

June 22, 1980

Our Family Ties

- 1) Greetings and Registration
- 2) Sign up for Wednesday evening
- 3) Congratulations to C. B. and Esther Hanson on their 50th wedding anniversary
- 4) Death of Vernon White, former associate pastor, Service was at FBC, Augusta, Friday.
- 5) The Closing Celebration for Vacation Bible School this evening in Fellowship Hall
- 6) The youth taking part today because of their leaving for Jubilee at Green Lake Friday.

Going to Shawnee this afternoon to give "The Witness"
- 7) Present certificate to Jancy Burke Outstanding Young Woman of America for 1979

The Offertory Sentence

He who offers a sacrifice of thanksgiving
does me due honour,
and to him who follows my way
I will show the salvation of God.
--Psalm 50:23

At the End

- 1) Jerry, Jewel, & Brian Leggett leaving for Philadelphia this week
- 2) John and Lana Worley moving to Texas
- 3) Sign up to help with the Filipino visit at the counter in the south hall

THE FIRST BAPTIST CHURCH OF WICHITA
June twenty-second, 1980 Ten-fifty o'clock

ENTER HIS PRESENCE WITH SONGS OF EXULTATION

The Prelude--"Clair de lune".....Karg-Elert
James Schaeffer, organ

The Choral Call to Worship

The Invocation and The Lord's Prayer

The Processional Hymn--"Praise Ye the Lord".....13

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Our Family Ties

Our Hopes in Going to the Jubilee/Brenda & Greg Loseke

HE HAS MADE US AND WE ARE HIS OWN

The Worship of God in Giving

The Offertory Sentence.....Mr. Gerald Holman

The Offertory--"Sonata #2".....Handel
Danna Dove, flute

The Doxology

The Consecration of the Gifts.....Mr. Gerald Holman

GIVE THANKS TO HIM AND BLESS HIS NAME

The Call to Prayer--"Sweet, Sweet Spirit"

*There's a sweet, sweet Spirit in this place,
And I know that it's the Spirit of the Lord,
There are sweet expressions on each face, and
I know they feel the presence of the Lord.
Chorus--Sweet Holy Spirit, sweet heavenly Dove,
stay right here with us filling us with your
love. And for these blessings we lift our
hearts in praise. Without a doubt we'll know
that we have been revived When we shall leave
this place.*

The Pastoral Prayer.....Kenny Evans & Marci Schultz

The Anthem--"There Is One".....Dan Barker

The Sanctuary Choir

*There is One who knows your heartache. There
is One who will listen. He never sleeps, he
never slumbers, His arm is not shortened that
it can not save. There is One with understand-
ing. There is One full of wisdom.*

FOR THE LORD IS GOOD AND HIS LOVE IS EVERLASTING

Reading of the Holy Scriptures--Luke 4:14-20

The Gloria

The Sermon--"THE CALL TO JUBILEE"

Dr. Roger L. Fredrikson

HIS CONSTANCY ENDURES TO ALL GENERATIONS

The Hymn of Commitment--"Jubilate!".....Words on Back
(The congregation please be seated following hymn.)

The Benediction

The Act of Koinonia--"Blest Be the Tie that Binds"

The Postlude--"Toccata In e minor".....Pachelbel

* * * Ushers May Seat Latecomers

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Senior Pastor.....Roger L. Fredrikson

Associate Pastor.....James L. Holt

Minister of Music.....James E. Jouvstra

JUBILATE!

Joyous songs now greet the morning,
Heaven with alleluia rings.
For mankind new life is dawning,
Peace and joy to all he brings.
Jubilate! Jubilate! Jubilate! Joy he brings.
Gone is sorrow, past is mourning,
While the earth in rapture sings.
Jubilate! Jubilate! Jubilate! Amen!

All the bells on earth are pealing,
Heaven repeats the angel cry.
Alleluia earthward stealing,
Hear this joyous melody.
Jubilate! Jubilate! Jubilate! Earth reply.
Joy and gladness now revealing,
Through the love of God most high.
Jubilate! Jubilate! Jubilate! Amen!

Praise the Lord! Ye heavens, adore him!
Praise him, angels in the height!
Sun and moon, rejoice before him!
Praise him, all ye stars of light!
Jubilate! Jubilate! Jubilate! Praise the Lord.
Praise the God of our salvation!
Hosts on high, his power proclaim!
Jubilate! Jubilate! Jubilate! Amen.

Praise the Lord, for he is glorious!
Never shall his promise fail;
God hath made his saints victorious;
Sin and death shall not prevail.
Jubilate! Jubilate! Jubilate! Praise the Lord.
Heaven and earth and all creation,
Laud and magnify his name!
Jubilate! Jubilate! Jubilate! Amen!

UNIFIED BUDGET GIVING

Last Sunday.....	\$3,717.82
Budget to date.....	\$145,588.37
Year to date 1980.....	\$132,760.11
Year to date 1979.....	\$126,198.79

c.@@.*)
6.22.80

The Scripture is of such import and speaks so decisively of Jesus' ministry that I just feel led to ask you to stand while it is read. After which we will sing together the Gloria as an act of praise to the Word of God.

Then Jesus, armed with the power of the Spirit, returned to Galilee and reports about Him- spread throughout the whole countryside. He taught in their synagogues and all men sang His praises. So He came to Nazareth where He had been brought up and went to the synagogue on the Sabbath day, as He regularly did. He stood up to read the lesson and was handed to scroll of the prophet Isaiah. He opened the scroll and found the passage which says, "The Spirit of the Lord is upon me because He has anointed me, he has sent me to announce good news to the poor, to proclaim release for prisoners, and recovery of sight for the blind, to let the broken victims go free, to proclaim the year of the Lord's favor." He rolled up the scroll, gave it back to the attendant, and sat down, and all eyes in the synagogue were fixed on Him. He began to speak, "Today," He said, "in your very hearing, this text has come true."

May God grant to us understanding
in His Word. (Gloria.)

A couple of weeks ago we sat in the apartment that Joel and Kathy have in St. Paul and Joel said, rather shyly, "I've written a song that they're going to sing at the Jubilee and I wonder if you'd like to hear it." Now you can understand there's some parental pride here for which I hope the Lord will forgive me. So he brought his guitar and sang. And Ruth and I were just blessed and lifted up. And then we noted that the words to the song are in the book that will be used by the young people who will gather at Green Lake. I thought about that and it took me beyond the room and Joel and all that.

You're aware, and I'm saying this to you quite personally, that I personally invested three years of my life in the youth movement of our denomination.

And I've had some misgivings and heartaches over many things the last few years. I'm not going to dwell on that. Except to say that when I heard there was going to be a national gathering of youth I wondered, "Will anybody show up?" We've announced things like this before. And then, to my amazement, I discover that two weeks ago 1,775 young people are coming together. Now this is far more than saying something promotional, because something very deep and profound could break loose. The theme of this conference is Jubilee, which does not sound like a lot on the surface.

When I first heard that I thought of the fact that when I was seven years of age, my folks took a journey to Chicago to celebrate the 75th Jubilee of the Baptist General Conference...the Swedish Baptists. And then I began to think about Jubilee and the theme and I just felt burdened. I said, "The people must hear this and understand it, not just for the sake of the kids (and I say this in love) but for our own sakes."

Do you know Jubilee really has in it the meaning "ram's horn"? The sound of the trumpet. And when Jesus spoke these words at the inauguration of His mission, to proclaim the Kingdom of God, He dipped back into the history of His own people as far back as the book of Leviticus. If you turn to the 25th chapter of Leviticus, we have there a statement about Jubilee. In the 8th verse we read:

You shall count seven Sabbaths of years (now you must understand, these were God's people. He dealt with them as a father deals with his children. Would to God there was more of that sense today, with all the waywardness and disobedience, He somehow could not give up on these people, just like He cannot give up on us. So when He dealt with them, He gave them very specific rules, and it might not have been a bad idea with all soil banks and everything else we've had if we would have followed this better. "You rest the land every seventh year." You know we've had all kinds of schemes on that.

And then in the fiftieth year, seven times seventy, and then the year that follows ~~that~~ becomes the year of Jubilee for the people. And this is what this chapter speaks about.), that is seven times seven years...49 years...and the seventh month on the tenth day of the month on the Day of Atonement (don't you dare say that God isn't specific, Yom Kippur as our Jewish friends call it now. That day which celebrates the redemption of God.) On that day, you shall send the ram's horn round through all your land to sound a blast and so you shall allow the fiftieth year and proclaim liberation in the land for all its inhabitants. You shall make this your year of Jubilee. Every man of you shall return to his patrimony. Every man to his family. (Think of that in a mobile culture like ours.) The fiftieth year shall be your Jubilee. You shall not sow and you shall not harvest the self-sown crop, nor shall you gather in the grapes from the unpruned vines because it is a Jubilee to be kept holy by you. The whole of the people were to rest. You shall eat the produce direct from the land. (And don't think God wasn't going to take care of them.) Then in this year of Jubilee, you shall return every one of you to his patrimony. When you sell or buy land amongst yourselves neither party shall drive a hard bargain.

Now you go on. Look at verse 35. This whole chapter is intriguing.

When your brother is your light is reduced to poverty and cannot support himself in the community, you shall assist him as you would an alien or a stranger and he shall live with you. You shall not charge him interest on a loan either by deducting it in advance from the capital sum or by adding it on repayment (And this is before computers and adding machines.) You shall fear God and your brother shall live with you. You shall not deduct interest from advancing him money nor add interest to the payment due (and so on...) I am the Lord your God who brought you out of Egypt to give you the land of Canaan and to become your God.

You know what it was. It was the year of renewal. It was a year of rest and refreshment. It was a year of returning to sources, the beginnings, of life which we so desperately need in our surface kind of living. For example, not only were they to assist their own families and return to their place... Imagine running through all the land deals that have gone through the last fifty years and then saying, "We're going back to the original party that had them fifty years ago." And more than that. slaves, Israelite slaves were to be set free. And the people who sat in

prison were to be set free. We'd say that was a very dangerous thing, but the fact of the matter is, it was a time of starting over. It was a time ~~in~~ on the Day of Atonement when people were told, "Celebrate now! For you are my people and the land you live on is the land I have made available to you. Return now to ~~htat~~ which you had originally."

Now in an amazing way, Isaiah, in a time of profound tragedy among his people, lifts up the teaching of this 25th chapter of Leviticus. And in the 61st chapter of Isaiah he says, "The Spirit of the Lord is upon me because the Lord has anointed me and sent me to bring good news to the humble to bind up the broken hearted, to proclaim liberty to captives, and release to those in prison, to proclaim the year of the Lord's favor and a day of vengeance of our God, to comfort all who ~~to~~ to give them garlands instead of ashes, oil of gladness instead of mourner's tears. A garment of splendor for the heavy heart." Now you talk about something beautiful. Now Jesus and Luke's gospel.

And Jesus has come from baptism where He has heard the Father saying, "This is my Son, my beloved Son, in whom I am well pleased." The mark of the Father was on Him. And the uniqueness of who He was and is and His mission. And then the wilderness experience. Forty days with neither food nor drink, and the evil one coming subtly (I thought of this last night as the Continental Singers sang about the darkness fighting the light. It's always true. We're not living a kind of morally neutral universe. We're living in a universe where there's a battle that goes on constantly. And Jesus at the very point of his great, shall we say, triumph in the wilderness, ~~xxxxx~~ the evil one comes to Him in his subtle ways.) And on the heels of that He goes home to

Nazareth. Nazareth where he'd spent thirty years of his life, where he'd worked at a carpenter's bench. How many yoke do you think he'd made, or crosses he'd been forced to make in that place that once had been Joseph's?

And then when he comes back to the synagogue, the stories have already begun to circulate and there's a great deal of curiosity. So when he comes home, what he does (and by the way, the synagogue of that time ⁱⁿ as now there was always the reading of the Law and then the Prophets. If you were to go to a synagogue anyplace in the world today the place of the Law would be read the same in all of those places, in the first five books of Moses. And after the reading of the Law would come the reading of the prophets...a prophet. And that particular day it happened to be from Isaiah.) Jesus stood when he read it, and what He read was the passage out of the 61st chapter based on the 25th chapter of Leviticus, and then Jesus says, when He has read this, and the congregation is seated, he says, "This day, this scripture is fulfilled."

My friends, how I make it clear that somehow mission and Jubilee in Jesus mind and heart are the same. How can this become specific enough for us so that we understand the cut and the urgency of it? See, what has happened to us, and we all know this, is we talk ourselves to death. Reports are now coming out of the group that is meeting in Thailand as well as, believe it or not, the World Council of Churches, and they stand at differing ends of the spectrum, I know this, are the fact that whether you take the liberal side or the conservative side people are saying, "They no longer will listen to our words as they used to." There have to be acts. It will ^{/they see what} be when/we do that they will hear us. And we cannot divorce what Jesus

said, what He read, tat day in the synagogue from what He did. Our problem, friends, that hangs on us like an albatross, is that our talk outruns our words. So that we find ourselves (and I am all for groups. I think we need to talk and pray, but htere comes a time when praying and talking has to in some way get involved in overalls.) So when Jesus says "The spirit of Lord is upon me because he has annointed me," He is starting at the point where we need to start. He was filled with the Spirit; we need to be filled with the Spirit as He was filled with the Spirit.

If

We are given His mission we need His spirit, and that was like (how shall I say it) King David having oil poured on him and Samuel putting his hands on him and saying, "You are set aside by God to lead these people." What we need to have running through our hearts adb lives like Jesus is the fact that God has put His hands on us, has bought into us, has (so to speak) poured ~~xhx~~ on us hte oil of the Spirit to such an extent hthat I know beyond all the belittling words that Iam an annointed man, or woman. I have the feeling ~~xxxxxxx~~ that sometimes what that is not to do is be a kind of annointing. But what it ought ot say, in a sense, if you are called into a vocation and that vocation is the mission of Jesus. That whether you work in a lumber yard or build houses ~~on~~ in a bank or at a used car lot or whther you are in a kitchen or a classroom or a nurse, the Spirit of hte Lord has annointed you. THat you cannot separate those areas of life from what we call "sacred." Now I know this is an old theme, but the Hebrews knew it in a way that we do not know it. We become Greeks in a sense that we split te mind and the body and we tear apart the spirit from that which the Spirit takes its abode in. No thinking like that with Jesus. When He came to a person, ~~xxxxxx~~ (if you start to take the things that he did,) He never just touched the Spirit; He always touched the body. He never just touched thebody, but He alse touched the Spirit. You know the marvelous

illustration of this was the man that was lowered through the roof which comes later in His ministry. These men with their tremendous faith who brought their friend (who either....I don't know how much he believed ~~it~~, but they believed, believed enough to let him down through the roof.) And when Jesus saw him, He put the question: You know, which is most important, forgiveness of sins or healing of the body? You could have a whole theological hassle over that. He starts by saying, "Your sins are forgiven." Then He says, "Take up your pallet and walk home." And there's great mourning, not over the healing of the body so much as over the healing of the spirit. But with Jesus, we talk a great deal today about wholistic medicine, et cetera, et cetera, et cetera, psychosomatic medicine and so forth. With Jesus, when we read these words, "He sent me to announce good news to the poor," we are talking both about people that are poor in spirit and poor in their economic status. You take the great stories of Jesus and you will discover... take the woman in the crowd who reached out and touched Him. She had spent everything she had on the doctors, yet the issue of blood had not been dried up. She was bleeding to death. And in that vast press of people, Jesus could have brushed her aside, but He knew that that was the touch of faith a poor one had reached out. And He stopped in that crowd on the way to the home of...if I can say it... a big-shot to deal with his person, he stops and deals with that woman. Now what I say about that could be said over and over again. 232 - 348.

8.

Let me say, when our Vietnamese friends come, or Cambodians or Laotians, or people come in off the streets with needs, we have to say it's a constant battle with us, a constant tension with us, this matter of dealing with the body and putting food in the stomach as well as dealing with the spirit. Sometimes you start with the spirit and get to the body; sometimes you start with the body and get to the spirit. But my dear friends you cannot divorce those two. And if someone comes and says, "You know, here I am, cast out of my own country," we have to say something about where you live, ~~something~~ / to cook with, something to sleep on. I know that's been a burden to this congregation. Thank God you've borne it...at least most of you. And then we have to get to the point where we hear the Nam up in the Sunday School class talking about the stories of Jesus. That's not rice Christianity; that's simply saying, as Jesus did, "we have good news for the poor."

And in this day and age, my friends, anybody who knows ~~what's going on~~ ~~on~~ ~~of~~ in the church understands that if we divorce ourselves from the poor...and the poorest of us here is rich compared with multitudes of people...if we divorce ourselves from them and say, "~~That's~~ none of our b-siness," we miss the very things that Jesus did.

He says, "To proclaim release for prisoners and recovery of sight for the blind." I didn't even think of this until afterwards. I took our friend Janet over to visit World Impact. Now I know I bring in World Impact quite often, and it's only done because I thank God that these people have allowed us to become some allies with them. I took her by to see some of the folks over there and Don Davis, who is living in a house now (his little

son was here last Sunday night, Matthew) and stopped by this barber shop that Clifton Roush runs. You talk about a place of joy. People in there don't know anything about Christ, some of them, but Clifton Roush is talking joyously about the fact that he's a free man. You know he sat in jail, not only for taking drugs but for dealing in drugs, and as Don said he should still be in jail. But somehow, by the grace of God, he's a released prisoner. Not just because of, shall we say, justice that said, "Let's give him a chance," but because Jesus touched him. And when he came, this man of Galilee, he touched both, shall we say, the kind of being a prisoner that was physical and He also touched the matter of the Spirit and set it free. And the opening of the eyes of the blind. It was not just a physical. I thought of that when our dear friends came, Harold and Joyce, and we gave them the braille copy of the Bible and they said since, "It's just marvelous. We had these eighteen volumes. What a marvelous thing that we can read now for ourselves and somebody doesn't have to read to us." In a way that, even while their eyes are closed, their eyes are opened. But you see, Jesus dealt at a deeper level of people's eyes being closed. They were stubborn and resistant and wouldn't see, but Jesus was trying to say, "We struggle with the same thing: to open the eyes of the blind." And sometimes what we have to do is wait patiently for people and keep loving them, keep guiding them along. I remember talking to a dear lady, Gordon Cosby's wife, ~~who~~ Mary, out of the Church of the Saviour in Washington. She said, "We took a boy in our home years ago and adopted him, tried to adopt him. We've had him now for (I forget how many years it was) and in all those years he has never once said he loves us. And Gordon and I have waited for him to say that." I said, "Well my God, Mary, how can you have the patience?" "Only," She said, "By God's grace." But to open the eyes of the blind. To set those who are captive free.

And finally, let the broken victims go free. See, the people that are hurt and twisted and cut by life, some of you here today, who struggle with mental illness, who've been touched somehow by the tragedy of life. We learned about a man, Mike, who's ~~xxx~~ at the Homestead Health Care Center, so full of hostility that he just tears things up. And yet when you get behind that, because Ruth's been out there Tuesday afternoons and taken him for rides and so forth and he's being treated now psychiatrically, but when you take the whole story of that man, and how he got that way, it takes...how can we say it...the grace of God and the love of our hearts and the fulness of Christ to see a man like that thrown into a place where he can finally say, "There's some love that's come in my heart." And all of this, Jesus said, is centered in the fact that I come to proclaim the year of the favor of our Lord. But this is not just 1980, but every year in which we know the presence of God is a year of His visitation. But the Kingdom of God presses in on us, beloved friends, and that somehow we cannot avoid it, we cannot run from Him. He keeps saying over and over again, every time we hear Him, He says, "I am here. Behold I stand at the door knocking. I want to come in and feast with you. And, in feasting with you, you will be able to help others find feasting too."

I recall Paul Schaller, the great Lutheran preacher saying, "Every time we get to the end of a dead-end street down some alley, we turn around and He's standing at the other end of the alley saying, 'I'm still here'." M

My friends, I guess the burden on my heart has been the fact that we could live as a people of Jubilee. That somehow the Spirit of Christ would be so deeply within us, all of us in a corporate communal way, that folks would know that somehow in that Body, that Presence is real. And that somehow in our witnessing and living, and in our homes and places of marketing, that

that would be real too. That we will discover to our amazement that in the public arena the eyes of people and their imprisonment and their disease is being dealt with and they are becoming, by God's grace, more whole.

SO I want us just to say we're going to ship fourteen youngsters...young people, I should say...up to Green Lake. And we hope they have a hip-hip-hoorah time. But we are going to, with them, pray that we can become the people of Jubilee. In the name of the Father, the Son~~x~~ and the Holy Spirit.

~~AMEN~~

Listen again, "The Spirit of the Lord Is upon me because He has annointed men~~x~~. " And once you know that annointing, then you let the Lord make the agenda very specific. And you will find the greatest joy and blessing in your life. Amen.

The Call to Jubilee

The Young People -

- American Baptist Assembly - Jubilee - Great Gathering
- What Does it Mean to be a Christian Today.
- Joel's Song.

Ann's Horn - Sound of Trumpet

The Year of Jubilee - God's People - Lentures 25: 8-12, 35-

① Liberation - Freedom

- Go to his own Patriarchy - Family Not
- Assist your family - Reduced to Poverty
- Israelite Slaves Set Free.
- Business Set Free.

② Renewal - Starting Over

- You are Thompson on God's Land -
- This is history to you.

- Great Sense - You are God's People - This is your Inheritance

Then Social 68: 1

- Summery - Stated Again.

The Beginning of Jesus' Ministry

① Going Back to His Own Synagogue in Nazareth

- Surrounded by His Own People - The Custom!

- Carrying in The Power of the Spirit -

After the Struggle of the Temptation.

- Then the Temptation - After the Law - Then the Prophet

② The Spirit of the Lord is upon me. He has Anointed me

- The Act - Like King David.

- The Baptism and the Wilderness.

- The Hand of the Lord - The Oil of the Anointing

- Our Great Great Need -

- Too Much in Our Own Strength. Will.

- Only True Power in Dependence on Him Will Satisfy.

- There are People here for whom Jesus has prepared!

(3)

(3) ^a He Has Sent Me His Mission

- The Spirit Always - On Mission

(A) Announce Good News to the Poor

His Mission! - The Woman in the Crowd - Issue of Blood

- The Sermon on the Mount - Blessed Are the Poor

- Mulder Fuller - Habitat for Humanity

- There Are Lights, Hope, A New Beginning.

(B) To Proclaim Release for Prisoners

- Some of our Vietnamese and Others

- Lazarus in the Grave - Indoors and His Money

- Cleopatra Wolf and His Barber Shop.

(C) Recovery of Sight for the Blind

- Philip Paternoster -

- More Also Spiritual Blindness.

Ungodliness and His Own Disciples

(D) Let Modern Victims Go Free

- Mentally Ill - Heart My Life.

(E) Proclaim the Year of the Lord's Favor

[The King of the Love
God is Making miracles]

The Year of Jubilee for You

- Do You Know What I'm Talking About?

Have You Started These Celebrations Yet?

① The Spirit of the Lord Upon You!

② Giving Jesus In His Mission.

- Among the Poor and the Ill.

- Giving, Learning, Restoring.

"Five Lamps at Midnight"

His coming - Kingdom of Heaven - Out of Life.

- Joyful Affair - Party - wedding!

- Preparedness - Being ready.

- Louie Smith and Phil Olson - Doing hills

- Cough in the Post Office - Ed Bradley

- Judgment

Preparedness -
Expectancy
Patience
Trust

Langfield
24

The Steps of the wedding

- A Day of Dancing - Feasting - Entertainment

- Then the Bride to her Home -

- Bridesmaids go out to Meet the Bridegroom - at Church.

- Then the Bridegroom comes to Get the Bride

- The Arrival and wedding in the Groom's Home.

The Bridesmaids go out to Meet the Groom

- They all go Out

- They all Sleep

- All have Jumps

- They all Join their Lines.

The Similarity

The Midroom Delayed

- The Arranging of the Meal
- The Preparations Take Longer

The Cry at Midnight

- The Hour of Danger and Opportunity
- The Old Dying - The New Being Born.
- The Unexpected - No One Expects Anything to Happen!

"Behold the Midroom! Come Out to Meet Him!"

① The Opportunities

- Charles Loomis
- The Fall of Margie Wyatt and Wile Cherry
 - The Opening of Our Homes to Neighbors | Our Neighbors Return
 - The Purchase of Green Lake by Father West Smith
- Life Sentence
The Struggle and
Reflection

② The Langens

- Jesus in the Quadrangle -

③ The Final Call

- Utah - Lineberger - Robert's Daughter - Dangerfield, Texas
- His Coming.

The Oil

① The Wise Took Jars of Oil with Their Lamps

- The Power of Christ - The Holy Spirit
- The Eagerness to do His Will - His Power
- The Kingdom in Your Life.
- All Through the Long Hour You Have Grown in This.

② The Foolish Took No Oil with Them

- Empty, barren - Took and did like all the rest.
- Had no inner resources.

"Well, it happened each from some place"

→ No One Else Can Give It to You.

- Friend, A.S. Teacher - Pastor or Deacon
- Wife or Husband.

The Door

"Those who were ready went in" -

The Judgment

- "The Door Was Shut"

(4)

^a Listen therefore, for you know neither the day nor the hour.^a

① - No frenzy, fear, fear, anxious waiting
- but quiet, joyful expectancy.

② Repentance

- for dullness and indifference

③ Renewal

June 29, 1980

Carole Brown
Mary Reynolds

Our Family Ties

- 1) Greetings and Registration
- 2) Sign up for Wednesday evening
- 3) Rosebuds in honor of
✓ Christopher Kinzie, a son born to
Charles and Barbara Maxson
✓ Erin Elizabeth, a daughter born to
Mark and Cicily Robins
- 4) Hollis and Elsie Kemper
55th wedding anniversary last Thursday
- 5) Encouraging word on Ray Parry
- 6) Death of Helen Smith
- 7) John and Verna Koskan and family
moving back to South Dakota

W. Kinzie

Brown

Robins

Prayer Book

July 9

Prayer
book

8) Charles Olson Longuit

The Offertory Sentence

The earth is the Lord's, and the fullness thereof;
The world, and they that dwell therein.

--Psalm 24:1

6.29.80: Five lamps at midnight.

Mt. 25:1-13.

It's an amazing thing that after Jesus has given us the profound teaching about the end of the age, which is in Matthew 24, He tells us three stories about being prepared and ready. I've had this laid on my heart in a very special way, because these are times in which there's much wondering and uncertainty. And we need to take our cue not simply from what we read in the papers and on television or something we have seen on the streets; we need to take our cue from what we find in the Word of God. There needs to be in us, I would say, a sense of joyous expectancy.

Now the first of these stories Jesus told about being ready, about being prepared, had to do with a wedding. All kinds of interesting stories one could tell about weddings. You say there supposed to start at two o'clock, you want it to start at two o'clock. If you get beyond two and it gets to two fifteen, people wonder: Did the minister die? Did the bride pass out? (We had that happen. The first time in my career a bride passed out happened this year, and we went on with the wedding. It was quite an interesting affair...after she had been revived.) I remember having the privilege of marrying Phil Olson, Merlyn Olson's kid brother, the great Los Angeles Ram football player. The smallest man in the group weighed 255 pounds according to their own admission. The biggest one, they called him Tiny, weighed 298. We were standing outside the door...the room was not air conditioned (this was in my previous pastorate)..it was so hot I noticed the groom was terribly, terribly nervous. He was marrying a little girl from our congregation named Connie Smith, a tiny girl that had gone to Utah Sattu, become a cheerleader out there and she and Philip Olson had met, come to love each other and it

has been a delightful wedding. But as we were standing there with all this nervousness, and it was in the afternoon and we were getting near the time I thought, "I must do something to alleviate this tension." So I said, "After the service, we've got soem pianos we need to move from the basement to the third floor," looking at them. And his brother Merlyn said, "Each one of us will take one up to the third floor." I always tell the groom, "It will be bad/^{up}until you see her start to coming down the aisle." But I want to say that even though I short-cut weddings, which are far less a celebration in many ways than it was in Jesus' day, there's a sense of preparation and joy in getting ready. I could tell you many stories and I hesitate, but I won't statr, about this. And the amazing thing about Jesus was how he could take (and, by the way, this is not an unreal situation. It's very real. Weddings in that day were a day long. I read about this the last couple of weeks. They were a day long celebration, entertainment, and dancing...I hope I can say that here. Just a great time. Then the bride would go to her home as evening came and the bride's maids would go out on the road and when the bridegroom came from his house, they would go with the bridegroom's party to her house and get her and go back to his house. Now there are variations on that, but this is basically the way it was done, according to what is said.) Now taking that, Jesus gives to it the content of the end. See, it's tremendously important that we understand that the role of the bride's maids in this is very important, the climax being the wedding. The Kingdom of Heaven is like this. And He's talking about that which is present and that which is also future...the end...and the preparation for the end. The expectant waiting. The bride's maids knew what to do. And the interesting thing about this is, we miss this many times, there're many things they all ten did: they all went out to meet him, they all slept, they all had lamps, and believe it or not...if you notice the text...they all trimmed their wicks.

You see, sometimes it's hard to tell who has the oil and who hasn't got the oil. Because the issue is, in terms of preparation, whether you've got oil or not in your lantern or lamp. Now the interesting thing is that the bridegroom is delayed. A lot of reasons for that. People have said, "Well, they were still haggling over the terms." He should've gotten there about dusk but he didn't get there til midnight. Now that would have really caused consternation in our day. I have to say, one time we did get held up at a wedding and it was due to the fact that the bride, believe it or not, had forgotten her jewelry and she was going to wear quite a lot of jewelry, it turned out. So we literally had to go out and quiet the congregation because of a delay. But you see, he was delayed, he was held up. It could have been the preparations were not in order yet. It could have been this haggling about the dowry and so forth still had to be taken care of. But there's the delay. And there's a great point here. We say, "It's not gonna happen." Do you really think He's going to come again? After all, it's been nearly 2,000 years. You see. Are they really going to blow the whistle at the end of the game? We're in our eighth overtime now. Et cetera. So with the delay, you see, people get careless, indifferent. And part of the meaning of this for those of us who are believers is that the posture of Christians, the posture of bride's maids, is expectancy. It is the trust and the patience that runs through so much of Scriptural teaching. That somehow we live not in a kind of frenzied waiting but that we live with a quiet sense of expectancy that the Lord who comes at the end comes today as well. That somehow the way I live now, in terms of the waiting for him, is tied up with the way I will meet Him at the end. You can't in the end, you know...in that last thirty seconds, all of a sudden get ready and kind of undo and redo all those years. The waiting is so tremendously important. "Even so, come quickly, Lord Jesus," is not a prayer of despair; it is a prayer of expectancy. It was at the first advent; it is at the second advent.

So finally there is the cry, the cries at midnight. Jesus never, when he told a story, used time carelessly. Remember that. Every time you read a story that Jesus told watch the time. And it's interesting how many of the stories have to do with the fact that the harvest is ready to take in, the field is white (Look at what's going on in Kansas now.), the time on the clock is this, it is dawn or dusk or whatever. Here it's midnight.

Lots of things about midnight. We don't expect a lot to happen. Many times. It's the dying of the old; the coming of the new. It's a time of opportunity; it's a time of great danger. But somehow as the old dies and the new is born, that's when the cry comes. I want to say that, in some sense, whenever that cry comes he always separates the old from the new. So the cry is made. The unexpected now. "Behold, the bridegroom! Come out to meet him." Which they all did.

Now let me just say: so much could be spoken of about this cry that comes. Let me just take it on today. Today, this now. See, the way, dear friends, you and I are ready for the end is the way we are ready for today. Do not think that somehow we can divorce the way we live today from the way we greet Him at the end. I notice this when I watch people die sometimes, and I'm not being morbid now. There's some people who die as if it's a celebration, and I don't say that carelessly. Somehow their whole life has been a preparation for this. Even though there is profound pain, yet in this moment there is a deep sense that all have done these ~~many~~ years is preparation now for this passing through into this wedding feast. Take the opportunities that come to us, dear friends. I want to say, and I trust you will pardon my making reference again to Marjorie and Mike: she called (and it's almost embarrassing, because it's

terrible we get into this) and said, "I hope you will not be too busy to talk to this young man. He's bright. He reads. He's serious." I have to tell you I thank God a hundred times, Marjoeire, that I was there and got the phone call. But what it reminds me of are the number of times the phone call came and I wasn't there. Now I can't get morbid or guilt-ridden about that but it reminds me that somehow the call comes. It's an opportunity that comes to us, friends, and what we tend to miss so many times is the fact that this day is laden with the fact that he is saying to us, "Here I am. Here I am. This is my call. This is my nudge. This is what I want you to do. This is what I want you to hear me saying." But I'm so busy, so caught up in so many things, I don't hear it. I don't sense the impulse. I'm not responsive at this point. I don't mean to make hard of this all the time, but, friends, there is no question in my mind but that what God longs to visit the city-- this city. Call it by whatever name you want to, Reachout or whatever. And the tragedy is that we somehow try to gird our loins and say to ourselves, "Will we reach out to our neighbors? Will we pray for the city? Will we unite with other Christians? Will we miss the day of the visitation?" And when it's all over we say, "Ho-hum. They had another crusade." I don't want to be hard on you because I rejoice in every person in this congregation who has been faithful in longing and outreaching and praying. But there're many of us who say, "Well, it's their business." "Somebody else." There's opportunity.

H Take danger, temptation. I'm convinced that when Jesus went into the wilderness to wrestle with the Evil One, it was all that danger. It was a time for Him when He heard in a particular way the voice of the Lord so that he said, "Man shall not live by bread alone. Thous shalt not tempt the Lord thy God. Him alone shall he worship," which rose through all this. But take the decisive final cry, friends, which comes as Jesus later says "when no man knows." Am I ready? Am I waiting? Is there a kind of eagerness? So that when the cry comes, "come out to meet him," I can say, "Lord Jesus, I hear you and I have waited for You."

Phil Lineberger writing in his paper for the Metropolitan Baptist church, a paper that we get, tells of the fact that the pastor of the First Baptist Church in Dangerfield, Texas was a friend of his. Little did the little seven year old girl, the daughter of hte minister know, when she entered that church two weeks ago, that she was going to be killed before the service was over. I walked by a picture on the wll of my brother. I don't have it hanging there morbidly; I have it hanging there in gratitude, becuase he knew peace with God before he died. But I think of how easily he moved down to the church to fix a light in the baptistry. I thought of it today, Miek, as we walked into thebaptistry. And scrawled on a paper towel: "The line can't carry the load. Will have to install a new switch. It will be done this week." That at noon, and at 5:30, Ransom Memorial Hospital they bring him in. Nodody knows. Friends, I think how some of you (Carolyn, as I look at you, how quickly David went, and this is true of others of you)... But there's a deeper, decisive, more powerful moment of judgement than that even. And this is when He comes again in person. We Christian people, above all others, should know that, should rejoice in that and shoudl expect it. This will not keep us, let me say, from doing things now that we need to do. That expectancy is what gives meaning and power to life ~~nowx~~, to now, so that I live this day hearing His voice because in the end I will hear His voice only.

Then friends, the oil. Let me just say a few things about this. Notice the wise ones. It syas, "The wise took flasks of oil with their lamps." The firrerence between wise and offlish is the oil. Well, I suppose we can play a lot of games with what the oil is. What is it that gives light? What is the mystery of the candle that burns? The wax that gives itself? WHat is the mystery of the Spirit that enters my life that I'm open to the Living Christ, that somehow I find every day that there's oil in my lamp?

Not something I've manufactured by something I've been given. And that
 somehow I have said to Him in moments of quietness and depth and being
 with Him, I've said, "Give me ^{/that} oil, Father. Give me the power of the Christ
 for your sake that the light may shine, that I may be ready for the opportunities
 and the dangers that are coming again." And I find wondrously, beyond anything
 that I can ask for, ~~that~~ He gives me. "Knock, and it will be opened. Seek,
 and ye will find." And so on, as Jesus taught us over and over again. The oil
 that we have, friends, I pray that every one of us will have it in our lives,
 in our homes, that the power of the Spirit will be there as we said last week:
 Jesus said, "The power of the Spirit is upon me because He has anointed
 me." That's the oil. I believe that the foolish took no oil. Friends, you
 can see two people going through all the motions. But in the moments of
 opportunity and expectation and danger and His coming it's revealed who has
 the oil and who does not have the oil. Empty and barren, with no resources.
 You see, I can say in the church today, "Well, it happened to me thirty years
 ago. I had a conversion experience back there." Valid as that may be, what
 about last week? What about today? And sometimes we find what we've tried
 to live on is capital...a small investment we made thirty or ten or twelve
 years ago...that now somehow has been dissipated. And Paul says, "Demas, in
 love with this world, has left me."

All I say: "You give me your oil." And I want to tell you one of the most
 powerful things in this story is, "I can't get your oil. No way." That's
 not because these people, these wise maidens, are self-centered or selfish;
 I cannot transfer the oil of the Spirit to you. I can't get my grandmother's
 religion or anybody else's religion. I can't take what the Sunday School
 teacher has and put it in my own life some way or other. This is a deeply
 personal thing when I say, "I know in whom I have believed and I am persuaded
 that He is able to keep that which I've committed unto Him against that day."

That's something that I know. And I, living in the Spirit bears witness in me. So dear friends, part of the deep point of the story is that I cannot come and get from you what I may only receive from Him by His grace. ~~So~~

~~So~~

So we have both joy...listen, "Those who were ready, went in." The joyful people are going in all the time. They say it was a great day, greater than the heat (and I know some of you suffer with the heat) was the experience I had of God's grace. Greater than the burden I carry is the joy of the Lord in my life. "Go on in," to the wise ones.

But listen to the others: The others came and the door was shut, and He said, "I don't know you."

I stood at the bed of a man who's been very ill. I did it tremblingly. His name is Robert Gerhardt...cancer of the throat. Janet Underwood had gone along to call. I said, "Robert, it's very important to ask you, "Do you know Jesus Christ as your Lord and Savior?" "I do." (Unintelligible.) Ready to go in.

Our dear friend Mike ships out tomorrow noon for the military. What companions will he have? What kind of a chaplain? I say it in a heavy way. Will he be a goldbricker or a man of God? Will he find a church? We pray, Mike, that you'll have oil in the lamp. Just like with you young people up at Green Lake. Just like we pray for each other, that somehow you will know the joy and not find the door is shut and a voice saying, "I know who he is."

So he ends by saying, "Watch therefore, for you know neither the day nor the hour."

We cannot think of leaving for a few days without a deep love in our hearts and gratitude for everyone of you. I say this because some of the deepest moving of God has taken place in the lives and hearts of people who've belonged to this church for many years. One of the dear, honored members of this church (Lois, I guess it was around Christmas time) said, "I remember so well the night I couldn't sleep and the Holy Spirit entered my life and everything is different now."

See, it is not too late to repent and to ask for forgiveness. To ask that somehow we will not be careless and indifferent, but know that my calling is to have the oil. That in waiting and sleeping, in the work that has to be done as I move to meet the bridegroom, when the cry comes, I will watch and I will be ready.

In the name of the Father, the Son and the Holy Spirit, Amen.

ENTER HIS PRESENCE WITH SONGS OF EXULTATION

The Prelude--"Evensong".....E. Martin
James Schaeffer, organ

*Worship begins with the organ prelude. Let us
quiet our minds and hearts and open ourselves
to the voice of the Lord during these moments.*

The Call to Worship

*Holy, Holy, Holy, Lord God Almighty!
Early in the morning our song shall rise to Thee!
Holy, Holy, Holy! Merciful and Mighty!
God in Three Persons, blessed Trinity!*

The Invocation and The Lord's Prayer

The Opening Hymn--"I Sing the Mighty Power
of God".....27

* * *

Service of Baptism

Alleluia! -- Jesus is Lord! -- Alleluia!

GIVE THANKS TO HIM AND BLESS HIS NAME

The Call to Prayer--"Lord Take Control of Me"
Paul Johnson

Jan Woods, soprano

The Pastoral Prayer

The Response--"Come Holy Spirit".....Ron Harris
Girls' Ensemble

HE HAS MADE US AND WE ARE HIS OWN

Our Family Ties

The Worship of God in Giving

The Offertory Sentence

The Offertory--"Pastoral Symphony".....Handel
Max Lefever, violin

The Doxology

The Consecration of the Gifts...Mrs. Orpha Trugillo

FOR THE LORD IS GOOD AND HIS LOVE IS EVERLASTING
Reading of the Holy Scriptures--Matthew 25:1-13
The Gloria
The Sermon--"FIVE LAMPS AT MIDNIGHT"

Dr. Roger L. Fredrikson

HIS CONSTANCY ENDURES TO ALL GENERATIONS

The Hymn of Commitment--"He Leadeth Me".....295
(The congregation please be seated following hymn.)

The Benediction

The Act of Koinonia--"Blest Be the Tie that Binds"

The Postlude--Toccata on "Lobe den Herren"...G. Young

* * * Ushers May Seat Latecomers

Senior Pastor.....Roger L. Fredrikson

Associate Pastor.....James L. Holt

Minister of Music.....James E. Jouvstra

The sermon preached on June 15, "The Silent Holocaust,"
is available in the Narthex. Copies of Pastor
Fredrikson's book GOD LOVES THE DANDELIONS are available
in the office.

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* A B R O A D W A Y H A P P E N I N G *
*
* 7:00 p.m. in Fellowship Hall *
*
* Tonight will be a very special time for us. *
* The singers from World Impact-- a beautiful *
* group--will be here to share in music and a *
* bit of testimony. Our special guest will be *
* Charles Colson of Prison Fellowship, the *
* author of BORN AGAIN and LIFE SENTENCE. He *
* will share with us something of his heart and *
* the work he is doing. We will have light *
* refreshments afterwards. Come and let the *
* Lord speak to you. *
* * * * *

CHURCH CALENDAR

SUNDAY, JUNE 29

5:30 p.m. - Judson Tower Bells, Room 201

MONDAY, JUNE 30

8:15 a.m. - Reachout Prayer Meeting, 2101 S Elizabeth

TUESDAY, JULY 1

9:30 a.m. - Bicentennial Bells, Room 201

6:00 p.m. - Women's Softball, Schweiter

7:15 p.m. - Men's Softball, Planeview #2

8:00 p.m. - Church History Class, Room 209

WEDNESDAY, JULY 2

9:30 a.m. - Women's Prayer Group, 6605 Abbotsford Place

5:55 p.m. - Family Fellowship Dinner, Fellowship Hall

6:30 p.m. - Children's Choirs (Carol Choir & His Kids)

6:30 p.m. - Bible Study and Prayer

7:30 p.m. - Children's Gym Activities

THURSDAY, JULY 3

5:30 p.m. - Women's Prayer Group, Prayer Room

6:15 p.m. - Men's Softball, Planeview #1

7:00 p.m. - Women's Softball, Henry Park

FRIDAY, JULY 4

Church Office Closed

No Men's Bible Study

UNIFIED BUDGET GIVING

Weekly giving required for 1980 budget.....	\$6,145.78
Last Sunday.....	\$3,797.99
Budget to date.....	\$150,894.16
Year to date 1980.....	\$136,558.10
Year to date 1979.....	\$132,000.27
CTR Receipts to date.....	\$99,670.26