

FIRST PRESBYTERIAN CHURCH

Fort Oglethorpe, Georgia

Evening Worship in Word & Sacrament

The Lord's Day | October 24, 2021 | 6 o'clock

www.fpfo.org | 706.866.2521

THE LORD'S DAY EVENING

FIRST PRESBYTERIAN CHURCH

October 24, 2021 | 6:00 p.m.

*THE CALL TO WORSHIP

*THE HYMN OF PRAISE NO. 172“Let Us Love and Sing and Wonder”

*THE INVOCATION

*THE CONFESSION OF FAITHThe Nicene Creed

We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again according to the Scriptures; and ascended into heaven, and sits on the right hand of God the Father; and He shall come again with glory to judge the living and the dead; and His kingdom shall have no end.

And we believe in the Holy Spirit, the Lord, the Giver of life, who proceeds from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spoke by the Prophets. And we believe in one holy catholic and apostolic Church. We acknowledge one Baptism for the remission of sins; and we look for the resurrection of the dead, and the life of the world to come. Amen.*

*catholic means *general* or *universal*; that is to say, we confess that the Church is more than First Presbyterian Church or the PCA.

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." Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

THE CONFESSION OF SIN

God of glory, in Jesus Christ You have brought light to the nations. You have fulfilled Your promise to redeem Your people. We glory in the work You have done in sending Your Son in the form of a servant, in the likeness of men.

But at the same time, we confess that we still choose darkness and cling to the things that obscure Your light. Too often we fail to have our own hearts affected by the work of Jesus.

In Your mercy, cleanse us of our sin, fill us again with Your Spirit, that, forgiven and renewed, we may show forth Your glory shining in the face of Jesus Christ. Amen.

THE SILENT CONFESSION

THE ASSURANCE OF PARDON.....Isaiah 55:6-9

Seek the LORD while he may be found; call upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that he may have compassion on him, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.

THE HYMN SING

*THE PSALM OF PREPARATION NO. 75“We Give You Thanks” (page 7)

THE SCRIPTURE READINGRomans 2:1-11

THE SERMONJew’re Just as Bad! (1)

A. Judgment on Hypocrisy (vv. 1-2): What rhetorical style does Paul utilize in this section of his letter?

1. Reason for Condemnation (v. 1)

- a. To what does the Apostle Paul refer when he asserts you do the *very same things*?
 - b. **Application**: *What does Paul show us about God's justice?*
2. **Universal Condemnation of Sinners (v. 2)**: What do both Paul and his audience know for certain?
 3. **Recapitulation & Application**: Paul indicts the culture and moral Jews as well as other nice and respectable people with their own sinfulness and confronts them with their need of God's mercy.
 - a. *God is Just*
 - b. *Don't Judge?*

B. Judgment on Presumption (vv. 3-5)

1. **Escape (v. 3)**: What false security of the Jews is Paul addressing now?
 - a. **Application**: *Church Membership is No Comfort to the Wicked*
 - b. **Application**: *Sin without shame demonstrates . . .*
2. **Purpose of Patience (v. 4)**: How did the Jews misunderstand God's gracious dealings with them in the exile and after?
 - a. What is the purpose of God's rich kindness and delay of His justice?
 - b. **Application**: *The Danger of Contempt for God's mercy*
 - c. **Application**: *Genuine repentance is produced by . . .*
3. **Treasure (v. 5)**
 - a. In what way are the unrepentant Jews enriched?

b. Application: *Spiritual privileges are of no benefit on the Day of Judgment*

C. Coming Judgment (vv. 6-10)

1. Character of Judgment (v. 6): What three things does Paul tell us about God's Judgment?

2. The Outcome of the Judgment (vv. 7-10): What structural form does Paul's explanation of the judgment take?
 - a. The Just (vv. 7, 10)
 - 1) What they seek (v. 7)

 - 2) How do they seek it (v. 7)

 - 3) What do they find (v. 10)

 - b. The Wicked (vv. 8, 9)
 - 1) What do they seek (v. 8a)

 - 2) What do they find (vv. 8b-9)

 - 3) What is the order (v. 9)

 - c. Application: *Beware any doctrine, theology, or philosophy that claims to be spiritual but leads to security, comfort, or confidence in the midst of sin (e.g. sinful expressions, sinful desires)*

D. The Justice of God (v. 11)

1. God is Just

2. Partiality

*THE HYMN OF APPROACH NO. 518“Christ, of All My Hopes the Ground”

Those worshiping in the Adult Sunday school room are encouraged to move to the auditorium during the singing of the “Hymn of Approach” in order to come to the Lord’s Table with the congregation.

WE COMMUNE WITH CHRIST BY FAITH

THE WORDS OF INSTITUTION

THE PRAYER OF CONSECRATION

THE DISTRIBUTION OF THE ELEMENTS

please hold the elements until all have been served so we may partake together

gluten free bread is available in the cups | white grape juice is available for those who cannot consume any alcohol

PRAYER OF THANKSGIVING

*THE PSALM OF THANKSGIVING NO. 121“I Lift My Eyes Up to the Hills!”

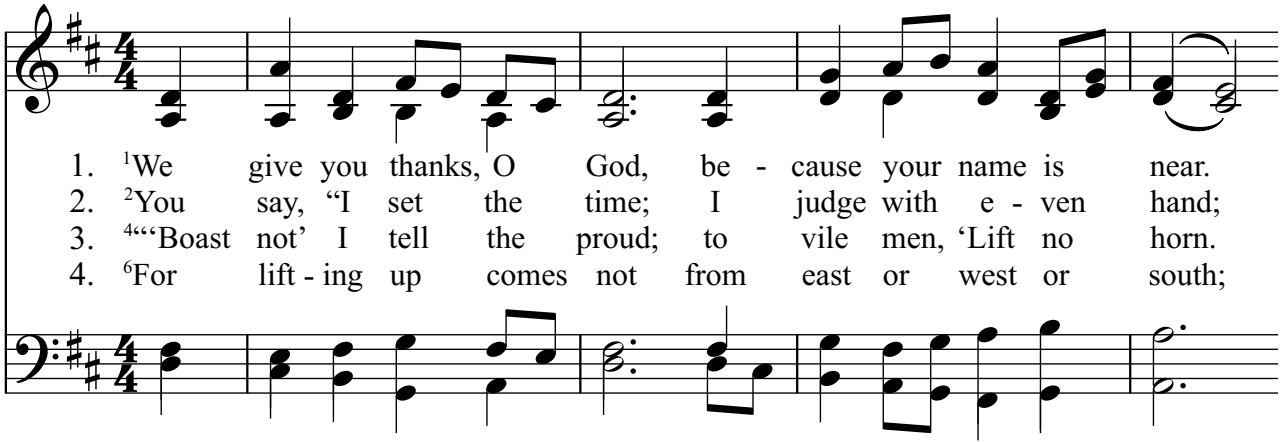
1. ¹I lift my eyes up to the hills, from where shall come my aid?
2. ³He will not let your foot be moved; your keep - er will not sleep.
3. ⁵At your right hand the LORD, your keep - er, is your con - stant shade.
4. ⁷The LORD will keep you from all harm; he keeps your life se - cure.

- ²My help comes from the LORD a - bove, who heav'n and earth has made.
- ⁴Be - hold, he slum - bers not, nor sleeps, for he will Is - r'el keep.
- ⁶The moon shall strike you not by night, nor sun by light of day.
- ⁸Your go - ing out and com - ing in, the LORD keeps ev - er - more.

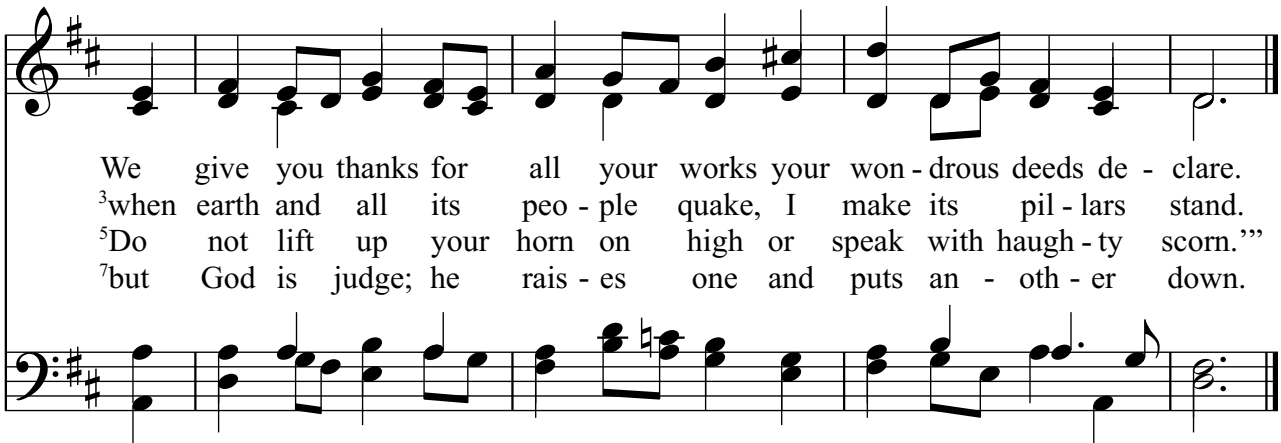
*THE BENEDICTION

*THE RESPONSE NO. 733“The Doxology”

Psalm 75



1. ¹We give you thanks, O God, be - cause your name is near.
2. ²You say, "I set the time; I judge with e - ven hand;
3. ⁴"Boast not' I tell the proud; to vile men, 'Lift no horn.
4. ⁶For lift - ing up comes not from east or west or south;



We give you thanks for all your works your won - drous deeds de - clare.
³when earth and all its peo - ple quake, I make its pil - lars stand.
⁵Do not lift up your horn on high or speak with haugh - ty scorn."
⁷but God is judge; he rais - es one and puts an - oth - er down.

5. ⁸The LORD's hand holds a cup
with foaming wine, well-mixed;
he pours it out, and wicked ones
must drink it to the dregs.

6. ⁹But I fore'er proclaim,
and Jacob's God I'll praise.
¹⁰The wicked's horns I will cut off,
the righteous I will raise.

WESTMINSTER LARGER CATECHISM

168. What is the Lord's Supper? The Lord's Supper is a sacrament of the New Testament, wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, His death is shewed forth; and they that worthily communicate feed upon His body and blood, to their spiritual nourishment and growth in grace; have their union and communion with Him confirmed; testify and renew their thankfulness, and engagement to God, and their mutual love and fellowship each with other, as members of the same mystical body.

169. How hath Christ appointed bread and wine to be given and received in the sacrament of the Lord's Supper? Christ has appointed the ministers of His Word, in the administration of this sacrament of the Lord's Supper, to set apart the bread and wine from common use, by the word of institution, thanksgiving, and prayer; to take and break the bread, and to give both the bread and the wine to the communicants: who are, by the same command, to take and eat the bread, and drink the wine, in thankful remembrance that the body of Christ was broken and given, and His blood shed, for them.

171. How are they that receive the sacrament of the Lord's Supper to prepare themselves before they come unto it? By examining themselves of their being in Christ; of their sins and wants; of the truth and measure of their knowledge, faith, repentance, love to God and the brethren, charity to all men, forgiving those that have done them wrong; of their desires after Christ, and of their new obedience; and by renewing the exercise of these graces, by serious meditation, and fervent prayer.

174. What is required of them that receive the sacrament of the Lord's Supper in the time of the administration of it? It is required of them that receive the sacrament of the Lord's Supper, that, during the time of the administration of it, with all holy reverence and attention they wait upon God in that ordinance, diligently observe the sacramental elements and actions, heedfully discern the Lord's body, and affectionately meditate on His death and sufferings, and thereby stir up themselves to a vigorous exercise of their graces; in judging themselves and sorrowing for sin; in earnest hungering and thirsting after Christ, feeding on Him by faith, receiving of His fullness, trusting in His merits, rejoicing in His love, giving thanks for His grace; in renewing of their covenant with God, and love to all the saints.

175. What is the duty of Christians, after they have received the sacrament of the Lord's Supper? The duty of Christians, after they have received the sacrament of the Lord's Supper, is seriously to consider how they have behaved themselves therein, and with what success; if they find quickening and comfort, to bless God for it, beg the continuance of it, watch against relapses, fulfill their vows, and encourage themselves to a frequent attendance on that ordinance: but if they find no present benefit, more exactly to review their preparation to, and carriage at, the sacrament; in both which, if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time: but, if they see that they have failed in either, they are to be humbled, and to attend upon it afterward with more care and diligence.