

# October 22, 2017

## Reverence

Salutation

*"Most modern freedom is at root fear. It is not so much that we are too bold to endure rules; it is rather that we are too timid to endure responsibilities."  
— G.K. Chesterton*

Call to Worship

*from Isaiah 25, Rev J Kyle Parker*

Song of Invocation

*O Worship the King*

Prayer of Invocation

Scripture Reading

*from Joshua 1, Megan Milburn*

## Reconciliation

Scripture of Confession

*from Daniel 9:1-19, Don Admire*

Confession of Sin

Song of Confession

*Jesus, I Come*

Assurance of God's Grace

*from Isaiah 44:21-23, Rev Matt Bostrom*

Song of Assurance

*Amazing Grace*

## Revelation

Prayers of the People

*Tim and Kristen Craig*

Gloria Patri

Sermon

*Acts 4:13 - 31, Rev J Kyle Parker*

13 Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they were astonished. And they recognized that they had been with Jesus. 14 But seeing the man who was healed standing beside them, they had nothing to say in opposition. 15 But when they had commanded them to leave the council, they conferred with one another, 16 saying, "What shall we do with these men? For that a notable sign has been performed through them is evident to all the inhabitants of Jerusalem, and we cannot deny it. 17 But in order that it may spread no further among the people, let us warn them to speak no more to anyone in this name." 18 So they called them and charged them not to speak or teach at all in the name of Jesus. 19 But Peter and John answered them, "Whether it is right in the sight of God to listen to you rather than to God, you must judge, 20 for we cannot but speak of what we have seen and heard." 21 And when they had further threatened them, they let them go, finding no way to punish them, because of the people, for all were praising God for what had happened. 22 For the man on whom this sign of healing was performed was more than forty years old. 23 When they were released, they went to their friends and reported what the chief priests and the elders had said to them. 24 And when they heard it, they lifted their voices together to God and said, "Sovereign Lord, who made the heaven and the earth and the sea and everything in them, 25 who through the mouth of our father David, your servant, said by the Holy Spirit, "Why did the Gentiles rage, and the peoples plot in vain? 26 The kings of the earth set themselves, and the rulers were gathered together, against the Lord and against his Anointed"—27 for truly in this city there were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, 28 to do whatever your hand and your plan had predestined to take place.

(continued on back)

*"It is better by noble boldness to run the risk of being subject to half of the evils we anticipate than to remain in cowardly listlessness for fear of what might happen."  
— Herodotus*

*"The boldness of asking deep questions may require unforeseen flexibility if we are to accept the answers."  
— Brian Greene*

*"Your playing small does not serve the world. There's nothing enlightened about shrinking so that other people won't feel insecure around you."  
— Nelson Mandela*

*"So I'll be bold, as well as strong, and use my head alongside my heart."  
— Mumford & Sons*

*"I have given Him my faith, and sworn my allegiance to Him; how, then, can I go back from this, and not be hanged as a traitor?"  
— John Bunyan*

## Announcements

### Men's Study & Prayer ...

Tuesdays @ 6:30A  
My Fresh Basket  
1030 Summit Parkway 99201

### Young Adult Study ...

Thursdays @ 7:30P  
Bostrom's 623 E 21st Ave

### Ladies' Tuesday walk...

Tuesdays @ 9A  
Meet @ Manito Park Cafe

### Ladies' Study...

Wednesdays @ 9:30A or 7P

### New Members Class...

Fri, October 27th @ 5:30-8P  
Sat, October 28th @ 9-12P  
Dinner Friday will be provided  
as well as childcare on Friday  
Both will meet at the Parker's.

### Men's Retreat...

Weekend of November 10th  
Sign-up on the red table out  
front.

### 5th Annual CDPC

### Christmas Open House...

Friday, December 8th 6-9P  
the Parker's home.  
Details to come!

## Purpose Statement

Coram Deo signifies "life in the presence of God." A relationship possible only by Jesus Christ's rescuing humanity through his gracious sacrifice. Christ's grace is evidenced in our ability to love God and man with:

- Convinced minds
- Cleansed hearts
- Captivated souls
- Committed hands

The community of Coram Deo desires to extend Christ to Spokane and equip the saints to serve.



Scan QRC for online giving!

29 And now, Lord, look upon their threats and grant to your servants to continue to speak your word with all boldness, 30 while you stretch out your hand to heal, and signs and wonders are performed through the name of your holy servant Jesus." 31 And when they had prayed, the place in which they were gathered together was shaken, and they were all filled with the Holy Spirit and continued to speak the word of God with boldness.

1. Gospel vindication is witnessed in Jesus' victory.
2. Gospel vitality is experienced in the Spirit's visitation.
3. Gospel vitality is extended through the church's vim & vigor.

## Response

Song of Response

*And Can It Be That I Should Gain?*

Confession of Faith

*Westminster SC Q1-3, Josh Milburn*

Tithes and Offering

Hymn

*Be Thou My Vision*

## Renewal

Lord's Supper

Invitation and Prayer

*1 Corinthians 11:23 - 26*

Words of Institution

Congregational Response

Distribution of the Elements

Hymn

*All Glory Be To Christ*

## Rest

Benediction

## Relevance

Revival, as Protestant theology has used the word for 250 years, means God's quickening visitation of his people, touching their hearts and deepening his work of grace in their lives. It is a corporate occurrence, an enlivening of individuals not in isolation but together. 'Revive' is the word for this process of spiritual reanimation (Ps. 85:6; Hab. 3:2). The Reformation, the Evangelical Revival in Britain, the first and second Great Awakenings in America, the Welsh Revival of 1904-05, and the East African Revival, are seen as instances.

The recurring pattern of revival appears in many descriptions and anticipations of spiritual movements throughout the Bible. In its New Testament form the pattern is seen in the narratives of evangelism and early church life found in Acts, and in the spiritual conditions that the apostolic letters to churches reflect or seek to promote. In revival God is said to arise and come to his people, in the sense of making his holy presence felt among them (Ps. 80; Is. 64; Zc. 2:10; cf. Hab. 3; 1 Cor. 14:24-25), so that his reality becomes inescapable, and the infinite ugliness, guilt, ill-desert and pollution of sin are clearly seen (Acts 2:37, cf. 5:1-11). The gospel of redeeming love and free forgiveness through the cross is valued as the best news ever, and the exercises and gestures of repentance whereby believers distance themselves from their sins become vigorous (Mt. 3:5-10, 11:12; Acts 19:18-19; 2 Cor. 7:9-11; Jas. 5:16). God works fast through the gospel (cf. 2 Thes. 3:1) in saving, sanctifying, and stabilizing, and there is an evangelistic overflow to those around (Zc. 8:23; Acts 2:47), despite human and Satanic opposition (Acts 4; Eph. 6:10-13).

The pioneer theologian of revival was Jonathan Edwards. After seeing revival in his own church in 1735 and in the Great Awakening of 1740. God initiates revival by first stirring up prayer for it; Satan seeks to counterfeit it and corrupt it into heretical and antinomian fanaticism at every stage.

Ferguson, S. B., & Packer, J. I. (2000). In *New Dictionary of Theology*