an oath to deceive or equivocate. It is because human society is corrupt and riddled with lies and broken promises that we swear oaths at all. It is because we treat oaths lightly that we have armies of lawyers in trying circumstances and in any context that involves money, few people can be trusted or feel they can trust others.

Jesus tells us that as Christians, as followers of Christ, that our yes should be yes and our no should be no. But because man are sinners, and we're prone to lie and deceive, we can't trust people, and they don't trust us. Whether we're trustworthy or not, they figure if I'm willing to lie, they are too. And so we have oaths, where we're making these promises before God, and we're saying, as God is my witness, I will do this. That's an oath.

Williamson says, the proper occasion which any oath may be taken are those in which serious and lawful interest are involved and in which an appeal to the witness of God is necessary to secure confidence and end strife. So he's saying that the time to do it is when it's necessary to secure confidence. We need to make sure that we're confident that somebody's being honest. and it ends strife. And he talks about an oath needs to be agreeable with the Word of God. An oath is binding only if the thing is promised is good and just and agreeable with God's Word.

A vow, a solemn promise to God. Van Dixhorn says, The basic idea behind a vow is that we more strictly bind ourselves to necessary duties, or perhaps to something that is not necessary, but is still fitting and proper. In saying this, we also recognize the limitation of our human natures. The sad reality is that we need helps and devices, such as vows, to spur us on to our duties. or to help us carry through our good intentions. On account of our humanity, we should also mention that wise vows will always have a limitation, or should have limitations, such as having so far as. I will do this so far as I'm able. Or so long as this condition persists, I will do this. Put limitations, so we don't put ourself in a box that we can't keep. So that would be wise.

So I know that probably didn't clear up everything about vows and oaths, but how do we use these oaths and vows in a corporate worship setting, which that's what we're trying to get at in worship? We see that not regularly, but we see it in ordination vows. Last year, when Matt came and was installed, he had vows and he had oaths. We see it in membership vows, in baptismal vows, and in marriage vows. These all are called vows, but there are oaths involved in each one of them. There are promises we make to God, and there are declarations that we will do this.

In the ordination vows, I hadn't looked at the installation vows, but in the ordination vows, you're making a promise before God to other people that you believe the Scriptures are the Word of God, that you believe the Westminster Standards, the Confession, the Shorter and Larger Catechism, and the Book of Church Order are all in line with the

Word of God and that you'll hold to them, that you believe them to be true. So you're making oaths and vows in each one of these.

In a marriage vow, you're making a vow to your wife before God, that's an oath. You're making a vow to God that you're gonna be a good husband or wife to God. So each one of these situations gives us oaths and vows. Like I said, they get confusing. An oath is a promise before God that you're telling the truth, and a vow is a promise to God. Well, let's move on.

We've talked about the other elements of worship, what they mean, why we do them, but the last question is, when do we worship? And earlier we talked about circumstances, and we said that circumstances are things that God does not spell out in his word, and we have to use our judgment according to God's word. It has to be in line with God's word, it needs to make sense. Like, what time of the day do we worship? God doesn't tell us what time of the day to worship, but he does tell us which day. He tells us to worship on his Sabbath.

Let's read paragraph 7 of chapter 21 of the Westminster Confession of Faith. "...as it is the law of nature that in general a due proportion of time to be set apart for the worship of God, so in his word..." Let's stop at the worship of God. What he's talking about is Romans 1, where we are taught that by the light of nature, every man understands there is a God and that we should worship Him. We have no excuse because nature tells us enough to know that God exists. So we know we should worship God.

But also, in his word, by a positive, moral, and perpetual commandment binding all men and all ages, he hath particularly appointed one day in seven for a Sabbath to be kept holy unto him, which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week. which in Scripture is called the Lord's Day and is to be continued to the end of the world as the Christian Sabbath.

There's a lot in here and I'm going to try to work through it as I work through the scripture references and talk about it. The first is, we see it since the creation. God has commanded, by His example, one day out of seven is the Sabbath day of rest. What does Sabbath mean? Sabbath means cessation. It means rest. God stopped from His work. He rested. And we read in Genesis 2, 1-3, Thus the heavens and the earth were finished, and all that the host of them. And on the seventh day God finished His work that He had done, and He rested on the seventh day from all His work that He had done. So God blessed the seventh day and made it holy, because on it God rested from all His work that He had done in creation. One commentator made the pointed out that God made man on the sixth day. The first thing God has man do is worship on the seventh. Think about that. And we call this the creation ordinance. And it's important because God taught us that we need to work, we need to be fruitful and multiply, and we need to worship. Those were the three things he told us to do at creation. The Creation Ordinance, exactly. Those are our Creation Ordinances. And I think that holds a lot of weight. We see from the beginning God's plan. And those were the three things important to him right off the bat.

Secondly, we're taught this in the Ten Commandments in Exodus 20, 8 through 11. Remember the Sabbath day to keep it holy. Six days you shall labor and do all your work. But the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, you or your son or your daughter, your male servant or your female servant, or your livestock, or the sojourner who is within your gates. For in six days the Lord made the heaven and the earth. the sea

and all that is in them, and rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy."

Okay, several things here. He says, remember. Remember. That's an important word. Remember. So he's going back and he also is remembering the creation ordinance. He's going back to creation. Remember. But remember what Jesus said when he instituted the Lord's Supper. He said, remember me. So remember's an important word. Remember the Sabbath day. Don't forget it, think about it. And it's established, argument is from creation and I'm pointing that out because many, well maybe not many, a lot, There are people that argue that the fourth commandment is a ceremonial law. The argument is not from the ceremonial law. It's from the creation ordinance. You have 10 commandments written in stone. Why should we think that one of them is not a moral law? It's a moral law. I don't see how you argue against it, but that is argued. That it is not a moral law, it's a ceremonial law. Again, the reason it's a moral law, it's written in stone and it's based on the creation ordinance. I think that's important to understand.

Also, then in Isaiah 58, well first I want to make a comment. In my reading of the Word, I usually start in Genesis and read all the way through the Scriptures during the year. And over the past couple of years, it's amazed me how many times you read where God condemns the children of Israel for not keeping the Lord's Day. for not keeping the Sabbath. Over and over again, they're condemned for not doing it, and he calls them back to worship him and keep the Sabbath. I think that's just a comment. I'm skipping, we don't have time to go through every passage of scripture that references, but I want to point that out. So as you read your Bible, the Old Testament, look for that.

In Isaiah 58, 13 and 14, we see God speaking through the prophet Isaiah to the Israelites. And he's not so much condemning them, but he's begging them. He's asking them and promise a blessing if they keep his day. He says, If you turn your back, your foot, turn back your foot, excuse me, I can't read this morning, from the Sabbath, from doing your pleasure on my holy day, and call the Sabbath a delight, and the holy day of the Lord honorable, if you honor it, not going your own ways, or seeking your own pleasure, or talking idly, then you shall delight in the Lord, and I will make you ride on the heights of the earth. I will feed you with the heritage of Jacob, your father, for the mouth of the Lord is spoken." What a wonderful promise. If we'll obey him, if we'll keep his day holy, it's important to him. I'm going to bless you. I'm going to make you ride on the heights of the earth.

promise from God. We also read in Mark 2.27, the Sabbath was made for man, not man for the Sabbath. So the Son of Man is the Lord of the Sabbath. Jesus is the Lord of the Sabbath. It's His day. It's the Lord's day. And some will say that Jesus did away with the Sabbath. That's not true. He corrected misunderstandings of what the Pharisees said were to be done. He said that you're restricting the works of necessity. He condemned the disciples. The disciples were condemned for fresh and grain in their hands and eating. And he points out that the priest gave David and his men the consecrated bread. They were hungry. They needed food. It was a work of necessity. That's not breaking the Sabbath day.

He also, most of Jesus' works of healing were done on the Sabbath day. He healed. He was showing works of mercy are right and good on His day. They're not out of line. He was taking back the curse by healing people from the effects of the curse. So we see that principle of works of necessity and works of mercy are part of what we are free to do and probably should be looking for opportunities to do more as far as mercy.

And then we see that Jesus rose on the first day of the week. He was resurrected on the first day of the week. He appeared to Mary Magdalene, and then he appeared to Peter, he appeared to the two disciples on the road to Emmaus, and then he met with them all except for Thomas in the upper room. A week later, on the Lord's Day, he met with Thomas and the rest of the disciples.

Pentecost, the 50th day, the first day of the week after seven weeks, on the first day of the week, The Holy Spirit descended upon the church and the first believers were baptized. That was on the first day of the week, the first day of the week, the first day of the week.

In Acts 27 we see Paul, Paul gathering the church in Troas to worship on the first day of the week. We read, on the first day of the week when we were gathered together to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight. We also read, as I pointed out, they took up tithes and offerings on the first day of the week, the Lord's Day.

We read in Revelation 1.10, I was in the Spirit on the Lord's Day and heard behind me a loud voice like a trumpet. Hughes' old comments. If the first Christians worshipped on the Lord's Day, it was because they believed that Jesus, by his resurrection, had brought in the final stage, final age. The Lord's Day took the place of the old Sabbath because it was on that day when Jesus came to his disciples and celebrated with them the memorial of his entry into the new age. This passage, his passage from death to life.

Old argues that Jesus must have instructed his disciples to worship on the first day of the week. He says it's not laid out in scriptures, but he says it would be amazing to see Jews to turn from the Sabbath and make that change on their own. That the disciples, it's unlikely they would make that change of their own because of the reverence of the lords of the Sabbath in general. All I can say is the scriptures didn't tell us that Jesus instituted it, but they did it. So there's evidence that it was right after his resurrection that the Christians started worshipping on the first day of the week instead of the sixth day of the week, the seventh day of the week. So that's the argument for the Lord's Day being on the first day of the week on Sunday.

In paragraph 8 of chapter 21, I'm running out of time, the confession of faith tells us how to keep the Lord's Day. The Sabbath is then kept holy unto the Lord when men, after deep preparation of their hearts and ordering their common affairs beforehand, do not only observe the holy rest all day from their own works, words, and thoughts about their worldly employments and recreations, but also are taken up the whole time in the public and private exercises of His worship and in the duties of necessity and mercy.

Few people would disagree that we worship on Sunday. You do have the seventh-day Adventist and a few others, but we all agree that we should worship on Sundays. There are debates about how we're supposed to keep the Lord's Day. Some say it is too restrictive or legalistic. But we need to think about the positive aspect that Christ has come and given us the positive. He's given us a whole day. We can retreat from the world. How many times are you just worn out by Friday? You're worn out with all the work, conflicts, just everything. God's given us one day that we can put that all aside. We don't have to worry about work. We don't have to worry about interactions. We don't have to worry about the pressures of society. And we can just think about Christ and what he has done for us. That's a positive.

How many of us struggle to get our Bible reading done in the week? Some of us older people are tired, we've got more time than we used to. But I can remember a time when it was very hard to have time to really read my Bible. Well, on Sunday we have time. How many of us pray as much as we would like? We have time to pray on the Lord's Day. What about meditation? Do you have time to sit there and really meditate on what God's Word and what it means to you? Well, you do on the Lord's Day. We have time to read Christian books. We can read theologies, biographies, family life, all sorts of things. We have time to do that on the Lord's Day. So it's a blessing to us.

We as a church try to help. It's not the only reason we have two services, but we have two services on the Lord's Day, morning and evening. We're booking. We're trying to keep that whole day holy. We worship in the morning. We start the day. We worship in the evening, close the day. We have Sunday school. We have a prayer meeting. We do these things because these are ways that we can worship God throughout the day, and it helps us. It helps me. I hope it helps you.

But anyway, this lesson's not so much about the Lord's Day, although we need to touch on it. It's about corporate worship of God. This whole seven weeks has been, what does it mean to worship? What are we doing when we're here to worship? So, first of all, we need to remind ourselves, our God is a holy, holy, holy God. He's the same God that was in the temple in Isaiah 6, same God in Revelation 4 that the seraphim cried out to, holy, holy, holy. We also read in Hebrews that God is a consuming fire and we're to worship Him with reverence and awe. Why? Because we're sinners in the need of grace. We are struggling in this world. We struggle with our own sin. And it helps us to remember that our God is our mediator. That Jesus mediates for us. Isn't that amazing? that in spite of our sinfulness and all the ways that we fail God, that Jesus says, come to me, and I'm sitting at God's, the Father's right hand, and I'll tell him what you need.

That's what we're doing in worship. That's what we're doing in worship. And the most amazing thing is when you understand that call to worship comes from God. God says, come and worship me. He wants us to come in spite of our sin. And then when we leave, he gives us the benediction. He blesses us as we leave. God wants us here. That's amazing.

And remember, we are participating. Many people complain that our Reformed worship's not participatory. But it is. It is. When Mac's praying for us, he's praying for us. We need to be engaged. We're confessing our sins. We're giving. we're singing to one another and to Christ. It is participatory, Perry.

Anyway, I've run out of time. I think I've gotten the main gist, so let's close in prayer and prepare for worship.

Oh Lord, our great God and our Savior, Thank you for the Lord Jesus Christ who takes away our sin. We thank you that you would call us into your presence to worship you. We pray that we might approach you with reverence and awe this day, that we would give you all the glory due your name. And we thank you for your salvation in Jesus Christ our Savior. Amen.