

Morning Worship

February 16, 2020

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 # 161 <i>Crown Him with Many Crowns</i>	Romey/People
Worship Prayer	Allan Lane
Hymn # 151 <i>The Way of the Cross Leads Home</i>	Romey/People
Hymn # 129 <i>Tell Me the Stories of Jesus</i>	Romey/People
Offering Prayer	Bill Schottel
Tithes and Offerings	People
Offering Music	Alva Lou Schottel
Hymn # 359 <i>This is the Day</i>	Romey/People
Hymn # 273 <i>Freely, Freely</i>	Romey/People
Special Music	
Message	Allan Lane
Hymn # 280 <i>Jesus Keep Me Near the Cross</i>	Romey/People
Prayer Concerns	Allan/People
Hymn # 579 <i>Shine, Jesus Shine</i>	Romey/People

Jeremiah: The Street Message

Jeremiah 5:1-13

Last week we looked at God's accusation that His people were cracked, stale cisterns when they could be drinking from the living water. It's a part of a passage that I have summarized as "The Street Sermon" or messages. You can read it sometime – not now!

In Jeremiah 2:1 God instructed him to "Go and announce directly to Jerusalem that this is what the Lord says:" and the next chapters contain the words that Jeremiah proclaimed in Jerusalem. Then in chapter 4:3 God tells the prophet this is what the Lord says to Judah and Jerusalem. Again in 4:5 He is to proclaim the message in Jerusalem.

He speaks about their apostasy – defection, departure, revolt, rebellion, a willful falling away. He tells of how they have been unfaithful. The latter part of chapter 3 tells how they can repent and turn back to God. Chapter 3:22 tells how God will heal their unfaithfulness.

Throughout his ministry Jeremiah was called upon to incorporate symbolic acts into his preaching. Sometimes called enacted parables or sign acts, the symbolic acts all follow the same pattern: God told the prophet what to do, the prophet performed the act, and then the interpretation was given.

Symbolic acts served to get an audience's attention. They also communicated the intended message in a visual, often dramatic, fashion. Their significance lies in the message they communicate, not in the act itself.

Chapter 5:1-2 – These verses contain the first recorded symbolic act performed by Jeremiah. Other symbolic acts are found in 13:1-11; 16:1-9; 18:1-12; 19:1-15;

25:15–29; 27–28; 32:1–15; 35:1–19; 43:8–13; 51:59–64. Jeremiah and Ezekiel performed more recorded symbolic acts, sometimes called enacted parables or sign acts, than any other prophets in the OT. The symbolic acts all follow the same pattern: God told the prophet what to do, the prophet performed the act, and then the interpretation was given.

1. The Command to Search .

Sounds like Abraham pleading with God in Genesis 18. If He could find 50 righteous God would not destroy the evil city of Sodom. Of course, he had to keep counting it down, all the way to 10.

a. For a single upright person.

But the search was a vain search. Why did God instruct the prophet to perform such a search?

b. To show their hopeless moral condition.

In order to show the hopeless moral condition of Jerusalem, God offered to spare the city if a single upright person could be found there. Scholars are divided whether “but one person” should be taken literally or as hyperbole. The latter interpretation is more likely; it serves as an emphatic way of describing the hopeless moral condition in the city. Since the four imperatives in v. 1 are all plural, the challenge was not specifically directed to Jeremiah (cf. Isa 6:8), but he accepted it. The challenge may have intentionally recalled Gen 18:22–33. In conversation with Abraham, God had agreed to spare Sodom if ten righteous people could be found. Jerusalem must have been ten times more immoral in Jeremiah’s time, since God was willing to spare the city if only one upright person could be found.

What do you think about today? If God were to instruct you to search around Saint Joseph for one righteous, where would you start? In the churches? City Hall? The county courthouse? Would you be like Abraham and start at a large number as if you were bartering with God over the salvation of our city?

2. Jeremiah’s Willingness to Obey .

a. To the poor .

God was seeking honesty and “truth” but found only superficial piety. The people were not reluctant to make vows using the sacred, binding oath, “As surely as the Lord lives” (see note on 4:2). Their words acknowledged Him as their God, but their lives denied their words.

In 5:3–6 we see that Jeremiah was sure that he would find piety and integrity among the poor, so he went to them first. He discovered that they “made their faces harder than stone and refused to repent.” He probably attributed their faithlessness to lack of education and irresponsibility in spiritual matters. “The poor” are interpreted by some as poverty of knowledge and understanding rather than economic poverty and by others as the powerless and insignificant among the people.

b. To the leaders .

Jeremiah then turned to the “leaders” (literally “the great ones”). He was confident they were educated, knew the law, and had a sense of responsibility as leaders. However, to his dismay he discovered they were no better than the poor (cf. Ps 62:9). He compared their rebellion to the ox that rebels against its master and breaks its yoke (cf. 2:20). Wealth and position or the lack of either of these had nothing to do with knowing God.

3. Judgment was Inevitable .

For such a people, judgment was inevitable. The lion, wolf, and leopard of 5:6 are interpreted by some as literal animals who would be God's instruments of judgment (cf. **Leviticus 26:22**; 2 Kings 2:24; 17:25; Ezekiel 14:15). They are more likely figurative representations of the nations, perhaps Babylon itself, that would be used to punish Judah (cf. Habakkuk 1:8; Zephaniah 3:3). Although the verbs in this verse are translated in future tense ("will attack," "will ravage," etc.), the Hebrew perfect is used. It is called the prophetic perfect (or perfect of certainty), often employed by the prophets to emphasize the certainty of a coming event as though it had already occurred (e.g., **Amos 5:2**). When God says something will happen, it is as good as done (Jeremiah 18:1–12).

a. God's justification .

5:7–9 tells us that in light of their ingratitude for all God had done for them, there was no reason why He should have forgiven Judah. They gave credit to false gods for God's abundant provision for their needs (cf. Hosea 2:5, 8). Affluence often results in arrogant self-sufficiency and immoral conduct rather than in humble gratitude and submission.

The reference to sexual promiscuity in these verbs and elsewhere could be literal or figurative (for faithlessness to God, e.g., Hosea 2:5–15; Ezekiel 16:15–22; 23:5–21, 37) or both, i.e., sexual fertility rites. Verse 8 describes their gross carnality in some of the strongest language found in the OT (cf. Ezekiel 23:29). The men were like "well-fed, lusty stallions," eager to commit adultery with other men's wives. No one would challenge God's right to punish such a "nation" (*gôy*, a word usually reserved for nations other than Israel; cf. 5:29; 9:8). He wanted to forgive them, but in the absence of repentance he had no recourse but to punish them.

5:10–11 tells us that having justified the necessity to punish, God now ordered the enemy to begin its devastation. The vineyards are to be ravaged but with a restriction: "Do not destroy them completely." The mention of Israel along with Judah can be explained as a warning that the same fate awaits "the house of Judah" that has already overtaken Israel.

b. The people's indifference .

5:12–13 reveals the people's indifferent response to the threat of punishment. "He will do nothing" is literally "not he" (NASB, NAB). Some versions understand it to be a denial of God's existence (NEB, JB, NJB). Others understand it as practical atheism, a denial that God will intervene—he will do nothing (NIV, NRSV, REB, GNB). Either interpretation reveals the people's unwarranted confidence that no harm would come to them.

It is uncertain whether in v. 13 the people were denouncing or ridiculing the true prophets by calling them "wind" (windbags, as in Moffatt, Bright). The Septuagint removes the ambiguity by translating "the word of the Lord was not in them," i.e., in the false prophets. However, the verse probably is a rejection of the true prophets' words.

Conclusion

Theologian Helmut Thielicke said, "A salty pagan, full of the juices of life, is a hundred times dearer to God, and also far more attractive to men, than a scribe who knows his Bible...in whom none of this results in repentance, action, and above all, death of the self. A terrible curse hangs over the know-it-all who does nothing."

Jerry White said, "No one is so empty as the one who has stopped walking with God and doesn't know it."

According to Dr. Howard Marcuse, a philosopher of the radical left, "No society can survive a disintegration of its moral standards."

If we are to be the "righteous one" in our society we must depend upon God's Word, obey His commands, and communicate to our world the need for salvation through Jesus Christ.

Is The Word of God in You?

The Ten Commandments

We've been studying the Ten Commandments on Sunday Nights for the past few weeks as we have had opportunity to meet. Here's a list we've gotten a kick out of – The Hillbilly Ten Commandments.

1. They's just one God
2. Put nuthin' before Him
3. Watch yer mouth
4. Git yerself to Sunday meetin'
5. Honor yer Ma & Pa
6. No killin'
7. No foolin' around with another fellers wife
8. Don't take what ain't yers
9. No tellin' tales or gossuppin
10. Don't be handerin' for yer buddy's stuff

No matter how you say them, the Ten Commandments have been a code of living for every generation. Someone said, "The Ten Commandments are like an Operators Manual from the factory. Its instructions are fundamental to proper operation and maintenance."

Can you list the Ten Commandments in order? Sadly, most people, when surveyed, would do a better job naming the seven ingredients in a Big Mac than they would the Ten Commandments. Actually, a survey was done and 80% of those surveyed knew "two all-beef patties" while only 60% knew the clause "thou shalt not kill" actually came from the Ten Commandments. When asked to list the Ten Commandments, only 45% knew "Honor your father and mother," 34% knew "Remember the Sabbath day," and only 29% recognized "Do not make for yourself an idol." It just goes to show that Americans know their hamburgers, but we're shaky about the Ten Commandments.

After a Sunday school lesson on Ten Commandments, the Sunday school teacher asked the students, "Now, which of the Ten Commandments applies to our relationship with our siblings?" One little girl thought for a few moments and brightly replied, "Do not murder."

Someone said the reason why the Ten Commandments are short and clear is that they were handed down direct, not through several committees. American humorist Sam Levenson once said about the Ten Commandments: "Different people look for different things in the Ten Commandments. Some are looking for divine guidance, some for a code of living, but most people are looking for loopholes."

The results of a Gallup poll several years ago revealed 85% of Americans believe the Ten Commandments are still binding today. However, only 15% could name five of them. This is not terribly surprising considering the secular slide our country has had in the past 50 or so years. But what is surprising is what Newsweek once reported about supposed religious folks. Newsweek reported that of people who go to church, only 49% of all Protestants and 44% of all Roman Catholics could name even four of the Ten Commandments. Is it any surprise so many people do not know how to respond to God today.

God Bless You!

Bro. Allan ☺

Opportunities For Service

Living out Your Spiritual Commitment . . . and Fulfilling Christ's Divine Plan
Sunday, February 16, 2020

Sunday School.....9:15 am

Morning Worship.....10:30 am

Nursery: Volunteers as needed

Ushers: Bill Schottel, Joe Coats, Ken Nice, George Burgess Alternate: Gary Yarbrough

Monday, February 17

President's Day – Office Closed

Wednesday, February 19

Prayer and Bible Study... 6:30 pm

Thursday, February 20

Food Pantry Day

Sunday, February 23, 2020

Sunday School 9:15 am

Morning Worship.....10:30 am

Nursery: Volunteers as needed

Ushers: Larry McKahan, Dillon Burgess, Gary Yarbrough, Don Sharp Alternate: Ken Nice

Lunch / Bible Study Noon

No Evening Worship

Prayer and Bible Study... 6:30 pm

Wednesday, February 26

Prayer and Bible Study... 6:30 pm

Up-Coming Events

February 17 — President's Day

February 22 — Washington's Birthday

February 23 — January Bible Study @ Noon

February 29 — Enjoy the extra day this month

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. Next week we will continue January Bible Study. Plan to stay after the morning worship service for lunch and Bible Study.

Wednesday Night Prayer and Bible Study

We are enjoying our study entitled “The New Testament You Never Knew.” It’s not too late to join. Won’t you please attend and pray for the direction of our church?

January Bible Study

This year our study is on the Old Testament book of Jeremiah. We’ll continue our study Sunday, February 23, with the same schedule as in the past.

Light lunch at noon—Study to follow.

In Sympathy...

We would like to express Christian Sympathy to the family and friends of Betty Harr Campbell who passed away, February 7, 2020. She will be missed.

Thank You

—Thank you for the food items delivered in January by Pam. Your support of our pantry is greatly appreciated.

God Bless You,
Cheryl Meeks
Patee Park Food Pantry

—Thank you so much for the meal and support!

MWSU Christian
Challenge
(BSU)

For the Record

Attendance: February 9, 2020

Sunday School.....	26
Visitors.....	1
Total.....	27
Contacts Made.....	2
Morning Worship.....	45
Sunday Night	N/A
Children’s Worship	9
Wednesday Night	N/A

Financial Record:

Weekly Budget \$ 2,286.39
Offering Received ... \$ 2,594.00
Long Family – January \$ 125.00

Offering Received by Mail:

February Counting Team:

Larry McKahan and Jordan Lane

February Van Driver:

Joe Coats

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

February Member Birthdays:

05...Matthew Mayse
06...Eileen Smith
06...Romey Keith Davis
16...Karen Shirley

February Anniversaries

George and Brenda Burgess
February 25, 1995

Prayer Requests ...

The family of Betty Campbell
John Lewis—cancer treatment
Alice Coats—cast off last week!
Stanley Wilson and family
Nancy Baker— Bro. Allan's sister
Nellie Reynolds
Jim and Brigida Winans-Jim is home
Susie Long—Alice Coat's Sister
Gary Hurst—cancer
Mike Green—ankle recovery
Jack and Flo Conard
Sharon Russell—George's sister
June Fritchle
Swymeller's Grandsons—kidneys
Linda Huff—PTL! Cancer free!
Romey Keith Davis—Music
Marcia and Don Hart—blessings
Arlette Duty—strength
Karissa and Matt Long and family
Chuck and Gloria Stewart
Stephanie & Jason Terpack—guidance
Rosella Davis—Flo Conard's sister
Mary Sharp's brother-in-law Jim
Bill Clinton—Don and Mae's son
Zella Davis —Doris Richardson's sister
Doris Richardson Elmer Mayse
Kevin Duty Tim Izer

Bill Dunn	Shirley Wilson
Ann Riddle	Kenny Duty
Keon McKahan	Buddy Means
Jozy Winans	Curtis Conard
Pat Means	Seth Long
Bill & Juanita	Brenda Burgess
Pat Puckett	Sharri Duty
Nickolay Nazaruk, Peski 2 Church	
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...
