

THE OLD TESTAMENT -- COURSE III
(Community Training School-Indpls.)

Aim: To give a better appreciation of O.T. as a progressive revelation; to make it a living and vital power in lives of teachers and Christians; To give it a tool that might be used intelligently in teaching others.

Value of O.T. (Pass out slips to get this reaction from scholars- Also to get some problems that puzzle them in connection with O.T.) The modern approach to O.T. is more historical. We note progressive revelation in O.T. It is not book of history, not book of science- but a book that reveals spiritual experience of mankind of Hebrews and the development of spiritual ideas. We note a man-like conception of God in Gen and expressed in human terms until we come to the revelation of God in Christ. We note the development of man with physical breath to an individual with spiritual instinct. We see a development of ethical ideas or the demands of God upon men from an idea when God tells man to kill others, to a God who demands mercy & justice & substitutes inward religion for mere outward morality. We start with man's suffering as divine punishment to a spiritual discipline. This progressive revelation of God's truths in the Bible enables us to harmonize Bible within itself & to answer more satisfactorily some of the seeming contradictions. Harmonize Ps 137 with Sermon on Mount. We are saved from apologizing for various ideas in Bible. It restores to us the whole book, so that we might appreciate it the more. " God having in olden times spoken unto the fathers in the prophets by divers portions, hath at the end of these days spoken unto us in His son." Hebrews.

We want to show how some of these great thoughts develop, and also try to get a better understanding of the origin of the various books of the Bible as we try to place them in their setting,

So we get this general outline:

I. O.T. Canon: The theory of documents out of which we got our books and writings. General survey of contemporary civilizations, like Egyptian, Assyrian and Chaldea, -- The Geographic Positions of Palestine and the importance of this place. Documents-

II. The Hexateuch. Beginnings-Patriarchs-Egyptus-Exodus- Wilderness Experiences-Canaan. Literature

III. Rise of the Monarchy Need of king.- Saul-David-Solomon * United Kingdom- Art, industry- Psalms- Proverbs, Song of Songs- ecl.

IV. Divided Kingdom and Prophets of 8th Cent. 722 B.C. Northern Kingdom- Elijah-school of prophets- Amos and Hosea. Southern Kingdom- Isaiah and Micah.

V. Exile and Restoration of Judah. Decline of Babylonian period- Zephaniah, Jer-Nahum- Habakkuk- Exile- Obadiah, Ezekiel- II Isaiah. Holiness Code- Great Reform Books of law- Deuteronomy

VI. Persian and Greek Period- Ezra-Nehemiah- 2nd temple Job and probl of relationship of man and God. Jonah Eccl. Song of Songs- Apocalyptic idea- Daniel.

Use maps of World at time of Bible. Place the various civilizations, such as the Egyptian, Chald. Assyrian.

Show some of the stones and excavations of these contemporary civilizations.

Map of Palestine proper- showing its size, its place at the crossroads of the nations.

The development of literature: Hebrews began to write abt. 1000 B.C. This means that writing began abt the time of the days of the kingd. Saul, David & Solomon. Gr. literary activity began abt. the time of the divided kingd. In Judah people began to write down the old stories, songs, laws & ideals of people. They wrote fr. certain viewpoint abt 900 B.C. Since Yahwe was their way of thinking of God, their oc. called J or Jehivah narrative. In northern Kingdom in Ephraim another group gathered historical records gathered material under aspect of Elohim, therefore E. documents. Abt. 722 these two were dovetailed together. Abt 621 reforms under Josiah " books of law " accepted Deuteronomy came into being as D. document. One legitimate sanctuary. In 597 & 586 exile. Ezekiel " Holiness Code ". A school then gathered ritual of ancient Israel. This is called P document. Cite Scripture passages: Compare 2 diff accounts of creation in Gen. 1 and 2. Eloh trans. God and Yahwe transl. Lord. In 1st acct. man created last, in 2nd 1st. In 2nd woman fr. man's rib, in 1st together. Plant life in 1st direct command of God; in 2nd results fr. mists. Not Mosaic authorship, but many sources. chief J. and E. Yet stories of Genesis are way above anything in other nations.

Apr 28 "Truth" "Unavailing Book"

Babylonia and Assyria

Valley of Mesopotamia, watered by Tigris & Euphrates
Stone diff. to obtain. Caly in abudnace. Caly table
used for writing material. Cities built on terraces
of bricks. Cities built on ruins of older cities,
which had been destroyed.

Prehistoric period 4500 B.C. Semites fr. Arbaia.

Period of Sumerians into Babykon fr. East. They
developed a system of writing. Clay writing mat
pictorgraph used. Gradually Cuneiform figures de
veloped out of this.

Pre Babylonian period. 3200 B.C.

Early Babykonian Period began with reigh of
Hammurapi and cont. till 1050 B.C. He was gr. ad
ministratro, & conqueror, codified laws of "Babylon
na inscribed these on stone pillars which was set up
in temple of Marduk at Babylon. These laws have been
recovered & are va;uable. (pp 313-Baron Arbh & Bible)

Early Assyrian period. 2000 B.C. abt. 1430 indepe
They had vital & important part in history of Hebr.
Sennacherib.

Persian period lasted r. 538- 331 B.C.

Greek and Parthian period Alexnader Gr. 331 B.C.
To Baylon & to gypt mankind owes the working out
of initail probel of civilization, process of
Agriculture, making of bricks, working of stone, ma
ufacture & use of ordinary implements of life, ma hem
& astronomy.

Palest ne a small world in itself. Early stone
age. Late stone age. The Amoritess, The Caaanites,
Egyptina domination, Hebrews, Philastine civilizat.
Hebrw kingd. he exile & after. Samaritans, Alex Gr.
The Maccabes, Asmoneans, Rome,

Moabite Stone

The stone found on the north shore of he rive
Arnon. Upper protion seen by German clergyman in 68
French scholar Clermont- Ganneau also after it. Both
govt desirous of having it. Arbains to get more mone
for it broke it up. French obtained it & put pieces
together. (363 Barton Archeol.)

Rosetta Stone of vital importance. Found in
Egypt in Napoleon's time Set up abt 200 .C. Insc
in 3 diff kinds of writing. In 1802 placd in B itsi
museum. In 1818 J an F. Champollion, French scholar
studi d stone. Greek, Coptice and Egypt. Only grad
deciphered, but then open up gr. storhouse of infor

BRIEF CHRONOLOGICAL CHART

- 2500 B.C. Amorite invasion
2000 Abraham - Hammurabi (2123) Egypt MiddleKing
1220 Exodus of Israel fr. Egypt
1200 Hebr in wilderness- Trojan War-Syria & Damsacus
Babylon expanded- Egypt decline
1000 B.C. David king over Judah
933 divided monarchy
722 Assyrians captured Samaria
621 Deuteronomic Reform in Jeru.
597 Jerusalem captured by Nebuchadrezzar of Babylon
586 Second captivity
444 Nehemiah returns to Jerus to rebuild
398 Ezra came. Law read.
332 Alexander conquers Syria
Various nations held it.

Greek period 332- 135

OLD TESTAMENT CANON

In 621 people pledged themselves to keep laws. In 398 people accepted Priestly (P) suggestions. The prophets - 2nd divisions of canon gradually proc 200 B.C. Prophets became to be recogized as fully canonical, & authoratative.

The Writings like Ruth, Psalms, Job, Prov, Song of Solo on were the last to be recogized.

It was not until after the destruction of Jer in 70 A.D. and in the year 90 A.D. that the Rabbini cal Council closed the O.T. at place called Jamnia. Accepted finally as official in 118 A.D.

THE HEXATEUCH - *Barton Ach. + Bull - Hayden*
Muller - Anderson - Post

The Beginnings- Creation of Man and World The vta importance is in the high spiritual tone which is very evident, Not a historic record, but an interpretation of the development. The Beginning of Sin A gr. problem which has always puzzled folk. Here one of the most beautiful & poetic expressions of that entire phase *Fant - Shaw - "Bad & Mysterious" - "Moral Play" - "Harvey" - "The Singler"*

The Patriarchs: Abr greatness lies in leaving a surrounding that was harmful & go ng into new life.

He is the gr. thinker on the ONE God - *Followed "moral plays" - "The Isaac"*
In Jacob we find a further spritual development as he grew older. Wrestling with God is ddep insight into transformation which took place.

The story of Joseph is of vital imporatnce. X

There were still all kinds of primitive relig customs. Several wives, slaves held, idols found in tents, stone oiled & worship instituted. Yet we fund a separation fr. paganism round abt. Nation to be a blessing- child sacrifice not to be performed Nobility of character placed Jospheh high above.

Egypt- How Jewish tribes grew there. In touch with ancient civlization. Became settled, used to farming. *Flig - "Life of Moses"*

Wilderness life a period of growth & struggle New community formed, moulded into whole, legal code organized justice administered, specialization of th priesthood. A deeper relig life developed. S iritual experience Moses gr. leader "g od taught him every thing which every student should discover in the course of time.

Canaan- Joshua & Judhes const. warfare, cont. devel Tribal sense strong, yet gr. unity. Indisustrial life progr, agriultural a forward movement. L

X *Hodgson - Garden Eden*
Rushin - "Kid of Golden River"
Ryce - Bible 7 & 8 Vol I 1906

Jeppell - Handel's Messiah
Polyan - "Merrim" - "Moral Short Story"
Tracy - "A Dream" - "Pan Woman"

The Rise of the Monarchy III.

As Judges took hold of things & brot some sort of order out of the chaos, it was natural that some sort of king should arise. We have heroic incidents like that of Gideon, Samson, Jephthah and the last of the Judges was Samuel. He had profound influence, bec of his deep spirituality. Transit. brot responsibility Philistine s threatened. United action necessary. Saul. He had diff. task of moulding people into one. Life of Saul I Sam 9-31 Cf. Browning's "Saul" ^{Antoine! 1) Saul low 3) gell}

David- Beautiful Friendship of Dav & Jonathan. Faced military task, making people solid, Philistines, make border safe Real greatn. of David. difficult to ach. Became an absolute monarch. Industrial activty, bldg Taxes heavier, people serfs of king. Morals rather lose as yet. Cruel in war, immorality. Yahwe was the ward-god of people. Literature of this period was al there. Lament over Saul. The Psalms. Some of these, of course ascribed to David (73 in Hebrew & 69 in Septuagint) In Ps. look into hearts of all saints. A song to be used in worship. Rough outline of Ps. Book I Ps. 1-41- Doxology 41:13; Book II. 42-72, Dox 72:18; Book III 73-89; Book IV. 90-106; V- 107-150.

Synonymous Prallelims, Antithetic; Synthetic, & Climatic (pp 123 Culler) Real ima ination.

Solomon- Last of 3 kings over united kingdom. A diff. job, revolting people, growing commerce; International relations, home policy- gr. bldgs, royal court , changing customs - pomp & pageantry, foreign influences. Heavy taxes- wisdom & yet weakness. He had something to do with Proverbs, Song of songs & Eccl., altho finally added to & not adopted until mch later. Proverbs not compiled until 50 B.C traces of Persian & hebr lite. Eccl. later produc. "Gentel Cyin Jastrow." Very pessimistic ou look upon life. hat whole literature of pessimism might be worthy of tud Turgenev Virgin Soil, Gals worthy " TO let "Hardy Jude the Obscure "The Dynasts "Syomnds Jn. The 1st Doubt, Owne Merdeith Wandere & Marah. "Thomson James. Stephen Philps "Christ in Hades" "

x Sol. weakness - 1) Autocracy - 2) Centralized 3) Inequality

love

DIVIDED KINGDOM -- EXILE --

RESTORATION

Division - 938 B.C.

Northern Division

till downfall 722

Proph. Elijah, Elisha
during Ahab

Proph. Amos 755

Hosea- 750

Captured 722 B.C. Lost Tribes

Southern Kingd or Judah

Division 937 B.C.

19 kings, 1 queen- till exile

586 B.C.

Prophets Isaaah 740-766 (8th Cent. Prophe

Micah, abt 735-700

7th Century Prophets

Jeremiah abt. 626 B.C. to 586

Zephaniah abt 626

Nahum abt. 608

Habbakuk abt. 600

Exile- 593

Ezekiel "

Obadiah 586

Isaiah (40~~etc.~~) 545

Restoration 537 B.C.

Haggai 520 B.C.

Zechariah

Malachi

Joel

Zechariah

Jonah abt. 400

Daniel 168 B.C.

(Ezra- Nehemiah

Reforms 458- 432

Esther - Daniel

Growth of legalism

Judaism. Alexander th

Great 332. Egypt. Infl

Greek, Maccab. 168

Rise of Pharis, Sadd. Essens

Roman rule 63 B.C.

DIVIDED KINGDOM

933 B.C. Israel- Jeroboam- Judah - Rehoboam
Disruption has its causes far back in history/ Diff
spirit betw. Judah & Ephraim. Burden of taxation. An
absolute monarch could not suit Ephraim. Religious
innovations in Temple. Rehoboam arrogant.

Prophets of great importance in this period
First Elijah & then Elisha.

Eighth Century prophets; In Israel- Amos, Hosea
In Judah- Isaiah 740-700; Micah 735-700.

Northern Kingdom or Israel: Ahab one of main
kings. Religion drew away from Jerusalem. New ideals & wor-
ship grew/ gain economically. Much advancement thru
tribute from Moab. Trade. Increasing luxury. Ahab
ivory palace disc. by excavations. Religion became
sort of nature worship. Male & female deities, Baal
& Baalath, the givers of fertility were worshipped.
Sacrifices & agricultural products offered. Elijah arose

"Troubler in Israel." Won victory over Baal's
priests at Mt. Carmel. His courage in facing Ahab
when taking Naboth's vineyard. School of prophets.
(II Kgs 2:7) It was outwardly a good period, but
morals were low; graft, bribery & dishonesty.

Amos, prophet spoke as he came from the south. His
central note is Righteousness. He felt religion should
be part of life- a revolutionary note. *Amos 7*

Hosea has a striking personal experience which
he translates into a message for the people. Out
of north. "The Sinner Beloved" By Osgood, a very
penetrating study of Hosea. He has an unfaithful
wife, yet he loves her. Yahweh is merciful & loves
an unfaithful Israel. This is first note of love
in O.T. I. Home wrecked because of unfaithfulness. II. Nat
wrecked (4-10) Receptive love of God (9-14) He
asserted that God was God of agriculture as well as
any other gods/ He attacked hillside worship.

Isaiah in southern kingdom was of princely
origin. A high type man. His life dominated by his
religious experience in temple. He has a twofold message
one that nation is corrupt & must be punished.
2nd God controls all affairs of men/ He possessed
a rare mind, had great energy & force. a deep spirit
mature & was a good statesman. *Is 6:1-8*

Micah (608 B.C.) He was a country man come to
Jerusalem to live. He could see the city wickedness
& denounced it. Stood for righteousness. Mic 6:6-8
finest expression of literature in O.T.

*Causes of Exile
Autarchies - Worldliness
Rottenness*

Exile and Restoration of Judah

Samaria fell in 722 B.C. 27,200 people taken away.

Judah continued to exist. Some of kings: Josiah, Jehoiachaz, Zedekiah. Prophets: Jeremiah, Zephaniah, Nahum, Habakkuk.

Jeremiah concerned with the time previous to the destruction & capture of Jerus. About 586 B.C. It was during his time that gr. Reform under Josiah was carried on. Deuteronomy found in temple & read. But Jeremiah had little to do with that. His task was to warn people fr. entangling alliances with other people. (Stefan Zweig's Jeremiah) (Rebel Prophet Gordon) Flint-like heroism of this man of God.

Zephaniah - citizen of Jerusalem. Aristocrat. Scythians invasion threatened. He speaks of it as the awful Day of Destruction & it is due to sins of people. No constructive appeal. Nahum has very little to say that is constructive. Theme of Nahum is fall & destruction of Nineveh, capital of Assyria. People rejoiced because enemy was to be destroyed.

Habakkuk - deals with problem of God's justice in regard to invasion of Chaldeans. Much wrong, yet Chaldeans are used as instruments? Why does God do that? His gr. word is in Hab 2:4,5. Just shall live by faith which Luther used as his motto. New idea to challenge & question God. Faith is achievement

Exile in Babylonia: Ezekiel, Obadiah, II Isaiah. Ez. father of Judaism: He had to encourage people & to develop real relig. life & ideas. He was a priest. Holiness Code. He had to show them that remain yrs. in Babyl. Open eyes to true situat. He brot. to fore gr. individual respo. Valley of Dry Bones (37) River of Life (47) Keep up morale of people. etsblworhs forms & priestly code. Beginning of synagog.

538 B.C. Cyrus king of Persia issued order that Jerus. be rebuilt. Is. II had been one of the prophets who encouraged people. The prophets who encouraged Hebrew. in rebuilding were Haggai & Zechariah. 520 B.C. Haggai says they had time to rebuilt homes, they ought to rebuild temple. Zechariah thru visions & symbols gave hope to returned people Obadiah reflects bitter hatred against Edom & desire for revenge. The prophet Malachi same attitude, altho he sets self to encourage faith. Joel significant for 2:28,29. Three fold calamity: locusts, drought & conflagration. Day of reckoning at hand.

People had chance to return to Jerusalem & to rebuild. Various prophets has encouraged them.

Nehemiah, a layman then was given consent to go to Jer and he fired the people with enthusiasm and also syst the work so that temple & walls could be rebuilt.

Ezra, the scribe, preserved and interpreted the law and priestly side of the work. Came fr. Babyl abt. 398 B.C. Must have been a gr. day when law was read to the people in an eight day assembly. The observance of the ceremonial law was essential. With this movement came the spirit of Pharisees. Separat fr. heathen people round about stringent.

It is possibly in this period and time that the law was collected & elaborated. Scribes wanted to make Jews very narrow. It was at this time that little book of Ruth was written by one who wished to be more tolerant. Moabitess woman marrying a Jew. It was a story of interracial marriage beautifully told. Rudyard Kipling's story "Without Benefit of Clergy" is akin to this. love story of "Engl & Hindu woman.

Prophet Jonah or rather the book under that name comes into this same period. It is one of the finest books in the Bible when we get its message. Jonah is a narrow, intolerant Hebrew. Jealous of other people. Sharp contrast is drawn betw. God's all encompassing love & Jonah's exclusiveness. The last verses of the last chapter tell the story.

Book of Job comes into this period of the history of the Jews. One of the great problem poems or epics of the world. The problem is that of suffering, why do righteous suffer. Do good always receive goodness? Friends hold that Job suffers bec he has sinned, or that it is disciplinary. At last he sees God and realizes that God does not take away suffering, but gives the strength to carry on. Cf. Aeschylus "Prometheus Bound" Goethe Faust - Wells Undying Fire - Andreyev - Anathema Byron - Cain - Mark Twain - Mysterious Stranger. Jacob Roth novel - Job gives modern setting,

Greek Period when Alexander the Great in 332.

After his death a time of turmoil. Jews suffered much. Struggle of the Maccabees comes into this period. An intense struggle. Greek that influenced.

Story of Esther a picture of this period. Book does not mention God. It is a capital story. It has been used by Jean Racine in drama Esther, John Masefield in Esther. Arnold Bennett "Judith.

Daniel is a book of this period and gives us a gr. insight into it. It is fairly reliable. It was written to encourage the people of the Jews, who had such troublesome times & were sore afraid. Apocalyptic literature was born in this time. It gave in cryptic form a sketch of events & tries to inspire new hope into the hearts of the people by referring to the coming of the Christ. Symbol of states is vivid of history- Babylonian, Medes, Persian and Greek.

Jews saved in fiery furnace, also as Daniel purposed in his heart to worship God.

Laws-Prophets and Writings.

BOOKS FOR REFERENCE

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The Ancestry of our English Bible- Ira M. Price

How we Got Our Bible- Smyth

Apoc. Analysis - J. F. Gemming (Jr)

Miracles Divine - Story of Job

FREEDOM THROUGH TRUTH

John 8:32

Poster by Rockwell Kent for Bible Sunday depicts slave with slavish expression upholding the Bible as the source of freedom and liberty. The light falls on his face, but especially on Scriptures. All the lines seem to converge on the Sacred Writings. We have an illustration here of Jesus word' "Ye shall know the truth & the truth shall make you free. Freedom does come thru Truth. Our age needs this gr message and thought. It strikes home with a special emphasis during this Advent season.

Freedom and Truth have both been eclipsed, have been cast into the shadows. Men have become slaves. In the context of Jesus' words we realize that Jews had been slaves to Egyptians, Assyrians, Greeks and at the time to the Romans. They prided themselves on their liberty as sons of Abraham, but Jesus shows them "that everyone that sins is a slave." That is why Jesus offers this greater freedom, which they do not understand. Ye shall understand truth & it shall free you. In our day, we also seem to have taken freedom & liberty for granted. "Liberty is dead" says a Mussolini. "We spit on freedom" is word of a Nazi. Dictatorship is rife. People are not allowed to think as they please, or to speak out their innermost ideas & ideals, or do dispose of one's goods & one's person as one sees fit. There is not freedom of conscience, not the liberty to worship according to the dictates of one's conscience. Missionaries are crushed in their efforts to proclaim Gospel, the Word of God is cut to suit the fancy of certain leaders. Pgn slogans come to the fore. What is even worse more & more people are becoming slaves of their appetites, the material, the outward, to their passions, slaves to selfwill. It is high time that we think about deeper freedom and liberty again. We are enchained by circumstances in life, by the problems and the perplexities to an alarming degree.

Jesus said; "Ye shall "know" or "understand" th truth and it shall free you. L. Hough in "Free Men" says: "In order to think at all men must be free to think, to weigh alternatives, to distinguish and deliberately to follow their decision." Free men are responsible. In science, in art, in literature

only free men can produce anything worth while. Sch
freedom must be freedom-in-law and not freedom-from
law. Freedom means more than to do as you please, or
to obtain education, to be free from inhuman treatment
to assume responsibility accord. to one's capacity. Free
dom it truth. It means a full commitment God in whos
love & service man becomes truly free. Perfect
freedom is captivity to the divine. Luther says

" a free man is enslaved to no one and yet slave to
all." Loyalty to Christ produces greatest freedom. To
know Jesus and His Word is to really be free. He is
life's greatest liberator. We therefore need to be
loyal to Christ to be really free. We often give first
class loyalties to 2nd class insights and 2nd class
loyalties to matters of vital significance. Only
as we commit ourselves to some master, to some great
idea, to great cause, to great person do we really
become free in ourselves. Truth alone can free us.

" Out of Prison" by F. Werfel tells how he had freedom
of soul because he still thot of service to men. Two
swallows build their nest, raised their young & found
freedom even in prison walls.

It is this freedom to do what one pleases, which
is most difficult of all to obtain & to follow
out, but which is most worth while. It is fascinating
to trace the story of how the truth in Christ has
really freed men. From German prisons have come a
series of writings & letters " I Was in Prison" in
which the authors cannot say much about conditions.
But they write "It is most wonderful to read the
Bible at such times. How alive it suddenly becomes &
how real. it seems to have been written for prisoners"
The Bible as a force for freedom & liberty in the
lands where it is held high is indeed inspiring.
Educationally speaking we owe more to the Bible
than any other book. Higher education as well as
elementary education has been influenced & freed by
spirit of Scriptures. Wilberforce was led to free
slaves thru the sprit of Christ & the Bible.
Lord Shaftesbury inspired to champion the cause
of downtrodden workers in England in same manner.
The difference between Latin American countries and
North American countries is due to larger inwardness
of spiuital life in the north & the influence of the
Bible. Let us appreciate our inheritance.

THE BIBLE IN MODERN LIFE.

I.

A LIVING BOOK IN A LIVING AGE.

This generation has been characterized by one who has studied it as one that is dissatisfied with the past. It is a keenly critical generation. Everything is judged. It is an alert & inquiring generation. Leading questions are being asked. It is a generation of idealism, of extremes. In this atmosphere every thing is being revolutionized. Whether we want to recognize it or not, things are changing. Religion is undergoing a revolution. Attitudes are becoming different. Everything is taken under the microscope & being examined. Some folks protest against this. We don't want our relig. beliefs, our Bibles questioned. However we need not fear, if Christianity, if the Bible cannot stand a fair criticism & examining, they do not amount to very much. They are able to withstand any attack made.

The Bible is today the center of interest. It is being studied more today than every before. Some study it to fight against it, some to uphold it. What are we to believe about the Bible? First of all let us convince ourselves that it is worth while considering. Is it still a book for our age and time? Is it a living issue. We do not want to fall around with something that is out of date, that is dead. The Bible is indeed a living book in a living age. For the word of God is living. It enters as a sword deep into the human heart, however not to destroy but rather to kindle, so that out of death there may come life.

The Bible is indeed a living book, for it has life in it. It comes out of life. You always hear voices when you come near the Bible. It is the great revealer of human nature of live human beings that there is. You hear men talking with eager zest, you hear them pleading, you hear them praying, you hear them weeping, you hear them singing. People are busy about all the interests of life, judging, marching, trading. All its characters are true to life. They are not painted as beyond the human pale. Rather they are very human.

The Bible has in it the life of Christ and God. The Bible is a book in which God is the hero. He seeks men. They turn from him. He does not give them up. He gives to them those vital leaders the prophets.

He gives them poets whose hearts glow with life. At last he send the very life itself, Jesus Christ. Life is transfigured as we watch Jesus as he lives among men. At length he gives his life. And then brushing aside death, he opens the doors of a new life. You cannot imprison this sort of a book with vital life in it. We feel the heartthrob of God.

Out of such a book there streams life. It is a living book because it sends out life. The historian Green says of England, It became a nation of one book and that book the Bible. That Bible transformed it. Here we have another proof that the Bible is a living book. It has a tremendous influence upon life all of life. It shows its vitality in its influence upon living men and vital problems. The fact that hundreds and thousands are studying it today to solve problems of industry, of national relations, of business shows that it is considered as vital. Gandhi studied it to bolster non-cooperation, McDonald of England to back the Labor Movement, Nash for business reasons etc. It is a social dynamite and has in truth turned the world up side down. It is not a dead book as Voltaire prophesied, but the very same place from which he prophesied has become a Bible distributing agency. Men are recognizing the truths of Jesus Christ as essential to life. It is the dynamic for the renewal of the life of the world.

However the Bible shows its vitality in another sense. Coleridge the great poet says, "The Bible finds me" therefore I consider it great. You cannot understand Christianity without putting it into control of your life. A young girl having studied the Bible said, I thought I was alive, but now I realize that I was only going through the motions." Human life is the lock. Jesus is the key. The key fits the lock, opens the door to new hope.

The Bible must find me, must become vital in my life. Two great men lived at the same time. Both were interested in the Bible. Erasmus a great Prof. of the middle ages, was interested in the translation of the N.T. He wanted as a scientist to get the purest text. Martin Luther also wanted to translate it. He wanted it to become living in the hearts of the people. One looked at the Bible more from the intellectual angle, the other from the heart angle. The Bible must become to us a matter of the heart.

THE BIBLE GOD'S WORD.

Hebrews 1:1,2.

Sir Walter Scott was lying on his death bed. He expressed a wish that someone might read to him. The question was asked from what book. He said, "Need you ask. There is but one-The Bible", Truly this a great testimony to the Bible. It is from this angle, with this spirit that we would approach the great and momentous question as to what the Bible is. There is more danger in our day and time, that the Bible will suffer from neglect, rather than criticism. Much centers today on this question. To many the Bible, as a book has become a god which they worship. Here we must say that it is rather an aid to believe and not an object of worship. Others again want to claim for it that it a text book on science. They want to find in it everything imaginable. The Bible is not such a textbook rather it is a textbook on religion and religious experiences and that is where we must keep it. It is that book in which God has revealed himself to men.

There are many other books that claim to be directly inspired of God. According to the Mohammedan idea the Koran was written in heaven, word for word and then it was sent to Mohamed. The Mormon Bible was also engraved on plates in heaven. Then God buried these these plates on earth, disclosed their hiding place to Joseph Smith, who then translated it verbally. Here are some books that also lay claim to God's Word. We call the Bible God's Word. What right have we to call it that. What is it that makes the Bible different than any other book on this wide world?

The Bible claims for itself that is God's word. To the Christian the Bible must be far more than a human book. The various writers of the various books of the Bible claim to have written under the direct direction of God. A common way of expressing it by the prophets were the words, "This saith the Lord". O that sense of a mission, that sense of feeling that God is in back of one. Jesus and his apostles recognized the O.T. as the word of God. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Jesus quoted again & again "It is written" Jesus said "The scripture cannot be broken. Paul writes to the Corinthians

that his message was received as God's Word. The apostles were promised direct guidance by the Holy Spirit. When a book lays claims like that, it must also through its entire characters and contents prove that its so. The Bible is not such a book as man could have written if he would, or would have written if he could. Its entire content is on such a high plane its message is so different, its atmosphere is one such a high one, its influence upon lives is of such a nature, that we cannot help but recognize it as the Word of God. Its exalted character, its truths, its morals, its hopes which it inspires, its dignity the loftiness of its claims make it stand out, led by its teachings men have been brought to God. They have found a Savior, they have practiced a diff. life, they have cherished an eternal hope.

It is the sole and infallible guide of faith and life. We find in the Bible no claim to verbal inspiration, that every word is just so, that every dot & tittle is there from eternity. God did not use the men who wrote the Bible as phonographic plates on which to engrave his teachings. God spoke to the men of olden times in accord with their gifts, their limitations, their times. We must recognize the part of man in the creation of the Bible. The writers of the Bible had God's spirit come into them, clothe it-self into their characteristics and pass out into the world. These men investigated, like Luke, they studied, they meditated, they were inspired, moved borne along. A poet said that he felt something greater taking hold of him and inspiring him, as that he just felt as an instrument. This poem grows out of life, out of the heart. To write deeply a man must live deeply. We cannot say where the divine ends and the human begins

These men were "God-carrying people". They were receivers of God and revealers of him. They Bible is a progressive revelation of God's will. One can note the growth of ideas, the growth of the concept of God. One can see the deepening of spiritual life. Religion finds its highest revelation in Jesus Christ. The gospels therefore stand supreme in the Bible, for they bring us the Christ.

Franklin and the book of Ruth and the French Society. Lord help us to know Thy will.

THE USE OF THE BIBLE.

Interpretation of Bible. Acts 17:11.

This is Rally Day. Any congregation that wants to rally in the right spirit must rally about the Bible. From it must flow the spirit that will make us a real Bible studying church, in S.S., in League in confirmation and in services. We ought also get together for more informal study of the Bible, in which we could face some of the problems that face us. On this rally day let us then meditate how we might get hold of the Bible more effectively, so that it might become a greater power in our lives. The Jews rallied about the law during Nehemiah's time. When Paul preached in Berea the people gathered about the Bible to find out whether the words of Paul were in reality God's Word. That's the spirit in which we must approach the Bible. We actually need a revival of the use of the Bible today. We talk about, but very few use it to make it their own.

In using and in interpreting the Bible we can learn from that church in Berea that we should first of all be intelligent, openminded in its perusal. The reading of the Bible, every day, should be one of the foremost duties of the Christian. Read it not so much just by chapters and verses, but in passages. Think about certain verses. Read the Bible itself, not books about it, not commentaries, but the book. All this should be done in an intellectual way. The brains have been given us by God to use. To find the truth, to think about it is a worthy employment of your brains. This explanation of the Bible is not merely an idle effort. It means much in conduct just how the we interpret things. Many immoral deeds were committed in the past, because of false explanation. Polygamy was considered right, because the O.T. was explained mechanically. The burning of witches, on any pretense was considered right at one time. Slavery defended from the Bible, the getting drunk was defended from the Bible. If you take an isolated text you can prove anything from the Bible. Such a mechanical explanation of the Bible leads nowhere. We must use our minds too. Get the idea that it was written for Jews and Greeks. It was written in a certain geographical and historical setting. The literary form should be considered. A study of the meaning

words is at times essential. We should use all of the gifts in an intellectual way to study the Bible.

However the mind in itself is not enough to read to study, to interpret the Bible. We must go deeper. The Bible should be used with reverence. There is a diff. betw. it and oth. books. It is God's Word. We treat religious things too flippantly. We too often use the Bible language and quote it in jest and esteem it too lightly. The Bible is serious book and brings a serious message. Christ should be our teacher, as he was to the two at Emmaus. We should find out with humble careful and earnest study the mind that was in Christ. All of it must be interpreted in the spirit of Jesus Christ, as a whole. I like to think of an ancient saint John Woodman, who took out his Bible and if something was not clear to him, he would kneel down in prayer and listen quietly and attentively to that which God had to say to him out of his word. Thus he gained conviction for his utterance. Geo. Mueller studied the Bible the same way in the spirit of prayer. Are we willing to sit down with the Bible and listen to the will of God and what God has to say to us for our individual problems.

Use the Bible also with confidence. It is entitled to such confidence. Its claims are great, but its character sustains these. To read the Bible half doubting will not bring the best results. Thousands cling to it because they have experienced the power that went out from it. It is in this spirit that we want to use it also. Its worth and power is attested not merely by the information it gives us, but by what it moves us to do. What does its spirit suggest to us that we might do? An old man said to some people please bring me the Bible. When they brot it, he showed them where he had tried out many script. passages in his life and then had written in back of these the one word "proven". Have we confidence in the Bible to such an extent that we are ready to try it out? Will we prove it in our life. Approach your problems in life from this angle of the Bible. The problem approach, no matter what the problem is vital & gripping.

What a blessing such a study would bring about in our individual lives and the congregation!

THE PURPOSE OF THE BIBLE.

II. Tim. 3:14-16.

Quincy says that there are two kinds of books, or two kinds of literature, namely that of knowledge and that of power. He then classifies the Bible with the books of power. It is but natural to put it in that category, for it is a book of power. We think of it as a living book, as the word of God, as a book that stands head and shoulder above any other book. We are sure of its uniqueness, of its power. We believe in it. At times though the question rises in modern minds, what is the purpose, the object of a book of this kind? Why do we need such a book?

Various passages show us clearly just what the purpose of the Bible is. We have one here in which the apostle Paul has written to Timothy. He speaks of the value of knowing the Bible for youth and then he speaks of its value for all of life. Its purpose might be expressed in these words. It is a book of power which God has given us to make our life well rounded out. It should come into our lives and give them that completeness which we all long for.

The purpose of the Bible is that we might believe, that we might be made wise unto salvation through faith in Jesus Christ. The Bible is then a book which deals with our inward life and is to be used as a textbook to lead us closer to God.

The story is told of a group of travelers sitting about the fire at night and telling of their losses. One told about the loss of his wealth, the other spoke about the loss in his family etc. Finally they turned to one and asked him what have you lost.

He replied my loss is the worst of all, for I have lost a believing heart. All admitted that his loss was the most dangerous. To lose a believing heart, to be cynical, to be doubting is truly a great loss.

The power of the Bible has enabled many a man to regain and also to make more firm the faith in Jesus.

That is what the Bible must mean to us. It must make Christ more meaningful and vital to us. Savanarola preached about Christ and one day in his sermon he said to his people, "Florence behold thy king. He is the Lord of the universe and would be thine. Wilt thou have him for king?" With a ready response they replied, "Yes Christ our king". It means more than saying it though, it means a real taking of him into

our hearts. Does the Bible make me familiar then with the great doctrines and teachings about God, about Christ?

To a well rounded life must come the growth of the mind. Every scriptu. is profitable for teaching. The Bible's purpose is to teach us the great truths about God, about Jesus Christ, about salvation, about eternity and eternal values. There isn't another book that can compare with it in this respect. Missio J.M.Hess in Maduras, India, interested his students in classics, like Shakespeare. They had to look up the various script.references and alusion. In this way they were drawn to the Bible and to Christ. With the outward knowledge there came also the deeper knowledge. A business man wrote an articla "The Book tht helped me most" and in in he refers to the Bible as his teach. in salesmanship, in dealing with people, in faith etc. The Bible has developed many leaders. The purpose of the Bible is to develop intelligent leadership among the Christian forces.

It is a book that corrects, that reproves. To a well rounded life belongd the growth of the will. We should be c nvinced by it as to the value of the good. Through it we shall be guided in our will, so tha it will be brought into accord with the will of God. They word is a lamp unto my feet and a light unto my path. The Oriental picture here.

The purpose of the Bible in rounding out our life is also lead us into a right life. Ruskin, the great writer was complimented by a lady one day, as to how much she enjoyed his works. He flashed back at her, "I don't care whether you enjoyed them or not what I want to know, did they do you any good?". There is the real cruz of the entire purpose of the Bible. Does it do us any good. Does it enable us to grow in right deeds? Does it make us more righteous? Does it help us in overcoming temptation? It must become to us a highway of holiness in quest of God.

A Bible was all that was left a young man by his mother. He neglected to use it for about 35 years. When an old man he was about to move to his son who might take care of him better. He happened to oen the Bible and found between its pages \$ 5000.00. Those who neglect the Bible lose even greater treasure than those of this world. Lets get out of it all that we possibly can.

From "The Sufficiency Bible"

MODERN PROBLEMS.

II.

DIE BIBEL IST GOTTES WORT. 2 Petr. 1. 19-20

In uns modernen Zeit schwankt d. Streit um d. Bible hin und her. Einige wollen d. Bibel ganz aus d. Leben schaffen. And. kriteln daran herum & wollen diese & jenes heraus tun, das ihnen nicht gefaellt. Sie wollen sie verkuerzen. And. wieder wollen d. Bibel ihr goettl. Characters berauben. Dan streiten sich Mensch darum ob d. Bibel Wort fuer Wortecht ist, oder ob sie nur im Geist goettl. ist. Auch in uns Mitte kommt dies. Streit. In d. Schulen wird manches gelehrt das scheinbar ganz gegen d. Sinn & Geist d. Schrift ist. Darueber wollen wir speater etwas sagen.

Alles bezuegl. d. Schrift dreht sich um d. Frage "Ist d. Bibel Gottes Wort?". Warum glauben wir als Christ d. d. Bibel Gottes Wort ist. Petrus giebt uns Antwort hier, and. Stellen geben uns Antw. D. Leben giebt uns Antwort in klarer, unmissverstaendl. Weise.

Die Bibel ist Gottes Wort weil sie ihr Ursprung im Herzen Gottes hat. D. heilig Menschen Gottes hab. geredet getrieben vom Heilig Geist. D. Schreiber von gr. Buecher sind auch von Gott inspiriert, aber heil. finden wir eine hoehere Inspiration. Gott hat d. Bibel nicht so gegeben wie d. Moh ihr Koran erhalten sollen hab. od. wie d. Mormonen ihr Buch d. Mormonen erhalten haben sollen. Gott hat nicht d. Buch voll & ganz in d. Erde gelegt & dann Mensch gesagt sie sollen es herausgraben. Nein. Gott hat d. versch. Erfahrungen d. Mensch d. Schreiber wie Jes. etc. gebraucht & ihnen sein Wesen in solch Weise gegeben das sie sein Willen Ausdruck gaebe. Mensch aus sich haetten nicht solch ein Buch erzeugen koennen. Sie hattne nicht solch eine Charcter wie Jesus Chri. erzeugen koennen, denn das liegt nicht im Mensch. Im Herzen Gottes hat d. Wort sein Ursprung Seine wundervolle Einhaeit in d. Entwicklung d. Gedankens d. Erloesung d. Menschen von seiten Gottes ist auch nicht menschl. sondern goettl.. Wir haben so manches darin das wir nicht verstehen koennen weil wir noch nicht so weit sind. Manches das kritisiert wurde seit durch Ausgrabung von alt. Staedten als wahr erfunden worden, bestaetigt durch d. Steine & d. Schrift die darauf geschrieben war.

D Bibel ist ferner Gottes Wort, weil sie ein festes, sowie prophetisches Wort ist. D. Bibel ist ein festes Wort. Denke wir an alle d. Angriffe d. gemacht worden sind auf dies. Buch. Es ist verbrannt worden, es ist durch Concile & Regenten als ketzerisch erklart worden. Es wurde d. Lesen derselben verboten. D. Uebersetzung desselben wurde zu einer Todesstrafe gemacht & doch steht d. Buch heute noch da unueberwindbar. Geschichte von d. Bible ueber d. Bible in ein Sprache, Africa Nigeria. Auf See ver-schaeft, aber dieses Buch errette. Je mehr es an-gegriffen wird um so fester scheint es zu stehen. Es ist ein prophetisches Wort. Es weist hin auf d. Entwickleung d. Menschen zu Besserm. Es weist hin auf d. Zukunft, auf d. Ewigkeit. Es weist hin auf d. Hoffn. die wir haben in d. Ewigkeit. Das macht dies Buch zu dem Worte Gottes.

D. Bibel erweist sich als Gottes Wort durch ihren w-derbaren Einfluss auf d. Herzen d. Menschen. Es gibt kein Buch auf Erden, das solch ein Einfluss zum Guten ausuebt. D. Nationen welche nur zum Teil d. Heist d. Wortes Gottes huldigen sind es die am weitesten vorangeschritten. D. Unterschied zw. Bib & and Heilig Buecher liegt darin, das diese etliche hohe Ideale vorfuehren, aber d. Bible fuehrt nicht nur diese Ideals vor, sondern giebt auch Kraft diese ins Leben umzuwandeln, giebt Kraft zur Ausfuehrung. Denken wir an ganze Nationen d. unglueckselig wurden dasselb. Denken wir an d. Raubbande d. im Raube d. Biblen nahmen & durch Lesen derselben von ihr Rauber wesen bekehrt wurden. Es befriedigt dies menschl. Herz wie ein and. Buch & kein and. Wort auf d. Erde. Es befriedigt vor allem d. Verlangen nach Gott. Es bietet Erloesung dar. Es veredelt d. Character d. Einzelpersonen es erweckt hoehere Ideale - d. Streben nach etwas besserem. Es ermoeeglicht einem wahrlich zu leben. Es erweckt Glauben an Jesus Christus, sodass wir wahr Leben erhalten.

Darum wollen wir voll & ganz d. Wort Gottes unter uns wohnen lassen, wollen es sein Wirkung auf uns ausueben lassen, sollen es uns veredeln lassen.

THE LIVING WORD IN A LIVING CHURCH

Hebrews 4:12

(St. John 80th Anniversary
Feb 28, 1978)

Henry Van Dyke tells us the tragic story of the early Christian Church and of a young man named Hermas, who had become Christian in name, but not in heart. After celebrating Christmas eve with his Xt. friends in worship, the idea of Xty palled on him, as he noticed the outward hilarity and felt saddened about it, for he could not take part as he felt. He strayed into a garden, where he was met a priest of Daphne and said to him—How beautiful this world would be without religion. So the conversation continued & at last suggestion came that priest would have power to take out of his mind—any recollection of the Word and the name Jesus Christ, and thus to be able to enjoy life. Consent was given for this. Shortly afterward he was called to the bedside of his father, who was dying & who asked him for prayer. But the son Hermas could offer nothing, for all remembrance of word gone. But light went out without comfort of Word. When he fell in love & was married he felt that something was missing to full happiness but could not just locate the trouble. They could not even give thanks to God, for all recollection of Him had gone. He was successful, but still no happiness. A lovely child came into home, but was ~~killed~~ in a racing accident. Where comfort? None at all. John of Antioch came in and told him the word with which you parted so lightly ~~is~~ keyword of life. Listen to the blessed name of Jesus, the living Word & release full joy and peace ^{came} to him. It is this Living Word that world is giving up so lightly today, but a living Church must keep that Word in forefront of man. That is what writer to Hebrews speaks about as he wants deeper rest & peace for his persecuted Readers. That is what this church recalls to its memory and spirit again as if thinks of the lectern and the pulpit from which The Word has been read & proclaimed, by pastors of the past. It is the living word of the loving Christ for His Church today. This living Word in a living Church is 1st of all Word of God. The Church and mankind are waiting for this living Word. You recall the story of the King of Israel, in 1 Kings 22, who called in king of Judah, Jehoshaphat to help him capture town of Ramother-Gilead. He told Jehoshaphath to find out thru his prophets

what the Lord had to say. The false prophets had told him to go ahead with his plans—they spoke in accord with his wishes. Let us consult another prophet Micaiah of Israel. So the messenger went to him & said; "You'd better give good word to king like the rest of the prophets. But M. said "What the Lord tells me that will I say." So the king said to him; "Is there any word from the Lord?" So M. had to tell him that he would be defeated, & did not fall in line with the others. But that question; "Is there any word from the Lord? Is deeply pertinent today. We need something more steadfast than human words. This word is needed in a living church.

It is a living Word. It is "living and active" It is energetic, alive, full of energy. The words we speak pass "into thin air" and often die, but God's Word does not die. As the seal stamps its impressions upon formless wax, or yielding paper, so the Living Word of God stamps its impress upon characters and transform them. The image of God must be impressed upon us. There can be no living Church, no live S.S. without this living Word.

This living Word for a living Church is "sharper" more penetrating than anything we might think of. Here is an incident of a person needing an operation by famous surgeon. Everything else is prepared. The patient is readied. Then under the clear light the surgeon begins his work with a penetrating, exceedingly sharp scalpel or knife, which goes thru joint and marrow. So Word of God is sharper than two edged sword upon lives of men, for it cuts thru all shams, hypocrisy, sin. It cuts thru Gordian knot of our troubles & problems., bringing out essential.

This living Word is quick to discern, skilled in judgement, to reveal the motives and designs of our hearts. It reveals the intents of life. It is like the surgeon's powerful light penetrating every crevice. It is God's microscope which lays bare the smallest microbe of doubt and sin. So our lives, motives and spirit are judged in light of that living Word, the Christ, who gave His life on cross. "Before the Cross of Jesus our lives are judged today" (Hymn 201) And therefore we resolve to answer the call to maintain the living Word in a living Church, so that it might ever fulfill its highest purposes.

he allows is unfaithfulness. In all this he considers the family ties as sacred, the home as a sanctified institution. Jesus should come into every home and hallow it by his presence day after day thru prayer and the scripture reading.

As we look into that great story of Jesus present at the wedding feast, we note that he blessed that feast with a deed of kindness. He rendered a service. Can you imagine that little village. Can you imagine that wedding feast, to which all the neighbors and friends had been invited. This lasted several days. Can we feel with the bridegroom the chagrin and shame that he felt, when the supplies of entertainments run out. He was up against it. Mary, Jesus mother notes it, but the time for Jesus is not yet come. After a bit he asks that the jugs be filled with water. Wine is tasted. If the wine had not come that couple would have been disgraced their entire life time. Folks would have pointed at them & said there are the folks that didn't have enuf wine. So Jesus saved them from disgrace. Jesus truly blessed that home. If Jesus is present in the home and blesses many difficulties will vanish. He makes a true home. Only the spirit of love, of service, of sacrifice will keep a home and a family. The great triangle of the home, father, mother and children make it worth while. Home is not merely four square walls. Home is where affection lives. Its joy and love with dear people there to make it. Home is when God above lives there and does not forsake it. Money cannot buy such a home, such a family. The love and the presence of Christ alone can do that.

As Jesus was present at that home, he kept the very best to the last. When Jesus is present the dregs of life are taken away. He hallows it. While a little sacrifice and courtesy is required on part of the members, in the end the better things are there. Jesus always gives the best at last. So it is with Christianity. The life of it is at times pretty hard, but in the end it is the best. When chivalry overcomes lust, when love supercedes caprice, when courtesy overcomes selfishness, that all is well. The right relationship of parents to children and children toward parents will be there. Catholic divorce ruling is good, but love of Jesus in heart will solve the great problem.

WIRD D. WELT BESSER ODER SCHLECHTER?

Mt. 13. 24. - 30.

Eine d. Fragen d. wiederholt auftritt ist d. Frage Ist d. einfl. d. Kirche schwächer? Verliert sie ihr. Halt ueber d. Menschen? ung verbund. mit dies. Frage ist d. and. Seite derselben Wird d. Welt besser od. schlechter? wiederum muessen wir offen & frei dieser Frage ins Auge schauen, denn auf d. rechte Antwort kömmt eine Staerckung uns. Glaubens. Wir duren auf d. einen Seit nicht zu pessim. sein & auf d. and. Seite nicht zu optimistisch. An d. wand d. Gleichnisses vom Unkraut & d. Weizen wollen wir Jes s. diese Frage beantworten lassen. Gott hat d. Guten Samen ausgestreut in d. Welt. Es giebt natürlich viele Herzen in denen d. Same Eingang gefunden hat. Dann kam d. Feind & saete d. schlechten Samen, d. Boese in d. Herzen & auch dies. Same hat Eingang gefunden in vielen Herz. Beide muessen nun zusammen wachsen, bis zur Zeit d. Gerichtes, dann wird d. Schlechte verstoert & d. Gute gesammelt. was sagt uns nun dies. Gleichnis.

Zuerst scheint es uns zu sagen, dass d. Gute & d. Boese zusammen in d. Welt sein muss. Unter Welt haben wir nicht d. Weltkugel, zu verstehen. Auch nicht gerade Welt d. Boesen, sondern d. Menschheit im allgem. Unter "besser" haben wir auch nicht zu verstehen mehr civilisiert, nicht mehr organisiert, sondern "besser" an Geist, besser in Religion. Nun wird unter d. weizen d. Boese & d. Gute immer zusammen wohnen. Es ist wohl nach d. weisen Ratschluss Gottes gut so. d. Guten werden dadurch geprüeft ob d. Gute das in ihnen ist auch d. echten Art ist. Gott erlaubt d. Boese in d. Welt damit d. Gute nicht seine Ideal erniedrigt, sondern auf hoh. stufe haelt. Lasset beides wachsen bis zur Ernte. Wenn d. Boese ausgerottet wuerde vor sien Zeit, dann wuerde d. Gute auch verlieren.

Dieses scheint auch nach uns Gleichnis als ein scheinbarer Sieg d. Boesen zu sein. D. Boese kommt zuerst spaeter herin & wird nun erlaubt zu wachsen mit d. Guten. Hier wollen wir in kurz. Uebersicht betrachten wie d. Boese scheinbar d. Sieg davon traegt. Nach einer Legende trifft d. Fueher d. Boesen d. Engel d. Guten & sagt nun in hoehnischer Weise.

Was ihr sagt d. Gute wird gewinnen. Ich sage euch d. Welt wird immer mehr mein. Ich erobere mir alle Menschen. Schau einaml umher & siehe wie d. Mensch sich bekriegen. Siehe einmal d. Hass in d. Herzen d. Menschen. Siehe d. Neid, d. Gewinnsucht, d. Eifersucht in d. Herzen. Dann erhebe deine Augen & siehe d. d. Schleim d. Suende in d. Zeitungen, in d. Herzen d. Menschen. Denke an d. Unsittlichk. & d. Ueberhand nehm von d. Unreinen & fleischlichen. Dann blicke wieder hinaus in d. Welt & siehe d. Gesetzesuebertretung. D. Menschen uebertreten frech alle menschl. sittl. & moralisch Gesetze. D. Boese ist immer an d. Arbeit waehredn. d. Guten oft na hlaessig werden. Es wird d. Bibel & d. Heilige in d. Boden getretet. Niemand versucht d. Guten gemass zu leben, es ist zu hoch.

Aber uns Gleichnis hebt auch hervor, d. d. Guten doch endl. siegen wird. D. Geschichte d. Menschh. ist ein auf und abgehen. Einaml gut, einmal schlecht. Die schlechten Dinge tren in d. Vordergrund weil d. Gute sie schwaerzer macht, weil mehr Menschen auf d. Erde wohnen & weil d. Nachrichten von d. Zeitung immer d. Boese hervorheben. Jesus Gleichnisse weisen hin auf ein Sieg d. Guten. d. Gl. vom Sauerteig, vom Samenkorn das hoch waechst & uns Gl. hier. Wir koennen nicht mit Zahlen beweisen dass d. Welt besser wird. Aber wird nicht d. Christentum unter d. d. es ernstlich nehmen mehr geachtet. Dringen wir nicht tiefer in d. Lehren Jesus hinein & versuchen dieselben auf d. Leben anzuwenden. Gerade d. Tatsache das wir zu geben das es so viel Boeses giebt ist ein Beweise dass d. Menschen besser werden, das d. Gute einen Halt gewonnen hat & d. d. Gewissen schaefer sind. Wollen wir als glaeubige Christen wohl zugeben dass d. Wort Gottes nicht mehr Kraft hat. Es ist immer noch ein zweischneidigs Schwert, das Mark & Bein durchdringt. Es geht aus & wird nicht leer zurueckkehren. Dann moechte icht vor d. Welt, vor d. Boesen bekenen das mein Herr & Meister, Jesus Christus schwaecher ist als d. Boese, dass er von demselben ueberwunden wird. Es ist in Jesus Christus eine unwiderstehliche Kraft, eine Kraft d. siegen wird, wenn es auch noch dunkel aussieht. Unser Glaube ist d. Sieg d. d. Welt ueberwinden wird. Jn. 3. 16. "Erde wird noch voll d. werden d. Ehre d. Herrn."

THE CHRISTIAN FAMILY

John 2:1-10

You recall that fine story about Ahab trying to get a piece of property away from Naboth. The latter refused, but Ahab had false witnesses called who accused Naboth of blasphemy and stoned. Ahab, king of Israel thus wrecked Naboth's home. That was a great crime in Israel. The wrecking of a home is one of the greatest crimes in history. Rome fell because her homes were wrecked. The family is one of the primary social groups of the nation & the world. In the family the child learns language, its ideals, its loves and hatreds, ideas of society. It is the training ground for all that is worth while. The family socializes the individual, it carries on the custom of the past, it is the source of ideals. Great dangers are threatening the family life of today. Industry, lack of true love, light entrance upon the marriage state, divorce and many other things are threatening it. The U.S. has the sad record of having more divorces than any other country in the world. It is indeed a dark blot upon our estimation. Yet we know that 15% of homes broken by divorce, we also know that 85% of homes remain whole and form a great influence in the country. Only, however if the home & the family is built on Christian principles can it stand.

Jesus came to that wedding feast at Cana. It was a gala day for that young couple. Not the presence of Jesus when the home was established. How much different many marriages would be today, if Jesus were actually present at such occasions. Every young couple ought to start out with a firm determination to have religion in the home. If married life is begun and carried on with Jesus all such ideas as companionate marriage, which is barnyard morality, as free love, as trial marriages would be considered pure nonsense.

It is indeed a beautiful picture that Robinson has pictured for us in Carter's Saturday Night. The Scotch workman comes home from his field as darkness sets in. After supper, the peasant gets down the family Bible. A passage is read, discussed and then prayed over. We have distributed family worship at the table in every family. Get the idea.

that is suggested there. Here we find passages for an entire year. We find prayers for table, for morning and evening. We note devotional songs. Sing them. Have a Bible for each member of the family and let the children read and pray. The spiritual life of a group can be trained. If we have praying families, we will have a church that is spiritual.

Then again we note that as Jesus was at that wedding in Cana, he solved a perplexing problem. The wedding feast lasted several days. Wine became scarce. What that means we can only understand, when we think of the Oriental custom of hospitality. If the wine had run out that couple would have been branded as cheap, pointed out as a couple who did not have foresight enough. Jesus saved them from disgrace in their village. Here we have an indication of a spirit in a Christian home that is essential. Problems come in the home, difficulties arise. Bring all these to Jesus. Jesus has a solution. The family becomes a real family when Jesus is asked to enter into the family counsel. Only the spirit of love, the spirit of kindness, of consideration & sacrifice will keep a home sweet and pure. Delicate readjustments must be made. It is better to be a spoke in the wheel in the home, than a spoke out of the wheel. The family loyalty, the devotion of one member to another is the great secret of the home. The home is the place where the most delicate readjustments must be made. It is a very sensitive piece of machinery. Jesus can solve the many perplexities of the home, as he enters into it.

Jesus as he comes in gives the home real content & meaning. He gives the best at last. Jesus hallows all the various relationships of life. A very beautiful home dedication service has been outlined by H. A. Smith. The various parts of the home are dedicated to the various types of service. The porch, the walls, the living room a place of friendly companionship, the music room, the dining room, the family altar room, the windows, the garden. Every part of the real home is hallowed by the presence of Jesus. May the sheltering walls keep out hate and trouble and hold love in. Will our home be a Christian home in which Jesus is at the center?