

GLORIFYING GOD (Lenten Sundays '57)  
Jesus Glorified God ( John 17:1-26)

John 17:4

S. John the seventeenth chapter is one of the great and remarkable chapters in the Bible. It was a prayer which is often called the Highpriestly Prayer, for in it Jesus dedicates Himself, his disciples and the world to the Father in Heaven. This prayer is a joyous one and breathes something of the spirit of consecration and strength. It is shot thru by adoration and thanksgiving and even exultation, altho Jesus was at this time in the Upper Room with his disciples and had just instituted the Last Supper and was facing the suffering and agony of the cross. Eight separate times the word "glorify", or glory, or glorified is used. It runs like a golden thread thru the chapter and holds everything together. Genuine rope from Manila hemp is recognizable by red thread running all thru it, so in this instance the thread of "glory" enables us to see what Jesus wishes to emphasize. Christ puts His soul into thanksgiving to the Father for allowing Him to suffer for the world. Here is no unwilling victim, but one who offers Himself. We want to think about the various aspects of "glory" as shown to us in this chapter and as we think about these on Sundays.

The first expression of Glorifying God is one used by our Lord when He says; "I glorified Thee on earth." Here is an expression of worship, of adoration, of putting God first. "To glorify" means in other words to express appreciation for the greatness and goodness of God. It is used to speak of enhancing, raising God's reputation. It expresses high regard for Him. It gives Him the highest honors. It spreads His reputation. A human being like Frederick Faber out of the depth of his high regard for God and felt that out of a high thought about God could come strength. "Learn what God is like, so that in darkest moments He will give strength." God's glory is a wondrous thing, most strange in all its ways." And closing with these great words; "For right is right, since God is God and right the day must win." Jesus says here that thru His whole life He wants to bring credit on the Father. What a wonderful thought to keep in mind. Are we as interested in bringing glory to God, on His name, upon His work, His Church His Word, His Cause. One of the great evangelists of today when people praise him, says; "I want to put Christ and God into the foreground and not myself." One of our fine pastors who was quite popular used to say; "When people put me in the foreground and not Christ, then it is time for me to get out of the way." Here Christ as great as He was still wanted to put the Father into the forefront. I glorified Thee on earth.

Seal of Church. It is image of man. The Church  
It is impress of seal which reproduces the original seal.  
Jesus: "Stand with God's own character"

Our Lord goes on in this prayer to show how He glorified the "father." I have manifested Thy name, I have spoken Thy Word, which Thou gavest me. I have made God's name known to men, whose name had been unknown and hidden. In other words thru His teachings and His Word our Lord has told to people what God is like. You recall that in the disciples asked Jesus to "show us the Father". Jesus said; "He who has seen me, has seen the Father." Missionary was asked what special work they were doing. They replied; "We bring you Christ and in Christ you see the face of God." In Christ we see what God is like. Little youngsters whose daddy was overseas could see his picture, as mother showed it to him again and again. But one day, the daddy came home and now the child could see for real what the real father was like. That has happened in Jesus. Frank Laubach said, for yrs. "I thot of Chr as a good man, who in due time died. I admired Him, but could not enjoy him as a friend, or a power in my life. Without a lvg Christ to love, I found God heartless, cold and dead. Now I know Christ and God is my life and my all." Christ had that sense of mission in His life to show what God is like. Again & again He shows us that. When He was offrd bread at well at S Sychar He said; "My meat is do will of Him that sent me." I am sent to preach, I must proclaim what God puts into my heart. I came to send fire on earth, to seek and to save the lost. "I am come to give life." Christ glorified God thru His deep sense of mission and the Words He spoke became life. But not only in Words did Jesus glorify God, but also thru His works. So he says here in John "I have accomplished the work which You gave me to do." The second last word on the cross; "It is finished" was a word of triumph like this one. Not my work, but Your work. Get away from your own work, or make all your work the Lord's work. Jesus could say "I must work the works of Him that sent me." I came to minister and give my life for many. I want to fulfill what God has started. He did not die a defeated man, but fulfilling His mission. What these works of Christ! His touch healed broken lives, he healed men's minds and spirits, he righted characters that were warped, He gave sight to blind, words to dumb, hearing to deaf, life to dead, brot good cheer, comfort and power. Thus we know God as He really is. He is unselfish, generous, patient, humble, he gives us new standards of values. Into Bolivia came a Dr. Beck. The night was dark, superstitions rife. Eventually a modern hospital was built. At the dedication, Dr. Beck said; "26 yrs ago when I began it was all dark, now at last I begin to see a little light," Thru the course of centuries our Lord Christ has brot a little light into this darkned world. As the Psalmist says; "The night is ended, I will awaken the dawn." So we can also try to glorify God as Jesus did.

x He gave life on the cross, suffered, + rose

I, John, often called the Evangelist, was present in the Upper Room on the night before Jesus' crucifixion. The scene and the words that Jesus spoke that night so impressed themselves on me, that I shall never forget them. That High-priestly prayer was so remarkable, that I could write down the word from memory, as the Holy Spirit directed me. Our Lord first prayed for Himself, then He prayed for us disciples, and at last for all people who would ever believe on Him. Since I am a disciple, a follower, a learner of my Lord, I was just overwhelmed when He brot us in such fine and deep words to the throne of the Heavenly Father. He prayed that we might be a credit to Him and the Father above.

But let me go back for just a few moments and tell you, I came under the influence of this great Master. My brother James and I, were sons of Zebedee, a fisherman. We loved to go and work as fisherman on the Sea of Galilee. We were quite young men, when I heard of John the Baptist preaching in the Jordan Valley. We were interested in religious movements & ideas, so went down. Here to our amazement a man named Jesus was baptized by John the Baptist, the heavens opened and voice said; "This is my beloved Son." We did not know what to make of it. But I satyed around and had a gr. many talks with John the Baptist. After about 40 days, this man Jesus came back. He was pointed out to us as "The Lamb lf God" which meant that He was the Messiah. So I followed Him with Andrew. He turned to ask us what we wanted. I replied; "We would see where you live." That was <sup>in a fisherman's house</sup> about 4 P.M. We spent hours with this person. He impressed us so much with His personality and His ideas, that my whole life was changed. I believe if people did spend more time with Jesus, their lives might be changed also.

We only went fishing now and then, and stayed a great deal of the time with Jesus. He became the hub of the wheel around which my whole life turned. I began to love Him, as a teacher of the truth, because of His personality and as One who was so kind to me and all people. There was something in His kiddness to people and to us. that became a healing power. We were not up to His standard right away and we had to marvel at His patience. One time my brother James and I got so angry that we wanted Jesus to rain fire dwon from heaven to destroy a town that would not receive us, but Jesus taught us that He came not to destroy, but to fulfill, not to condemn, but to hlp.

I sort of felt strange in the Presence of Jesus. I never felt like pushing myself, so in the Gospel I wrote about Him later on, I spoke of myself as "the other disciples", as one Whom Jesus loved." But that was enuf for me to be with Him.

It was a strange experience, for soon all other men joined our group as we went about with Jesus. Soon there was also an "inner circle" of Peter, James and myself, for we seemed to understand Jesus a bit better. Early in my following of Jesus I decided that I did not want to get hold of the facts of His life so much, as His ideas. Knowledge of Jesus would not be enough, to know details of His life was not enough. We do not really know Jesus until we know the secret of His personality and believe in Him. So I tried to describe as One who thirsted by the well and spoke of living water; as One who spoke about God is Love. I rejoiced in His miracles of healing. I showed His treatment of woman caught in sin, as kindness; How He tried to show God's glory in man born blind, as the Light of the world, as resurrection and life at raising of Lazarus, as the Bread from Heaven, as the Vine and the Branches, the Shepherd of men. I felt with Him as He wept, I was troubled in spirit, when He was troubled. I marveled at His insights into our own thinking. He knew what was in us, and also our weaknesses and always helped me. I was convinced that it is only thru Him that we can find salvation and satisfaction & peace.

I had difficulty also in understanding why Jesus, my Lord said that He had to suffer and die. But when He took us into the Upper Room and washed our feet, teaching us humility; when He spoke so beautifully about now letting your heart be troubled, and then offered that Prayer, I was overwhelmed. Of course I was permitted to sit next to Him at the table, so when He said someone was to betray Him, I asked who it might be. He suggested Judas Iscariot. Still that Prayer, as He prayed for us. In it He prayed to the Father, that He had given us His Word; that we were the Father's gift to Him. Just imagine what we must have meant to Him! I could hardly believe it. "Thine they were & to Me Thou gavest them. I gave them Thy name, an understanding of Thy Nature, Heavenly Father. I felt I must ever be true to this message. For I heard of someone who had kept the Word to Himself and since he was not willing to share it it became unreadable. He said soon I will leave them. I have kept them until now, but now YOU must keep them. They will still be in the world, but not of it. I saw beautiful lily growing in the scum of a lily pond, yet it was white. I imagine that is what Jesus meant. I send them into the world, as I have been sent. There is a work to be done. It seemed as if Jesus said; "D My work as it were yours and I will do your work as if it were Mine." (Cath. Of Sienna as took crown of thorns from Jesus). And then imagine Jesus said; "For their sake I sanctify myself," so that they might be sanctified. "It is no wonder that I went with Him to Gethsemane. I also was weary and did not watch. I followed him to His trial before Caiaphas and Pilate. I was assigned His mother and she was to take care of me. But this Master was ever an inspiration in the carrying of work.

## GLORIFYING GOD

That they may "Behold My Glory"

John 17:24

In our old Church we had a window facing west. It will also be used in the new Church. The window and the portrayal was rather drab and dull. But when the western sun shone upon it it became beautiful and glorified and the various colors were so beautiful. Jesus may to some people look drab, but when the sunlight of God's love and our own deeper insight shines upon this life, character and personality, He becomes glorified. In that marvelous prayer in John 17 our Lord - as He prays for His disciples and followers prays that that they also might "behold His glory" or "see His glory."

We would like to permit the sunlight of God's inspiration shine through a few pictures ~~that we imagine~~ in our own minds, so that Christ might be glorified. In all that ever do as Christians we must always keep in mind that we would see the glory of our Lord Jesus. -- It is not possible to <sup>understand</sup> Mary the mother of Jesus apart from Him. We need to try to put ourselves into her position, as far as possible, as she faces the great privilege and problems that came to her. We can imagine her seated in home in Nazareth when the angel messenger told her she was to be the mother of the Christ. It took Joseph and ~~myself~~ said Mary to go to Bethlehem where we were ordered to report by Caesar.

She stood the trip well, but when they came to Beth. no room in the inn. The stable was not bad. It was a roof over their heads and the hay was soft. That night the little babe was born. Early the innkeeper came and knocked at the door and said shepherds wanted to see, ~~for~~ They told us then that angels had announced in bright light and with songs that "Savior was born," and "Glory to God in the highest." Mary knew that this child was something and someone special. On the 8th day the baby was taken to the priest to be circumcised, 40 days later dedicated in the temple. Wise men also came to see ~~the~~ <sup>him</sup>. So you see that the glory of Christ was shown very early in His life. Mary and Joseph beheld the glory of the Savior and had the privilege of bringing Him up and teaching Him the great things of God.

When Jesus was thirty years old God Himself pointed out the Lord Jesus and said; "Behold the Son in Whom I am well pleased." Here John the Baptist and the early disciples "Looked on Jesus and His glory." As the disciples followed Him He seemed to say to them; "Come, let us be friends thru all eternity." Here they saw One who knew their thoughts; a power & personality so attractive, so beautiful, so wonderful, so great, that we saw His glory and were tied to Him by bonds of faith & loyalty. This strange Man from Nazareth, who glorified every-day work as a carpenter, who glorified friendship, partnership and fellowship, hallowed all of life's relationships. There was always

the glory of the Eternal upon Him. He found lives that were sick in body and mind and spirit and touched them and filled them with wholeness and the fulness of God. Jesus touched cultured lives. Nicodemus came, men and women and followed Him. Millions of people since that time have found eternal fellowship with and in Him. "Whom having not seen, I love." Marvel at gracious <sup>Words</sup> "Behold your king comes riding upon a donkey." Here again as we look we see another picture of Jesus painted. Jesus is not merely human. That word is not big enuf to describe Him. He is Divine Savior. He was with God before He came on this earth. He gives us fullest expression of the Nature of God. It is therefore that we call Him Master and Lord and King. He was so pure and sinless in His life. He granted forgiveness. Just think of how He speaks of Himself. Those words are marvelous & ~~show~~ <sup>show</sup> Him above everybody else. The "I am's" of Jesus are so challenging. I am Bread of Life, I am the Way, Truth and Life" I am Resurrection Life, the Light of the world. "People were influenced by His Personality. He accepted worship. He does not want to be merely admired, He wants to be adored. When Handel's "Messiah Hallelujah Chorus was first sung in Albert Hall in London the young queen arose at the words; "king of kings and Lord of lords." He must reign in our lives. Let us make Jesus king of our lives, of our spirit, of our world.

Antonio Ciseri was born in Italian Switzerland in 1821. He became a famous artist. One of his finest pictures is one entitled; "Ecce Homo" or Behold the Man." Here we get the scene when Pontius Pilate points to Jesus and says; "Behold the Man." What a setting. There is the glowing sky, the brilliant temple, the rich costumes, the big crowd in the temple yard. Symbols of the power of Rome are there. Pilate's wife has turned her back on the scene, having an expression of deep feeling. Jesus stands there wearing the crown of thorns, back cut up with lacerations of thongs, hands bound with knotted rope. Pilate a dignified judge for the moment subordinates himself and points to Jesus and says "Behold the Man." Here again we behold the glory of Jesus as He suffers and dies, so that you and I might obtain that full salvation, which to give He had come into the world. *See His glory on the cross! They stood beholding! at a loss.*

As we behold the glory of Christ, we see in Him One who is pre-existent, who is from the Father in all eternity, He is the eternal contemporary, He is the Alpha and Omega, the beginning and the ending. He is pre-eminent, Lord of Lords. He stands head & shoulder above anyone else. He is head of the Church. He is above any other power in the world. He is Pre-dominant. He is ruler. Of the increase of His government no end. He is the Redeemer and Savior of all. He is universal, belonging to all. He saves us from sin as Savior; He frees us from passions as a Redeemer; He is called Teacher; He is master of life, so call Him Master; He is Guide in darkness; He is son of God and son of Man. Call Him by no name, but follow Him.

## GLORIFYING GOD

"Father, Glorify Thy Son"

John 17:1 and 5

Edwin Markham has given us a poem of deep insight, which leads us also into a finer understanding of God. In "Outwitted" "He drew a circle that shut me out - Heretic, rebel, a thing to flout. - But Love, and I had/wit to win: We drew a circle that took him in." - From God as center circles have been drawn.

One is an inside circle of judgement - a circle that seems to shut out. Then a larger circle in which grace and love show to us what God is like. As we think of glorifying God, we must remember that judgement of souls, as well as God's grace must be evident. So in the great prayer in John 17, we come to this second request of Jesus that the "Father might glorify the Son." He might honor the Son, give to Him power, to give to men real life, to enhance his contributions to mankind.

This is a remarkable prayer - "Father, glorify the Son." There are three to four instances in which God shows in a special way an appreciation and high regard for that which Jesus was and is doing among people. The first time that God spoke out of heavenly skies was at the time when Jesus was baptized & the voice said; "This is my beloved Son with whom I am well pleased." Here Jesus was being glorified and recognized.

You recall that John the Baptist was preaching in the Jordan valley. Jesus was about 30 yrs old at this time. He came to be baptized. Just why? For baptism usually meant a washing away of sin, repentance. John did not want to baptize the Lord saying he rather should be baptized of him. At His baptism Jesus took Himself the cross, which He carried all His life.

He was leaving His sheltered home, that He might give Himself to His dangerous mission. In the 2nd place took upon Himself the sins of all mankind, made Himself One with people, identified Himself with them. In the 3d. place Our Lord was dedicating Himself to His task. He realized that His vocation, His job was to save mankind, that He was to enter into the Kingdom (Ps. 2:7 "This day entered kingdom) and initiate, One who was being initiated into His great work. So when God says; "This is my beloved Son, He is honoring Him, He is accepting that dedication. So Jesus dedication was not only subjective, inward, but

also objective, recognized from outside. Like a dove - with swift gentle movement, in power the Spirit came upon Jesus. The voice mysterious came with authority & gave it. Here Christ was ordained by the laying on of hands of God. The Father, the Son and the Holy Spirit were all present here. Power from above, yet expressed in human form, Divine and yet human. So Christ was being glorified of the Father. Light is that of waves which move thru ether from sun, but also as small particles of power, or energy. So Christ came from the Father with power

A second scene in which God glorifies the Son, Jesus Christ is evident at the time of the Transfiguration. When Jesus in prayer was transformed, He was asking for help. He wanted to be very sure that His suffering and death were in accord with God's plan. Here the word, the voice out of Heaven came and again "This is my beloved Son, hear you Him." These were words of encouragement. When life becomes hard, when it goes into an eclipse, when sun seems to hide, when failure and despair come upon one, when sorrow seems paramount; then we, like Jesus need this word of encouragement. These words, "This is my beloved Son" also indicate the giving of insight, not only to Jesus, but also to disciples. For Peter and some of the other disciples it was a sort of rebuke, for they could not quite understand and were trying to keep Jesus from fulfilling His mission by saying He should not suffer. Their wavering was to be overcome.

A third time in which God glorifies Christ is the one when the Greeks came to Jesus and wished to see Him. Our Lord was in deep distress, because the bringing of the Gospel to all of mankind would entail dying. Again Jesus asks the Father for help and aid. "Father, glorify Thy name" was Jesus request and the answer came back in the voice from above; "I have both glorified it and will glorify it again." He -the Father- recognize the work of Jesus and the greater works that will develop because of His death and resurrection. This voice from heaven had twofold purpose. It was an expression of strength for Jesus and likewise to help people to understand God's purposes better. People said; "I thundered", but Jesus knew it was the Father's voice.

From John 5:37 we catch an additional note in which God glorified Christ. It was not only an audible voice that gave encouragement and recognition of Jesus, not merely phone, or visible form (eidon), but the language of the heart. The Father glorifies the Son in the heart of the believer. The works that God gave Jesus power to do these witness to Him. These speak of the approval of God. The Scriptures teach us that God recognizes Jesus. The Upper Room, the agony, the suffering of Jesus His rising; all these indicate that God the Father accepts what Jesus offers. The influence which Jesus has exerted upon mankind; this glorifies the Father. His incarnation, His healing ministry, His sympathy, His encouragement of men, his aid to people in overcoming sin; His transformation of human personality; all these and others give glory to Jesus. Italian boy saw fine picture of Jesus in a Church. In poor English and yet with fine insight he said; "Jesus was the best photo of God that was ever taken." It is thus that God glorified Jesus.

## GLORIFYING GOD

### Reasons Why We Should Glorify God

That world may believe, may be one; may know; may love.

John 17: 20-26

Just recently the great poet Robert Frost celebrated his 83d birthday. He is a strong and powerfully built personality. He discussed what God meant to him in his poetry. He took out a coin, placed it underneath a piece of paper and then rubbed pencil over ~~the~~ paper and from ~~that~~ <sup>the</sup> mark one can tell what kind of coin it is. If you want to learn about a persons life, and ideas about God, watch his life, his words and deeds. Our Lord Jesus in the last portion of the great prayer in John 17 includes all who will ever believe in Him. He prays that thru these, their actions, words and deeds, mankind might learn what God is life. In other words your job and mind as Christians is to make known to mankind what kind of a God we believe in.

There are about four different kinds of reasons Jesus gives us in this prayer, why we ought to live as Christians and thus glorify God. Each time the phrase is introduced with the words "that the world may", may believe, be one, know, love.

We are to convince through our whole life, lived in fellowship with God ~~the~~ world, those who do not believe in God, that ~~that~~ might believe. We must believe that Jesus Christ is absolutely essential for life and living. We must believe that neither we nor the world can get along without Him. We believe that He is our best friend. He teaches that life is worth while. He shows us that human beings are worthy of our best. Christ today is a living personality, who moves about in this world thru His spirit. Christ makes a radical, decisive, radiant difference in the world, a diff. betw. life & death; light and darkness, hope and despair. We may catch a butterfly an insect of beauty. But when we pin it down you lose something of its beauty, vibrancy and aliveness. When our faith is spontaneous, lively & vibrant, something deep within; then it will have an influence upon others. It is through our whole atmosphere in life, our attitudes, our living; that we suggest to people; "Meet the Master." When we make a dead and formal thing out of our faith it loses its vitality.

Another time our Lord continues in His prayer - that they who believe on Christ, who wish to glorify Him may be one. What a prayer that is! With so many individuals at odds within themselves, out of sorts with other people and not having a unity with God; there is indeed much confusion. There are too many with divided minds. One out of every sixteen Americans suffers from some sort of mental disorder. There are hundreds of divisions in Churches about God and beliefs in Jesus Chr. Dr. Paul Tillich, a great theologian of our day suggests that Picasso, the famous artist expresses that disunity and confusion in his famous picture - "Guernica! It had its inception

at the time when Franco of Spain and Nazi~~a~~ were bombing the  
Republicans of Spain to destroy them. There was no justice there  
So Picasso painted a picture in which a gigantic bull represents  
force, ~~but~~ <sup>brutality</sup> & darkness. A horse represents the people who  
are downtrodden. All kinds of figures are lying around wounded  
and decrepit. A woman tries to hold up a burning house about to  
tumble in, woman with dead child in arms, hollow figure of a  
warrior with broken sword. A bared arm ~~and~~ a woman with  
a lamp, <sup>in hand</sup> and an electric bulb light up the scene. Here is  
confusion all around, expressive of the world today. Here is  
where Christians need to be one, so that world might understand  
that oneness. Jesus prays for undivided community, that all may  
be perfected, common fellowship might be like to that of the  
Father, Son and Holy Spirit. People be one, each one retaining his  
or her own individuality yet imbued with a spirit that is comm-  
on to all. Unity but not uniformity. Room in God's work for end-  
less diversity, infiniteness, yet working with God. When we lose  
ourselves in God all divisions will be merely incidental.

Out of our life lived for Christ and God there must come to  
the world the conviction that they may also know. People must  
know that Christ has sent us and that we belong to Him. The  
idea of knowledge has diff. kinds of implications. We may know  
- about things and thots. Sp<sup>ed</sup> factors can be studied without any  
- personal dedication. Specialist may know about chemistry, the  
- business man abt money & market; both may know abt. many  
things. To really know one needs right judgement to choose  
that which is worth while. Understand true values. To know Jesus  
means not merely to know facts, but to love Him. Paul says that  
- I may know Chr. His suffering, his dying and His resurrection.  
A compass is needed as direction finder, so we today need in  
Chr. our direction finder. We are hopelessly at mercy of fads &  
- fancies, unless we are wise enuf to select the good from the bad.  
Measure all things by standards of Christ. As we know Christ  
we can help others to know Him also.

That we may love is the great climax to these prayers of our  
Lord. Love is not merely sentimental, on surface, but deep con-  
cern. First Christians recognized by the way in which they loved  
each other & cared for each other. Dr. Ch. Letourneau at Colorado  
U. Medical Center says greatest discovery is TLC in treatment  
of sick. Not wonder drug, but tender, loving care. That is a good  
prescription for world today. The closing suggestion of Garv  
Moore on T.V. is very good; "Be very kind to each other out  
there." It was born out of his experience in life. Such a spirit  
will indeed today convince the world that we are Christians.  
St. Ignatius of Smyrna wrote to his church; "Wherever Jesus Chr  
- may be, there is the Church." As Christ is present in our lives  
- in our thinking, in our deeds, in our attitude there men and  
- women will be convinced of His reality and learn to believe,  
- have unity, know and love Him and others.

## FOUR GOSPELS

Basis of N.T. as they present life of Chr. In early church wished for stories abt. Jesus & so they were depicted. Four main sources ; 1) Primitive Gospel theory, one original Gospel. 2) Oral theory in which in Gospel are noted down 3 diff. traditions;

3) Fragmentary theory- Separate fragments pieced together. 4) Documentary theory, derived from early documents. Latter most accepted today. Mark the earliest Gospel.

Four Gospels divided into two groups; the first 3 Mt. Mk. Lk. are called Synoptic "View together", while John is distinct.

"Gospel" Good tidings, or good news.

Matthew-Symbol the figure of a Man - Kingly- Jew

Mark- " Lion - Strength-Roman

Luke An ox-Sacrifice- Greek

John Eagle- Et. Godhead- Chr

Mt. past; Mk. present; Lk. future; John, eternity,

Mt. preacher, Mk. chronicler, Lk. historian, Jn. philosopher

Matthew ties up most with O.T.. Key to the book is

phrase "Kingdom of Heaven." Occurs abt. 30 X. Aim is

to remove stigma fr. name of Christ & to show that

Jesus was the real Messiah whom Jews were expecting.

Mt. genealogy begins with Abraham & traces it thru roy

al house of David.

Five times phrase "And when Jesus had finished these

sayings" (7:28; 11:1; 13:53; 19:1; 26:1 ) 1. Early

ministry of Jesus up to calling of disciples. 2. Exte

of ministry into Galilee. 3. With rising opposition

4. With departure fr. Galilee & declaration of Messia

ship. 5. Journey to Jerusalem & arrival in city. In

spite of Jewish aspect of book, yet universal. In

genealogy 4 women, Gentiles. Cf. also 8:11. Only Gospel

to have gr. commission in it ( 28:19 ).

Kingd. of Heaven. Sermon on Mt. Parable chapter ( 13 )

Written abt. . 70 or even 90. Author Matthew.

Mark. Written abt. 70 A.D. Author Jn. Mark, related

to Peter, wrote fr. that viewpoint. Oldest Gospel.

Mainly narrative. Proves Jesus as " Son of God". In

terest in publ. ministry of Jesus. Keyword straightw

occurs abt. 42 times, Jesus as Doer.

Writes for Roman. Lion is symbol "Gospel of history is followed by Hospitality of Gospel." A world Christ presented to a Roman world.

Luke: Date abt. 70. Luke author of Lk. and Acts, a physician. Gentile born in Antioch. Companion of Paul during his missionayr journeys.

Purpose; Lk. 1:1. That Theophilus may have accurate & orderly acct. of Life of Jesus. Most charming book. Written in beautiful Greek. Luke presents Jesus as Redeemer of all mankind. Genealogy fr. Adam. Luke 4: 18 gr. verse. A social emphasis. He alone has infcy stories. Rich fool, Dives & Lazarus, Gr. supper. Portec womanhood. 15 chapt. Prodigal son. First Xt. hymnologist

John - Written very late 90 A.D. John "beloved discipl" Fiery temper, not the weak & effeminate we often associate with him. Purpose of book in Jn. 20:31 Leaves out much of other Gospels, Written that Ye might believe on Jesus Christ. Eternal Gospel. The idea of the "logos." Life, light, love favorite words Gnosticism coming in with its teaching abt. docetism or merely that Jesus was not real. Divine spirit left him at cross. It is gospel of mystics. Has in it some very striking & beautiful, devotional passages.

	<del>mt</del>	<del>lh</del>	<del>Lk</del>	<del>gn</del>
Symbol - Man -	Lion	Lion	ox	lamb
Deity - Jesus -	Roman	Roman	gods	Christ
Time - Past -	Present	Present	Future	Eternity
Language - Greek -	Chaldean	Chaldean	Hebrew	PhiloSophy
Jesus - Messiah -	King	King	Baria	Logos
Jewelry - Abrah	servant	servant	whole world	Adam

## THE FLOWERING OF LIFE

Matthew 6:28-29

We might let this flower speak to us this morning about a great many things. Our Lord was seated on a hill side and He could see the flowers in the fields. He saw how some people who looked worried and anxious. So in a great passage He tells people, that they cannot serve God and Mammon. They cannot serve God and ~~the~~ just the material things. Five times he repeats the words; "Be not anxious." And then our Lord illustrates thru birds and flowers ~~and~~ how the Heavenly Father provides for them, the fact that He will and does care for us. The worry means to "choke off" the breath of life and of the soul. As the flower grows into a beautiful blossom that brings joys and happiness to people, so we need to grow into maturity or life that is worth while. Our Lord illustrates that by referring to the lily, which possibly was an anemone flower, which grows spontaneously; they neither toil nor spin, yet Solomon in all his glory was not clothed like one of these. If He will clothe the flower, the grass of the field, which is alive today and dead tomorrow, will He not much more clothe you, O men of little faith?

The reference to the flower's growth suggests to us that it is God who rules the world. He makes everything grow. God "says it with flowers" as He plants beauty, as He gives color, as he gives beautiful texture and scent. It is the great poet Tennyson who gives a thought here about learning about God. "Flower in the crannied wall, I pluck you out of crannies; - Hold you here, root and all; in my hand, - Little flower - but if I could understand - What you are, root and all, and all in all, - I should know what God and man is." God has created so profusely and everything is under His supervision. God rules the stars in their course, the sun, moon and other portions of the universe. He also rules human lives and is ruler in the history of mankind. Here is a conversation - accord to Arthur B. Rhinow - between Flower and Man. "Don't, please. You are so beautiful. Don't break me, Others want to enjoy my beauty. \*But I want you all for myself. All? My roots are deep. All of you. I'll take you home, plant you in flowerpot and keep you in my room. I need sunshine and rain. I shall plant you in the garden. Then I shall bloom for others, too. What then can I have to be my very own. "What you will share with others." It is thus that God comes into our lives.

The flower also suggests to us that God provides. If He takes care of a little flower, He surely will provide for His people on this earth. But only as people who have enough share with others. Carl Sandburg, great American poet, says in one

of his poems; "Men need bread and beauty." We need that which is necessary for the maintenance of the body, strength and power; but we also need something to feed the finer sensibility of mind, soul and spirit. So God has provided beauty. Could we ever make anything as beautiful as this flower? People dress up and take a gr. deal of pain to make themselves look nice. Jesus wanted to show how trust in God makes for real beauty. Solomon in all his glory not clothed like such a flower. Who gave beauty to the flower, Did it paint itself? Did it work hard for beauty? Did it try to make itself over into something that it was not? It just grew. It had to grow from inside. Real beauty can never be put on. Real beauty must be inside just as God has provided it for us. Jesus in our hearts can provide this flowering of beauty in life. By being natural, spontaneous we can flower into kind of people God wants us to be.

The flowers again speak to us and say; "I grow and flower, because God cares. God would not have created all this if He did not care for us. He would not have created us, if He did not care to have us on this world. Even in most unlikely spots in the world God cares for flowers and human beings. In the desert regions of southwest U.S.A. there is a plant called re-  
direction plant. It is as brown and lifeless as any dead weed. It is rolled up in a ball and blown about in the wind. Then when rain comes, it takes root and a beautiful flower grows. In Alps where it is real cold a plant grows at foot of glaciers. In spring of year a beautiful little flower comes out of the seeming dead ground. It is wonderful to see this return of life. God can transform persons through His warmth and love. In any kind of circumstances in life He cares for us.

Therefore since God rules, provides for and cares for; we need to turn everything over to Him. We can trust in Him. We cannot be like this flower which is cut-off-flower. It will eventually wither, petals will fall, but it has completed its mission. Too many live cut-flower lives. They are not growing in God and therefore die. Only as we are united with Him can we grow. A little story has been told to children about the King and his garden. King walked in garden which he loved. One day everything seemed to be withering. King said to Pine Tree why do you look so ill? I am unhappy, bec. I cannot have grapes like Vine. King asked grapevine, why are you sad. I have no nice fruit like pomegranate. The flower said; "I am unhappy, bec. I have no branches like oak tree and I am not strong. Oak tree I would be happy if I could be as tall and stately as a pine tree. He saw - as king walked on, a little violet in the grass which seemed to be happy. Why are you do happy? I am sure God planted me here with just the kind of seed I have. If he wanted me to be someth. else, He would done that. So I am going to be the best kind of violet that I can be where I am. When rest of plants heard this they decided to be best they could.

So can we, *as we turn everything over to God in trust,*

## The Seeking Father - Luke 15: 11-24

Story is told of a minister who was invited to speak at an orphanage where at least 400 children were taken care of. The suggestion came to him by all means to avoid any reference to God as Father and not to repeat the Lord's prayer. He asked why? & was told that all but 11 of the children were from broken up homes, where divorce & other family troubles had come in & they really could not think of God as Father. That is truly tragic, for God seeks us particularly under this aspect. Jesus takes it over from O.T. where it is expressed a few times and makes his conception of God as Father as vital and real. Human life needs a God-like Father, who seeks his children & tries to be helpful to them.

God seeks us thru parent relationship and home companionship as it is expressed in father and motherhood. Felix great & beautiful picture Christian Marriage brings that that before us in a very beautiful way. It is a tripart picture in Chapel of Marriage of the St. Francis de Sales Church in Paris. Background dewy banks of Seine Riv. In central panel " Sacrament of Marriage " is significant. Pierre has come home from service to take a bride. Antoinette is proud & chic. Behind these lovers is Christ shining down upon them like the sun. They are to submit themselves to Him. Without such subordination to God in married life there is no real happiness. The other two parts represents the announcement to the young wife that she is highly favored of the Lord. The other wing describes the baptism scene. A truly magnificent portrayal of the seeking heavenly Father as He tries to draw men closer to Himself by the institution of the Christian Home. Marriage is the result of the deepest human urge, which God has implanted into human hearts. It ennobles personality for it becomes the foundation of human society. It becomes a holy relationship. Enter it in fear of God. Grow together by help of confession & trust, prayer, worship and work. Renew your vows as you come to church to worship and you come before altar for holy communion. God seeks us thru the intimate relationships in the home & thereby draws us closer to Himself.

An old French Canadian lived in norther Minn. in  
bleak section. Cy & Margaret had home there. It was  
suggested to move. Come & I will show you. Took to  
little grave. Took had off & said; "No, cannot leave  
little baby." Heart was there. God is never going to  
leave this world for which He has given his only son  
God has invsted in us. He seeks us thru love of  
children & love which is implanted in our heart

But there is a larger family tru which God seeks  
us/- It is the church, which is often called the  
"Family of God." "I will receive you and you shall  
be my sons & my daughters, said the Almighty. Church  
is often called re mother of men . Sargent portrays  
that so magnificently in his picture of Church. A  
womn's figure. Between knees is figure of crucified  
Christ. Christ is also on His throne. One side  
the 4 Gosple writers & their symbols. On the other  
side the cup, the wafer, the flame of fire . It is  
thus family of God, that the Lord seeks us, thru the  
Gospel, whch depicts love of God the Father, thru the  
sacrament which He offers to strengthen & provide &  
nourish His family, and thru Gospel.

But that seeking Father is brot before us in  
that matchless parable which Jesus told about  
prodigal Son. Tissot brings it before us so rich in  
detail. The story is so familiar that we often for  
get its real message. We note here the downward steps  
Sick of home, wanted freedom, got away, spent his oeny  
in riotous living, reached bottom. What a picture of  
many souls today who feel that they must sow their  
wild oats. Legend of lure of Niagara Falls in which  
maiden rises out of mists below falls & beckones to  
young men riding in boats. They draw closer. Voices  
from shore call to them loomk out the rapids are  
below. They disdain the warning. They dome closer &  
at last when see destruct, they want to tun back to  
late. Upward step. Came to end of rope. Came to Him  
Calling, enlightenment, repentance & faith, justifat  
& sanctification. "The man I meant to be." said  
by old debauched tramp. Father receives him & does  
not scold. Muretius, poor Protest. Scholar to be open  
upon y surgeons. "Shall we make experient on this  
worthless creature. He replies in good Latin; Will  
you call me worthless for whom Christ died." That  
is the way God seeks us.

CHRIST'S CROSS and HUMAN CRISES  
Perfected Through Suffering

"Learned obedience by the things which He suffered and being made perfect" - Hebrews 5:9 - Lk. 15:14-16  
A few years ago a young Negro preacher's wife died. The bereaved minister heard Dr. Fosdick of N.Y. speak over the radio & said; "There is a man who will understand and help me." He went to N.Y. and spent several hours with him." God what a man! When I went in to his office all the stars had dropped out of my heaven and one by one he, with the help of God, put them all back in again." Here was suffering that thru the grace of God and the help of a man of God perfect life of a man. This whole question of suffering, the why and the wherefore of it has puzzled people in all ages. Suffering forms one of the greatest crises in human life, for people are sometimes embittered, but may also come thru to higher life. In the light of Christ's cross and the Christ Who suffered we might also come to a better understanding.

In the life of the prodigal son we face the probl. of suffering. After he had spent all his money and had his fling he began to be in want, joined self, pinned himself to a citizen of that country, no man gave him, he was lonely, his friends forsook him; he was driven to a lowly task of feeding swine & satisfied to feed on husks of carob tree, whose little pod-like horns had a sweet taste and were called "St. John's bread." The man who had lived as he liked now became a slave of his likes. Here was a bedraggled person, he was suffering in body, mind and spirit. This suffering gave him apprehension, it made him think. It was a warning to him. Pain is always a warning that there is something wrong. When we have a pain in our body it indicates that something is 'nt right. It should direct us toward the taking of proper precautions. So the pain and the suffering becomes helpful. Sfferng tells us that we exist, that there is life. The whole development in the life of this young man indicates that sinning is expensive and costly business. The poverty he got into is one of sins legitimate children. Sin is greatest stupidity. It leads to loss of honor, purity, integrity, and poverty of character. At the age of 36 Lord Byron was disillusioned and said; "My days are in the yellow leaf, the flowers, the fruit

of life are gone; The worm, the canker, the grief are mine alone. *The fire that in my bosom burns - Is long as some a funeral pile!*"

So this young man was "lashed with terror and leashed with longing". But the suffering became a warning to him he became apprehensive.

But this suffering also led him to approach his father, as suffering must lead us to approach God. Man's extremities become God's opportunities. Despair is often necessary before repentance is possible. Man insists upon the worst before he will confide in best. We are taught humility, that we really by and in ourselves can achieve so much. We realize that we have to depend upon God. We often blame suffering on God, when in reality like the prodigal we bring it on ourselves & then say piously "God wills it." He does not. Jesus so often tried everything possible to destroy pain in others, and added his healing power. "It is true "no pains, no gains." Charles Dickens, gr. novelist became a gr. reformer, abolished debtors' prison, child labor and brutality in publ. schools of Engl. He understood these evils from his own experience. His father had been in prison for debt, he had been beaten within an inch of life in school, he knew evil of child labor having worked in dingy factory pasting labels at mere pittance. "Pain the interpreter has seared my soul Until its flame-percept vision may discern the utter loneliness of souls that yearn thru some deep anguish toward a distant goal."

Suffering brot an advance in life of prodigal. If suffering is taken in proper spirit it can advance the spiritual life. Timberline trees grow in spite of the intensely strong wind. Some of the best people in the world have suffered most & were perfected. Suppose Jesus had escaped the cross, what then? Suppose apostles had not faced persecution & death-what then? Look at the stories of early martyrs, consider progress of Gospel over Europe, brood over the sacrifices and sufferings of great personalities.

Suffering has made for perfecting of life, for it enables us to appreciate love and the finer things. We appreciate Christ more bec. He suffered for us. Suffering teaches us to care for others, bec. they care for us. Until we suffer we seldom know our friends, strength of family affection, devotion of skilled workers. Suffering teaches us quality of spirit, patience, endurance, to pray, turn our minds to wonder as to who we are, why we live, why God loves. It teaches sensitivity to others. *Pinning creatures reach'd acc. capacity to suffer. In your hour of poverty seek a brother, our situation is a certain measure from devotion to poor, pinning people. I said to him one day 'who can you stand it? Only you want to escape all?' The nobleman said: 'yes - often fall like that, but the strange man out cross will not let me run away.'*

CHRIST'S CROSS AND HUMAN CRISES <sup>21</sup>  
Crisis of Confession -Lk.15:18, 21

A great man saw a statue of the great poet Byron of England. He was struck by certain contrasts. When he looked at it from one side he saw a fine, noble & intellectual countenance; when he looked at it from the other side, he saw cynical scowl and dreadful leer. The artist was trying to portray the struggle that had gone on in the soul and mind of Byron. The struggle between the finer and the lower was thus expressed. All of us are constantly going thru the valley of decision, like the prodigal son, when he was down and out, struck bottom. Now his soul was in a crisis—should he admit his mistake and go back, or should he go on in his own way. He was, as many of us are; "Wandering between two worlds, one dead; The other waiting to be born;" as Matthew Arnold described it. Such crises in life are excruciating and can only be solved in the light of the cross of Christ.

You can picture the prodigal in the field, wavering between the ideas of admitting he was wrong—a very hard thing to do; or trying to make it on his own. The crisis he had to face—Which was more important the spiritual or the material, the inner or the outer

The food, the money, the good times had all faded out. Not only his body, but also his mind and soul were starving. He longed for friendship, for understanding. He had had his own way, his own will; now should he go back. It was "The Battle of the Conscience" (Edm. Bergler) The voice of the conscience can be stilled in 4 ways; by killing it. When we come into noisy boiler factory noise terrific at first, but at last we get used to it. So conscience might be killed in this world. By denying it, we deny any ultimate standards outside of ourselves. Marxists blame all on economic condit. & deny conscience & morals. By drowning it, as prodig. did in good times. In U.S. we use 6 mill. doses of sleeping tablest almost every day, alcohol is consumed at rate of \$50.00 per capita. We try to drown sense of responsibility. By fleeing from our conscience. We fall into "idolatry of comfort" and run away for real <sup>decisions</sup>. This tug-of-war is going on within us between evil and good, betw. the devil and God, the higher and lower.

So like the prodigal we begin to feel a sense of inadequacy in ourselves, as we come to real self.

x as prophet Jerab tried to flee from God

"I will arise and go to my father, I am no more worthy to be called thy child." These words indicate that self has failed. This is a crisis. It is very difficult to admit this. Man is constantly fleeing from self and yet seeking for self. Should we say there are three kinds of people - rowboat, sailboat and steamboat people. The rowboat people and Christians need to be pushed and pulled almost continually. The sailboat people or Christians only decide when a favorable wind drives them. But the steamboat Christians move along continuously and steadily because they have the inner driving power which comes from our God, in whom are all sources of power. We do not have sufficient power in self, nor can we get it from others, it must come from God.

In this crisis for a come-back, we then recognize as did the prodigal, the authority of a higher power. "I will go to my father." Go back to the one whom he had despised, without whom he thought he could get along. We seem to be living along side three pools of water which give three different reflections. As we look into the first pool, we see our own self reflected and we seem pleased. The legend of Narcissus is so true, in which a young man by that name saw his reflection in a pool and fell in love with himself. He stooped down to embrace, which fled at his touch. And he died in the attempt. In a second pool we see ourselves reflected as our neighbors see us and often that is not the highest compliment. In a 3d pool we see ourselves reflected as God sees us, as children of God; yet as sinners, who need God's grace. The closer we get to God, the more we see our defects, but also the possibilities within. It is in God that we need to see ourselves to come to self

Sense of sin and confession comes out of this crisis. Prodigal says "I have sinned against heaven & in Thy sight." Such a confession is not easy to make. It is difficult to admit one's shortcomings. Lecky wrote that ancient world had not a sense of sin. Sometimes we feel the same today. We need to apply cross of Christ to our soul, realizing that honest confession is good for soul. Cross so social it began a new world, gave men new standards, new meaning of judging, fresh start, new hope, brighter vision.

*He goes back, confesses & Father takes back*

A Poem by W. R. Bent "The Stray Swimmer" tells us the story of a destroyer, Gregory, sunk in Pacific. White man wounded in water, his buddy a str. colored man, toward the man & reef toward shore 6 miles away. He buried a story in my brain - set in my heart a song. He and his like, by hand & man - world without end - not in vain - are forming they would along. That is what Christ is doing to us & forming us toward Father?

CHRIST'S CROSS and HUMAN CRISES

Dying Into Life - Lk.15:24

(Good Friday)

"This my son, was dead and is alive again"

"Father, into Thy hands I commend spirit" Lk.23:46

The way and manner in which one faced death- the greatest crisis in life, since we know not what is beyond- in an indication of one's faith. Some face it in terror, some in lighthearted laughter, some as Socrates with light seriousness. But Jesus- on Good Friday, as at all times, faces it in faith. So He can commend His spirit to Father. He could do this for in the phrase of T.S. Elliott "It was a dying into life." That is a wonderful expression for Good Friday and for the closing thot of our meditations on the Prodigal Son and Human Crises in the light of the cross of Christ. When the father received the prodigal back into the home, he used these words; "This my son was dead and is alive again." The prodg had died, so that he might come to life. As a grain of wheat dies, so that it might really live, so all of us need to die so many things that we might live.

This Dying Into Life involves first of all a great sloughing off of those factors that hinder. The seed as it is put into ground, has to burst its skin, has to slough that off and leave it in the ground. The prodigal, so that he might be able to come back into father's home, had to put off many things. He had to put off mere pleasure for itself, the material as being most important, sin as being agaist will of the father. Dr. Jowett, famous English pastor, served a small congregation by the North Sea for a period. He often visited an old cobbler, who had a life's phils that was fine. Dr. Jowett said to him one day; "Don't you get awfully weary with this little shop and all closed up here. Your little shop seems so confining." Then the cobbler arose & said; "Yes I do get weary. But then I open up this window, I leave the work behi & look out across the North Sea, feel the fresh winds let tye sunshine in, look into the face of God and eternity and come to new life." Note that he left aside that which hindered him and looked out to God.

So we need to die into new life, by opening the windows of our spirit, let guilt, remorse and redempt sweep our soul. Penitential dying needs to take place. There must be a death of all that is meaningless in life, Judgements must come. D ath is end of evl

As we face the cross it will bring to a focus the sins that held us from Christ, and thus we will cast off that which is against His will.

But as the seed that is cast into the ground must not only slough off that which hinders its growth, so it must adjust itself to surroundings. It must draw nourishment from area about it. If we are to dying into life, we also need ~~to~~, like the prodigal, adjust ourselves to new circumstances. "When an Alpine climber comes to a ledge which is dangerous, he has to lean forward, adjust himself to terrain & must move forward in order to maintain balance. We need to adjust ourselves forward toward God, otherwise we will plunge into depths away from God. Victor Hugo, great French writer had great struggles in his earlier life and adjustment to circumstances was very difficult. He had deep experiences in politics, religious convictions & struggles, was exiled, one of his daughters drowned and yet shortly afterward he wrote his great novel "Les Misérables", the epic of human suffering with hope in God. He said; "I have faced the terror of death and I have found beyond it the flower of life." So in the light of Christ's cross we face all issues of life & by asking God for power can find deeper meaning.

Or should we say again that we are dying into life, as the seed after adjustment to surroundings grows because of inherent life, we also grow in the grace of Christ. That's the crisis of grace, which God offers to us in the cross of Christ. In an ancient liturgy the words are used; "The day on which the saint dies is called his birthday, for he born into eternal life." That was true of prodigal. That was true of the Master on the cross. It is the meeting place of the human and divine. It is expression of unity of God and man. Cross brings to focal point the uttermost ends of eternity. G.B. Shaw in the epilog to his great play; "Joan of Arc" tells of the chaplain who had the privilege of ministering to Joan in her last moments. He said to his bishop; "I was redeemed thru the death of this woman. Before I had read and heard about the redemption of Christ and it had become commonplace. But she made real to me the whole idea of redempt. Then the bishop replied; "Must Christ die again every time a soul is to be redeemed?" Christ died into life; Throug His death and our dying to sin we also die into life.

## CHRISTIAN FAITH FOR TROUBLED TIMES

God is Love

Luke 15:11ff. - 1 John 4:8

A young man was stricken with serious illness. During that time thru a helpful pastor he learned to overcome fears and too much concern for self. He reflected on the wonder and glory of God. One day he said to his minister; "It's almost unthinkable that God of this universe, vast as it is, should be accessible to mere human beings. It's hard to understand." The minister replied; "But we Christians are fortunate. Martin Luther tells us "In Christ God was making Himself small enough for us. It is indeed thru Christ that we know God best. It is thru Christ's character and also thru some of His great and wonderful parables that we understand God better. The parable which we call the Parable of the Prodigal Son, might well be called the Parable of the Good Father. It is this aspect that we need to think about today - on International Missions Sunday and as we continue our thinking about Xtian Faith for Troubled Times. Thru it this that expressed to wonderfully in 1. John 8 the whole idea is illustrated. God is love and is therefore, blessed, good, gracious and merciful.

God is Love- He is therefore blessed. He is personal. He is not afar off. Love can never be impersonal. In the parable of the Good father, we catch that note. He shares with his sons.

He divides up with them. God had three sons. Two were on earth one in heaven. The younger son on earth forgot his father and true home. The older one that something abt. the Father, but despised his brother. The Son in heaven lived in the Father's joy, but a shadow fell on them as they looked upon the two sons on earth. Father said; "I will send you to seek them." Son said "I will go, that my brothers may come home and no longer grieve my Father." He shared the husks of life with the younger son. But he would not listen. The older one was respectable; but hard. Both joined to kill the Son from heaven. He arose and still loved them. Both prodigals recognized God's love and returned to Him. This love of God is personal in and thru the Father, Son and Holy Spirit. He voluntarily blesses and is blessed. So the son went away, got into trouble, hit the bottom of life. The Father stays home, but his heart goes out to that son about whom He hears again and again that he is in trouble.

So God's love is shown parable of the Good Father- in His goodness. Since God is love - he is good. The father watched "while he was yet in the distance, his father saw him. He knew the son afar off. He recognized him despite his rags, his emaciation, the dejection, the head bent low in shame and tears. Here we have the waiting love of God. Love is bling, for it overlooks the things despicable. Cannot cheat love, however. A run-a-way boy wrote a message at the telegraph office to his father;

"Dad, please, forgive me. Wire me money to come home." He signed his name Albert Hay Malotte. Two hours later he was on the way home. As he sat on the train, the words of the Lord's Prayer went thru his mind. He began to compose music since he was a choirboy with some training. He understood his father as one who understood. So the tune composed itself. He had been able to compose some hits such as Little Red Riding Hood, Song of the Open Road. When he got home he called up one of his friends and asked what he might think abt. a tune to the Lord's Prayer. He worked on it, called his parents in and sang it to them. They were deeply touched. Hearts of the people have been touched by it since, for it expresses the deep goodness of God for us, as it had expressed it for that young man who had come back home thru Father's goodness.

The Good Father of the parable was also very gracious. He saw the son a-far off - he had compassion, he ran, embraced and kissed him. God meets us more than half way. He put his arms around him. He kissed him tenderly. Bring quickly some of the best clothes. Put a ring on his finger, the ring meant the son was still an heir and member of the family. Shoes on his feet were the token of sonship, for only slaves went barefoot. The Negro spiritual has caught this note; "All God's chillun got shoes." The calf was taken from cow and killed for this special festival. Thus item after item tells us of God's welcome. Jn. G. Whittier senses this so beautifully in his poem-hymn "I know not where his islands lift - Their fringed palms in air; I only know that cannot drift - Beyond His love & care God had awakend that desire in human hearts to return to Him. A young doctor who lost his eyesight at forty, said he had his convictions abt. God deepened. He says; "As I sit in the greenish shimmering gloom, the greed and cruelty of men receded and I see the brooding love and compassion of the Heavenly Father upon the Eternal Face."

But catch another note in God is Love - in God Father of the parable. He is merciful, he forgives. The father in the ancient world was not good natured as most fathers are today. He was strict, autonomous, the boss of the family. He was austere and majestic. He loves us not to possess, but for our sake; not to bring us full comfort, but to develop the best in us. God is a judge, as he was to this young prodigal. God welcomes sinner. Judgement in this story. Famine, loneliness, shame, wretchedness of soul away from God. Marks remained on his life all the way thru. Disease, mental chaos. Homeward journey not painless. What anguish in God's heart! We must return.

"God Thou art love, I base my faith on that." Rob. Browning. Little lad on visit to N.Y. with father. He held father's finger. Grew tired; "You'll have to take hold of my hand. I cannot hold out." As we feel Father's grip, we are held. His love holds us.

CHRIST'S CROSS and HUMAN CRISES  
Crisis of Being Confronted by the Father  
Luke 15:20-22 (Maundy Thursday)

Maundy Thursday, or Holy Thursday has a great deal of meaning in various religious groups. Its origin is found in the Jewish Feast of the Passover, when they celebrated their release from Egyptian bondage. It symbolizes therefore freedom from any kind of bondage, from darkness to light, from ignorance to knowledge, from mental slavery to intellectual freedom. Jesus took over the day when He washed the disciples feet, washed away jealousy and resentment, false pride. Jesus brot real freedom from sin by cleansing from sin. He who sits at the Lord's Table must be clean, but only Christ can cleanse him. It must become a day of purification for all of us. This is done best, when we realize that we are confronted by the Heavenly Father. Since we have been thinking about the Prodigal Son in the various crises thru which he went, we now come to the time when he is confronted by his father. What thoughts must have been in prodigal's mind. Would his father take him back, would he forgive him, would he acknowledge him?

In this crisis, as he walks down the road toward the home, the father, who must have been on the lookout for him, sees him in the distance and runs out to meet him. While the word "Father" for God is used as someone has checked—about 2685 times in the O.T? it is Jesus who gave it real content and meaning. He makes the whole idea of "Fatherhood" of God personal. Here is God who is real and alive, who confronts man in such a way that man knows he must act. Jesus as the mediator confronts man with the true and living God. God alone matters. Father saw the prodigal. He saw not only the bedraggled son, the one who had gone astray. "God looked and saw deeper. Nicolas von Cusa one of the great religious leaders and writers of the 1400 has a very fine expression of devotion on "The Gaze of God" which heals the soul. The gaze of God, as look of the father, is a gaze of love, which will not turn aside. It is glance of goodness, which communicates appeal to goodness in others. It is a look of pity and mercy and grace. The allseeing eye of God follows us wherever we go and whatever we do. It is a look of understanding and insight. It wakes a look of response with us. As we look upon the

Father, we like Peter are saved by that look. It is a look that penetrates to deepest recesses of the soul.

Because of this deeper insight, the father as he confronts the son, runs out to meet him, because of his compassion in the heart. He fell around his neck, he kissed him, oriental custom of reconciliation. God meets man more than halfway, but man needs to be reconciled to God. In Middle Ages chemists looked for a material that would transform base metals into more valuable ones. The alchemy of the soul takes place as God transforms human personalities. Humanity cannot lift itself by its bootstraps. Life is not a push from below; it is a gift from above. A man named Frederck Hogg worked in London among the poor boys. He had helped one poor boy especially, whose name was Geane Nicholls. After the death of the leader it was thought that the boys would slip back. So someone met Geane one day & asked him how he was getting along. He admitted he had trouble, but said; "You see I carry a photo of Mr. Hogg with me and when tempted I take it out and look at it. It becomes a wonderful help as it reminds me of the grace of God. So all of us can keep the divine personality of God ever before us, constantly be reminded of His presence & thus, as we experience God's grace, be strengthened in tasks of Christian living. This compassion of God is so strengthening.

When the father met the son, was reconciled to him, he acted and took him back into full fledged sonship. He welcomed him back, he took him into the home, had clean clothes made ready, food prepared, and a reception arranged. How like God the Father this whole attitude and action is. In the Divine-human encounter, God always draws us to Himself. All real living is meeting Him. God is always willing to pardon and to forgive. The prodigal was treated by his father in a patient way. He was tolerant, he was good. He permits the son to come back into the fellowship of the home. We are tonight entering into this fellowship. We call it holy communion. Bread of H.C. was first planted as a seed in the earth, it absorbed strength it grew, it was tended by someone interested. It was cut, ground up, into flour, then mixed with water, kneaded, subjected to fire, laid on the altar, consecrated to God, blessed so that it might become to us the grace of God, helping us to receive in spirit that which is God's.

## SOME NEW TESTAMENT PROBLEMS

Is it possible to accept N.T. without O.T.?  
What is connecting link betw. two ?  
Why does average person, to a certain extent,  
turn the book of revelation? Several adolescents  
interested in Revelation, Why ?

Why did Jesus give his mother to John ?

Does Jesus or Satan tempt us ? Does God allow us  
to be tempted so that we may become strong in our  
faith and need of our Lord.?

About what year was the First Christian Church  
started?

How were the letters of Paul given to the people?

Were they written to someone or how ?

How was the N.T. made ?

How can I know more about the life of Jesus ?

Why were Peter, James and John closer to Jesus  
than the other disciples ?

Why were people of Athens averse to teachings of  
Paul ?

Why did Christ, after performing miracles, tell to  
the healed not to tell anybody.

Why did He give to his early disciples miraculous  
power denied to later ones ?

Why did He not speak to Judas before that disciples  
love of money had made him a traitor.

*Kingdom of God*

## THE NEW TESTAMENT

Aim - To understand the background as much as possible of N.T.; To get a deeper insight into the life and the real spirit of Jesus Christ; To get at the background of Primitive Christianity and thus to reinterpret our Christian life today; To make the N.T. a living book for a living age for live teachers; To make N.T. so virile that we might make it alive for scholars in our care.

### GENERAL OUTLINE-

The setting of N.T. times

Origin and Nature of the New Testament

### ~~Synoptic Gospels~~

Outline of the Life of Christ

The Gospels ( Synoptic and Johannine )

Book of Acts and Early Xtian Church

Letters of Paul: (Order in which written )

Thessalonians

Corinthian Letters

Galatinas

Romans

Epistles of Captivity:

Colossinas, Philemon, Ephesians, Philippians

Epistle of Hebrews

James

Epistles of Peter and Jude

Johannine Literature

### PROBLEMS OF SCHOLARS IN CLASS

Pass out slips of paper and ask for some problems in reference to the N.T. which are puzzling.

### BIBLIOGRAPHY:

The Worker and His Bible -- Eiselen-Barclay

Dods; Introduction to the N.T.

James Moffatt-Introduct to Literature of N.T.

Vladimir G. Simkhovitch-"Toward the Understand of Jesus"

Hastings-One Volume Bible Dictionary

Goodspeed Edg. J. Story of the N.T.

Eldersheim-Life and Times of Jesus

\* Life of Christ- Farrar, Gilbert,

Burton-Short Introduction to N.T.

Bartlet-The Apostolic Age.

Denny - "The Career and Significance of Jesus" —

\* Rattelmage - "Behold the Man"

Bruce Barton - "The Man Nobody Knows"

Rogas - "The Silent Christ"

Robinson- Gates and Keys to Book fo the Bible

Gilbert-The Stud nt's Life of Paul

D.Smith-Life and Letters of Paul

Stalker-Life of Paul

Spencer-Beyond Damscus

Bennett - The General Epistles

Farrar-The Messages of the Books

S cott- Literature of the N.T.

*Calvin R. Social Message Book of Rivlet*

SUGGESTIONS FOR PAPERS of about 500 to 1000 words

Sketch of N.T.Times ( Review Simkhovitch )

A Study of Different Interpretation of Life of Chr.

The Synoptic Gospels

The Gospel of John

Characteristics of Early Church as Seen in Acts

Life of Paul

Take Some Letter and Characterize it.

Apocalyptic Literature of N.T.

## SETTING OF NEW TESTAMENT TIMES

Palestine- Map. Central position, yet isolated. A small world in itself. In it the whole drama of N.T. times is staged.

What has taken place since the time of O.T. prophets?

Alexander the Great 332 B.C. conquered Palestine  
Antiochus III of Syria became successful ruler, after long contentions. Antiochus Epiphanes (175-164 destroyed Judaism, abolished law, Sabbath worship & rite of circumcision, temple partially, pagan sacrifice on altar. Judas Maccabeus led successful revolt in 168-165 B.C. Temple re-dedicated. 162 B.C. political independence. In 63 B.C. Roman general Pompey conquered land. Judea became insignificant province of empire. In 37 B.C. Herod Great king. Died in 4 B.C.. His territory divided between 3 sons, Herod Antipas of Galilee & Perea; Herod Philip of Decapolis; and Archelaus Judea & Samaria, but he removed in 6 A.D. and procurator of 2nd rank was appointed to collect taxes & command army. Pontius Pilate appointed in 26 A.D. to 36 A.D.

### Various Parties:

The Pharisees; Relig. fraternity, who after return from exile insisted upon strict separation., zeal for law, developed many interpretation of law. A religion of the letter. Held hope of political Messiah.

The Sadducees- more political. Chief interest in building up Jewish state. Aristocratic class. Denied doctrine of resurrection & existence of angels & spirit. They thought oral law was not so binding in contrast to Phar.

Zealots. Political with passionate hatred of any foreigner. Messiah a political leader. Impetuous, hot. Pious people- another group.

Samarians - halfbreeds- a mixed race. Worship similar to Jews at Mt. Gerizim.

### Religious and Social Conditions

Temple central. Synagogues in villages. Home life of Jews rather high. Careful instruction of children. This was world Jesus born into. Greek influence, Roman power, Jewish righteousness & legalism.

## ORIGIN AND NATURE OF N.T.

Few books written during Jesus' life time abt Him. After his death various movements arose that gave rise to various books. 4 notable movements; The missionary work among gentiles; fall of Jerusalem; Persecution of Domitian; and rise of early sects. Chief authority was Jesus. Tradition & by word of mouth. Then apostles held in high esteem. Esp. Paul was popular. in second century diff. parties arose. Some insisted upon one way of truth, others upon another. So the false had to be rooted out from the true. One of these sectarian leaders, Marcion, by name. He regarded ten letters of Paul & the Gospels as worth while. Did not include Tim & Titus. Tried to prove that God of script of Jews not God revealed in Jesus. Then others put Gospel together. It was not until abt. 185 A.D. that we find anything like our N.T. among the Chr. & churches. This N.T. stood beside the O.T. Others books were included by some such as Letters of Clement of Rome, Shepherd of Hermas, Epistle of Barnabas. It was not until 367 A.D. that Athanasius of Alexandria used the 27 names of N.T. as we have these today. Of course, very few had whole N.T. in Greek, some had only parts & it was only when printing was invented that all were included more definitely.

Various questions asked as we study the books:  
Date at which book originated.  
Question of authorship  
Where it was written & to whom.  
Writer's purpose in writing his book.

Tests put as to inclusion of books:

Is apostle an author?

Book must adhere to "rule of faith."

Book must be vouched for by one of leading churches.

Test of time. When book has survived all changes of fashion, when it has appealed to all kinds of readers & they have responded, then we know it is living book. The books that have been selected stand on a diff. plane, they stand for vital in lit., they bear the stamp of great literature, intrinsic worth.

## OUTLINE OF LIFE OF JESUS

### Chronological

I. Thirty years of Silence and Preparation  
Jn. Bapt. Jesus' birth-Wise Men, Flight to Egypt, Jesus  
in Temple; Baptisms and Temptation

### II. Early Judean Ministry

Call of Disciples - Jesus and Nicodemus, Jesus and  
Samaritan Woman

### IV. Galilean Ministry

Withdrawal fr. Judea, bec. of death of Jn. Baptist.  
More definite call of disciples. Sermon on Mount  
Some of his parables

### V. Perean Ministry

Increasing antagonism- Peter's Confession- Transfiguration

### V. Passion Week

Last Journey to Jerusalem- Passover-Lord's Supper  
Gethsemane- Arrest-Trial-Condensation-Crucifixion

### VI. Forty Days

Resurrection- Appearances- Ascension

Interpretative ( Kingdom of Love-Carrier )

### A World Hero

Jesus the Boy (Great dream-Serving God at Home-  
Deciding what kind of King to be-Choosing Assts.)

Jesus Citizen of Kingdom (Work and teaching  
Jesus the Hero - Standing for the Right-Giving  
His life

*Jesus the King - Living after Death - Calling us to be  
His helpers - Bldg. Kingdom on Earth -*

Problem Approach to Life of Christ (Curry )

Gearing the Bible to Life

Take problem of pupil and get scripture passage which will be helpful in its solution out of the life of Christ

Gospel in Art ( Bailey )

Get the interpretation of artists, as well as great poets

## Acts of the Apostles

Keynote of book in 1:8. Here we have outline.

1. The church in Jerusalem- 1:1- 8:3 ( 29-35 A.D )  
The ascension. Pentecost. Conflict with Sanhedrin  
Stephen's speech and martyrdom
2. Church in Judea and Samaria. 8:4-11:18 (35, 36 )  
Philip in Samaria. Conversion of Saul (prob, 35 or  
maybe even 30 ) Baptism of Cornelius .
3. Church of the World 11:19-28:31 ( 35-61 A.D. )
  - a) Church in Antioch- 11:19-13:8 ( 35-47 A.D. )  
Mission of Paul & Barnabas to Jerusalem. Persecut  
by Herod Agrippa. Barn & Saul sent from Antioch.
  - b ) First missionary journey of Paul & Barnabas  
Cyprus, Pisidia; Antioch, Iconium, Lystra, Derbe. Re-  
turn to Syrian Antioch ( 29 A.D ) Council of Jer.
  - c) 2nd missionary journey. 15:36-18:22 (29-52 )  
Galatia revisited- Europe, Philippi, Thessalonica  
Berea and Athens, Corinth 18:1-18 Visit to Jeruam  
Return to Syrian Antioch
  - d ) 3d. missionary journey of Paul. 18:23-21:16  
( 52-56 A.D. ) Galatia revisited. Apollos at Ephesus  
Paul at Eph. 1 Cor. written. Paul in Macedonia & Gree  
Troas- Voyage to Jerusalem
  - e) Paul in Jerusalem & Caesarea 21:17-28:16  
( 56-59 ) Paul's arrest. Caesarea. Paul bef. Felix  
Festus, Agrippa. Voyage to Rome
  - f ) Paul in Rome. 28:17-31 ( 59 A.D. )  
Epistles to Philippians, Colossians, Eph. & Philemon

Acts a defense of Gentile Christianity. And also  
of Paul, to whom Luke was as Boswell to Johnson.  
Acts an apology of Christianity to heathendom.  
Educated man writing. Real value in book-our only  
authentic first century book of history.

Real theme of Acts: Not doings of apostles, but  
rather "Expansion of Xty thru the energy of the  
Spirit.

## ARRANGEMENT OF ACTS

1. Origin of Church at Jerusalem ( 1:2-6:6 )  
Holy Spirit
2. Spread of Xty thru Palestine ( 6:8-9:30 )  
Defense
3. Expansion fr. Palestine to Antioch in Syria  
( 9:32-12:23 )  
Persecution
4. Advance from Syria to Asia Minor  
( 12:25- 16:4 )  
Missionary Expansion
5. Work of Paul in Macedonia and Greece  
(16:6- 19:19)  
Westward into Europe
6. Events that had issue in Paul's arrival  
at Rome . ( 20-28 )

### Organization and Development of Early Church

At first worshiped in temple, as well as in private homes. Interest in Jewish ordinances declined. Destruct. of temple in 70 A.D. quickened the separation. At first folk met daily for worship. Soon first day of week meeting time. Preaching and teaching foreground. Organization rather simple. Apostles as heads "The seven" appointed to take charge of adminstrat. Also prophets, teachers, elders or prebyters, bishops, deacons, etc.

# PAUL AND HIS EPISTLES

## 1. Early Years

Birth in Tarsus (Gr, center of trade & culture)  
Hebrew, Roman citizen, Pharisee, Greek culture and  
cosmopolitan atmosphere. Educated at feet of Gamaliel  
at Jerus. Learned trade of tentmaking. Thoro instr  
in Hebrew lore, yet wider also.

## 2. His early career- Phatt. Martyrdom of Stephen turning point. Paul's conversion on way to Damascus Retirement into Arabia to re-adjust his thoughts.

## 3. Call to Apostleship-At Antioch Ordination Evangelization of Cyprus on First Mission. Evangelization of Cyprus and Southern Galatia. 47-49 Council in Jerusalem 50

## 4. Second Mission - 50-53

Derbe, Pisidian Antioch, Troas, Philippi, Thessa-  
lonica, Berea, Athens, Corinth \* First Letter to  
Thessalonians 51- Second letter Thessalonians- 51  
Letters rose out of situations, were written to an  
entire church & therefore thot rather carefully.  
He had to leave there & perseuotion came upon them  
He reminds them of gr. Xtian truths. Reminds them how  
he worked disinterestedly. He had spoken abt. speedy  
return of Jesus. Yet this had not come. So he assures  
them that those who had died still could rest in  
Christ. Should not be so very much concerned abt. the  
unssen future. Brief maxims

2nd Thess. Written esp. bec. Thess. had expected Chr.  
coming soon & some had even given up work. Rather  
fanatical. Man must work. Offsets idleness. Honest  
work is one of elemnets in X ina living.

Galatians - 53 - Charter of religious freedom, not  
mere formalism & ritual, but vital life in Christ,  
salvation is by faith.

## 5. Third Missions. - Galatia, Ephesus, Corinth, Riot at Ephesus, Troas, Macedonia, Corinth, Philippi- Parting at Ephesus- Jerusalem (53 - 57)

First & Second Corinthians - Letter fr. church as to  
factions, immorality, lawsuits, meat to idols: *gn. Chap. 15, 15*  
Romans - 2nd Cor. Personal defense, *gn. 8-9* autobiography  
*Righteousness (Rom 11:6-17) - Spirit & gifts universal 1:18-3:26. 2 Jesus*  
*Chr. was righteousness & spirit bless. 3:24-5:11 Justified by Christ - 6-7*  
*Triumphal ascent - 8. Just part 9-16. After reb to god. 12 upright*  
*Vertical line*

6- Arrest at Jerusalem & Closing Years - 57 - 67  
Trial bef. Sanhedrin- Felix, -2 year imprisonment  
Trial bef. Festus- Examinat bef. Agrippa-Embrakation  
for Rome. Shipwreck at Melita. Arrival at Puteoli and  
Rome.  
Letters to Philippians in 60 A.D.

Letter to Ephesus 62  
Letters to Colossae and Philemon - 62

First letter to Timothy 63

Titus 66

2nd Letter to Timothy - 67

Martyrs death about 67 A.D.

## ROMANS

Written about 56 A.D. Paul wanted to get to Rome, but collection for Jerus. X'tians stood in way. So writes letter; to embody His Gospel; to safeguard Roman church from legalistic & Judaistic forms; to give to them the heart of the Christian message.

Theme: Righteousness Key verse R.1:16

Need of World -1:18-~~20~~ - 6

Jews & Gentiles have sinned

Inadequacy of Law to Save, Chap. 7

Power of Gospel 6:1-8:30

Question of Supremacy of Jews 9-11

Practical life must be acceptable to God 12-16

Gr. passages like Rom 1:16 ff; Chapter 8, Rom. 13

## PHILIPPIANS

Written about 61. Paul in prison in Rome

Occasion: Philippians had sent contribution thru Epaphroditus, who had taken sick. Paul writes to thank and to allay concern.

It is a real letter. Paul weaves into his writings some high ideals and thoughts.

Key-verse Phil. 1:21 "For me to live is Christ"

I. Chapt. 1. Christ Believers ~~Part~~ Life, rejoicing in suffering. Thanks for fellowsh. in Gospel; Gospel furthered by his imprisonment

II. Chapter 2. Christ believer's pattern- Christ Rejoicing in lowly service.

III. Christ-believers object (chapter 3)

IV. Christ-the believer's strength. (Chap. 4)

## PHILEMON

Written in Paul's imprisonment about 62 A.D.

Freeing a slave by appealing to higher principles.

Know the truth and it shall make you free.

Little leaven of brotherhood fed by the Spirit of Christ leavened the whole lump of society And the walls of provincial hate & social caste tumbled

to the ground. *Little words "Church-in-the-house" can't*  
*where worshipers gather in early church!*

## COLOSSIANS

Theme: Preeminence of Christ. Keyverses 1:15-20

Paul's acquan. with Epaphras, who brot news of

Colossae. Some there that of getting into gr. touch with God thru angelical beings, mystic initiation All kinds of ascetic practices. Trying to reduce Chr Paul speaks of ideal of spiritual development & thn of Pre-eminent place of Christ. Paul urges a seeking of the things that are above.

### EPHESIANS

That of at times as a general letter to churches Then again as specific letter to Ephesus. Nothing controversial there. High ideal of church presented "Church body of Christ Main-theme is "Unity in Christ ". 1 ) Unity of Creation in God. 2) Unity in the Church of all believers in Christ who is body Unity of great ideas- love, truth and goodness. 3) There must be unity & harmony in life, as followe of Chr. put away all that is impure & live right.

### PASTORAL EPISTLES

I Timothy, Titus and II Timothy Addressed to Paul's missionary assistants, instructing them how to carry on their work. Out of the various false teachings, out of the postponement of Christ's coming, out of practical situations for the further government of church arose these letters.

I. Tim. Warns agst false teachers distorting Gospel Offers direction as to conduct of worship; duties of of bishops & deacons; how bishop should resist false teachings; counsel agst pretended knowledge.

Titus is reminded of duties of bishop, counsel given with regard to various classes within church; true Xtians contrasted with heretics.

II. Tim. Church after lofty enthusiasms of early work settling down to the priestly functions & getting down to the practical everyday life. This book is possibly best of the 3 pastoral epistles. 2 Tim 1:14 hold true to faith, further instruct regard organization of the church.