

REFORMATION COVENANT CHURCH  
WORSHIPPING OUR REIGNING SAVIOR  
1201 JQ ADAMS ST. OREGON CITY, OR 97045

John 19:1-16

Bo Cogbill

The

Priestly  
*King*

# WELCOME

## TO REFORMATION COVENANT CHURCH

**WE** ARE GLAD YOU ARE JOINING US TODAY as we worship our great and gracious God, and our Lord and Savior Jesus Christ. If this is your first time with us, allow us to introduce ourselves.

**Worship Service.** Our weekly service follows a responsive pattern of worship found in Scripture, as a dialogue or conversation between the Lord and His people. Here God meets with us, speaks to us, and blesses us; we speak and respond back to Him in praise, thanksgiving, and renewed commitment.

**Communion.** Each week at RCC we celebrate the Lord's Supper, receiving bread and wine as covenantal tokens of Jesus' body and blood. Christians – young or old – who are baptized, and are in good standing in Christ, are invited to partake.

To facilitate Communion distribution, we encourage a representative of each household or group to come forward using the outer aisles to receive the Communion elements. Gluten-free bread is available on the pulpit side.

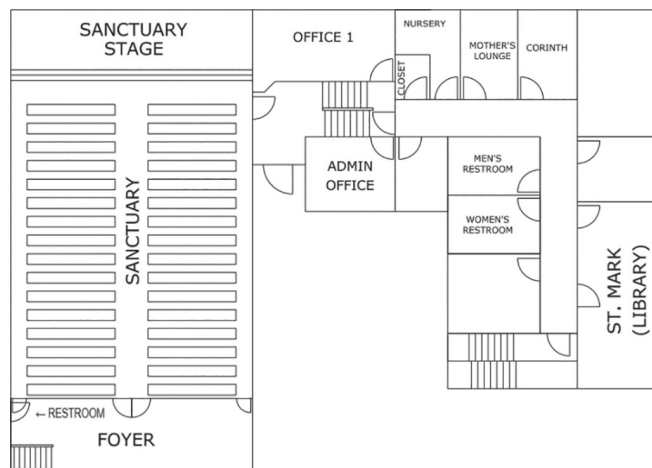
**Nursery.** We love having children involved in the whole service. Please don't worry if someone with you is wiggly – we are glad to have you all worshipping with us! During the sermon, nursery care is available for children two and under. There is a Nursing Mother's

room located adjacent to our Nursery, if you feel you need quiet or privacy. A video feed of the service can be viewed here, as well as in the Fellowship Hall below the sanctuary.

**Restrooms.** Restrooms are located down the stairs from the Foyer and in the educational wing.

**Weekly Meal.** Every week RCC hosts a weekly Agape meal after the service (served as a potluck). We always have plenty of food, and would love for you to join us for fellowship after worship!

**Contact.** If you would like us to contact you this week, please leave your name, phone number, and/or email below, and give this page to one of our Greeters, Deacons, or Elders.



*SOLI DEO GLORIA* ~ TO GOD ALONE BE THE GLORY!

NAME: \_\_\_\_\_

PHONE NUMBER: \_\_\_\_\_ EMAIL: \_\_\_\_\_

**REFORMATION COVENANT CHURCH • [www.ReformationCovenantChurch.org](http://www.ReformationCovenantChurch.org)**

**ELDERS:** Gary Barnard, Bo Cogbill, Matt Dau, Michael Lortz, Roger Payne

**DEACONS:** Jeff Cone, Daniel Forster, Bryan Hangartner, Dave Tooze

**CONTACT:** Elders: [elders@reformationcovenant.org](mailto:elders@reformationcovenant.org) • Deacons: [deacons@reformationcovenant.org](mailto:deacons@reformationcovenant.org)

• All officers: [officers@reformationcovenant.org](mailto:officers@reformationcovenant.org)



# THE LORD

## CALLS US BEFORE HIS PRESENCE

### Psalm 95

Thomas Tallis

Dec. = Men  
Can. = Women

*Full*

O come, let us sing un - to the LORD; let us heart - i - ly re - joice in the

Strength of our sal - va - tion. Let us come be - fore His pres - ence with — thanks-giv - ing; and show —

*Dec.* *Can.*

our-selves glad in Him with psalms. For the LORD is — a great God; and — a great King a -

*Dec.* *Can.*

bove all gods. In — His hand are all the cor - ners of the earth; and the strength of the hills is

*Dec.* *Can.* *Dec.*

His al - so. The sea is His, and He made it; and His hands pre - par - ed the dry land. O — come, let us

*Can.* *Dec.* *Can.*

wor-ship and fall down, and kneel be - fore the LORD our — mak - er. For He is the LORD our God; and

*Full* *Dec.*

we are the peo - ple of His pas - ture, and the sheep of His hands. To - day if ye will

CONTINUE

*Can.*

hear His voice, hard - en not your hearts as in the pro - vo - ca - tion, and as in the

*Dec.* *Can.*

day of temp - ta - tion in the wil - der ness; When your fa - thers tempt - ed Me, prov - ed Me, and saw —

*Dec.* *Can.*

My works. For - ty years long was I griev - ed with this gen - er - a - tion, — and said, It

*Full*

is a peo - ple that do err in their hearts, for they have not known — My ways: un - to whom I

swore in My wrath, that they should — not en - ter in - to My rest.

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.

Pastor: In the Name of the Father, and of the Son, and of the Holy Spirit!

PASTOR GREETS

☞ Congregation: Amen!

*Matthew 28:19*

CONGREGATION  
RESPONDS

The LORD be with you!

*Ruth 2:4*

☞ And also with you!

The voice of the LORD is strong,

☞ The voice of the LORD is majestic!

The LORD gives strength to His people!

☞ The LORD blesses His people with peace!

*Psalms 29:4,11*



“I acknowledged my sin to You, and my iniquity I have not hidden. I said, “I will confess my transgressions to the LORD,” and You forgave the iniquity of my sin. Selah.”

*Psalms 32:5*

Beloved, our LORD has invited us to draw near to him with an honest heart. He has graciously promised to receive all those who come to him with heavy burdens of guilt and shame. Therefore I exhort all who are here today to accompany me with a pure heart and a humble voice, unto the throne of heavenly grace.

SILENT CONFESSION

☞ Most merciful God, we confess that we have sinned against You in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved You with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of Your Son, Jesus Christ, have mercy on us and forgive us; that we may delight in Your will and walk in Your ways, to the glory of Your name. Amen.

JOINT CONFESSION

“And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.”

*Colossians 2:13-14*

Almighty God in His mercy has given His Son to die for your sins and to be raised for your justification; and for His sake forgives you all your sins. This I declare in the name and authority of the Father and of the Son and of the Holy Spirit. ☞ Amen



Hal - le - lu - yah! Praise to God the Fa - ther, Son, and Ho - ly Spir - it!

Glo - ry to You, O Lord, both now and for - ev - er, Hal - le - lu - yah!



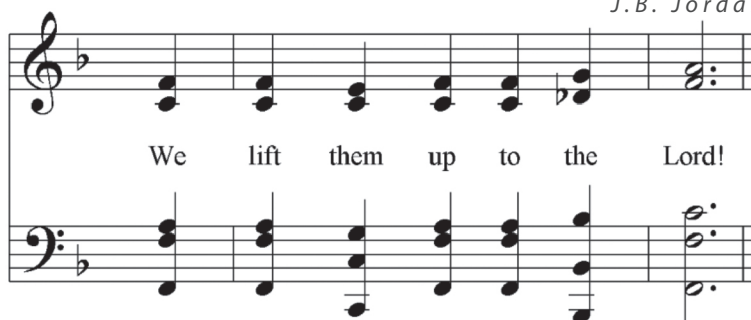
CONSECRATES US BY HIS WORD  
*ascension offering, gift of knowledge*

**SURSUM CORDA** — *lift up your heart*

Lift up your hearts!

*J.B. Jordan*

PASTOR LEADS LIFTING  
 UP OF YOUR HANDS



We lift them up to the Lord!

Let us give thanks to the LORD, our God!

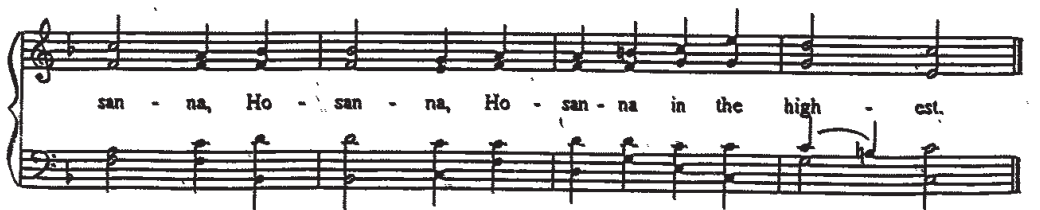
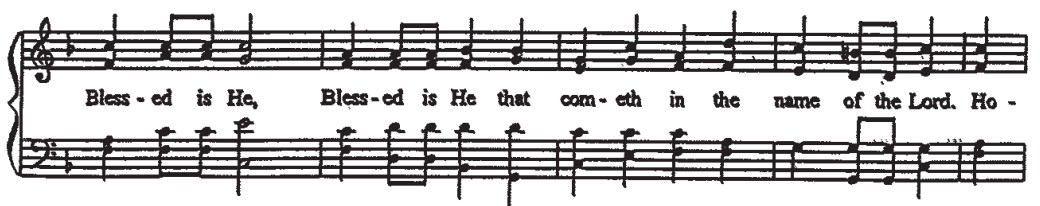
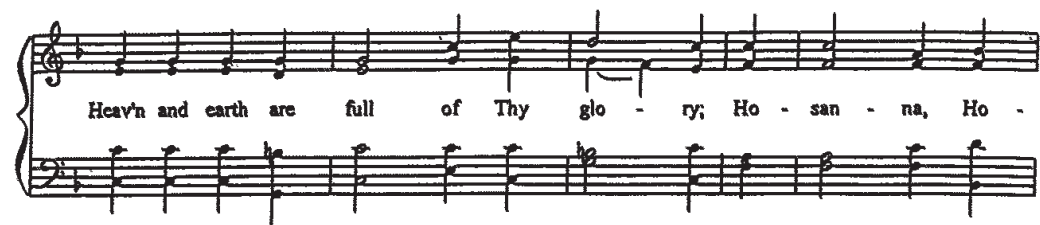


It is pro - per and right to do so.

It is truly proper, right, wholesome, and beneficial that we should at all times, and in all places, give praise unto Thee, O Lord, Holy Father, Almighty, Everlasting God. Therefore, with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore worshipping Thee!

PASTOR SPEAKS

## SANCTUS





# All Creatures of Our God and King

LASSI UNS ERREUEN (8 8, 4 4, 8 8, 3 3 and Alleluia)  
Geistliche Kirchengesänge, Köln, 1623  
harm. Ralph Vaughan Williams, 1906

St. Francis of Assisi, c. 1225  
tr. William H. Draper, 1926

1. All crea - tures of our God and King, Lift
2. Thou rush - ing wind that art so strong, Ye
3. Thou flow - ing wa - ter, pure and clear, heart, Make
4. And all ye men of ten - der bless, For
5. Let all things their Cre - a - tor And

Unison

Harmony

up your voice and with us sing  
clouds that sail in heaven a - long,  
*mu - sic for thy Lord to hear,*  
giv - ing oth - ers, take your part,  
wor - ship Him in hum - ble - ness,

Al - le - lu - ia, Him,  
Al - le - lu - ia, sing  
O O sing praise  
O O ye, Him,

Unison

al - le - lu - ia! Thou burn - ing sun with gold - en  
al - le - lu - ia! Thou ris - ing morn, in praise re -  
al - le - lu - ia! Thou fire so mas - ter - ful and  
al - le - lu - ia! Ye who long pain and sor - row  
Praise, praise the Fa - ther, praise the

beam, Thou sil - ver moon with soft - er gleam:  
ioice, Ye lights of eve - ning, find a voice:  
*bright, That give - est man both warmth and light:*  
bear, Praise God and on Him cast your care:  
Son, And praise the Spir - it, Three in One:

Harmony

O praise Him, O praise Him, Al - le -

Unison

lu - ia, al - le - lu - ia, al - le - lu - ia.



## PSALM 2

Why do the nations rage,

☞ And the people plot a vain thing?

The kings of the earth set themselves,

☞ And the rulers take counsel together,

Against the LORD and against His Anointed, saying,

☞ "Let us break Their bonds in pieces

And cast away Their cords from us."

☞ He who sits in the heavens shall laugh;

The LORD shall hold them in derision.

☞ Then He shall speak to them in His wrath,

And distress them in His deep displeasure:

☞ ALL - "Yet I have set My King on My holy hill of Zion."

"I will declare the decree: The LORD has said to Me,

☞ 'You are My Son, Today I have begotten You.

Ask of Me, and I will give You the nations for Your inheritance,

☞ And the ends of the earth for Your possession.

You shall break them with a rod of iron;

☞ You shall dash them to pieces like a potter's vessel."

Now therefore, be wise, O kings;

☞ Be instructed, you judges of the earth.

Serve the LORD with fear,

☞ And rejoice with trembling.

Kiss the Son, lest He be angry, and you perish in the way,

☞ When His wrath is kindled but a little.

☞ ALL - Blessed are all those who put their trust in Him.

PASTOR STARTS

CONGREGATION

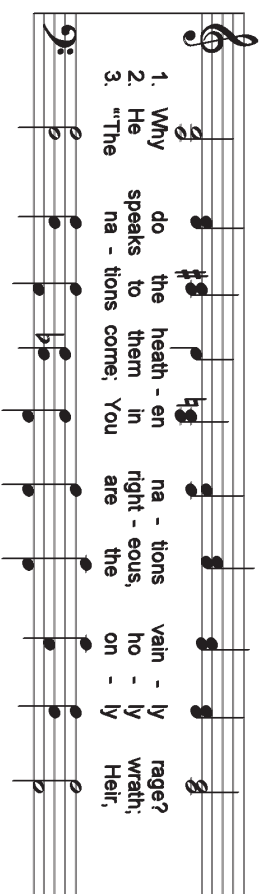
RESPONDS

# Why Do the Heathen Nations Vainly Rage?

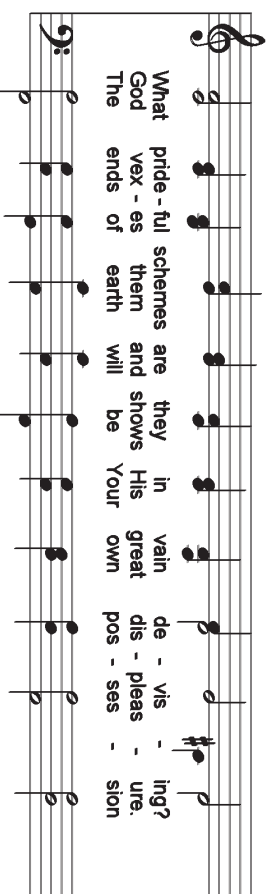
## Psalalm 2

POURCAUO! FONT BRUIT (10 11. 10 11. 11 10. 11 10)  
Strasbourg, 1539  
harm. Claude Goudimel, 1564; alt.

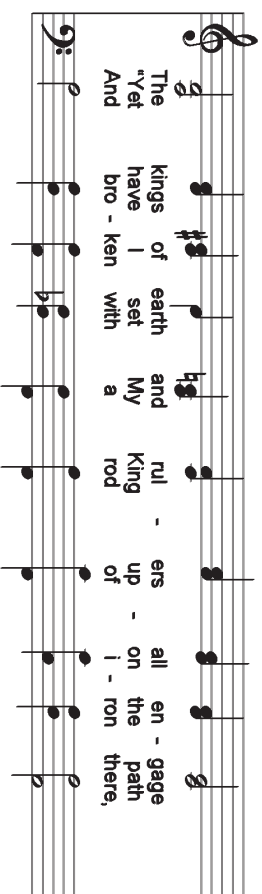
Douglas Wilson, 2000



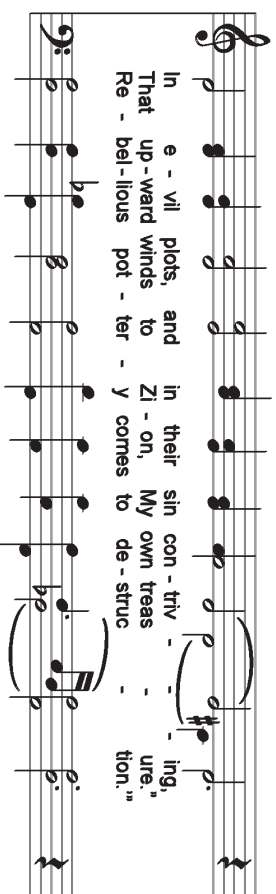
1. Why do the heath-en na-tions vain-ly rage?  
2. He speaks to them in right-eous, ho-ly wrath;  
3. "The na-tions come; You are the on-ly Heir,



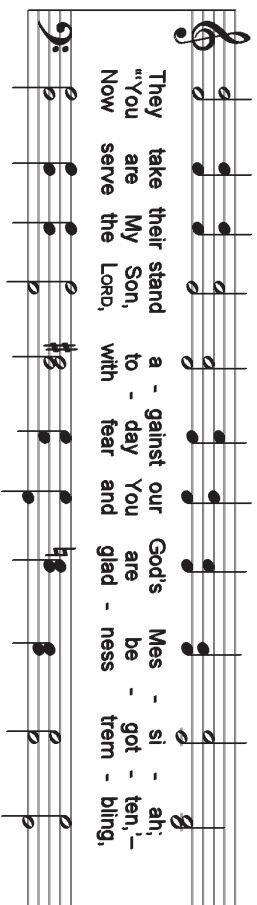
What pride-ful schemes are they in vain de-vis-ing?  
God vex-es them and shows His great dis-pleas-ure.  
The ends of earth will be Your own pos-ses-sion



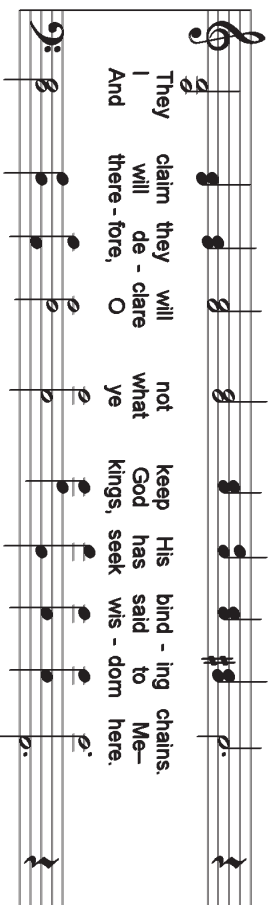
The kings of earth and My rul-ers all en-gage  
"Yet have I set a King up-on the path  
And bro-ken with a rod of i-ron there,



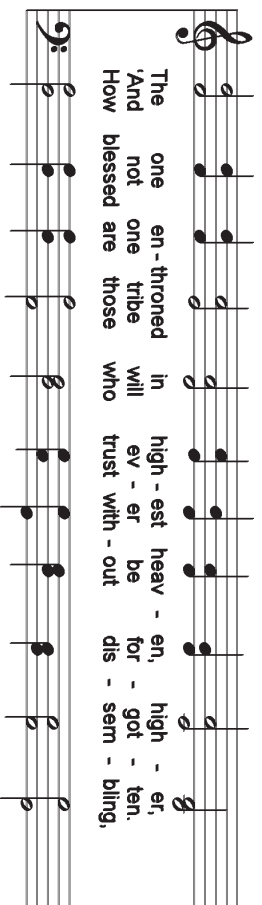
In e-vil plots, and in their sin con-triv-ing,  
That up-ward winds to Zi-on, My own treas-ure,"  
Re-bel-lious pot-ter - y comes to de-struction."



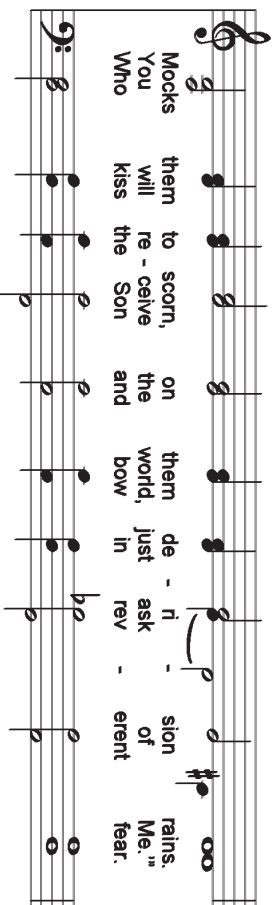
They take their stand a-gainst our God's Mes-si-ah;  
"You are My Son, to-day You are be-got-ten,"  
Now serve the Lord, with fear and glad-ness trem-bling,



They claim they will not keep His bind-ing chains.  
I will de-clare what ye kings, seek wis-dom here.  
And there-fore, O ye



The one en-throned in high-est heav-en, high-er,  
'And not one tribe will ev-er be for-got-ten.  
How blessed are those who trust with-out dis-sem-bling,



Mocks them to scorn, on them de-ni-sion  
You will re-ceive the Son and them just ask-erent  
Who kiss the Son and bow in rev-erent fear.

## JOHN 18:33–19:16

*English Standard Version (ESV)*

So Pilate entered his headquarters again and called Jesus and said to him, "Are you the King of the Jews?"<sup>34</sup> Jesus answered, "Do you say this of your own accord, or did others say it to you about me?"<sup>35</sup> Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?"<sup>36</sup> Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world."<sup>37</sup> Then Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this purpose I was born and for this purpose I have come into the world to bear witness to the truth. Everyone who is of the truth listens to my voice."<sup>38</sup> Pilate said to him, "What is truth?" After he had said this, he went back outside to the Jews and told them, "I find no guilt in him."<sup>39</sup> But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?"<sup>40</sup> They cried out again, "Not this man, but Barabbas!" Now Barabbas was an insurrectionist.

Then Pilate took Jesus and flogged him.<sup>2</sup> And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe.<sup>3</sup> They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands.<sup>4</sup> Pilate went out again and said to them, "See, I am bringing him out to you that you may know that I find no guilt in him."<sup>5</sup> So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!"<sup>6</sup> When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him."<sup>7</sup> The Jews answered him, "We have a law, and according to that law he ought to die because he has made himself the Son of God."<sup>8</sup> When Pilate heard this statement, he was even more afraid.<sup>9</sup> He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer.<sup>10</sup> So Pilate said to him, "You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?"<sup>11</sup> Jesus answered him, "You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin."

<sup>12</sup> From then on Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar."<sup>13</sup> So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha.<sup>14</sup> Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, "Behold your King!"<sup>15</sup> They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."<sup>16</sup> So he delivered him over to them to be crucified.

## JESUS: THE PRIESTLY KING

BO COGBILL | FEBRUARY 16

S  
E  
R  
M  
O  
N  
Z  
O  
T  
E  
S





## RESPONSE TO GOD'S WORD - TRIBUTE OFFERING

"Give to the LORD the glory due His name; bring an offering, and come into His courts. O, worship the LORD in the beauty of holiness! Tremble before Him, all the earth."

*Psalm 96:8-9*

PLEASE BRING  
FORWARD YOUR  
TITHES AND  
OFFERINGS DURING  
THIS SONG

### Now Thank We All Our God

NUN DANKET ALLE GOTT (6 7. 6 7. 6 6. 6 6)  
Johann Crüger, *Praxis Pietatis Melica*, 1647

Martin Rinkart, c. 1636  
tr. Catherine Winkworth, 1858

1. Now thank we all our God With heart and hands and voices,  
2. O may this bounteous God Through all our life be near us,  
3. All praise and thanks to God The Father now be given,

Who wondrous things hath done, In whom His world rejoices;  
With ever-joyful hearts And blessed peace to cheer us;  
The Son, and Him who reigns With Them in highest heaven,

Who, from our mother's arms, Hath blessed us on our way  
And keep us in His grace, And guide us when perplexed,  
The one eternal God, Whom earth and heaven adore;

With countless gifts of love, And still is ours to-day.  
And free us from all ills In this world and the next.  
For thus it was, is now, And shall be evermore.

## SONG OF SUPPLICATION

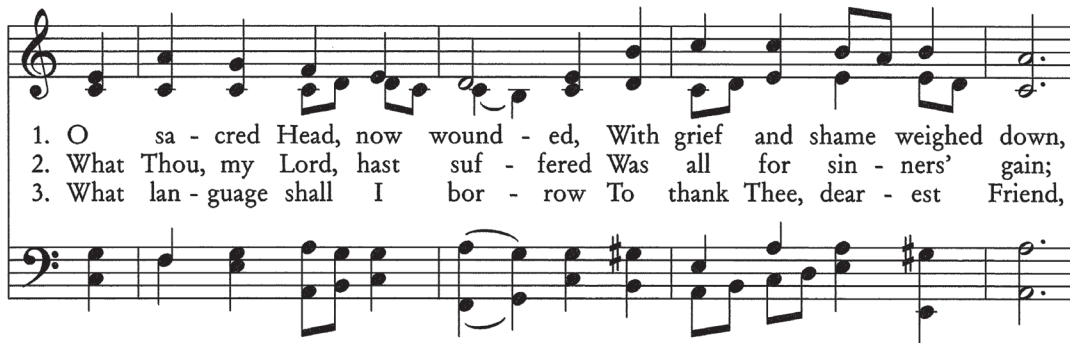
If you have a prayer request for the public prayer, please fill out a prayer card and pass it to the center aisle at this time. Someone will collect the cards during this song.

FILL OUT  
& SUBMIT  
PRAYER CARDS

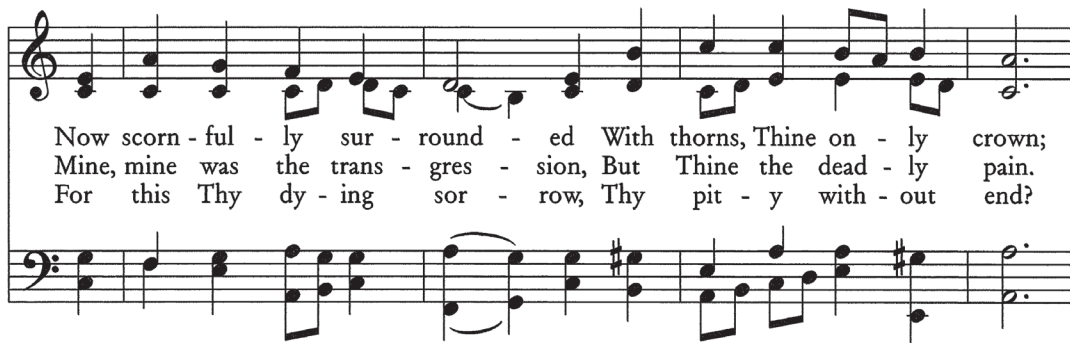
### O Sacred Head, Now Wounded

HERZLICH TUT MICH VERLANGEN (7 6. 7 6. D.)  
Hans Leo Hassler, 1601  
harm. Johann Sebastian Bach, 1729

attr. Bernard of Clairvaux, 1153  
tr. James Waddell Alexander, 1830



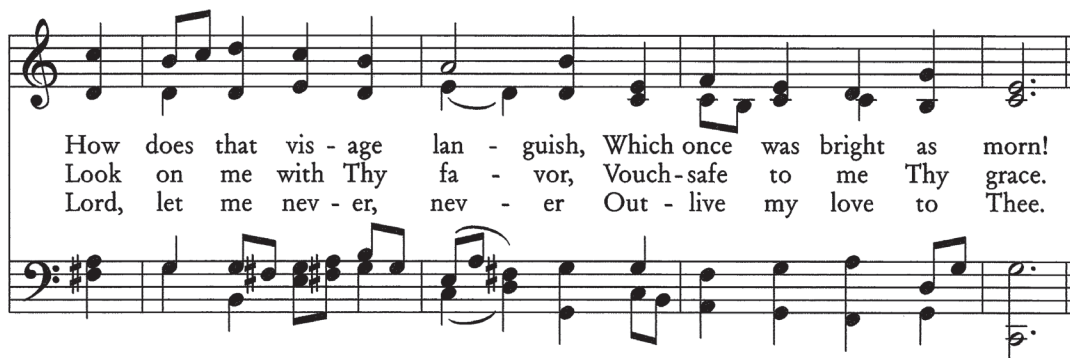
1. O sa - cred Head, now wound - ed, With grief and shame weighed down,  
2. What Thou, my Lord, hast suf - fered Was all for sin - ners' gain;  
3. What lan - guage shall I bor - row To thank Thee, dear - est Friend,



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?



How art Thou pale with an - guish, With sore a - buse and scorn!  
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,



How does that vis - age lan - guish, Which once was bright as morn!  
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.

## THE GREAT PRAYER

CONCLUDING WITH THE LORD'S PRAYER

- ☞ 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. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen.

*Matthew 6:9-13*

CONGREGATION  
PRAYS ALONG  
WITH PASTOR



COMMUNES WITH US AT HIS TABLE

*peace offering, gift of life*

## PREPARATION FOR COMMUNION

Congregation of the Lord Jesus Christ, the Lord has prepared His table for all who love and trust in Him for their salvation. All those who have repented of their sins, have been baptized and are in good standing in the Church of Jesus Christ are welcome at this table. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.

Leader: Christian, in Whom do you believe?

LEADER BEGINS

- ☞ I believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son, our Lord; who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hades; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost; the holy, catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

*The Apostle's Creed*

CONGREGATION  
RESPONDS

# EUCHARIST DISTRIBUTION SONG

## Now Shall My Inward Joys Arise

AFRICA (C.M.)  
William Billings, 1778

Isaac Watts, 1707

1. Now shall my in - ward joys a - rise,  
2. God on His thirs - ty Zi - on hills,  
3. Why do we then in - dulse our fears,  
4. Can a kind wo - man e'er for - get  
5. "Yet," saith the LORD, "Should na - ture change  
6. "Deep on the palms of both My hands

(Melody)

And burst in - to a song  
Some mer - cy drops has thrown,  
Su - spi - cions and of com - plaints?  
The in - fant of her worms,  
And mo - thers mon - sters prove,  
I have en - grav'd Her name;

Al - migh - ty love in - spires my heart,  
And sol - emn oaths have bound His love  
Is He a God, and shall His grace  
A - mong a thou - sand ten - der thoughts  
Zi - on still dwells up - on the Heart,  
My hands shall raise Her ru - in'd walls,

And plea - sure - tunes my tongue.  
To show'r Sal - va - tion down.  
Grow wear - y of His saints?  
Her suck - ling have no room?  
Of Ev - er - last - ing Love."  
And build Her bro - ken frame."





## COMMISSIONS US AND SENDS US OUT

### FINAL SCRIPTURE READING

CONGREGATION  
STANDS

Thomas Kelly, 1809

CORONAE 8. 7. 8. 7. 4. 7.  
William H. Monk, 1871

1. Look, ye saints, the sight is glo - rious: See the Man of Sor - rows now;  
2. Crown the Sav - iour, an - gels, crown him; Rich the tro - phies Je - sus brings;  
3. Sin - ners in de - ri - sion crowned him, Mock - ing thus the Sav - iour's claim;  
4. Hark! those bursts of ac - cla - ma - tion! Hark! those loud tri - um - phant chords!

From the fight re - turned vic - to - rious, Ev - 'ry knee to him shall bow:  
In the seat of pow'r en - throne him, While the vault of heav - en rings:  
Saints and an - gels crowd a - round him, Own his ti - tle, praise his Name:  
Je - sus takes the high - est sta - tion; O what joy the sight af - fords!

Crown him! crown him! Crowns be - come the Vic - tor's brow.  
Crown him! crown him! Crown the Sav - iour King of kings.  
Crown him! crown him! Spread a - broad the Vic - tor's fame!  
Crown him! crown him! King of kings, and Lord of lords. A - MEN.

## BENEDICTION

"Then Aaron lifted his hand toward the people, blessed them, and came down from offering the purification offering, the ascension offering, and peace offerings."

*Leviticus 9:22*

## Nunc Dimittis

Ancient Plainsong  
Based on Psalm Tone 5  
arr. Valerie Lortz

Luke 2:29-32

Lord now let-test Thou Thy servant de - part in — peace, ac - cord-ing to Thy Word, For mine

The first system of musical notation for 'Nunc Dimittis' is written in G major (one sharp) and common time. It consists of a treble and a bass staff. The melody is a simple, ancient-style plainsong. The lyrics are: 'Lord now let-test Thou Thy servant de - part in — peace, ac - cord-ing to Thy Word, For mine'.

eyes have seen Thy sal-va-tion; which Thou hast pre-pared be - fore the face of all people, a Light to

The second system of musical notation continues the melody. The lyrics are: 'eyes have seen Thy sal-va-tion; which Thou hast pre-pared be - fore the face of all people, a Light to'.

ligh - ten the Gen - tiles and the Glo - ry of Thy peo-ple Is - - - ra - el.

The third system of musical notation continues the melody. The lyrics are: 'ligh - ten the Gen - tiles and the Glo - ry of Thy peo-ple Is - - - ra - el.'

Glo - ry — be to the Fa-ther, and to — the — Son, and to the Ho - ly Ghost;

The fourth system of musical notation continues the melody. The lyrics are: '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.

The fifth system of musical notation concludes the piece. The lyrics are: 'As it — was in the be - gin-ning, is now and ev-er shall be, world with-out end. A-men.'