ANNOUNCEMENTS

1. Greetings
   Appreciation for [Handwritten]

2. Quarterly Business Meeting -- Wednesday -- 7:00 p.m.

3. School Bond Issue

4. Keys of parsonage to Babcocks -- Mel Forseth

5. Citation to Bill Graham -- Jim Adams

6. This Evening
   6:00 Membership Class
   7:30 An Evening of Worship
   Through Music
   Coffee Afternoon.
First Baptist Church
Sioux Falls, South Dakota

January 13, 1963

Eight-Thirty and Eleven O'Clock

“I am the Alpha and the Omega,” says the Lord God, who is and who was and who is to come, the Almighty.

THE DWELLING OF GOD IS WITH MEN

Organ Prelude—“Vision” .........................................................Bibl
Call to Worship
Processional Hymn—“The Spacious Firmament On High” ..........................164
Invocation
Lord’s Prayer and Gloria

* * *

HE WHO HAS EARS TO HEAR, LET HIM HEAR

*Reading of the Holy Scriptures
Choral Call to Prayer
Pastoral Prayer
Choral Response
Vocal Solo—“The Comforter”
   Truman Dalton, baritone

PRAISE GOD, ALL YOU HIS SERVANTS

Christian Greetings
Receiving Our Tithes and Offerings
Organ Offertory—“Fantasia” ..................................................Beobide
Doxology and Prayer of Dedication

“BEHOLD, I STAND AT THE DOOR AND KNOCK”

*Anthem by the Senior High Choir
  Sermon by Pastor Fredrikson—“The Lord God Omnipotent Reigneth”
**Reading of the Holy Scriptures—“Revelation 19: 1-8, 11-16
**Anthem—“Hallelujah Chorus” .............................................Handel
  “Hallelujah! For the Lord God Omnipotent reigneth.”
Prayer

“BEHOLD, I MAKE ALL THINGS NEW”

Hymn of Invitation and Decision—“Christ the Lord Is Risen Today” ..........239
Benediction
Choral Response
Postlude

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

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

The Service this morning over KELO is sponsored by Mr. and Mrs. Merton Peterson.
AN EVENING OF WORSHIP THROUGH MUSIC
Miss Lois Harchanko, Soloist
Dr. Maynard Berk, Organist
Dr. Roger Fredrikson, Worship Leader

Opening Hymn—"All Creatures Of Our God and King" .....................................157

Invocation

THE HEART WORSHIPS
"The Heart Worships" ........................................................................ Gustav Holst
Where the bees in lazy flight from flow'r to flow'r—
Silence in Heav'n, Silence on Earth, Silence within!
Thy hush, O Lord, O'er all the world covers the din.
I do not fear to speak of thee in mortal kind—
And yet to all thy namelessness I am not blind.
Only I need and kneel again Thy touch to win;
Silence in Heaven, Silence on Earth—Silence within!

"God Is In Everything" ........................................................................ Joseph W. Clokey
God is in the gentle wind
That fans the flowers in old fashioned gardens
Where the bees in lazy flight from flow'r to flow'r—
work contentedly.
There you may see God's handiwork.
The dark rich loam where growing things push upwards
to the sun.
Each flower is His masterpiece, Each one.
God is in the gentle wind.
God is in the rain. The silent rain
That freshens the thirsty earth,
And makes the grass so green,
And paints on everything, house, field and sky,
a silver sheen.
God is in the rain. The silent rain.
God is in all nature.
His Spirit lives in the rocks and tossing sea.
And the birds that sing,
And we may find Him deep within our hearts.
God is in us, you and me.
God is in everything.

OUR MEDITATION
"Sonata in E Flat" ................................................................. Joseph Rheinberger
Phantasie
Canzone

A Word of Welcome and Receiving the Offering

THE ETERNAL PRESENCE OF GOD
"By the Waters of Babylon" ........................................................... Anton Dvorak
"The Lord Is My Shepherd” ........................................................... Keith C. Brown

HAIL TO THE BRIGHTNESS OF ZION'S GLAD MORNING
Prelude and Fugue on "Only Begotten Word of God Eternal" Arthur Egerton
"What My God Wills Be Done Always" ........................................ Adolph Busch
"Hail To The Brightness of Zion's Glad Morning" ........... Daniel Gregory Mason

BLESSED ARE THE POOR IN SPIRIT
"Whither Shall I Go From Thy Spirit” ........................................ Carl F. Mueller
"The Beatitudes” ................................................................. Don Wood

Benediction ................................................................. Pastor Fredrikson

We appreciate the ministry of Miss Harchanko and Dr. Berk in this evening of worship. We are also grateful for what they contribute to our church. Everyone is invited to Fellowship Hall for a Coffee Hour after the Evening Service, which will be served by our Music Committee. This committee is: Mrs. Robert Olson, chairman, Mrs. Wayne Herreid, Mrs. Michael O'Connor, Mrs. Kenneth Farnsworth, Mrs. Henry Miller, Mr. Gene Loken, Mr. J. R. Lewis and Mr. Les Hash.
Two Sioux Falls College Students prominent in our Church's music will be presenting recitals this week.

Clarice Henning - Organ Recital
Friday - 8:15 - Here

Cynthia Strom - Piano Recital
Sunday - 3:30 - Memorial Chapel SFC
"THE LORD GOD OMNIPOTENT REIGNETH"

Revelation 19: 1-8

My dear friends, there is no passage of Scripture with which we will deal in the next several weeks that should send us out of the Sanctuary with a song than the passage of Scripture on which I base the message today. I am reading now from Revelation 19 and a part of this Scripture will be read again at the end of my sermon so that if nothing else is remembered I trust that something of the power and majesty of these words will linger with you for many, many days to come. "After this I heard what seemed to be a mighty voice of a great multitude in Heaven crying Hallelujah! Salvation and glory and power belong to our God for His judgments are true and just. He has judged the great harlot who corrupted the earth with her fornication and He has avenged on her the blood of His Servants. Once more they cried, Hallelujah! The smoek from her goes up forever and ever. And the twenty-four elders and the four living creatures fell down and worshipped God who sat on the Throne saying, "Amen. Hallelujah! And from the throne came a voice crying "Praise our God all you His servants, you who fear Him small and great. Then I heard what seemed to be the voice of a great multitude like the sound of many waters and like the sound of mighty thunder peals crying Hallelujah for the Lord God, the Almighty reigns. Let us rejoice and exalt and give Him the glory. For the marriage of the Lamb has come and His Bride has made herself ready. It was granted her to be clothed with fine linen bright and pure, for the fine linen is the righteous deeds of the saints." And then near the end of the chapter, "Then I saw heaven opened and behold a white horse. He who sat upon it is called faithful and true and in righteousness He judges and makes war. His eyes are like a flame of fire and on his head are many diadems and He has a name inscribed which no one knows but himself. He is clad in a robe dipped in blood and the name by which He is called is the Son of God and the armies of heaven arrayed in fine linen, white and pure followed Him on white horses. From His mouth issues a sharp sword with which to smite the nations and He will rule them with a rod of iron and He will tread the winepress of the fury of the wrath of God the Almighty. On His robe and on His thigh He has a name inscribed, King of Kings, and Lord of Lords."
My beloved friends, one of the great themes of a book that for many people is very mysterious is the separation of that which passes away from that which does not pass away. "It is" so to speak in the words of D. T. Nilsen, "the vindication of what is everlasting." Now it is very easy for those of us who are earth-bound so much of the time to settle on what passes away and treat it as if it would not pass away. I was in Boston this week and I had dinner overlooking the harbor. Right outside the windows almost it seemed like was the great aircraft carrier WASP and the man with whom we had dinner, a remarkable man who works with foreign trade all the time, a man walked into the dining room and he pointed to him out saying this man is a man who started out with $1,000 and now has $400,000,000 presumably. I want you to meet him. You know he's a great success. And you wanted to say, "By whose standards?" You see our problem people is that we want to take things that pass away and make them ultimate. But in the last analysis as the old Negro Spiritual says, "There's no hiding place down here." When you have been stripped of home and family and almost life itself this is when you come to the point where you say, "Is there anything that lasts whatsoever?" And it is in this situation that the great Apostle John finds himself when he is surrounded by heartache and borkenness and bestiality and dictatorship. It is this that this John sees a vision in which it comes to him like a song — in fact a song of the whole church — that the "Lord God Omnipotent reigneth." God is trying to make a company of people who love Him and who love each other and who love this world and this church, this company of people, as it has moved through all ages and passed through vicissitudes and suffering and heartache has found that the mystery of its life is that Christ abides in the fellowship. There are two ways we talk about God. We talk about God being transcendent, beyond us, and we talk about God being immanent, with us. So that in one sense all we ever see are the hind parts of God, His back, but in another sense in a deep, wonderful way we see His face. And there is no point at which we see God any better than in the company of God's beloved. Now, to some people when I say this it seems ridiculous. They say, "What are you talking about? A nondescript bunch of people who gather two or three times a week and sing hymns and say prayers and talk about a God they can't even see?" But to those of us who live within the community, have tasted at its meaning, have walked by its Lord,
have dared say King of Kings and Lord of Lords, we know this is true. And this is why in a marvelous, unutterable fashion almost the writer says that the majesty and wonder is of this Presence is caught up in a song and that the thing that is talked about in this chapter — the song that the church sings. Not an institution, not a building that stands on a corner but a people who with love and confidence and power and life in their hearts dare say, "The Lord God Omnipotent Reigneth."

Now, interestingly, John puts this vision or this whole thing takes place in a wedding feast. He says this song is sung when the bride and the groom celebrate their wedding. It seems like a strange thing to talk about and yet it is a perfectly legitimate analogy which is used over and over again when the church and Christ, the Head, are talked about as being one. And so he says in a real sense what the church is trying to do is get its wedding dress ready — like a bride and when the dress is ready then there will be a wedding. And the church that now walks on the earth will be ushered into eternity and the battle will be over and the church will move in triumphant. This is the vision that sustains a man like John. And if you think this is far-fetched you talk to people who have tried to live under the heel of dictatorship in East Germany or in Russia. I thought about the fact as we came to church this morning — I walked like some of you. I thought about that cold church we saw in a movie about Baptist life in Russia made by NBC in cooperation with the EWA and here these people standing in the church, they did not sit, wearing heavy over coats and the thick, stubby fingers of a woman clutching a little book in her hands and occasionally she would take a pencil and write some notes because the only way she had of passing the word on to her own family was by notes she took because she was not allowed to have a Bible. This is the vision that the church lives by that dictatorships do not have the last word, that the purposes of God are ultimately going to become victorious and the church in her inner life knows this. This is why she sings "The Lord God omnipotent reigneth."

Now, there are two sides to this song in the wedding feast. One side of the song talks about unfaithfulness and the other side talks about faithfulness. This is why one part of the Scripture talks about judgment against Babylon and the other part of the Scripture talks about the joy that comes to the people of God. My dear friends, the basic struggle
of the church at many points is that this age should not snuff its life out and our danger is that we make peace, uneasy, dirty peace with this world when we ought to be speaking to its spiritual condition and this is why the writer talks about the judgment against Babylon. You know what the great key to significant marriage is? It is faithfulness. And to be faithful to our Lord is what He is talking about in this chapter. To be unfaithful to our Lord is like messing around in marriage, to put it bluntly. The fact is there is something which magnificent about marriage and we need to elevate it once again. In a day and age being wrecked and pulled asunder and unfaithfulness mars and stalks it it seems like across the land, when a bride who has gotten herself ready over months of time comes walking in, stands before an altar and here the young man and young woman face each other in that breathtaking moment and they say to each other great words -- I John take thee Mary as long as I live regardless of what happens, regardless of financial circumstances or disease, regardless of what happens, I take you Mary -- and she says to him -- I take you, too -- and a minister who is the representative of God Almighty says -- Inasmuch as you have heard these vows exchanged in the Presence of Almighty God and they have given to each other a symbol of this marriage which is a ring and they have held hands before God, I pronounce that they are man and wife. They go out. The deepest marring of that experience is when one or the other plays with those vows. You know this is true. And so one of the things that is tearing the American family to pieces is that we do not take these vows seriously and we know about the smirking gags that are made about home life today and all the things that tend to tear it down as we have lifted up unfaithfulness rather than faithfulness. This is the side that this man, John, talks about as being Babylon. You take and apply this to church life. The vows of the Christian community rest over against Almighty God and the vows that are made between God and His people go way back into the Old Testament when God said "I am going to gather me a people and I am going to make a vow with them and make promises to them. I am going to watch over them and brood over them and love them." And then they would see somebody over here and make an alliance and they'd haul their gods in and stick them up and this is why the prophets arose in anger and said, "Have you forgotten your marriage vows?" What you are doing is
being unfaithful as you play with something sacred." Time after time the Isaiahs and Jeremias and Micahs and Amoses came and they said you have desecrated God and the call that He has given you and they used a word — and they used it publicly — they said you have gone whoring after other gods. Let's call a spade a spade is what they said.

Now, when I come into the Christian church I take a vow, speaking now of the New Testament, and that vow is that I will be obedient to one Lord, to one Master, to one Commander and that I will walk in allegiance to Him and furthermore that this body that I am a part of it will be true to its calling, it will be obedient to its Master. This is the essence of what makes the church — its fidelity, faithfulness, to an everlasting vow that we have made to God. Now, when the church begins to play with that vow, it starts to make uneasy peace with Babylon. What do you think happened to the church in Italy at the beginning of World War II when a great church with tremendous power made a peace with a dirty government, the government of Mussolini, in what is called the Concordat of the Church. It was a despicable thing and the church has never gotten over that. Or what do you think happened to the Protestant Church in other countries when somehow the suffering starts to push in and totalitarianism starts to take over and the church says "Now we'll have to keep our mouths shut because we can't say the things we really believe and it is shuffled out like a light in the darkness. What, dear friends, do you think happens in Suburbia where we live when a church starts to take the suburban values that surround it and begins to say without any critique, without any judgment on the values, "We live in any old way."

And the thing that dominates our thinking is not the Lordship of Christ so much as it is the unholy alliance with values that are not Christian whatsoever. The fact is that there has always been a temptation to water down the radical, to get Jesus whittled down to the place where we can handle Him, to make of the Word of God the word of man, to forget that somehow there stands transcendent over all the affairs of all nations the Almighty God.

And this writer with agony says that the judgment of Almighty God against Babylon is a judgment against a church that has played, has written an uneasy peace treaty, has gotten its wedding dress dirty, has gone out and played in the gutters because it was trying to eat its cake and have it too. Friends, it would be a lot easier to preach to you Sunday after Sunday just to make you comfortable and it can be done. But the question is is this
faithfulness to the Word of God? The church only becomes strong when it is obedient to its Lord. And this is why the other side of the song is a song of great faithfulness. It is a song which says in effect we will not make alliances with Babylon but we will make alliances only with the Lord God Omnipotent. And the great cry of that side in effect is an allegiance to that Lord. Now, why is it that we care call this Lord one who is omnipotent? One who deserves our final authority and allegiance. It is because glory belongs to Him. In the Westminster Catechism which comes from the Reform Church the first question is, "What is the chief end of man?" And the answer to that question is "The chief end of man is to glorify God and to enjoy Him forever." Dear people, our greatest joy is not to be found in earthly things that we try to make ultimate. Our greatest joy is to be found in an unseen God who has breathed life into us and who has given to us the deep purposes by which we live. And when we stand up in the church or when we try to lift our hands up in prayer or song whatever it be, what we are trying to say in a poor, fragmented way is that all authority and honor and glory belong to Thee, O God. Why? Because we have seen in Thee our destiny and the end of all life is found in Thee. But more than this we say the Lord God Omnipotent reigneth because salvation to Him. I care not how you try to save yourself—by the manipulating of the machinery, by fixing up the outside, by taking classes on personality, the whole works—Salvation is an inner thing and there is only One who can get at me inwardly and this is my Maker. If I were to have my watch repaired I would not take it to a carpenter or a painter regardless of how much I thought of that person. I would take my watch to a watchmaker just as I would take my body to a doctor. When I am going to have myself put together and made whole inwardly to whom do I go? The whole of the Biblical revelation says that the issues of Salvation are in the hand of Almighty God and this is why God has brooded over us, loved us, sent us Jesus Christ to call us back again because the issues of Salvation are in His hands.

But more than this judgment belongs to Him. And the reason that you have a picture at the end of this chapter of a white horse going out and a rider on it and names like faithful and true and a sword and flashing eyes is because
The Lord God Omnipotent Reigneth

The Church Needs The Strength of Revelation

1. It is God Who Defines Who Are and Who Are Not Members — And Whose!

2. So Many Times Church Life Becomes a Little Divine of Aces and Bases.

3. We Have The Corner of The Message of His Death.

God is Bringing His Church Into Being

1. God is Redeeming men. Their names are being washed in the blood of the Lamb.

2. Their faith is being established in the Everlasting Gospel.

3. Grounded upon the Earth, yet in Belonging to the Eternal Family of God.

4. The King of Kings and Lord of Lords Dwelleth in the Hearts of the Suffering Church on Earth.

5. Here is Why These Are Songs That Came Out Of The Dark Shadows of Wired Heavens.

6. The Story from the Eternal Throne is from Below —
This is the Music of the Bridal March

(1) The Meaning of the Marriage
   - Based on the faithfulness of two parties.
   - Celebration of their commitment in form to
     change into
     their heavenly estate
   - Here is a chance for impartiality, and in this sense,
     "Music of Judgment on Babylon,"
     the Church.
   - Here is a chance that they sold out like a traitor.
   - Here in the picture in the O.T. when the
     Israelites were supposed to worship one
     God with whom they were a
     covenant with whom they were married,
     that they have gone after false gods,
     make false alliances, and define the great God.
     Here is Wolves!

(2) The Temptation of the Church in the House of
    Antiquities
    - To settle for worldly power and prestige.
      - Concorde in Italy or in case Berlin
        or in Suburbs.
- To make unhealthy compromises
  - Water it all down.
  - Make Eden nice and easy to get along with.
  - Make the chance a nice, cozy affair.
  - Let the word of God become the word of Man.

- To claim that Eden fellowship or group is the final, ultimate word.
  - To believe that Man is self-sufficient.
  - Man can be true of a job, success or the fellowship.
The Music of Faithfulness to God

1. "The Lord God Omnipotent Reigns"
   - Gratitude for the Amazing Wonder of God
   - The faithfulness of our confession
   - Only understood by a true fitter.

2. "Glory Belong to Him"
   - Creation brings its praise to Him.
   - He is the end of all things.

3. Salvation Belongs to Him
   - He is love man through all.
   - He is again unselfed for man
     like a faithful lover.
   - He is the only one who can redeem.

5. Judgment Belongs to Him
   - He will decide who is His
     and who is false.
   - Here is A Rider on a White Horse.
     No one knows the name.
The Church lives in a time of waiting.

1. Between the first coming of Christ and his second coming.
   - Between the time of engagement and the wedding feast.
   - Between the Cross and the first revelation of Christ.
   - Between the last supper and the marriage supper.

2. Are we faithful?
   - The invitations are ours.
   - Are we trying to compel those to come in who should not?
   - Is there oil in our lamps?
   - Are we using our talents?
   - Are we faithful to the great confession?