

REFORMATION WORSHIP

The Westminster morning service follows the classical pattern of the major Protestant Reformers as they sought to return Christian worship to the pattern and elements of the immediate post-Apostolic church. The service consists of four major parts—the acts of entrance, the ministry of the Word, the ministry of prayer and the acts of commitment. Not only does the practice of “classic” worship place the focus on Almighty God himself and his majesty—as opposed to human personalities and entertainment—but the “means of Grace” are central in the service.

THE LORD’S DAY AT WESTMINSTER

- 9:45 A.M. Sunday Bible School for the entire family
- 11:00 A.M. Morning Service
- 6:00 P.M. Women’s Reading Group at the church
- 6:00 P.M. Revival Prayer at the church

TONIGHT – WOMEN’S READING GROUP, AT THE CHURCH AT 6:00

TONIGHT – REVIVAL PRAYER, AT THE CHURCH AT 6:00.

Revival prayer, as displayed by Daniel, Nehemiah, Anna and the Apostles.

WEDNESDAY WOMEN’S BIBLE STUDY AT THE CHURCH, 9:30 AM

2025 WALK FOR LIFE

A Women’s Pregnancy Center’s 30th Annual Walk for Life is being held on Saturday, March 22, at the Northside Community Center. For details, please speak to Christi Griner or visit the registration table in the narthex.

HOLY WEEK SERVICES

Easter falls on April 20 this year in Western Christendom. Plan now to attend both the Maundy Thursday Service with the sacrament of Holy Communion and the Good Friday Evening Service as a time for spiritual strengthening and to honor the Savior. Both will be at 7:00 P.M. Spread the word of the availability of these services.

Westminster Presbyterian Church

THE MORNING SERVICE
eleven o’clock
Lord’s Day, March 16, 2025

Visitors will note that the Westminster morning service proceeds without announcement. Written direction is found in the bulletin for each component of the corporate expression of worship of the Almighty and Majestic Triune God. The service is planned in this manner so as to eliminate as much as possible interruptions of the flow of thought and expressions of reverent worship that is commensurate with the majesty of Almighty God. This worship begins with the prelude.

- *Indicates the congregation standing, as one is able.
- +Latecomers may be seated.

“O Lord GOD, you are God, and your words are true . . .” II Samuel 7:28

THE ANGLICAN CATECHISM, 1549

Ques. What is required of them who come to the Lord’s Supper?
Ans. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God’s mercy through Christ, with a thankful remembrance of his death; and be in charity with all men. (I Cor. 11:27-32; Col. 3)

PARTICIPATION AT THE LORD’S TABLE

The Sacrament of the Lord’s Supper is for the redeemed People of God who have received by faith the unmerited righteousness of the Lord Jesus Christ and his atonement for their sin, do now repent of sin, desire to live a holy life, and are members in good standing of an evangelical church. Those without a personal saving relationship with Jesus Christ are to refrain from the sacrament and are implored now to receive the Lord Jesus Christ as their Savior by faith and repentance.

COMMUNION OFFERING

All loose cash received in the morning service offering will be given to the work of Palmer Home for Children of Memphis and Nashville, Tennessee. Palmer Home is a wonderful, historic Presbyterian orphanage whose board members are primarily from our denomination. Palmer currently has 90-95 children in their care. Let us participate generously. Designations can be made on offering checks.

***BOOK OF THE MONTH:** *Discussions of Theological Questions* by John L. Girardeau *

The Prelude

For All the Saints Vaughan Williams
Crown Him with Many Crowns Elvey

***The First Lesson – Zephaniah 3:17; Malachi 1:11**

The Lord your God is in your midst, a mighty one who will save; he will rejoice over you with gladness; he will quiet you by his love; he will exult over you with loud singing.

For from the rising of the sun to its setting my name will be great among the nations, and in every place incense will be offered to my name, and a pure offering. For my name will be great among the nations, says the Lord of hosts. (ESV)

The Hymn No. 92 – “A mighty fortress is our God” *Ein feste Burg

*The Invocation and the Lord's Prayer

Our Father, who art in heaven; Hallowed be Thy name. Thy kingdom come. Thy will be done; On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts; As we forgive our debtors. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever. Amen.

***The Response** (Sung by all) *Nun danket alle Gott*

Now thank we all our God with heart and hands and voices, who wondrous things
hath done, in whom his world rejoices; who from our mothers' arms, hath blessed us
on our way with countless gifts of love, and still is ours today. (Martin Rinkart, 1636)

The Interlude – And Can It Be That I Should Gain Campbell

***The Ascription of Praise** (Sung by all) *Lasst uns erfreuen*

Let all things their Creator bless, and worship him in humbleness, O praise him, alleluia! Praise, praise the Father, praise the Son, and praise the Spirit, three in one, O praise him, O praise him, alleluia, alleluia, alleluia! (by Francis of Assisi, 1225, tr. William H. Draper, c. 1910)

***The Law of God – The Ten Commandments (Unison)**

You shall have no other gods before me.
 You shall not make for yourself a carved image.
 You shall not take the name of the LORD your God in vain.
 Remember the Sabbath day, to keep it holy.
 Honor your father and your mother.
 You shall not murder.
 You shall not commit adultery.
 You shall not steal.
 You shall not bear false witness against your neighbor.
 You shall not covet. (Ex. 20:3-17, ESV)

***The Response** (Sung by all) *Mendon*

Confirm our will to do the right, And keep our hearts from envy's blight; let faith her eager fires renew, and hate the false, and love the true. All praise to God the Father be, all praise, eternal Son, to you, whom with the Spirit we adore forever and forevermore. (by Ambrose, Bishop of Milan, under who's preaching Augustine was converted, 4th century, tr. cento)

***The Second Lesson – Psalm 24:1-6 (Responsively)**

The earth is the LORD's and the fullness thereof, the world and those who dwell therein,

For he has founded it upon the seas and established it upon the rivers.

Who shall ascend the hill of the LORD? And who shall stand in his holy place?

He who has clean hands and a pure heart, who does not lift up his soul to what is false and does not swear deceitfully.

He will receive blessing from the LORD and righteousness from the God of his salvation.

Such is the generation of those who seek him, who seek the face of the God of Jacob. (ESV)

*The Silent Prayers of God's People

***The Doxology** (Sung by all) *Old Hundredth*

Praise God from whom all blessings flow; praise him, all creatures here below; praise him above, ye heav'nly host: praise Father, Son, and Holy Ghost. (by Thomas Ken, Bishop of Bath and Wells, referred to by James II as the finest Protestant preacher of his day, 1695, 1709)

***The Westminster Larger Catechism**

Pastor: Q. 103. What is the first commandment?

Congregation: A. The first commandment is, *Thou shalt have no other gods before me.*

Pastor: Q. 104. What are the duties required in the first commandment?

Congregation: A. The duties required in the first commandment are, the knowing and acknowledging of God to be the only true God, and our God; and to worship and glorify him accordingly, by thinking, meditating, remembering, highly esteeming, honoring, adoring, choosing, loving, desiring, fearing of him; believing him; trusting, hoping, delighting, rejoicing in him; being zealous for him; calling upon him, giving all praise and thanks, and yielding all obedience and submission to him with the whole man; being careful in all things to please him, and sorrowful when in anything he is offended; and walking humbly with him.

***The Response** (Sung by all) *Toulon*

Have you not bid me love you, God and King? All, all of me, soul, heart and strength and mind. Stoop to my weakness, mighty as you art, and make me love you as I ought to love. (by George Croly, popular Anglican preacher in a poor section of London, 1867, mod., alt. 2014)

+**The Interlude** – Now Thank We All Our God Crüger, harm. Mendelssohn
The Sermon – THE FIRST COMMANDMENT Mr. McGowan
II. THE TEN COMMANDMENTS: LOVING GOD’S LAW

***The Communion Hymn No. 647** – “How sweet the name of Jesus sounds” . . . *St. Peter*

***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 on 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.
*i. e. His body continued in the state of the dead until the third day.
(from the 2nd c.; the term “Catholic” is the Anglicization of the Latin for universal)

***The Gloria Patri** (Sung by all) *Greatorrex*
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. (2nd cent.)

The Words of Institution – I Corinthians 11:23-29a
For I have received of the Lord that which also I delivered unto you, that the Lord
Jesus the same night in which he was betrayed took bread:
And when he had given thanks, he brake it, and said, “Take, eat: this is my body
for you: this do in remembrance of me.”
After the same manner also he took the cup, when he had supped, saying, “This cup
is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of
me.”
For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death
till he come.
Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily,
shall be guilty of *profaning* the body and blood of the Lord.
But let a man examine himself, and so let him eat of that bread, and drink of that
cup.
For he that eateth and drinketh unworthily, eateth and drinketh *judgment* to himself

The Sacrament of the Lord’s Supper
The Prayer of Great Thanksgiving

***The Parting Hymn No. 347** – “The church’s one foundation” *Aurelia*

***The Benediction**

***The Response** (Sung by all) *Cwm Rhondda*
Guide me, O thou great Jehovah, pilgrim through this barren land; I am weak, but
thou art mighty; hold me with thy pow’rful hand; strong Deliv’rer, strong Deliv’rer,
be thou still my strength and shield, be thou still my strength and shield. (1745)

The Postlude – Come, Ye Faithful, Raise the Strain *Piae Cantiones*, 1582

NOTES

THE BEST VERSE IN THE BIBLE: ROMANS 8:1

There is therefore now no condemnation for those who are in Christ Jesus. (ESV)

Now you'll notice that it begins with the word therefore, and as you all know by now, the question you ask when you see that word therefore is "What is the therefore there for? Why is it there?" Now Paul is drawing a conclusion. He's drawing a conclusion in the particular context. He's drawing a conclusion from something that he has said in this epistle. If you turn back with me to chapter 5 and verse 16, there seems to be a link between what he's saying now in Romans 8:1 and what he's been saying in 5:16. He says in 5:16, "The free gift is not like the result of that one man's sin..." [that one man's sin of course being Adam] "...for the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification." There is condemnation; there is justification. And then if you drop down to verse 18, you'll see Paul repeating it again: "Therefore, as one trespass led to condemnation for all men, so one act of righteousness (*Christ's work on the cross*) leads to justification and life for all men . . .

Now Paul seems to be reflecting on that in the first verse of Romans 8: 'In Christ there is no condemnation. This is what I've been saying. This is what I've been telling you. This is what I've been writing about. In Jesus Christ, therefore, on the basis of all that I've said, there is no condemnation.' Now it's important for us to see that Paul means this in relationship to Jesus Christ. We will see it repeated again in verse 2, but "there is therefore now no condemnation to those who are Christ Jesus." I'm reminded of something John Calvin writes in *The Institutes of the Christian Religion*: that so long as Christ remains outside of us, all that He has accomplished for us remains useless and of no value to us. That which Christ has accomplished for us on the cross needs to be internalized. It needs to be actualized. *We need to be brought into a relationship with Jesus Christ . . .

. . . the great question arises that's the greatest question that we can ever ask given the fact that there is none righteous, given the fact that all have sinned and come short of the glory of God (*Rom. 3:23*): How can a sinner be found in a right relationship with God? Not just God, but a holy God, a righteous God? That's the greatest question that we can ask. How is it possible for a sinner to be made right with God?

. . . Tell me a more glorious statement this morning than this one, that for the man or woman who is in Jesus Christ there is no condemnation! The verdict of the Last Day before the grand assize of God has been brought forth into the now, so that what is true of me now will be true of me then: that on that Day of Judgment, to the man or woman in Jesus Christ there is no condemnation. There is no condemnation.

—The Rev. Derek W. H. Thomas, Ph.D. (Wales)

Pastor, First Presbyterian Church (ARP), Columbia, SC

Chancellor's Professor of Systematic Theology, Reformed Theological Seminary

From a sermon delivered at First Presbyterian Church (PCA), Jackson, MS, June 7, 2009

CHRISTIANS AND CIVIL GOVERNMENT

Civil government is a means ordained by God for ruling and maintaining order in communities. It is one of a number of such means, including ministers in the churches and parents in the home. Each such means has its own sphere of authority under Christ, who now rules and sustains creation, and the limits of each sphere are set by reference to the others. In our fallen world these authorities are institutions of God's "common grace" (kindly providence), standing as a bulwark against anarchy and the dissolution of ordered society.

With reference to Rom. 13:1-7 and 1 Pet. 2:13-17, the *Westminster Confession* explains the sphere of civil government as follows:

God, the supreme Lord and King of all the world, hath ordained civil magistrates, to be, under him, over the people, for his own glory, and the public good; and, to this end, hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers . . . Civil magistrates may not assume to themselves the administration of the Word and sacraments; or the power of the keys of the kingdom of heaven (23:1, 3).

Because civil government exists for the welfare of the whole society, God gives it the "power of the sword," the lawful use of force to administer just laws (Rom. 13:4). Christians must acknowledge this as part of God's order (Rom. 13:1, 2). A government may collect taxes for the services it renders (Matt. 22:15-21; Rom. 13:6, 7). But if it forbids what God requires or requires what God forbids, Christians cannot submit, and some form of civil disobedience becomes inescapable (Acts 4:18-31; 5:17-29).

The church's sphere of authority relates to the civil government at the level of morality. The church has the responsibility to comment on the morality of governments and their policies on the basis of God's word, but should not appropriate to itself the power to set such policies. Whereas these assessments may foster political action among Christians, they should act in their capacity as citizens rather than as representatives of the church. In this way the gospel works through moral persuasion and the working of God's grace among citizens.

Christians should urge governments to fulfill their proper role. They are to pray for, obey, and yet watch over civil governments (1 Tim. 2:1-4; 1 Pet. 2:13, 14), reminding them that God ordained them to rule, protect, and keep order

—The Rev. J. I. Packer, D.Phil. (Oxford)
author of *Knowing God* and *Evangelism and the Sovereignty of God*
from *The Reformation Study Bible*, 2d. ed., p. 1636

JOHN CALVIN ON THE NECESSITY FOR REFORMING THE CHURCH
More than 450 years ago, a request came to John Calvin to write on the character of and need for reform in the Church. The circumstances were quite different from those that inspired other writings of Calvin, and enable us to see other dimensions of his defense of the Reformation. The Emperor Charles V was calling the Diet of the Holy Roman Empire to meet in the city of Speyer in 1544. Martin Bucer, the great reformer of Strassburg, appealed to Calvin to draft a statement of the doctrines of and necessity for the Reformation. The result was remarkable. Theodore Beza, Calvin’s friend and successor in Geneva, called *The Necessity for Reforming the Church* the most powerful work of his time . . .

. . . Calvin focuses on four topics, which he calls the soul and body of the church. The soul of the church is worship and salvation. The body is sacraments and church government. The great cause of reform for Calvin centers in these topics. The evils, remedies and necessity for prompt action all relate to worship, salvation, sacraments and church government.
. . . Proper worship is Calvin’s first concern.

WORSHIP
Calvin stresses the importance of worship because human beings so easily worship according to their own wisdom rather than God’s. He insists that worship must be regulated by the Word of God alone: “I know how difficult it is to persuade the world that God disapproves of all modes of worship not expressly sanctioned by His Word. The opposite persuasion which cleaves to them, being seated, as it were, in their very bones and marrow, is, that whatever they do has in itself a sufficient sanction, provided it exhibits some kind of zeal for the honour of God. But since God not only regards as fruitless, but also plainly abominates, whatever we undertake from zeal to His worship, if at variance with His command what do we gain by a contrary course? The words of God are clear and distinct, ‘Obedience is better than sacrifice.’” This conviction is one of the reasons that reform was required: “ . . . since . . . God in many passages forbids any new worship unsanctioned by his Word; since he declares that he is grievously offended with the presumption which invents such worship, and threatens it with severe punishment, it is clear that the reformation which we have introduced was demanded by a strong necessity.” . . .

For Calvin the worship of the medieval church had become “gross idolatry.” The issue of idolatry was for him as serious as the issue of works righteousness in justification. Both represented human wisdom replacing divine revelation. Both represented a pandering to human proclivities, rather than desiring to please and obey God . . .
The reformers, like the prophets of old, needed to attack the idolatry and the “external show” of the worship of their time. The antidote to the theatrics of the church in Calvin’s day was a godly simplicity of worship — as reflected in the order of service in the church of Geneva . . .

—The Rev. W. Robert Godfrey, Ph.D. (Stanford)
From www.Ligonier.org, July 8, 2016
*Westminster’s worship service follows Calvin’s 1545 order of service with some augmentation from Thomas Cranmer’s 1552 order of worship.

THE SESSION
Sean W. T. McGowan, Moderator
George E. Close
Arthur E. Wahl
Brett S. Doster

THE DIACONATE
Christopher J. Colson
Kerry S. Langston
Drew D. McLeod

OUR MINISTER
Sean W. T. McGowan, Pastor

OUR MISSIONARIES
Rev. and Mrs. Allen M. Baker, III, Reformed Evangelistic Fellowship Africa, India and USA
Rev. and Mrs. Ethan P. Brown, Reformed University Fellowship (PCA) University of Illinois
Mr. and Mrs. Juan C. Cardenas, TEAM (The Evangelical Alliance Mission) India
Rev. and Mrs. Jonathan M. Craig, Ministry to State (PCA Mission to North Am.) Tallahassee
Mr. and Mrs. Rodney Davila, Presbyterian Church in America El Salvador
Rev. and Mrs. J. Kelly Jackson, Reformed University Fellowship (PCA) Florida State University
Mr. and Mrs. Robert Stewart, Presbyterian Church in America Japan

OUR MISSION AGENCIES
A Women’s Pregnancy Center Tallahassee
Calvary Home for Children Anderson, SC
Chelsea House, Good Samaritan Network Tallahassee
Good Samaritan Inn for Men, Good Samaritan Network Tallahassee
Gulf Coast Presbytery, Presbyterian Church in America Madison, FL to Mobile, AL
Palmer Home for Children Memphis and Nashville, TN
Pregnancy Center of Gadsden County Havana and Quincy
Pregnancy Help & Information Center Tallahassee
Presbyterian Church in America Retired Ministers and Widows Relief Fund USA

THE ORDINARY MEANS OF GRACE-BASED MINISTRY
“What exactly do you mean by ‘ordinary means of grace-based ministry?’” The “ordinary means of grace” are “the Word, sacraments, and prayer.” These are the ordinances given by God with which spiritual life is nurtured. By ordinances we mean spiritual instruments of grace and growth in grace appointed by God in the Bible. So, when we say ordinary means of grace-based ministry, we mean a ministry that focuses on doing the things God says are central to the spiritual health and growth of His people. The key things that the church can do to help people know God and grow in their knowledge of God are: (1) the public reading and preaching of the Word; (2) emphasize the confirming efficacy of the sacraments; and (3) emphasize a life of prayer. —The Rev. J. Ligon Duncan, III, Ph.D.

