

Morning Worship

March 15, 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 # 140	<i>Down at the Cross</i>	Romey/People
Worship Prayer	Allan Lane	
Missions Moment		
Hymn # 132	<i>There Is Power in the Blood</i>	Romey/People
Hymn # 149	<i>Blessed Redeemer</i>	Romey/People
Offering Prayer	Bill Schottel	
Tithes and Offerings	People	
Offering Music	Alva Lou Schottel	
Chorus Book # 12	<i>More Precious Than Silver</i>	Romey/People
Chorus Book # 28	<i>He Is Here</i>	Romey/People
Special Music		
Message	Allan Lane	
Hymn # 312	<i>Softly and Tenderly</i>	Romey/People
Prayer Concerns	Allan/People	
Closing Chorus # 178	<i>He Is Lord</i>	Romey/People

Jeremiah: A New Covenant

Jeremiah 31:31-34

Israel and Judah had broken God's covenant. Jeremiah and other prophets warned them of their sin and preached repentance. But the people would not listen to the Word of God. In the midst of judgement messages, God delivered a message of hope, promising a new covenant. The new covenant contrasts the old covenant:

1. In Its Guarantee .

a. Both are rooted in history.

The restoration of Israel to the land did not resolve the problem. True hope required the complete removal of Israel's sin problem. Jeremiah 31:31-34 foretells of a new covenant. Once more God's statement that the days are coming points to the messianic age. Jesus would be the Mediator of this new covenant. I will make reveals

that the new covenant is made at the Lord's initiative. Four additional "I will" statements in the new covenant passage reinforce this reality.

b. The new is not based on human compliance .

A covenant was the equivalent of a legal contract or international treaty in the ancient world. God's relationship with Abraham and his descendants was rooted in a covenant. Here Israel and Judah refer to the two political states into which those descendants divided centuries earlier. Together they were inclusive of the entire covenant community. Until the advent of the messianic age, the existing covenant would remain in effect. Regrettably, when the Messiah came, a majority of Jews rejected Him. Those who received Jesus as the Messiah increasingly turned to the Gentile world for converts. The new covenant passage is quoted in the New Testament where it is applied to the church. By then a largely Gentile community comprised the church (2 Cor. 3:5-18; Heb. 8:8-12; 10:16-17). Hence, the universal nature of the new covenant is indisputable. It was open to all who would accept its terms.

2. In Its Grace .

a. New is an ultimate expression of grace.

With the new covenant, God offered an internal spiritual transformation based on complete forgiveness. A covenant contained terms that each participating party was required to keep. The mention of the ancestors of Jeremiah's generation points back to the time of Moses. After the exodus out of Egypt, God led the Israelites to Mount Sinai and made a covenant with them. It was contingent upon their obedience. In return for their obedience, God promised to be their God. Israel's obligations were codified in the Ten Commandments. Although the people promised to obey God, before Moses could descend from the mountain and present the terms, they already had violated them! Their violation was not a one-time failure. Rather it was a preview of a pattern of rebellion. Since the covenant was conditioned on their obedience, their violations nullified the contract. Nevertheless, the covenant remained in effect. This was possible only because of the grace of God, grace that was predicated on His love for Israel.

b. Divine forgiveness is based on confession .

God's love for His covenant people was portrayed with two powerful metaphors. First is that of a guardian. Suffering under the yoke of Egyptian slavery, the Hebrews were incapable of changing their condition. But God reached out and grasped their hand in order to bring them to safety. The second metaphor is that of marriage. (Master translates a word most often rendered "marry" or "husband.") Despite the Lord's providential care of Judah and Israel, their disobedience assured that the old covenant failed. Therefore, the new covenant would be different.

3. In Its Application .

a. Old is engraved in stone.

The terms of the old covenant had been inscribed on stone tablets and stored inside the Ark of the Covenant. The ark was secluded inside the holy of holies. Only the high priest entered that sacred chamber, and only once each year. Even then, he did not look inside the ark. Hence, the tablets' inability to influence human life is apparent. The old covenant was based upon required submission to a higher authority. Nevertheless, stone tablets hidden where they were never viewed could not impose such submission.

b. New is written on hearts.

The new covenant would be different. Obedience under the new covenant would come from personal choice rather than forced submission. God would put His teaching within His covenant people. The prohibitions of the Ten Commandments expressed God's fundamental expectations for human behavior. Murder was not wrong because it violated the Ten Commandments. Murder violated the Ten Commandments because the illegitimate taking of human life always was wrong. Murder contradicted the very nature of God. In the beginning of human history—long before the Ten Commandments—God condemned Cain because he murdered Abel.

4. In Its Permanence .

a. The old covenant was broken repeatedly .

Unlike the old covenant, the new covenant was not conditional. The choice to obey God derives from the internal nature of God's teachings under the new covenant. Literally the text reads, "I will give My law in their inward parts." The verb "give" has the sense of "appoint" or "establish." The Hebrew word for "inward parts" is a general term that has the sense here of "innermost being." A parallel statement stresses the sweeping change implied by this declaration. God's teaching would be written on the hearts of covenant members. The stipulations of the new covenant would be met because they were ingrained deeply into the will of individual members of the covenant community who would obey by choice rather than compulsion. The law was an expression of the fundamental nature of God. Likewise, under the new covenant God would make the law an expression of the basic nature of His people. Obeying the law would be natural because the character of the person agreed with the precepts demanded by the law. The radical transformation that occurs with the new covenant and makes such decisions possible is elsewhere described as a new heart and a new spirit (Ezek. 18:31; 36:26). Jesus later would describe it in terms of a second or new birth (John 3:3).

b. The new covenant is enduring .

The result of the new covenant was a personal relationship between Yahweh and humanity. God would embrace Judah and Israel as His people. Furthermore, people would possess God as their deity. The basis of a personal relationship with God is complete forgiveness of sins. The prediction that under the new covenant people no longer will teach other people does not eliminate the necessity of human instruction. Instead, it declares the inability of human instruction as a basis for a right relationship with God. Relatives and acquaintances repeatedly attempted to coerce people to know the LORD. The Hebrew verb that is translated know refers to intimate, personal relationship. Such knowledge is the essential result of a personal experience with God, not of hearing words. It comes from faith, not indoctrination. Under the new covenant, people will know God because they have encountered God, not because they have heard about Him. This passage does not imply there will no longer be a need for teachers. Rather it suggests that a teachers' function will change. Under the new covenant, they will help with the implications of the faith that result from a personal encounter with the Lord.

c. God guarantees individual relationship.

The personal relationship is available to everyone. The phrase from the least to the greatest of them indicates that social status, political power, human intellect, financial resources, and other such factors are not relevant. They have no bearing on one's capacity to know God intimately. Rather the qualification for the relationship is found in a specific act. The Lord God takes that action. He forgives the sin. But the Lord does not limit the experience to forgiveness. He also eradicates completely His memory of the sin! The implication is that the Lord will not act in judgment against those sins at some unspecified time in the future. Little wonder the need for instruction in knowing the Lord is obsolete. Anyone who has experienced such divine mercy will understand divine forgiveness in a way human language could never express adequately.

Conclusion:

God punishes all sin. However, God offers hope to sinners. Through faith, they can receive God's pardon and live in a covenant relationship with God.

Are You in Covenant with God?

Opportunities For Service

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

Sunday, March 15, 2020

Sunday School.....9:15 am

Morning Worship.....10:30 am

Nursery: Volunteers as needed

Ushers: Bill Schottel, Joe Coats, George Burgess, Ken Nice

Alternate: Gary Yarbrough

No Evening Worship6:30 pm

Wednesday, March 18

No Prayer and Bible Study

Thursday, March 19

Food Pantry Day

Sunday, March 22, 2020

Sunday School 9:15 am

Morning Worship.....10:30 am

Nursery: Volunteers as needed

Ushers: Larry McKahan, Don Sharp, Gary Yarbrough, Dillon Burgess

Alternate: Ken Nice

Evening Worship6:30 pm

Wednesday, March 25

Prayer and Bible Study ... 6:30 pm

Up-Coming Events

March 15 — Luncheon and Business Meeting

March 17 — Saint Patrick's Day

**March 29 — 30 year celebration and appreciation of
Allan and Ellen Lane at Calvary Baptist Church**

March 31 — VBS Workers Clinic, FBC, St. Joseph, 6:30-9:00 pm

**April 3-4 — 2020 Missions Celebration/Annual Meeting, FBC, Saint Charles.
(WMU)**

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 not have Sunday Night service tonight.

Today, right after our worship service we will have Business Meeting. Plan to stay after the morning worship service for lunch and Business Meeting.

Wednesday Night Prayer and Bible Study

We are enjoying our study entitled “The New Testament You Never Knew.” We will not meet this week due to Spring Break, but it’s not too late to join. Won’t you please attend and pray for the direction of our church?

Luncheon and Business Meeting

Today, Sunday, March 15,
Immediately following our morning worship service.

The Christian and Illness

In a hospital lobby there is a plaque hanging on the wall that includes the hospital’s

statement of purpose. One purpose is to offer a “positive Christian interpretation of disease, disability, and death.” Exactly what does it mean to interpret illness through the eyes of faith?

This is a relevant question since sooner or later most of us face some type of illness. Believers are not immune from disease. Christians do not receive a “go directly to heaven and avoid all suffering” card. Disease is democratic. It comes to all people regardless of their faith commitment. Christians, like everyone else, are vulnerable to illness.

In his letters Paul mentioned Timothy’s stomach problems and frequent ailments. His Christian friend and co-worker Epaphroditus was so sick once that he almost died. The apostle Paul was one of the greatest men of faith Christianity ever produced, yet he spoke of illness as a natural part of life and suffered physical illness himself. The question is, how do we see illness through the eyes of faith? Where is God to be found in the experience of physical infirmity?

While we can’t avoid all germs and sickness, we can take a proactive approach to our health. In 1 Corinthians 6:19-20 we read that our bodies are the temple of God. As a matter of stewardship, Christians should attempt to maintain good health. While we will occasionally become ill, wellness should be our goal. We need to remember that faith is not just spiritual. God is very concerned about our physical bodies. His will is that we take good care of them.

God has given us marvelous bodies. Unfortunately, we don’t always take good care of them. Someone put together a list entitled “You know your body is in trouble when...”

- You cannot see whether your shoes are tied when you are standing up.
- You feel like the morning after and you did not go anywhere the night before.
- Your knees buckle and your belt won’t.
- You see your friends jogging and you hope they twist an ankle.
- You breathe harder after walking up a set of stairs than you do when you hold your sweetheart’s hand!

The body is the temple of God. That is a remarkable thing. And it means that we have the responsibility of being good caretakers of God’s temple.

Wayne Oates has appropriately said: “You can do nothing more spiritual than to maintain your own physical health. Your body is the temple of the Holy Spirit. You serve God well if you take care of your body as a means of worshiping God.”

Much is involved in good stewardship of our bodies. Our diet is a good example. A little boy was eating spinach. He said the reason he was eating it was so he could get big enough and strong enough to refuse to eat spinach when he was older. A better motivation for proper diet is so we can be healthy and better serve our Lord.

To obey the Biblical command to honor God in our bodies means we will not engage in activities which are destructive to our bodies. Drugs, overeating, alcohol, and tobacco are examples.

Other factors related to being good stewards of our bodies include stress management, proper rest, and exercise. Such stewardship of our bodies involves our entire life-style and is a lifelong effort.

A man joked once about his poor physical health. His diet was horrible, he smoked, and he never exercised. He said, “My goal is to die sick!”

Christians, however, are called by God to take care of their bodies for better and longer service to the Lord. In this way we avoid illness, we enjoy wellness, and we can more effectively serve our Lord. It’s a serious matter of stewardship. And that ought to be the attitude and practice of all Christians everywhere.

Hear again the Word of God. “I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God” (Romans 12:1, RSV).

“Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own, you were bought with a price. So glorify God in your body” (1 Corinthians 6:19-20, RSV).

With all the health and virus scares we’ve been facing, it’s good to know there’s something we can do. We can trust in the Lord. Do your part and God will do His.

God Bless You!

Bro. Allan ☺

For the Record-

Attendance: March 8, 2020

Sunday School.....	27
Visitors.....	0
Total.....	27
Contacts Made.....	0
Morning Worship.....	49
Sunday Night	N/A
January Bible Study.....	9
Children's Worship	8
Wednesday Night	4

Financial Record:

Weekly Budget	\$ 2,286.39
Offering Received	\$ 912.90
Annie Armstrong.....	\$ 275.00
Kitchen Renovation.....	\$ 500.00

Offering Received by Mail:

March Counting Team:

Bill Schottel and Mike Green

March Van Driver:

Mike Green

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

March Member Birthdays:

01...Ken Nice
05...Sharon Yarbrough
13...Tim Ford
16...Don Sharp
16...Aleana Lane
27...Jim Winans

March Anniversaries

Fred and Linda Kerns
March 14, 1969

Prayer Requests ...

World-wide virus victims
LoLeta Middleton

John Lewis—cancer treatment
Nancy Baker—Bro. Allan's sister
Linda Huff—Good Report!
Jimmy Davis—migraine treatment
Nellie Reynolds
Melinda Johnson—leukemia treatment
Jack Conard, Jr.—stroke recovery
Jim and Brigida Winans—Jim is home
Susie Long—Alice Coat's Sister
Gary Hurst—cancer
Donnie Rima—Ellen's brother
Mike Green—strength and recovery
Jack and Flo Conard
Sharon Russell—George's sister
June Fritchle
Swymeller's Grandsons—kidneys
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...
