

# Omaha Reformed Church

## Thanksgiving Eve Service

November 27, 2019

**“I will sing of the mercies of the Lord forever; with my mouth will I make known Your faithfulness to all generations.” Psalm 89:1**

**WORSHIP SERVICE 7:00 P.M.**

Opening Song Service (pre-selected by pianist)

Welcome and Announcements \* please stand, if able

\*The Call to Worship and God’s Greeting

\*The Invocation and Lord’s Prayer

**\*Hymn 714**

**"We Plow the Fields"**

**The Athanasian Creed** (*on back*)

**PRAYERS, PRAISES AND AFFIRMATIONS OF GRATITUDE (OPEN TO ALL)**

Congregational Prayer

**\*Hymn 716**

**"Sing to the Lord of Harvest"**

Reading of the Word: **Psalm 89:1-19** Text: **Psalm 89:1-2**

The Sermon: **REMEMBERING AND SINGING OF THE MERCIES OF THE LORD!**

**Points:**

- I. The Unqualified Commitment to Praise**
- II. The Remarkable Circumstance of Praise**
- III. The Anticipated Fulfillment of Praise**

**OFFERING: RCUS Foreign Missions (Offering plate in the entry)**

**\*Hymn 149B**

**"O Praise Ye the Lord"**

\*The Benediction

\*The Doxology **“Praise God from Whom All Blessing Flow”**

### **GREETINGS TO ALL!**

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

### **THINKING ABOUT GIVING THANKS**

The Scriptures are clear. In response to the Lord’s grace and care, we are to be thankful always. This sentiment flows throughout the Old Testament and the New. In **I Thessalonians 5:18** we read, **“In everything give thanks; for this is the will of God in Christ Jesus for you”**. Our principle task is to glorify God as God, and essential to this is being thankful. This is done by recognizing that His eternal purposes are being realized throughout time and history, and through the events of our lives.

# 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.