

THE THIRD SUNDAY IN LENT
MARCH 3, 2024

ST. PAUL'S LUTHERAN CHURCH, FALLS CHURCH, VA



PRELUDE

The Law of God is Good and Wise
Settings: 1. Scott Hyslop 2. Dietrich Buxtehude

WELCOME

ENTRANCE HYMN (Stand) *The Law of God is Good and Wise* LSB 579

- | | |
|--|---|
| <p>1 The Law of God is good and wise
And sets His will before our eyes,
Shows us the way of righteousness,
And dooms to death when we
transgress.</p> <p>2 Its light of holiness imparts
The knowledge of our sinful hearts
That we may see our lost estate
And turn from sin before too late.</p> <p>3 To those who help in Christ have found
And would in works of love abound
It shows what deeds are His delight
And should be done as good and right.</p> | <p>4 But those who scornfully disdain
God's Law shall then in sin remain;
Its terror in their ear resounds
And keeps their wickedness in bounds.</p> <p>5 The Law is good; but since the fall
Its holiness condemns us all;
It dooms us for our sin to die
And has no pow'r to justify.</p> <p>6 To Jesus we for refuge flee,
Who from the curse has set us free,
And humbly worship at His throne,
Saved by His grace through faith alone.</p> |
|--|---|

CONFESSION AND FORGIVENESS LSB 184

In the name of the Father and of the ✠ Son and of the Holy Spirit.
Amen.

Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God
our Father, beseeching Him in the name of our Lord Jesus Christ to grant us forgiveness.

Our help is in the name of the Lord,
who made heaven and earth.

I said, I will confess my transgressions unto the Lord,
and You forgave the iniquity of my sin.

(We kneel and reflect our need before God)

O almighty God, merciful Father,

I, a poor, miserable sinner, confess unto You all my sins and iniquities with which I have ever offended You and justly deserved Your temporal and eternal punishment. But I am heartily sorry for them and sincerely repent of them, and I pray You of Your boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Your beloved Son, Jesus Christ, to be gracious and merciful to me, a poor, sinful being.

Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the ✠ Son and of the Holy Spirit.

Amen.

INTROIT (Stand)

Return to the Lord your God, for He is gracious and `merciful,
Slow to anger and abounding in `steadfast love.

**Jesus said: If any man would come `after me,
Let him deny himself and take up his cross and `follow me.**

Christ was wounded for our `transgressions;
He was bruised for our `iniquities.



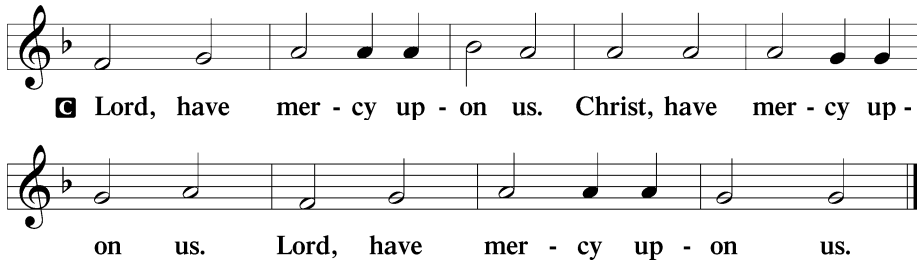
☐ Glo - ry be to the Fa - ther and to the Son and to the Ho - ly Ghost;



as it was in the be - gin - ning, is now, and ev - er shall be, world with - out end. A - men.

**Glory be to the Father and to the Son and to the Holy Ghost;
as it was in the beginning, is now, and ever shall be, world without end.
Amen.**

KYRIE



Lord, have mer - cy up - on us. Christ, have mer - cy up -
on us. Lord, have mer - cy up - on us.

**Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.**

HYMN OF PRAISE (omitted during Lent)

THE PRAYER OF THE DAY

The Lord be with you.

And also with you.

Let us pray. O God, whose glory it is always to have mercy,

be gracious to all who have gone astray from Your ways and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of Your Word; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.



THE LITURGY OF THE WORD

FIRST LESSON (Be seated)

Exodus 20:1-17

And God spoke all these words, saying,

“I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.

“You shall have no other gods before me.

“You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth

generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments.

“You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain.

“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 heaven and earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.

“Honor your father and your mother, that your days may be long in the land that the LORD your God is giving you.

“You shall not murder.

“You shall not commit adultery.

“You shall not steal.

“You shall not bear false witness against your neighbor.

“You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor’s.”

This is the Word of the Lord.

Thanks be to God.

8:00 PSALM 19 *(Sung Responsively)*

10:30 ANTHEM

Jubilation Choir

Lead Me, Lord
Samuel Sebastian Wesley

Lead me, Lord, lead me in thy righteousness;
make thy way plain before my face.
For it is thou, Lord, thou, Lord only,
that makest me dwell in safety.

SECOND LESSON

1 Corinthians 1:18–31

The word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written,

“I will destroy the wisdom of the wise,
and the discernment of the discerning I will thwart.”

Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God. He is the source of your life in Christ Jesus, whom God made our wisdom and our righteousness and sanctification and redemption. Therefore, as it is written, "Let the one who boasts, boast in the Lord."

This is the Word of the Lord.

Thanks be to God.

10:30 CHILDREN'S SERMON

GOSPEL VERSE (Stand)

from One and All Rejoice

**O come, let us fix our eyes on Jesus,
the founder and perfecter of our faith,
who for the joy that was set before Him endured the cross,
despising the shame,
and is seated at the right hand of the throne of God.**

GOSPEL

John 2:13-22

The Holy Gospel according to St. John the 2nd chapter

Glory to You, O Lord.

The Passover of the Jews was at hand, and Jesus went up to Jerusalem. In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there. And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables. And he told those who sold the pigeons, "Take these things

away; do not make my Father's house a house of trade." His disciples remembered that it was written, "Zeal for your house will consume me."

So the Jews said to him, "What sign do you show us for doing these things?" Jesus answered them, "Destroy this temple, and in three days I will raise it up." The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?" But he was speaking about the temple of his body. When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

This is the Gospel of the Lord.

Praise to You, O Christ.

SERMON

Grace, mercy and peace be to you from God our Father and from our Lord and Savior Jesus. Amen. Dear friends in Christ:

Jesus' cleansing of the Temple is certainly one of his better-known acts. The image of him brandishing a whip of cords, raising his voice and overturning tables tends to stick with people – even as it may also surprise and confuse them.

One of the many questions that arises about this act is whether Jesus did it once or twice. That's because John records this happening at the beginning of Jesus' ministry, while the other writers place it near the end.

I tend to believe that there was just one cleansing of the Temple by Jesus, and I'll tell you why in a little bit. But first, let's think about some other questions this event brings to mind.

One question regards the primary purpose of the cleansing. What was Jesus' main point in doing it? Several answers to this question have been proposed. Let's examine a few.

Some say that Jesus was primarily protesting against unfair business practices. He saw people getting cheated, and he wouldn't stand for it.

Those who make this claim will often point to words of Jesus found in the other Gospels accounts. There we hear Jesus accusing the people of making the Temple a "den of robbers."

In light of the circumstances, there probably was some price-gouging going on, for taking advantage of poor pilgrims at a time of their religious festivals was a common practice. Those who came to Jerusalem from far away would need to make their

purchases when they arrived and wouldn't always have time or connections to understand fair pricing. And those who needed to exchange money for local currency would be especially susceptible to hiked up rates.

The phrase "den of robbers" comes from the prophet Jeremiah, who tells of God saying: "Has this house, which is called by my name, become a den of robbers in your eyes? Behold, I myself have seen it, declares the LORD" (7:11).

This message, however, didn't address Temple business as such. Rather, it was concerned with sinful people feeling they could enter the Temple without repentance. God was addressing the hypocrisy of appearing to be religious without amending one's sinful life.

Jesus may have had unjust business practices in mind when he used that phrase, but he certainly had more than this in mind as well. It didn't seem to be his greatest concern either.

According to Matthew, Mark and Luke, Jesus also said at that time: "Is it not written, 'My house shall be called a house of prayer for all the nations'?" Here Jesus quotes the prophet Isaiah (56:7). And in doing so he addresses another concern.

In Jesus' day, non-Jews were not allowed to enter the main parts of the Temple. They were expected to stay in the Court of the Gentiles. And this practice reinforced certain ideas that Jesus stood against – including the belief that Jews and Gentiles were different and should remain separate, and that God was more interested in Jews than Gentiles.

The prophecy of Isaiah was actually meant to assure Gentiles that they, too, could offer sacrifices to the Lord. That's what the Court of the Gentiles was for – not for commerce, as was happening at that time.

Even more, the prophecy of Isaiah pointed ahead to a day when God would bring Jew and Gentile together. This would happen when the Messiah came, and when the nations would see Israel's great light.

When John tells of Jesus cleansing the Temple, he quotes Jesus as saying: "Do not make my Father's house a house of trade." And here we see another concern of Jesus. Jesus is not only concerned with business that is unjust, but he's also concerned about maintaining holy space. Business of any kind should never interfere with the Temple's greater purposes.

As a further note of explanation, Jesus' disciples are said to remember that it was written, "Zeal for your house will consume me." This is a quote from Psalm 69 – a psalm in which the writer painfully expresses how his desire for righteousness, including his zeal for the Temple, was being ridiculed by others.

The quote is given in today's text to show how Jesus loved the Temple. As one who loved it, Jesus would certainly want to keep it a holy place of prayer.

But this quote should not be over-interpreted either. Zeal is a strong word – one that the Bible sometimes uses positively and sometimes uses negatively. The English words zealous and jealous are actually the same word in the Biblical languages. In our Old Testament reading, God referred to himself as jealous – a positive word that speaks to him being protective of his people. On the flipside, St. Paul once explained to the Philippians that he was formerly zealous about persecuting Christians. And this, of course, was an example of zeal gone astray.

Having a zeal for God's house will include a desire for it to be kept free from anything that would hinder the prayers of God's people. But zeal towards this cause must be reasonable too – because temples are also places of human interaction.

Sometimes this interaction will involve transactions. In a few weeks, on Palm Sunday, St. Paul's will once again invite our friend from Bethlehem, George Ghanem, to display items for sale from struggling Christians in that city. You'll be offered the chance to make a purchase. Please don't be offended.

The use of the word "zeal" with today's text has also led to another application of Jesus' temple cleansing. It has often been cited as a reason for believing that God's people are to show righteous indignation when they see something that is ungodly.

But is that really a lesson this text is intending to give? Does Jesus really teach that sometimes we need to get mad?

Actually, what he's teaching us is that sometimes HE gets mad. And this is a lesson we've learned before. Just last Sunday, we heard him rebuking Peter with strong words, saying "get behind me Satan." And we recall that he often called the Pharisees a "brood of vipers" – a statement with definite anger behind it.

Jesus may get angry. But remember, he's Jesus. He can be righteously indignant because he's righteous. He gets mad for the right reasons – unlike you and me.

I suppose Jesus is giving a certain amount of permission here for us to be angry. There are things we should feel strongly about – especially God’s teachings and the way they are followed.

Still, I’m sure that Jesus would also warn us to be very, very careful with this. Because we don’t always see the full stories behind what we observe.

We should recall that Jesus preached much more frequently against those who “think they are righteous” but really aren’t. And this should give us pause.

We should note, too, that he commanded us to both turn the other cheek and not puff ourselves up. Jesus exhibited a manner of love and mercy throughout his ministry. We should do the same.

A great deal of hurt has been done by church people who feel they need to be righteously indignant. Directed anger may have its time and place. But I’m pretty sure those times and places will be rare.

We began this sermon by asking if John’s placement of the Temple cleansing at the beginning of his Gospel means that Jesus cleansed it twice. Well, we can’t say for sure, one way or another. But most people seem to think he did it just once. Their thinking is that John, who wrote his Gospel later, placed it at the beginning for a reason – a theological one.

Placing the cleansing at the beginning helps show that in the ministry of Jesus a great doctrinal shift is taking place.

In John’s account, Jesus says: “Do not make my Father’s House a house of trade.” And if it’s not to be a house of trade, then what is it to be?

As the other Gospel writers clearly state, Jesus wants the Temple to be a house of prayer. This may seem like something obvious to us. But note the two things that Jesus leaves out.

To the people of Jesus’ day, the Temple was more than a house of prayer. It was also the place of God’s presence. It had within it the “Holy of Holies” – a place holier than any other. The Temple wasn’t just a place that helped people experience God’s holiness, it was God’s holiness actually situated.

When Jesus appeared, that changed. And that’s because Jesus was the fullest expression of God’s presence on earth. He was the place where God focused His glory. He was the Holy of Holies in the world. He was Immanuel – “God with us.”

When Jesus cleansed the Temple, he was doing more than overturning tables. He was overturning the faith. He was telling people that the long-awaited Messiah had come. He was telling them that God had come to visit his people.

“Destroy this Temple and in three days I will raise it up,” said Jesus. The people were confused by this. But Jesus was speaking about his body. And later his disciples remembered this saying – as did those who put him on trial and quoted this as a means of condemning him.

This statement of Jesus points also to a second great doctrinal shift John wants us to see. The destruction of Jesus’ body would have a purpose: it would be a sacrifice. And this sacrifice would take the place of all those sacrifices that were being offered in the Temple.

Remember, the Temple was not just the place of God’s presence but also the place to make sacrifice for sin. All the buying and selling and money-changing in the Temple courts was for the purpose of making an appropriate blood sacrifice of an animal, which would then serve to make atonement for one’s sins. God had outlined this practice in great detail to his Old Testament people. It was a critical part of Israel’s religious life.

But Jesus came to change this. He came to overturn this practice.

Jesus came to offer himself as the perfect, once-for-all sacrifice for sin. This offering was done on the cross where he poured out his own blood to make atonement for us. In doing so, Jesus became the Lamb of God who takes away the sin of the world.

Because of Jesus there is no need for further sacrifice to atone for sin. The only sacrifices we now give are our offerings and prayers and good works – gifts given simply in thanks.

Jesus cleansed the Temple that day to teach us about himself. There was new theology to learn. And this is certainly the primary reason he did it.

During the season of Lent we are called to look extra closely at the life and teachings of our Lord Jesus to discover these messages. And perhaps we can show a little extra zeal as well.

What’s more important, however, is that we recall God’s great zeal for us. This zeal is seen in Jesus, who searches for the lost, loves the unlovable, heals the broken-hearted, and gives life to those who are dead in their trespasses.

We may often ignore him, but he obsesses about us. He loves us so much that he died for us. It’s as simple as that.

As Jesus cleansed the Temple, so also, he has cleansed us. Thanks be to God for this life-giving gift!

In the name of Jesus, our Lord and our Savior. Amen.

HYMN OF THE DAY (Stand) May God Bestow on Us His Grace

LSB 823

- 1 May God bestow on us His grace,
 With blessings rich provide us;
And may the brightness of His face
 To life eternal guide us,
That we His saving health may know,
 His gracious will and pleasure,
And also to the nations show
 Christ's riches without measure
And unto God convert them.**

- 2 Thine over all shall be the praise
 And thanks of ev'ry nation;
And all the world with joy shall raise
 The voice of exultation.
For Thou shalt judge the earth, O Lord,
 Nor suffer sin to flourish;
Thy people's pasture is Thy Word
 Their souls to feed and nourish,
In righteous paths to keep them.**

- 3 O let the people praise Thy worth,
 In all good works increasing;
The land shall plenteous fruit bring forth,
 Thy Word is rich in blessing.
May God the Father, God the Son,
 And God the Spirit bless us!
Let all the world praise Him alone,
 Let solemn awe possess us.
Now let our hearts say, "Amen!"**

**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 Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried.
He descended into hell.
The third day He rose again from the dead.
He ascended into heaven
and sits at the right hand of God the Father Almighty.
From thence He will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy Christian Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life ✠ everlasting. Amen.**

OFFERING

Offerings support the church's mission work – both here and through our many partners. Offerings may be placed in the box at the sanctuary entrance or sent to the church through our website or the mail. Fellowship Cards help us welcome new people and track participation. Please fill one out and place it in the offering box following the service.

PRAYERS OF THE CHURCH (Kneel)

In peace, let us pray to the Lord: **Lord, have mercy.**

For the continued proclamation of the cross's power, that from this life-giving tree we would receive the gifts that preserve faith, let us pray to the Lord: **Lord, have mercy.**

For Godly zeal in our faith, that following Christ we may cast every idol from our hearts and be devoted to Him alone, let us pray to the Lord: **Lord, have mercy.**

That our jealous God would save this and all future generations from His punishment, and that we might follow his commands and give him all honor and praise, let us pray to the Lord: **Lord, have mercy.**

That our heavenly Father would preserve and bless all Christian households; that husbands and wives would live in love and service to each other; that fathers and mothers would diligently bring up their children in the fear of the Lord; and that children would honor their parents and be well equipped for service to their neighbors in this life, let us pray to the Lord: **Lord, have mercy.**

That the Lord of the perfect Law would bless all who govern us; that He would make them wise in His ways to uphold justice; and that He would help us serve and obey them in accordance with His will, let us pray to the Lord: **Lord, have mercy.**

For all who suffer in our midst; for those on our prayer list; and for those we name in our hearts at this time... that God would deliver them in His steadfast love, granting them healing, comfort and peace, let us pray to the Lord: **Lord, have mercy.**

For all who come before the Lord's presence to commune at his table this day, that we would boast not of ourselves but of Christ alone, let us pray to the Lord: **Lord, have mercy.**

That our God, whose true temple was destroyed by wicked men yet raised up again after three days, would grant all his saints to share in the glory of His Son's resurrection, let us pray to the Lord: **Lord, have mercy.**

Hear us, heavenly Father, for the sake of Christ Jesus, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**



THE LITURGY OF HOLY COMMUNION

OFFERTORY

LSB 192-198

**Create in me a clean heart, O God, and renew a right spirit within me.
Cast me not away from Thy presence, and take not Thy Holy Spirit from me.
Restore unto me the joy of Thy salvation, and uphold me with Thy free spirit.
Amen.**

PREFACE TO HOLY COMMUNION

The Lord be with you.

And with thy spirit.

Lift up your hearts.

We lift them up unto the Lord.

Let us give thanks unto the Lord, our God.

It is meet and right so to do.

It is truly good right and salutary...evermore praising You and saying:

SANCTUS

Holy, holy, holy Lord God of Sabaoth;

heav'n and earth are full of Thy glory.

Hosanna, hosanna, hosanna in the highest.

Blessed is He, blessed is He, blessed is He that cometh in the name of the Lord.

Hosanna, hosanna, hosanna in the highest.

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 trespasses as we forgive those who trespass against us;

and lead us not into temptation,

but deliver us from evil.

For Thine is the kingdom and the power and the glory forever and ever.

Amen.

THE WORDS OF OUR LORD

PAX DOMINI

The peace of the Lord be with you always.

Amen.

AGNUS DEI

**O Christ, Thou Lamb of God, that takest away the sin of the world,
have mercy upon us.**

**O Christ, Thou Lamb of God, that takest away the sin of the world,
have mercy upon us.**

**O Christ, Thou Lamb of God, that takest away the sin of the world,
grant us Thy peace. Amen.**

DISTRIBUTION (Be seated)

Those wishing to commune at the foot of the steps should come forward first. Those wishing to commune at the altar rail should come forward after these, front rows first, from both sides of the aisle. After receiving, all should return to their seats. A common dismissal will be given at the end.

COMMUNION HYMN

When I Survey the Wondrous Cross

LSB 426

- 1 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.**
- 2 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.**
- 3 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?**
- 4 Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my soul, my life, my all!**

**Lord, now lettest Thou Thy servant depart in peace according to Thy word,
for mine eyes have seen Thy salvation, which Thou hast prepared before
the face of all people,
a light to lighten the Gentiles and the glory of Thy people Israel.
Glory be to the Father and to the Son and to the Holy Ghost;
as it was in the beginning, is now, and ever shall be, world without end.
Amen.**

SENDING HYMN

In the Cross of Christ I Glory

LSB 427

- 1 In the cross of Christ I glory,
 Tow'ring o'er the wrecks of time.
All the light of sacred story
 Gathers round its head sublime.**
- 2 When the woes of life o'ertake me,
 Hopes deceive, and fears annoy,
Never shall the cross forsake me;
 Lo, it glows with peace and joy.**
- 3 When the sun of bliss is beaming
 Light and love upon my way,
From the cross the radiance streaming
 Adds more luster to the day.**
- 4 Bane and blessing, pain and pleasure
 By the cross are sanctified;
Peace is there that knows no measure,
 Joys that through all time abide.**

ANNOUNCEMENTS (Be seated)

DISMISSAL

POSTLUDE

In the Cross of Christ I Glory
Setting: Lynn L. Petersen

FELLOWSHIP: Leisure Group

Those serving:

8:00 a.m.:

Greeter: Steve Janssen

Comm. assist: Dede Dixon

Reader: Rich Kauzlarich

10:30 a.m.:

Greeter: Lynn Jacquez

Comm. assist: Jill Hecht

Reader: Michael Chamberlain

Acolyte: William Dennis

AV Assistants: Hannes Buuck, Andreas Buuck

Acknowledgements

Unless otherwise indicated, Scripture quotations are from the ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved. Created by Lutheran Service Builder © 2024 Concordia Publishing House.

198 O Come, Let Us Fix Our Eyes on Jesus Text: Hebrews 12:2, alt. Tune: Mark L. Bender, b. 1951 Text: © 2001 Crossway Bibles. Used by permission: OAR Hymn License no. 110005326 Tune: © 2009 Concordia Publishing House. Used by permission: OAR Hymn License no. 110005326

579 The Law of God Is Good and Wise Text: Matthias Loy, 1828–1915, alt. Tune: Geistliche Lieder auff's new gebessert, 1543, Wittenberg, ed. Joseph Klug Text and tune: Public domain

823 May God Bestow on Us His Grace Text: Martin Luther, 1483–1546; tr. Richard Massie, 1800–87, alt. Tune: Der Lxvj. Deus Misereatur, 1524, Magdeburg Text and tune: Public domain

426 When I Survey the Wondrous Cross Text: Isaac Watts, 1674–1748 Tune: Second Supplement to Psalmody in Miniature, 1778, London; adapt. Edward Miller, 1731–1807 Text and tune: Public domain

427 In the Cross of Christ I Glory Text: John Bowring, 1792–1872 Tune: Ithamar Conkey, 1815–67 Text and tune: Public domain