

Morning Worship

July 14, 2019

Pastor — Allan Lane

Organ ---

Worship Leader — Romey Keith Davis

Piano — Alva Lou Schottel

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

(CCLI permit # 424692 covers all copyright song lyrics)

Welcome and Fellowship

Allan/People

Scripture Reading

Romey Keith Davis

Hymn # 425

He Keeps Me Singing Romey/People

Worship Prayer

Allan Lane

Hymn # 406

The Solid Rock Romey/People

Offering Prayer

LeRoy Bush

Tithes and Offerings

People

Offering Music

Hymn # 474 *We are Climbing Jacob's Ladder* Romey/People

Hymn # 48

Morning Has Broken Romey/People

Special Music

No Children's Worship

(summer break)

Message

Bro. Allan

Hymn # 300

Without Him Romey/People

Prayer Concerns

Allan/People

Closing Chorus # 608 *We'll Work 'Til Jesus Comes* Romey/People

Believing in The Church

Matthew 16:13-20

Today we ask, "Does it matter what we believe about the church?" Surprisingly, the great Reformer, Martin Luther, did not think it was important to study the doctrine of the church. After all, he said, "studying the church is hardly necessary since even a child of seven knows what the church is."

That simply isn't true today. Most people think of a church as a building, or as a collection of people who gather to worship, or something like that. But most people simply do not understand what the church is. If Jesus is building His church, then we need to understand what the church is.

1. The Church is the Community of True Believers for All Time .

a. A Called Out Assembly .

The English word "church" is derived from the Greek word ekklesia. Ekklesia is really a combination of two Greek words: ek, which means "from" or "out of," and

kaleo, which means "to call out." And so ekklesia means "a gathering of citizens called out from their homes into some public place, an assembly."

The definition for "church" suggested by theologian Wayne Grudem is: "The church is the community of all true believers for all time." Hey, that makes a great point and is a helpful definition.

The Apostle Paul said in Ephesians 5:25 that "Christ loved the church and gave himself up for her." Paul uses the term "church" to refer to all those for whom Christ died, all those who are saved by the death of Christ.

The true church is made up of those who have answered the call or conviction to repentance. The Gospel isn't simply how to go to heaven, but it is that we must repent, for the Kingdom of Heaven has come and is coming near.

b. A Distinct Plan .

The way Jesus is building His church is by adding to the church those people for whom He died. Jesus said, "I will build my church" (Matthew 16:18). And throughout the ages Jesus has added believers to His church.

Interestingly, Luke tells us in the book of Acts, which is a record of how Jesus was building His church, that shortly after His death and resurrection, "the Lord added to their number day by day those who were being saved" (Acts 2:47). And the process by which Jesus is building His church in the New Testament is simply a continuation of the process by which He was building His church in the Old Testament.

When Moses told the people that the Lord said to him in Deuteronomy 4:10, "Gather the people to me, that I may let them hear my words. . .," the Septuagint (which is a Greek translation of the Hebrew text) used the Greek verb form of ekklesia, which, of course, means "the church." Many such similar instances occur in the Old Testament.

So it is not surprising then that the New Testament authors speak of the Old Testament people of Israel as the "church." For example, Stephen the Martyr speaks of "the congregation [ekklesia, church] in the wilderness" (Acts 7:38).

And so, the church is the community of all true believers for all time. Though the way Jesus was building his church in the Old Testament was different from the way in which he is building his church in the New Testament, it is appropriate to think of the church as the community of all true believers for all time.

2. The Church is Invisible , yet Visible .

a. From God's Perspective .

Wayne Grudem says that "in its true spiritual reality as the fellowship of all genuine believers, the church is invisible." We cannot see what is going on in a person's heart. Obviously, we can see those who attend a church service. We can even see the outward evidences of inward spiritual change. But we cannot actually see into people's hearts and see their true spiritual state. Only God can do that. That is why the Apostle Paul says, "The Lord knows those who are his" (2 Timothy 2:19).

So, we can therefore say, "The invisible church is the church as God sees it." This is consistent with what the Westminster Confession of Faith says about the church in its chapter on the church, "The catholic or universal Church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the spouse, the body, the fullness of Him that filleth all in all."

Both Martin Luther and John Calvin were eager to affirm this invisible aspect of the church over against the Roman Catholic teaching that the church was the one visible organization that had descended from the apostles in an unbroken line of succession (through the bishops of the church). The Roman Catholic Church had argued that only

in the visible organization of the Roman Church could we find the one true church, the only true church. Even today such a view is held by the Roman Catholic Church.

In fact, just a few years ago, on July 10, 2007, the Roman Catholic Church released a document stating—once again—that it is the only true church. Among the points made, the Roman Catholic Church said that because the Christian “communities” born out of the Reformation of the 16th century (that would be us) lacked apostolic succession and “sacramental priesthood,” they cannot be considered “churches” in “the proper sense.” Along with Luther and Calvin, we would disagree with that statement. The true church is not merely the outward form and organization, but it is the fellowship of all genuine believers.

b. From a Christian's Perspective .

On the other hand, the true church of Christ certainly has a visible aspect as well. So we can say, “The visible church is the church as Christians on earth see it.” In this sense the visible church includes all who profess faith in Christ and give evidence of that faith in their lives.

When the Apostle Paul writes his letters he writes them to the visible church in each community: “To the church of God that is in Corinth” (1 Corinthians 1:2); “To the church of the Thessalonians” (1 Thessalonians 1:1); “To Philemon our beloved fellow worker and Apphia our sister and Archippus our fellow soldier, and the church in your house” (Philemon 1-2).

The visible church consists of all those who profess faith in Jesus. Some of those who profess faith may not be true believers because only Jesus sees the heart and knows those who are true believers. Yet Paul simply wrote to the entire church that met in a particular location.

The visible church will always include some who are not true believers, because we cannot see hearts as God sees them. Paul speaks of “Hymenaeus and Philetus, who have swerved from the truth” and “are upsetting the faith of some” (2 Timothy 2:17-18). But he is confident that “the Lord knows those who are his” (2 Timothy 2:19).

The elders of the church have a responsibility to examine each person’s profession of faith before admitting that person into communicant membership. Of course, the elders are not omniscient and they cannot see the heart condition of each person. Nevertheless, they must use their best judgment to assess the credibility of each person’s faith before admitting that person into communicant membership.

When we recognize that not all persons in a church are believers there is a danger that we may become overly suspicious of others. We may begin to doubt the salvation of true believers and cause confusion even among the elect of Jesus’ church. Calvin warned of this danger by saying that we must make a “charitable judgment” whereby we recognize as members of the church all who “by confession of faith, by example of life, and by partaking of the sacraments, profess the same God and Christ with us.”

We should not try to exclude people from the fellowship of the church until they sin publicly, refuse to repent of it, and thereby bring discipline upon themselves.

Nevertheless, when professing Christians refuse to repent of their sin and clearly demonstrate their incorrigibility, they ought to be disciplined and, if necessary, excommunicated from the visible church.

3. The Church is Local and Universal .

In the New Testament the word “church” may be applied to a group of believers at any level, ranging from a very small group meeting in a private home all the way to the group of all true believers in the universal church.

a. A City : 2 Corinthians 1:1

For example, a small group met in a home in Rome, where Paul said, "Greet also the church in their house" (Romans 16:5). He also said to the Corinthians, "Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord" (1 Corinthians 16:5).

The church in an entire city is also called a "church." Paul said in 2 Corinthians 1:1, "To the church of God that is at Corinth. . . ."

b. A Region : Acts 9:31

Sometimes the church in a region is called the "church." We read in Acts 9:31, "So the church throughout all Judea and Galilee and Samaria had peace and was being built up."

c. The World : Ephesians 5:25

Finally, the church throughout the entire world can be referred to as the "church." Paul said in Ephesians 5:25, "Christ loved the church and gave himself up for her."

So, a group may be called a "church" whether they are a small group or the entire collection of professing believers.

There are some people today who say that the only true church is a church that meets in a house. They say that we need to get back to New Testament teaching about the church. And they mistakenly think that the only kind of church that existed in the New Testament was the kind that met in homes. Well, some churches did meet in homes, but clearly the New Testament teaches that there was a city church, a regional church, and even a universal church.

There are others who say that the local church is dead. They say that because local churches are no longer true churches—as they understand what a true church is—that the people should no longer attend a local church. It is better to stay at home and listen to true Christian preaching on the radio—their radio station, of course. Well, this is no answer. To be sure, churches are more or less pure. It is the responsibility of every Christian to maintain the purity of the church. Therefore, Christians need to attend local churches that preach the true Word of God, observe the sacraments, and maintain church discipline.

Conclusion:

Let me close with a few points of application.

First, recognize that the church is the community of all true believers for all time. In a technical sense, the church started with Jesus Christ. Nevertheless, Jesus was building his church even in the Old Testament. We maintain that believers throughout the ages have all been saved in exactly the same way: by grace alone through faith alone in Christ alone. In the Old Testament, of course, the believers there did not know the name of Jesus. Nevertheless, they looked forward to his coming, and they were saved through trust in his future sacrifice on their behalf. When we die and go to heaven and there will be a meeting of all believers from all the ages. If we were to ask Adam, "How were you saved?" he will say, "I was saved by grace alone through faith alone in Christ alone." That is how Jesus has built His church throughout the ages.

Second, members of the visible church are not necessarily members of the invisible church. Only God sees the heart of each person. Only God knows those that are truly saved. Even though church leaders do their best job to make sure that they admit to the communicant membership of a local church only those who are true Christians, they are not infallible. So, being a member of a local church does not necessarily mean that one is a member of the invisible church. That is why Paul warns his readers in 2 Corinthians 13:5, "Examine yourselves, to see whether you are in the faith. Test yourselves."

And third, every professing Christian ought to be a member of a local church. The writer to the Hebrews said in Hebrews 10:24-25: "And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near." A person who professes to be a Christian is not obedient to God if he or she is not active and participating in a local church. A fisherman once said "I find that when I am out on the water catching fish, that is my church." That fisherman needs to be told, "You may enjoy fishing, and you may also be enjoying God's creation, but fishing out on the water is not 'church.'" Every true believer ought to be active and involved in a local, visible body of true believers.

Franklin Clark Fry, the leader of the Episcopal Church in the 1960's and 1970's once said, "A person who says he believes in God but never goes to church is like a person who says he believes in education but never goes to school." So, if you call yourself a Christian, commit yourself to a local, visible body of true believers.

Commit To Be The Church!

Jesus Is Building His Church

Jesus is building His church. He has been doing so for centuries. Whether in Jerusalem or in Judea, in Samaria or in the ends of the earth, Jesus is building His church.

John G. Paton left Scotland with his young bride, Mary Ann, on April 16, 1858 to sail for the New Hebrides, known today as Vanuatu, a series of Islands in the South Pacific Ocean, about 1,000 miles east of Australia. The Patons went to Vanuatu as missionaries to take the Gospel to a cannibalistic people who had never heard about Jesus.

Almost 7 months later they arrived on the island of Tanna. A few months after that in February 1859, Mary Ann gave birth to a son. But within a month both mother and son were dead. The loss for Paton was almost too much to bear. "But for Jesus," he said, "I must have gone mad and died beside that lonely grave!"

Reaching the Islanders of Tanna with the good news of God's grace was extraordinarily difficult. Historian Ruth Tucker said that the Islanders "were deeply involved in deadly and often subtle games of warfare among themselves. Killings occurred almost daily and were accepted as a routine part of life, with occasional violent eruptions that threatened the whole population. It was a tension-filled time with hardly a moment for relaxation."

But, over the course of time the Gospel triumphed, the Islanders were converted, and a church was established on Tanna. Almost 30 years passed before Paton felt led to leave the Island. Then in 1886, having been gone for about four years, Paton returned to the Island. Here is his recollection of what happened:

Before daybreak I lay awake thinking of all my experiences on that Island, and wondering whether the church had fallen off in my four years' absence, when suddenly the voice of a song broke on my ears! It was scarcely full dawn, yet I jumped up and called to a man that was passing, "Have I slept in? Is it already church-time? Or why are the people met so early?"

He was one of their leaders, and gravely replied, "Missi [the name given to Paton by the Islanders], since you left, we have found it very hard to live near to God! So the Chief and the Teachers and a few others meet when daylight comes on every Sabbath morning, and spend the first hour of every Lord's Day in prayer and praise. They are met to pray for you now, that God may help you in your preaching, and that all hearts may bear fruit to the glory of Jesus this day."

Paton said that he returned to his room and felt wonderfully prepared. He also said that "on that day every person on the Island seemed to be at church, except the bedridden and the sick."

All around the world Jesus is building His church. There is story after story of Jesus building His church in places where He is not yet known, and story after story of Jesus building His church in places where His name is commonly known. We must never forget, He will build His Church and the gates of Hell will not prevail against her!

God Bless You!
Bro. Allan ☺

Opportunities For Service

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

Sunday, July 14, 2019

Sunday School 9:15 am

Morning Worship.....10:30 am

Nursery: Volunteers as needed

Ushers: Ken Nice, LeRoy Bush, Gary Yarbrough, , Don Sharp

Alternate: Joe Coats

Evening Worship.....6:30 pm

Wednesday, July 17

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

Saturday, July 20

Vacation Bible School

9:30 am — 2:30 pm

Sunday, July 21, 2019

Sunday School.....9:15 am

Vacation Bible School

9:30 am — 11:45 am

Morning Worship.....10:30 am

Nursery: Volunteers as needed

Ushers: Larry McKahan, Bill Schottel, John Lewis, George Burgess

Alternate: Ken Nice

Evening Worship.....6:30 pm

Wednesday, July 24

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

Up-Coming Events

July 15-19 — Children's Camp

July 20-21 — VBS (two days only)

July 28 — Business Meeting (notice the date change)

August 1 — Senior Adult Event, 10:00 am FBC Maysville

August 17 — Biblical Manhood Conference

GROW Team

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

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Sunday Night

We will have Sunday Night service tonight. Hope to see you here at 6:30 pm. We are looking at some of the sayings of Jesus. Come join and be a part.

Wednesday Night Prayer and Bible Study

We began a new study last week about being *Anxious for Nothing* by Max Lucado. Please attend and pray for the direction of our church.

VBS
July 20-21
Invite someone to come with you!

Children's Camp ...
Children's Camp is
July 15-19.

Please be in prayer for our
campers and coaches.

Biblical Manhood Conference:

Men On Mission

August 17, 2019
8:30 a.m. – 3:00 p.m.
Frederick Boulevard
Baptist Church

As a sponsor, our church will have 20 tickets. Invite a friend (lunch included).

Find more info at

Facebook: Biblical Manhood

Conference 2019 Saint Joseph, MO or Website: [biblical manhood.wixsite.com/bmcstjoe](http://bmcstjoe.biblicalmankindship.wixsite.com)

Thank You

*Thank you to those who donate food to our pantry and to Pam for bringing it in.
Everything is greatly appreciated.*

*Cheryl Meeks
Datee Park Food Pantry*

Dear Calvary Baptist Family,

**Thank you for all the prayers, concerns, and sincere
compassion during the death of our Dad. And thanks for the
gift of 5 Gideon Bibles in His honor and memory.**

The Family of Roscoe D. Lane

For the Record-

Attendance: July 7, 2019

Sunday School.....	25
Visitors.....	1
Total.....	26
Contacts Made.....	8
Morning Worship.....	40
Sunday Night.....	10
Children's Worship	N/A
Wednesday Night	8

Financial Record:

Weekly Budget \$ 2,286.39

Offering Received ... \$ 1,573.15
Long Family – June ... \$ 95.00

Offering Received by Mail:

Eric and Shelley Thompson
Nellie Reynolds

July Counting Team:

Fred Kerns and Jordan Lane

July Van Driver:

George Burgess
Call 232-3747 **before 8 am**

July Member Birthdays:

02... Mary Sharp
15... Bill Schottel
20... Dorothy Post
23... Flora McKahan
24... Allan Lane
26... Jack Conard
26... Annette Schottel
30... Bill Haskins

July Anniversaries:

Don and Mary Sharp

July 3, 1970

Gary and Sharon Yarbrough

July 8, 1978

Don and Marcia Hart

July 15, 1973

Larry and Flora McKahan

July 29, 1966

Prayer Requests ...

Brigida and Jim Winans
Curtis Conard
Chuck and Gloria Stewart
Family and Friends of Alicia McKinnon
June Fritchle—infection recovery
Mike Green—knee recovery
Lillie Williams—surgery recovery
Gary Hurst—cancer
Susie Long—Alice Coat's Sister
Swymeller's Grandsons—kidneys
Jack and Flo Conard
Shirley Wilson—strength and recovery
Sandy and Stanley Wilson
Ruth Anne Bush—healing
Sharri Duty
Linda Huff—PTL! Cancer free!
Romey Keith Davis—Music
Marcia and Don Hart—blessings

Arlette Duty—strength
Peggy & Gary Fewins—Peggy's health
Donna and Bill Dunn—health
Karissa and Matt Long and family
Stephanie & Jason Terpack—guidance
Rosella Davis—Flo Conard's sister
Mary Sharp's brother-in-law Jim
Bill Clinton—Don and Mae's son-PTL!
Lisa Bowers—Conard's daughter-PTL!
Zella Davis —Doris Richardson's sister
Doris Richardson Elmer Mayse
The Waters Family Kevin Duty
Betty Campbell Tim Izer
Dottie Wildberger Ann Riddle
Keon McKahan Nellie Reynolds
Jozy Winans Kenny Duty
Pat Means Buddy Means
Bill & Juanita Debbie Sands
Pat Puckett Curtis Conard
Brenda Burgess Seth Long
Nickolay Nazaruk, Peski 2 Church
David and Deborah Grace
Our Nation and Leaders
Our Military Service Women and Men
Terrorism in our world

Today's Prayer Requests ...

Our Nation and our Leaders ...

Five More New Families...
