



# REFORMATION SUNDAY

THE LORD'S DAY IN WORSHIP

OCTOBER 29, 2017

# MORNING WORSHIP

---

## THE SILENT MEDITATION UPON ENTERING THE SANCTUARY

---

*A Mighty Fortress is Our God is the “battle hymn of the Reformation.” Our prelude setting of this great hymn is crafted in a way that demonstrates the contrast and the battle between the Kingdom of God and the kingdom of this world. The composition juxtaposes two different musical ideas throughout the piece.*

*The music begins joyfully, but soon the mood darkens. The musical conflict grows as the piece moves along, and the battle begins to rage stronger and stronger. By the final pages of the piece, the war has broken out. Tremendous dissonances between the hymn tune and a tumultuous second musical idea assault the senses.*

*This is the reality of the spiritual war in which we are engaged as believers in Christ. However, we do not need to fear: the battle is already won, and the composer makes that clear by the end of the piece. Luther’s hammer can be heard striking the door in Wittenberg in the final bars before we finally come to rest on a blazing, triumphant chord: “And He must win the battle!”*

The Welcome and Announcements

The Prelude

Fantasy on EIN FESTE BURG

Denis Bédard

The Striking of the Hour



The Ascription of Praise

*All People That on Earth Do Dwell*

OLD HUNDREDTH

All people that on earth do dwell, sing to the Lord with cheerful voice;  
Him serve with fear, His praise forthtell, come ye before Him and rejoice.



## Psalm 100

Mr. Curles/Mr. Howell

Minister:

## People:

Minister:

## People:

Minister:

**All:**



# EIN FESTE BURG



## The Apostles' Creed

(Inside front cover of the *Trinity Hymnal*)



(Inside front cover of the *Trinity Hymnal*)



Glory be to

As it was

World wi

---

## The Morning Prayers

The Silent, Personal Prayer of Confession

The Corporate Prayer of Confession

**Lord, we cry to You to heal our wounds. We call to You in distress and plead for Your salvation. We have sinned against Your law and failed to do Your will; we confess that we have disobeyed Your holy Word. We pray, purge our lives of selfishness and our hearts of bitterness. Lead us back to righteousness; save us through Christ Jesus. Amen.**

The Assurance of God's Pardon from Romans 8:1; 2 Corinthians 5:17

Hear the good news! There is no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death. Anyone who is in Christ is a new creation. The old life has gone; a new life has begun. Know that in Jesus, God embraces you, forgives you, and strengthens you to live a renewed life. **Thanks be to God.**

The General Prayer

† The Hymn No. 168      *I Greet Thee Who My Sure Redeemer Art*  
(stanzas 1, 2, 4, and 5)

TOULON

---

## The Morning Offering

### The Christian Greeting

#### The Anthem

*Built on the Rock*  
Chancel Choir

arr. Hal Hopson

Built on the Rock the Church shall stand even when steeples are falling.  
Jubilate Deo!  
Crumbled have spires in every land; bells still are chiming and calling,  
Jubilate Deo!  
Calling the young and old to rest, but above all the souls distressed,  
Longing for rest everlasting.  
Jubilate Deo!

Surely in temples made with hands, God, the Most High, is not dwelling;  
High above earth His temple stands, all earthly temples excelling.  
Yet He who dwells in heav'n above chooses to live with us in love,  
Making our bodies His temple.  
We are God's house of living stones, built for His own habitation.  
He, through His saving grace, us owns; Heirs of His wondrous salvation.  
Were we but two His name to tell, yet He would deign with us to dwell  
With all His grace and His favor. Alleluia! Jubilate Deo!

#### The Scripture Lesson

II Corinthians 8:9  
Page 1230 in the Pew Bible

#### The Personal Meditation and Preparation of the Heart

*Children aged four through kindergarten may leave to attend Children's Church.  
Following the service, please pick up your children from the  
Children's Chapel in the Covenant Building (E-100).*

† The Hymn                      *We Come Before You, God Most High*                      HULL AND FELDER  
(Inside back cover of the *Trinity Hymnal*)

† The Benediction of God's Grace and the Congregation's AMEN

Now may the God of peace Himself sanctify you wholly, and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. He Who calls you is faithful and He will do it! The grace of our Lord Jesus be with you. **AMEN.**

† The Postlude                      Fugue in E flat (St. Anne)                      J. S. Bach



Douglas Kelly was born in Lumberton, North Carolina, and graduated from University of NC at Chapel Hill; University of Lyon (France), Union Theological Seminary in Virginia; University of Edinburgh (PhD), and University of Tübingen (Germany). He is married to Caroline, with five grown children and several grandchildren. He was ordained in First Presbyterian Church of Raeford, NC in 1968, and served as pastor of First Presbyterian Church of Dillon, SC for eight years. From 1983 to 2016, he taught in Reformed Theological Seminary, first in Jackson, and later in Charlotte. Now he is professor emeritus of RTS. He preaches every Sunday (often at Reedy Creek Presbyterian Church, Minturn, SC, and elsewhere), teaches a class in Systematic Theology for African-American ministers in Charleston, SC once each month (for several hours on Friday and Saturday), and continues to write.

Among his books are: *If God Already Knows, Why Pray?*; *Creation and Change*; *The Emergence of Liberty in the Modern World*; an English translation of John Calvin's *Sermons on II Samuel*; *Preachers with Power*, and several others. He is currently working on a series in Systematic Theology, of which the first two volumes (of four) have been published.

# LORD'S DAY VESPERS

## JOINT REFORMATION SERVICE

### Quincentennial Celebration

WITH OUR SISTER CHURCHES

TONIGHT

TRINITY PRESBYTERIAN CHURCH

4:00 & 6:00 o'clock

Guest Speaker ~Professor Emeritus, Dr. Douglas Kelly

*Reformed Theological Seminary, Charlotte, NC*

A special activity will be provided for children K5 through Fifth Grade.

A nursery is provided for children ages 3 and under.

Children who have memorized the Child's Catechism and/or the  
Westminster Shorter Catechism will be recognized at the 4:00 service.



# THE FIVE “SOLAS” OF THE REFORMATION

1. **SCRIPTURE ALONE.** When the Reformers used the words *sola Scriptura*, they were expressing their concern for the Bible’s authority, and what they meant is that the Bible alone is our ultimate authority—not the pope, not the church, not the traditions of the church or church councils, still less personal intimations or subjective feelings, but Scripture only. Other sources of authority may have an important role to play. Some are even established by God—such as the authority of church elders, the authority of the state, or the authority of parents over children. But Scripture alone is truly ultimate. Therefore, if any of these other authorities depart from Bible teaching, they are to be judged by the Bible and rejected.
2. **GRACE ALONE.** The words *sola gratia* mean that human beings have no claim upon God. That is, God owes us nothing except just punishment for our many and very willful sins. Therefore, if He does save sinners, which He does in the case of some but not all, it is only because it pleases Him to do it. Indeed, apart from this grace and regenerating work of the Holy Spirit that flows from it, no one would be saved since, in our lost condition, human beings are not capable of winning, seeking out, or even cooperating with God’s grace. By insisting on “grace alone” the Reformers were denying that human methods, techniques, or strategies in themselves could ever bring anyone to faith. It is grace alone expressed through the supernatural work of the Holy Spirit that brings us to Christ, releasing us from our bondage to sin and raising us from death to spiritual life.
3. **FAITH ALONE.** The Reformers never tired of saying that “justification is by grace alone through faith alone because of Christ alone.” When put into theological shorthand, the doctrine was expressed as “justification by faith alone,” the article by which the church stands or falls, according to Martin Luther. The Reformers called justification by faith Christianity’s “material principle,” because it involves the very matter or substance of what a person must understand and believe to be saved. Justification is a declaration of God based on the work of Christ. It flows from God’s grace, and it comes to the individual not by anything he or she might do but by “faith alone” (*sola fide*). We may state the full doctrine as: Justification is the act of God by which He declares sinners to be righteous because of Christ alone, by grace alone, through faith alone.
4. **CHRIST ALONE.** The church of the Middle Ages spoke about Christ. A church that failed to do that could hardly claim to be Christian. But the medieval church had added many human achievements to Christ’s work, so that it was no longer possible to say that salvation was entirely by Christ and His atonement. This was the most basic of all heresies, as the Reformers rightly perceived. It was the work of God plus our own righteousness. The Reformation motto *solus Christus* was formed to repudiate this error. It affirmed that salvation has been accomplished once for all by the mediatorial work of the historical Jesus Christ alone. His sinless life and substitutionary atonement alone are sufficient for our justification, and any “gospel” that fails to acknowledge that or denies it is a false gospel that will save no one.
5. **GLORY TO GOD ALONE.** Each of the great solas is summed up in the fifth Reformation motto: *solī Deo Gloria*, meaning “to God alone be the glory.” It is what the apostle Paul expressed in Romans 11:36 when he wrote, “to Him be the glory forever! Amen.” These words follow naturally from the preceding words, “For from Him and through Him and to Him are all things” (v. 36), since it is because all things really are from God, and to God, that we say, “to God alone be the glory.”

~ from James Montgomery Boice, *Whatever Happened to the Gospel of Grace?* (Crossway, 2001)

Trinity Presbyterian Church | 1728 South Hull Street | Montgomery, Alabama 36104

334.262.3892 | [trinitypca.org](http://trinitypca.org)

A CONGREGATION OF THE PRESBYTERIAN CHURCH IN AMERICA (PCA)