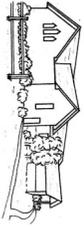


**NORTHWOODS  
PRESBYTERIAN  
CHURCH**



**4723 GRIFFITH AVENUE  
CHEYENNE, WY 82009**

**WORSHIP IN SPIRIT AND TRUTH. JOHN 4:24**

## Regulative Principle of Worship

By  
Rich Cesal

The Regulative Principle of Worship is presented in the Westminster Confession of Faith (WCF) at 21:1 and the London Baptist Confession of Faith of 1689 (LBC) at 22:1. There we find a theology of worship commonly known as the Regulative Principle of Worship (RPW). It is from that principle of worship, derived from the Scripture, that we deduce what is acceptable and unacceptable in the public worship of God in our churches. Central to the theology of worship set forth by these confessions is the belief that all true Christian worship is to be from the heart by faith. The regulative principle of worship delineates how we worship from the heart by faith.

The Scriptures do not say here is the regulative principle of worship. But in the Scriptures can be found instruction because "God, who has lordship and sovereignty over all; is just, good and does good to all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might."

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Web Site	northwoodspca.org
Email	church@northwoodspca.org
Milan Norgauer, <i>Pastor</i>	635-1865 mnorgauer@gmail.com
Tim Anderson, <i>Elder</i>	286-6625 tim@northwoodspca.org
Brian Church, <i>Elder</i>	221-9966 b.church@outlook.com
Alex Davison, <i>Elder</i>	245-9348 alex@pattondavison.com
Alex Ramig, <i>Elder</i>	638-8927 Alex4tek@aol.com
Rich Cesal, <i>Deacon/Treasurer</i>	637-6195 cheyoming6195@gmail.com
Dale Vosler, <i>Deacon</i>	632-0133 tuliphill2@gmail.com

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*Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever.  
Hallelujah, Amen*

the inclusion in Christ on equal terms of believers from every nation (Eph 2; 3; Rev 5:9, 10). Third, the spirit is poured out on the church, so that fellowship with Christ (1 John 1:3), ministry from Christ (John 14:18; Eph 2:17), and foretastes of heaven (2 Cor 1:22; Eph 1:14) become realities in the experience of the church.

The unbelief of most Jews (Rom 9-11) and the majority of Gentiles in the church is depicted by Paul as God's breaking off the natural branches of his olive tree (the historical covenant community) and replacing them with wild olive shoots (Rom 11:17-24). The new covenant does not exclude Jews, and Paul taught that their general rejection of it will one day be reversed (Rom 11:15, 23-31).

The New Testament teaches that the church is the fulfillment of the Old Testament hopes and patterns, brought about by Jesus Christ. The church is the family and flock of God (John 10:16; Eph 2:18; 3:15; 4:6; 1 Pet 5:2-4), His Israel (Gal 6:16), the body and bride of Christ (Eph 1:22, 23; 5:28-32; Rev 19:7; 21:2, 9-27), and the temple of the Holy Spirit (1 Cor 3:16; cf. Eph 2:19-22).

The church is a single worshiping community, permanently gathered in the true sanctuary, the heavenly Jerusalem (Gal 4:26; Heb 12:22-24) and the place of God's presence. The church is one, although the worshiping community consists of the church militant - those who are still on earth - and the church triumphant - those who have been died and entered glory. On earth, the church appears in its local congregations, each one as a microcosm of the church as a whole. According to Paul the one church universal is the body of Christ (1 Cor 12:12-26; Eph 1:22, 23; 3:6; 4:4), but so is each local congregation (1 Cor 12:27).

The church on earth is *one* in Christ despite the great number of local congregations and denominations (Eph 4:3-6). It is *holy* because it is consecrated to God corporately, as each Christian is individually (Eph 2:21). It is *catholic* (meaning "universal") because it is worldwide. Finally, it is *apostolic* because it is founded on apostolic teaching (Eph 2:20). All four qualities may be seen in Eph 2:19-22.

There is a distinction to be drawn between the church as people see it and as God alone sees it. This difference is the historic distinction between the "visible church" and the "invisible church." "Invisible" does not mean that no part of it can be seen, but that its exact boundary is not known to us. Only God knows (2 Tim 2:19) which members of the earthly congregation are inwardly born again, and so belong to the church as an eternal and spiritual fellowship. Jesus taught that in the organized church there would always be people who seem to be Christian, not excluding leaders, who were nevertheless not renewed in heart and would be exposed and rejected at the Judgment (Mat 7:15-23; 13:24-30, 36-43, 47-50; 25:1-46). There are not two churches, one visible and another hidden in heaven, but one church only, known perfectly to God and known imperfectly on earth.

The New Testament assumes that all Christians will share in the life of a local congregation, worshiping in the body, excepting its nurture and discipline (Mat 18:15-20; Gal 6:1), and sharing its ministry and witness. Christians who refuse to join other believers disobey God and spiritually impoverish themselves (Heb 10:25). **Ω**

This is a quote from Derek Thomas, "Put simply, the regulative principle of worship states that the corporate worship of God is to be founded upon specific directions of Scripture. On the surface, it is difficult to see why anyone who values the authority of Scripture would find such a principle objectionable. Is not the whole of life itself to be lived according to the rule of Scripture? This is a principle dear to the hearts of all who call themselves biblical Christians. To suggest otherwise is to open the door to antinomianism and license."

So what do the Scriptures tell us of the form that our worship services are to take?

First, let's look at Ex 3:5, "Then He said, 'Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground.' " Here we find that God is so holy that He instructs Moses to remove his sandals because the ground around the burning bush is holy. This is an act of reverence and awe as Moses approached the presence of God. So, even the presence of God demands a reverence of unmatched holiness.

This to me sets the stage for what our church worship service should represent, reverence and awe. We are entering God's house where we are promised that He resides. Should we not be under the same rules that Moses was as he approached God? Even the temple had a room that was so holy that only the chief priest could enter and that was only once per year. This room contained the holy of holiest.

We, as Christians, are now given the right to enter the holy of holiness by Heb 10:19-22, "Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus by a new and living way which He consecrated for us, through the veil, that is, His flesh, and *having* a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water."

Here are two basic principles from Scripture, given by G. I. Williamson, "[1] The first is the fact that there is a regulative principle taught in the Bible, and [2] the second is what that principle means -- and how it ought to be applied -- today, in our churches."

It is possible that even in a biblically knowledgeable congregation such as ours, little is known about the RPW. According to the statement by Derek Thomas above, we must turn to the Bible for knowing what God would require of us in worship. In the Old Testament we find in Gen 4, that the offering of Abel was respected by God because his only hope of acceptance with God was by the sacrifice of a dying substitute. Cain, on the other hand, was

not willing to limit himself to worship that had God's approval. Williamson states, "We therefore see a clear principle: worship which is not sanctioned by God is forbidden."

Another example is the construction of the tabernacle and finally the temple. Both structures were given to the Israelites in great detail so that they would get it right. Did not David say in 1 Chronicles 28:19, "all this, said David, have I been made to understand in writing from the hand of the Lord, even all the works of this pattern." This demonstrates that God may not be worshipped in any way that He has not commanded. As Calvin once said: "I am not unaware how difficult it is to persuade the world that God rejects and even abominates everything relating to His worship that is devised by human reason."

As Samuel Waldron has said, "It seems that one of the major intellectual stumbling blocks which hinders men from embracing the Regulative Principle is that it involves the idea that the church and its worship is ordered in a regulated way different from the rest of life. In the rest of life God gives men the great precepts and general principles of his word and within the bounds of these directions allows them to order their lives as seems best to them. He does not give them minute directions as to how they shall build their houses or pursue their secular vocations. The Regulative principle, on the other hand, involves a limitation on human initiative in freedom not characteristic of the rest of life. It clearly assumes that there is a distinction between the way the church and its worship is to be ordered and the way the rest of human society and conduct is to be ordered. Thus, the Regulative Principle is liable to strike many as oppressive, peculiar, and, therefore, suspiciously out of accord with God's dealings with mankind and the rest of life."

Mat 15:8-9 says, "These people draw near to Me with their mouth, and honor Me with their lips but their heart is far from Me. And in vain they worship Me, teaching as doctrines the commandments of men." Is this not clear that showing honor and reverence with the lips is not acceptable to reverence from the heart and that commandments of men are also unacceptable.

Replacing the God breathed instructions with the commandments of men is illustrated in evangelical churches today where mundane or silly announcements, special music, testimony times, mime, puppet shows, liturgical dance and Christian movies either completely replace or severely restrict the ordained parts of worship. These or other traditions of men, for instance, often leave only 20 minutes for preaching.

Here is a vivid example of the silliness of the evangelical world. When visiting my daughter in Huston, TX, I came upon a Sunday church service on television. This church is a mega church in Huston

# Session Report

Please join us in welcoming Andrew and Heidi Smyth as members of Northwoods.

Congregational Charge for 2017 -- Colossians 3:1-17

The call of this world is loud. It comes to us in numerous forms - news reports, Internet, ads, shows, songs. It is filled with fear, filth, self-absorption. It leads to thoughts, words, and actions that are normal for this world. We see examples listed here. But that is not to be us. We are to be different. Not for the sake of being different like the world so often does, but for a reason. We have been bought with a price. We have been saved by Christ. Our encouragement to you this year is to Seek, Set, and Put - Seek what is above, Set your mind on those things, and Put off evil and on good. Seeking is to be earnestly looking for or pursuing. What do we pursue? We should be in pursuit of heaven. Of the knowledge of God and Jesus our savior. Setting is to focus our mind and our thoughts on the things of God, not on the things of this world. The word of God, prayer, and worship are key ways in which we do this. We know how to pursue the things of this world, to study them, learn them, spend time on them. We need to put that kind of effort on the things of God. It is not that we pull out and ignore that which is around, but that is not our focus. The pursuit of God day in and day out. As we seek and set we are then strengthened to put off the old and put on the new. To set aside, avoid, and not to imitate the selfish, harmful ways of this world. Instead we are to live and do that which scripture calls us to. We will know what that is because we are in His Word. The result of that is peace, true peace. The result of that is the encouragement and building up of each other. The result of that is the praise of God and gratitude to Him for all he has done. This is not passive. This is active. It requires effort on our part. Moment by moment. Seek, Set, and Put -- to the glory of God.

As we enter the new year, we would like to encourage you to adopt a reading plan to read through the Bible within the year. It is a tremendous blessing.

## The Church

**This is a theological note from the Reformed Study Bible published by Thomas Nelson and available from Ligonier Ministries and R. C. Sproul.**

The church exists in and through Jesus Christ, and so is a distinctive new testament reality. At the same time it is continuous with Israel, the seed of Abraham and God's covenant people. The new covenant under which the church lives (1 Cor 11:25; Heb 8:7-13) is a new form of the relationship in which God says to his chosen community, "I will be your God, and you shall be my people" (Jer 7:23; 31:33; cf. Ex 6:7)

Under the new covenant, the Old Testament priests, sacrifices, and sanctuary have been superseded by the mediation of Jesus (Heb 1-10). Believers in Christ are the seed of Abraham and the people of God (Gal3:29; 1 Pet 2:4-10). Second, the limitation of the old covenant to one nation (Deut 7:6; Ps 147:19, 20) is replaced by

the churches that once had the historic Reformed faith and a pure worship. It was thrown away—and then came the tidal wave, horizontally, of moral disintegration and destruction. And I say to you, there is no more fundamental cause of it than the defilement of the worship of God.

*"O miserable, blind, and ignorant man!" says John Knox ". . . why do you neglect the good works of God to invent good works of your own making, thinking to please God. . . Through the vain conceit of man—used in these words "good zeal and intention"—have all the abuses now ruling the church of God risen, so that the saying of the Prophets spoken to the people of Israel are complete this day in the church of Christ, . . . 'Where are your gods which you have made? Let them arise and deliver you in the time of your trouble.'" (Vol. 3, pp. 516-518)*

*"All worshipping, honoring, or service invented by the brain of man in the religion of God, without his own express commandment is idolatry! . . ." (From "a Vindication of the Doctrine that the Mass is Idolatry." John Knox works, Vol. 3, p. 34)*

Knox was blunt. He says the stuff that's going on today in the Christian Reformed Church, is idolatry. Yes, that's right—idolatry!

*"Disobedience to God's voice is not only when man does wickedly, contrary to the precepts of God" says John Knox, "but also when of good zeal, or good intent, as we commonly speak, man does anything to the honor or service of God not commanded by the express Word of God. . . that is the principal Idolatry: when our own inventions we defend to be righteous in the sight of God, because we think them good, laudable, and pleasant. . . No! the contrary is commanded by God, saying, 'Unto my Word shall ye add nothing; nothing shall ye diminish therefrom, that ye might observe the precepts of your Lord God.'" (Ibid., p. 38)*

*"It profits nothing to say the Kirk has power to set up, devise, or invent honoring of God. . . This is the continual crying of the Papists. . . Are you better heard with God than Samuel was? he prayed for King Saul, and that most fervently, and yet obtained not his petition. . . And it is said to Jeremiah, 'Pray thou not for this people, for my heart is not towards it; no, though Moses and Elijah should pray for them, yet would I not hear them, for they love to go wrong, and do not abstain from iniquity.'" (Ibid., p. 59)*

That's the testimony of John Knox, folks. Hear him again: *"In religion there is no median: either it is the religion of God, and that in everything that is done it must have the assurance of his own Word, and then is his majesty truly honored, or else it is the religion of the Devil, which is when men will erect and set up to God such religion as pleases them. . ."*

*"I say that your conversion unto God and unfeigned repentance requires two things. First, that the religion and true honoring of God may be at once brought to that purity which his Word requires. Secondly, that order may be taken, so far as lies in you, that the same religion which God approves may be kept inviolable among you forever. . ." Ω*

pastored by a man named Ed Young. The service started with an announcement that if you look under your seat you will find a packet of balloons that will come into play later in the service. Just before the sermon, the pastor said to blow up the balloons and to walk with the balloons around the sanctuary shouting "victory". This is hardly showing respect for RPW.

An Old Testament story is strongly to the point. Lev 10:1-2, "Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered unauthorized fire before the LORD, which He had not commanded them. So fire went out from the LORD and devoured them, and they died before the LORD." (ESV) Thus, God was not pleased. And if it were not for the grace of God, most "churches" today would be consumed as Nadab and Abihu were.

So, offering unauthorized worship is not a good idea. Worship instruction in no uncertain terms is given in Heb 12:28, "Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe." (ESV) .

The Westminster Confession of Faith says, 21.1, "The light of nature shows that there is a God, who has lordship and sovereignty over all, is good, and does good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might. But the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture."

Wikipedia states, "The substance of the doctrine regarding worship is that only those elements that are instituted or appointed by command or example or which can be deduced by good and necessary consequence from Scripture are permissible in worship, and that whatever is not commanded or cannot be deduced by good and necessary consequence from Scripture is prohibited."

Returning to Derek Thomas' comments on RPW, he says "Knowing God's will in any circumstance is an important function of every Christian's life, and fundamental to knowing it is a willingness to submit to Scripture as God's authoritative Word for all ages and circumstances." RPW finds expression in confessional documents in addition to the Westminster Confession of Faith. It is also in the Heidelberg Catechism, the Belgic Confession, and the London Baptist Confession of Faith.

We are instructed to live a life subjected to the Scriptures. And thus, we have John Calvin's instruction: "God disapproves of all modes of worship not expressly sanctioned by his Word."

Remember, in Exodus, we are given in precise exact detail how the tabernacle was to be built that everything be done "after the pattern ... shown you" (Ex. 25:40); the judgment pronounced upon Cain's offering, suggestive as it is that his offering (or his heart) was deficient according to God's requirement (Gen. 4:3-8); the first and second commandments showing God's particular care with regard to worship (Ex. 20:2-6); the incident of the golden calf, teaching as it does that worship cannot be offered merely in accord with our own values and tastes; the story of Nadab and Abihu and the offering of "strange (KJV), profane (NKJV), or unauthorized (ESV) fire" (Lev. 10); God's rejection of Saul's non-prescribed worship — God said, "to obey is better than sacrifice" (1 Sam. 15:22); and Jesus' rejection of Pharisaical worship according to the "tradition of the elders" (Matt. 15:1-14). All of these indicate a rejection of worship offered according to values and directions other than those specified in Scripture.

The Apostle Paul says in Col 2:20-23, "Therefore, if you died with Christ from the basic principles of the world, why, as *though* living in the world, do you subject yourselves to regulations—do not touch, do not taste, do not handle, which all concern things which perish with the using—according to the commandments and doctrines of men? These things indeed have an appearance of wisdom in self-imposed religion, *false* humility, and neglect of the body, *but* are of no value against the indulgence of the flesh."

Derek Thomas also said, "It is important to realize that the regulative principle as applied to public worship frees the church from acts of impropriety and idiocy — we are not free, for example, to advertise that performing clowns will mime the Bible lesson at next week's Sunday service. Yet it does not commit the church to a 'cookie-cutter,' liturgical sameness. Within an adherence to the principle there is enormous room for variation—in matters that Scripture has not specifically addressed (adiaphora). Thus, the regulative principle as such may not be invoked to determine whether contemporary or traditional songs are employed, whether three verses or three chapters of Scripture are read, whether one long prayer or several short prayers are made, or whether a single cup or individual cups with real wine or grape juice are utilized at the Lord's Supper. To all of these issues, the principle 'all things should be done decently and in order' (1 Cor. 14:40) must be applied."

In closing, my prayer is that always when I enter the house of God on Sunday morning, I treat the occasion with the proper respect, reverence, and awe. Just like Moses with the burning bush it is worthy symbolically that my sandals will be off. Amen Ω

*foolish hearts were darkened, professing themselves to be wise, they became fools. . .*" And the avalanche of wickedness followed.

Today—when we read Romans chapter 1—it almost sounds like a description of what's happened in our country—and it is. But if you happen to think that gays and lesbians are the epitome of the vile and wicked, I've got news for you. They are not, in and of themselves alone, the epitome of the vile and wicked. They are the result of the epitome of the vile and wicked.

You've heard, haven't you, of the modernist fundamentalist controversy that took place back in the '30s? Well, that's when it happened, friends. My parents and grandparents knew the true God. A lot of parents and grandparents in this country knew God. But they didn't like knowing him. They didn't want to be bound any longer to such a holy, majestic and all-demanding God. So they began giving him up. I can remember all kinds of places in Iowa when I was little boy, Sunday night in the churches—the Methodist, the Presbyterian, the Baptist—the lights were on Sunday night. They're as dark as a tomb now. People got tired of God. They threw away his holy Sabbath. And if you believe, as I do, that the Ten Commandments are ordered according to their importance, then sexual immorality is quite a ways down the list from spiritual and religious apostasy. It's the grandchildren of those people that threw away the true God that are now dying of AIDS in San Francisco. And it's a direct result of that apostasy from the true God.

That is really the vile thing. And when it happened a lot of people didn't see it. The world didn't fall apart. The sky didn't fall in. But there were a few who did realize what was coming.

I think these words written around 1923. They were written by Dr. Prof. J. Gresham Machen, who said that people were already—at that time—living on "the moral momentum of [their] ancestors." Listen to what he said—and I quote:

*"Now that men no longer believe that there is a law of God —now that men no longer believe in obligatory morality—now that the moral law has been abandoned—what is to be put in its place in order that an ordinarily decent human life may be preserved on the earth? It cannot be said that the answers proposed. . . are . . . satisfactory. . . It is impossible to keep back the raging seas of human passion with the flimsy mud embankment of an appeal either to self-interest, or to what Walter Lippman calls 'disinterestedness.' Those raging seas can only be checked by the solid masonry of the law of God."*

What he was saying, in other words, was this: you get away from God, you throw God out, you throw away his Sabbath, you stop worshiping him with reverence and awe—and you're going to have all these other horrible things—the "raging sea of iniquity" that we now see around us.

So the great change was first of all vertical. It took place in that generation back there in the early part of this century in this country—in

# Worship Seminar - May 12-14, 1995

## First Orthodox Presbyterian Church - San Francisco

Author **G. I. Williamson**

See what's going on? It's chaos. Every man does what is right in his own eyes—and now every woman also, I guess. And the worship of the Church becomes whatever anyone chooses to make it. And now contrast that with the official confessional documents of the Christian Reformed Church. (Belgic Confession, Art. 7):

*" . . . the entire manner of service which God requires of us is described in it [the holy Scriptures] at great length, no one—even an apostle or an angel from heaven, as Paul says—ought to teach other than what the holy Scriptures have already taught us. For since it is forbidden to add or subtract from the Word of God. . . we must not consider human writings—no matter how holy their authors may have been—equal to the divine writings; nor may we put custom, nor the majority, nor age, nor the passage of time or person, nor councils, decrees, or official decisions above the truth of God, for truth is above everything else. For all human beings are liars by nature and more vain than vanity itself. Therefore we reject with all our hearts everything that does not agree with this infallible rule. . . ."*

As for the rulers of the Church, Article 32 says: *" . . . they ought always to guard against deviating from what Christ our only Master has ordained for us. Therefore, we reject all human innovations and all laws imposed on us, in our worship of God. . . ."*

When you come into a Christian Reformed Church today you're almost certain to have things imposed on you which are forbidden by the official creed of the Church.

Well, I'm sure you see the contrast. But I think you can also see that the seeds of these things were already planted when they began to compromise the regulative principle of worship. And it's my conviction that we have a key to an understanding of it all in Paul's letter to the Romans, Chapter One. If you have your Bible you might like to open it to Chapter One of the Book of Romans. Because we are told in the Book of Romans, Chapter One, that there was a time when these people knew God and then they began not to like knowing God. Verse 21:

*" . . . because, although they knew God, they did not glorify him as God, nor were thankful, but became futile in their thoughts and their foolish hearts were darkened."* Everything else in that chapter—and it's an horrendous chapter (I mean it describes horrendous things)—stems from that simple beginning. They didn't want to glorify God anymore. They did not want to be bound by Almighty God to worship him only as he commands and thus give him all the glory. And so, their minds became futile, *"their*

# ISAAC WATTS

Born in Southampton, England, in 1674, Watts was brought up in the home of a committed religious Nonconformist; his father, also Isaac Watts, had been incarcerated twice for his views. At King Edward VI School, Watts had a classical education, learning Latin, Greek and Hebrew.

Young Isaac showed genius early. He was learning Latin by age 4, Greek at 9, French (which he took up to converse with his refugee neighbors) at 11, and Hebrew at 13. Several wealthy townspeople offered to pay for his university education at Oxford or Cambridge, which would have led him into Anglican ministry.

Because he was a Nonconformist, Watts could not attend Oxford or Cambridge, which were each restricted to Anglicans, as were government positions at the time. He went to the Dissenting Academy at Stoke Newington in 1690. Much of the remainder of his life centred around that village, which is now part of Inner London.

Watts didn't reject metrical psalms; he simply wanted to see them more impassioned. "They ought to be translated in such a manner as we have reason to believe David would have composed them if he had lived in our day," he wrote. *Psalms of David Imitated in the Language of the New Testament* followed in 1719.

Many of his English colleagues couldn't recognize these translations. How could "Joy to the World" really be Psalm 98? Or "Jesus Shall Reign Where'er the Sun" be Psalm 72, or "O God Our Help in Ages Past" be Psalm 90?

Watts was unapologetic, arguing that he deliberately omitted several psalms and large parts of others, keeping portions "as might easily and naturally be accommodated to the various occasions of Christian life, or at least might afford us some beautiful allusions to Christian affairs." Furthermore, where the psalmist fought with personal enemies, Watts turned the biblical invective against spiritual adversaries: sin, Satan, and temptation. Finally, he said, "Where the flights of his faith and love are sublime, I have often sunk the expressions within the reach of an ordinary Christian."

Such looseness brought criticism. "Christian congregations have shut out divinely inspired psalms and taken in Watts's flights of fancy," protested one detractor. Others dubbed the new songs "Watts's whims."

Watts died in Stoke Newington in 1748, and was buried in Bunhill Fields. He left an extensive legacy of hymns, treatises, educational works and essays. His work was influential amongst Nonconformist independents and religious revivalists of the 18th century, such as Philip Doddridge, who dedicated his best-known work to Watts.

Sacred music scholar Stephen Marini (2003) describes the ways in which Watts contributed to English hymnody. Notably, Watts led by including new poetry for "original songs of Christian experience" to be used in worship. The older tradition was based on the poetry of the Bible, notably the Psalms. This had developed from the teachings of the 16th-century Reformation leader John Calvin, who initiated the practice of creating verse translations of the Psalms in the vernacular for congregational singing. Watts' introduction of extra-Biblical poetry opened up a new era of Protestant hymnody as other poets followed in his path. Ω

# Important Things

When I survey the wondrous cross  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,  
Save in the death of Christ my God!  
All the vain things that charm me most,  
I sacrifice them to His blood.

See from His head, His hands, His feet,  
Sorrow and love flow mingled down!  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?

His dying crimson, like a robe,  
Spreads o'er His body on the tree;  
Then I am dead to all the globe,  
And all the globe is dead to me.

Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all.

Isaac Watts

**Men's Breakfast**— At the church, Saturday Morning, January 21, 8:00 AM. What is God's providence for you on this day? Attendance at the Men's Breakfast. Brian Church is teaching from the book *God's Promises* by R. C. Sproul. This is a very interesting study. We always have a hearty hot breakfast and a great fellowship time. See you there.

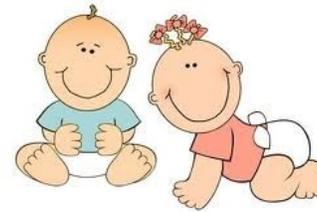
**Men's Bible Study**— January 9 & 23, 7:00 PM. Meet at the Norgauer home. We are studying an in-depth study of Ephesians.

**Women's Bible Study**— The women will again meet for monthly Bible Study on Jan 10th and Jan 24th at 7:00 PM. The study book is *1st, 2nd, and 3rd John*.

## Nursery Schedule for January

1st	-	KEILLY ANDERSON
8th	-	HEATHER NORGAUER
15th	-	BECKY SHWEN
22nd	-	ESTHER DAVISON

Please trade with someone if you are unable to do nursery duty on the assigned day.



Keegan Tunnicliff	6th	Heather Norgauer	19th
Kendra Tunnicliff	10th	Milan Norgauer	26th
Tom Twitchell	17th	Charmayne Cesal	29th

Mike & Janet Anderson  
18th

