

① The Destruction of A wicked City  
- The Holiness and Wrath of God.

② Abraham Bargaining with God.  
from 50 to 10  
- The Power of a Monument.

③ The Difficulty of living a Holy,  
Separate life in the City.

④ The Lesson of Turning Back  
- How Difficult to Learn.

# First Baptist Church

Sioux Falls, South Dakota

September 12, 1971

Eight-thirty and Eleven o'clock

*"By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren." I John 3:16.*

## WITH MY WHOLE HEART I SEEK THEE

Organ Prelude—"Vision" ..... Rudolf Bibl

"The King of Love My Shepherd Is"

Ralph Vaughan-Williams

The Chimes

The Choral Call to Worship

A Litany of Thanks for the Word of God

Pastor: The law of the Lord is perfect, reviving the soul; the testimony of the Lord is sure, making wise the simple;

People: **the precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes;**

Pastor: the fear of the Lord is clean, enduring for ever; the ordinances of the Lord are true, and righteous altogether.

People: **Thy word is a lamp to my feet and a light to my path.**

All: **Do your best to present yourself to God, as one approved, a workman who has no need to be ashamed, rightly handling the word of truth.**

Bringing In the Holy Scriptures

Processional Hymn—"Holy, Holy, Holy, Lord God Almighty" ..... 107

The Invocation and the Lord's Prayer

\*\*Dedication of Parents and Children

\* \* \*

A Word of Christian Greeting

A Recognition of this Anniversary Date

\*\*Solo ..... Victor E. Balla

## THY STATUTES HAVE BEEN MY SONGS

Receiving Our Tithes and Offerings

\*Organ Offertory—"Abide with Us, Dear Jesus Christ"..... Sigfrid Karg-Elert

\*\*Offertory Anthem—"The Old Hundredth Psalm Tune".....R. Vaughan-Williams  
Sanctuary Choir

(The congregation will sing the fifth stanza)

**To Father, Son, and Holy Ghost, The God whom heaven and earth adore,  
From men and from the angelhost Be praise and glory evermore. Amen.**

\*The Doxology

The Prayer of Dedication

**O thou Eternal God, speak to each of us the word that we need, and let thy word abide with us until it has wrought in us thy holy will. Cleanse, quicken, and refresh our hearts; direct and increase our faith; and grant that we, by our worship at this time, may be enabled to see thee more clearly, to love thee more fully, and to serve thee more perfectly. Amen.**

\*Solo ..... Victor E. Balla

## I FIND MY DELIGHT IN THY COMMANDMENTS

The Presentation of the Bibles to the Third Graders

Reading of the Holy Scriptures—I John 3:4-17

The Gloria

The Sermon—"Knowing What Love Is" ..... Dr. Roger L. Fredrikson



I John 3:4-17 (RSV)

Children: Every one who commits sin is guilty of lawlessness; sin is lawlessness. You know that he appeared to take away sins, and in him there is no sin.

Congregation: No one who abides in him sins; no one who sins has either seen him or known him.

Little children, let no one deceive you. He who does right is righteous, as he is righteous.

He who commits sin is of the devil; for the devil has sinned from the beginning. The reason the Son of God appeared was to destroy the works of the devil.

No one born of God commits sin; for God's nature abides in him, and he cannot sin because he is born of God.

By this it may be seen who are the children of God, and who are the children of the devil: whoever does not do right is not of God, nor he who does not love his brother.  
For this is the message which you have heard from the beginning, that we should love one another, and not be like Cain who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous.

Do not wonder, brethren, that the world hates you. We know that we have passed out of death into life, because we love the brethren. He who does not love remains in death. (11)

Any one who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren. (12)

But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? (13)

See father and his angry words

Albert

- The small son with a broken shoe lace

"Want a minute, Dad. My shoe lace broke."

① See Father

↑ New Nation

↓ Over the Air - Go Apprise the Family

↓ The Progress of Air - A.T.

② Two Families -

Children of God - Children of the World.

① Unpiousness

② Love

| Family of God

③ Children of Satan - Love

September 12, 1971

Announcements

1. Welcome  
Grateful the students are here
2. Promotion Sunday in the Church School
3. Gratitude for the flowers  
given by Mr. and Mrs. Harvey Severson  
on the occasion of their thirty-fifth  
wedding anniversary
4. Rosebud on the piano in honor of  
Lori Ann, a daughter born to Mr. and  
Mrs. Tom Scott
5. Evening Worship at 7:30 ✓  
Pizza Feed for the students afterwards
6. Grateful choir is off to a good start.  
Don't forget rehearsal on Thursday.
7. S. Dak. Baptist Convention at Mobridge  
September 21-23  
Delegate-Visitor Cards and Housing  
and Meal Information in pastor's office
8. "Times" Subscriptions
9. 20th Anniversary of first worship in  
this building.

The Open Door  
The Lighted Steeple  
The Chimes

Have all who were here stand.

*Steven Bryan Stuck*  
*Wayne + Doris*



## I REMEMBER THY NAME IN THE NIGHT

The Call to Prayer ..... Congregation in Unison

**Breathe on me, Breath of God,  
Fill me with life anew,  
That I may love what Thou dost love,  
And do what Thou wouldst do.**

Our Prayer for the Family of God

The Choral Response ..... Congregation in Unison

**Breathe on me, Breath of God,  
Until my heart is pure,  
Until with Thee I will one will,  
To do and to endure.**

## LET ME LIVE, THAT I MAY PRAISE THEE

Hymn of Dedication and Decision—"If Thou But Suffer God  
to Guide Thee" ..... 404

Benediction and Choral Response

Moment of Silence

The Chimes

Organ Postlude

*\*First Service Only    \*\*Second Service Only    \*\*\*Ushers May Seat Latecomers*

The flowers on the communion table are given by **Mr. and Mrs. Harvey Severson** on the occasion of their thirty-fifth wedding anniversary.

The radio broadcast this morning over KELO is sponsored by **Donahue Furniture Company**.

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## THE PEOPLE'S SERVICE

7:30 P.M.

Organ Prelude

Fellowship Singing ..... Led by Victor Balla

Greetings and Announcements

Special Music ..... Student Group

Receiving the Offering

Reading the Scripture—Genesis 19:15-28

The Evening Prayer

Special Music ..... Student Group

The Sermon—"The Danger of Looking Back" ..... Dr. Roger L. Fredrikson

Hymn of Invitation

The Benediction

Closing Moments—"When I Survey the Wondrous Cross"

Moment of Silence

The Chimes

Organ Postlude

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## THIS WEEK

MONDAY, September 13—6:30 p.m.—Senior Girl Scouts, Room 122

7:30 p.m.—WMS Spiritual Growth Chairmen, Parlor

TUESDAY, September 14—12:00 noon—Men's Bible Study, YMCA

7:00 p.m.—Boy Scouts, Youth Room

7:00 p.m.—Church Calling

7:30 p.m.—White Cross-Special Interest Missionaries Chairmen, Room 115

WEDNESDAY, September 15—6:45 a.m.—Women's Bible Study, YMCA

7:30 p.m.—Prayer Service, Parlor

THURSDAY, September 16—7:30 p.m.—Sanctuary Choir, Fellowship Hall

FRIDAY, September 17—6:45 a.m.—Men's Bible Study, Smitty's Pancake House



# "KNOWING WHAT LOVE IS"

September 12, 1971

Dr. Roger L. Fredrikson

Before I move directly into the scripture with which we are trying to study apart as a family. I want to because we have guests and visitors with us today and who will be worshipping with us much of this year we hope I want to say two or three things about this church. I hope and pray that those of you who have heard this story over and over again will not mind This church was born a prayer it is very important that you should understand this. There was a woman who prayed for ten years that this church might come into existence . She's spoken of as Grandma Cummins there were actually times when it broke down the plans to have meetings one time as the story goes a horse and buggy got caught in a creek or stream to use a more sophisticated term between here and Dell Rapids The other time someone forgot to rent the hall but the third time it clicked and believe it or not on July 4, in a home a handful of people gathered and formed themselves into a church the woman who had done the praying was what we call a "shut-in" in one sense her world was restricted to her room but in another sense her parish was her world it was that big. Don't let any one say my world is restricted and cramped it's just this little place I got stuck in. Because that's the way we dry up and die. So this church in it's best hours has prayed. A group of men last night gathered in a farmhouse as they were lead to do it and pray that God would somehow give to us in these fall weeks and months a new lift and a new sense of God's presence. that we really might be obedient . When prayer runs throughout the life of the church every church but in particular I want to say this church.



2 then we know grace and power in a wonderful way. This church became deeply involved and I do not say this selfishly or narrowly with this life of this community. The YMCA of this city one of the great Y's in the country had it's outgrowth largely out of a "Boy's Brigade" and this church was involved in its conception. The South Dakota Childrens Home which has changed it's role and functions somewhat was an outgrowth of this church too.

Sioux Falls College in 1883 got started in the basement like so many, many schools back in those frontier days. So that there might be an adequately equipped leadership for the church. So we have always had this sense of comradeship with Sioux Falls College it's a very deep thing and we're grateful for it. This kind of involvement has gone on I could speak of many, many things. This church took a courageous lead in beginning a Juvenile detention center which is one of the fine court centers of now the entire midwest.

And many of it's people work to get names on many of it's petitions so that youngsters would not have to spend time in jail. Kids under 16 years of age. There is so many things about this I could say it was kind of a dream. It was said that on the corner of 22nd and Minnesota we could have a coffeehouse and because some folks dared and we have been through many resisitutes and changes as we found a clientele has been changing somewhat in it's character but there's been a core of people now it's going on five years to keep this place of witness alive it's a place of love and humanity.

Just last Saturday night a man who ~~was~~ had been thinking of turning on the gas just came over and sat down and talked through most of the night and joined with the people there and in the closing moment when people take hands and say thanks that they have had a chance to be there. It's kind of a wild thing that we should get involved with men coming out of prison. But now on it's fourth year the old house of the west edge of town at 220 South Williams



3 has been a halfway house it's called the Glory House.

Because the second group of people that went out there to look at it were there the day that Martin Luther King was killed a woman sat down at the piano and began playing "Mine Eyes Have Seen The Coming Of The Lord" the Battle Hymn of the Republic and somebody said Let's call it the Glory House! And we have had almost 80 men come through our doors and it's safe to say that 20 of these men have found a new beginning because of the Glory House.

This has been maintained as a work of faith, believe me. If you could see our bank balance now you would now it. And friends throughout the community have said we believe in this thing and we want men to have a new chance and a new start men who come out of prison. and I want to say that it is the credit of this congregation for those of you who might be visiting who might want to be finding out about this church that we have in some sense beleived in what as people we sometimes refer to as the losers. I mast say the make up of this congregation is utterly amazing in the first service let me just speak of this for a minute a person who sat in the second or third pew was John and Olive Cressey who have had to start coming to the 8:30 service because now they have had to move to Bethany Homa because there is a different meal schedule but across the isle from them in the pew down here is a memeber of our congregartion is a wonderful woman who has taken a little indian girl into here home. I recall the first time that Celeste had an operation on her legs at the hospital now today she walked up with braces and her crutches to get her bible. Celeste this lovely indian girl . Somehow we wanted and I know we get accused of being upper middle class like in surburbia and all that but only by the greace of God through our hopes and prayer that we can minister to this community. and that we can do so unashamedly in the name of Christ for a christian congregation is not just out pandering trying to do the good stuff and a bunch of false do gooders.



4 It has a message it's motivation is that which comes out of the heart and life of christ.

So in a sense I want to say today I hope many of you will find it in your hearts to link arms with us it is ~~easy~~ to say Sioux Falls is a lovely community and it is in many ways but there are 1500 families in this county who are living of a substance income 450 indian people have come to this community many of whom have a difficult time getting a start. Two of them were in the hall between the first and second services. I speak of this because there is great need for us in the compassion of Christ to share his people as a family. You can assume that we have ~~no~~ troubles with our young or with our old as a matter of fact and the fact is that there are many people in this community that do not know the way there is a great evangelistic opportunity that surrounds the church and we discover everytime we go calling folks are waiting for someone to come and say that God still loves you. One day in a service I spoke about this that God loves us just as ~~www~~ we are someone heard that by radio and contacted this church and showed up at a house party. one of these get together of coffee and song because she couldn't believe that anybody who loved her just as she was. One morning the police our own congregation has heard this spoken of, called the parsonage and when I came down they were looking for a 16 year old girl who called a friend of hers and said ~~she~~ she was going to the First Baptist Church and take my life. And when we came there were blood dripping from the back of the church into the chapel and there were two razor blades but no girl we finally found her on the south side of the church behind a tree this church had a hand in trying to help this girl find her way to psychiatric care and spiritual involvement. Now this leads me and I will have to say this quite hurriedly that we will have to be back on this scripture next week I've got a good feeling we will.



5

This talk that we have read today is about a family I said last week at the communion table at the passage of scripture that we had then because it says here that because we know the love of God because we are called his children and that becomes the incredible brunt of the second part of John letter to the Christian people that we are a part of the family and we dare speak of ourselves as being children of God. Let me try to illustrate this out of the morning because this is what this talks about here what it means that we are not committing sin that we are not living by hatred that we are not the sons of Cain any longer we are now the sons of Jesus. as you looked at these families standing up here this morning and their ~~parents~~ parents there is a marvelous sense of families and ~~at~~ even those whose parents were not with them they still had someone. To live in a family to say I am a son or daughter I belong is an incredible possibility and what God says is you may not belong to any human family you may be uprooted and lost and no one it seems cares about you like the floaters coming through the hall. I want you to know I will adopt you. Everybody else may have said you are no good but I'm going to take you just like you are. and you can carry my name and you can say to anyone who asks you to whom do you belong you can say I'm in the family of God.. I am his son. I am his daughter what the scripture talks about I walked down to church this morning there was a man going up the street in a rather grumpy fashion I hope he's not here I'm sure he got humored when he got home and got a cup of coffee delivering newspapers and I said your delivering papers and he said yah, the one that's supposed to do it is home sick in bed. But there was a little tike with him I think underneath he was really happy to do it. and the little tike you know was smaller than a third grader he had a paper under his arm and he was starting down this particular way with this newspaper and after a big he yelled



6  
hey dad wait. My shoelace broke, and the father kind of shrugged  
and went over to help the boy this is family . That's simple  
but its family now what this passage say so that we can be staright on  
this is not that we are never going to sin but the worse thing you can  
do is get next to someone who thinks he dones't commit sin Man their  
impossible . Self righteousness is the plague of pious people.  
but to belong to the family of God is to be like God. I don't want  
to sin anymore because that the God I have is liked. Now this  
passage runs deeper that what either the Greeks or Jews were  
saying they said that somehow this can become an outer thing.  
Grek~~s~~ said you can determine ~~wherx~~ whether a man is lawless  
by the outer things and the Jews said they had gotten to the place  
where they were saying the same thing Then christianity comes  
along the gospel of Jesus and says it's far more tragic than that  
sins and everything a man becomes lawless on the outside ~~w~~because  
he bcomes lawless on inside and he wars against the frather  
who made him. Because he is not his child at this pooint.  
God comes along and says I love you any~~how~~ and in a marvelous way  
because it says about Jesus you know the reason the som of God  
appreaed was to destr~~oy~~ the workd of the devil.. We've become very  
sophisiticated I know this but out age is one of strangely rediscovering  
the power od emons. And a sophisticated writer C.F. Lewis is realy  
the one who gave us in screw tape letters that you can't laugh the  
devil out of court. Now to belong to the fredrikson family  
it is different that belonging to another family . To belong to the  
devil's family, I hope this is not equivilent to what I am using  
is d~~iff~~erent than belonging to the Lord's family and a person  
can say there is not such a ~~ihing~~ as a devil and yet all the time  
live in hatred. and miss the inner tragegy of the fact to be lawless  
to split down the middle and to put down against evryone else.  
because I belong to a family. the family of Cain and now the family  
of Jesus.



Now to come into the family of God is both to know God righteously and to know God's love. How can you know that you are in the family of God. You can do it because you want to do right and you know love. You see the amazing thing about our understanding about God is that you can never tear or pull love apart. If you have only holiness you have authority, if you have only love you have only sentimentality. But God is holy law. Fulfillment of righteousness is love. And the steel that makes love strong is righteousness. So in the amazing wonder of God's righteousness which has pain and agony, he says, you can come into my family and be born again. Which is a radical, radical thing to happen for a man. It is so deep it is a change of direction. Those I once hated I now love. Once I lived in despair now I live in hope once I lived in death now I live in life. And this becomes possible as in God's family we grow in what this talks about. I want to in ~~xxxx~~ conclusion just pick up three things near the end of the passage which speak of the love. Will you note them please the last three paragraphs It starts " Do not wonder brethren for this world hates you you know that we have passed out of death into life because we love the brethren ." You say how can I know you know if you love the brothers. but it doesn't stop there. The next paragraph anyone who hates his brother is a murderer. you know no murderer has eternal life abiding in him but we know love because he laid down his life for us and we ought to lay down our lives for the brethren His love, I can sit here until doomsday and say how much I love you but man it's quite another thing to say I lay down my life for John Jones. And let's not talk about laying our lives down for him let's do something for him when he lives.

8 to lay down one's life is not only to die but it is to serve while a person lives. and then notice the paragaph it says anyone has the worlds goods that knows his brother is in need yet closes his heart against him then does not have God's love abiding in him. How do we know we have passed from death to life and joined the family? Which is not the Jones, Fredrikson or Smith family but is the family of God. We know it because we have the family of god. And that we will lay down our lives for the brothers. And we will not turn our backs on anyone who comes My friends, what a family! And if this church by the grace of God could really open it's life in this way I can tell you we are in for the most exciting times. we hve ever had. Now let us not leave this service and simply say wasn't it lovely or simply great . I'd like to give you an assignment if God says to you on any one of these three ,loving the brothers, laying down your life for them, or opening your heart to one in need if anyone of you hear something at any of these points, I want you do do , The joy of worship will be complete in your joy of doing In the name of the Father, the son and the Holy Spirit, Amen.



① My brothers, do not be surprised if the world hates you. We for our part have crossed over from death to life; this we know, because we love our brothers. The man who does not love is still in the realm of death, for everyone who hates his brother is a murderer, and no murderer, as you know, has eternal life dwelling within him. ② It is by this that we know what love is: that Christ laid down his life for us. And we in our turn are bound to lay down our lives for our brothers. But if a man has enough to live on, and yet when he sees his brother in need shuts up his heart against him, how can it be said that the divine love dwells in him?

My children, love must not be a matter of words or talk; it must be genuine, and show itself in action. ④ This is how we may know that we belong to the realm of truth, and convince ourselves in his sight that even if our conscience condemns us, God is greater than our conscience and knows all.

Dear friends, if our conscience does not condemn us, then we can approach God with confidence, and obtain from him whatever we ask, because we are keeping his commands and doing what he approves. This is his command: to give our allegiance to his Son Jesus Christ and love one another as he commanded. ⑤ ⑥ When we keep his commands we dwell in him and he dwells in us. And this is how we can make sure that he dwells within us: ⑦ we know it from the Spirit he has given us.



To Understand And Grow Together

- The Nature And Quality of Our Common  
Life In Church.

- To Love God - Love and Love

- To Obey Him and Walk in His Ways

- To Love The Brothers And Sisters

- To Know That I Am In The Family

①

## The Antagonism of the Good

- The Cosmos
- The Pain and Sorrow
- The Right and the Wrong

②

## ② Death to Life

- Love the Brothers
- No, Not Love - Union of Death -  
Hates - Is a Murderer -  
No Murderer for Eternal Life.

## ③ The Meaning of Love

- Christ Laid Down His Life for Us.
- Lay Down Our Lives for Our Brothers.
- Must - Not be Unethical.



(3)

④ Love - Not a Matter of Words or Deeds.

- Action.

- We May Know the Value of Truth

- Even If We Quitter - God is Greater -

⑤ The Power of Prayer

- Assurance - Confidence

- Keeping his commands!

⑥ The Command

- Allegiance to his Son Jesus Christ

- Love One Another as the Commandment

⑦ The Two - Fold Assurance

- Obedience - We Obey his Son.

- The Assurance of the Spirit.

September 19, 1971

Dr. Roger L. Fredrikson

My dear friends we are trying together to grow as a family and may I say this is not unrelated to what I feel deep in my heart today which is a kind of sadness over Attica New York.

We have dealt, may I say, with men at the half way house all of them are somebody's son or somebody's brother there are not numbers and on the other side there are people to guard men that are like this I feel the agony in the conflicting business and papers and everything else I want it understand that has grown here is not unrelated to that kind of tragedy. We are not here to have just some polite exercise removed from what is going on. A christian congregation is called on to live out of style of life, which if everyone lived it would know something of the fullness of the kingdom of God.

Or ot put it another way by the way we live with one another, accept each other and forgive one another we have the opportunity of becoming the kind of family that can have by for the love of of what we speak of the world out there something that is utterly transforming. There is a sense in which we can take the scripture of the day and it has little or no meaning upon the deeps of me then God pity us. The intent of this some how the all of us should be called in on the <sup>to</sup> pages of the words so that God can speak to us and tellus what we ought to do. As an act of obedience a point of that which impinges on me but to a point where he speaks to you but you can rest assured that if this is an authentic worship service where we hear God's words spoken and we can respond to it but we will go out by a different road then what we came in



Now admittedly it is difficult to pick up sections because coming before this section today is a stream where he talks about God as light. And love and loving the brother and not living in hatred some of ~~xxx~~ those themes are picked up over and over again.

But I very simply just as a family take this passage and speak out of it for all of us. My brothers do not be surprised if the world hates you. Strange thing, you see no one here became a Christian to win a popularity contest. I'm not called on as a christian to become a kind of chameleon so that I just fit in nicely that I am changing my color everytime I move from situation to situation. People have completely misinterpreted Paul statement to call men to meaning that. The fact is there is a life in me that is light and love that which cuts across that which is not light and love. That invariable I will find my life in situation that seem embarrassing but that seem as though they almost have conflict within them So as not to smoothe over to that age that does not accept the cross. This is why the darkness fights off against the light and many of us at points are going to sense that.

Now that I become only a hail well met fellow so that I can somehow groove into every situation then I have a different kind of a ball game. But one of the things I have a feeling about is that of us that live essentially in suburbia find the intrinsic danger in ourselves by simply wanting to fit. When as a matter of fact our lord sat one night and said They will hate you as they hated me. This means the kind of conflict that comes at points in the life of Christ is the ~~xxx~~ kind that is in the life in the midst of man. Now going on from this he says they will know when they have crossed over from death to life because we love our brothers/ If you are sitting in church today wondering have I or do I live in that world today, have I crossed over ask yourself about your own love toward others.



And let me say again the John speaking about Love is not a king of sentimentality it is not the sort of rapid stuff that the age has defined as the age of love it has steel, judgment and it has strength and pain in it. So that to love is to bear a burden it is to carry a cost . Standing here again last night with a couple that were to be married, who were married and I quoted the words of the apostle love bears all things , hopes all things, endures all things a kind of costly love it says despite the fact that I do not naturally love you it is the spirit in me that leads me to say I do love you. And this has in it that divine light. This is how we know but the other side of it says the man that doesnot love is still in the realm of death and everyone who hates his brother is a murderer and no murderer as you know has life dwelling within him and in the preceeding section which we didn't spend much time on last week, it speaks about Cain because Cain was a murdered And in a sense he is saying the spirit of cain can live within you just life the spirit of Abel can live in you

Remember the old story that tells about the two brothers and they were asked by God to bring sacrifices in and one of them came and said I will take that which I have grown and I will take that into God. AND there was a sense of pride this is what I have done. The difference and that of Abels sacrifice but in Abel there was a kind of helplessness whatcan I bring in before me. I will take something that lives and offer that to him, There was a kind of helplessness and when Cain said God was pleased with the sacrifice of Abel there was a warfare in him a kind of envy of himself and he struck him down.



4 And one of the terrible stories in the earlier chapters in Geneisis is the story of Cain killing his brother and God comes and says where is your brother? And that question is still with us Cain says he tries to cover it up just exactly like it started back in the garden and God says Cain you killed your brother the blood our of the ground cries out to you and wherever you go you will be a fugitive and your going to be hounded and run from it where ever you go and you'll live by hatred. May I be very honest today and say that within us is a spirit of Cain and of Abel. There is one side of me that says I want to do it with my own strength I want to prove it to them there's another side of me that says played while the folks were baptized "Just As I Am" Without A single plea. Or as another hymn puts it Nothing in my Hand I bring simply to they cross I cling, this is terribly hard for modern man to presume his self sufficiency . But if a man essentially lets the spirit of Cain he lives in death and even tho he may never lift his hand to kill a man the spirit becomes a destructive thing that man says John has no part in the eternal life. May I lay it on as brothers and sisters the need to let that kind of life in Christ in the spirit seep into us as we come to our source and strenght. Now he goes on to say and it is by this he goes on to say in the middle of the paragraph that we know what love is. That Christ laid down his life for us and we are in turn bound to lay down our lives for our brothers but if a man has a enough to live on and if he sees his brother in need and shuts up his heart against him how can it be said that diving love dwells in him. How are we going to know what love is. You know love is all around me. The love of my children, the love of my wife, of the people I met today, the love that I sensed just in baptizing or in and out of this congregation today.



5 we got yesterday in the mail we almost through away the wrapping of a book with the letter of this beautiful Indian woman from Oklahoma whose name is Ilita Mac Illneany . She said , Don't forget Roger we took you to the Kiowa tribe and in effect said keep on saying those beautiful things and it was just a beautiful letter, You almost weep reading it. I hope she can visit us someday. But you know that love is a reflection of the Great One for me to be here today and say that I know that Christ loves me is not to say a selfish thing it is the discovery of all ~~xx~~ that John is talking about and for me to find some kind of a response to that is to say I want to lay down ~~my~~ life for my brother. The one who follows the other. I cannot expect myself to lie down my life for anyone if I have not known within me the mystery and wonder of that love which says I will ~~come~~ to you where you are and love you where you are. But ~~you~~ see some people can stand here and say quite glibly I can lay down my life for my brothers that ~~are~~ here he makes it sound so easy you see he drops back now and says now let me test you on this if you have enough to live on and yet see a brother in need and do nothing about it how can it be said that love dwells in him. So I've got to stop here and ask myself at what point does love start in a very real and practical sense let me say to you quite honestly friends some of us crowd our lives with so much junk part of which is death that ~~xxx~~ there is nothing who comes in need. ~~k~~And let me tell you that a dollar given in conscience or presuming is no answer at all . So you can take giving and you get into it because he gave everything, that's the meaning of Christ. So now you are going to see what our response is like to him and to others. And I can preach sermons on how I ~~will~~ give my life for you but if someone calls and says I need you and I say there are other things I've got to do first or something like that is because It ~~is~~ somehow going to come in and make things inconvenient for me.



6 Then I have to fall back on the spirit of Cain is within me instead of the spirit of Abel. There has to be dear friends not because I am interested in your money, God is, there has to be a reevaluation by Christian people in terms of this and can we handle what we have? I know with you the greater the earnings the more difficult it is to take the second part of this ~~series~~ seriously. When a brother comes do you say at what point does it start and stop this is the whole meaning of the spirit. guided in this so that each one of us knowing what he ~~has~~ has responded at the point where this is what he is asking me to do. And if we aren't willing to get serious about that then forget about the rest of the text. It is a desperately difficult thing for the Christian church in an affluent country to know how to handle the possession that we have dear friends. Now my children just follows it up in the next paragraph love must not be a matter of words or talk. The fact that I talk to you now doesn't prove at all that I love you. It must be genuine and show it self in action faith without works is dead. And the church for generations has been long on talk and short on action. Opening our lives our hearts, what we are and have to share. This is how we may know how we belong to the realm of truth and convince ourself that even I know the color of suit you are wearing I know the color <sup>of</sup> your eyes these are things I know by reason If I add two + two = four I guess this is still true. and so on But when I have said these things when I have said these things and most of our lives are based on this kind of a cognitive thing and when I have said these things God comes along and says this is only the beginning <sup>say</sup> the truth gets down to the place when you I ~~find~~ discover the truth is the real meaning of love. And in that know that it has been faith that has moved me to love and in that I find that there is truth it's a living kind of thing. It's amazing, just between services we talked on the phone to someone whose down in Webster City to see just how things are going.



7 The amazing thing to get reports a bunch of people gathered yesterday afternoon to do some work on the Halfway House we called it an alumni meeting Some of our old timers came back and we had a beautiful wonderful session. People ate and drank together and worked on the house so that the wind wouldn't get through so badly at this wintertime. People were there just rejoicing . So you can sit over here in the office and talk about fixing up the thing and that is one kind of thing but to move out and do it becomes an entirely different kind of truth. Sure my home is open but to never open it is to deny the truth to say Yes my heart and home is open and then to let somebody in regardless of how scared I may be is to discover the truth John talks about and it is faith that dare move me out to believe that love is so when I have discovered myself to that kind of love then I have discovered that kind of truth. And that is one of the great things that runs all the way through John's teaching. To know grows out of doing to do is to know particularly when one reacts to the commands that our lord gives us. Now suppose a man does the best according to his strength but he still has a guilty conscience you know what John says here and that's beautiful You leave it to God. God is greater than your conscience. Some of us have grown up with a feeling we can never get it quite done . I know I struggle with it myself You can never quite get it all done so the tendency is to get guilty and the guilt is not divine it's being humanly neurotic and he says even if you drag that around and along I want you to know that God is greater than your conscience so you pray as if all depended upon God work as though it all depended on you and leave the rest to me. And that'll give you freedom Now lastly dear friends, if our conscience does not condemn us then we can approach God with confidence obtain from him whatever we ask because we are keeping his commands.



8 doing what he approves. This is his command to give allegiance to his ~~xxxx~~ son Jesus Christ and to love one another as he commanded when we keep his commands we dwell in him and he dwells in us. This is how we can make sure that he dwells with in us and knowing from the spirit he has given us If you see I have lived the way this preceeding section talks about it then I can go to God and his name he will give me in accordance with his purpose he knows whats best for me. This is the assurance that fundamentalty works it way out of prayer . Now if I go to God not having done any of this and not intending to do any of this and feeling that somehow or another I am going to get a blank check on this hwich is where much of our praying ends up and ~~xxxxx~~ everytime I get into a jam I scream and when I don't have trouble severything is hunky dory and I have the world by the tailnow until I get into the next jam and then I am back again. This is not the kind of praying this is talking about. This is praying routedin a name and in obedience and love and live, That kind of praying is has insurance in it And when you ~~xxx~~ take the life of the great mean of prayer, George Mueller, and I must say having just read a bulletine just this week of Stephen Oferd pastor of Calvary Baptist in New York City and mamny many other men of great prayer and you read this there is a tremendous clean line that runs ~~threge~~ through I want to obey you and it is in that spirit I come to pray

And the great god showers out what he wants to give and he wants us to have it that way. Dear Friends there is an innner kind of indication the spirit gives us , You know you can know even within yourself even if all the hounds of hell seem to be after you. When God is near you know within yourself I'm his child. We know it from the spirit he has given us. This is not whistling in the dark it is not something to conjure something to hold me together.

9 it is rooted in the resserrection of our lord who when he way  
dying said Father into thy hands I commet my spirit. It is in that  
kind of faith and trust a person knows within himself the spirit  
has come to my life. and I am living in his life, he dwells in me  
and I dwell in him and if you will excuse me for just  
putting it in modern parlianafine "Man thats beautiful"  
my children . In the name of the father son and holy spirit. Amen



# First Baptist Church

Sioux Falls, South Dakota

September 19, 1971

Eight-thirty and Eleven o'clock

*"My children, love must not be a matter of words or talk; it must be genuine, and show itself in action." I John 3:18*

## WITH MY WHOLE HEART I SEEK THEE

Organ Prelude—"Rejoice, the Lord Is King" ..... Harold Darke  
"Children of the Heavenly King" ..... H. Alexander Matthews

The Chimes

The Choral Call to Worship

The Invocation and the Lord's Prayer

Processional Hymn—"When Morning Gilds the Skies" ..... 135

\* \* \*

\*Hymn of Fellowship—"Holy Spirit, Truth Divine" ..... 274

\*\*Solo—"Unto the Hills" ..... Victor E. Balla  
Service of Baptism

## THY STATUTES HAVE BEEN MY SONGS

Receiving Our Tithes and Offerings

Organ Offertory—"Jesus Calls Us, O'er the Tumult"

H. Alexander Matthews

Doxology and Prayer of Dedication

**O thou Eternal God, speak to each of us the word that we need, and let thy word abide with us until it has wrought in us thy holy will. Cleanse, quicken, and refresh our hearts; direct and increase our faith; and grant that we, by our worship at this time, may be enabled to see thee more clearly, to love thee more fully, and to serve thee more perfectly. Amen.**

\*Solo—"Unto the Hills" ..... Victor E. Balla

\*\*Anthem—"Open Our Eyes" ..... Will C. Macfarlane  
Sanctuary Choir

Open our eyes, O loving and compassionate Jesus, that we may behold Thee, walking beside us in our sorrow. Thou hast made death glorious and triumphant; for through its portals we enter into the presence of the Living God. Open our eyes, O loving and compassionate Jesus, that we may see to follow Thee, Jesus our Saviour and Redeemer. Amen.

## I FIND MY DELIGHT IN THY COMMANDMENTS

Reading of the Holy Scriptures—I John 3:13-24

The Gloria

The Sermon—"Not a Matter of Words" ..... Dr Roger L. Fredrikson

## I REMEMBER THY NAME IN THE NIGHT

The Call to Prayer ..... Congregation in Unison

**Breathe on me, Breath of God,  
Fill me with life anew,  
That I may love what Thou dost love,  
And do what Thou wouldst do.**

Our Prayer for the Family of God  
The Choral Response

## LET ME LIVE, THAT I MAY PRAISE THEE

Hymn of Dedication and Decision—"Love Divine, All Love Excelling" .....379

Benediction and Choral Response

Moment of Silence

The Chimes

Organ Postlude

*\*First Service Only    \*\*Second Service Only    \*\*\*Ushers May Seat Latecomers*

The radio broadcast this morning over KELO is sponsored by **Mr. and Mrs. Marshall Hirt.**

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## THE PEOPLE'S SERVICE

7:30 P.M.

Organ Prelude

Fellowship Singing ..... Led by Victor Balla

Greetings and Announcements

Singing a Hymn

Service of Baptism

Receiving the Offering

Reading the Scripture—Judges 7:1-8; 19-25

The Evening Prayer

Special Music

The Sermon—"Delivered Into Your Hand" ..... Dr. Roger L. Fredrikson

Hymn of Invitation

The Benediction

Closing Moments—"When I Survey the Wondrous Cross"

Moment of Silence

The Chimes

Organ Postlude

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## THIS WEEK

SUNDAY, September 19—6:00 p.m.—Junior High BYF, Room 216

6:00 p.m.—Senior High BYF, Youth Room

MONDAY, September 20—9:00 a.m.—SFC Women's Board, Parlor

6:30 p.m.—Senior Girl Scouts, Youth Room

TUESDAY, September 21—11:00 a.m.—XYZ, Parlor

12:00 noon—Men's Bible Study, YMCA

7:00 p.m.—Church Calling

7:30 p.m.—Training in Use of Dish Washer, Kitchen

WEDNESDAY, September 22—6:45 a.m.—Women's Bible Study, YMCA

4:00 p.m.—Primary and Junior Choirs

7:30 p.m.—Prayer Service, Parlor

THURSDAY, September 23—1:15 p.m.—Senior Philathea Class, Parlor

7:30 p.m.—Sanctuary Choir, Fellowship Hall

FRIDAY, September 24—6:45 a.m.—Men's Bible Study, Smitty's Pancake House



## What Spirit?

I John 4: 1 - 12

① But do not trust any and every spirit, my friends, test the spirits, to see whether they are from God, for among those who have gone out into the world there are many prophets falsely inspired. This is how we may recognize the Spirit of God: every spirit which acknowledges that ② Jesus Christ has come in the flesh is from God, and every spirit which does not thus acknowledge Jesus is not from God. This is what is meant by 'Antichrist'; you have been told that he was to come, and here he is, in the world already!

③ But you, my children, are of God's family, and you have the mastery over these false prophets, because he who inspires you is greater than he who inspires the godless world. They are of that world, and so therefore is their teaching; that is why the world listens to them. But we belong to God, and a man who knows God listens to us, ④ while he who does not belong to God refuses us a hearing. That is how we distinguish the spirit of truth from the spirit of error.

Dear friends, let us love one another, because love is from God. Everyone who loves is a child of God and knows God, but the unloving know nothing of God. For God is love; and his love was disclosed to us in this, that he sent his only Son into the world to bring us life. The love I speak of is not our love for God, but the love he showed to us in sending his Son as the remedy for the defilement of our sins. If God thus loved us, dear friends, we in turn are bound to love one another. Though God has never been seen by any man, God himself dwells in us if we love one another; his love is brought to perfection within us.

## "Who Inspires You?"

"And this is how we can make sure that the dwells within us: we know it from the Spirit he has given us"

- Who is the Spirit?
- How can we know?

① In a Time of Great Spiritual Upsurge

- There are counter facts -
- Faith and Power
- The Spectacular - The Cheap -  
The Quickie.
- We can buy it - !



② Here is the Test!

- The Question of the Identity of Jesus the Christ.
- Who You are is Important.
- This is the Crucial Question
- In plain case - Witness and Sign.

A. Jesus Christ

- The Whole Meaning

- Cannot Tear Apart -

The Human and the Divine.

B. His Love

- Divine Event.

C. In the Flesh

- Our Human Condition

- illumine all fleshly existence

3.

- We find a rational Identification
- And a Spiritual Apprehension

"Jesus Is Lord" - The Spirit

"You Are the Church" - Blessed be You -  
Flesh and Bone Has Not <sup>His</sup> Revealed

"My Lord and My God" -

The Antichrist

Works All This -

③ This is Affirmed In the Community  
of Believers

④ This Works On the Epistolic Antithesis.



September 26, 1971

Announcements

1. Greetings and Registration  
Italian Supper, Wednesday, 6:30 p.m.
2. The State Convention  
Tim Cook  
Jeanie Sherman  
Charles Newman - *Hosted by the group*  
*Barber*
3. Team on the way home from Bozeman,  
Montana
4. Gratitude for the flowers  
from the wedding of Patrice Sittig  
and Alan Scott
5. Rosebuds on the piano in honor of  
Trent Arron, a son born to Mr. and  
Mrs. Mark Haugan  
  
Erin Alane, a daughter born to Mr.  
and Mrs. Jon Christensen
6. This Evening  
4:45 - Youth Groups  
6:15 - Youth Supper  
6:30 - Youth Choir  
  
6:00 - Membership Class  
7:30 - Evening Worship
7. The World Fellowship Offering
8. Introduce Ernest and Mary Matthews

# First Baptist Church

Sioux Falls, South Dakota

September 26, 1971

Eight-thirty and Eleven o'clock

*"But you, my children, are of God's family, and you have the mastery over these false prophets, because he who inspires you is greater than he who inspires the godless world." I John 4:4.*

## TAKE MY LIFE, AND LET IT BE

Organ Prelude—"Meditation" ..... Arthur Foote  
"There's a Wideness in God's Mercy" ..... Homer Whitford

The Chimes

The Choral Call to Worship

The Invocation and The Lord's Prayer

Processional Hymn—"Crown Him with Many Crowns" ..... 250

\* \* \*

A Word of Christian Greeting

Hymn of Fellowship—"Praise the Lord, His Glories Show" ..... 112

## CONSECRATED, LORD, TO THEE

Receiving Our Tithes and Offerings

Organ Offertory—"Now Thank We All Our God" ..... Eric Thiman

Doxology and Prayer of Dedication

**O thou, who forever givest of thyself in creating and redeeming, in a broken world allow us to be thy servant people. Let there be no human hurt that does not wound our pride. Let there be no human hunger that does not separate us from comfort. In thy divine economy, claim the resources of our lives for the hurt, the discouraged, the frightened, and the lonely. Bind us to the stranger and the other whom we would call enemy with the love that will not let one another go. Amen.**

## TAKE MY WILL, AND MAKE IT THINE

The Introduction of Victor E. Balla  
as our Associate Pastor ..... Mr. Hugh Robinson  
Chairman of the Church Council

The Litany of Installation ..... Mrs. Jack Holt  
Chairman of the Music Committee

The Response ..... The Reverend Victor E. Balla

The Prayer of Dedication ..... Mr. Gene Mashek  
Chairman of the Diaconate

## TAKE MY VOICE, AND LET ME SING

\*Solo ..... Lois Harchanko

\*\*Anthem—"Praise Ye the Lord" ..... Camille Saint-Saens  
Sanctuary Choir

**Praise ye the Lord of Hosts, sing and adore Him, Bless His name, show forth His praise in His holy house! Earth now rejoice and ye heavens be joyful; Christ bringeth peace to the earth, all man-kind shall sing: Alleluia! Alleluia! Angels rejoice and ye nations be joyful, Christ bringeth, peace to the earth, all man-kind shall sing: Alleluia!**

Reading of the Holy Scriptures—I John 4:1-12

The Gloria

The Sermon—"Who Inspires You?" ..... Dr. Roger L. Fredrikson

## TAKE MY HEART, IT IS THINE OWN

The Call to Prayer ..... Congregation in Unison

**Breathe on me, Breath of God,**

**Fill me with life anew,**

**That I may love what Thou dost love,**

**And do what Thou wouldst do.**



Our Prayer for the Family of God  
The Choral Response

IT SHALL BE THY ROYAL THRONE

Hymn of Dedication and Decision—"Take my Life, and Let It Be" .....296

Benediction and Choral Response

Moment of Silence

The Chimes

Organ Postlude

*\*First Service Only    \*\*Second Service Only    \*\*\*Ushers May Seat Latecomers*

The flowers on the Communion Table are from the wedding of **Patrice Sittig** and **Alan Scott**.

The radio broadcast this morning over KELO is sponsored by **Young & Richard's Flowers and Landscape Service**.

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## WELCOME RECEPTION

for

**VICTOR and JOAN BALLA**

Lance and Noelle

This Afternoon

2:00-4:00

Church Parlor

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## THE PEOPLE'S SERVICE

7:30 P.M.

Organ Prelude

Fellowship Singing .....Led by Victor E. Balla

Greetings and Announcements

Singing a Hymn

Receiving the Offering

Reading the Scripture

The Evening Prayer

Special Music

The Sermon .....Mr. Ernest Matthews  
of Guildford, England

Hymn of Invitation

The Benediction

Closing Moments—"When I Survey the Wondrous Cross"

Moment of Silence

The Chimes

Organ Postlude

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## THIS WEEK

SUNDAY, September 26—4:45 p.m.—Junior High BYF, Room 216

4:45 p.m.—Senior High BYF, Youth Room

6:00 p.m.—Adult Membership Class, Parlor

6:15 p.m.—Youth Supper, Fellowship Hall

6:30 p.m.—Youth Choir, Fellowship Hall

MONDAY, September 27—7:00 p.m.—Senior Girl Scouts, Youth Room

TUESDAY, September 28—12:00 noon—Men's Bible Study, YMCA

7:00 p.m.—Church Calling

7:00 p.m.—Boy Scouts, Youth Room

WEDNESDAY, September 29—6:45 a.m.—Women's Bible Study, YMCA

4:00 p.m.—Primary Choir, Fellowship Hall

4:00 p.m.—Junior Choir, Room 15

6:30 p.m.—All-Church Italian Supper, Fellowship Hall

8:00 p.m.—Diaconate, Parlor

THURSDAY, September 30—7:30 p.m.—Sanctuary Choir, Fellowship Hall

FRIDAY, October 1—6:45 a.m.—Men's Bible Study, Smitty's Pancake House

## WHO INSPIRES YOU?

By Dr. Roger L. Fredrikson

September 26, 1971

Let me in the few moments we have here at the close of the service try to move us into the center of the confession which is at the beginning of the passage that we read for today. I must say by way of background that John has been trying, and incidently for those of you who are new or visiting with us we are like a great class going through an epistle which speaks much about love and the family and much about the meaning of God and the reality of his Spirit. But in the preceding section the writer John has spoken about our belonging to the family. We are the children of God and knowing this because we confessed the Lord and because we have love for the brethern. If we are in the darkness we find that we live in hatred but if we are in the light, if we are in this family we then know love. Now at the conclusion of the last section of the preceding chapter, the last verse we read last week, this is what he says. "This is how we can make sure that he dwells within us. . . and this is how we can make sure that he dwells within us. We know it from the Spirit he has given us" so that the vindication ultimately becomes the inner spirit within my life. Now the minute I have said that the question then is what spirit? And this is precisely what John moves on to. Whenever there is a time of spiritual resurgance and we are in such a time now there is always a counterfeit with the reality. This calls for discernment. How am I able to tell the false from the true? From what is passing from what is real? How can I tell this? You see there are many spirits. Some of Cain, some of Able. Some of God, some of the evil. How can I tell? And if you want to see what a baffling situation this is pick up the book of Acts and you will discover the amazing thing that the Spirit is poured out and there are many manifestations in the book of Acts. There also come the counter-



feits, Ilemus on the island of Cyrrus who thinks you can buy it with money. He is only one. Simon the sorcerer. People that have, it seems, a strange physic power who find themselves wanting to buy in at the level of the spectacular. Let me say at this point, there are many of us that would like if we could to settle for a cheap answer on this. Our age is given to the spectacular. It does not want to walk the hard road, the road of obedience. So if a man feels within himself, let us say, ecstasy, if he leaves a service and says surely the Spirit of God is in me or if he senses in someone else this type of spirit then how do I know which spirit this is. Now this becomes desperately important for the life of the church back then and I want to suggest it becomes desperately important for the church today. This is why the section begins by "don't trust any and every spirit." Test the spirits to see whether they are from God for among those who have gone out to the world there are many prophets falsely inspired. Where is the counterfeit and where is the real? Now this is where we come to the confession which has to do with the identity of Jesus. I want to read now carefully again the next sentence because this will be the thrust of what I am able to say in just these few minutes. "This is how we may recognize the Spirit of God. Every spirit which acknowledges that Jesus Christ has come in the flesh is from God and every spirit which does not thus acknowledge Jesus is not from God. This is what is meant by antichrist. You have been told he was to come and here he is already." Friends, the question of identity is crucial. If I say that Victor Balla is Gene Mashek that is confusing identity. If someone tells me that I am Victor Balla I am living with a confused identity. It is terribly important that you should understand how to identify who a person is. He has a name and with this name comes an identity. Do not confuse this. Now the center

of identification in the Christian message, the Christian gospel, is the Christ. Now let us not say in some vague, kind of casual way, this makes no difference. The battleground in one sense for the church not only for its faith but for its action is who its Lord is. This is not some, how should I say it, some unrelated question to our life. It is central to our existence as a Christian church. This is why the whole matter of understanding whether the spirit is of God or not is related to the question of who Jesus is. If this spirit confesses that Jesus Christ--this is what it says here--"has come in the flesh" that spirit then is from God. And this confession which the church has struggled with, wrestled with, and many many times with great agony, becomes the central cutting thrust of its life. Let me take the confession and just say three things about it. Jesus Christ is the first statement. Has come is the second. In the flesh is the third. Now it does not just say Jesus and it does not just say Christ and this name in this case is not used carelessly, it is done deliberately. There is the historic Jesus and there is the Christ and these two--God and man, man and God--are brought into a single life in what the Christian church says is the center of its life. Now the pendulum has gone back and forth. There have been times when the church has said the humanity of Jesus is the most important. We have been through a long time of that emphasis. The man for others. The incognito Jesus. "Inasmuch as you did it unto the least of these, my brethren, you did it unto me." The Jesus who moves among us. But there is also the divinity side and I almost hesitate to speak of these separately because I cannot. And there are those times when the church has emphasized the Lordship of Jesus. But to take one of these by itself, to say this is important but not the Christ or to say Christ is important but not Jesus is to emasculate, cut in half



to avoid the tension of the fact that God has entered, as John has put it over and over again, in the "incarnation", the human situation. So that when we speak of Jesus the Christ we talk of a vast reality, we have seen God in flesh, we speak of him as Jesus the Lord. Now I cannot have confessed this naturally or rationally. I may sit here today and say yes, I buy that intellectually but the kind of confession that John was making is not just a rational, intellectual confession, it is an inner confession. This reality has become the center of his life and it is this that he speaks out of. Let me say this. This is terrifically important. No one can say Jesus is Lord except by the Spirit. When Thomas fell down a week after the day of resurrection according to John's gospel and said, "My Lord and My God" this was not just a confession based on a rational seeing of scars. It was a fact now that laid hold on his life. After Peter, let me take another instance, had made the confession at Caesarea of Phillipi saying, "Thou art the Christ, the son of the living God." When Jesus looks at him it becomes the turning point in the ministry for he says, "Flesh and blood has not revealed this to you." To say in this sanctuary today JESUS CHRIST IS LORD and to say it with all that my life is is not to make simply a rational statement like the day is wet with rain or today is Sunday. It is to make that kind of confession which is like saying, "I love my wife or that person with all that I am." And even though I do not fully understand all that this means, I know that in human form I have seen Jesus but more than this I have seen God and to lay hold on that and to confess it is something that belongs together. For on the one hand we either want to say all flesh and no divinity or all divinity and no flesh and the Christian gospel says in Jesus we hold these two massive realities together. Now the second thing in this confession is "has come". It is terrifically

important to understand that ours is an historical religion. It is not something we move out of life. Christ has come between Caesar Augustus under whom he was born and Pontius Pilate under whom he died, in that intervening time we knew uniquely the presence of God in our world, the historic form. The Christian church while it looks back says this is the beginning, where it started, and we pick up the account of men who were there and said at that time I saw this happen and we trust the witness that they give us in terms of his coming. It is tremendously important to understand that we are not discussing a theory we are discussing an historical happening. God has broken forth. Now the third thing about this confession is where it says, "has come in the flesh." Of all the religions, people, Christianity is the most fleshly. We prayed this morning, "Give us this day our daily bread." If we can sit here unmoved by the physical fleshly suffering of humanity we do not understand the compassion that breaks forth in Jesus if we really know and understand his fleshliness. We are a tremendously fleshly religion. The problem with us is we have broken the sacred from the secular. We have organized life as if divinity had no part in it just like we have organized what we call sacred as if it had no flesh in it. But to say that Jesus Christ has come in the flesh is to make a massive affirmation that God is concerned about the human condition and that he does not stand outside it and play games. This is what the nastic said. He kind of flicks in and out. He moves into it so that the crying of Jesus at the tomb of Lazarus, the temptations that he struggles with on the mountain, the weariness that he senses at the well, the agony on the cross, the blood that runs and the broken flesh are really the flesh, not playing. This is why anyone of us moving through the dilemma and the brokenness of life and we know it all, bad health, hospitalization, worrying about



our youngsters, the agony when someone leaves us, the weariness of our work, the troubles that we carry in our bodies, all of this in a sense can be lifted up to God who understands in Christ and who stoops very low to become a part of us. I think of this a great deal. I wish I could go on now for an hour. Let me say because it is again terrifically important. We will never redeem life until these are brought together. Many years ago Elton Trueblood wrote, it must have been 25 years ago, a prophesy. He called it the lost provinces of life. And what he said in effect was we have retreated, pulled out area after area after area until we have had a comfortable little religious thing going on in the corner. Not the way Jesus lived. He laid hold on the great areas of life and if we understand his cross at all, if we understand his cross at all, it was driven right into our existence so that my sin, my brokenness, my fleshliness has got new possibilities. Let me just take one area. Take sex what we've done to it. We have emasculated it from its roots. We have made it a commodity, a god, a thing we peddle--even in marriage. What does this text say about that. That between a man and a woman that have committed themselves to each other for life there comes the presence of one who says, I redeem, I love, I share at this point with you. There is no hope to redeem what is the most intimate point at which a man and woman meet each other, no hope of that part of life being redeemed unless we dare say even here that Christ is Lord. And what we say about this we say about work, we say about the great areas of life, its marketing and its movement, its struggle for bread, that Jesus is in it. If I can move out of this church today and assume that somehow now I am leaving organized religion and if I go out to live my life willy nilly I have no understand of the confession that Jesus Christ has come in the flesh. You know after the convention we had in

Minneapolis, the theme was you know "Let us break bread together," and on the front of the auditorium was a huge screen with a fish on it and the words, "Let us break bread together." After the program was over, the convention was over, one of the people on the program committee gave a few of us the fish and I wear very few things in my lapel. I'm not much for this. But somehow because of the special kind of love, affinity, feeling I got from this I've been wearing it. Are you aware of the fact, some of you surely are, that when a Christian met another Christian wondering if he was a Christian back in that early time, he would draw in the ground with his foot a fish or with a stick. And if the other one, knowing that he was a Christian could respond in like manner he drew his fish in the ground, sand or even traced it on a rock. What these two men were saying to each other was and is "Jesus Christ is Lord" because the Greek and this is why we picked up the fish, the Greek letters at the start of each of the words spell the word fish. What would happen if throughout the length and breadth of this congregation and more than that out into our world, men dared once again to say, really say and live it, JESUS CHRIST HAS COME IN THE FLESH, it would become again the vindication that the Spirit is really in us for no one can say Jesus is Lord except by the Spirit. Let that symbol, let that reality, let that confession, that presence ring through our homes and our places of marketing and places of life wherever we find ourselves so that once again the church will become a kind of company of militant joy in the Spirit. In the name of the Father, the Son and the Holy Spirit.



6:28-31

Page 131-7

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16:15-17

# Jansen

① Tea Long Hair. Judges B: 1-7

- A Vow

- A Symbol.

② kin & plants

- Fore lip a Lion.

- Seven thousand men

with her jailer of an ass.

- Fore lower her hair

of her house of a prostitute.



(5)

(3) Heinrich Heine

- Used by Christians.
- 1100 pieces of silver.
- Seven fresh bounties.
- Two Upes.
- Making seven loaves of his hair.

When she persisted

16:15-17

And he did not know that the Lord  
and left him.

(3)

(4) How a Great Duke

- Gressed Out His Eggs.

(5) Learn the End

Judges 16: 28-31



# First Baptist Church

Sioux Falls, South Dakota

October 3, 1971

Eight-thirty and Eleven o'clock

## WORLD WIDE COMMUNION SUNDAY

*"Dear friends, let us love one another, because love is from God. Everyone who loves is a child of God and knows God." I John 4:7.*

### THE MORNING LIGHT IS BREAKING

Organ Prelude—"Prayer" ..... Charles Alkan  
"Our Father, Thou in Heaven above"  
Johann Sebastian Bach  
"When in the Hour of utmost Need"  
Johann Sebastian Bach

The Chimes

The Choral Call to Worship

The Invocation and The Lord's Prayer

The Invitation to World Wide Communion

Pastor: Jesus asked his disciples, 'Who do you say I am?' Simon Peter answered: 'You are the Messiah, the Son of the living God.'

People: **Then Jesus said: 'Simon son of Jonah, you are favoured indeed! You did not learn that from mortal man; it was revealed to you by my heavenly Father.'**

Pastor: And I say this to you: You are Peter, the Rock; and on this rock I will build my church, and the powers of death shall never conquer it.'

Processional Hymn—"All Glory, Laud, and Honor" ..... 221

\* \* \*

A Word of Christian Greeting

### THE SONS OF EARTH ARE WAKING

Receiving Our Tithes and Offerings

\*Offertory Anthem—"I Cannot Tell" ..... Irish Traditional  
Young World

\*\*Offertory Anthem—"Jesu, Joy of Man's Desiring" ..... Johann Sebastian Bach  
Sanctuary Choir

Doxology and Prayer of Dedication

**O thou, who forever givest of thyself in creating and redeeming, in a broken world allow us to be thy servant people. Let there be no human hurt that does not wound our pride. Let there be no human hunger that does not separate us from comfort. In thy divine economy, claim the resources of our lives for the hurt, the discouraged, the frightened, and the lonely. Bind us to the stranger and the other whom we would call enemy with the love that will not let one another go. Amen.**

### SEE ALL THE NATIONS BENDING

Reading of the Holy Scriptures—I John 4:7-12

The Gloria

The Sermon—"The Guarantee of His Presence" ..... Dr. Roger L. Fredrikson

The Greeting of New Members

### AND THOUSAND HEARTS ASCENDING

The Eating of the Bread

I John 4:7-12 (New English Bible)

A1  
Dear friends, let us love one another,  
because love is from God. Everyone who  
loves is a child of God and knows God,  
but the unloving know nothing of God.

A2  
For God is love; and his love was disclosed  
to us in this, that he sent his only Son  
into the world to bring us life. The love  
I speak of is not our love for God, but  
the love he showed to us in sending his  
Son as the remedy for the defilement of  
our sins. If God thus loved us, dear  
friends, we in turn are bound to love one  
another. Though God has never been seen by  
any man, God himself dwells in us if we  
love one another; his love is brought to  
perfection within us.

A3



# The Guarantee of his Presence

- Wages

- Ministerial Act

## ① Love One Another

- Because Love is from God.
- Everyone who loves is a Child of God - and knows God.
- The Unborn know Nothing of God.

## ② God is Love

- The <sup>the Creator</sup> <sup>our free-will</sup> <sup>only Love</sup> <sup>found us.</sup>

- to Love his Son

- <sup>Jesus.</sup> <sup>Witness</sup> for the Impermanence of our

- We are <sup>born</sup> <sup>to</sup> Love One Another

2.

③ Though we have never seen God

- If we love

- be faithful to us

- Love God & pursue perfection in

- Grow in grace,



### The Invitation to World Wide Communion

This is a very special day when we join together with Christians all over the world. And to symbolize this, following the banner that is being brought in some of our people who have been in other countries and seen Christ at work will be bringing in gifts and wearing clothing from those countries.

We are grateful that three of our young men honored at Washington High Homecoming will be taking part in the worship.

Please remain seated until the third stanza of the processional hymn.

### Announcements

#### 1. Welcome and Registration

*Bob Rathbun*

#### 2. Gratitude for the flowers from the service for Mrs. Delbert Edgecomb

#### 3. Rosebuds on the piano in honor of Brett Carl, a son born to Mr. and Mrs. Robert Veninga

Catherine Elizabeth, a daughter  
born to Mr. and Mrs. David Rinne  
(Marcia Rysdon)

#### 4. Evening Worship at 7:30 A Quartet will sing

#### 5. Beginning of the Women's Bible Study Wednesday, 9:15 a.m., Room 122

#### 6. The World Fellowship Offering will be received at the close of communion

Sunday, October 3, 1971 - World Communion Sunday

SERMON: "The Guarantee of His Presence" by Pastor Fredrikson

If my dear friends in this church we would only come to understand that we are to love one another because love is from God, then this indeed would be a remarkable gathering. I wish in some way as we move now from this point into eating and drinking together, you and I might look about the sanctuary and see someone else that perhaps we are led to say in our heart about "I love you". If this happens legitimately and authentically it will be a gift of the spirit. This community, I hesitate to use the word "church", although I believe in the word, there are so many organizational ramifications you get into in the use of that word today. This community, this *karinonia*, this body, lives by a love that it receives which then we express toward one another. And when in a short time we take the bread and we break off a piece, then later the cups, if as the bread and the cup are passed to a person next to me that I do not even know, in one sense but in another sense I do know, or it may be someone I have known all my life, if in that passing there could be the sense of this love, because God is love, then all Hell cannot shake us. We are not wearing these robes today or carrying in these gifts just to play games. I suppose one of the unforgettable nights of my life, and you've heard me speak of it before, was at the conclusion of the All-India/<sup>Baptist</sup>Conference some 4 years ago. The great man of the hills/<sup>Langri Ao</sup>~~LonxReam~~, his life has been written up, he's written books himself. <sup>Langri Ao</sup>~~LonxReam~~ took this robe and presented it to me, other gifts were given to Rich and Bob. Now this represents in a sense the "go-to-meeting suit", the work clothes, the garment that is fundamental to Indian existence, particularly in the northeast hills. The Nagas are strong people, that's why they have struggled for independence. I was so overwhelmed by this act of love that I reached for the nearest thing I had which was my New Testament, which was a response to what he first gave me. I do not come to this/<sup>table</sup>~~take~~ today without thinking of Langri Ao who represents in some wondrous sense for me today all the people that are not here whom I love because God is love.



At the Friday ministerial association meeting a woman stood up to talk about a new thing in Sioux Falls called the Haven of Hope. She told a little bit about the misery and mess of her earlier life, but hurried on to say that in the wonder and goodness of God I was given a husband and 33 children, not of blood, but of love. And she told about the rich wonder of investing, she and her husband investing their lives voluntarily, scrounging for what resources they could get, because/<sup>somehow</sup> they felt so deeply that God had led them into this. I don't know what this says to you, love becomes a slippery word, it gets mushy, it doesn't have it seems sometimes any content to it. It becomes another word for a kind of easy-going permissiveness. This is not the love of which this text speaks. It is agape. It is unconditioned. It moves out of the heart of God into the arena of man. This is why the writer John says it is not because we loved him first, that's not what I'm talking about. I'm talking about the fact that our response is that God loved us. That's the basis of community. It's the basis of hope. This love that seeks us out, so that someone recently writing a little book called "The Unhurried Chase" says all my life God was seeking to get at me, and I didn't know it. This is why when he speaks about this love he doesn't just say "God is love", that can become sort of a static thing, and yet it is a massive definition of who the All Mighty is. But he says this God moved out, we say this Sunday after Sunday because it is the redurring theme of the Gospel and its the recurring theme of this writing of John's. He moved out into our world and in an act became a remedy for our need. That's why he says we ought to love each other. Can we do that? Now he says, as you come near the end of the passage, you will note please if God thus loved us, I'm just reading the last two sentences, dear friends, we in turn are bound to love one another. We will in a few moments covenant with new people. People that have come into our community. This family, that covenanting is not something we simply sit here and do. It says in effect I am giving myself to you. I am becoming responsible for you. I need what you have to give me and I give you what I can of myself. We are bound to each other. It's

terribly hard to become in a sense liable for each other. We say "Man I've been made a sucker of so many times I'm not going to let that happen to me again". But in one sense there is no other way for the Christian than to say I do reach out for you, and in an act that is as deep and personal as Christ's love I reach toward you and give myself to you. I am bound to love you this way. I give you my cloak and you give me your New Testament. I am bound to you. But then listen, though God has never been seen by any man God himself dwells in us if we love one another. What an incredible thing that we cannot see in shape, you know visibly ~~thxxxxxxx~~ God that way. Yet when a man or a woman says I have received His love and live in it and will love you, that's where I see God. What an amazing thing that in this family today, a part of that great vast family, we should see God because we see him in the love manifested in our own lives. If in this service I came into it with a kind of bitterness or uptightness or being closed off from others, and I must say I started this day in some ways that way. But in the first service when I saw the young people coming in about 60 strong I just found myself being released in some wondrous way that I must say is of the Spirit, and so as we come, dare we say I have been that way but by your grace God I want to receive and I want to see, so that as we break and drink together we will know God is here. And then His love is brought to perfection within us. This is a growing thing, this is not a static sort of <sup>an</sup> affair. This is why we reach out to become a part of that perfection which is to be found in God's love. In that beautiful, beautiful statement about <sup>it</sup> when Paul comes to the end of the 13th Chapter of First Corinthians he says, once upon a time we acted like we were immature children, and he's using it in the sense of childishness, but now he says we have become mature. I think like a man, act like a man, am a man. And the difference between that immaturity and that maturity is the gift of love which takes us out of self-centered childishness to become men and women in God. And if in this service in some sense that love could enter our lives in such a way that we would reach out and really become authentically



a part of the family, and then go out to share that, then this Communion becomes a means as well as an end to something greater. Now it is in that spirit that we are going to welcome some friends into our midst. I'm moving right into this because I think the act of <sup>their</sup> coming and our giving <sup>them</sup> the right hand of fellowship; in a way, you see here's how the brother helps. We are not used to wearing this. Victor, thank you. We are members one of another, and it is in this spirit that I invite folks newly with us, that we pray are going to be a part of us, to come and stand here to be welcomed. First of all Victor and Joan Balla. I think Brother Victor you should stand in front of the table at this point.

Hymn—"Break Thou the Bread of Life" .....Congregation in Unison

Break Thou the bread of life, Dear Lord, to me,  
As Thou didst break the loaves Beside the sea;  
Beyond the sacred page I seek Thee, Lord;  
My spirit pants for Thee, O living Word!

Bless Thou the truth, dear Lord, To me—to me,  
As Thou didst bless the bread By Galilee;  
Then shall all bondage cease, All fetters fall;  
And I shall find my peace, My All in All. Amen.

### The Drinking of the Cup

Hymn—"In Christ There Is No East or West".....Congregation in Unison

In Christ there is no East or West,  
In Him no South or North;  
But one great fellowship of love  
Throughout the whole wide earth.

In Him shall true hearts everywhere  
Their high communion find;  
His service is the golden cord  
Close binding all mankind.

Join hands, then, brothers of the faith,  
Whate'er your race may be.  
Who serves my Father as a son  
Is surely kin to me.

### Receiving the World Fellowship Offering

#### FLOW THOU TO EVERY NATION

Hymn of Dedication and Decision—"O Zion, Haste, Thy

Mission High Fulfilling" .....529

Benediction and Choral Response

Moment of Silence

The Chimes

Organ Postlude

*\*First Service Only    \*\*Second Service Only    \*\*\*Ushers May Seat Latecomers*

The three young men taking part in the service are **David Plooster, David Egum and Loren Hoffman**, who are part of the Washington Senior High Royalty.

The radio broadcast this morning over KELO is sponsored by **Mr. and Mrs. Ralph Oltman**.

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## THE PEOPLE'S SERVICE

7:30 P.M.

Organ Prelude

Fellowship Singing .....Led by Victor E. Balla

Greetings and a Time of Sharing

Singing a Hymn

Receiving the Offering

Reading the Scripture

The Evening Prayer

Special Music

The Sermon—"Long Hair and a Falling Temple" .....Dr. Roger L. Fredrikson

Hymn of Invitation

The Benediction

Closing Moments—"When I Survey the Wondrous Cross"

Moment of Silence

The Chimes

Organ Postlude

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## THIS WEEK

(See Times for Calendar of Events)