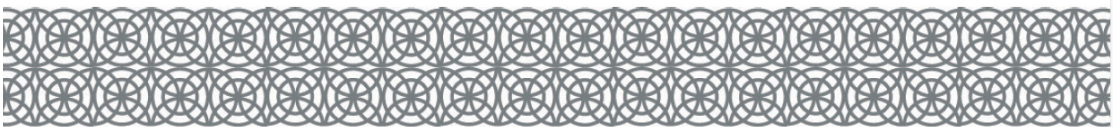


SUNDAY EVENING

Vespers



CONCLUDING THE LORD'S DAY IN WORSHIP

JANUARY 9, 2022 AT 6:00 P.M.

Lord's Day Vespers

EVENING WORSHIP AT 6:00 P.M.

EVENING VESPER MEDITATION

Almighty God, we give You thanks for surrounding us, as daylight fades, with the brightness of vesper light; and we implore You in Your great mercy that, as You enfold us with the radiance of Your light, so You would shine into our hearts the brightness of Your Holy Spirit; through Jesus Christ our Lord dispel the darkness of our hearts, that by Your brightness we may know You to be the true God and eternal light, living and reigning forever and ever. Amen.

Prelude

Call to Worship and Invocation

Colossians 1:26-27

... (For) the mystery hidden for ages and generations but now revealed to His saints. To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.

Hymn

Come Behold the Wondrous Mystery

(see page 4)

Psalm Reading

Psalm 122

(Page 831 in the *Trinity Hymnal*)

Evening Prayer

Hymn Medley

We Three Kings

(see page 5)

Before the Throne of God Above

(see page 6)

Yet Not I, But through Christ in Me

(see page 7)

Evening Scripture Lesson

Hebrews 12:1-11

Page 1285 in the *Pew Bible*

Hebrews 12:1-2

1. The Athletic Imagery
2. The Strenuous Exhortation
 - A. What kind of race is it?
 - B. How are we to prepare for it?
 - C. In what manner are we to run?

Closing Prayer

Benediction

Congregational Response

Turn Your Eyes Upon Jesus

Turn your eyes to the hillside
Where justice and mercy embraced
There the Son of God gave His life for us
And our measureless debt was erased

Turn your eyes upon Jesus,
look full in His wonderful face
And the things of earth will grow strangely dim
in the light of His glory and grace



Come Behold the Wondrous Mystery



1. Come be-hold the won-drous mys-t'ry, in the dawn-ing of the King.
2. Come be-hold the won-drous mys-t'ry, He the per - fect Son of Man.
3. Come be-hold the won-drous mys-t'ry, Christ the Lord up - on the tree.
4. Come be-hold the won-drous mys-t'ry, slain by death, the God of life.



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

**Repeat here after 4th verse*



In our long - ing, in our dark - ness, now the
 See the true and bet - ter Ad - am, come to
 See the price of our re - demp - tion see the
 * What a fore - taste of de - liv - 'rance, how un -



light of life has come. Look to Christ, who con - de -
 save the hell-bound man. Christ, the great and sure ful -
 Fa - ther's plan un - fold. Bring - ing man - y sons to
 wa - ver - ing our hope. Christ in pow - er res - ur -



scend - ed, took on flesh to ran - som us.
 fill - ment of the law, in Him we stand.
 Glo - ry; grace un - meas - ured, love un - told.
 rect - ed, as we will be when He comes.

CCLI Song # 7026028

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We Three Kings of Orient Are



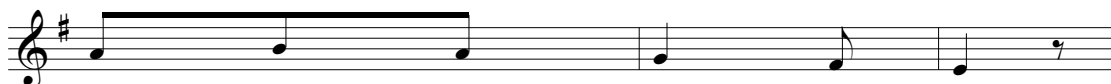
1. We three kings of O - ri - ent are,
 2. Born a King on Beth - le - hem's plain,
 3. *Frank - in - cense to of - fer have I:*
 4. Myrrh is mine; its bit - ter per - fume
 5. Glo - rious now be - hold Him a - rise,



Bear - ing gifts we trav - erse a - far,
 Gold I bring to crown Him a - gain,
In - cense owns a De - i - ty nigh;
 Breathes a life of gath - er - ing gloom;
 King and God and Sac - ri - fice,



Field and foun - tain, moor and moun - tain,
 King for ev - er, ceas - ing nev - er
Prayer and prais - ing all men rais - ing,
 Sor - rowing, sigh - ing, bleed - ing, dy - ing,
 Al - le - lu - ia, Al - le - lu - ia



Fol - low - ing yon - der star.
 O - ver us all to reign.
Wor - ship Him, God Most High.
 Sealed in the stone - cold tomb.
 Sounds through the earth and skies.



O — star of won - der, star of night, Star with roy - al beau - ty bright;



West - ward lead - ing, still pro - ceed - ing, Guide us to thy per - fect light!

Before The Throne Of God Above



1. Be - fore the throne of God a - bove I have a
2. When Sa - tan tempts me to des - pair And tells me
3. Be - hold Him there the ris - en Lamb, My per - fect



strong and per - fect plea. A great high Priest whose Name is
of the guilt with - in, Up - ward I look and see Him
spot - less right - eous - ness, The great un - change - a - ble I



Love Who ev - er lives and pleads for me. My name is
there Who made an end of all my sin. Be - cause the
AM, The King of glo - ry and of grace, One with Him -



grav - en on His hands, My name is writ - ten on His
sin - less Sav - ior died My sin - ful soul is count - ed
self I can - not die. My soul is pur - chased by His



heart. I know that while in heav'n He stands No tongue can
free. For God the just is sat - is - fied To look on
blood, My life is hid with Christ on high, With Christ my



bid me thence de - part. No tongue can bid me thence de - part.
Him and par - don me. To look on Him and par - don me.
Sav - ior and my God! With Christ my Sav - ior and my God!

Yet Not I, But Through Christ In Me



1. What gift of grace is Je - sus my Re - deem - er, there is no
 2. The night is dark but I am not for - sak - en, for by my
 3. No fate I dread, I know I am for - giv - en, the fu - ture
 4. With ev' - ry breath I long to fol - low Je - sus, for He has



more for hea - ven now to give; He is my joy, my right - eous - ness, and
 side, the Sav - ior He will stay. I lab - or on in weak - ness and re -
 sure, the price it has been paid. For Je - sus bled and suf - fered for my
 said that He will bring me home; And day by day I know He will re -



free - dom, my stead - fast love, my deep and bound - less peace. To this I
 joic - ing for in my need, His pow - er is dis - played. To this I
 par - don, and He was raised to o - ver - throw the grave. To this I
 new me, un - til I stand with joy be - fore the throne. To this I



hold, my hope is on - ly Je - sus, for my life is whol - ly bound to
 hold, my Shep - herd will de - fend me; through the deep - est val - ley He will
 hold, my sin has been de - feat - ed; Je - sus now and ev - er is my
 hold, my hope is on - ly Je - sus; All the glo - ry ev - er - more to



His. Oh, how strange and di - vine, I can sing: all is mine!
 lead. Oh, the night has been won, and I shall o - ver - come!
 plea. Oh, the chains are re - leased, I can sing: I am free!
 Him. When the race is com - plete, still my lips shall re - peat:



Yet not I, but through Christ in me.

CHRISTIAN WORSHIP is a dialogue between God and His people. It is what we say and do when we come into the presence of God as His people in community. And because we were made for life in communion with God, this dialogue with God in worship is life giving to us as His people. “You make known to me the path of life; in Your presence there is fullness of joy; at Your right hand are pleasures forevermore.” Psalm 16:11.

In worship we not only give God His due praise, we find that we are being transformed into the glorious humanity God intended from the beginning. In worship, we are “re-imaged” into the likeness of Christ Who is the very imprint of the glory of God. Worship is not just a meeting, it is service where we are called to actively participate in ascribing glory to God through listening, praying, singing, speaking, and the sacraments.

- **Because** we believe worship should be shaped by God’s word, we are committed to worship that is God-centered, biblically based, simple, and reliant on the means of grace.
- **Because** we believe worship should be life giving, we are committed to worship that is vibrant, inspiring, exciting, meaningful, filled with the Holy Spirit, authentic, and inspirational.
- **Because** we believe worship should be engaging, we are committed to worship that is relevant, participatory, culturally appropriate, and winsome.
- **Because** we believe that worship should be rooted in traditions that unite us with the church across generations, we are committed to worship that is reformed, Presbyterian, and historically informed.

We are committed to morning and evening worship because it is both right and good. It is right because it follows the biblical pattern of worship God’s people have followed since the earliest days. It is good because the different styles of the two services work together to develop the whole person (intellectually, emotionally, behaviorally) into the men and women God wants us to be. They are complementary but different in their form, style, and music.

Evening worship is on Sunday at 6:00 p.m. The form and style of our evening service is less structured than the morning and tends to emphasize the nearness of God. In addition to the sermon, evening worship includes extended times of singing, testimonies of God’s grace from members, prayers from God’s people, and responsive readings. The style of the evening service is more relaxed and informal. Music on Sunday evenings may include traditional hymns but mostly draws from sources such as Townend/Getty, Sovereign Grace Music, Indelible Grace, southern gospel hymns, and praise and worship choruses. We are committed to music that is theologically sound and musically appropriate for worship, and the church is blessed today with a richness of worship music. Ensembles of piano/keyboard, guitar, cello, and other instruments normally lead our music at evening worship.

We believe that the traditions and transcendence of morning worship paired with the immanence and warmth of evening worship combine to make Christians that are foundationally strong and emotionally authentic in their faith. We hope you will join us for BOTH morning and evening worship.