

The Hands of Jesus Christ

The Amazing Fealty About Hands

① A gift from God. - Chaplain Willie.

② Look how we speak of our hands.

- Find a helping hand

- to be a poor hand

- to rule with a heavy hand.

③ Symbolical Meaning

- Shaking hands

- Held hands in marriage

④ Skilled Hands

- Musician

- Mason

- When we take Communion.

The Hands of Jesus Christ

① They were toil-worn hands

- Carpenter - Soldier who nailed Him to Cross.
- Attitude on Manual Labor in Roman Empire
- Took as Christ in Carpenter Shop.
- The Dignity of Human Work - Christ

② They were Tender Hands

- Women whose Hands were Tender Living
- Florence Nightingale
- Susanna Wesley
- Ketty Williams Son

Cholera - 45 Orphaned
Children

- Christ's Hands
 - Little Children
 - Little Daughters of Spicers
and Peter's Mother-in-Law
- They are tender for you.

③ They were pierced

- W. F. Sampson - his sister

Hidden from signs but the hands

- Hand was showed Jesus hands.

- Not on Cross

Look at these hands

- Are these the hands of Jesus?

First Baptist Church

Sioux Falls, South Dakota

THE MORNING WORSHIP SERVICES

July 30, 1961

Nine-Forty-Five and Eleven O'Clock

"Yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist."

AT THE DOOR OF THE CHURCH

Organ Prelude—"Prelude and Fugue in F. Major".....Bach

Choral Call to Worship

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

Invocation

Lord's Prayer and Gloria

* * *

INVISIBLE RESOURCES

Reading of the Holy Scriptures—Matthew 24: 36-51

Choral Call to Prayer

Pastoral Prayer

Choral Response

Anthem—"Lord For Thy Tender Mercies' Sake".....Farrant

Lord, for Thy tender mercies' sake

Lay not our sins to our charge,

But forgive that is past,

And give us grace to amend our sinful lives

To decline from sin and incline to virtue,

That we may walk with perfect heart

Before Thee now and ever more.

* * *

THE COMMUNION OF SAINTS

Christian Greetings

Offertory Hymn—"I Am Thine, O Lord".....312

Receiving Our Tithes and Offerings

Organ Offertory—"My Heart Is Longing".....Brahms

Doxology and Prayer of Dedication

THE WORD OF GOD

Solo—"The Twenty-Third Psalm".....Malotte

Mrs. James Smart, contralto

Sermon by Pastor Fredrikson—"Is This The End Of The Age?"

HUMBLE ENOUGH TO BEGIN

Hymn of Dedication and Decision—"Thine Is the Glory".....244

Benediction

Choral Response

Postlude

* * * Ushers may seat latecomers

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EVENING SERVICE

7:30 P.M.

Prelude

Call to Worship and Invocation

Period of Hymn Singing

Scripture and Prayer—John 20: 24-31

Greetings and Announcements

Christian Witness

Hymn

Offering

Special Music

Evening Message by Pastor Fredrikson—*"The Hands of Jesus Christ"*

Closing Hymn—"Saviour, Thy Dying Love".....243

Benediction—Closing Moments—"Beneath The Cross"



OPPORTUNITIES OF THE WEEK

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6:00 p.m.—Membership Class—Session Four

8:45 p.m.—Hi Fi

WEDNESDAY, 7:45 p.m.—Midweek Prayer Service

9:00 p.m.—Church Council meet in the Church Parlor

THURSDAY, 7:00 p.m.—Greenbar of the Boy Scouts in Youth Room

FRIDAY, Mr. and Mrs. Class



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Dr. Roger L. Fredrikson.....Pastor

Rev. Albert H. Babcock.....Christian
Education

Rev. James E. Rowe.....New Life

Secretaries:

Miss Winifred Jones.....Financial

Miss Margaret Clark.....Pastor's
Assistant

Mrs. Clarence Anderson.....Church

Musicians:

Dr. Lee Bright.....Director

Dr. Maynard Berk.....Organist

Mr. Harold Wortman.....Youth

Miss Lois Harchanko.....Children

Sextons:

Mr. and Mrs. Elmer Ysbrand

Mr. Lamont Reichelt

Hostess.....Mrs. Hilda Bockelman

"IS THIS THE END OF THE AGE?"

A Sermon Preached by

DR. ROGER L. FREDRIKSON

At the Morning Worship Services

July 30, 1961



FIRST BAPTIST CHURCH

Sioux Falls, South Dakota

"Is This The End of The Age?"

"On his robe and on his thigh he has a name inscribed, King of kings and Lord of lords." (Revelation 19:16)

†

This is a sermon on the end of the age. It does not grow out of a particular crisis or last week's headlines. After all, we have lived in the midst of crisis for at least twenty-five years and we will probably be in the midst of troubles for a long time to come. **So this message is brought to you to kindle Christian hope and to underline that courage which has always characterized the Christian Gospel.** This message, therefore, grows out of one of the major themes of the Bible. Our problem is that when we say we take the Bible seriously we really mean that we take only part of the Bible seriously. One of the great triumphant teachings of the Bible is that this age will end and Christian people must take that seriously.

Now the world has many dismal theories about its own end. We are living, not so much in the day of optimistic theories, as we are hearing the voice of doom and bleak despair. Ever since Oswald Spengler's "**Decline of the West**" we have heard the prophets of doom and the writers of our age have spilled forth a spate of pessimistic writings. Philip Wylie's "**Tomorrow**," George Orwell's "**1984**"; Huxley's "**Braave New World**"; or Neville Shute's "**On The Beach**" give forth a note of gloom about man's tragic ending. However, it may be even a greater sadness that for multitudes there is simply no meaning. Life is only an unsolved riddle. In many ways the life and death of Ernest Hemingway is a parable of this search for meaning. With all of his brave writing and his living with danger—bullfights and hunting safaris included—in the end there was no meaning to life. This is the bankruptcy the world comes to "at the end of the tether."

In the face of all this the heart of the Christian message has been one of hope. "Now abideth faith, hope and love." Let us never forget that hope is the great word that stands between faith and love. The Christian message has insisted that all history and time has a beginning. It has insisted that this world and man cannot be explained without God the Maker. It has clung to the conviction that God has brought the world's and all created existence into being. However long we may believe it has taken the world to come into being, the fundamental Fact that sustains all life is God. It is His creative word that has brought order out of chaos and life into being. He is the ground of all existence. This has come about because of God's great love, he purposes which this creation expresses are God's purposes.

However, this is not the last of the matter. **The Christian believes that there is an end to creation, that the purposes for which God has brought the world into being will be fulfilled.** In Biblical language the Lord has gone into a far country but he will return or the guests are still being invited to the wedding feast but the day will come when the doors are closed and the feast will begin. So the end of the age is in God's hands and is not man's prerogative to determine.

It is crucial for us to understand that the key or clue to both the beginning and the end is Jesus Christ. The great Apostle Paul insists in a number of places, particularly Ephesians and Colossians, that the purposes of God have been made known in and through Jesus Christ. Therefore, it is the forgiven sinner in Christ who understands that through His triumphant death and resurrection, God has made His purposes known. Light is shed on both the Beginning and the End in Christ. He is the unifying factor in all creation and history. We do not understand "God's end" through the amassing of human knowledge. The ability to crack the atom does not mean we are aware of God's ultimate purposes. It is only in Christ that all things are made new. We only see a "new heaven and a new earth" because we have tasted of His resurrection life which is the foretaste of all that is to come.

One cannot speak of these matters without remembering that the Revelation to Apostle John is the book which deals with the end. Many of us have been inclined to dismiss this book in a rather sophisticated way because we have not understood it nor have we tried to grasp its true meaning. Yet in all times of persecution and upheaval God's people have turned to this writing to search out its meaning. This letter was written during the persecution of the Emperor Domitian. This cruel emperor claimed himself to be a deity demanding that all men worship and obey him. The chief rival to this claim was the Christian community scattered throughout the Roman Empire. This community could only confess that Jesus Christ is Lord.

So the brunt of the emperor's vicious program of extermination struck the Christians full force. **In the midst of this a lonely, aged Christian pilgrim is given a vision of a triumphant, victorious Lord, the defeat of all the forces of evil and the final gathering together of all God's people.** It is interesting that John begins his writing by referring to the cruel situation of exile in which he finds himself. "I John, who share with you in Jesus the tribulation . . . was on the island of Patmos," all of us must live in the midst of history's cruel twists and suffering. On the other hand John speaks of the glory in the midst of this situation. "I was in the Spirit on the Lord's day." There is always open to every Christian, regardless of circumstances, the possibility of living in the Spirit in the midst of God's grace and glory.

Every time men have seen the cruel, vicious nature of man unmasked they have asked, "Is this the end of the age?" There runs through the Revelation of John a terrible analysis of man's ultimate evil. He defies himself as God. Man insists that he is the end of all things as the emperor says he must be worshipped. Interestingly, all the pictures of wierd beasts throughout this Revelation have big mouths—always talking—challenging the Almighty God. Evil then masquerades as good. There are many causes, social schemes, and ideas that are set forth for what seems to be the common good but which end is being the anti-Christ. Every age, particularly our own, must deal with man-centered "isms" which claim to be good but which are in the end actually evil.

Running through this Revelation there is the picture of the massing of power. One sees the unholy alliance of political, economic, cultural and religious power. This becomes a time of terrifying violence. Human flesh is cheap. Men use their evil imaginations to devise new schemes of torture to destroy the church. Now let it be said again that whenever men have found themselves in this kind of a situation they have said, "Perhaps the day of the Lord draws near."

Through all of this John sees and hears the triumphant victory of Almighty God. **"The Lord God omnipotent reigneth forever!"** In the midst of terror John sees over and over again the Christ in majesty and power. His unveiling of the King of kings and Lord of lords to all men is the end of God's purpose. John also sees the gathering together of all the saints of all the ages. The martyrs with their robes washed in blood are in the midst of a vast throng of faith. John sees that there will be a new heaven and a new earth at the end of time. **God is gathering the community of forgiven sinners, now.**

There are many secrets opened throughout this Revelation but all the issues are in the hands of God. Let us thank God that no dictator, no earthly power, will finally determine our human destiny. Let us thank God. He holds the books and they are only opened as His purposes are fulfilled. His throne is the only unchanging fact in the midst of violence and corruption. The only important question for John is, "What is God doing and where is He doing His work?" I believe this is the single, crucial question for every Christian today—"Am I aware of where God is at work and am I involved in the work?"

Now, a fact which John sees and understands is that which has been weak in the sight of men now is revealed as God's power. The world has laughed at the weakness and the foolishness of the Gospel and now this foolishness becomes the flaming power of our Lord. The Jesus of history, born in innocence and dying on a cross amid mockers, has now become the Lion of Judah. The Lamb that was slain has become the Judge of all men. **Let me be very clear in saying that for those of power and victory in the end is an inevitable reality.** To the rest of you it will seem like foolishness. Furthermore, the weak sinful, community of men called the "church" becomes at the end a victorious fellowship of saints who praise God everlastingly. It is amazing that this last week in spite of all the threats and bullying of the East German regime, one hundred thousand German Christians from the Evangelical Church, throughout Germany—East and West, gathered in the Berlin Stadium to hear an address on Christian discipleship. The writer who covered this story for the Chicago Tribune says, "**Now, as Hitler did before them, the Communist rulers of East Germany are finding that it is churches, rather than universities, trade unions, or political parties that are least assimilable into a totalitarian German state.**" What has seemed foolish will become the power and might of God!

Over and over again John insists that man's only security is to be found in Jesus Christ. We have already been judged through Him at Calvary and our acceptance of His new life is a guarantee for the future. It is amazing how men cry out for the rocks and hills to fall on them. **This is almost like building bomb shelters, isn't it? But in the end no bank account, no ownership of lands, no health plan, no military might is adequate—only Christ.**

I cannot close this message without laying on every heart the fact that this mighty revelation demands of us a personal response. In the end every man will render up his account. He will do this either with Christ or without Him. This is the most serious issue of any person's life. But beyond this all Christians are urged repeatedly throughout the New Testament to wait for their Lord with expectancy, to live in hope knowing that the day of redemption will come. Let me remind you that we do not live by the moods of each passing crisis of the world. The headlines which frighten so many men are not to be equated with the Word of God which kindles hope. Men are frightened because they have no ultimate security. **None of our human contrivances are sufficient.** The Christian has heard a deeper, profound life-giving Word and this is his hope.

The Christian is called on to be obedient. He is to be the one who invites men to come to the marriage feast of the Lamb. He is to be salt and light reminding men of an everlasting Kingdom. There rests on all of us who call ourselves Christians, therefore, an urgency of preparing for the coming of our Lord. We do not know in what day or hour He will come but we are to live each day as if that might be the day.

Almighty God, we have seen Thy victory in Thy Risen, conquering Son. We thank Thee that finally every knee shall bow before Him and every tongue confess that He is the Lord of all the ages. Give us eyes to see and faith to cling to Him throughout our earthly pilgrimage. Finally, wilt Thou bring us home Thy redeemed children. In the name of Christ. Amen.

Kirchentag—The Tie That Binds

Chicago Tribune

In the Berlin stadium, where 25 years ago the Olympic games opened in the presence of Adolf Hitler, 100,000 Germans gathered the other day to celebrate the annual Kirchentag (church day) of the German Evangelical church. Mounted all round the stadium were flags with purple crosses centered on white backgrounds. The chairman of the Evangelical Church in Germany, Dr. Kurt Scharf of East Berlin, in the principal address urged his hearers to conduct themselves as Christians, meeting with love those who do not share their faith. For contemporary Germans, he suggested, Christian discipleship requires readiness to take up a cross.

This is not the language of a "political and militaristic demonstration," which is what the Communists called Kirchentag.

Yet their attack makes a kind of sense. The Evangelical Church in Germany is the principal all-German institution. It gives present substance to the hope for a united Germany. It serves to remind the world that coexistent with political separation is a religious fellowship that transcends the iron curtain.

At Kirchentag, speakers from numerous nations, including the United States, delivered messages of Christian solidarity. They witnessed to a unity that binds the divided Germans not only to each other but to co-religionists thruout the world.

Now, as Hitler did before them, the Communist rulers of East Germany are finding that it is churches, rather than universities, trade unions, or political parties that are least assimilable into a totalitarian German state.

Crack S.F. Team 11-0; Howard Wins

ALSO ADVANCING to the state meet was Rapid City in "A" divi-

SPO

3 Sioux Falls Argus-Leader

Box Set

AMERICAN LEAGUE

WASHINGTON			KANSAS CITY		
	ab	r h bi		ab	r h bi
O'Connell 3b	4	0 1 1	Hankins lf	5	1 2 0
Keough rf	5	1 2 1	Howser ss	3	1 2 0
Ziptel 1b	5	2 2 1	Stephens rf	4	0 0 0
Woodling lf	3	2 2 1	Siebern 1b	5	0 1 2
bHinton	0	1 0 0	Lumpe 2b	4	1 1 0
King lf	1	1 1 1	Causey 3b	4	2 2 1
Tasby cf	2	1 0 0	Pig'tano c	3	1 1 1
Johnson ss	4	1 1 1	DeGrecro cf	4	0 2 2
Green c	4	1 2 2	Rakow p	2	0 0 0
Cottier 2b	3	0 2 1	Staley p	0	0 0 0
cKlaus 3b	0	0 0 1	aNuxhall p	1	0 0 0
Kutyna p	3	0 0 0	Kunkel p	0	0 0 0
dLong	0	0 0 0	McD'mott p	1	0 0 0
Sisler p	1	0 0 0	Bass p	0	0 0 0

"Is This The End of The Age?"

Introduction

① Purpose of This Sermon

- Sermon on the End of The Age.
- Does not grow out of a Particular Crisis
 - We have lived with these for 25 years
- Comes from Great Convictions in the Bible.
- Means to be A Sermon ~~on~~ ^{Agonizingly} Christian Hope.

② The World Has Its Theories on The End

- There is No Meaning - Just an Unresolved Riddle.
 - Ernest Hemingway.
- There is Nothing but Doom.
 - Philip Wylie - Tomorrow
 - George Orwell - 1984
 - Huxley - Brave New World
 - Merrill Shust - On The Beach

③ The Christian Viewpoint

(1) All History and Time Has A Beginning - Creation

(2) There Is An End - God's End

- The fulfillment of God's Purposes.
- The Lord is Gone But Will Return.
- The Invitation to All Guests Are Out.

(3) The Key is Open Close

- Here is the explanation of the beginning and the end.

The Meaning of The Book of Revelation

- Cruel persecution of Roman
- Struggling Christian Community
- Given a vision of Power and Majesty, and God's People.
- Also sees the End.

① The situation of John the writer

- Cast into exile by a Cruel Power - Romans
- Awful destiny of this world.
- "In the spirit on the Lord's Day"
- The Eye of Faith sees and understands

The Cruel, Vicious Nature of Man

① Man Defies Himself as God.

- Worship of the Emperor
- Victims of weird beasts - My Months -
Always falling

② Evil Masquerading as Good.

- Appears for the good, but turns out to be an Anti Christ.
- Social Scheme or Religion.

③ Meaning of Power

- Political, Economic and Religion brought together.

④ Time of Ferocious Violence

- Fear is deep
- The Church is persecuted in a new way.

The Vision of God

① God Is Working Out His Purpose.

- Christ will be revealed in Power and Majesty.
- He is gathering His Community of Faith.
- There will be A New Heaven and A New Earth.

② All The Power Then Are In God's Hands

- He reads all the books. These are being opened one by one.
- His Throne stands unchanged in the midst of violence and corruption.
- What is God doing? Where is He working?

③ That Which Appears Weak Becomes God's Strength

- The world laughs at this weakness. It seems like foolishness.
- The Jesus of Nazareth - Infant and Man of the Cross has now become the Lion of Judah
 - The Lamb has become the Judge.
- The Weak and feeble Church has now become the Saints whose robes are washed in blood.

Kirchentag

④ Now Only Security Is in Christ Jesus

- In Christ the world has been judged.
- We accept forgiveness and love when our life is centered in Christ.

Our Personal Response

① The End Is Known Only To Those Who Live in Faith

- Forgiven sinners know the purpose for which Christ came.
- I have seen this beautifully first hand this week.

② Every Man Must Under Up An Account.

- The Lord Will Return.

③ The Calling of The Christian

- Waits With Expectancy. - Hope

- He is To Be Obedient

- An Unites

- Halt.

- There rests on him an urgency.

The End May
Come

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