

# FIRST PRESBYTERIAN CHURCH

Fort Oglethorpe, Georgia

Morning Worship

The Lord's Day | September 20, 2020 | 10:45 a.m.

[www.fpfo.org](http://www.fpfo.org) | 706.866.2521 | 1 Harker Road

## THE SESSION

Ryan Biese, Moderator

Herman McConathy, Clerk

David Bosshardt

Wil Davis

## THE DIACONATE

Bob Keller, Chairman

Lance Wood, Clerk

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## Recognition of High School Graduate: Susanna Scarborough Wilson

+ Introduction

+ Scripture Reading: Psalm 84:1-5

+ Prayer

+ Benediction

\*The Call to Worship

\*The Psalm of Praise No. 67 ..... "O God, Show Mercy to Us"

\*The Prayer of Adoration

1. 'O God, show mer - cy to us, and bless us with your grace;  
2. For you will judge the peo - ples with per - fect eq - ui - ty;

and cause to shine up - on us the bright - ness of your face;  
to na - tions of the whole earth a gov - er - nor you'll be.

<sup>2</sup>so that the whole world o - ver may tru - ly know your way,  
<sup>5</sup>O God, let peo - ples praise you; let all the peo - ples praise.

and so that your sal - va - tion all na - tions see dis - played.  
<sup>6</sup>The earth has brought its boun - ty through - out its har - vest days

<sup>3</sup>O God, let peo - ples praise you; let all the peo - ples praise.  
 since God, our God, will bless us. <sup>7</sup>Yes, God will bless - ing send,

<sup>4</sup>Let na - tions come re - joic - ing and songs of glad - ness raise.  
 that all the earth may fear him to its re - mot - est end.

**\*The Confession of Faith.....Westminster Shorter Catechism Nos. 50 & 51**

- Q. What is required in the Second Commandment?  
 A. *The second commandment requires us to receive, respectfully perform, and preserve completely and purely all the regulations for religion and worship that God has established in His word.*
- Q. What is forbidden in the Second Commandment?  
 A. *The Second Commandment forbids the worshipping of God by images, or any other way not appointed in His Word.*

**\*The Call to Confession .....Romans 15:1-2**

We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves. Let each of us please his neighbor for his good, to build him up.

## \*The Confession of Sin

*Most merciful God: you have patiently borne with the rebellion of our race for generations and you sent your Son to come near and dwell among us, so we come before you confessing our sinfulness.*

*You ransomed us from the futile ways of our forefathers by the blood of your Son and made us to be a kingdom of priests by His blood, and yet we confess we have not lived lives marked by holy consecration, but have often strayed far from you in thought, word, and deed.*

*We acknowledge our sin before you and we name it. We have not been patient with others as you have been with us. We have resented the failings of others and felt personally attacked rather than responded with grace. We do not deserve your mercy. We praise you because your mercy to us is not contingent on how well we show grace, but rather on Christ's obedience and love. And so we pray you will forgive us our sins and enable us to better treasure the grace we have received and so love others as Christ has loved us.*

## \*Silent Confession

### \*The Assurance of Pardon.....Romans 6:23

The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

### \*The Hymn of Response....."And Can It Be That I Should Gain"

The image shows a musical score for the hymn "And Can It Be That I Should Gain". It features three staves: a vocal line (treble clef), a bass line (bass clef), and a piano accompaniment (treble clef). The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are printed below the vocal line.

1. And can it be that I should gain an in - t'rest  
2. 'Tis mys - t'ry all! Th'Im - mor - tal dies: who can ex -  
3. He left his Fa - ther's throne a - bove (so free, so  
4. Long my im - pris - oned spir - it lay fast bound in  
5. No con - dem - na - tion now I dread; Je - sus, and

in the Sav - ior's blood? Died he for me, who caused his  
plore his strange de - sign? In vain the first - born ser - aph  
• in - fi - nite his grace!), hum - bled him - self (so great his  
sin and na - ture's night; thine eye dif - fused a quick - 'ning  
all in him, is mine! A - live in him, my liv - ing



pain? For me, who him to death pur - sued? A - maz - ing love!  
 tries to sound the depths of love di - vine. 'Tis mer - cy all!  
 • love!), and bled for all his cho - sen race. 'Tis mer - cy all,  
 ray; I woke, the dun - geon flamed with light; my chains fell off,  
 Head, and clothed in righ - teous - ness di - vine, bold I ap - proach



How can it be that thou, my God, shouldst  
 Let earth a - dore, let an - gel minds in -  
 • im - mense and free; for, O my God, it  
 my heart was free; I rose, went forth, and  
 th'e - ter - nal throne, and claim the crown, through



Refrain



die for me?  
 quire no more.  
 • found out me. A - maz - ing love! How can it  
 fol - lowed thee. A - maz - ing love! How  
 Christ, my own. A - maz - ing love! How



be that thou, my God, shouldst die for me?  
 can it be that thou, my God,



## The Encouragement to Give .....Romans 12:1

I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.

## The Great Prayer

### \*The Psalm No. 93.....“The LORD Reigns Over All”

1. <sup>1</sup>The LORD reigns o - ver all; he's robed in maj - es - ty.  
2. The world es - tab - lished stands un - moved, it shall en - dure.  
3. <sup>3</sup>The floods have lift - ed up, LORD, lift - ed up their voice;  
4. <sup>4</sup>The LORD, en - throned on high, more pow - er - ful is he  
5. <sup>5</sup>Your stat - utes, LORD, stand firm; un - chang - ing is your word.

The LORD is robed and wears his belt of strength and dig - ni - ty.  
<sup>2</sup>From ev - er - last - ing you are God, your throne is ev - er sure.  
• the floods have lift - ed up their waves and made a might - y noise.  
than thun - der of the o - cean's waves or break - ers of the sea.  
And ho - li - ness a - dorns your house for - ev - er - more, O LORD.

## The Sermon .....Rev. Ryan Biese

“Worship the Right Way” | Exodus 20:4-5

### I. **Introduction:**

**A. What distinguishes the First and Second Commands?**

**B. What sort of worship is acceptable to God?**

**C. Why is this command sometimes shocking to Protestants**

## **II. Main Argument**

### **A. Images Forbidden**

1. What Sort of Images: is God forbidding all art and aesthetics here?
2. No Spiritual Significance
  - a. In what sense is the Decalogue a “comprehensive summary?”
  - b. How do we know how to rightly interpret the Ten Commands?
  - c. What is the precise prohibition in the Second Commandment?

### **B. How Not to Worship (and demands!)**

1. Israel’s Neighbors: where did Israel’s neighbors find their gods?
2. The Church is Different: how does this make Israel different?
  - a. Is having one’s “heart in the right place” the most important thing in worship or a relationship with God?
  - b. How does this command prevent the Church from gleaning from the worship of other cultures?

### **C. How to Approach God**

1. To whom do these commands apply?
2. Pattern: since God’s meeting with Israel at Sinai sets the pattern for all worship, what does God emphasize about that meeting?
3. God’s Rights Protected: how does the Second Command protect God’s rights?

### **D. God’s Rights Violated**: when do we violate the rights of God set forth in the Second Commandment?

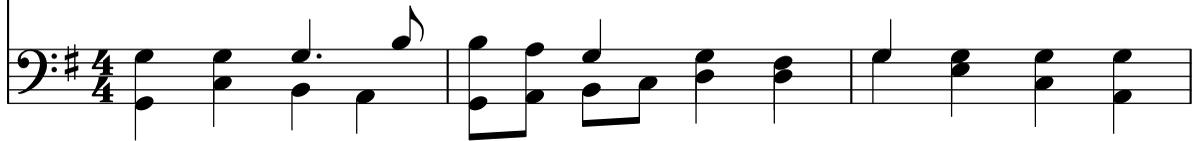
- 1. Why (or where) do Christians start to resent this Commandment?**
  - a. Why is an object unnecessary to help us feel near to God?
  - b. Why is an object unnecessary to remind us what God has done?
  - c. What has God given us so people will know we are Christians?
- 2. The Danger of Images: How does giving spiritual significance to objects or images make God smaller to us?**
  - a. Why do images give us a false conception of God?
    - (1) How do the Scriptures always describe God?
    - (2) Why is it sinful to conceive of God wrongly?
  - b. Why can images be used if they only *represent* God?
    - (1) What did (do) pagans believe about their images and idols?
    - (2) How has God given us access to Him?
  - c. God has already given an image of Himself: what is it?
    - (1) “Idolatry is looking for God’s Image where it is \_\_\_\_\_, sins against neighbors ignore God’s image where it \_\_\_\_\_.”
    - (2) Where is God most present?
    - (3) Where should we look for God’s Image?

**III. Application:** why worshiping God with images both absurd and foolish?

\*The Hymn ..... "Guide Me, O Thou Great Jehovah"



1. Guide me, O thou great Je - ho - vah, pil - grim through this  
2. O - pen now the crys - tal foun - tain, whence the heal - ing  
3. When I tread the verge of Jor - dan, bid my anx - ious



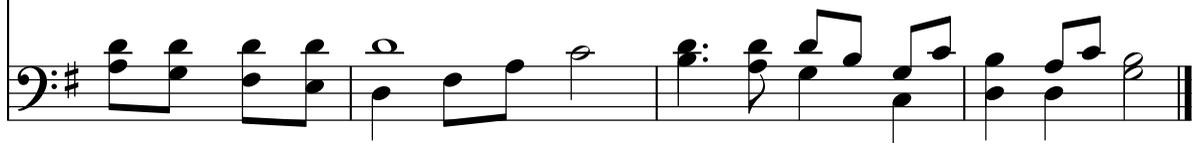
bar - ren land; I am weak, but thou art might - y; hold me with thy  
stream doth flow; let the fire and cloud - y pil - lar lead me all my  
fears sub - side; Death of death, and hell's De - struc - tion, land me safe on



pow' - ful hand; Bread of heav - en, Bread of heav - en, feed me  
jour - ney through; strong De - liv' - rer, strong De - liv' - rer, be thou  
Ca - naan's side; songs of prais - es, songs of prais - es I will



'til I want no more, (*want no more*) feed me 'til I want no more.  
still my strength and shield, (*strength and shield*) be thou still my strength and shield.  
ev - er give to thee, (*give to thee*) I will ev - er give to thee.

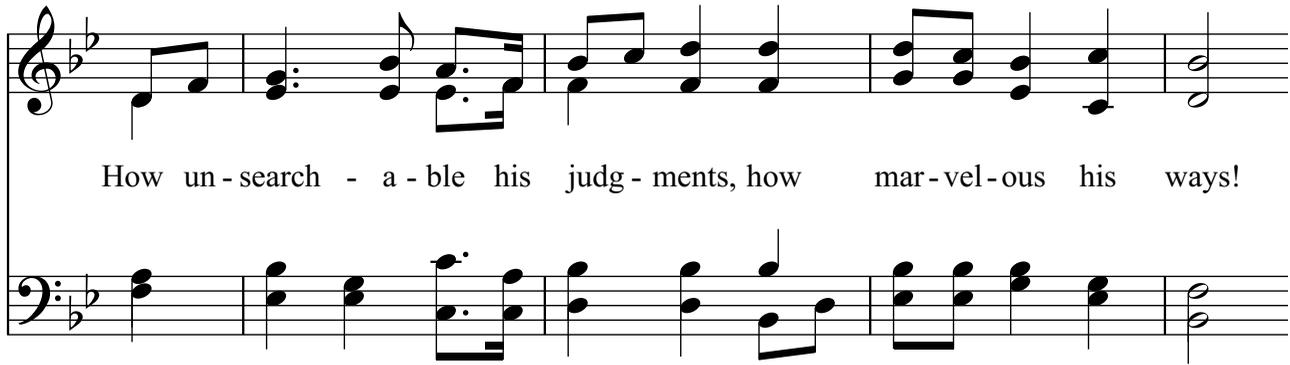


**\*The Benediction**

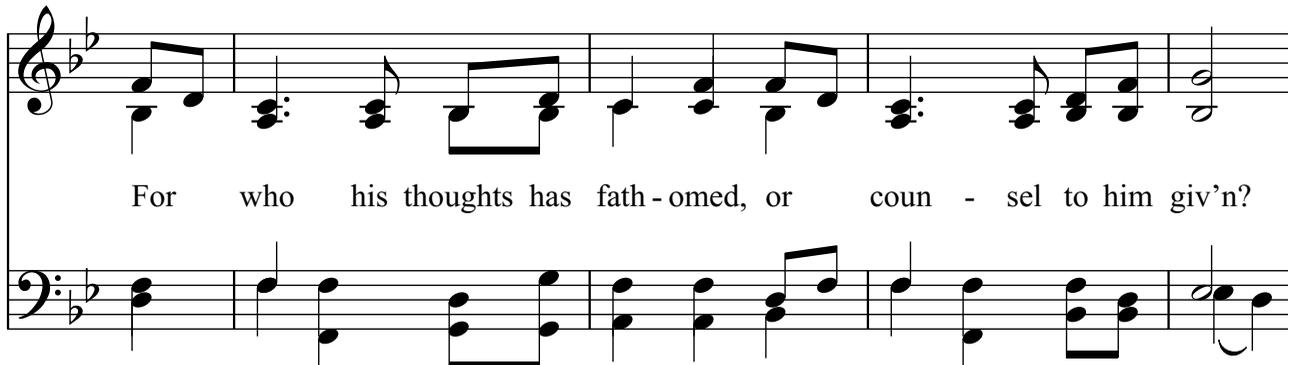
**\*The Response** ..... "O the Deep, Unbounded Riches" (Romans 11:33-36)



O the deep, un-bound-ed rich - es of God de-serve our praise!



How un-search - a - ble his judg - ments, how mar-vel-ous his ways!



For who his thoughts has fath-omed, or coun - sel to him giv'n?

And who could make a debt - or of God, the Lord of heav'n?

For from and through and to him are all things, now and then.

To him be all the glo - ry for - ev - er - more. A - men.

## ANNOUNCEMENTS FOR SEPTEMBER 20, 2020

**Please Note:** *Masks are required for all persons over age ten. Please wear a mask covering your mouth **and** nose for the duration of the service and while in the building. The only exception to this is musicians and those actively teaching or leading some part of the worship service. Thank you for laying down your rights in order to protect the weak and vulnerable among us so we can enable **united** corporate worship services on Lord's Day mornings and evenings.*

- + The Lord's Table will be observed tonight as part of evening worship. Weather permitting, the worship service will be outside. ***Please bring your own chair(s).***
- + Please continue to pray for the Navigator's 2:7 Discipleship group. The eleven-week study begins **September 24** from **7:00-8:30** via this [LINK](#). For information or to enroll, call Elaine or David at 706-861-5672.
- + Sunday school at 9:45 a.m. via zoom: [LINK](#)
- + Virtual Prayer Meeting Wednesday at 6:00 p.m. via this [LINK](#)
- + Midweek Youth Virtual Youth Meeting at 7:00 p.m. [LINK](#)

### MIDWEEK ACTIVITIES RESUME SEPTEMBER 30:

- ◆ 6:00-6:25 p.m. Supper Time (please bring your own food)
- ◆ 6:30-6:50 p.m. Joint Praying Meeting in the Fellowship Hall (all ages together)
- ◆ 6:50-7:30 p.m. Classes:

#### ***All Things to the Glory of God*** (Adult Sunday School Room)

A study of the Westminster Confession of Faith (WCF), the historic summary of the Bible's teaching and doctrine of the Presbyterian Church. The WCF helps us see how all of life, all of the Scripture, and all our faith is aimed at magnifying God's glory. This class is open to all people of any age and especially those discerning a call to church office.

#### ***"American Gospel" Discussion*** (Fellowship Hall)

The gospel message of "Christ crucified" has always been offensive. In our culture it is common for preachers to soften the offense of the cross, and the attributes of God that are displayed in the person and work of Jesus Christ. In this film and discussion, we'll consider some of the flaws with post-modernism and progressive Christianity. This class is open to people of all ages.

#### ***KidsQuest*** (Sunday School Room 2)

Teaching time and fellowship designed to encourage covenant children toward faith in Christ and to understand the truth of our sinfulness and God's grace.

- + Sign up for text message alerts and updates by texting *FPFO* to 84576
- + Online giving link available on the website: [FPFO.org/give](https://FPFO.org/give)