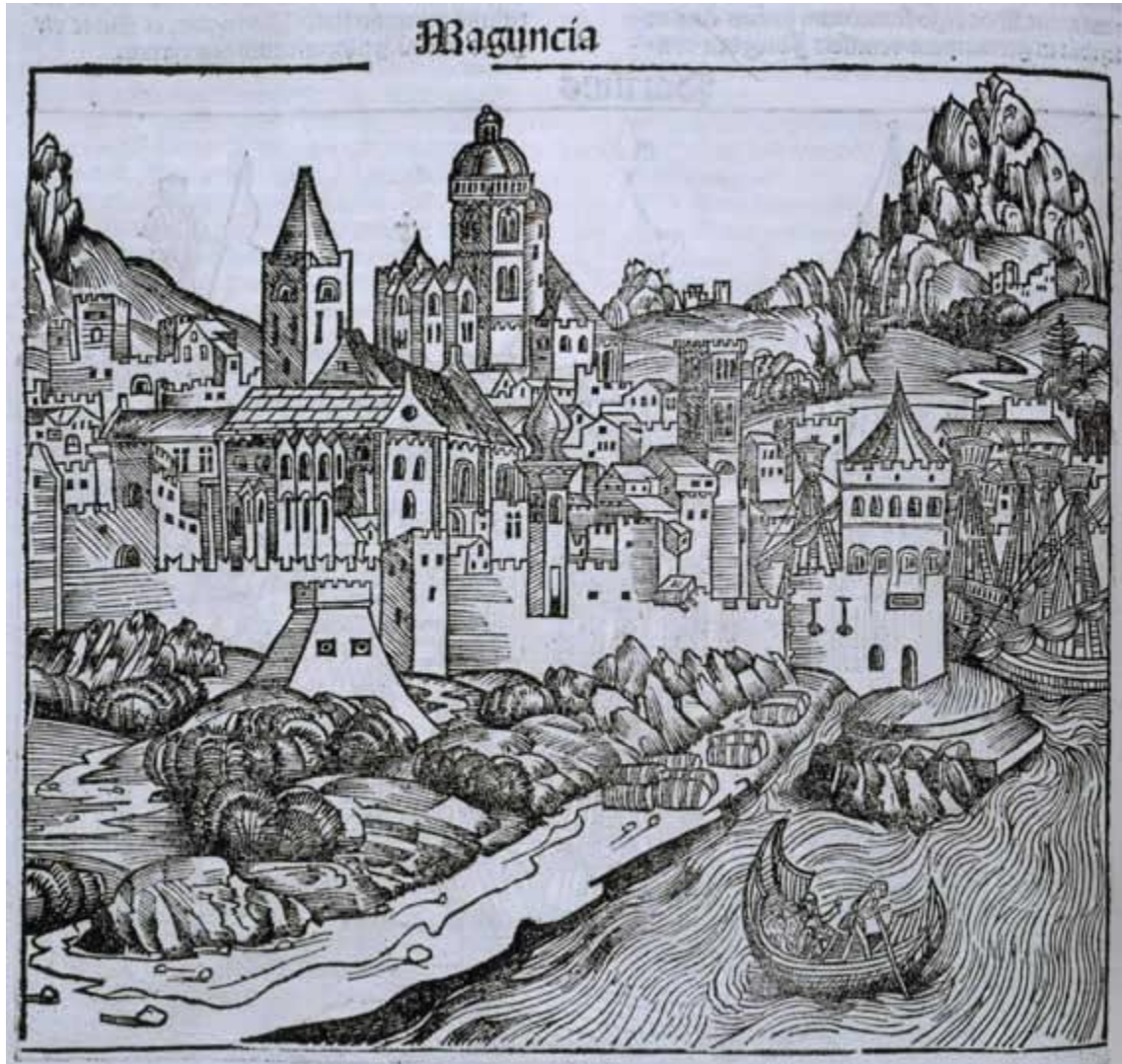


# Old Orchard Church 1981-2012

Celebrating 31 Years of God's Covenant Love

September 16, 2012 -- 10:15 to 11:50 a.m.



from *The Nuremburg Chronicle* (1493)

**I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple. The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp. The nations will walk by its light, and the kings of the earth will bring their splendor into it. On no day will its gates ever be shut, for there will be no night there. The glory and honor of the nations will be brought into it. Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life.**

—Revelation 21:22-27

## City of Man, City of God

A garden is life blessed and ordered by God. Paradise is a garden in Genesis. Love is a garden in the Song of Songs.

But cities are noisy with self-assertion, forgetful and defiant of God, battering and abusive to persons. The first city, Enoch, was built by the first murderer, Cain, and destroyed in the Noachic flood. The second city, Babel, was built in an arrogant attempt to storm heaven and was abandoned in a tangle of broken languages. When St. John gave us his vision of judgment, it was a city that was destroyed: **Fallen, fallen is Babylon the great!** (Revelation 18:2).

Heaven surely, should get us as far away from that as possible. Haven't we had enough of cities on earth? Don't we deserve what we long for? Many people want to go to heaven the way they want to go to Florida—they think the weather will be an improvement and the people decent. But the biblical heaven is not a nice environment far removed from the stress of hard city life. It is the invasion of the city by the City. We enter heaven not by escaping what we don't like, but by the sanctification of the place in which God has placed us.

There is not so much as a hint of escapism in St. John's heaven. This is not a long (eternal) weekend away from the responsibilities of employment and citizenship, but the intensification and healing of them. Heaven is formed out of dirty streets and murderous alleys, adulterous bedrooms and corrupt courts, hypocritical synagogues and commercialized churches, thieving tax-collectors and traitorous disciples: a city, but now a holy city.

And not only a city, but the city of Jerusalem—a cramped, thousand-year-old city, quite without splendor. True, there had been moments of great worship, great preaching, great temple-building, and great revelation here, but the accumulation of stories among a biblically-informed people made it intractable to idealization: this was the city that David captured from the pagan Jebusites and then dishonored with adultery and murder. This was the city that became infamous for its child sacrifices and unlawful sorceries. This was the city that mocked the saintly integrity of Jeremiah and turned a deaf ear to the powerful preaching of Isaiah. This was the city twice destroyed in judgment, first by the God-directed armies of Babylon, later by the Christ-prophesied Roman soldiers under Titus, and between the destructions only shabbily rebuilt by Nehemiah. When Jesus came to the city he wept: **Would that even today you knew the things that make for peace! But now they are hid from your eyes** (Luke 19:41), and he lamented: **O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! Behold, your house is forsaken and desolate** (Matthew. 23:37-38). Isn't this the most unlikely of cities to serve as a model for heaven? Yet here it is.

This city-shaped vision that the Spirit brought to St. John to pass on to his city congregations can only mean one thing: heaven is quarried out of the marble and granite of our self-will, out of our self-assertion—all our brother-hating (Enoch), God-defying (Babel), Christ-rejecting (Jerusalem) cities. No city, of course, is unmixed evil, and there is always much that is good and beautiful and true in the worst of them. Still, all our city-building is, in the long run, a conspicuously unsuccessful attempt to live in peace, in justice, and in joy. What living in cities is good for is making money, acquiring power, practicing deceit. Now, descending out of heaven we see the city as a community in adoration, ready to receive God's love in faithfulness, a bride adorned for her husband! Heaven is a holy city living in harmony with God; heaven is a virgin bride, alive in intimacy with God; and the city and bride are us.

—Eugene Peterson

*Reversed Thunder: the Revelation of John and the Praying Imagination* (1991)



# Jerusalem—City of the Great King

Celebrating the King of Love  
and the Unshakeable Coming Kingdom of Christ Promised to David

**Pre-service music**

**Greeting**

**Call to worship God the King in his unlikely sanctuary**

“Antiphonal Psalm”  
(Psalm 150)

Hal Hopson (1976)

Words in print bulletin.

**Prayer invoking King Christ's presence and power**

## Confessing our disloyalties to the high King

The King's call to endure in the battle for his Kingdom from Hebrews 12

### Prayer for owning our faults

O Consuming Fire in heaven,  
O tender Father in heaven,  
We are before you now together,  
To confess our faults, our failings, our disobedience;  
To say: We have violated the law of love that governs the world.

Through this year  
Each of us alone, some of us as families,  
All of us together as one people here,  
Have not lived worthy of your Son Jesus Christ.  
With everlasting love he spent himself for us,  
Going to the cross, enduring the shame;  
But too often we loved him poorly,  
And followed him with half our hearts.  
Sometimes with indifference, sometimes with cutting tongues,  
We failed each other in your Body, here and elsewhere.  
We have not prayed like a mother,  
For those who have gone out from us:  
South City Church and Midtown;  
The many who from this corner,  
Have come and gone into the wide world to follow Christ;  
The missionaries and ministries we partner with, who sacrifice much.

Too often we have not stepped out of the boat,  
Playing it safe rather than being open to courageous conversations  
with unbelieving friends and neighbors,  
To the end that they might know you as Savior and Friend.  
Or we have grown selfish with our possessions and time,  
Indifferent to your command to love mercy and do justice;  
Too careless of the needs, the cries, of the weak and the marginalized.

We have cared more about the trivialities of our culture  
Than the basics of our precious Faith,  
Delivered once to the saints of old, and revealed for our sake.  
We do not love your unshakeable Kingdom Lord Jesus, as we should.

O Father forgive us:  
Our self-focused priorities, our cynicism, our distractedness,  
Our lack of deep joy, our timid devotion to you.

O Lord Jesus, our Advocate in heaven: Hear our confession;  
Plead our cause at the Mercy Seat once more;  
Be the One to lift our head,  
And fill us afresh with the Spirit of holiness. Amen.

### The homesick love of faithful subjects

“Jerusalem My Happy Home” (Anonymous, 16<sup>th</sup> century)

Jerusalem, my happy home, when shall I come to thee?  
When shall my sorrows have an end? Thy joys when shall I see?

O happy harbor of the saints! O sweet and pleasant soil!  
In thee no sorrow may be found, no grief, no care, no toil.

Thy saints are crowned with glory great; they see God face to face;  
They triumph still, they still rejoice: most happy is their case.

**Solo:** There David stands with harp in hand as master of the choir:  
Ten thousand times that man were blest that might this music hear.

Jerusalem, my happy home, would God I were in thee!  
Would God my woes were at an end Thy joys that I might see!

**The tender King extends grace and forgiveness** Zephaniah 3:14-20

### Litany of thanksgiving to the King

**Leader:** In the midst of the pain of a broken and rebellious world, caught up in the violence of war, in economic upheaval and unending controversy, in the devastation of storm, wind and fire; in the shame of failure and guilty consciences, we say to each other: “Sing and rejoice in your God, for he has done marvelous things!” In the weakness of his church—chastened and humbled—God shows the power of the Gospel.

**People: To the seen and the unseen world, he displays his triumph in the crucified Messiah:**

**L:** from every race and language and country he gathers his elect children and makes them one nation among the nations, east and west, north and south—holy in Christ forever. This is the day the Lord has made!

**P:** **We will rejoice and be glad in it! Our help is in the name of the Lord, who made heaven and earth; in the Lord, who takes for himself a people, to be light for the nations. For the display of his own splendor, God has reconciled the world to himself; he made us his ambassadors, to the end that others too, might be taken up into the saving power of Christ, in the Kingdom of God.**

**L:** Rejoice in the Lord always! I will say it again—rejoice!

**P:** **O Father, as often as we have sincerely brought our sins, our unbelief, our lukewarm love to the cross, you have nailed them there, and freed us from our guilt. Christ has died! Christ is risen! His goodness is now counted ours, and the Spirit brings Christ’s resurrected life into our deadness. By your mercy, the wasteland places of our hearts and lives, have begun to be like the garden of the Lord. Christ is coming again!**

**L:** It is a day to be glad! Through our Lord Jesus Christ, the infinite God has come near; the High and Holy One lives with us, and even now works to bring together all things in the universe.

**ALL:** **It is the Lord’s Day! Christ is alive! In the garden of the Lord stands the Tree of Wisdom, whose leaves hold forth the healing of the nations. It is the Tree of all compassion; it is the Tree of all beauty—and its name is Jesus. Alleluia!**

## **Joy in the King's victory over sin and death**

“Christ Is Risen”

Matt Maher (2004)

Words in print copy.

## **Interceding for the church and the world**

**Offering our gifts and gratitude to God**

“Give Thanks to God”

Craig Courtney (1988)

Words in print copy.

**Song of joy in the coming King**

“Lo, He Comes With Clouds Descending”

Charles Wesley (1758)

Lo! he comes, with clouds descending,  
once for our salvation slain;  
thousand thousand saints attending  
swell the triumph of his train:  
Alleluia! alleluia! alleluia!  
Christ the Lord returns to reign.

Every eye shall now behold him, robed in dreadful majesty;  
those who set at nought and sold him,  
pierced, and nailed him to the tree,  
deeply wailing, deeply wailing, deeply wailing,  
shall the true Messiah see.

Those dear tokens of his passion still his dazzling body bears,  
cause of endless exultation to his ransomed worshipers;  
with what rapture, with what rapture, with what rapture  
gaze we on those glorious scars!

Yea, amen! let all adore thee, high on thine eternal throne;  
Savior, take the power and glory;  
claim the kingdom for thine own:  
Alleluia! alleluia! alleluia!  
Thou shalt reign, and thou alone.

**Proclaiming the Word of God**

“Maintaining Our First Love”

Revelation 2: 1-7

*Jerram Barrs, professor of Christian Studies and Contemporary Culture; Resident Scholar of the Francis A. Schaeffer Institute, Covenant Seminary, St. Louis*

[1] “To the angel of the church in Ephesus write: ‘The words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands.

[2] “‘I know your works, your toil and your patient endurance, and how you cannot bear with those who are evil, but have tested those who call themselves apostles and are not, and found them to be false. [3] I know you are enduring patiently and bearing up for my name's sake, and you have not grown weary. [4] But I have this against you, that you have abandoned the love you had at first. [5] Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent. [6] Yet this you have: you hate the works of the Nicolaitans, which I also hate. [7] He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will grant to eat of the tree of life, which is in the paradise of God.’

(Revelation 2:1-7 ESV)



## **Rededicating ourselves to the wounded Healer-King**

“The Tree of Life”

Pécselyi Király Imre (1961)  
Paraphrased by Erik Routley (1974)  
K. Lee Scott (1980)

## Communion in the Body and Blood of Christ

### Song of the Three Children—adapted

(c. 1<sup>st</sup> or 2<sup>nd</sup> century B.C.)

**Leader:** Blessed are you, Lord God of our fathers,

**All:** To you be praise and glory forever!

**Men:** Blessed be your name of glory and holiness,

**All:** To you be praise and honor forever!

**Women:** Blessed are you in the holy place of your glory,

**All:** To you be praise and glory forever!

**Leader:** Blessed are you on the throne of your kingdom,

**All:** To you be praise and power forever!

**Women:** Blessed are you who sounds the deeps,

**All:** To you be praise and glory forever!

**All:** You who are enthroned above the cherubim, to  
you be praise and glory, honor and power forever!

**Men:** Blessed are you in heaven and in the skies,

**All:** To you be praise and glory forever and ever!

**Leader:** You who ride the wings of the wind,

**All:** To you be praise and glory forever!

**Women:** Who does ride on the waves of the sea,

**All:** To you be praise and honor forever!

**Men:** May all the angels and departed saints bless you!

**All:** To you be praise and glory forever!

**Leader:** By the heavens, by the earth, and by the sea,

**All:** To you Lord God, be praise and power forever!

**Leader:** Glory be to the Father, and to the Son,  
and to the Holy Spirit;

**All:** Yesterday, today, and forever: to the Living God,  
be praise and glory, honor and power! Amen.

### Song of Hope

“The New Jerusalem”

Bruce Vantine (1986)

Words in print copy.

### The Kingdom Blessing on God's People

We celebrate the Lord's Supper weekly—and in a circle, at the end of worship. A word of direction is given, and with this everyone stands and moves to the walls. The cup is passed in two forms: in a chalice and then in small individual cups. You are free to choose. And as this is the Supper of the Lord Christ, please listen to the instructions we give as to what qualifies a visitor to participate. **But whether you intend to take communion or not, please join us in the circle.**

*Our purpose is to be a community of Jesus Christ's followers, who in our time and place and by the power of the Holy Spirit, enjoy God and bring pleasure to him, and for the sake of the world live as a demonstration of who God is.*



*Special thanks to all the musicians, and the Old Orchard Church choir, for their wonderful music today.*

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Words to songs were removed from the online bulletin due to copyright issues.



All invited to join us after worship at Larson Park  
for a picnic lunch!

**Directions to Larson Park**

- Going west on Amelia turn right on to Fairlawn to Newport.
- Turn left onto Newport Avenue
- Turn left onto E. Kirkham Avenue [becomes Brentwood Blvd. at Manchester]
- Pass Larson Park on left.
- Turn left on to Denver Place. And you are at the park! Park and join us!

**Larson Park**

**OOC**