

PSALM SING

covenants of promise



ARMOR BIBLE CHURCH

OCTOBER 4TH, 2024 @ 6:00PM

Covenants of Promise

An evening of Psalms at Armor Bible Church (OPC) - Friday, October 4 at 6pm

Welcome and Introduction

By Aaron Masters

CALL TO WORSHIP

Behold, Bless the LORD (Psalm 134)

Led by Aaron Masters (*Cantica Sanctorum*, 134)

O Sing a New Song to the Lord (Psalm 98)

Led by Aaron Masters (*Cantus Christi* (2020), 181)

CLEANSING OF THE GOSPEL

Why do the Heathen Nations Vainly Rage? (Psalm 2)

Led by Nicholas Wells (*Cantus Christi* (2020), 3)

Be Merciful to Me, O God (Psalm 51)

Led by Nicholas Wells (*Cantus Christi* (2020), 98)

CONSECRATION AS GOD'S PEOPLE

Praise, My Soul, the King of Heaven (Psalm 103)

Led by Nicholas Wells (*Cantus Christi* (2020), 195)

Your Word's a Lamp (Psalm 119)

Led by Nicholas Wells (*Book of Psalms for Worship*, 119N)

All People that on Earth Do Dwell (Psalm 100)

Led by Aaron Masters (*Book of Psalms for Worship*, 100A)

COMMUNION WITH GOD

The Lord's My Shepherd (Psalm 23)

Led by Nicholas Wells (*Cantus Christi* (2020), 45)

God is our Refuge and Our Strength (Psalm 46)

Led by Nicholas Wells (*Cantus Christi* (2020), 91)

COMMISSIONING TO GOD'S WORK

Let Israel Now Say in Thankfulness (Psalm 124)

Led by Aaron Masters (*Cantus Christi* (2020), 239)

The Covenants of Promise

God has revealed himself in Scripture as a God in covenant. O. Palmer Robertson says that “asking for a definition of ‘covenant’ is somewhat like asking for a definition of ‘mother.’”¹ It is very difficult to say all that it means and is. Some have offered definitions of covenant such as, “A binding relationship between parties that involves both blessings and obligations.”² Or “...a solemn bond, sovereignly administered, with attendant blessings and curses.”³ In eternity past, God purposed to redeem a people to Himself by way of covenants. And so, “To wrap our finite minds around God’s redeeming work from pre-creation eternity, through the shambles of Eden, to the pulsating streets of the new Jerusalem, we must use covenant theology.”⁴ This evening, we will be exploring the covenants of our God as we progress through a Reformed liturgy singing the Psalms.

The Covenant with Adam

The *Westminster Shorter Catechism* says, “When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death.” (#12) Even before sin entered the world, our God established a covenant with His innocent creatures. Tragically, “Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created by sinning against God.” (#13). But God in His grace promised that from the seed of the woman would come One to save us from our sin (Genesis 3:15).

The Covenant with Noah

After God destroyed wicked humanity with the great flood, He established a covenant with Noah and his offspring (Genesis 9:8-17). In this covenant, God promised to never again destroy the earth with a flood. He put the rainbow in the sky, a picture of a bow hung on a wall, to signify peace on earth and goodwill toward men, “I put My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth.” (Genesis 9:13). God literally hung up his bow of war. This is foreshadowing the day when the angels announced from heaven the arrival of the Lamb of God who takes away the sin of the world.

The Covenant with Abraham

God introduces Abram and the covenant He made with him and his offspring in Genesis 12:1-3: “And Yahweh said to Abram, ‘Go forth from your land, And from your kin And from your father’s house, To the land which I will show you; And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed...’” In these verses we see the three aspects of the Abrahamic Covenant: a promised land, nation, and the blessing of all people through Abraham’s seed. In the proceeding chapters, God gives more details about the coming fulfillment although Abraham and his immediate descendants would not see it. In Hebrews 11:8-10 it says, “By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. By faith he sojourned in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise, for he was looking for the city which has foundations, whose architect and builder is God.” The greatest aspect of this covenant is the promised blessing of all nations, pointing back to the promised seed of Genesis 3:15 and forward to its ultimate fulfillment in the coming Savior.

¹ Robertson in *The Christ of the Covenants*, p. 3

² Meyers definition in *God to Us: Covenant Theology in Scripture*, p. 8

³ Wilson’s definition in *The Covenant Household*, p. 7

⁴ Meyers, *God to Us*, p. 282-283.

The Covenant with Moses

The seed of Abraham eventually expanded into a mighty nation, the nation of Israel. They became enslaved in Egypt for 400 years until God redeemed them through the hand of Moses, the deliverer God had raised up. Moses led this delivered people to the mountain of God where He gave them His law. By this law they would be taught how to live as God's people. In Exodus 24:6-8 we read, "And Moses took half of the blood and put it in basins, and the other half of the blood he sprinkled on the altar. Then he took the book of the covenant and read it in the hearing of the people; and they said, "All that Yahweh has spoken we will do, and we will be obedient!" So Moses took the blood and sprinkled it on the people and said, "Behold the blood of the covenant, which Yahweh has cut with you in accordance with all these words." This law was inaugurated with the blood of goats and calves. God knew that this people could not keep this law; it was not a covenant by which they could merit justification. The writer of Hebrews says, "But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle...not through the blood of goats and calves, but through His own blood...For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? And for this reason He is the mediator of a new covenant..."

The Covenant with David

King David was one of the greatest kings in Israeli history, and God said to him, "When your days are fulfilled and you lie down with your fathers, I will raise up one of your seed after you, who will come forth from your own body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever" (2 Samuel 7:12-13). God made this covenant with David, and it was fulfilled partially in David's son, Solomon. He had a great kingdom and built a glorious temple for the Lord. However, just as David before him, Solomon died. But the end of verse 16 says, "...your throne shall be established forever." How can this be? The prophet Ezekiel prophesied that, "David will be king over them, and they will all have one shepherd...I will cut a covenant of peace with them; it will be an everlasting covenant with them." (Ezekiel 37:24-28). David is still dead in the grave, but Peter tells us in the book of Acts, "For David did not ascend into the heavens, but he himself says: 'The Lord said to my Lord, "Sit at My right hand, Until I put Your enemies as a footstool for Your feet.'" Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified." (Acts 2:34-36). Jesus Christ is Lord and the promised seed of David who is even now sitting on the David's throne.

The New Covenant

Jesus Christ is the fulfillment of every covenant that has come before. He is the seed of the woman who crushed the serpent's head. He is the Lamb of God who takes away the sin of the world; hence why God can hang up His bow in the clouds. He is the one through whom all the nations of the earth would be blessed and who brings us into our promised rest. It is through His blood that the Law is fulfilled, and He ascended into heaven and sits on the established throne of David. As our king He rules us. As our priest He sacrificed Himself for us and now mediates for us. As our Prophet He reveals to us by His Word and Spirit the will of God for our salvation (WSC #23-26). And just as Moses took blood and sprinkled it on the people (Exodus 24:8), Jesus Christ established a New Covenant in His blood, saying, "This cup which is poured out for you is the new covenant in My blood." (Luke 22:20). And now, through Christ our head, we have access to the Holy and Triune God. God has established a people for Himself through the covenants of promise fulfilled in Christ. Truly, "...there is salvation in no one else, for there is no other name under heaven that has been given among men by which we must be saved." (Acts 4:12). The invitation to be at peace with God is extended to all: repent of your sins and believe on Christ as your Savior and you will be granted entrance into this great and everlasting covenant of peace with God Almighty, by the effectual working of the Holy Spirit, through faith in Jesus.

New King James Version
3-part canon

Psalm 134

A Song of Ascents.

David R. Erb, 2007

1. Be - hold, bless the LORD, All you servants of the LORD, Who by night stand in the house of the LORD!

2. Lift up your hands in the sanc - tu - ar - y, And bless the LORD.

3. The LORD who made heav'n and earth Bless you from Zi - on!

G G D Em G/D C G/D D G

The musical score is written in 4/4 time with a key signature of one sharp (F#). It consists of three vocal parts and a guitar accompaniment. The first vocal part begins with a treble clef and a key signature of one sharp. The second and third vocal parts begin with a treble clef and a key signature of one sharp, and include a star symbol above the first measure. The guitar accompaniment is written in a bass clef with a key signature of one sharp. The lyrics are placed below the corresponding vocal lines.

181a

Oh, Sing a New Song to the LORD

From Psalm 98:1-3

1. Oh, sing a new song to the LORD, For won-ders He has done,

For won - ders He has done; His right hand and His ho - ly arm

The vic - to - ry have won, The
The vic - to - ry have
The

The vic - to - ry have won, The vic - to - ry have
vic - to - ry have won, The vic - to - ry have won.
won, The vic - to - ry have won.
vic - to - ry have won, The vic - to - ry have won.
won, The vic - to - ry have won.

2. The great salvation wrought by Him
Jehovah has made known.
His justice in the nations' sight
He openly has shown.

3. He mindful of His grace and truth
To Israel's house has been,
The great salvation of our God
All ends of earth have seen.

181b

Oh, Sing a New Song to the LORD

Cont'd, Psalm 98:4-9

4. O all the earth, sing to the LORD And make a joy - ful sound,

And make a joy - ful sound, Lift up your voice a - loud to Him;

Sing psalms! Let joy re - sound! Sing psalms! Let joy re - sound! Sing psalms! Let joy re - sound!

sound! Sing psalms! Let joy re - sound! Sing psalms! Let joy re - sound! Sing psalms! Let joy re - sound!

5. With harp make music to the LORD;
With harp, a psalm O sing!

6 With horn and trumpet raise a shout
Before the LORD, the King.

6. Let seas in all their vastness roar,
The world, its living horde.

8 Let rivers clap, let mountains sing
Their joy before the LORD!

7. Because He comes, He surely comes,
The judge of earth to be!
With justice He will judge the world,
All men with equity.

Why Do the Heathen Nations Vainly Rage?

Psalm 2

POURQUOI 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 rul - ers all en - gage
"Yet have I set My 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 - struc - tion."

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 God has said to Me -
 And there - fore, O ye kings, seek wis - dom here.

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 - ri - sion rains.
 You will re - ceive the world, just ask of Me."
 Who kiss the Son and bow in rev - erent fear.

98a

Be Merciful to Me, O God

From Psalm 51:1-9

1. ¹Be mer - ci - ful to me, O God Ac - cord - ing to Your love.
2. ³For I must dai - ly face my sins. ⁴They lie be - fore Your sight,
3. ⁵In sin my moth - er gave me life, In dark - ness I was made.
4. ⁷With hys - sop purge me, laun - der me; I will be white as snow.

²With wa - ter blot out all my sins And cleanse me from a - bove.
So You are blame - less when You judge, Your words are true and right.
⁶My hid - den parts You will teach truth, With wis - dom them per - suade.
⁸With joy and glad - ness com - fort me; The bones You break shall grow.

98b

Be Merciful to Me, O God

Cont'd, Psalm 51:10-19

5. ¹⁰ Cre - ate in me a heart re - newed, My spir - it stead - fast make.
 6. ¹² Re - store to me sal - va - tion's joy. Up - hold me, gra - cious Lord.
 7. ¹⁴ *De - liv - er me from guilt, O God, For - get my blood - y days.*
 8. ¹⁶ Will sac - ri - fi - ces give You joy? Burnt of - f'rings bring de - light?
 9. ¹⁸ Do good in Your good plea - sure, Lord. Re - build Your cit - y's wall.

⁴
 11 O cast me not a - way from You, Your pres - ence do not take.
 13 Trans - gres - sors I will teach Your ways Till sin - ners are re - stored.
My lips shall sing Your right - eous - ness, 15 My mouth show forth Your praise.
 17 Your of - f'rings are a brok - en heart, A spir - it made con - trite.
 19 Then bulls and sac - ri - fi - ces burnt: You will ac - cept them all.

Music: Elizabeth Raymond Barker (1829-1916); alt.

Text: Christian Leithart, 2015 ©

CORONA

8 6 . 8 6 .

195

Praise, My Soul, the King of Heaven

From Psalm 103 portions

1. Praise, my soul, the King of Heav - en, To His feet thy trib-ute bring;
 2. Praise Him for His grace and fa - vor To our fa - thers in dis - tress;
 3. *Fa - ther - like He tends and spares us; Well our fee - ble frame He knows.*
 4. Frail as sum - mer's flow'r we flour - ish; Blows the wind and it is gone;
 5. An - gels in the height, a - dore Him; Ye be - hold Him face to face;

10.
 Ran - somed, healed, re - stored, for - giv - en, Ev - er - more His prais - es sing;
 Praise Him, still the same as ev - er, Slow to chide, and swift to bless;
In His hand He gent - ly bears us, Res - cues us from all our foes.
 But, while mor - tals rise and per - ish, God en - dures un - chang - ing on;
 Saints tri - um - phant, bow be - fore Him; Gathered in from ev - 'ry race;

18.
 Praise Him! Praise Him! Praise Him! Praise Him! *Wide - ly yet His mer - cy flows!*
 Praise the ev - er - last - ing King.
 Glor - ious in His faith - ful - ness.
 Praise the high E - ter - nal One.
 Praise with us the God of grace.

Music: John Goss, 1869
 Text: Henry F. Lyte, 1834

LAUDA ANIMA (Goss)
 8 7. 8 7. 4 7. w/ repeat

Your Word's a Lamp

...Having the eyes of your hearts enlightened.
—Ephesians 1:18

119N
Psalm 119:105-112

49. ¹⁰⁵ Your word's a lamp to guide my feet,
50. ¹⁰⁷ I've suffered much; renew my life,
51. ¹⁰⁹ My life in constant danger is;
52. ¹¹¹ Your testimonies thrill my heart;

A light to shine up - on my way.
O LORD, ac - cord - ing to Your word.
But I do not Your law for - get.
This last - ing her - i - tage is mine.

¹⁰⁶ I now con - firm this vow I swore:
¹⁰⁸ Ac - cept the of - f'rings of my mouth,
¹¹⁰ I have not from Your pre - cepts strayed,
¹¹² I turn my heart now to Your law,

Your righ - teous judg - ments I'll o - bey.
In - struct me in Your judg - ments, LORD.
De - spite the traps the wick - ed set.
To keep it till the end of time.

All People That on Earth Do Dwell

*Jesus said, "I tell you the truth, I am the gate for the sheep."
—John 10:7*

100A
Psalm 100

1. ¹ All peo - ple that on earth do dwell,
2. ³ Know that the LORD is God in - deed;
3. ⁴ O en - ter then His gates with praise;
4. ⁵ Be - cause the LORD our God is good,

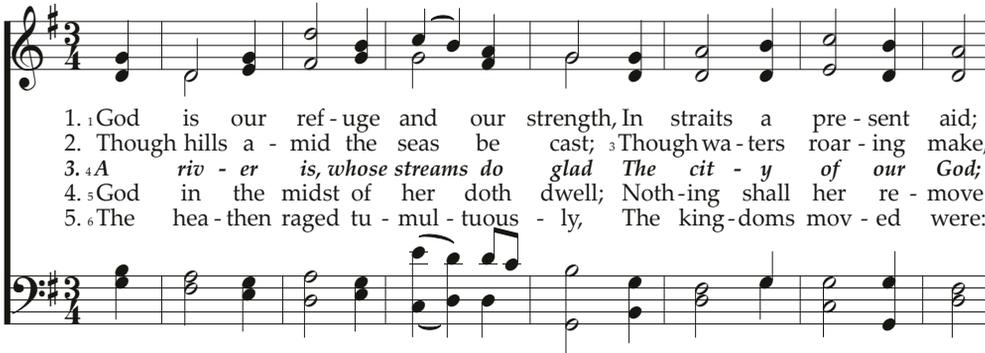
Sing to the LORD with cheer - ful voice.
With - out our aid He did us make.
With - in His courts your thanks pro - claim;
His mer - cy is for - ev - er sure;

² HIM serve with mirth; His praise forth tell;
We are His folk; He doth us feed,
With grate - ful hearts your voic - es raise
His truth at all times firm - ly stood

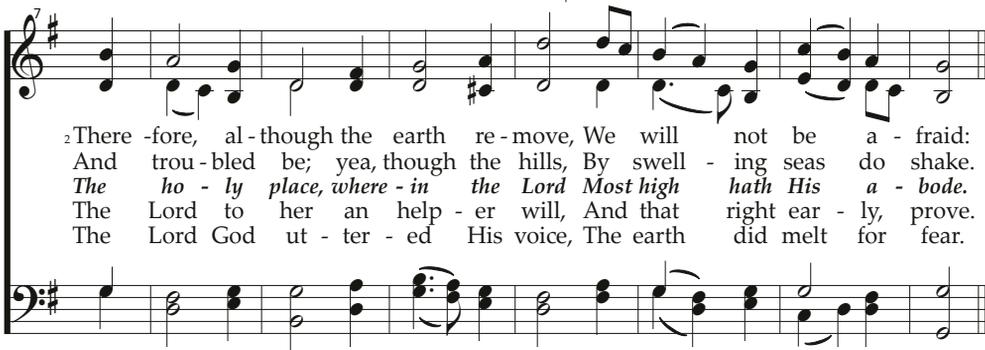
Come ye be - fore Him and re - joice.
And for His sheep He doth us take.
To bless and mag - ni - fy His name.
And shall from age to age en - dure.

91a God Is Our Refuge and Our Strength

From Psalm 46:1-6



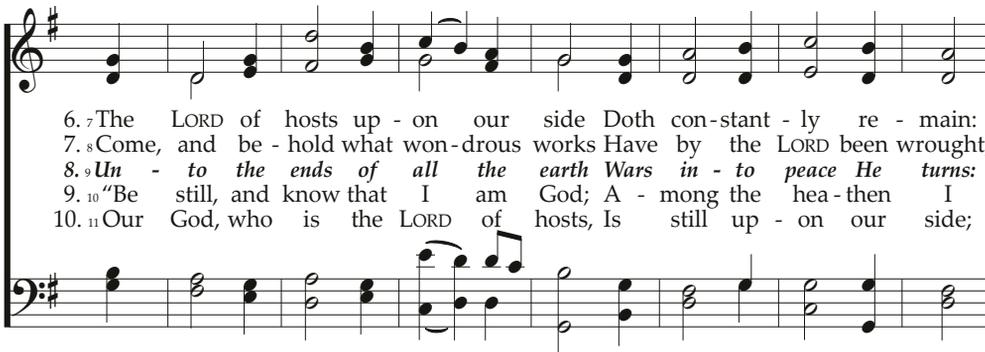
1. ¹God is our ref-uge and our strength, In straits a pre-sent aid;
2. Though hills a-mid the seas be cast; ³Though wa-ters roar-ing make,
3. ⁴A riv-er is, whose streams do glad The cit-y of our God;
4. ⁵God in the midst of her doth dwell; Noth-ing shall her re-move:
5. ⁶The hea-then raged tu-mul-tuous-ly, The king-doms mov-ed were:



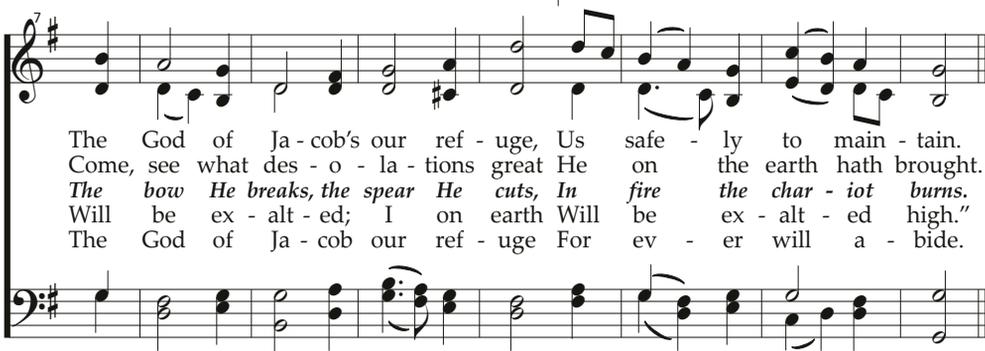
²There-fore, al-though the earth re-move, We will not be a-fraid:
And trou-bled be; yea, though the hills, By swell-ing seas do shake.
The ho-ly place, where-in the Lord Most high hath His a-bode.
The Lord to her an help-er will, And that right ear-ly, prove.
The Lord God ut-ter-ed His voice, The earth did melt for fear.

91b God Is Our Refuge and Our Strength

Cont'd, Psalm 46:7-11



6. ⁷The LORD of hosts up-on our side Doth con-stant-ly re-main:
7. ⁸Come, and be-hold what won-drous works Have by the LORD been wrought;
8. ⁹Un-to the ends of all the earth Wars in-to peace He turns:
9. ¹⁰"Be still, and know that I am God; A-mong the hea-then I
10. ¹¹Our God, who is the LORD of hosts, Is still up-on our side;



The God of Ja-cob's our ref-uge, Us safe-ly to main-tain.
Come, see what des-o-la-tions great He on the earth hath brought.
The bow He breaks, the spear He cuts, In fire the char-iot burns.
Will be ex-alt-ed; I on earth Will be ex-alt-ed high."
The God of Ja-cob our ref-uge For ev-er will a-bide.

The LORD's My Shepherd

From Psalm 23

1. ¹The LORD's my shep - herd; I'll not want. ²He makes me down to lie
 2. ³My soul He doth re - store a - gain, And me to walk doth make
 3. ⁴*Yea, though I walk in death's dark vale, Yet will I fear no ill,*
 4. ⁵My ta - ble Thou hast fur - nished me In pres - ence of my foes;
 5. ⁶Good - ness and mer - cy all my life Shall sure - ly fol - low me;

In pas - tures green; He lead - eth me The qui - et wa - ters by.
 With - in the paths of right - eous - ness, Ev'n for His own name's sake.
For Thou art with me; and Thy rod And staff me com - fort still.
 My head Thou dost with oil a - noint, And my cup o - ver - flows.
 And in God's house for - ev - er - more My dwell - ing place shall be.

Music: Jessie Seymour Irvine, 1871; arr. Thomas C. L. Pritchard, 1929; alt.

Text: *The Psalter*, 1912

CRIMOND

8 6 . 8 6 .

Let Israel Now Say in Thankfulness

Psalm 124

OLD 124TH [OR PEUT BIEN DIRE] (10 10. 10 10 10)

Genevan Psalter, 1551

Scottish Psalter, 1615; alt.

Author unknown; rev.

1. Let Is - ra - el now say in thank - ful - ness
2. Yea, when their wrath a - gainst us fierce - ly rose,
3. Blest be the LORD who made us not their prey;

That if the LORD had not our right main - tained
Then would the tide o'er us have spread its wave;
As from the fow - ler's net a bird may flee,

And if the LORD had not with us re - mained,
The rag - ing stream would have be - come our grave;
So from their bro - ken snare did we go free.

When cru - el men a - gainst us rose to strive,
The surg - ing flood, in proud - ly swell - ing roll,
Our on - ly help is in God's ho - ly Name;

We'd sure - ly have been swal - lowed up a - live.
Most sure - ly would have o - ver - whelmed us all.
He made the earth and all the heaven - ly frame.

