

FIRST PRESBYTERIAN CHURCH

Fort Oglethorpe, Ga. | www.FPFO.org | 706.866.2521 | 1 Harker Road

THE ORDER OF WORSHIP | THE LORD'S DAY | AUGUST 20, 2023 | 10:45 A.M.

The Announcements

Please submit your prayer requests and/or record your attendance at worship with us:



*The Call to Worship

~ God's People Respond to His Call to Worship ~

*The Hymn of Praise No. 604 "Rejoice, Ye Pure in Heart"

*The Prayer of Adoration

*The Confession of Faith Heidelberg Catechism No. 61

Q. Why do you say that through faith alone you are righteous?

A. *Not because I please God by the worthiness of my faith, for only Christ's satisfaction, righteousness, and holiness are my righteousness before God, and I can receive this righteousness and make it mine in no other way than by faith alone.*

The Law of God Romans 13:11–14

Besides this you know the time, that the hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed. The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light. Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

604

Rejoice, Ye Pure in Heart

Who may ascend the hill of the LORD?... He who has clean hands and a pure heart.
Ps. 24:3, 4

1. Re - joice, ye pure in heart, re - joice, give thanks, and sing;
2. Bright youth and snow-crowned age, strong men and maid-ens meek,
3. With all the an - gel choirs, with all the saints on earth,
4. Yes, on through life's long path, still chant - ing as ye go,

your fes - tal ban - ner wave on high, the cross of Christ your King.
raise high your free, ex - ult - ing song; God's won-drous prais - es speak.
pour out the strains of joy and bliss, true rap - ture, no - blest mirth!
from youth to age, by night and day, in glad - ness and in woe.

REFRAIN

Re - joice, re - joice, re - joice, re - joice, give thanks, and sing.
Re - joice, re - joice,

5. At last the march shall end,
the wearied ones shall rest;
the pilgrims find their Father's house,
Jerusalem the blest.

6. Then on, ye pure in heart,
rejoice, give thanks, and sing;
your glorious banner wave on high,
the cross of Christ your King.

The Confession of Sin

O Lord, the great and awesome God who keeps the covenant of love with all who love you and obey you and keep your commands, we have sinned and done wrong. We have been wicked and have rebelled; we have turned away from your righteous commandments and laws; we have not listened to your Word; we are a people of unclean lips who have forgotten you.

Lord, you are righteous, but this day we are covered with shame. Do not deal with us as our sins deserve. For your sake, O Lord, look with favor upon this congregation. Send your Spirit to turn us from our evil ways. Show us mercy because you are righteous and faithful and for the sake of Him who is full of grace and truth, Jesus Christ our Lord.

The Silent Confession

~ God Answers His People and Speaks in the Scripture ~

The Assurance of Pardon.....Micah 7:18-19

Who is a God like you, who pardons sin and forgives the transgression of the remnant of his inheritance? You do not stay angry forever but delight to show mercy. You will again have compassion on us; you will tread our sins underfoot and hurl all our iniquities into the depths of the sea.

*The Psalm of Thanksgiving No. 144...“Now Blessed Be the LORD” (pages 2-3)

The musical score is written for a four-part setting in 4/4 time with a key signature of one flat (B-flat). It consists of a vocal line in the treble clef and a bass line in the bass clef. The vocal line begins with a quarter note G4, followed by a half note chord of G4 and B4, then a quarter note A4, a quarter note chord of G4 and B4, a quarter note chord of G4 and B4, a quarter note chord of G4 and B4, a quarter note chord of G4 and B4, a quarter note chord of G4 and B4, a quarter note chord of G4 and B4, a quarter note chord of G4 and B4, and a quarter note G4. The bass line begins with a quarter note chord of G4 and B4, followed by a quarter note chord of G4 and B4, a quarter note chord of G4 and B4, a quarter note chord of G4 and B4, a quarter note chord of G4 and B4, a quarter note chord of G4 and B4, a quarter note chord of G4 and B4, a quarter note chord of G4 and B4, a quarter note chord of G4 and B4, a quarter note chord of G4 and B4, and a quarter note chord of G4 and B4. The lyrics are as follows:

1. ¹Now bless - ed be the LORD, my rock of strength and might,
2. ³O LORD, what then is man, that you con - sid - er him—
3. ⁵O LORD, di - vide your heav'ns, and come down from the skies!
4. ⁷From heav - en stretch your hand; reach down to res - cue me,

who trains my hands for war, my fin - gers for the fight.
 the son of man, that you should still re - mem - ber him?
 And touch the moun - tains high, that smoke from them might rise!
 and save me from the floods, from stran - gers set me free,

²My sav - ing love and fort is he, my tow'r and shield to
⁴Man's life is like a breath of wind; his days are quick - ly
⁶Make light - ning flash a - gainst your foe. Send out your ar - rows,
⁸whose mouths are full of emp - ty lies, whose right hand false - hood

whom I flee, sub - du - ing peo - ples un - der me.
 at an end, as pass - ing shad - ows soon are spent.
 let them go to rout and scat - ter them in woe.
 will de - vise, a hand which false - ly tes - ti - fies.

~ We Respond to God's Grace with Offerings of Ourselves and Our Needs ~

The Encouragement to Give2 Corinthians 8:9

For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich.

The Offertory

The Great Prayer.....Ryan Biese

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O Sacred Head, Now Wounded

He was pierced for our transgressions, he was crushed for our iniquities. Is. 53:5

1. O sa - cred Head, now wound - ed, with grief and shame weighed down;
 2. What thou, my Lord, hast suf - fered was all for sin - ners' gain:
 3. What lan - guage shall I bor - row to thank thee, dear - est Friend,

now scorn - ful - ly sur - round - ed with thorns, thine on - ly crown;
 mine, mine was the trans - gres - sion, but thine the dead - ly pain.
 for this, thy dy - ing sor - row, thy pit - y with - out end?

O sa - cred Head, what glo - ry, what bliss till now was thine!
 Lo, here I fall, my Sav - ior! 'Tis I de - serve thy place;
 O make me thine for - ev - er; and should I faint - ing be,

Yet, though de - spised and gor - y, I joy to call thee mine,
 look on me with thy fa - vor, vouch - safe to me thy grace.
 Lord, let me nev - er, nev - er out - live my love to thee.

Bernard of Clairvaux, 1091-1153
 Tr. by Paul Gerhardt, 1656
 Tr. by James W. Alexander, 1830

PASSION CHORALE 7.6.7.6.D.
 Hans Leo Hassler, 1601
 Arr. by Johann Sebastian Bach, 1729

SERMON NOTES

A. Prophecy (vv. 18-20)

1. Choice (v. 18)

- a. How does Jesus dwell on the betrayal of Judas?

- b. What has Jesus chosen?

2. The Nature of Betrayal (v. 18)

- a. Why is betrayal such a heinous crime?

- b. How does John 13 teach us to respond to betrayal?

3. The Scripture Fulfilled (v. 13)

- a. How has betrayal been featured in the Bible?

- b. How does John highlight the nature of this betrayal?

4. The Reason for the Prophecy (v. 19): How is Jesus laying the groundwork for the disciples to understand His crucifixion?

5. The Dignity of His Disciples (v. 20): From where is it derived?

B. Anguish (vv. 21-26)

1. The Trouble in Jesus' Soul (v. 21)

- a. Jesus knew human infirmities...

- b. **Application: *Jesus was troubled by betrayal.***

2. The Disciples' Shock (v. 22)

a. How does Jesus add solemnity to these statements?

b. Our nature is to suspect others rather than to examine ourselves.

3. Peter Wants to Know (vv. 23-24)

a. How does Jesus show compassion to Judas?

b. Who is in the place of greatest honor?

4. Jesus honors Judas (vv. 25-26)

C. Sovereignty (vv. 27-30)

1. Satan Enters (vv. 27-29)

a. How does Jesus offer Judas one last opportunity to repent?

b. **Application: *The long and lengthy influence of Satan...***

c. How does Christ apply His service to the lives of His people here?

2. Jesus Commands (vv. 27, 30)

~ God's People Respond in Praise ~

*The Hymn of Commitment No. 15....."Stand Up and Bless the Lord"

~ God Blesses His People ~

*The Benediction

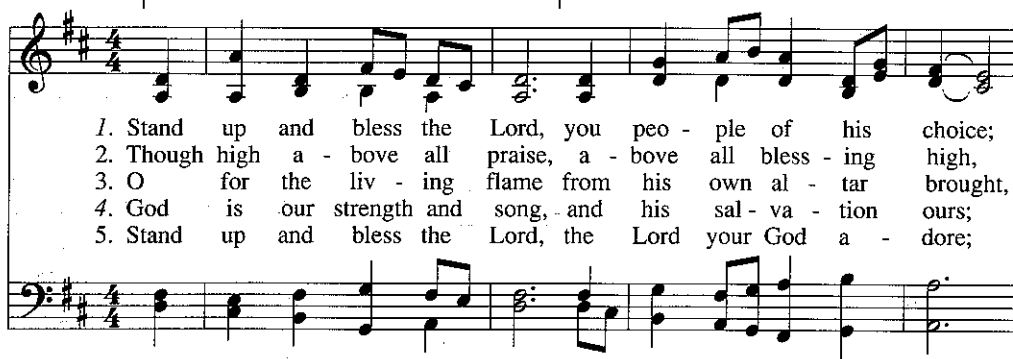
*The Response No. 735 "The Gloria Patri"

*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. Amen.*

Stand Up and Bless the Lord

15

Stand up and praise the LORD your God, who is from everlasting to everlasting.
Neh. 9:5



1. Stand up and bless the Lord, you peo - ple of his choice;
2. Though high a - bove all praise, a - bove all bless - ing high,
3. O for the liv - ing flame from his own al - tar brought,
4. God is our strength and song, - and his sal - va - tion ours;
5. Stand up and bless the Lord, the Lord your God a - dore;



stand up and bless the Lord your God with heart and soul and voice.
who would not fear his ho - ly name, and laud and mag - ni - fy?
• to touch our lips, our minds in - spire, and wing to heav'n our thought!
then be his love in Christ pro - claimed with all our ran - somed pow'rs.
stand up and bless his glo - rious name hence - forth for - ev - er - more.

James Montgomery, 1824, 1825
Mod.

CARLISLE S.M.
Charles Lockhart, 1769

Public Worship: *the foundation of a godly life* | By Pastor Ryan Biese

Historic Reformed Christianity is centered primarily in the Church where God meets with His people in the ordinary means of grace (the word, sacraments, and prayer) and in public worship particularly. This is in contrast to more modern forms of spirituality centered in the individual (e.g. personal experience and devotions).

Reformed Christianity does not neglect the value of private worship, but rather daily family and private worship enrich and prepare us for public worship. During the week, we look back on the last Lord's Day and look forward as we anticipate and prepare for the next Lord's Day with God and His people because the Church and public worship are vital to communion with God and a healthy Christian life.

I. Many Members, yet One Body

In public worship, we have a glimpse of the unity all God's people share in Christ as God's people unite our hearts and minds, voices and words, in the praise of God along with the rest of the congregation through the prayers, songs, and creeds.

While God's people have been in His Word throughout the week in private and family worship, in public worship we not only proclaim but, in a small way, tangibly picture the unity of the body of Christ, which will be made manifest fully only in the New Creation. That is why public worship is the best and most glorious worship of all because it is there the people of God gather and approach their Father together to speak to Him in prayer and to hear Him speaking in the Word and Sacraments.

The Apostle Paul emphasized this in his instructions to Timothy:

Devote yourself to the public reading of Scripture, to exhortation, to teaching. Do not neglect the gift you have, which was given you by prophecy when the presbytery laid their hands on you. (1 Tim. 4:13–14)

The core of Timothy's ministry as a pastor was to be none other than the public reading and preaching of the Scripture.

II. Many Elements, yet One Worship Service

Our *Book of Church Order* reminds us: "A service of public worship is not merely a gathering of God's children with each other, but before all else, a meeting of the triune God with His chosen people." The structure of Reformed worship reflects this.

Historically, Reformed worship features a covenantal liturgy in which God's people dialogue with Him. For example, at FPFO, God calls us to worship, we praise Him.

We confess our faith in God, God confronts us with what He requires, we confess our sin against God, and God assures us of His pardon and covenant mercies.

We respond in praise and thanks to Him in song and then by offering monetary gifts to His church and then in prayer we offer our needs and concerns to Him.

The climax of Reformed worship is when God speaks to His people through the reading and preaching of His word. In the reading and preaching of Scripture, God is

proclaimed before the people: who He is and what He is done, as Christ is set before us in all the glory of His law and gospel.

The preaching of Scripture is followed by the Lord's Supper. The Supper is a visible word that speaks to Christ's commitment to His people. In coming to the Lord's Table, God's people are responding to His word, especially in the preaching, regarding their need of His grace and mercy, which are signified and sealed at the Lord's Table.

Each element of a Reformed worship service works together. Reformed worship is not simply a lecture preceded by a few hymns and preliminary exercises. Nor is Reformed worship a concert followed by a pep talk or a TED Talk. Reformed worship is God meeting with His people, speaking with and to His people, and blessing them in the means of grace. Thus there is unity in the elements of worship as they build upon one another and culminate in God making Himself known to His people in the public reading and preaching of Scripture.

This is why it is so vitally important to be present and actively involved in the whole of the worship service. We trust that the Holy Spirit makes use of all the means of grace in the elements of the worship, so we ought to seek Him diligently in them.

III. Two Elements, One Supper

The whole of the worship service culminates in the preaching of the Word, and our first response to the Word is to commune with and feed upon Christ by faith at His table in the bread and wine. Both elements of the Supper are vital to communing with Christ at the table, which was one of the key issues in the Reformation.

We do not fully understand the Lord's Supper, but it is nonetheless a means by which God communicates His grace toward us. In the bread, Christ's broken body is signified and sealed, and Christ testifies of His purpose and ability to sustain His people forever. In the wine, Christ's blood shed for us is signified and sealed unto us even as He testifies to the joy and abundance we have now as we await the fullness at His return. By His Spirit, Christ uses both elements in the Supper to nourish the faith of His people in this sacred meal.

The Apostle Paul instructs us that we are to come to the Lord's Table prepared, having examined ourselves and able to discern by faith the Lord's Body. Our Catechism (WSC 97) provides an outline to help guide this self examination, but the preparation for the Lord's Supper does not end with the call to worship, but all of the elements of the worship service are part of that vital preparation.

Since the core of our preparation for the Supper is to examine ourselves to *discern the Lord's body*, it is fitting that preparation culminates within the context of worship with the Body of Christ. The unity of Christ with His people is nowhere more clearly expressed than in public worship as His people unite under the means of grace to bless, praise, and thank our God while we commune with Him and His people.

ANNOUNCEMENTS FOR AUGUST 20, 2023

- + The Lord's Supper will be observed as part of evening worship tonight.
- + This year for Operation Christmas Child, we are focusing on filling boxes for 10 – 14 yr old boys, a frequently under-served age group. For August, please consider bringing items such as pencils, sm. pencil sharpeners, pencil bags (not boxes), sm. rulers (6 inch), colored pencils, ink pens, erasers, and sm. spiral notebooks.
- + On August 30 at 6:30 p.m. the Session and WiC (Women in the Church) will hold their monthly meetings. Supper and youth activities will meet, but there will be no children's singing class or regular prayer meeting. Please note the date change.

Keep Up With the Worship & Work of the Church

- + Sign up for text message alerts and updates by texting *FPFO* to 84576.
- + To subscribe to the prayer list, please contact the church secretary: office@fpfo.org.
- + Contributions may be received by placing your offering in the offering plate, by mailing a check to the church office, or online: FPFO.org/give.

FPFO Weekly Activities Schedule

The Lord's Day

9:20 a.m. Fellowship Time
9:45 a.m. Sunday School
10:45 a.m. Morning Worship
5:00 p.m. Sermon Broadcast
WAAK 94.7 FM
6:00 p.m. Evening Worship
(excluding First Sundays)

Wednesday

9:00 a.m. Ladies' Prayer Meeting
5:55 p.m. Covered-Dish Supper
6:30-7:15 p.m. Prayer Meeting
6:30 p.m. Children's Singing Class
6:30 p.m. Youth & Young Adult
Defending the Faith by RC Sproul
On First, Third, and Fifth Wednesdays
there is outreach at the Crossings Apts.

Children are always welcome in worship, but a nursery is also available for children 3 and under.

Nursery Aug 20: J. Porter & A. Wilson

Aug. 27: A. Bandy & M. Tuggle