

Omaha Reformed Church

Thanksgiving Eve Service

November 21, 2018

“Oh, give thanks to the Lord, for He is good! For His mercy endures forever.”

Psalm 136:1

WORSHIP SERVICE 7:00 P.M.

Opening Song Service (possibly pre-selected)

Welcome and Announcements

* please stand, if able

*The Call to Worship and God’s Greeting

*The Invocation and Lord’s Prayer

***Hymn 716**

"Sing to the Lord of Harvest"

The Athanasian Creed (*on back*)

PRAYERS, PRAISES AND AFFIRMATIONS OF GRATITUDE

Congregational Prayer

***Hymn 714**

"We Plow the Fields"

Reading of the Word: **Deuteronomy 8:1-20** **Text: Deut. 8:1-3**

The Sermon: **GOD’S PROVISIONS TEACH US TO DEPEND ON HIM!**

Points:

I. The Exhortation of this Reminder

II. The Explanation of this Reminder

III. The Expectation of this Reminder

OFFERING: RCUS Foreign Missions: Reformed Faith and Life

***Hymn 98**

"Now Thank We All Our God"

*The Benediction

*The Doxology

“Praise God from Whom All Blessing Flow”

GREETINGS TO ALL!

Welcome to all who have gathered for worship with us. As we draw near to God in worship this evening, we desire to acknowledge his grace and thank Him for His provisions. May the Lord grant His blessing as we worship together.

THINKING ABOUT GIVING THANKS

The Psalms are full of things that thankful people do in response to the Lord’s grace and care. Their sentiment flows through the rest of the Old Testament and throughout the New. At one point, the Apostle Paul (inspired by the Holy Spirit) says, **“In everything give thanks; for this is the will of God in Christ Jesus for you.” I Thessalonians 5:18.** In other words, he summarizes the

Christian’s duty as glorifying the God and Father of our Lord Jesus Christ. This is done by recognizing that His eternal purposes are being realized as the Gospel spreads throughout the whole world gathering believers like us.

The Athanasian Creed

The Trinity

[1] Whosoever will be saved, before all things it is necessary that he hold the catholic faith; [2] Which faith unless every one do keep whole and undefiled, without doubt he shall perish everlastingly.

[3] And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity; [4] Neither confounding the persons, nor dividing the substance. [5] For there is one person of the Father, another of the Son, and another of the Holy Spirit. [6] But the Godhead of the Father, of the Son, and of the Holy Spirit is all one, the glory equal, the majesty co-eternal.

[7] Such as the Father is, such is the Son, and such is the Holy Spirit. [8] The Father uncreated, the Son uncreated, and the Holy Spirit uncreated. [9] The Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible. [10] The Father eternal, the Son eternal, and the Holy Spirit eternal. [11] And yet they are not three eternal, but one eternal. [12] As also there are not three uncreated nor three incomprehensibles, but one uncreated and one incomprehensible. [13] So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty; [14] And yet they are not three almighties, but one almighty. [15] So the Father is God, the Son is God, and the Holy Spirit is God; [16] And yet they are not three Gods, but one God. [17] So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord; [18] And yet they are not three Lords, but one Lord. [19] For like as we are compelled by the Christian truth to acknowledge every Person by himself to be God and Lord; [20] So are we forbidden by the catholic religion to say: There are three Gods or three Lords.

[21] The Father is made of none, neither created nor begotten. [22] The Son is of the Father alone; not made nor created, but begotten. [23] The Holy Spirit is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding. [24] So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. [25] And in this Trinity none is before, or after another; none is greater, or less than another. [26] But the whole three persons are co-eternal, and co-equal. [27] So that in all things, as said before, the Unity in Trinity and the Trinity in Unity is to be worshipped. [28] He therefore that will be saved must thus think of the Trinity.

The Person of Christ

[29] Furthermore it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ. [30] For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man.

[31] God of the substance of the Father, begotten before the worlds; and man of the substance of His mother, born in the world. [32] Perfect God and perfect man, of a reasonable soul and human flesh subsisting. [33] Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood.

[34] Who, although He is God and man, yet He is not two, but one Christ. [35] One, not by conversion of the Godhead into flesh, but by taking of the manhood into God. [36] One altogether, not by confusion of substance, but by unity of person. [37] For as the reasonable soul and flesh is one man, so God and man is one Christ; [38] Who suffered for our salvation, descended into hell, rose again the third day from the dead; [39] He ascended into heaven, He sits on the right hand of the Father, God Almighty; [40] From there He shall come to judge the living and the dead. [41] At whose coming all men shall rise again with their bodies; [42] And shall give account of their own works. [43] And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire.

[44] This is the catholic [Christian] faith, which unless a man believe faithfully, he cannot be saved. Amen.