

FIRST PRESBYTERIAN CHURCH

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

THE ORDER OF WORSHIP | THE LORD'S DAY | MARCH 12, 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

*The Psalm of Praise No. TH66“God Is Known among His People”

*The Prayer of Adoration

*The Confession of FaithThe Heidelberg Catechism No. 57

Q. How does *the resurrection of the body* comfort you?

A. *Not only will my soul be taken immediately after this life to Christ its head, but also my very flesh, raised by the power of Christ, will be reunited with my soul, and made like Christ's glorious body.*

~ God Calls His People to Confess Their Sins ~

The Call to ConfessionPsalm 103:8–10

The LORD is merciful and gracious, slow to anger and abounding in steadfast love. He will not always chide, nor will he keep his anger forever. He does not deal with us according to our sins, nor repay us according to our iniquities.

The Confession of Sin

Almighty and most merciful Father; we have erred and strayed from Your ways like lost sheep. We have followed too much the desires of our own hearts. We have offended against Your holy laws. We have left undone those things which we ought to have done, and there is no health in us.

But, O Lord, have mercy upon us, miserable offenders. Spare those, O God who confess their faults and restore those who are penitent according to Your promises declared to mankind in Christ Jesus our Lord.

And grant, O most merciful Father, for His sake that we may hereafter live a godly, righteous, and sober life to the glory of Your holy name.

The Silent Confession

~ God Assures His People of His Covenant Mercies ~

God Is Known among His People

66

In Judah God is known; his name is great in Israel. Ps. 76:1

1. God is known a - mong his peo - ple, ev - ery mouth his praise - es fill;
 2. Ex - cel - lent and glo - rious are you, with your tro - phies from the fray;
 3. When from heav'n your sen - tence sound - ed, all the earth in fear was still,
 4. Vow and pay un - to Je - ho - vah, him your God for - ev - er own;

from of old he has es - tab - lished his a - bode on Zi - on's hill;
 you have slain the might - y war - riors, wrapped in sleep of death are they;
 while to save the meek and low - ly God in judg - ment wrought his will;
 all men, bring your gifts be - fore him, wor - ship him, and him a - lone;

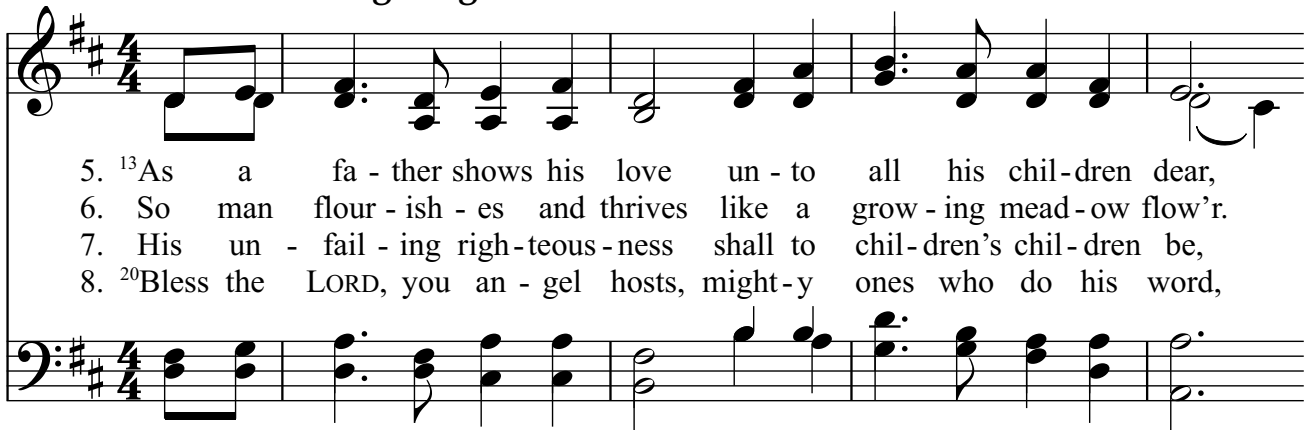
there he broke the sword and ar - row, bade the noise of war be still.
 when your an - ger once is ris - en, who can stand in that dread day?
 e'en the wrath of man shall praise you, your de - signs it shall ful - fil.
 might - y kings o - bey and fear him, princ - es bow be - fore his throne.

The Assurance of PardonPsalm 103:2-4

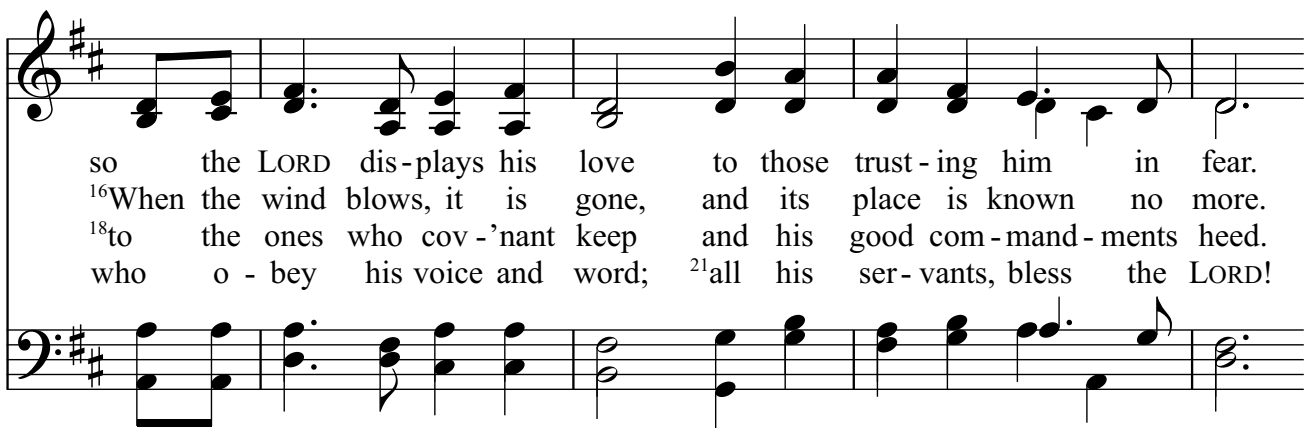
Bless the LORD, O my soul, and forget not all his benefits, who forgives all your iniquity, who heals all your diseases, who redeems your life from the pit, who crowns you with steadfast love and mercy.

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

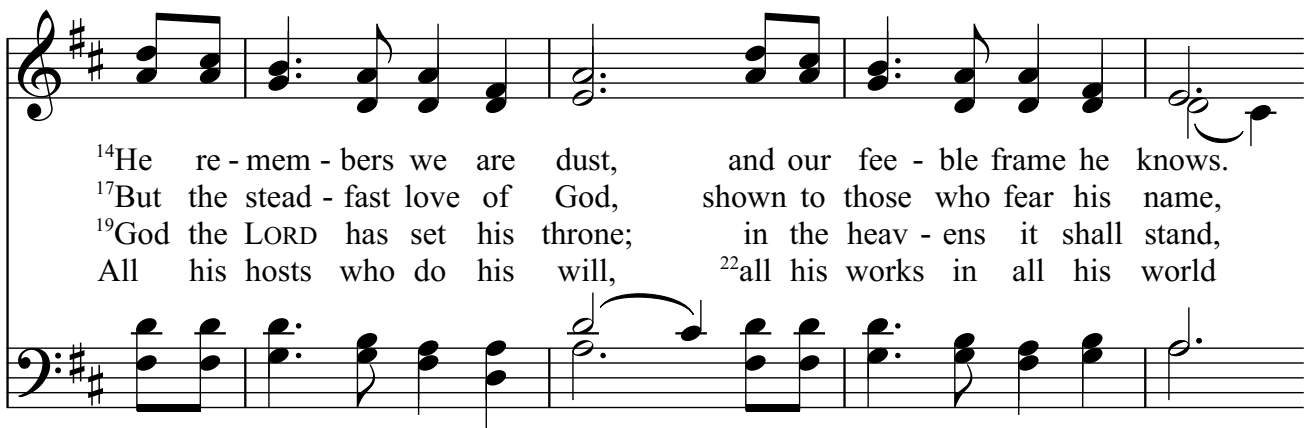
***The Psalm of Thanksgiving No. 103 "As a Father Shows his Love"**



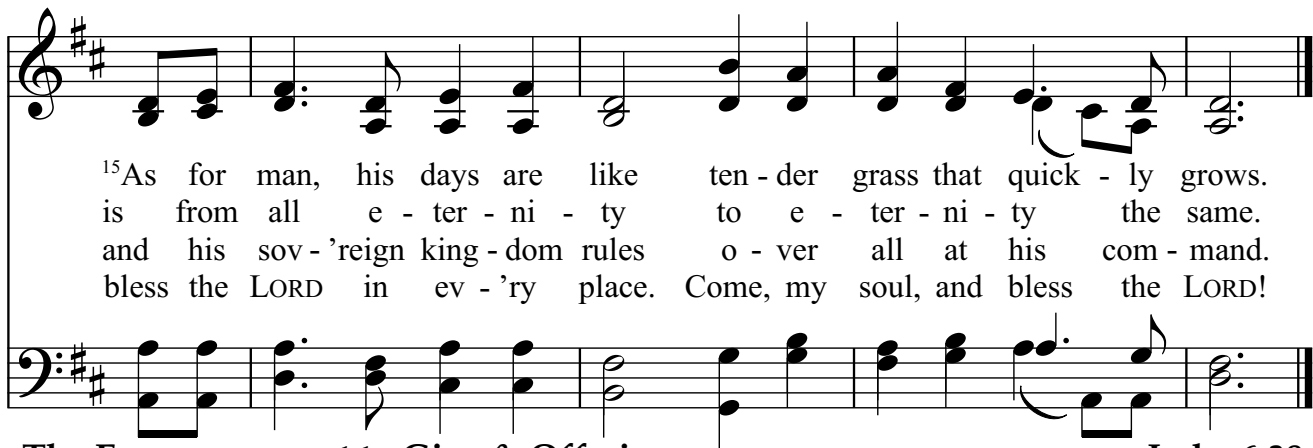
5. ¹³As a fa - ther shows his love un - to all his chil - dren dear,
6. So man flour - ish - es and thrives like a grow - ing mead - ow flow'r.
7. His un - fail - ing righ - teous - ness shall to chil - dren's chil - dren be,
8. ²⁰Bless the LORD, you an - gel hosts, might - y ones who do his word,



so the LORD dis - plays his love to those trust - ing him in fear.
¹⁶When the wind blows, it is gone, and its place is known no more.
¹⁸to the ones who cov - 'nant keep and his good com - mand - ments heed.
who o - bey his voice and word; ²¹all his ser - vants, bless the LORD!



¹⁴He re - mem - bers we are dust, and our fee - ble frame he knows.
¹⁷But the stead - fast love of God, shown to those who fear his name,
¹⁹God the LORD has set his throne; in the heav - ens it shall stand,
All his hosts who do his will, ²²all his works in all his world



15 As for man, his days are like tender grass that quick - ly grows.
 is from all e - ter - ni - ty to e - ter - ni - ty the same.
 and his sov - 'reign king - dom rules o - ver all at his com - mand.
 bless the LORD in ev - 'ry place. Come, my soul, and bless the LORD!

The Encouragement to Give & Offering Luke 6:38

Give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you.

The Great Prayer Elder Nathan Bowers

***The Hymn No. TH128 "God Moves in a Mysterious Way"**

The Sermon Pastor Ryan Biese

"The Love of Jesus" | John 11:1-6 | *Light in the Darkness* No. 56 | Page 843

SERMON NOTES

A. The Family (vv. 1-2)

1. Situation (v. 1)

- a. What is Jesus doing?
- b. Why is the location of Lazarus significant?

2. Relationship (v. 2)

- a. Why does John include a detail about Mary before he records the event noted here?
- b. **Application: *Sickness is not necessarily a sign of God's displeasure.***
- c. How does this become the occasion of a Jewish conspiracy?
- d. **Application: *Jesus remains in complete control of events.***

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God Moves in a Mysterious Way

I will turn the darkness into light before them and make the rough places smooth.
Is. 42:16

1. God moves in a mys - te - rious way his won - ders to per - form;
2. Deep in un - fath - om - a - ble mines of nev - er - fail - ing skill
3. Ye fear - ful saints, fresh cour - age take; the clouds ye so much dread
4. Judge not the Lord by fee - ble sense, but trust him for his grace;

he plants his foot - steps in the sea, and rides up - on the storm.
he trea - sures up his bright de - signs, and works his sov - ereign will.
are big with mer - cy, and shall break in bless - ings on your head.
be - hind a frown - ing prov - i - dence he hides a smil - ing face.

5. His purposes will ripen fast,
unfolding ev'ry hour;
the bud may have a bitter taste,
but sweet will be the flow'r.

6. Blind unbelief is sure to err,
and scan his work in vain;
God is his own interpreter,
and he will make it plain.

B. The Plea (vv. 3-4)

1. Request (v. 3)

a. How do the sisters describe their brother to Jesus?

b. What do the sisters request of Jesus?

c. **Application: *The power of Christ's love...***

2. Assurance (v. 4): what does the Saviour mean in saying the illness does not lead to death?

3. Glory (v. 4)

a. In what sense is this for the *glory* of God?

b. **Application: *The purpose of suffering in the godly...***

C. Affection (vv. 5-6)

1. Love (v. 5): His delay is not due to lack of affection.

2. Purpose (v. 6): Why did Jesus delay?

a. When did Lazarus (likely) die?

b. **Application: *God's delays are for the good of His people.***

*The Hymn of Commitment No. 257 "Stricken, Smitten, and Afflicted"

*The Benediction

*The Response No. 735 "The Gloria Patri"

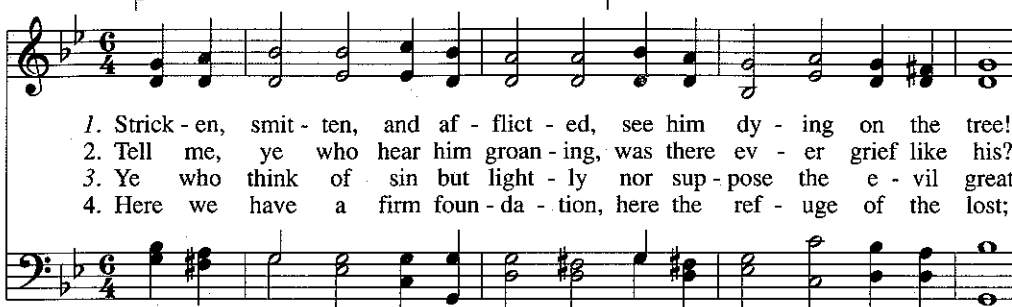
Glory be to the Father, And to the Son, And to the Holy Ghost;

As it was in the beginning, Is now, and ever shall be:

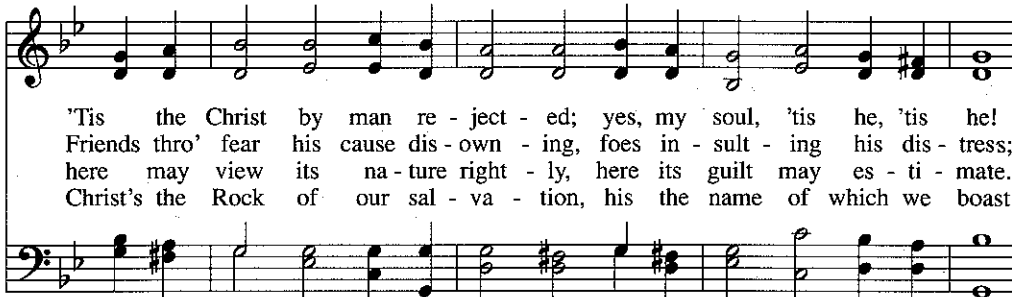
World without end. Amen. Amen.

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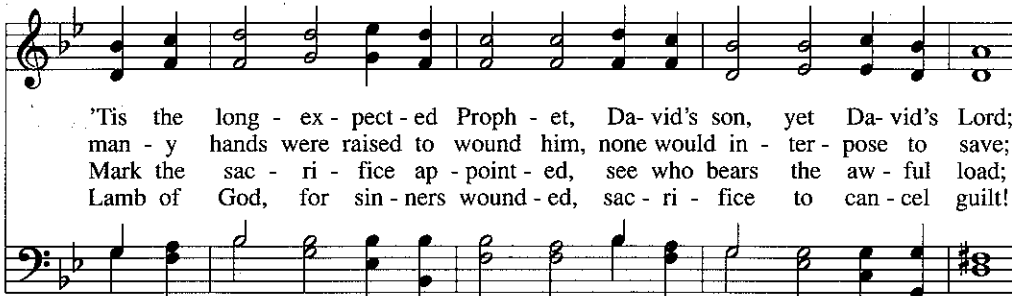
Stricken, Smitten, and Afflicted

We considered him stricken by God, smitten by him, and afflicted. Is. 53:4


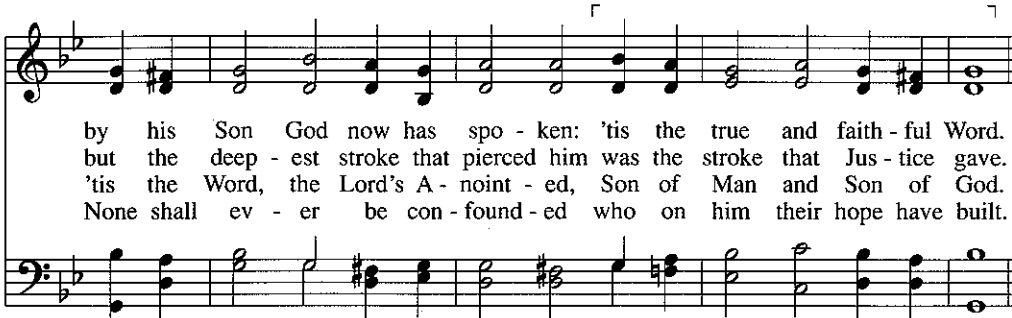
1. Strick - en, smit - ten, and af - flict - ed, see him dy - ing on the tree!
 2. Tell me, ye who hear him groan - ing, was there ev - er grief like his?
 3. Ye who think of sin but light - ly nor sup - pose the e - vil great
 4. Here we have a firm foun - da - tion, here the ref - uge of the lost;



'Tis the Christ by man re - ject - ed; yes, my soul, 'tis he, 'tis he!
 Friends thro' fear his cause dis - own - ing, foes in - sult - ing his dis - tress;
 here may view its na - ture right - ly, here its guilt may es - ti - mate.
 Christ's the Rock of our sal - va - tion, his the name of which we boast.



'Tis the long - ex - pect - ed Proph - et, Da - vid's son, yet Da - vid's Lord;
 man - y hands were raised to wound him, none would in - ter - pose to save;
 Mark the sac - ri - fice ap - point - ed, see who bears the aw - ful load;
 Lamb of God, for sin - ners wound - ed, sac - ri - fice to can - cel guilt!



by his Son God now has spo - ken: 'tis the true and faith - ful Word.
 but the deep - est stroke that pierced him was the stroke that Jus - tice gave.
 'tis the Word, the Lord's A - noint - ed, Son of Man and Son of God.
 None shall ev - er be con - found - ed who on him their hope have built.

A prayer group is being formed in which requests can be submitted and information can be relayed during the week to those who want to pray for Family and Friends at FPFO. If you are interested in being a part of this or have a prayer request to submit, please email fpfowicprayer@proton.me or speak with Shay Henshall. More info will be given soon.

Communicants Class Forming in April

Determining if your child is at an age and level of understanding where she or he is ready to attend a communicants class is not always easy. Thankfully, there are some helpful signs to look for in your child that will show he or she has the spiritual maturity to comprehend the discussion.

Have you seen the following in your child?

- She or he is asking questions about the Lord's Table and what is needed to participate;
- She or he is able to pay attention and participate in the worship service without toys, games, coloring, or other diversions for young children;
- She or he is displaying an awareness of his or her own sinfulness and asking questions about Jesus, salvation, and forgiveness.

If your child is showing those signs, that is a blessed indication that he or she is perhaps ready to join a communicants class and consider what it means to come to the Lord's Table with the rest of the congregation.

If she or he is not showing these signs, then it's probably a time to both wait for the next communicants class and be intentional in the way you talk about Jesus and the things of God at home with him or her to prepare for the next time the class is offered.

In the communicants class, the elders will be helping the children to reason through the Scriptures to know who Christ is to them and for them and how the Lord's Supper confirms and assures Christ's benefits to the faith of believers.

If you are interested in enrolling your child in the communicants class, please talk to one of the ruling elders.

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 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 MARCH 12, 2023

- + Additional members are needed on Wednesday night to help with the elementary age children. Please let one of the elders know if you are interested in serving.
- + There is hope to expand the outreach at the Crossing Apartments to a weekly ministry. If you are willing or interested in serving in this way, please talk with Joseph Wilson or David Bosshardt.
- + The Lord's Supper will be observed as part of evening worship next Lord's Day.
- + The 40th Anniversary Committee will meet on March 19 immediately following morning worship.
- + Summer Mission Trip: There is an interest and information meeting for youth and parents next Lord's Day after morning worship in the Library. The proposed dates for the trip July 10-15, 2023.

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 plates, 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.

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
6:45-7:30 p.m. Prayer Meeting
6:30-7:30 p.m. *KidsQuest* (children)
6:45-7:30 p.m. Youth Class
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 March 12: A. Bandy & C. Rowan

March 19: R. Wilson & T. Keller