

FIRST PRESBYTERIAN CHURCH

Fort Oglethorpe, Ga. | www.FPFO.org | 706.866.2521 | 11 Harker Road

THE ORDER OF WORSHIP | THE LORD'S DAY | JUNE 4, 2023 | 10:45 A.M.

The Announcements

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



The Prelude

The Recognition of Graduating Senior: Cate Elizabeth Rowan

*The Call to Worship

*The Hymn of Praise No. 172 "Let Us Love and Sing and Wonder"

*The Prayer of Adoration and Lord's Prayer

Our Father which 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 debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the Kingdom and the Power and the Glory forever. Amen.

*The Confession of Faith.....The Apostles' Creed

I believe in God the Father Almighty, Maker of heaven and earth.

I believe in Jesus Christ, His only begotten Son, our Lord; Who was conceived by the Holy Spirit, born of the virgin Mary; suffered under Pontius Pilate; was crucified, dead, and 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 there He shall come to judge the living and the dead.

I believe in the Holy Spirit; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

~ God Calls Us to Confess Our Sins ~

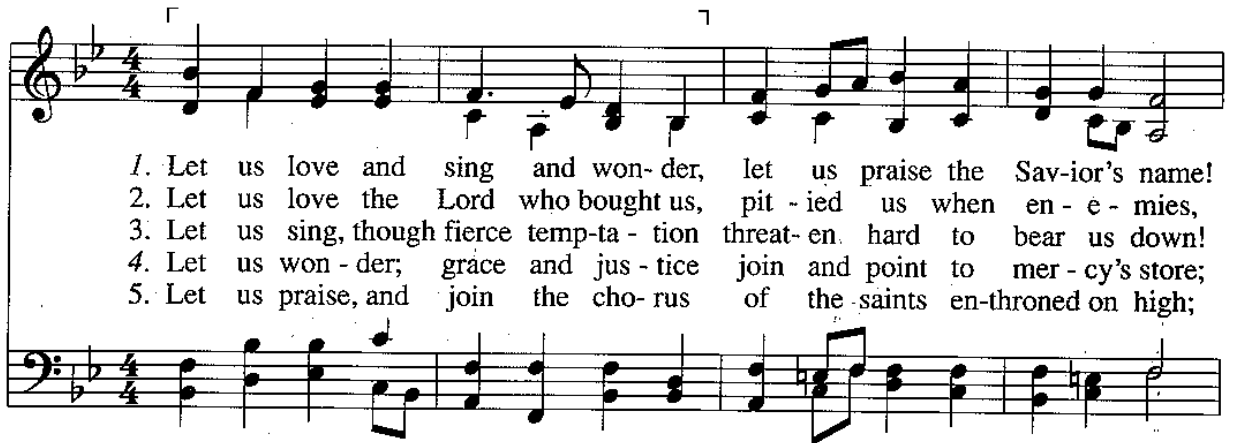
The Law of God.....Romans 13:8-9

Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. For the commandments, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and any other commandment, are summed up in this word: "You shall love your neighbor as yourself."

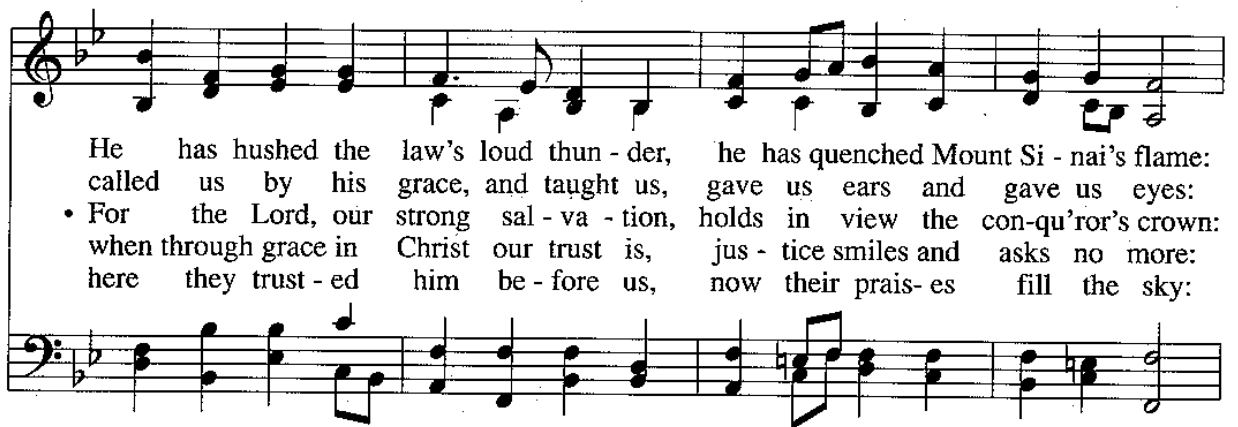
Let Us Love and Sing and Wonder

172

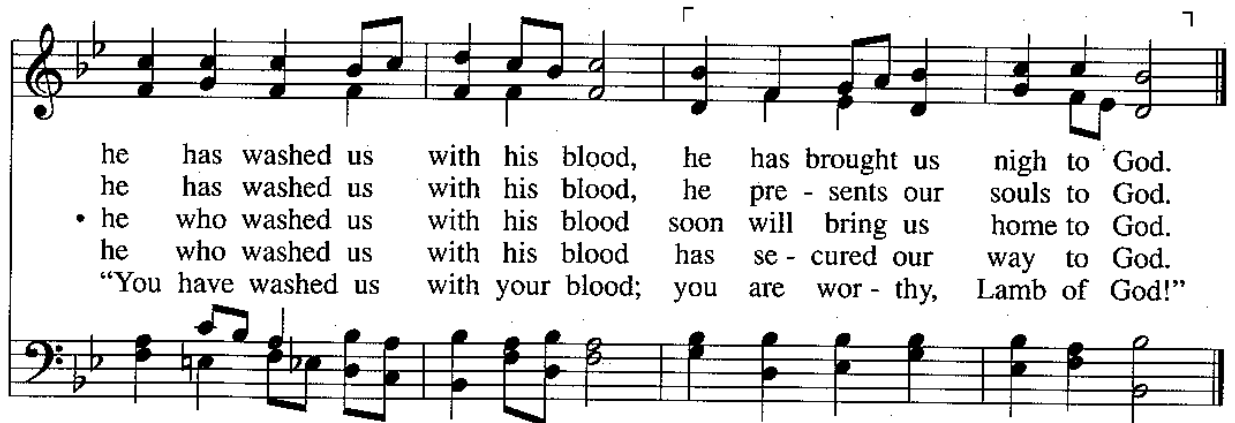
To him who loves us and has freed us from our sins by his blood ... to him be glory
and power for ever and ever! Rev. 1:5, 6



1. Let us love and sing and won-der, let us praise the Sav-ior's name!
2. Let us love the Lord who bought us, pit-ied us when en-e-mies,
3. Let us sing, though fierce temp-ta-tion threat-en hard to bear us down!
4. Let us won-der; grace and jus-tice join and point to mer-cy's store;
5. Let us praise, and join the cho-rus of the saints en-throned on high;



He has hushed the law's loud thun-der, he has quenched Mount Si-nai's flame:
called us by his grace, and taught us, gave us ears and gave us eyes:
• For the Lord, our strong sal-va-tion, holds in view the con-qu'ror's crown:
when through grace in Christ our trust is, jus-tice smiles and asks no more:
here they trust-ed him be-fore us, now their prais-es fill the sky:



he has washed us with his blood, he has brought us nigh to God.
he has washed us with his blood, he pre-sents our souls to God.
• he who washed us with his blood soon will bring us home to God.
he who washed us with his blood has se-cured our way to God.
"You have washed us with your blood; you are wor- thy, Lamb of God!"

Take My Life, and Let It Be

585

Just as you used to offer the parts of your body in slavery to impurity ... so now offer them in slavery to righteousness. Rom. 6:19

The musical score is written in 2/4 time with a key signature of one flat (B-flat). It consists of three systems of music, each with a vocal line and a bass line. Chord symbols are placed above the vocal line.

System 1: Chords: F, F, C7, F 7, Dm, Bb, Gm. Lyrics: 1. Take my life, and let it be con - se - crat - ed, 2. Take my hands, and let them move at the im - pulse 3. Take my voice, and let me sing, al - ways, on - ly, 4. Take my sil - ver and my gold; not a mite would

System 2: Chords: F, C7, F, C, C7, F. Lyrics: Lord, to thee. Take my mo - ments and my days; let them of thy love. Take my feet, and let them be swift and for my King. Take my lips, and let them be filled with I with - hold. Take my in - tel - lect, and use ev - 'ry

System 3: Chords: Bb, F, C, F, C, F 7, Dm, C, F, Bb, F, C, F 7. Lyrics: flow in cease - less praise, let them flow in cease - less praise. beau - ti - ful for thee, swift and beau - ti - ful for thee. mes - sag - es from thee, filled with mes - sa - ges from thee. pow'r as thou shalt choose, ev - 'ry pow'r as thou shalt choose.

5. Take my will, and make it thine;
it shall be no longer mine.
Take my heart, it is thine own;
it shall be thy royal throne,
it shall be thy royal throne.

6. Take my love; my Lord, I pour
at thy feet its treasure-store.
Take my self, and I will be
ever, only, all for thee,
ever, only, all for thee.

The Prayer of Confession

Holy and most merciful Father, we acknowledge and confess before you our sinful nature, our sinful thoughts, our sinful words, and our sinful deeds. Our sicknesses and diseases flow from Adam's sin and our own. We often forget your love and your commandments; we often grieve and quench your Spirit. But O Father, we cry to you for mercy; for saving faith; for cleansing faith; for healing faith for our souls. Help us to glory in the promises of your gospel, that we may live in freedom from condemnation. Strengthen us to walk according to your precepts, that we may live with thanksgiving, in the light and power of our risen Savior. All this we pray on the basis of the life, death, resurrection, and ascension of Christ, Jesus our Lord.

The Silent Confession

The Assurance of PardonFirst John 1:9

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

*The Hymn of Thanksgiving No. 585....."Take My Life, and Let It Be" ~ We Respond to God's Grace with Offerings of Ourselves and Our Needs ~

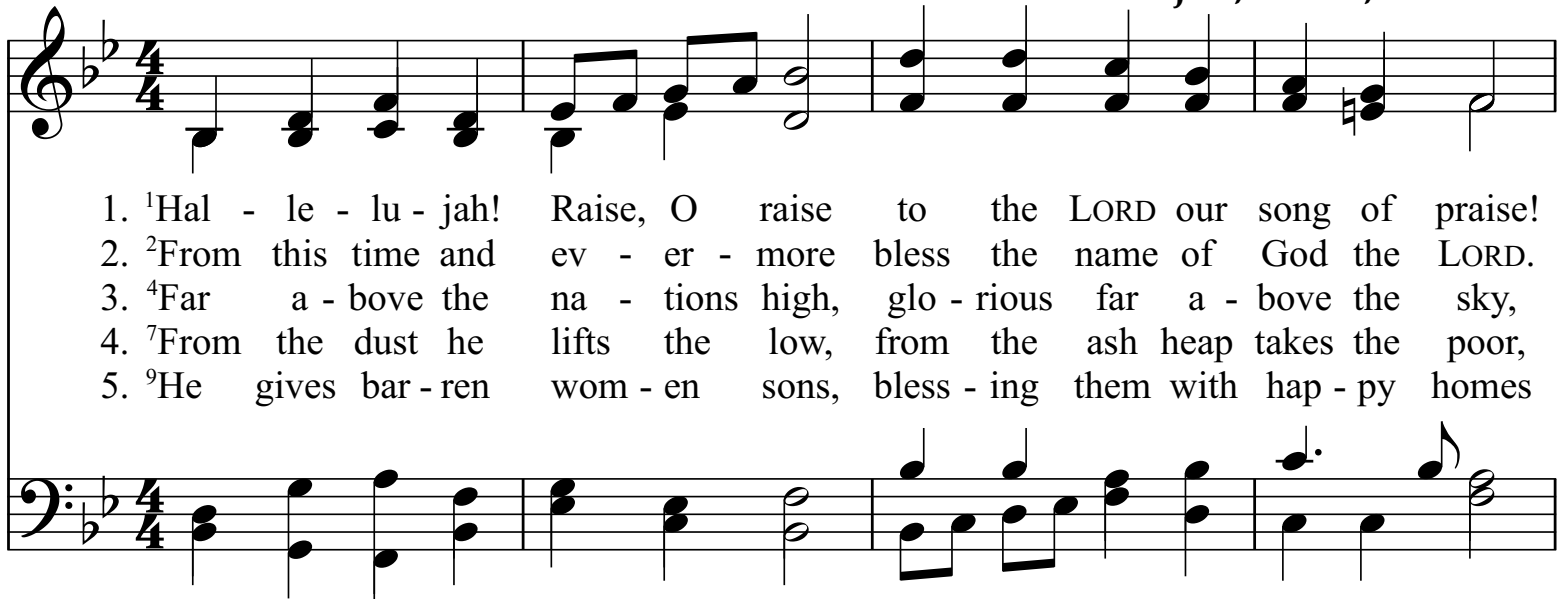
The Encouragement to GiveProverbs 3:9

Honor the LORD with your wealth and with the firstfruits of all your produce.

The Great PrayerPastor Ryan Biese

~ God Speaks to Us in His Word ~

*The Psalm No. 113 "Hallelujah, Raise, O Raise"



1. ¹Hal - le - lu - jah! Raise, O raise to the LORD our song of praise!
2. ²From this time and ev - er - more bless the name of God the LORD.
3. ⁴Far a - bove the na - tions high, glo - rious far a - bove the sky,
4. ⁷From the dust he lifts the low, from the ash heap takes the poor,
5. ⁹He gives bar - ren wom - en sons, bless - ing them with hap - py homes

Praise, O ser - vants of the LORD, praise the name of God the LORD.
³From the sun - rise to its rest, may the name of God be blest.
 • ⁵who is like the LORD on high, ⁶gaz - ing down on earth and sky?
⁸makes them with the princ - es stand, with the princ - es of the land.
 filled with joy - ful moth - er - hood. Hal - le - lu - jah! Praise the LORD!

The Sermon Pastor Ryan Biese

“Devoted to Jesus” | John 12:20-22 | Page 845 | *Light Shines in the Darkness* No. 68

SERMON NOTES

A. Greeks (v. 20)

1. Contrast: How is this a fitting contrast to the Jewish leadership?
2. Origin: From where do these people likely come?
3. Significance: Why is it noteworthy these Greeks are seeking Jesus now?
4. **Application: *Love for God brings a desire to worship.***
5. **Application: *Treasure the Means of Grace.***

B. Request (v. 21)

1. Philip: Why might they have made their request to Philip in particular?
2. Perception: How does their request demonstrate the spiritual understanding of these Greeks?

C. Confusion (v. 22)

1. Philip’s Trouble: Why does Philip not seem to know what to do?
2. **Application: *True reverence promotes humility and modesty.***

3. Application: *True reverence believes, comes, seeks, and finds.*

~ God's People Respond to His Word ~

***The Psalm of Approach No. 421....."Soul, Adorn Yourself with Gladness"**

~ God Shows His Commitment to Us ~

The Communion of Christ and His People at His Table

The Words of Institution

The Prayer of Consecration

The Distribution of the Elements

The Prayer of Thanksgiving

~ God's People Respond to His Grace Displayed ~

***The Psalm of Praise No. 117....."Praise Jehovah, All Ye Nations" (page 7)**

~ God Blesses His People ~

The Benediction

***The Response No. 733 "The Doxology"**

Soul, Adorn Yourself with Gladness

"Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come."
 ... "Blessed are those who are invited to the wedding supper of the Lamb!" Rev. 19:7, 9

1. Soul, a - dorn your-self with glad - ness, leave the gloom-y haunts of sad - ness,
 2. Has - ten as a bride to meet him, ea - ger - ly and glad-ly greet him.
 3. Now in faith I hum-bly pon - der o - ver this sur-pass-ing won - der
 4. Je - sus, source of last-ing plea - sure, tru - est friend and dear-est trea - sure,

come in - to the day-light's splen - dor, there with joy your prais-es ren - der.
 There he stands al - read - y knock - ing; quick - ly, now, your gate un - lock - ing,
 that the bread of life is bound-less though the souls it feeds are count - less;
 peace be - yond all un - der - stand - ing, joy in - to all life ex - pand - ing;

Bless the One whose grace un - bound-ed this a - maz - ing ban-quet found-ed;
 o - pen wide the fast-closed por - tal, say - ing to the Lord im - mor - tal:
 with the choic - est wine of heav - en Christ's own blood to us is giv - en.
 hum - bly now, I bow be - fore you, love in - car - nate, I a - dore you;

he, though heav'n-ly, high, and ho - ly, deigns to dwell with you most low - ly.
 "Come, and leave your loved one nev - er; dwell with - in my heart for - ev - er."
 Oh, most glo - rious con - so - la - tion, pledge and seal of my sal - va - tion.
 wor - thi - ly let me re - ceive you, and, so fa-vored, nev - er leave you.

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

While contemporary spirituality is centered primarily in the individual (e.g. personal experience and devotions), 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 not to say Reformed Christianity dismisses the value of private worship, but rather that public worship and the Church are vital to a healthy Christian life and vibrant personal piety. Apart from the Church our private study will be hobbled, but daily family and private worship enrich and prepare us for public worship.

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 has 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.

¹Praise Je - ho - vah, all ye na - tions, all ye peo - ple praise pro - claim;

²for his grace and lov - ing - kind - ness O sing prais - es to his name.

For the great - ness of his mer - cy con - stant praise to him ac - cord;

ev - er - more his truth en - dur - eth; hal - le - lu - jah, praise the Lord!

ANNOUNCEMENTS FOR JUNE 4, 2023

- + The deacons have requested food and drinks no longer be brought into the auditorium. Tables and chairs are provided in the fellowship hall.
- + Immediately following morning worship, there is a lunch in the fellowship hall.
- + Evening worship resumes next Lord's Day. The Lord's Supper will be observed as part of evening worship on June 18.
- + The Service & Adventure Week for Youth & Young Adults will be July 12-15. Additional information will be distributed electronically.
- + There will be no midweek prayer meeting or singing class for young children on on June 28 due to the Session meeting. The young adults will meet as usual.

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 box at the auditorium doors, mailing a check to the church office, or online: FPFO.org/give

Announcements for the bulletin are due weekly on Wednesdays at 5:00 p.m. and must be emailed to office@fpfo.org.

Morning Fellowship Cafe: Lord's Days | 9:20-9:40

All are invited to a time of socializing and conversation each Lord's Day morning over coffee and light snacks from starting at 9:20 a.m. in the fellowship hall. If you are willing to serve on a rotation to help with snacks and clean-up, please talk with Shay Henshall.

FPFO Weekly Activities Schedule

The Lord's Day

9:30 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
The Gospel of John
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 June 4: J. Porter & T. Keller

June 11: B. Rowan & C. Rowan