

# First Baptist Church

Sioux Falls, South Dakota

THE MORNING WORSHIP SERVICES

PALM SUNDAY

March 26, 1961

Nine-Forty-Five and Eleven O'Clock

"But to all who received him, who believed in his name, he gave power to become children of God."

## WE HAVE BEHELD HIS GLORY

Prelude— \*"Ride On! Ride In In Majesty!"..... Fischer

\*\*\*"All Glory, Laud, and Honor"..... Guilmant

"There Is A Green Hill Far Away"..... Sowerby

Choral Call to Worship— \*"We Come Before Thy Presence"

\*\*\*"Alleluia: Alleluia"

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

Invocation

Lord's Prayer and Gloria

\* \* \*

## THE WORD BECAME FLESH AND DWELT AMONG US

\*\*Anthem—"The Palms"..... Faure

Combined Choirs

Service of Baptism

The Reading of the Holy Scriptures—John 12: 12-26

Choral Call to Prayer—"Prayer Is The Soul's Sincere Desire"

Pastoral Prayer

Choral Response— \*"Hear Me, O God"

\*\*\*"Almighty Father, Hear Our Prayer"

\* \* \*

## GRACE AND TRUTH CAME THROUGH JESUS CHRIST

Christian Greetings

Receiving Our Tithes and Offerings

\*Offertory Anthem—"Were You There"..... Spiritual

\*Organ Offertory—"When In The Hour of Utmost Need"..... Bach

Doxology and Prayer of Dedication

## THAT ALL MIGHT BELIEVE THROUGH HIM

\*\*Vocal Solo—"Hosanna to the Son of David"..... Charles

Clarice Henning, Soprano

Sermon by Pastor Fredrikson—"A Drama in Two Acts"

## HE GAVE POWER TO BECOME CHILDREN OF GOD

Hymn of Dedication and Decision—"Go To Dark Gethsemane"..... 227

Benediction

Postlude

\*First Service Only—\*\*Second Service Only—\*\*\*Ushers may seat latecomers

This morning Pastor Fredrikson will greet folks at the main door, Rev. Babcock at the side door and Rev. Rowe at the balcony door.

The broadcast of the service this morning over KELO beginning at 11:10 is sponsored by Mr. and Mrs. Marion Woods and Daughters.



# PALM SUNDAY EVENING WORSHIP

DR. LEE BRIGHT, *Director*

DR. MAYNARD BERK, *Organist*

Organ Prelude

Call to Worship—"Alleluia" ..... Baird

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

Prayer ..... Pastor Fredrikson

Anthem—"The Palms" ..... Faure

Combined Choirs

"The Easter King" ..... Pooler

"Hosanna!"—Be the Children's Song ..... German Hymn

"Alleluia! Christ is Risen" ..... Albert

"The Easter Story" ..... Pooler

Primary Choir

"Lift up Your Heads, Ye Mighty Gates" ..... Williams

Primary and Junior Choirs

"Now the Green Blade Riseth" ..... French Tune

"Easter Hymn" ..... German Folk Song

"Easter Flowers Are Blooming Bright" ..... Lovelace

Junior Choir

Lois Harchanko, Director

Bette Outland, Accompanist

Hymn—"There is a Green Hill" ..... 230

Choir and Congregation

Service of Baptism

"Christ of the Upward Way" ..... Lomas-Licht

"Awake My Heart with Gladness" ..... Cruger-Licht

Junior High Choir

Harold Wortman, Director

"Praise Ye the Lord" ..... Molitor

Junior High and Sanctuary Choirs

"Lift Ev'ry Voice and Sing" ..... Johnson

"Were You There" ..... Burleigh-Vene

"All Hail to Christ Our King" ..... Rauls

Senior High Choir

Harold Wortman, Director

"A Ballad of Trees and the Master" ..... Mathews

Sanctuary Choir

Offertory

"Doubt No More" ..... Hughs

Henry Lippert, Tenor—Wayne Dalton, Baritone

"Thy Glory Dawns, Jerusalem" ..... Lockwood

Solo—Mrs. James Smart, Contralto

"By Early Morning Light" ..... Dickinson

Solo—Mrs. Delmar Kroon, Soprano

Sanctuary Choir

"Hosanna" ..... Gregor

Combined Choirs

Recessional—"All Hail the Power of Jesus' Name" ..... 252

Benediction

Choral Response



# A Drama In Two Acts

## Introduction

- ① The Two Pivots of all life - God and Man.
  - Sometimes together in the core of the Garden<sup>4</sup>
  - Sometimes man declares war on God.
    - Tower of Babel
  - Sometimes locked in life and death struggle
    - As with Jacob and the Angel.
- ② This Week God and Man face Each Other on the Hot Streets of Jerusalem.
  - Starting with the high pagantry and ending with the Cross.

## Main Way With God

<sup>4</sup> "He came to his own, and his own received him not."

### ① The Rejection of Official Religion

#### A. They Said

- He blasphemes because he says he is God and he forgives him.
- He challenges and upsets the Sabbath and the <sup>Say.</sup> Law.
- He threatens our way.

## B. They Did

- They organized against him.
- They hired false witnesses.
- Their protective self-righteousness  
hindered Jesus.

## C. Hein Is Our Danger

- Nice Comfortable Religion
- Not too deep to be disturbing or  
challenging.



2.

## ② The Indecisiveness of The Politicians

### A. Then Was Pilate

- He was gripped by the Majesty of Jesus.
- Kept putting off the Decision.
  - Bottling It Up In Committee
- Tried To Pass The Buck.
  - Send It. To Another Committee
- Then Washed His Hands.

### B. Then Was Herod

- Told jokes and asked for magic.
- Met only with The silence of Jesus.

### C. Then Was The Sanhedrin

- Whose Hands Became Unclean in the Unholy Deals.

## ③ The Indifference of The Crowd

### A. Superficial

- From Hosanna to Crucify
- Discuss Great issues & then laugh

### B. Easy to Shift Ground

- Lead by the Nose
- We become part of a crowd.



## C. Great Meltdown

- Deep down little conviction
- The Nazi business

"Who started the war?" - 150 typical German,  
145 answers

- 20 - German High Command.
- 123 - Nazi Party leaders
- 1 - German People
- 1 - Allies.

## ④ The cowardice of the disciples

- One a traitor - Mixed Motives.
- One who denies - frightened by a little noise
- The others running away.



# God's Way With Man

"Just to as many as received him he gave power to become sons of God."

## ① The Way of Judgment

- Men Exposed for What They Are.
- Motivations revealed naked for what they are.
- As Darkness fights the Light.
- The Cross Unmasks us and the fight begins.

## ② The Way of Movable Love

A. The kind Way of Jesus all week.

B. The Love Jesus shows for his true disciples

- His Intimate Visits with them.
- His Meal in the Upper Room.
- His Love for Peter in his Denial.

C. The his Hour of Death

- Prayer for The Cross.

- The Dying Thief

- Love Death

"John enters through a beach."

"The Dying Thief rejoices to see that fountain in his day. And there may 2...."



### 3. The Way of Everlasting Sacrifice

#### A. Act of Obedience

- Putting his own pace.
- offering himself.

#### B. Bearing Our Sin and Shame.

- The Quiet of All of Us Was There.

#### C. His Suffering Was Related To Me.

#### His friends on the battlefield

- Crawling out to bring his friend back.
- Him dying himself
- "I brought him through...."

#### Conversion in Church

#### Do Jesus stand at Palm Sunday

- Except a grain of wheat fall into the ground and die it abides alone.



## ANNOUNCEMENTS

Greetings

*Frank Deena*  
The flowers today are given by Mrs. Robert Scott  
and Mrs. Frank Cirksena in memory of Dr. and Mrs.  
M. F. Martini.

The rosebud on the piano is in honor of a *daughter,*  
*Donna Jean* born to Mr. and Mrs. Alan Lawrence.

Evening Choir Program - *All Choirs*  
*Great Worship.*

Maundy Thursday Supper and Communion -  
*6:15*

Church in Your House -

*7:30 -*  
Dedication of *S. V. Nurses' Home*  
*2 p. m.*



On this another Palm Sunday it is a special joy to welcome you to our service. This is Margaret Clark, the Pastor's Assistant bringing you a word of greeting ~~from~~ the congregation and staff here at First Baptist. We come today at the beginning of Holy Week to begin again our pilgrimage to Easter knowing in our hearts that while we are among the cheering throngs today, we have also been among His betrayers. It is our hope that for each of us today may be one in which we will sense again the real meaning of Christ for our lives and know for ourselves that beyond Good Friday and the Cross there is Easter and an empty tomb. Will you join us in prayer that this may be the experience of many today?

The Combined Choirs of our church have sung the anthem THE PALMS by Faure. The scripture has been read today from the 12th chapter of John verses 12-26. The Offertory Solo HOSANNA, TO THE SON OF DAVID will be sung this morning by Clarice Henning, soprano. Pastor Fredrikson is preaching this morning on the topic A DRAMA IN TWO ACTS.

We hope you will find it possible to attend our special service of Lenten Worship tonight at 7:30 when our Combined Choirs will present the music of Easter. It is always a rich experience of worship when we are led by all of our choirs from the smallest of the primary children to our Sanctuary Choir.

Before we return to the sanctuary let me say once again how good it is to have you with us today. Should you be in need of spiritual counsel or guidance please feel free to call our office. We rejoice in every opportunity to serve you. As we invite you we are aware that it is God's House to which we welcome you and it is in the Spirit of the Risen Christ that we seek to minister to you.



Ralph Bernick

Old Home Week

Helene Wiles

Collect Helene's Story

My Mother's & Father's One of them

Mark's leaves when he comes

Deep Martinique

My Abner's

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① Hostalagia

② Obedience

③ Heel's

"Blessed be he who comes in the name of the Lord!"

—MATTHEW 21:9



## H O L Y   W E E K   S E R V I C E S

The Emporia Ministerial Association is sponsoring the four nights, Sunday through Wednesday with Dr. Roger Fredrikson and the Good Friday observance. The other night meetings will be held in these places: Monday, Grace Methodist; Tuesday, First Presbyterian; Wednesday, First Christian. Dr. Fredrikson has announced the following subjects: "The Coward in Our Souls", "The Rent Veil", "When Christ Passes By". Roger Fredrikson is widely known among Baptists and others. He is presently pastor of the First Baptist Church, in Sioux Falls, South Dakota, having gone there three years ago from the First Baptist, Ottawa. He has served on many denominational boards and committees, including the office of First Vice President of the American Baptist Convention. He is presently President of the Board of Education and Publication of the American Baptist Convention. He was graduated from Ottawa University in 1942 having previously attended Sioux Falls College. From Ottawa he attended Central Baptist Seminary one year and completed his work for his Bachelor of Divinity Degree at Andover Seminary in 1949. In 1949 he began teaching at Ottawa and in 1954 became pastor of First Baptist, continuing to teach part time at the college. For his outstanding work in various ways he was awarded the Doctor of Divinity degree from Ottawa in 1958. We are indeed fortunate to have secured his services for this important week. The Good Friday service will be held at the First Methodist Church from 12:00 to 3:00 P.M. with fourteen local pastors sharing in the several phases of leadership and messages. The Council of Church Women's Choir will sing. Most churches of the community will conduct Maundy Thursday services in their own way and in their own buildings. In our church the Candlelight Communion Service will be held as in the past. Our Guest Speaker will be our District Missionary, Rev. Charles V. Trent, who will also preside at the Table

## T H E   F I R S T   B A P T I S T   C H U R C H

Emporia, Kansas

Ralph E. Herrick, Pastor

PALM SUNDAY, April 15, 1962

EVENING WORSHIP - 7:30 p.m.

THE ORGAN PRELUDE

THE HYMN - No. 374

I'm Pressing on the Upward Way

THE SCRIPTURE READING AND PRAYER

Rev. S. E. Frederick

THE ANNOUNCEMENTS

THE OFFERTORY

THE ANTHEM

"Come Faithful People"

Choir

THE SERMON

"A DRAMA IN TWO ACTS"

Dr. Roger Fredrikson

THE HYMN OF INVITATION - No. 331

Only Trust Him

THE BENEDICTION

THE ORGAN POSTLUDE

SPECIAL TO YOUTH - Dr. Fredrikson will speak to our youth departments after the Sunday night service. There will also be group singing and refreshments. Youth from other churches are invited to stay for this extra hour.



## A DRAMA IN TWO ACTS

My dear friends, all of us know that throughout Christendom this is one of the great days of the year. And one of the incredible things about this day is that starting with a small straggling group of people back two thousand years ago we now have a multitude of at least six hundred million people who voluntarily will say this day, in some way or other, that Jesus Christ is Lord. This is a day of many mingled emotions. On one hand there is the great praise and joy of the day, the celebration, the festivity of it. On the other hand this is a day which has sadness in it because we know what's coming. And of all people who must have had a sense of mingling joy and sadness within him, it was Jesus. For as he came over the brow of a hill and looked at a city that had killed its prophets and stoned its great men, now he was coming home to be rejected.

Any man who knows about Passover weekend knows that it was the greatest day in all of the Jewish year, that of all the celebrations the Jewish people had, this was the greatest. And any Jew who could get together enough money would go to Jerusalem for that weekend. And the high point of it was when the high priest entered the Holy of Holies and there on a high altar killed the beast selected out of the flocks which the Jewish people had. And as the blood ran down over the altar he prayed with his back to the people that God might hear the cry and the anguish of the people in their sin and forgive them. How fitting that at the end of this week which begins with Palm Sunday, as Scripture later put it, the Perfect Lamb of God was hung up to die.

So that Palm Sunday introduces us to something of mystery and meaning which goes beyond all that we know. Like so many things we get involved in, folks, that we cannot explain, this week is like that. Who knows the full meaning of love? Who understands what sacrifice has gone into his being here, just from a purely human point of view? So there is profound meaning. This is why we need music and poetry and pageantry and the act of the things that we do to say what words cannot say.

Now folks, running through all of human life and more particularly through the Bible there are two great pivots on which all life hangs. One side is God and the other side is man. And from time to time these two walk together as friends. For example, early in the Bible it says that Adam walked with God in the garden in the cool of the day. They were friends. And periodically, from time to time, this is true. But there are other times when man shakes his fist in the face of God and says, "I will live without you." These are the times of enmity and bitterness and hostility. Now as I look again reading the Passion story out of the four gospels, and more particularly John, I was struck by the fact that as you move through Holy Week, through the gates of Jerusalem on this day, over and over again there are these two great figures that face each other--God and man, man and God. And on the hot streets of Jerusalem it can honestly be said that these two enter into life and death struggle. And we are not removed this day from that struggle so long ago. So this then, I should say, is a drama in two acts. The first act deals with man's way with God, and the second act is God's way with man.

You see when Jesus enters the city on that day, the city of Jerusalem, this all begins with celebration. This is the way man starts. But as one progresses through the week he sees something of man's embarrassment with God, something of his being uncomfortable because he is unmasked, something of the fact that the death drive, in the words of the Menningers, runs strong through him. So that violently, time after time after time, he will not be satisfied until this one who embarrasses him has been put to death.

Take, for example, the case of the religionists. Surely you would expect people of religion to say, "A new breeze, a new wind is blowing from the north. Let us lift up our heads and see what it is." But throughout the ministry of Jesus the frightening thing is that it was the men of religion that tightened the noose, that said, "We will not stomach this thing." It was the men who said, "We believe in God, we want to do the will of God," that were going every chance they had to the temple and the synagogue. It was these people who said, "We must do away with him."



The fact of the matter is they said he blasphemed everything they held sacred. Why he said he forgave sins. He said he was in some way unique with God. He said that the Sabbath was not as important as human need. In quoting the law he said, "Moses said to you this, but I say to you this." Then they turned and said, "This man is a blasphemer, and none of us can be happy, none of us can be satisfied until we have done away with him." And the awful thing, I say it with shame, is that time after time after time it has been the religionists who nailed truth to the cross. Let no man think that he is removed from this. For every time I become self-righteous, every time I look down my nose at someone else believing that I am better than he is, there is a sense in which the crucifixion once again takes place. For you see what these men did was to so organize things saying that the end justifies the means. If we've got to bring in false trumped-up witnesses, we'll do that, because the end is more important than this man. And out of it all the religionists stand in this week with bloody hands, having missed its entire meaning. "He came to his own, and his own received him not."

Look, if you will, at the politicians. I call them that. Just as we've had bad religion, we've had bad politics. Here is a case where Pilate tries to pass the buck. You've heard of this before, haven't you? We'll hide it in committee. You've heard that, haven't you? This is what is done. So Pilate in a sense says, "I'll pass this thing off. I'll forget about it." For somehow he cannot bring himself at the outset to crucify this man. For as Jesus stands there, there is something majestic about him, something even when he is bleeding and broken that speaks of dignity. And Pilate says, "I'll shove him over to Herod. He can take care of him. This is a hot potato. Why not get rid of it?" This is an old game, buck passing. So Jesus is shoved over to Herod, and Herod tries to make little jokes-- laugh at what is sacred. And finally when he cannot bring the house down, so to speak, with his stories, then he says, "Now perform a sign Jesus," for Herod was of all men a superficial man. And finally after this fails he is shoved back once again to Pilate, and as Jesus stands up before him the hot crowd says, "If you do

not crucify him, Pilate, we'll tell Caesar." And, if you'll excuse my using the term, that was the ace card. And Pilate said, "I've got to save my skin." Now don't tell me you're not involved in this. Who of us hasn't made excuses? Who of us hasn't evaded the tough issues? Who of us hasn't found it more easy to run than to face the truth? This is man's way with God.

Well look, if you will, at the crowd. They were in a sense an indifferent lot. They blew hot and cold. One day it was "Hosanna;" the next day it was "Crucify Him." That's an old story. The danger, dear people, as massmedia and all forms of things would make of all of us conformists, is that we all start to think together. Just like people without faces who only have numbers. And if the wind blows this way then we go that way; if it blows that way then we go that way. So that in a real sense the dilemma of the crowd is our dilemma. We are caught in it in a sense. The blood of the crowd becomes our blood. The awful thing about a crowd is how superficial it is--one minute facing great issues, the next minute laughing at it. Watch bullies on a school yard if you want to see some reflection of yourself. And the awful thing about hiding yourself in a crowd is that you can always evade the real issue. This has always been done.

When shortly after the Second World War 150 German people were asked whose fault the war was, 145 sent in answers. You know what those answers were? Twenty said the German high command--these are Germans speaking now--123 said it was Nazi party leaders, one, one said it was the German people, and one said it was caused by the Allies. Easiest thing in the world to hide in a crowd. Will you excuse me if I say Washington is part of me. The deep dilemma of this world, this is part of me. God says I cannot avoid responsibility, even though I want to lose myself in a crowd.

Well look, if you will, at his disciples. You would have thought the disciples would have stuck. Yet you can take them one after another and look what happened. We all know about Iscariot. We say, "What a fellow." Yet here was a man with great ability but with mixed motivations, great possibilities but feet that had clay in them. And when the hour of testing came, he wasn't any good. But look at Peter.



Peter had been in the inner three. Yet when they got into the room of judgment, the hall of judgment, the , and here was the hostile crowd, here was Peter standing warming his hands, and a little maid, a slip of a girl, comes up and says, "You're one of them, aren't you?" After all he had clothes of the Galilean fisherman. He talked like a Galilean. And he said, "I never knew him." And what began to become a harmless conversation became a man blasting out with an oath, "I never knew the man." Are we better than that? We say yes. But look over the last week. How many times did I have the courage to speak where it counted? This is the issue of discipleship that doesn't have depth of commitment. It is the struggle of every one of us in this sanctuary. So when one takes the first act which speaks about man's way with God, this is what he finds.

Now turn it around. The other side of it is God's way with man. Did you remember that first Sunday we talked about John here in the sanctuary when I gave you the words, "He came to his own home, and his own people received him not. But as many as received him he gave power to become sons of God." This is God's side of it now. Look at the stories of Jesus told on that week. A smart lawyer got up to corner him, and Jesus dealt with him on kindness. The Pharisees on Tuesday tried to nail him to a wall. They threw the dirtiest, ugliest questions at him they could. Jesus answered without malice. "Render unto Caesar the things that belong to Caesar and unto God the things that belong to God." The answers came out. And when he spoke to people that week it was kindly. There was love in it. This is God's way with man now, not man's way with God. Where they were stubborn and faithless, he was faithful and loving. Where they were hateful and full of death, he was loving and full of life. This is the story of this week.

Now no one can go through the week without understanding that God is judging us. That's part of God's way with us. He says you'll never find your way until you really know who you are. And it isn't because God is dirty, so to speak. It isn't because God is vengeful. But judgment comes in the story. It is because whenever darkness confronts light, light unmaskes darkness. And that's why through

the whole week all kinds of people are stripped bare of defenses. This is what angers them. I don't like to be shown up for what I am, whether I belong to religion or politics or what have you. This is why we wear masks, trying to hide ourselves. This is why we construct what might be called lines of defense. We don't want people to see us for what we are. And yet you see, as Jesus begins to move through this, John says, "Men fought him because their deeds were evil and dark." And yet in the midst of it the light kept shining. So that even in his death hour near the end of the week a Roman centurion who knew nothing about Jewish religion except by heresay said, "This must have been the Son of God." And a dying thief said, "Will you remember me?" This is God's way.

Or go beyond this. This way, God dealing with man, is a way of incredible love. He did not become angry with Peter in the judgment hall. When he walked out he just looked at him. And Peter went out and cried as if his heart would break. When they had strung him up he said, "Forgive them. They don't know what they're doing." He's still saying that. And finally, turning to a thief who had in a sense turned in his way on the cross and from ridicule now he cried out for mercy, Jesus does not say, "Why should I give you mercy? Look at the way you've treated me." He says, "You will be with me today." And the hope of every man who dies in a sense outside the church, without baptism, without the form, is that dying thief. Never forget it. This is a way of incredible love. God does not deal tit for tat. He says, "I will love you in spite of what you have done." And the end of it all this week is that this is a way, God's way of dealing with us, of everlasting sacrifice.

I must confess that I do not understand all that there is to know about sacrifice. Neither do you. A mother gives her life that life may come. You can't go through--you'll forgive me for saying this here--a meat packing plant and see animals giving their lives, in a sense, and then sit down to eat without realizing what a debtor you are. This is a universe so intricately tied together we do not get through it without sacrifice. The fact of the matter is, it is at the very heart and center and core of life. And people, there is no religion, no religion



that has any record that's been written without sacrifice at its center. The offering of babies, the offering of animals, the offering of something. Only the incredible thing about the Christian gospel is it says nothing that man can bring is good enough before a holy God. This is why the end of it is God says, "I will provide the sacrifice." This is the whole mystery of Jesus hanging on the cross and saying, "My God, my God, why hast thou forsaken me?" Because here is something of the brokenness of a holy God. And yet here is something of the love of this God.

A friend of mine with whom I had conversation recently was a chaplain during the Korean War. He says that one of the stories that moved along the front where they were fighting in the days of Heartbreak Ridge and what have you was a boy who tried to climb out and bring back his buddy. And while he was doing it, thinking that he could save his buddy's life, the gunfire caught him and he fell. And as they finally dragged the two boys back, the chaplain says, the one who had crawled out, through fevered lips, in death agony said, "I got him through. I got him through." And he died. His friend lived. I don't know if this says it to you or not. But something of the meaning of the eternal sacrifice of the living God--and men today find that out as well as they did 2000 years ago--is that he did this for me.

So Jesus stood at the end of the day--did you hear the scripture from John? After the triumphant entry, what did he say? "Unless a grain of wheat falls into the ground and dies"--now you farmers know what this means--"it abides alone. But if it dies, it will bear much fruit. Therefore, the man that loses his life will find it. The one who thinks he's found his life may lose it." Can we not on this day, as we enter the gates to go into the city with the Christ, can we not learn this lesson--that God deals with us differently than we deal with him? And therefore, we ought to love one another, for love is of God.

Shall we pray.

Our Father, this is an incredible thing we have talked about today. It is an old, old story, yet as fresh as the newness of any given day. Help us not to lose its wonder. Help us to be enough like little children to be teachable. Deliver us



from arrogance. Help us, Father, not to be defensive, not to evade the issue, not to run from Thy calling. But on this day let us be willing to cast before the Christ our garments, our lives, and make of us then Thy disciples, that next when we come together it may be in the awe and wonder of the resurrection. For we pray in the name of Jesus Christ our Lord. Amen.