

## March 11, 2018

### Reverence

Salutation

Call to Worship

*Psalm 145:1 - 9, Rev J Kyle Parker*

Song of Invocation

*Holy, Holy, Holy*

Prayer of Invocation

Scripture Reading

*Amos 9:11 - 15, Kathi Snyder*

*There was no such person in the history of the world as Jesus Christ. There was no historical, living, breathing, sentient human being by that name. Ever. The Bible is a fictional, non-historical narrative. The myth is good for business.*  
— Jon Murray, founder and first president of the American Atheists

*[Christianity] is a receiving and resting upon the reality of Jesus Christ... Faith, after all, is not belief of propositions of truth respecting the Savior, however essential an ingredient of faith such belief is. Faith is trust in a person, the person of Christ, the Son of God and Savior of the lost. It is entrustment of ourselves to Him. It is not simply believing Him; it is believing in Him and on Him."*  
— John Murray, theologian

*The early Christian church was a rejoicing, praising church that is filled with thanksgiving, magnifying the grace and glory of God. They were a thankful people. But why was this? Christians are men and women who know that they are what they are by the grace of God. Their sins are forgiven. Christians know that they owe everything to the grace of God in our Lord and Savior Jesus Christ. They have received it all as a free gift. Now if you can believe a thing like that and not feel grateful and thankful, then I do not understand you. It is impossible.*  
— Martyn Lloyd-Jones

### Reconciliation

Scripture Call to Confession

*Isaiah 59:1 - 3, 12 - 13, Dave Snyder*

Confession of Sin

Song of Confession

*Jesus I My Cross Have Taken*

Assurance of God's Grace

*Psalm 103:8 - 13, Rev Matt Bostrom*

Song of Assurance

*Isaiah 43*

### Revelation

Pastoral Prayer

*Rev Matt Bostrom*

Gloria Patri

*(dismissal for Coram Deo kids)*

Sermon

*Acts 15:1 - 35, Rev J Kyle Parker*

1 But some men came down from Judea and were teaching the brothers, "Unless you are circumcised according to the custom of Moses, you cannot be saved." 2 And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question. 3 So, being sent on their way by the church, they passed through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and brought great joy to all the brothers. 4 When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they declared all that God had done with them. 5 But some believers who belonged to the party of the Pharisees rose up and said, "It is necessary to circumcise them and to order them to keep the law of Moses." 6 The apostles and the elders were gathered together to consider this matter. 7 And after there had been much debate, Peter stood up and said to them, "Brothers, you know that in the early days God made a choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe. 8 And God, who knows the heart, bore witness to them, by giving them the Holy Spirit just as he did to us, 9 and he made no distinction between us and them, having cleansed their hearts by faith. 10 Now, therefore, why are you putting God to the test by placing a yoke on the neck of the disciples that neither our fathers nor we have been able to bear? 11 But we believe that we will be saved through the grace of the Lord Jesus, just as they will." 12 And all the assembly fell silent, and they listened to Barnabas and Paul as they related what signs and wonders God had done through them among the Gentiles. 13 After they finished speaking, James replied, "Brothers, listen to me. 14 Simeon has related how God first visited the Gentiles, to take from them a people for his name. 15 And with this the words of the prophets agree, just as it is written, 16 "'After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it,

*(continued on the back)*

## Announcements

Men's Study & Prayer ...  
Tues@ 6:30A@ My Fresh Basket

Young Adult Study ...  
Thurs@7:30P Bostrom's home

Ladies' Study...  
Wednesdays studying Exodus.  
9:30A @Joelle's 3924 S Bernard  
7P @Path of Life 103 E Indiana

Leadership Class...  
\*\*TONIGHT\*\*@ 5:45 - 7:15P  
My Fresh Basket

New Members' Class  
Friday Mar 16 @5:30-8P  
Saturday Mar 17 @9-12P  
Signup on the RED table

Easter 2018 ...  
Maundy Thursday @  
7:15P Good Friday @ 6:15P  
Nectar Events 120 N Stevens St  
Each service will be 1 hour!

Ladies' Retreat...  
Thurs. May 10th-Sat. May 12th  
Sandpoint, ID ... Cost \$80  
Signup on the RED table

## 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.



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17 that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name, says the Lord, who makes these things known from of old.' 19 Therefore my judgment is that we should not trouble those of the Gentiles who turn to God, 20 but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood. 21 For from ancient generations Moses has had in every city those who proclaim him, for he is read every Sabbath in the synagogues." 22 Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leading men among the brothers, 23 with the following letter: "The brothers, both the apostles and the elders, to the brothers who are of the Gentiles in Antioch and Syria and Cilicia, greetings. 24 Since we have heard that some persons have gone out from us and troubled you with words, unsettling your minds, although we gave them no instructions, 25 it has seemed good to us, having come to one accord, to choose men and send them to you with our beloved Barnabas and Paul, 26 men who have risked their lives for the sake of our Lord Jesus Christ. 27 We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth. 28 For it has seemed good to the Holy Spirit and to us to lay on you no greater burden than these requirements: 29 that you abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell." 30 So when they were sent off, they went down to Antioch, and having gathered the congregation together, they delivered the letter. 31 And when they had read it, they rejoiced because of its encouragement. 32 And Judas and Silas, who were themselves prophets, encouraged and strengthened the brothers with many words. 33 And after they had spent some time, they were sent off in peace by the brothers to those who had sent them. 35 But Paul and Barnabas remained in Antioch, teaching and preaching the word of the Lord, with many others also.

## Response

Song of Response

*Lo He Comes With Clouds Descending*

Confession of Faith

*New City Catechism Q48, Amy Everett*

Tithes and Offering

*(pick up of Coram Deo kids)*

Hymn

*What Wondrous Love is This?*

## Renewal

Lord's Supper / Invitation and Prayer

Words of Institution

*1 Corinthians 11:23 - 26*

Congregational Response / Distribution of the Elements

Hymn

*Come Ye Sinners*

## Rest

*Benediction*

## Relevance

Excerpt from *Sola Scriptura: Then and Now* by D.A. Carson

It is important to grasp that the Reformation commitment to sola scriptura was not a new doctrinal development, but the recovery of the theology of the early church. In a fascinating book, professor Larry W. Hurtado demonstrates how the Christians of the early centuries were committed to a book, to Scripture. Christianity was a bookish religion, with great focus on "reading, writing, copying and observation of texts". This was one of the means by which early Christians, to use the language of Hurtado, destroyed the pagan gods: the authority of Scriptures that could be studied, learned, preached, heard, read, obeyed.

Earlier yet, it is remarkable that when the apostle Paul is arguing with biblically literate Jews or Gentiles, he does not argue from his experience: we do not find him saying, "What you need is your own version of my Damascus Road experience." Nor does he declare that apostolic authority sorts out everything: after all, he has himself rebuked the apostle Peter for hypocritical inconsistency (Gal. 2:14-18), and the Jerusalem Council (Acts 15) was constrained not by apostolic authority but by scriptural arguments. The point I am making is a simple one: sola scriptura was not invented by the Reformers, but rescued and reasserted by the Reformers.... God has declared, "These are the ones I look on with favor: those who are humble and contrite in spirit, and who tremble at my word" (Isa. 66:2).