



First Presbyterian

— R O M E —

The Lord's Day
August 7, 2022
9:00 AM Worship Service

Vision for Worship

Foundational to the mission of FPC Rome is the proclamation that, “By God’s grace alone and to his glory alone, we exist to worship God in his greatness and his holiness with Gospel-driven passion and integrity...”

GOSPEL CENTERED

Our worship services are ordered in such a way that the Gospel story is proclaimed anew each week through the elements of Word and sacrament, creed and confession, prayer and song, with each service having its distinctive way of doing so.

BIBLICALLY BASED

Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead,

- *1 Peter 1:3*

ROOTED IN REFORMED TRADITION

Natural understanding reveals that there is a God, who is lord and sovereign over everything, who is good and does good to everyone, and who is therefore to be held in awe, loved, praised, called upon, trusted in, and served with all our heart, soul, and might. The acceptable way of worshiping the true God is established by God himself. God’s revealed will so defines and outlines proper worship that neither the imaginations and devices of men nor the suggestions of Satan are to be followed. God is not to be worshiped under any visible representation or in any other way than that prescribed in Holy Scripture.

Religious worship is to be given to God, the Father, Son, and Holy Spirit, and only to him, not to angels, saints, or any other creature. Since the fall this worship must involve a mediator, and there is no other mediator than Christ alone.

- *WESTMINSTER CONFSSION OF FAITH CHAPTER 21, 1-2*

God's People Gather for Worship

PREPARING OUR HEARTS FOR WORSHIP

Opening Scripture

Psalm 124:8

Prelude

"Prelude on Holy Manna"

Wilber Held

Ms. Faye Kesler

Welcome and Announcements

Peace and Greetings

DECLARING GOD'S PRAISE

Prayer of Invocation

Call to Worship

Colossians 2:13-14; Psalm 32:11

Leader: Grace and peace to you who were dead in your sins,

All: for God has made you alive with Christ and forgiven all your sins.

Leader: Rejoice in the Lord and be glad, you righteous;

All: sing, all you who are now upright in heart!

Hymn of Praise No. 23

"The God of Abraham Praise"

LEONI

AFFIRMING OUR FAITH

The Apostles' Creed

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

And in Jesus Christ, his only Son, our Lord,

Who was conceived by the Holy Ghost, 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 sitteth at the right hand of God the Father Almighty:

From thence he shall come to judge the quick and the dead:

I believe in the Holy Ghost, the holy catholic Church,

the communion of saints, the forgiveness of sins,

the resurrection of the body, and the life everlasting. Amen.

Song of Response

“The Doxology”
OLD HUNDREDTH

Praise God from whom all blessings flow!
Praise Him, all creatures here below!
Praise him above, ye heavenly host!
Praise Father, Son and Holy Ghost! AMEN

CONFESSING OUR SIN AND EMBRACING OUR FORGIVENESS

Responsive Prayer of Confession

Leader: Have mercy on us, O God, according to your unfailing love; according to your great compassion, blot out our transgressions.

All: Wash away all our iniquity, and cleanse us from our sin. For we know our transgressions, and our sin is always before us.

Leader: Against you, you only, have we sinned and done what is evil in your sight, so that you are proved right when you speak, and justified when you judge.

All: Hide your face from our sins and blot out all our iniquity.

Leader: Create in us a pure heart, O God, and renew a steadfast spirit within us.

All: Do not cast us from your presence or take your Holy Spirit from us.

Leader: Restore to us the joy of your salvation and grant us a willing spirit, to sustain us.

All: You do not delight in sacrifice, or we would bring it;

Leader: you do not take pleasure in burnt offerings.

All: Our sacrifice, O God, is a broken spirit;

Leader: a broken and contrite heart, O God, you will not despise.

Assurance of Pardon

Hymn of Reflection No. 539

"My Faith Looks Up to Thee"
OLIVET

OFFERING OUR FELLOWSHIP AND GIFTS

Presentation of Tithes and Offerings

"This is My Father's World"
arr. Mark Hayes
Ms. Jordan Walker

HEARING GOD'S WORD

Scripture Reading

Exodus 1:1-22 ESV

These are the names of the sons of Israel who came to Egypt with Jacob, each with his household: Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan and Naphtali, Gad and Asher. All the descendants of Jacob were seventy persons; Joseph was already in Egypt. Then Joseph died, and all his brothers and all that generation. But the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong, so that the land was filled with them. Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, "Behold, the people of Israel are too many and too mighty for us. Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land." Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses. But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel. So they ruthlessly made the people of Israel work as slaves and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In all their work they ruthlessly made them work as slaves. Then the king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, "When you serve as midwife to the Hebrew women and see them on the birthstool, if it is a son, you shall kill him, but if it is a daughter, she shall live." But the midwives feared God and did not do as the king of Egypt commanded them, but let the male children live. So the king of Egypt called the midwives and said to them, "Why have you done this, and let the male children live?" The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women, for they are vigorous and give birth before the midwife comes to them." So God dealt well with the midwives. And the people multiplied and grew very strong. And because the midwives feared God, he gave them families. Then Pharaoh commanded all his people, "Every son that is born to the Hebrews you shall cast into the Nile, but you shall let every daughter live."

Leader: This is the Word of the Lord.

All: Thanks be to God!

Sermon

"The Lord is Our Deliverer"
Dr. Bill Pardue

SCATTERING AS CHRIST'S CHURCH

Hymn of Response No. 244

"Come, Thou Long-Expected Jesus"
HYFRYDOL

Commissioning and Benediction

Postlude

"Prelude from the *Te Deum*"
Marc-Antoine Charpentier
Ms. Faye Kesler

Scriptures for further study:

Colossians 1:13

Genesis 41:39-40

Genesis 42:1-2

John 16:33

John 10:27-28

Romans 8:28

Exodus 1:13-14

“The oppression was something that the Lord had warned Abraham about: ‘Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and ill-treated four hundred years’ (Gen. 15:13).

Such a warning had been given in advance to sustain the people through the hard times they would have to endure. Knowing that the oppression was as much a part of God’s plan as their growth in numbers had been, which should have strengthened them to wait for the divine resolution of their destiny.”

– John Mackay



John Martin, The Seventh Plague of Egypt, 1823

BIG IDEA

In the crushing weight of today's oppressive circumstances, only the eyes of faith can catch a glimpse of God's unseen yet supreme presence and compel the heart to hope against all odds.

OUTLINE

1. The crushing weight of oppressive circumstances

2. The Unseen yet Supreme Presence of God

SERMON NOTES

“Embedded in the opening chapters of Exodus the author, Moses, presents the pervasive hand of God turning events to his purposes. The people of God are never ‘merely’ gripped in life’s circumstances, they are always gripped in the hand of God. We trace the evidence for this in the supernatural preservation of the Israelites during their suffering in Egypt. There is so much against what ‘should’ have happened that we can only account for it by saying that there must be some other factor at work that ensured that the people were not at the mercy of circumstances.”

-Alec Motyer

“It is in Exodus that the vocabulary of redemption that is so much part of the Gospel message is introduced. Here God acts to provide the reality of salvation for his people, and the OT church delighted to focus on that reality.”

- John Mackay



John Martin, The Seventh Plague of Egypt, 1823

About the artist and painting: The English Romantic painter John Martin was no stranger to death and despair. Out of the 13 children born to his mother and father, John was one of only 6 that survived childhood. He grew up in poverty, the son of a farm laborer. In 1813, John lost his grandmother, mother, father, and youngest son all in the same year. Despite his popular appeal to English society, he was never really celebrated much less even accepted by the art community. Yet he was somewhat of a revolutionary by choosing to paint very fantastic, biblical scenes and landscapes. One can't help but think John looked to the extraordinary aspects of the bible to deal with the harsh realities of life in a broken world.

His 1823 work, *The Seventh Plague of Egypt*, helps to capture the deliverance theme so prevalent in the book of Exodus. In the painting you have these mighty structures of Pharaoh's palace, city, and pyramids all displayed in their grandeur. In Moses' day this represented to God's people Pharaoh's power and oppression towards them as he ruthlessly made their lives harsh. Yet God is breaking into these circumstances, "showing up" to bring about His deliverance. In this painting, over and above the Egyptian structures is something more magnificent, the storm of God: thunder, hail, and fire being poured down upon the oppressor and persecutor of His people. And your eye is drawn to the man standing on the left side of the painting, Moses, with outstretched arms looking to the LORD and His deliverance.

The purpose of Exodus:

“The original purpose of Exodus was theological, to teach God’s people about himself and their relationship to him.” - Peter Enns, NIVAC, 25.

“Exodus is about a man, Moses. He is central to the narrative in a way in which no single character, not even Abraham, dominates Genesis...Exodus is about a nation, Israel, moving from slavery in Egypt into freedom...but ultimately Exodus is about God, about the God of the covenant who has instituted a new relationship between himself and those whom he has called to be his people.” - John Mackay, Exodus, 9.

“The whole story of Exodus is a covenant narrative. The God who pledged himself to Abraham and his descendants remained the faithful God. He had made promises and intended to honor them, and when his moment came, honor them he did...in a word, Exodus cannot be described simply as the book of the holiness of the Lord, nor simply as the book of the presence of the Lord, but as the book of the holy God present in all his holiness at the heat of his people’s life, their provident savior and friend, who makes provision whereby they, in all their unworthiness, may live safely with him.” - Alec Motyer, *The Bible Speaks Today: The Message of Exodus*, 20, 23.

Setting for Exodus 1:1-2:25 Israel in Egypt. The opening section sets the stage for the rest of the book by describing: the connection to the narrative of Genesis (Ex. 1:1-7), the oppression that has arisen under a new pharaoh (1:8-22), the preservation of Moses at birth (2:1-10) and later in Midian (2:11-22), and the declaration of God’s intimate knowledge of Israel’s suffering and God’s faithfulness to his covenant with Abraham and his descendants (2:23-25).

Exodus is a journey in two parts.

Part One: Egypt Exodus 1-15 Aug. 8th – Oct. 30th

Part Two: Sinai Exodus 16-18 Nov. 6th – Nov. 20th

Pause for Advent: Nov. 27th – Dec. 18th

Part Two Cont. Sinai Exodus 19 Jan. 8th – June 25th

Pause for Missions Sunday: February 5th

Pause for DNOW: February 19th

Resources for further study:

Exodus: A Mentors Commentary by John Mackay

Exodus: An Exegetical and Theological Exposition of Holy Scripture (Volume 2) (The New American Commentary) by Douglas Stuart

Thank You for Worshiping with Us Today

OUR MISSION

By God's grace alone and to His glory alone, the First Presbyterian Church of Rome exists to worship God in His greatness and holiness with Gospel-driven passion and integrity, to know Jesus Christ in his fullness, to be transformed by the power of the Holy Spirit, and to be united together as a community of faith.

In grateful response to the privilege of knowing God and being called according to His purpose, we long to grow as faithful, fruitful followers of Jesus Christ. To this end, through joyful submission, we will emphasize and strive as a corporate body:

- to live together in authentic and loving fellowship,
- to make and mobilize disciples,
- to share the Gospel in word and action locally and around the world, and
- to serve sacrificially the community in which God has placed us.

* We acknowledge that Christ has given the church universal its 'mission' in the call to fulfill the Great Commission and honor the Great Commandment. Our Mission Statement sets forth how our particular church, at this season and place, shall emphasize its part in this greater, corporate calling. Our Mission Statement is to serve as our means of testing and direction in particular ministry without, in any way, limiting what God may otherwise do in leading us. It is subordinate to the Constitution of the Evangelical Presbyterian Church, which consists of the Book of Order (comprised of The Book of Government, The Book of Discipline and the Book of Worship), the Westminster Confession of Faith (including the Larger and Shorter Catechisms) and the document "Essentials of Our Faith". In turn all of these documents are subordinate to Scripture, the supreme and final authority on all matters on which it speaks.

LET'S CONNECT

If you are visiting with us today, we would love to have the opportunity to answer any questions you may have about our ministries. Please fill out our Connect Card and our Connections team will contact you. We look forward to connecting with you!

Ministry Opportunities: Discover how God has gifted you for His service and shows you potential areas of service in the church and community. Complete our Serve Profile at www.fpcrome.org/serve.

ShelbyNext: Visit our church website for access to our giving platform, membership directory, calendar, and more at www.fpcrome.org.

Sunday Mornings at FPC: We offer several Sunday studies for all ages. For a complete list visit our website.

Prayer Requests: To submit a Prayer Request for you or someone you know that is in need, you may do so on our website, or you may contact the church office. If you would like to receive updated prayer requests please contact Tracy Dupree at tracyd@fpcrome.org.

Missions: FPC supports several local and global missions. For more details please visit our website or contact Mr. Rob Davis at robd@fpcrome.org.