

Morning Worship

September 3, 2017

Worship Leader — Tim Waters Piano — Sharon Waters

As you enter for worship, please silence your cell phones.

(CCLI permit # 424692 covers all copyright song lyrics)

Chorus # 386 *The Family of God* Tim/People

Worship Prayer

Welcome and Fellowship

Hymn # 379 Brethren, We Have Met to Worship Him/ People
Anthem To Rescue a Sinner like Me - Worship Team

Anthem *To Rescue a Sinner like Me* Worship Team
Hymn #220 *Grace Greater than Our Sin* Tim/Pearl

Hymn #329 *Grace Greater than Our Sin* Tim/People Officiant: Rev. Frank K.

Offering Prayer

Tithes and Offerings People

Hymn #330 *Amazing Grace! How Sweet the Sound* Ti

Scripture Reading 2 Corinthians 4:1-10 Allan/Peop

Message **Revelation 3:14-22** Alan Lane
2 Chronicles 34 & 35

2 Chronicles 34 & 35 Just As I Am Tim/People

Hymn # 507 Just As I Am Time/People
Prayer Concerns Allan/People

Chorus # 384 *The Bond of Love* Tim/Pe

Revival Under Zerubbabel

Ezra 1-3, 3:10-13, Psalm 137:1-6 September 3, 2017 am

Between the revival under Hezekiah and that under Josiah 104 years elapsed. Eighty-seven years intervened between the latter and a similar event under Zerubbabel. But now in the books of Ezra and Nehemiah we have no less than four recorded in about 90 years. The first one was associated with the first return from Babylon and the laying of the foundations of the new temple, followed 20 years later by an awakening which issued in the completion of the building. More than 50 years passed away before Ezra led a second expedition to Jerusalem; and then, after an interval of about 13 to 14 years, Nehemiah led a third party. These revivals are all connected with the return from the exile, and each has some special feature giving it a distinct character. The revival in the time of Zerubbabel issued in the building of the temple; the one with which Ezra's name is associated is connected with the reintroduction of the law; and Nehemiah's work was largely that of rebuilding the walls of Jerusalem.

After Josiah's reign, the kings and the people sank back again into idolatry with all its accompanying vice and corruption of individual character and national life. The degeneracy of the people was so bad, and the tendency to relapse so habitual, that the defeats, droughts, and commercial depression with which they had been previously continually visited, were not sufficient to bring them to their senses. A time of captivity and exile was required. And so God permitted Nebuchadnezzar to come against the people. This king burnt the temple, destroyed Jerusalem, took Zedekiah

prisoner, and carried all who escaped the sword into captivity. Before the exile Jeremiah had prophesied that it would last 70 years; and towards the end of the period Daniel was moved by this utterance to pray for the Word of the Lord to be accomplished. In two years from his prayer, in the reign of Cyrus the Persian, permission was given for as many as so desired to return to rebuild the temple. Cyrus gave special command concerning the erection of the fallen sanctuary, and urged all who were unable to go and participate in the work to further it with their contributions. The 137th Psalm describes the feelings of the people towards the city which represented their faith. "By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song: and they that wasted us required of us mirth, saying, 'Sing us one of the songs of Zion.' How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." In their exile their hearts returned to the God of their fathers. The spiritual return was first; the geographical expression followed. A large party, numbering in all nearly 50,000 people, set out under Zerubbabel upon a march of over 800 miles. The same route was covered later, by a much smaller party under Ezra, in four months; so the probabilities are that this expedition occupied from six to eight months. It has been estimated that about one in six of the exiles returned at this time. The object of the pilgrims was religious, not political. The movement was not like the Zionist enterprise of today designed to give the people a national center and a refuge from oppression but its purpose was to establish the worship which had been discarded. The numerical strength of the returning Jews, coupled with the large financial support given by those who remained, was evidence of a revival of faith in the people. At Jerusalem the ancient sacrifices were reinstated, and the foundations of the temple laid amid scenes of great rejoicings. What are some lessons we can learn from these revivals?

* Thoughts taken from ***The Revivals of the Bible***, by Ernest Baker, compiled in Cape Town, South Africa, April 1906.

1. The Fruits of Revival are Permanent .

Last week as we talked about King Josiah we called attention to the repeated backslidings of the people, and the constant need of revival to keep faith alive. These frequent lapses give the appearance that revivals are not only temporary in duration, but also in effect. This, however, is not so. Surely, the excitement accompanying them is of a very temporary nature, and there are also some individuals who do not remain true to the vows made in times of religious enthusiasm. But there are some very distinct gains. While we may not in a position to gauge the permanent effects of all the revivals in the Bible, the fruits of the awakenings recorded in the book of Ezra are very marked, and remain with us until this day. After the captivity the Jews as a nation never lapsed into idolatry. The backslidings of previous times had always included that. But the discipline of the centuries, and especially the discipline of a prolonged absence in a foreign country, at last convinced them that Jehovah is the God of the whole earth. He is One, and that He is spiritual, is now the permanent creed of the children of Abraham. Into formalism, hypocrisy, greed and corruption, the Jew has frequently and for long periods fallen, but the tendency to lapse into the faith of the surrounding nations has been burnt out of him. Ever since the exile he has been true to his faith in the one God. That is a permanent gain.

Another gain is the one we consider in a later story - the reintroduction of the law by Ezra. The law had been given by Moses; but for long periods, sometimes for nearly a century at a time, it was hidden and forgotten. Now it obtains a permanent place. Though its teachings are not always obeyed, it yet occupies a position of authority that makes it the final court of appeal. It was so enthroned in Christ's day that some of His most powerful arguments were based upon the testimony of the law. When the Apostles were called upon to preach a crucified and a risen Christ they made more of the Scripture testimony to these events than they did of the witness of their own eyes. The place that the law obtained in Ezra's time remains to this day. The Christian argument with the Jew is strong because of the common possession of the Old Testament, and because of the nature of its testimony to the claims of Christ. The great revivals of the Christian era are similar in the permanency of their effects. The Reformation was a time of great enthusiasm. But the emotions stirred by the movement died down. The Protestant churches left their first love, and sank into formalism and indifference. The emancipation, however, of the Bible from the hands of the priests, its translation into the common language of the people, the right of all to read it, and to obey it as they are individually led, are fruits we all enjoy today.

The Great Awakenings and revivals of the past and especially the revival of the eighteenth century have left a memorial in the existence of the churches. In his "Popular History of the Free Churches," Sylvester Horne devotes a whole chapter to the "Fruits of the Revivals." One of the most notable and permanent," he says, "was an enlarged Christian hymnody." John and Charles Wesley, William Cowper, and John Newton wrote hymns expressive of the theology and experience of the great evangelical awakening. "In the best modern hymn books it is safe to say a very large proportion of hymns represent the faith and aspirations kindled in the Revival period." "A further direction, in which the new moral energy called into activity by the Revival made itself felt, was prison reform. . . . Whitefield and the Wesley Brothers had made a special point of preaching in the prisons. . . . But anything like a systematic attack on these dens of filth and disease, and any attempt to improve the character of the prison discipline had yet to be made. The two names that will ever be associated with prison reform in England are John Howard and Elizabeth Fry, both of whom were Nonconformists." "An even more majestic form which the new passion for social reform, born of the revival impulse, took was the agitation for the emancipation of the slaves." "We shall not be wrong if we maintain that the revival of faith and zeal meant among the elder Nonconformists bodies a revival of political ideals." But "there remains to be described the one of all movements due to the Revival which has had the most world-wide effects -the modern missionary movement." These are sentences culled from, and introductory to, pages that describe in detail the movements to which they refer, and trace their connection with the Revival. Such tremendous results are the justification of revivals. When we speak of praying and working for revival now, we have not in mind the creation of a wave of religious emotion only, but the availing ourselves of the tremendous moral and spiritual forces which God offers to men, and by means of which permanent additions will be made to the religious, social and philanthropic life of the world.

2. God's Providence and the people's desires.

This revival illustrates how providence cooperates with the good desires and efforts of the people. "The Lord stirred up the spirit of Cyrus." "Then rose up the chief of the fathers . . . with all them whose spirit God had raised." Providential circumstances were necessary to make it possible for the desires of the people towards Jerusalem to

be realized. These circumstances do not obtain when the people are not ripe for their proper use. Under our democratic constitution, our complaints about our municipal and parliamentary rulers are often silenced by the remark that we get the rulers we deserve. If we have not elected them our apathy has allowed them to creep into their position. But a reading of history makes one feel that it is not only under democratic institutions that we get the rulers we deserve, and under monarchic as well. A good people are generally blessed with a good king, and a bad people cursed with a bad one. Where there is real moral earnestness among the majority, the door will open for any good enterprise upon which the people's heart is set. The modern missionary movement is a case in point. Before the Church was stirred up to undertake the work of evangelizing the world, the world was practically closed to the Gospel. The barriers were not all pagan. The East India Company was against missionary enterprise at first. The nineteenth century was remarkable for two things - the growth of the missionary spirit in the churches, and the breaking down of barriers which, in the shape of geographical obstacles, opposition of governments, prejudices of nations, difficulties of language, and deadly climates, stood in the way of the Gospel being taken to all. The few remaining barriers will most certainly be removed with a still further accession of the evangelistic spirit. When the Church is ready to regard the Great Commission of Christ as her Marching Orders, the Lord will make it His business to make obedience possible. The obstacles which we cannot overcome He removes when we are consecrated enough to seize the opportunities.

3. A definition of Revival.

They "stood up . . . to offer burnt offerings as it is written in the Law of Moses . . . according to the custom, as the duty of every day required." This is a point we have frequently noted that the work of revival is according to the Word. Revival is obedience; it is regard for God's law; it is a return to Him. Those who oppose revivals seize hold of its accidents and condemn them on account of these. It is the excitement and the disorder which they note. The mingling of singing and weeping "so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people," is the point that is denounced. But this is not of the essence of the revival. A revival may produce noise, but it does not consist of it. The real thing is wholehearted obedience. In Old Testament times it was expressed by the burnt offerings. Today it goes under the name of consecration. Then there are people who are friendly to revivals, and who think them productive of much good, but who also fix their attention upon the accidents. Imitation of these they think will give the required effect. They seize hold of the fact that in some places the sermon has been abolished, and that human leadership of a meeting has been nil, and copying these features they have hoped to bring a revival. The result has been a fiasco. When God's people are possessed by the Spirit of God, it is quite possible that His Presence will mean that prayer and testimony and song will be more general. These must be the product of His Presence, not the means of bringing Him. "That the Word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus."

The Lord has regard for His own Word. Man may reject God's Word, but God will not forget its contents. He is not content for His Word to be unfulfilled. For example, the Book of Daniel shows us two years before this event Daniel had been stirred by the prophecy of Jeremiah to pray for its fulfilment. The Word of God had created this desire within him. It made him anxious for its promises to be realized. When man responds to God's own desires, and, with Him, is anxious for its program to be carried out, the day of fulfilment is not far off.

Respond Today to God's Desires!

A Singing Faith

With mixed emotions our Calvary Baptist Church family faces a tough day. Brother Tim, willing to seek the leadership of the Lord, is stepping out by faith to see where God will use him next. A part of our hearts are full of sorrow and grief. We have grown to love the Waters family dearly and will miss them greatly. Another part feels for them a sense of excitement that comes when embarking on new spiritual challenges. And yet another part can't help but feel grateful for the 22 plus years of service we have been blessed to receive along the way.

Here are just a few of the blessings we can count. For some of you, Tim has been your only Worship Leader since becoming members at Calvary. He has been the only choir director many of you in this church have even known. He has directed multiple Christmas, Easter, and Patriotic presentations. He has taught Sunday School classes, most recently for the Golden Circle ladies. Sharon led Children's Choir for many years, has played the piano for worship and the nursing home monthly service, Directed Vacation Bible School, and served in many other capacities. And we can all be thankful for the numerous musical numbers the Waters family has presented through the years.

We have observed Sarah, Daniel, and Isaac as they have grown into young adults. We have been laborers together here in this city. We have served the Kingdom of God as we have sensed His leading. It has been a joy in so many ways.

One of the character traits of worship is to sing songs that please the Lord and proclaim His mighty works. When the devoted children of God do this correctly, they can expect the presence of the Holy Spirit to empower others to sing praises to the Lord Jesus and of the mighty works of God.

In 1 Chronicles 25 we read where King David set apart musicians for the ministry of leading the people in song as they entered into worship. Leading the song service is much more than just getting up and singing or performing some music. The church that will enjoy the blessings of the song service is the church that expects their musicians to spend time in preparation just as the preachers and teachers of God's Word. Congregations are blessed to enjoy worship leaders who are trained and skilled for music in the house of God. The Bible says that the singers that David appointed were "...old and young alike, teacher as well as students" (1 Chronicles 25:8). It also says that they were under supervision (1 Chronicles 25:6).

It is just as vital today and so utterly important that people who have the gift of music be appointed for the song service unto the Lord. Churches that have discovered the value of seeking, training and allowing skilled song leaders to work Biblically in the church are churches that attract people that have musical gifts. Thank you, Brother Tim and family, for being obedient to the Lord and using your ministry talents and gifts to bless our church.

God Bless You!

Bro. Allan

Opportunities For Service

Living out Your Spiritual Commitment . . . and Fulfilling Christ's Divine Plan

Sunday, September 3, 2017

Choir Rehearsal.....9:00 am

Sunday School.....9:15 am

Morning Worship.....10:30 am

Nursery: Volunteers as needed

Ushers: ? ? ? ?, Ken Nice, Fred Kerns, Don Sharp

Alternate: Isaac Waters

Wednesday, September 6

Prayer / Bible Study.... 6:30 pm

Worship Team 7:30 pm

Thursday, September 7

G Team 6:30 pm

Sunday, September 10, 2017

Choir Rehearsal..... 9:00 am

Sunday School 9:15 am

Morning Worship.....10:30 am

Nursery: Volunteers as needed

Ushers: John Lewis, Gary Yarbrough, Joseph Coats, Isaac Waters

Alternate: Larry McKahan

Evening Worship 6:30 pm

Wednesday, September 13

Prayer Warriors.....10:00 am

Prayer / Bible Study6:30 pm

Worship Team 7:30 pm

Thursday, September 14

NW Missouri WMU Retreat

Up-Coming Events.....

September 3 — Carry-In Dinner to Honor the Waters, NOON

September 9 — Missouri Baptist Children's Home Apple Festival

September 14 — BY ALL MEANS WMU Conference, Grand Oaks

September 17 — Business Meeting and Dinner at Noon

— Collect for Food Pantry

September 21 — Patee Park Food Pantry

September 24 — Diversicare 2:30 pm

September 25 — Workers Meeting 6:30 pm

October is Pastor Appreciation Month!

GROW Team

Commit to **GROW!** Everyone make a contact! Invite someone to Bible Study and Worship this week. ☺

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Sunday Nights

We will not meet tonight, Sunday, September 3.

Wednesday Night Prayer and Bible Study

Come pray for the direction of our church. Also, we will have a special guest this week. Please plan to attend and pray at 6:30 pm

Today, Sunday, September 3

Carry-In Dinner

In honor of Tim and Sharon Waters and family we will have a carry-in dinner immediately following our Sunday morning services. This is Tim's last Sunday as our Worship Leader.

Servants Needed

Help! Our current van drivers need some relief! Would you be willing to drive one month out of the year? See George or Mike.

Apple Festival

The Missouri Baptist Children's Home sponsors this annual event September 9th at

First Baptist Church, Raymore, MO.

9 am to 3 pm

Missouri Missions Offering

The theme is 1 Corinthians 3:9a:

"For we are laborers together with God." Envelopes are in the pews this week.

BY ALL MEANS

Northwest WMU Retreat

Thursday, September 14, 2017

Grand Oaks, Chillicothe, MO

There is a sign-up sheet on the bulletin board. We will take the van if enough are willing to go.

For the Record-

Attendance: August 27, 2017

| | |
|-------------------------|-----|
| Sunday School..... | 27 |
| Visitors..... | 1 |
| Total..... | 28 |
| Contacts Made..... | 9 |
| Morning Worship..... | 42 |
| Children's Worship..... | 9 |
| Sunday Night | N/A |
| Wednesday Night | 14 |

Financial Record:

| | |
|-----------------------|-------------|
| Weekly Budget | \$ 2,040.52 |
| Offering Received ... | \$ 2,332.40 |

Offering Received by Mail:

September Counting Team:

Larry McKahan and Mike Green

September Van Driver:

George Burgess
Remember to call 232-3747
before 8 am if you need a ride.

September Birthdays:

05...Nellie Reynolds
12...Grant Schottel
20...Elmer Mayse
20...LoLeta Middleton
20...Tim Waters
22...Rachael Molloy
23...Kenny Kirkpatrick
29...Lindsey Rasmussen

September Anniversaries

No anniversaries are recorded for the month of September. If we have missed yours in error, please let us know. Thanks.

Prayer Requests ...

Steve Noyes—heart surgery
The Higgins Family
Stephanie & Jason Terpack
Shawna Hughes—home isolation
Chad Bradford—heart surgery

Gary and Sharon Yarbrough
Elmer and Jo Mayse
Mike Green—knee replacement
Larry Danner—cancer
Emily Jones, Tammy's daughter
Gina Harr—recovery
Rosella Davis—Flo Conard's sister
Pat Means—Mary Sharp's Sister
Bill Clinton—Don and Mae's son
Mary Sharp's brother-in-law Jim
Don and Marcia — house sale
Troy Griswold—cancer treatment
Gary & Peggy Fewins and family
Cynthia Burdick—cancer recovery
Karissa and Matt Long and family
Lisa Bowers—Jack and Flo's daughter
LoLeta Middleton—strength
Elvera's daughter & daughter-in-law
Zella Davis —Doris Richardson's sister
Rev. A. B. Brown Betty Campbell
George Ferbert
Ellen Blanton Lois Ulmer
Jim Winans Nellie Reynolds
Madeline Swink Ann Riddle
Kathryn Beavers Keon McKahan
Louanne Laurence Leona Reynolds
Jozy Winans Kenny Duty
Kevin Duty Buddy Means
Bill & Juanita Debbie Sands
Pat Puckett Judy Anderson
Brenda Burgess Roscoe Lane
Carolyn Houts Tim Izer
Nickolay Nazaruk, Peski 2 Church
David and Deborah Grace
Our Nation and Leaders
Our Military Service people
Today's Prayer Requests ...

Our Nation and our Leaders ...

Five More New Families...