

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor January 6, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Kelly Mangel, Acolyte
+ + + + +
ORDER OF WORSHIP 11:00 A.M
Prelude "Meditation"
Chiming of the Hour
Announcements
Congregational Greeting
Joys
*Processional Hymn No. 9 "Teach Us What We Yet May Be"
*Ascription
*Exhortation
*Confession (In Unison) "Almighty Father, kings came forth
to bow the knee before an infant king; people knew
Him to be something other than a baby; we know Him
as Jesus the Saviour. Yet too often we do our own
will; we do the things we know are wrong; we submit
to the lures and enticements of the world. But we
know also that we can have forgiveness, and this we
seek at this time, through Jesus Christ.....Amen.
*Kyrrie
*Assurance of Pardon
*Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.
Requiem Observance and Prayer
Mrs. Jane Andrews, Harvey Campbell, Mrs. Charlotte
Christy, Mrs. Minnie Kelly, Mrs. Winifred McGrody,
Mrs. Howard Morrison, Mrs. Dorothy Nicholas,
Mrs. Alvin Shakely, Jules Smith, Mrs. Anna Weitzel.
Friends: Dorothy Davis, Hazel Grossman, Frank E.
Meier, Clifford R. Stepp, Rhoda Barhight,
Arvillia J. Hockenberry, Mrs. Margaret Eck.
Hymn No. 614 "For All The Saints"
Offering
Offertory "The Silent Prayer"
*Doxology No. 382
Anthem: "He Touched Me" - Piano Solo
Scripture: Luke 15:4-7
Sermon: "When It's Over It's Time To Find the Lost"
*Closing Hymn No. 519 "Savior, Again to Thy Dear Name
We Raise"
Benedicti

Closing Chimes
Postlude
+ + + + + *Congregation Standing + + + + +
Flowers are needed for the next few weeks, won't you
take a minute and sign up now. Chart is in Narthex.
Ushers for today are Art Carney, Dan Bosko, Marty
Henry, and John Snow.
Mr. Art Carney will greet the congregation this morning.
Nursery will be provided today by Mrs. Sue Gamble.
Dan Bosko, Art Carney, and Carl Vinroe will be visiting
the hospital this week.
Attendance last Sunday was 121 with 17 visitors.
Hospitalized: Ken Hoover, Becky Shearer, *Mrs. D. T. B.*
Monday - Spang's Volleyball *JACIE NICHOLAS*
Tuesday - Aerobics
Thursday - Aerobics
Chancel Choir at 7:00 P.M.
Saturday - Basketball
REMINDER - today begins the nominations for Elders and
Deacons. Place your nomination on a piece of paper
and drop it in the offering plate, or bring to the
office.
YEARBOOK INFORMATION - please notify the office of any
change of address or phone number so we have the
correct information for the new yearbook. If it is
an unlisted number, it will not be published. Please
give this as soon as possible.
SPECIAL REQUEST - next Sunday January 13th the choir
will again be singing the anthem we sang on Christmas
Eve, "Once Upon a Christmas"
Daily Bread and Moody Monthly are in the Narthex. Pick
them up at your convenience.
SCOFIELD BIBLE COURSE - will be starting this Sunday
evening at 7:00 P.M.
AUDIT - the auditing of all treasurers books of the
church will be January 21st at 7:00 P.M. Please
have all of your books ready and you plan to be
here also.

Prelude

Announcements/Greetings/Prayer Requests

NO BIBLE THRU - DAILY BREAD

Ascription:

Call to Worship: New Year's

THE OLD HAS PASSED AWAY, BEHOLD, THE NEW HAS COME.

ALL THIS IS FROM GOD, WHO THROUGH CHRIST RECONCILED US TO HIMSELF AND GAVE US THE MINISTRY OF RECONCILIATION.

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Luke 15:4-7

Sermon: "When It's Over It's Time To Find The Lost"
St. Paul's, Butler 1/6/85

*Hymn

*Benediction

*Postlude

GR GRAND - 3

Scripture: Luke 15:4-7

was typcl Sat morn litl Gal town; evrthin standstil Bcu Sab.; peop asem Syn worsh G; Shema bin recit, portin Jew
Lr poses bin red acord custm read thru 3yrs; now time
4 read propas & yng man bin invit spk ros, ask 4 scrol Is
ope scrol read chap 61:1-2a=(read Lk 4:18-19)
rolup scrol sit dwn, & now time 2preach; all peop anxiu
lst words wer=vs 21

yng man cors Js; twn Naz & sinc locl boy made gud, invi
2preach in hmtwn & words red defin minstry 2B
here basic outlin 4 Js erthly minstry=read/axpl vs18
(Illus Howard Thurman wrote paraphras=Read this)
nex succeed wks we R go 2lk thez directivs as reflec in
minstry Js & also as thez subj fnd thruout G's Word
wen Xmas ovr & misfit presents exchang, tree dwn; orns
put way nothr yr; childrn bak skul; coleg bowl games ovr
& lif tak on usul unglamrus, unjoyful dimensins, then,
it time 2Bgin work of Xmas

time 2go out shar gud nus wh hav receiv w/thoz hav no
herd & no kno joy wh can B had thru Js Xp
15:1=pubs much distrust/despis tax colectrs
considr outcas Bcu work 4 despis Romans, but evn tho
genrl populac avoid, Js didnt & they knu Him as lwho
sot 2luv them

vs 2=reactin portin Jews & wenevr pasib Jew ldrs sot
2cast doubt on minstry Js, but rather meet hedon & caus
prematur end erthly minstry Js spk maner wh no cud
asum direc atak them & read 3rd vs=READ

abl may/maynot B tru story, but contain elments wh
recognizibl practical anyl & contain mesag within stor
of U & cud includ anyl within snd His voic
situatin many fac or faced; includ audienc simpl, ord
sheps as wel as comon peop
scribs/Phars cud no tak remark as frontl ataks them
vs 4=anyl cud underst simpl quest evn tho direc specif
Phars:

Here shep w/sheep field; perhaps makshif sheltr 4sheep
ovrnite & pas thru opning count & lmissing & quest ==
Which one of you would not go and find it????

a sheep was valubl 2ownr & evn if shep work suml else
he responsibl 4ea sheep & cudnot jus report 2boss=
1sheep gon & dont kno wher it is, but had2 mak efort
find & recovr if cud

perhap atak wild animls, but shep at least try recovr
fleec as pruf kil by wild animls
& is shep lk 4 sheep, many times find & this wat Js
say vs 5=READ

sheep no brites animl, chew gras & wandr, crawl thru2/
fenc & ovr cliff
ordr preven wandr whil return, plac shol ders/carry
Sheps travl grps & if lwent lk sheep, othrs herd his
& this wat Js talk bout vs 6=READ
then compar this story 2salvatin G want 4 all mank
vs 7=Js try pt out evr sheep import
Phars/Scribs had tendency lk certin peop or class of
peop as worthles & Js say no worthles peop G's site
all men equal & G luvs each one the same
But in hvn b\$ G ther mor rejoic ovr 1 lost soul cum2
salvatin than ovr 99 already saf within fold
duznt mak 1 betr othrs, jus los sheep need 2B sot out
& brot bak 2fold
2nd yr Js minstry Js sed as record Mt 15:24, I am not
sent but unto the lost sheep of the house of Israel
ther, plain languag was misin He declar His
He sot bring los sheep in2 fold, but wudnt acpt Him,
or listn 2 His mesag & so part His minstry fulfil
2 Gents or thoz pubs & sinnrs Phars/Scribs wud hav
nothin do with
This always bin misin Xpian Ch, but 2oft 2many othr
things tak precedence ovr that task
Wen it's ovr, (Xmas that is), It's time to find the los
But that task duznt wait 4end Xmas season, w/us allyr
Who R the lost??=Lonlyserch souls who canot/havnot fnd
peac & hapnes this lif
they 1's who hav jump off brids/bldgs pas few days
or wks; they 1's who R drub 2oblivion Bcuz lif seem
hold no mean/purp; they R peop we shudB gix reach &
y glad nus 2 that ther purpos & mean 2lif
Aug say=Our souls R restless until find ther rest
in Thee
No matr who individ mayB; regardles statin in lif if
no find G, soul resles within & all men seek powr Byon
selvs wh can giv sens purp they all need
without G continu serch/seek
but lik los sheep many no kno, or R awar thry R lost
Hav evr herd Js preach sheep lk 4shep?
No U wont, Bcuz it shep seek sheep
(Ilus Scott Lawrence & Sumbdy whispr that luvs Me)
That wat taks, sheps go out lk 4sheep; how many peop U
spk 2-84 bout G & bring in2 fold? How many neighbrs
we hav who not Xpians, R without ch & we nevr invit 2
cum join us in worship? Quests no intend guilt trip
anyl, shud sho us task as Xpians no keep as world's
best kept secret
inated, we 2shar w/all thoz in need of a Saviour
relig observ Xmas ovr & now time 2Bgin task shar that
by seek thoz not awar this tuk plac 4them & etrn salv

MAN NAM=HOWARD THURMAN WRIT PERHAP IN PARLEL MANNR=WROTE(READ)
NEX SUCEED WKS WIL LK THEZ DIRECTIVS AS REFLEC JS MINSTRY, & AS
SUBS FND IN G'S WORD
WEN XMAS OVR & MISFIT PRES BIN EXCHNG, TREE DWN, ORNS AWAY NOTHR
YF JDS BAK SKUL:TH/COLEG BOWL GAMS OVR & LIF TAK ON USUL WKKEY
UNJOYUS, UNGLAMRUS DIMENS, THEN TIM 2BGIN WORK OF XMAS
THAT TIM 2SHAR GUD NEWS WE RECEIV W/THOZ NO HERD & NO KNO JOY
CANB HAD THRU JS XP
IN LAS MNTNS JS LIF, BIN PR IN PEREA & THIS WHER SCRIP TUK PLAC
VS 1=OUTCASTS HEAR HIM
VS 2=JEW LDERS SOT CAS DOUB JS MINSTRY
VS 3=NO MEET HEDON, CAUS PREMATUR END MINSTRY, JS SPK WISLY IN
MANNR WH/NO DIREC ATAK THEM
VS 3=SPKS PARBL - (MAY/MAYNT B TRU, BUT ELEMEN RECOGNIZEL)
VS 4=NO SAY=WAT PHAR, SCRIB, RELIG LDR - SED WAT CUD INCLUD ALL
SHEPS WER THER, & COM PEO & PHARS/OTHR CUDNT TAK AS ATAK
VS 4=ANYONE CUD UNDRST, ALTHO PROM DIREC PHARS
EXPL SHEPS=SHEEP VALUBL POWNR, MOS SHEP WORK 4SUMONE ELS
SHEP RESPONSEL 4SHEEP & NO JUS REPOR LOST=MUS LK 4IT
CUDS KIL, FAL DWN MTN, SO MUS BSOT BCUZ SHEEP DUM ANIML
VS 5=REJOIC=FLOCK COMPLET, ALL SAF
VS 6=OTHR S OVRJOY BCUZ SHEEP ALL SAF
VS 7=EVN SHEEP IMPORT 2 GOD NO ONE BETTR OTHR
(ILUS DAV EGNER OF RAD BIBL CLAS & DAILY BRED 12/29/91)
JS DEFIN MINSTRY MT 15:24
"I AM NOT SENT BUT UNTO TH/LOST SHEEP OF TH/LOST HOUS OF ISRAEL
THEY NO LISTN & PART MINSTRY FUEFIL THRU GENTILS, OR PUBS &
SINNRS NO ACPT BY SCR & PHARS
THIS MISIN XIAN CH, BUT POFT OTHR THING TAK PRECEDENC
WEN ITS OVR=XMAS THAT IS, IT'S TIM 2FIND TH/LOST
BUT TASK NO WAIT 4END XMAS SEASN, IT W/US ALL YR
WHO R TH/LOST??
LONLY SERCH SOULS=SUICIDS OF XMAS PAS, DRUG ADS, OUTCAS SOCIETY
ALL W/OUT TH/CH
ST. AUGUSTIN SED=OUR SOULS R RESTLES UNTIL THEY FIND THER REST
IN THEE
THIS TRU ALL MANK=ALL SERCH, SEEK, BUT LK SHEEP MOS NEVR KNO LOST
EVN HEAR SHEEP SERCH 4SHEP? NO - BCUZ SHEP SEEK THEM
(ILUS SCOTT LAWRENCE & HYMN)
THIS WAT TAKS = SHEPS SEEK TH/SHEEP
HOW MANY WE SPK 2LAS YR? INVIT 2CHR?
JS RED YR/PROPH ISA & DECLAR PRELIMS OVR & NOW TIM 2BGIN
XMAS OVR & NOW REAL WORK OF B MEMBRS BODY XP BGIN 4US
LET US RESOLV THIS YR 2BGIN OUR WORK BY SEEK 2FIND TH/LOST

this in esenc wat Js do & say
He red proph Isa & was public declar all prelims wer
ovr & now time 2Bgin His work in world
Xmas is ovr & now the real work of being members of
the body of Xp Bgins 4ea of us
let us ea resolv 2Bgin that work by seeking to
FIND THE LOST

(EXPL JS IN SYN IN NAZ)
TYP SAT AM GAL TWN:EVRTN STANSTIL BCUZ SAB & PEO ASEM SYN WOR G
TH/SHEMA BIN RECIT=HEAR O IS,TH/L CUR G IS ONE L
A PORTIN OF JEW LAW OF MCS BIN RED ACORD 2CUSTM SO ENTIR LAW
WAS RED THRU COMPLETELY ONC IN EVRY 3YRS & NOW TIM 4READ FROM
CUT TH/PROPHS
YN. MAN WHO BIN INVIT 2SPK THAT MORN,AROS & ASK 4SCROL OF ISA
OPN SCROL,BGAN 2READ FR/CHAP 61:1=(READ LK 4:18-19
~~XXXXXXXXXXXXXXXXXXXX~~
ROL UP SCROL,HAN SYN ATEN,& SAT DWN AS ALL RABS DID WEN TEACH
EVNONE WAIT ANXIUSLY 2HEAR WAT WUD SAY & HIS WORDS WER,2DAY
IS THIS SCRIP FULFIL IN UR EARS
MAN WAS JS;TWN WAS NAZ & SINC LOCL BOY FAME PRECED,ASK 2SPK WEN
CAM HCM
WORDS DEFIN WAT MINISTRY 2B
HERE WAS BASIC OUTLIN OF JS ERTHLY MINISTRY=READ VS 18

"When It's Over It's Time To: Find The Lost

Scripture: Luke 15:4-7

It was a typical Saturday morning in the little Galilean town. Everything was at a standstill because it was the Sabbath. The people had assembled in the Synagogue to worship God. The Shema had been recited and ~~th~~ a portion of the Jewish Law from Moses had been read according to custom so that the entire Law was read completely through once every three years. Now it was time for the reading from one of the prophets. A young man ~~xxxx~~ who had been invited to read and speak that morning arose and asked for the scroll of the prophet Isaiah. He opened the scroll and began to read from chapter 61, vers 1, (read Luke 4:18-19). He rolled up the scroll and handed it to the synagogue attendant and sat down. Now it was time for this guest to preach. Everyone in attendance anxiously awaited to hear what he would say. His first words were, "This day is this Scripture fulfilled in your ears." The young man of course was Jesus; the town was Nazareth and since He was a local boy whose fame had preceeded Him, He was invited to speak when He came back to His hometown. The words He read defined what His ministry was to be. ~~xxxxxxnamedxxxxxxHowardxxxxThurmanxxxxwrotexxxxpossiblyxxxxwasxxxxwriting~~ Here was the basic outline for Jesus' earthly ministry: to preach the Gospel to the poor; to heal the brokenhearted; to preach deliverance to the captives; the recovering of sight to the blind; to set at liberty those who are bruised; and to preach the acceptable year of the Lord.

A man named Howard Thurman perhaps writing along these lines in a paralell manner writes:

When the song of the angels is silent
When the star in the sky is gone
When the kings and the princes are home
When the shepherds are again tending their sheep
When the manger is darkened and still
The work of Christmas begins

- To find the lost
- To heal the broken
- To feed the hungry
- To rebuild the nations
- To bring peace among people
- To befriend the lonely
- To release the prisoner
- To make music in the heart.

In the next succeeding weeks we are going to look at these directives as they are reflected in the ministry of Jesus and also as these subjects are found throughout God's Word.

When Christmas is over and all of the misfitting presents have been exchanged and the tree is down, the ornaments put away for another year; the children are back in school; the college bowl games have been played and life takes on its usual unjoyous and unglamorous dimensions, then, it is time to begin the work of Christmas. It is time to go out and share that Good News which

we have received with those who have not heard it and do not know of the joy which can be had through Jesus Christ.

In the last months of Jesus' life He was teaching in Perea and this is where our Scripture for this morning took place. In the 1st verse of this 15th chapter we read, "Then drew near unto Him all the publicans and sinners for to hear Him."

The publicans were the ~~xxxx~~ much mistrusted and despised tax-collectors. They were considered as outcasts because of their working for the also despised Romans. But even though the general populace avoided them, Jesus didn't and they knew Him as one who sought to love them.

The reaction of a portion of the Jews is described in the 2nd verse where we read, "And the Pharisees and scribes murmured, saying, 'This man receiveth sinners, and eateth with them.'"

Whenever possible it was the Jewish leaders who sought to cast doubt on the ministry of Jesus. But rather than meet them headon and cause a premature end to His earthly ministry, Jesus wisely speaks to them in a manner which they could not assume as a direct attack upon them. We read in the 3rd verse "And He spake this parable to them, saying,"

A parable may or may not be a true story. But it contained elements which were recognizable by practically anyone and ~~xxx~~ contained a message within that story.

So Jesus began by saying, "What man of you." Notice, that He didn't say, "If any of you Pharisees," or, "Church leaders," or something along that line He states, "If any man of you," and this could and would include all men who were within the sound of His voice. It was a situation which many of them faced or had faced. Included in His audience were simple ordinary shepherds, as well as all sorts of common people. So the Pharisees and the scribes couldn't take these remarks as a direct frontal attack upon them.

Now Jesus adds the rest of the parable. "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"

Anyone in His audience could understand this simple question even though it was probably directed specifically to the Pharisees and the scribes. Here was a shepherd with his sheep out in the fields. Perhaps he has made a makeshift enclosure to keep his sheep in over night. And as they pass into the narrow opening and he counts them, he discovers that one of them is missing. And the question is, "Which one of you would not go and find it?" A sheep was valuable to its owner. And even if the shepherd was working for someone else he was responsible for each sheep. He couldn't just report to his boss, "One of the sheep is gone and I don't know where it is." He had to make an effort to go and find it and recover it if he could. Perhaps it would be attacked and eaten by a wild animal. But the shepherd had ~~to go~~ to at least

try to recover the fleece of that sheep as proof that it was killed by wild animals.

But if the shepherd looks for that sheep many times he would find it and this is what Jesus was stating as we read in the 5th verse, "And when he hath found it, he layeth it on his shoulders, rejoicing."

Sheep aren't the brightest of animals. When they start grazing and eating grass they will keep their heads down and chew away, wandering all of the time. If they happen to spot some green grass on the other side of a fence, they will find an opening and go on the other side even if it means falling down a hillside. So in order to prevent the sheep from wandering away while returning it, the shepherd would put it on his shoulders and carry it back to the rest of the flock.

Many shepherds traveled in groups making it possible for shepherds to be able to spell each other and share the work. If a shepherd discovered one of his sheep missing and went after it, the other shepherds would herd his flock homeward for him in his absence. This is what Jesus is saying in the 6th verse. "And when he cometh home, he calleth together his friends and neighbors, saying unto them, 'Rejoice with me; for I have found my sheep which was lost.'"

And then comparing this story to the salvation which God wants for all mankind, Jesus says in the 7th verse, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."

Jesus was trying to point out that every sheep was ~~just~~ important. The Pharisees and the scribes had a tendency to look upon certain people or classes of people as being worthless and Jesus was saying that there are no worthless individuals in God's sight. All men are equal and God loves each one the same. But in heaven before God, there is more rejoicing over one lost soul coming to salvation than over the ninety and nine who are already safe within the fold. This doesn't make the one better than the others, it is just that the lost sheep need to be sought out and brought back to the fold. Jesus had said in the 2nd year of His ministry as recorded in Matthew 15:24, "I am not sent but unto the lost sheep of the house of Israel." There, in plain language was the mission He declared was his. He sought to bring the lost sheep into the fold, but they wouldn't accept Him or listen to His message. And so a part of His ministry was fulfilled to the Gentiles, or those publicans and sinners the pharisees and scribes would have nothing to do with. This always has been the mission of the Christian church. But too often too many other things have taken precedence over that task. "When It's Over, (Christmas that is), It's Time to Find The Lost." But that task doesn't just wait for the end of the Christmas season, it is with us all year. Who are the lost? They are all the lonely, searching souls who cannot and have not found peace and happiness in this life. They are the ones who jumped off

buildings or bridges the past few days or weeks; they are the ones who are drugged into oblivion because life seems to hold no meaning or purpose; they are people we should be trying to reach and give the glad news to that there is ~~life~~ meaning and purpose to life. St. Augustine said, "Our souls are restless until they find their rest in Thee." No matter who the individual may be; regardless of his station in life; if he hasn't found God his soul is restless within him. All men seek a being or power beyond themselves which can give them the sense and purpose they need. Without God, they continue to search and seek. But like lost and wandering sheep many of them aren't even aware they are lost. Have you ever heard of Jesus preaching that the sheep come looking for the shepherd? No, you don't and you won't because it is the shepherd who must seek the sheep.

(Illustration of "Somebody whispered that Jesus Loves Me)

Scott Lawrence as a young man became hopelessly involved with drugs and alcohol and actually became a skidrow bum. One night as he lay on the sidewalk in a drunken stupor, a Christian worker from that area came by. He tried to speak to Scott but received no response. Seeing that he was getting nowhere he bent over Scott Lawrence and whispered directly into his ear, "Jesus who died on the cross loves you and wants to save you." With that seed planted in him, the Holy Spirit began to work and the next day when he came out of his drunken condition, those words were ringing in his ears. Eventually he did accept Christ, turn his life around and became a preacher and a composer. One of his hymns states:

One day in sin I was told of a love, Coming from One who is reigning above
Gladly I listened, 'twas music to me, To know, though a sinner, that I could be free.

Somebody whispered that Jesus loves me, Jesus who died upon Calvary's tree
Said He would save me, from sin set me free,
Somebody whispered that Jesus loves me."

That's what it takes, the shepherds going out and looking for the sheep. How many people did you speak to in 1984 about God to bring them into His fold? How many neighbors do we have who are not Christians, or are without a church and we have never invited them to come and join us in worship? These questions ~~xx~~ are not intended to put a guilt trip on anyone, but they should show us that our task as Christians is not to keep it as the world's best secret. But instead, to share it with all of those who are in need of a Saviour. The religious observance of Christmas is over, and now it is time to begin the task of sharing that by seeking out those who are not aware that this took place for them and their eternal salvation. This in essence is what Jesus was doing and saying. He read from the prophecy of Isaiah and was publicly declaring that all of the preliminaries were over and now it was time to begin His work in the world. Christmas is over and now the real work of being members of the body of Christ begins for each of us. Let us each resolve to begin that work by seeking "To Find The Lost."

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor January 13, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
John Penrod, Acolyte
Kelly Mangel, Acolyte

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements: Elder Richard Mangel
Congregational Greeting
Joys
*Processional Hymn No. 12 "O Day of Rest and Gladness"
*Ascription
*Exhortation
*Confession (In Unison) " Almighty God, we know of your love by your gift of love Jesus. We know your love also by your tolerance of our misdeeds and sinful natures. Too often we have turned from you, and have sought the things of this world. Our lives have been centered around ourselves, and our own little worlds. Purify our hearts and our minds, and let us have your cleansing and forgiveness. These things we ask in the Savior's name..... Amen."
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - Blessed be His Glorious name forever.
*Gloria Patri
Hymn No. 581 "It Is No Secret"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.

Prayer
Offering
Offertory
*Doxology
Anthem: "Once Upon a Christmas"
Scripture: Luke 9:1-6
Sermon: "When It's Over, It's Time: To Heal"
Closing Hymn No. 56 "God Will Take Care of You"
Benediction
Closing Chimes
Postlude
+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the alter have been placed by Mrs. Fern Minehart in memory of loved ones.
Ushers for today are Karen Link, Nancy Dellen, Ginny Mangel, and Marie Henry.
Mrs. Marty Henry will greet the congregation at the door this morning.
Nursery will be provided today by Mrs. Sue Davis.
Mary Lou Davis, Sandy Sheppeck, and Delores Herrit will be visiting the hospital this week.
Attendance last Sunday was 114 with 8 visitors.
Hospitalized: Becky Shearer, Mrs. Tresa Nicholas, and William Winters.

Monday - Spang's Volleyball
Tuesday - Aerobics
Wednesday - Golden Circle
Thursday - Mary Martha Circle
- Aerobics
Friday - Butler Food Buying Club
Saturday - Basketball

CHANCEL CHOIR - is looking for some more voices, see you Thursday at 7:00 P.M. for practice.
REMINDER - place your nominations for Elders and Deacons on the slip of paper in the back of the pews and place in the offering plate.
CONGREGATIONAL DINNER - January 27th at 5:30 P.M. in Rehoboth Hall. Meat, dessert and beverage will be provided. Bring a tureen for your family and come enjoy an evening with the "Fools for Christ".
ACTIVITIES COMMITTEE - meeting Monday night at 7:00 P.M. and the Church. Bring ideas for 1985.
YEARBOOK INFORMATION - any corrections of addresses or phone numbers may be turned in today for the 1985 yearbook.
Mrs. Mildred Wiles would like to thank the congregation and friends for the cards, prayers, and flowers during her hospitalization.

Community Bible Church - Sagamore, Pa. - January 12, 1992

Prelude
Announcements/Greetings/Prayer Requests

Ascription

Call to Worship:

THE MERCY OF THE LORD IS FROM EVERLASTING TO EVERLASTING
UPON THEM THAT FEAR HIM,
AND TO THOSE THAT REMEMBER HIS COMMANDMENTS TO DO THEM.
BLESSED ARE THEY THAT KEEP HIS TESTIMONIES, AND THAT
SEEK HIM WITH THE WHOLE HEART.

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Luke 9:1-6 - St. Paul's, Butler 1/13/85

Sermon: "When It's Over it's Time To: Heal"

*Hymn

*Benediction

*Postlude

DON,
JENNIFER
FRED
WALT

When It's Over It's Time To: Heal

Scripture: Luke 9:1-6

REVU=Js EGAN ERTHLI MINSTRY & READ-LK 4:18-19 - Isa 61:1-2
(Ilus Howard Thurman & Wem Xmas Is Ovr)

las lk wem=Its Ovr, Tim 2Find th/Lost-this wk=Tim 2Heal
t) Scrip C 3fold minstry Js

VS 1=Missin discipis

HEAL=get word=HYGIENE thez usd intrchgably

CURE DISEASES=get word=THERAPY

only 2places LK thez word usd 4heal tak plac ord means

vs 6=2EMPASES JS MINSTRY & HEAL STAN ABUV OTHR

examin=HEAL EVRY WHER

no say EVRY ONE - TV preachr & sik-lak faith

Js no heal evrone-neithr discipis - Duz G want mank sik/dis?

(EXPL Egin & man sin, & not plan G 4mank)

Js sed=IT IS NOT UR F'S WIL THAT ANY THEZ SWUD PERISH=sheep

that why Dr's, medicin=4pee & animls

(Ilus man & mule = TH/MULE BLEW FIRST)

G has plan that works evn if man duznt

(Ilus cup & how it Bcam beautiful)

our livs shapd by toils/sufrings/probs lif

But how duz G acomp proces giv us this buty?

Gr words=PSCHE - Ur sp or soul

SOMA - phys body

med scienc find if PSYCHE wel, body canB wel

THUS=if rt relatsip w/G enjoy phys wel being

no mean if sik wrong relatsip, but rt relatsip help keep wel

this wat discipis did 4 peep they heal

(Ilus littl boy & eye opratin - & teddy bear as payment)

G }v all,

And wat duz He expec in return???

(Ilus man visit, girl & battrd tattrd doll)

IF I DIDN'T LUV HER, NOBODY WUD

G has luvd us thru Js Xp

Js takn us, & ea one us lik any sinnr, in site G we mos beat up,

delapdatd, tattrd souls

& Js taks ea one & maks butiful in G's site

& wat duz G ask of us?

only we shar that luv w/ethrs & bring 2Sav who can mak whol/wel

WEN WE HAV CELBRATD TH/BIRTH THAT SAV, WEN XMAS IS OVR, ITS TIME

TO HEAL

Scripture: Luke 9:1-6

Thoz U wer unalb 2dufr thru las wks mesag, let me recap series: Js Bgan erthly minstry Naz proclaim fulfil
Isa 61:1-2=Lk 4:18-19=READ
Hrd Taurman, lnce nam 1 of 10 best Am preachers, phaps
writ of this=READ
From idea wen Xmas ovr, time 2B bout work of I-series
2day lk at=wen its ovr its time: 2Heal
Scrip 2day, C 2fold minstry Js=of 3 parts
vs 1=Lk was phys & prob Bcuz this wrot mor mircles
but Mk & Mt also writ parale pasag send out of 12
Hsin givn 2tehm by Js as vs 1a say, plus vs 2=Read
term=Cur diseas, & word=Heal use intrchangly by Lk
2dif words Gr, but intrrelat=HEAL=IAOMAI & deriv of
word=HYGIES, fr wh get Eng word=HYGIENE
word=Cur diseas=TERAPEUCO=fr wh get Eng word=Therapy
intrest th Mt, Mk, Lk mak thez word=only 2plac Lk wher
thez word use 4heal tak plac ord medicl means
All othr time haf ref mirac heal by Js & discips
Then this Scrip Js giv furthr instruc dres etc, but we
no go in2 this time
vs 6=notic wat hpn by discips
Now this Scrip lemp of Js minstry stan out=Healing
He gav authrty discips & w/authrty=vs 6B=Read
had powr heal peop
Undrstan th Scrip mus anlys mor fuly
ther thoz 2day claim all shudB abl hav authrty heal
ther thoz claim hav powr & cal=Faith Healers
stil othrs claim no Bliivr shud evrB sik, hav diseas
(Examp lman TV evr Sun hav herd preach this)
G wil all men shudB whol, but disagre bout lak faith?
Exam Apos P & thorn side, G no heal=Was lak faith?
Mus go bak 2begin=G creat man perf envirn; man sin &
by disobed brot contamnatn G's perfectin
w/sin, disobed cam sep fr/G both sp & phys=th deth
long w/deth cam diseas, siknes & as time pas univ erod
lifspan lessn, diseas, ilnes widspred
this ment anyl=Bliivrs includ, contrac ilnes/diseas
Js, G in flesh, cam mong us & He abl heal peop il/diseas
th manr let man realy C wat G want 4specil creatin
But did heal evrl evrwher went? Of cors anser NO
& did Js discips w/powr heal evrl evrwher went?
anser agin NO
do U read poscrip this Scrip say? They wer heal evrl
evrwher went? NO! we only read=& healing evrwher
So we C only selectiv heal tak plac & thoz heals wer
wrot by G 2sho His powr so peop cud cum & Bliiv in Him
nevr ment G cudnt heal evrl=merly sho He choz glorfy
self by selectiv healings

Now as anlys=jus wat G try tel us? How can we ~~inxx~~?/
interp thez vss?
perhap underst mus sevr1 quests:
Wat duz G want? Duz want childrn sik/diseas? CORS NOT!
Gosp Mt wher read wat spk of las wk=Lost Sheep, Js sed
Mt 9:14=READ
& Js as G desir 4man 2B wel, so duz man; all us want
2B wel, nevr evn hav cold & seek use watevr means 2do
we evn want our animls wel & we C 2this
(Ilus farmr & mule & lrg pils, & mule blew lst)
this sho mans methods no alway suceed, but G's do
regardles wat phys probs hav in lif, G has lplan 4
evrl wh work evrtime & lik childrn story fr England==
(Ilus story cup & how Bcam butiful)
G want all His childrn 2B butiful & it not buty as
measur by worl=it buty cum 4th fr our livs by sufr ~~tax~~
toils/probs lif, evn phy sufrs wh may cum our way
But how duz G acomplish proces of giv us th buty??
it realy only sumthin wh medical scienc now discovr,
but wh known 4many yrs sinc adv Js Xp in2 worl
Eng word=PSYCO@MATIC=has 2do w/phys & spirtul makup
cum fr 2 Gr word=PSYCHE=Ur spirit, or Ur soul
SOMA=physcl body & alway bin kno divisin tween bod/sou
Body is phys & soul, spirit=spark givspirtul existenc
medicin find out wen soul/spirit wel, body itself wel
Wen persns soul rt relatship w/G persn canB phy wel
no mean all ilnes Bcuz not rt relatship w/G, but many
peop not rt relatship w/G & Bcuz it, body/soul R sik
Th many time wat Js & discips wer cur & brôt peop
2 rt relatship w/G & persn made wel
(Ilus litl boy Midwest, eye op Boston & Teddy Bear)
T) litl boy gav mos precius th had this lif=in luv
G Jun same thing 4mank in persn Js Xp
He gav all 2sho His complet luv 4 souls of men
& now lfinal quest=Wat duz G expec in return??
(Ilus man visit famly & girl battr, tattr dol & luv)
G has luv us thru Js Xp
Js takn ea l of us & in site of G any sinnr is mos
raged, tatered, dilapidated, beat up persn in world
Thru Js we made butiful G's site
& wat duz G ask of us?
Only that we shar that luv w/othrs & bring them 2the
Saviour who can mak them whol as well
Wen we hav celbrat birth that Saviour; wen Xmas is
over, its time to HEAL.

"When It's Over It's Time: To Heal"

Scripture: Luke 9:1-6

For those of you who were unable to suffer through last week's message, let me briefly recap where we are coming from in this series.

Jesus began His public ministry in Nazareth by proclaiming that He was the fulfillment of Isaiah 61:1 and 2, (read Luke 4:18-19). A man named Howard Thurman perhaps writing of this has penned the lines, (read this). From the idea that when Christmas is over it is time to be about the work of the Lord we are taking this current series. Last week we talked of "Finding the Lost." Today we are looking at, "When It's Over It's Time: To Heal."

In this Scripture we can see two parts of the threefold ministry of Jesus Christ emphasized. We read in the first verse of this 9th chapter of Luke, ~~and~~, "Then He called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases."

The writer of this gospel was Luke the physician. It is perhaps not significant perhaps that he wrote more about miracles than any of the other writers. But Matthew and Mark both include parallel passages about the sending out of the twelve disciples. The mission given to them by Jesus was as this verse tells us, to have "power and authority over all devils and to cure diseases." Then in the second verse we read, "And He sent them to preach the kingdom of God, and to heal the sick."

The term "cure diseases" and the word "heal" are used interchangeably by Luke. They are two different words in Greek, but they are interrelated. The word for heal is "IAOMAI" is a derivative of the word "HYGIES" from which we get our English word Hygiene. And the word used for "cure diseases" is the Greek word "THERAPEUO" from which we get our English word therapy. But the interesting thing about the use which Luke makes of these two words, and the use by Matthew and Luke as well, is that only in two places in Luke are these words used for the healing which takes place through ordinary medical means. All the other ~~times~~ times, the words have reference to miraculous healings by Jesus and His disciples.

Jesus gives further instructions to His disciples concerning their dress and what they should take with them and these are matters which we are not going to go into at this time.

Notice the closing of this portion of Scripture as found in the 6th verse. We read, "And they departed, and went through the towns, preaching the Gospel and healing everywhere."

In this Scripture we see ~~three~~ two of the emphases of Jesus' ministry, but one stands clearly above the others and that is the ministry of healing. We read of Jesus giving power and authority to His disciples to heal people of their illnesses and diseases. And the result of that authority is that they were, "Healing everywhere." They actually had the power to heal people

To read this and to understand it completely requires that we analyse this passage more fully. There are those today who claim that all of us should be able to have that power and authority over sickness and disease; then there are some who claim to have that power and claim to be "faith healers"; while still others claim no one should ever be sick or ill. There is one man who preaches on TV every Sunday night and I have heard him claim over the radio that it is God's will that no one should ever be sick with anything, and if you are sick it is because you don't have enough faith to be healed. I would agree that it has always been God's will that man should be completely whole. But I disagree about not being healed because of lack of faith. The Apostle Paul is a good example of this. If anyone possessed more faith than Paul, he needs to be pointed out. Yet, God permitted Paul to go through his life with what he called, "A thorn in his flesh," meaning that he had a physical ailment which was not divinely healed. So how do we understand the matter of "Healing?"

As always we must go back to the beginning and at that beginning God created everything in a perfect environment. But man brought sin into that environment by his disobedience and in so doing contaminated God's perfection. With that sin and disobedience came separation from God both spiritually and physically and ~~th~~ death. But along with death came also sickness and disease. As time passed and the universe became more contaminated it eroded the perfect environment into which man was placed and the lifespan lessened and disease and illness became widespread. It meant that anyone, can contract illness or disease and no man is immune to it.

Jesus, God in the flesh came into our world and lived among us. He was able to heal people of their illnesses and diseases. ~~But~~ In this manner, He was able to let man see what God really wanted for His special creation. But did He heal everyone everywhere He went? The answer of course is "No." And did Jesus disciples with the power He gave them heal everyone everywhere they went? And the answer is again "No." Do you read a postscript to this passage of Scripture that says, "And they ~~healed~~ were healing ~~everywhere~~ everyone everywhere?" No, we only read, "And healing everywhere," in that 6th verse. So we see from this that only selective healing took place and those healings were wrought by God so He could show His power so people would come and believe in Him. It never meant that God couldn't heal everyone. It merely shows that He chose to glorify Himself by selective healings.

Now as we analyse this, just what is God trying to tell us? How can we interpret and understand these verses? Perhaps in order to understand all of this we must ask several questions. The first question would be, "What does God want? Does He want His children sick and diseased? Of course not!

In the Gospel of Matthew where we read the account of the lost sheep which

The word comes from two Greek words. The one is "PSYCHE" which means your spirit, or your soul. The other word is from "SOMA" which means your physical body. It has always been known that there is a division between your spirit, or your soul, that special spark which gives you a spiritual existence and your body which is merely physical. Medicine is finding out more and more that when the "PSYCHE", or the soul, spirit is well, the body itself can be well. This is proved over and over again that when a person's soul is in a right relationship with God, that person can enjoy physical well-being. It doesn't mean that all illness is a wrong relationship with God. But a lot of people are not in that right relationship with God and because of it body and soul are sick. This is many times what Jesus and the disciples were curing. They brought the person into a right relationship with God and that person was made well.

(Illustration of little boy from Midwest and eye operation in Boston)

Many years ago before medical science was what it is today, a little boy ~~with xxxxxxx~~ who was blind was diagnosed as being curable, but the operation needed could only be performed at Massachusetts General Hospital in Boston. The operation was expensive and the family had no money. But the people of the town pitched in and raised the money to send him and his mother there. The day the little boy left he tucked his old teddy bear under his arm to go. One ear of the bear was badly chewed, he was ripped at the seam and stuffing was coming out, and one eye was missing. His mother asked, "Why take old Teddy to Boston? When we get there we can buy a new one." But the little boy insisted on taking that bear. All the while he was in the hospital even during the operation that Teddy Bear was ~~with~~ tucked under his arm. The operation was a success and the boy was overjoyed to see his mother and everything around him for the first time. Finally, the time came for him to be released from the hospital. The noted eye surgeon came into the room to examine his eyes one last time, and to say goodbye. When the doctor was finished with his examination, the boy said, "Doctor I want to pay you for helping me," and he handed the beat up old Teddy Bear to the doctor. The doctor fighting back the tears accepted it. The doctor took that bear and placed it in a glass case in the hallway of that hospital. There it sat, one ear chewed, the stuffing coming out of it with one eye missing and the doctor had one of his professional calling ~~xx~~ cards placed with it. Below his name he wrote, "This is the highest fee I ever received from my professional services."

That little boy gave the most precious thing he had in this life in love. God has done the same for mankind in the person of Jesus Christ. He gave His all to show His complete love for healing the souls of ~~xxx~~ men. And this then brings us to one final question. "What does God expect in return?" "Does He expect ~~xx~~ anything from us for what He has done?"

(Illustration of man visiting family and little girl with battered, tattered doll, loved because no one else would)

A man who acted as a godfather to a poor family of five children, stopped one day to visit them and do what he could for them. ~~xxxxxxx~~ One of the little girls told him about a small collection of babydolls she had. He asked her which one was her favorite. She told him she would get it for him if he promised not to laugh. He said, "I promise." She went into the next room and brought back a doll that was the most dilapidated, tattered, worn out doll he had ever seen. All of her hair was off, the nose was broken, and one of the arms was cracked. He didn't laugh but

we used as our Scripture last week, Jesus said, "It is not your Father's will that any of these should perish." It isn't a part of God's original plan for man to die or to be sick. ~~xxxxxxx~~ And just as God desires for man to be well, so does every man. All of us want to be well and never have anything wrong, not even a cold and so we seek to use whatever means are at our disposal to do this. We even do this for our livestock.

(Illustration of man and mule)

A farmer had a mule who was very valuable to him because he was a good plowing animal. One day the mule became sick and the farmer called the Vet. The Vet examined the mule and gave the farmer some very large pills. He said, "Give the animal one of these pills three times a day and he'll be OK." "How do I get ~~xxxxxxx~~ the mule to swallow those big pills?" the farmer asked. "Easy," said the Vet. "Find a piece of pipe big enough to get the pills through. Put one end of the pipe into the mule's mouth, put a pill in the pipe, and then blow through the pipe. Before the mule knows what is happening he will swallow the pill." The farmer agreed to try it. But several hours later the farmer was in the vet's office looking very sick himself. "You look awful, what happened?" the Vet asked. The farmer replied, "The mule blew first."

Man's methods don't always succeed, but God's do. Regardless of what physical problems we may have in life, God has one plan for everyone which works everytime. It's something like children's story which comes from England.

(Illustration of story of cup and how it became beautiful)

I'm sure all of us have read many children's stories, both as children, or have read them to children. We probably never question why it is that animals and inanimate objects talk. We just accept it and go along with the story. There is a story about a couple in Sussex, England who were looking at china to buy a setting. The wife looked at a cup and said, "Oh look at this cup how beautiful it is." But the cup answered, "But you know I wasn't always beautiful." Instead of questioning a talking cup, the couple began to talk to it and asked, "Why what do you mean?" The teacup explains: "Once I was nothing but a soggy wet, ugly lump of clay. Someone picked me and put me on a wheel and began to spin me round and round. I cried 'stop,' but they said, 'Not yet' and then finally they did stop. I was put into a hot furnace and I thought I couldn't stand it any longer and cried 'Stop.' But they said, 'Not yet' and finally they pulled me out. Then someone started to put paint on me and I thought I would faint from the fumes and cried, 'Stop.' But they said 'not yet' and when they stopped painting me they stuck me in another oven. It got so hot I thought I couldn't stand it and cried out 'Stop.' But they said, 'Not yet! But finally they pulled me out and let me cool off. Then they placed me on a shelf and I was able to see myself in a mirror. I remembered myself as being a wet, soggy, ugly, lump of clay, but now I was beautiful. And then I knew that the pain I went through made me beautiful."

God wants all of His children to be beautiful and it isn't beauty as measured by the world. It is the beauty which comes forth from our lives by suffering the toils and the problems of life, and even the physical sufferings that may come our way. ~~xxx~~

But how does God accomplish this process of giving us this beauty? It's really only something that medical science is discovering but which has been known by many people for centuries since the advent of Jesus Christ into the world. There is an English word used in medicine which is "PSYCOSOMATIC." It has to do with the physical and spiritual makeup of an individual.

would have liked to. Only because he had promised not to laugh, kept him from it.

He said to her, "Why do you love this one the most? Surely you have another doll which is better than this." "Why do you love her the best?" The little girl answered, "Because she needs it most. If I didn't love her, nobody would."

God has loved us through Jesus Christ. Jesus has taken each one of us and in the sight of God any sinner is the most dilapidated, beat up and tattered person in the world. Through Jesus Christ we are made beautiful in God's sight. And what does God ask of us? Only that we share that love with others and bring them to the Saviour who can make them whole as well. When we have celebrated the birth of that Saviour, when Christmas is over, it's time to Heal.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor January 20, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Danny Mangel, Acolyte
John Penrod, Acolyte

ORDER OF WORSHIP 11:00 A.M.

Prelude "Rustle of Spring"

Chiming of the Hour

Announcements

Congregational Greeting

Joys

*Processional Hymn No. 67 "Blessed Assurance, Jesus
is Mine"

*Ascription

*Exhortation

*Confession (In Unison) "Lord God, Our Father, in your
light do we have light, and in your love, do we
find love. Show us the path anew, and lead our
wayward feet thereon. Give to us purer hearts,
and cleaner lives, and let us live as your Son
taught us to live. For we pray in His name. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And Blessed be His Glorious name forever.

*Gloria Patri

Hymn No. 458 "Take My Life, and Let It Be Consecrated"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray.

Prayer

Offering

Offertory "We Hear Thy Voice"

Doxology No. 382

Presentation of Acolyte

Installation of Elders and Deacons

Anthem: "Share His Love"

Scripture: John 21: 15-17

Sermon: "When It's Over, It's Time: To Feed"

Closing Hymn No. 456 "My Jesus, I Love Thee"

*Benediction

Closing Chimes

Postlude

***** *Congregation Standing *****

The beautiful flowers on the altar have been placed
by Ruth Davies in memory of Loved Ones.

Ushers for today are Rob Vinroe, Bob Dellen, Randy
Dellen, and Kevin Snyder.

Mrs. Sandy Shepeck will greet the congregation at the
door this morning.

Nursery will be provided today by Mrs. Gloria Walker.
Robert Dellen and Harry Fry will be visiting the
hospital this week.

Attendance last Sunday was 107 with 9 Visitors.

> Hospitalized: Mrs. Tresa Nicholas

MONDAY - Spang's Volleyball
Fidelity Bible Class at 7:30

Tuesday - Aerobics at 6-7

Thursday - Aerobics 6-8

Choir rehearsal at 7:00 P.M. We are now
starting practice on an Easter Cantata
entitled "Then Came The Morning"

Saturday - Basketball 10-12

REMINDER - make your nominations for Elders and Deacons
Drop them in the offering plate.

Daily Bread booklets and Moody monthly magazines are
available for you. Pick them up in the Narthex.

> Audit for all Treasurers books of the Church is Monday
night January 21st. Please plan to be there with
your books at the scheduled time. Thank you.

> CONGREGATIONAL DINNER - January 27th at 5:30 P.M. in
Rehoboth Hall. Please plan to come and enjoy an
evening with "The Fools for Christ" Meat, dessert,
and beverage will be provided. You bring a tureen
and your place settings. See yall there!

Elder and Deacons to be Installed today are;

Elder - Don Kennedy Deacon - Don Kingsley
Mid Diefenderfer Bob Dellen

> The adults of the church married or single are making
plans for a "Sweetheart Dinner". If you would be
interested in attending, please contact the office.
Plans are for February 15, 1985. More information
about the menu, time, etc. are to comm later.

Sagamore - Community Bible Church February 2, 1992

Prelude
Announcements/Greetings/Prayer Requests

Ascription

Call to Worship:

Thus saith the high and lofty One that inhabiteth eternity,
whose name is Holy; "I dwell in the high and holy place,
with him also that is of a contrite and humble spirit,
to revive the heart of the contrite ones. Isaiah 57:15
For I know the thoughts that I think toward you, saith the
Lord, thoughts of peace, and not of evil, to give you an
expected end.
Then shall ye call upon Me, and I will hearken unto you.
And ye shall seek Me, and find Me, when ye shall search
for Me with all your heart. Jeremiah 29:11-13

*Hymn

Offering/Prayer

*Benediction

Pastoral Prayer

Hymn

Scripture: John 21:15-17

Sermon: "When It's Over It's Time: To Feed"

*Benediction

*Postlude

MADELINE
DON - SURGENY
OLIVE - CARVER

Disciple SEEN RISEN L, & TOL GO GAL, CERT MTN AS READ =MT 28:16
JN tel it thusly = JN 21:1-2
mus bin ther cert numbr days, WAIT, & TIM HANG HVY, PETR-IMPETUOS,
SEC=VS 3A

VS 3B

VS 4=MAN STAN BEACH & CAL TO THEM VS 5

VS 6=INSTRUC & RESULTS

VS 7=TN RECOGNIZ JS & PETR SWAM 2SHOR

OTHR BROT SHIP 2LAND & JS COOK BREAKFAST

AFTER EAT JS ASK - VS 15

W/OUT HESIT PETR ANSR=VS 15 & JS RESPON VS 15C

VS 16=NOTIC-NO SAY MOR THAN THEZ LIK 1ST ASK

NO PRUF WAT JS MENT WEN ASK IN DIF WAY, BUT SEVRL SPECLATYNS

FIRST: PETR LUV FISH & JS CAL FR/THAT WORK -PETR 1ST LUV

JS ASK=LUV ME MOR THAN THEZ? - MENT FISH/BOATS/NETS/BUSNES???

OR MITE MENT OTHR MEN SHARD LIF WITH

I BLIEV JS MENT DID PETR LUV JS MOR THAN WORDDY THINGS LIK THIS

THEN JS ASK 3RD TIM & THIS PARLEL 3DENIAL BT PETR

THIS GIV PETR CHANC AFIRM LUV 4 JS 3TIMS-CHANC MAK AMENDS

(ILUS ROSE BOWL 1929)

THIS WAT JS DID W/PETR -NO SCOLD, SHO WAT PAS 4GOTTN/4GIVN

THIS JS DUZ W/US-4ALL BLUNDR, STUP MISTAKS, SINS-I 4GIV W/MY BLUD

PETR TOL=FEED - LAMBS, THEN SHEEP TWIC

DIF NOT 2SIGNIF, BUT MUS MENT YNG & GROWN =FEED ALL,

MINSTR 2EVNONE WHO SERCH 4ANSRS 2LIF

(ILUS FOLSOM PRISN & INMATE SAT THER NO REHAB 4PRSNRS)

WAT FEED GONSIS OF???

FIRST = THER WAS G'S WORD - JS SED/QUOT PROPHS=THUS SAYS LORD

PETR OTHRS KNU THIS & SCRIP ALL IMPORT

BIBL HAS IMPAC ON WORL EVN AMONG UNBLIEVRS

(ILUS BIBL QUOTES IN EVRDAY LIF)

WHY THIS HAPN? BCUZ BIBL LIV BUK, G'S BUK & BCUZ BLIEVRS HAV USD

R. DO WE USE IT? DO WE FEED ON IT? PART OUR LIVS? R WE SEEK

FEED HIS SHEEP?

SECOND = GOSPL JS XP

(YNG MAN ORDAIND ASKD=WAT GOSPL JS XP? ANSR=STORY JS XP)

WAT WUD U ANSR?

JS SED=IF any man wil cum after me LET HIM DENY HIMSELF & TAK UP

HIS CROS & FOLLO ME. WHOSCEVR WIL SAV HIS LIF SHAL LOS IT, BUT WHO

SOEVR SHAL LOS HIS LIF 4MY SAK & TR/GOSPLS, TH/SAM SHAL AV IT.

4WAT SHAL IT PROF A MAN IF HE GAIN TH/WHOL WORL & LOS HOS OWN SOT

(EXPL CONDEM MAN & CARY CROS-LIF WUD SOON B OVR, ETC & MEAN 2US)

(ILUS YNG PREACHR IN COLEG TOWN)

THIS TASK PETR & OTHRS PREACH XP CRUCIFIED

2FOLD TAKS ANY CONG SHAR WORD OF G, & MESAG JS XP AS ONLY HOPE

4A LOST WORL

WEN XMAS IS OVR-IT'S TIM 2FEED

FEED SELVS*FR/G'S WORD & FEED OTHRS OUR DAILY LIVS

IT'S TIME 2FEED HIS SHEEP

Scrip: John 21:15-17
 discip's had seen ris'n I & tol 2go 2 Gal 2cert mtn
 Prob wait ther certin numbr day, (no 1 cert how long)
 but mus bin length time & sinc time hung hvy hands,
 Petr, impetuous 1 sed-I go a fishing-vs 3
 f all night-nothin, but hand kep busy;strung nets,
 huzst sail, lowr & minds off wat wait 4
 morn-man beach cal 2them-tel fish othr sid-nets full
 Petr swam 2shor & discovr Js mak breakfas
 aftr eat Js say-vs 15
 vs 16-2nd time, notic=no say "MOR THAN THEZ"
 ther no pruf wat Js ment-but possibl:
 1st-Petr gro tir wait Js, he man actin, patienc shortr
 anyl & Bcuz pat short, went bak wat knu best-fishing
 Js cal from fish, & fish probl Petr's 1st luv
 but luv 2B w/othr discip's whom shar trys/tribs as
 liv & minster 2gethr with Js
 Js 1st quest mayB=Petr, do U luv Me mor thez=boats, net
 & fish busnes? Or with men shar lif?
 I Bliev Js ment=Petr, do U luv Me mor than 1st luv-fis
 with adventur & fite agin sea, elements? & Petr, do U
 luv Me mor thez othr men shar lif with
 Js knu depth emotin Petr put evrthin did & I Bliev
 Js 1st quest direc Petr think bout luv 4thing cud do
 which brot him odds w/spirtul thing, mor dif 2do
 then Js ask Petr 2nd, 3rd time simply-luvest thou Me?
 & speclat why Js ask 3times & probl Bcuz same Petr
 who sed as stud Bsid Js=L, tho all men Bsofend Bcuz
 Thee, yet, will I nevr B ofended
 He sed wil2 dy 4 Js & Js prom Petr deny 3 times=did
 possibl Js bring Petr remem 3fold deny & let giv 3fold
 af matin his luv 4 Js=chanc 2mak amends
 (Ilus Rose Bowl 29=Roy Riegels run wrong way, coach)
 This wat Js did w/Petr; no scold mak feel lik heel
 merly ask serch quest 3times 2let Petr kno wat dun
 past ovr, 4gotten
 This wat Js duz 4ea us=4all stupid blndrs, mistaks,
 sins we comit/wil comit He say-it past & I've 4givr
 U thru giv of My blud
 Now Petr quest bout luv 4 Lord, wat mesag Js impart??
 Feed My lambs 1st=then 2wice=Feed My sheep
 no real dif tween 2, jus Js concern lamb & grown shep
 Tru mesag 4 Petr=2feed them=Now evrthin acompl acord
 G's plan, its time to feed
 Petr bin w/Js thru minstry, evrthin now chang & knu
 Js as Mesiah/Xp & also knu no go remain with them
 Js spokn go 2 Fathr & if mt 2 & 2 togethr surmis Js
 soon gone from midst & Petr B givr instruc concern
 wat he 2do.

Wat exact did Petr kno? only 2der tains knu 2 cuddo?
 1st-fisherman; knu fish busnes & cud alwy fal bakon
 if necessary
 & knu minstr 2thoz serch 4ansers 2mean of lif
 So wat Js tel do? If Petr had intel, & did, knu Js no
 say go fish=heB tol continu minstry Js taut 2B bout
 & at feed consis of? =Ther 2thing involv
 G's WORD: Petr herd Js refr agin & agin 2wat G sed Wor
 He quot prophs=Thus says I & Petr knu fr train by
 Mastr mesag feed souls men only fr G's Word
 Petr had 2B man of buk & cud only B by read:med upon
 kno it, no by hart, but hav cum fr hart
 Task Petr, Paul, othrs perf worl had far reach effects
 (Ilus Bible quotes evrday lif)
 Why hav thez quot infiltrat lang worl? Bcuz Bible
 liv buk=G's Word & faithfl xpains quot & evn unbliev'r
 hear whtr awar or not
 it Bcuz Petr, othrs used it 2feed sheep Js Xp
 It sumthin vitl our livs? How do we use it? Do we
 feed upon it, fr it?
 comand Js no only 2Petr, but thoz cum aftr, R we seek
 2 do that with G's Word?
 2nd thing Petr 2use 4feed L's sheep=Gospl Js Xp
 (Ilus yng man ordnatin & quest=wat Gospl Js Xp?)
 Wat wud U anser if ask this quest?
 Petr bin w/Js, herd say=anyl deny self tak cros/folo
 whosoever sav lif los; whosoever los lif my sak & Gospl
 wil sav it=wat prof man if gain whol worl, os soul?
 Js no mean mus do undesirbl task, hvy soro by cros
 anyl can do that, but tak cros way Js sed=4xpian only
 Times Js, man cary cros ment execu/condem; man gud as
 ded Bcuz matr time wudB & lif soon ovr
 J ny=put thing th worl Bhin tak caus Xp & liv it
 sinc Petr giv instruc by Js, knu part feed sheep ment
 shar Gospl w/them
 Gospl Js Xp=He cam worl, sufr, dy Bhalf sinfl man so
 man hav 4givnes ein & liv etern w/G=feed Petr 2do
 (Ilus yng preachr coleg tw'n church & ask wat preach)
 This was task Petr & othrs=2preach Xp & Him crucifyed
 2fold task any cong=shar W of G & shar mesag Js Xp
 the only hope 4 a lost worl
 Task all membs body Xp is 2kno Him; 2lern of Him from
 G's buk bout Him & then 2shar that w/othrs in our
 daily livs
 Jus lik Petr hav words our Lord, that wen all prelims
 R ovr, Its Time To Feed His Sheep.

"When It's Over It's Time: To Feed"

Scripture: John 21:15-17

The disciples had seen the risen Christ and He had told them to go to Galilee to a certain mountain as we read in Matthew 28:16. They probably waited there for a certain number of days. No one is certain how long they had been there. But they must have waited for a length of time and since time hung heavy on their hands, Peter as usual, the impetuous one said, "I go a fishing," as recorded in the 3rd verse. They fished all night and caught nothing. But at least they were doing something with their hands, keeping busy. They strung the nets; they hoisted and lowered the sails; they were busy doing something which took their minds off the waiting they were doing for another appearance of Jesus.

But when morning came a man standing on the beach called out to them and asked if they had any fish. They replied in the negative and were instructed by the stranger to cast the net on the other side of the boat. They did this and discovered the nets were so full they couldn't drag them into the boat. John recognized the man as Jesus and Peter swam to shore while the others brought themselves and the boat to land. Upon landing they discovered that it was Jesus and He was cooking breakfast.

After they had eaten Jesus turned to Peter and asked him, "Simon, son of Jonas, lovest thou Me more than these?"

Without hesitation Peter answers, "Yea, Lord; Thou knowest that I love Thee." And Jesus replies, "Feed My lambs."

Then a second time Jesus asks, "Simon, son of Jonas, lovest thou Me?" But notice, He doesn't ~~add~~ add, "More than these." It is just, "Lovest thou Me." Anything which might be said of the difference between the first question and the other two is merely speculation. There is no proof of what Jesus meant when He asked the questions in a different manner. But there are several points we might consider to draw our own conclusions.

First, consider that Peter had probably grown tired of waiting for Jesus to appear to them again. Peter was always, the man of action; the one who wanted things done now; the one whose patience was probably the shortest of any of the disciples. And growing more impatient as the days passed, Peter turned to the only other thing he knew best, fishing. Fishing was the work Jesus had called him from, and it was fishing which was probably Peter's first love. But Peter must have also loved being with his fellow-disciples with whom he had shared the trials and tribulations of everyday life as they lived it together with Jesus. So Jesus' first question may well have been, "Peter, do you love Me more than these," meaning the boats and nets, and the fishing business. Or, meaning the other men with whom he shared his life. I believe that Jesus meant, "Peter, do you love Me more than your first love of fishing with its adventure and fight against the sea and the elements? And Peter do you love Me more than these other men with whom we have shared our lives?"

Jesus knew the depth of emotion which Peter put into everything he did and I believe that Jesus' first question was directing Peter to think about his love for the things he could do which brought him at odds with the spiritual things which were more difficult to do.

Then Jesus asked Peter a second and a third time if he loved Him. The second and third questions omitted the term, "More than these." It was simply, "Lovest thou Me?" And again there is speculation as to why Jesus asked Peter three questions concerning his love. The probable answer is that this is the same Peter who stood beside Jesus and said, "Lord, though all men shall be offended because of Thee, yet will I never be offended."

He said that he was willing to die for Jesus and Jesus promised that Peter would deny Him three times that night. Which he did. So it is possible that Jesus is bringing to Peter's recall that threefold denial by letting him give a threefold affirmation of his love for Jesus. In other words, somewhat like a chance to make amends.

(Illustration of Rose Bowl in 1929)

When California and Georgia Tech played in the Rose Bowl in 1929 a very strange thing took place. A boy named Roy Riegels on the California team recovered a fumble and began to run with the ball. The only problem was that he was running towards his own goal. The Georgia Tech players picking up on this began to run ~~interfer~~ interference for him because he was going to score a touchdown for them. His own players yelled at him to turn around and only a tackle by one of his own teammates stopped him from scoring a touchdown for Georgia Tech. The boy was heartbroken when he realized what he had done. At halftime the team filed into the locker room and Roy Riegels sat by himself with his head in his hands afraid of what the coach was going to say.

If you were that coach, what would you have said to that boy? How would you have handled the situation?

Years later, Roy Riegels told a nationwide audience what happened in that locker room at halftime. His coach never mentioned his dumb mistake. He gave the players the strategy he wanted them to use in the second half. And when it was time to go out on the field, the players all filed out, leaving Roy Riegels seated on the bench with his head in his hands, and the coach. That coach walked over to Roy, put his hand on his shoulders, and said, "Roy, let's go out there and play this second half like you've never played the game before." And he did. He played the second half brilliantly, enabling his team to win.

This is what Jesus did with Peter. He didn't scold him and make him feel like a heel in front of the others. He merely asked him a searching question three times in order to let Peter know that what he had done in the past was over and forgotten. This is what Jesus does for each one of us. For all the stupid mistakes and blunders we make; for all the sins we commit and will commit; He says, it's in the past and I've forgiven you through the giving of My very life's blood.

But now that Peter had been questioned about his love for the Lord, what was the message that Jesus imparted to him? Jesus told him to first, "Feed My lambs," and then He told him twice to, "Feed My sheep." The difference between the words is not too significant ~~xx~~ other than to say that Jesus was

concerned with both the lambs and the grown sheep. The true message for Peter was to feed them. Jesus was actually telling Peter, "Now that everything has been accomplished according to God's plan, It's time To Feed." "When It's Over It's Time: To Feed."

Peter had been with Jesus throughout His ministry. Everything was now change and he knew that Jesus was the Messiah, the Christ. But he also knew that in all probability Jesus was not going to remain with and among them. He had spoken of going to His Father and if they were putting two and two together they could easily surmise that Jesus would soon be gone from their midst. So at this point in time Peter is being given instructions by Jesus concerning what he is to do. But just exactly what did Peter know? There were only two definite things Peter knew and could do. He was first of all a fisherman. He knew the fishing business and it was something he could always fall back on if necessary. And he knew how to minister to those who were searching for the answers to the meaning of life. So just what was Jesus telling him to do? If Peter had any intelligence, and he most certainly did, he knew that Jesus was not referring to fishing when He told him to "Feed His sheep." So His instructions were to continue the ministry which Jesus had taught him to be about.

And what did the feeding consist of? There were two things which were involved. The first was God's Word. ~~Thaxfix~~ Peter had heard Jesus refer again and again to what God said in His Word. Jesus would quote one of the prophets and say, "Thus says the Lord." Peter knew from his training by the Master that the message to feed the souls of men came only from God's Word. Peter had to be a man of the Book and he could only be this by reading it; by meditating upon it; by knowing it not so much by heart, but having it come from the heart. The task which Peter and Paul and the other Apostles ~~did~~ performed in the world has had far reaching effects in our society today. Even among the unbelievers the Bible is quoted frequently even though they may be aware they are quoting from the Book.

(Illustration of Bible quotes in everyday life)

From the magazine, "Israel My Glory," this quote appeared:

"If somebody mentions he wants to get at the 'root of the matter,' he is quoting from the book of Job. Living 'off the fat of the land'...comes from Genesis. If a national hero is said to have 'feet of clay', the description come from the book of Daniel.

Then the magazine lists the following commonly heard expressions, along with the Bible reference on which they're based: "a good old age" (Gen. 25:8); "die before his time" (Eccl. 7:17); "gives up the ghost" (Jer. 15:9); "set his house in order" (2 Kings 20:11; "a man after my own heart" (1 Sam. 13:14); "the apple of your eye" (Ps. 17:8); "at your wits' end" (Ps. 107:27); "rise and shine" (Isa. 60:1); "spare the rod" (Prov. 13:24); "to see eye to eye" (Isa. 52:8); "holier than thou" (Isa. 65:5); "come now and let us reason together" (Isa. 1:18).

Why have all of these quotations from God's Word infiltrated the language of

the world? It's because the Bible is a living book. It's God's book and faithful Christians have quoted it and shared it so that even the unbeliever hears it whether he is aware of it or not. It is this way because Peter and others used it to feed the sheep of Jesus Christ. How do we use the Bible in our lives? Do we feed from it and upon it? Is it something which is a vital part of our lives? The command of Jesus to not only Peter, but all those who were to come after him was, "Feed My sheep." Are we seeking to do that with God's Word?

The second thing which Peter was to use for the feeding of the Lord's sheep was the Gospel of Jesus Christ. A young man ~~was asked~~ during his ordination examination was asked the question, "What is the Gospel of Jesus Christ?" He answered, "It is the story of Jesus Christ." What would you answer if you were asked, "What is the Gospel of Jesus Christ?"

Peter had been with Jesus throughout His ministry. He had heard Him say, "If any man will come after Me let him deny himself and take up his cross and follow Me." "Whosoever will save his life shall lose it, but whosoever shall lose his life for My sake and the Gospel's, the same shall save it. For what shall it profit a man if he gain the whole world and lose his own soul? Now Jesus did not mean that a person had to assume some undesirable task, or have heavy sorrow. Any person in the world can do that. But taking up the cross in the way in which Jesus said it is for the Christian only. In the times of Jesus when a man was seen carrying a cross it meant he was a condemned man on his way to execution. That man was as good as dead and it was just a matter of time until that happened. But that man was done with the world, it would soon be behind him and life would be over. What Jesus was imparting to His disciples was that they were to put the things of the world behind them, to die to the seeking of all the pleasures and riches of the world. One who takes up his cross to follow Jesus seeks to live for Him and the things of God. And since Peter had been given these instructions by Jesus, he knew that a part of the feeding of Jesus' sheep meant sharing that Gospel with them. The Gospel of Jesus Christ is that He came into the world and suffered and died on behalf of sinful man so that man can have forgiveness of sin and live eternally with God. This was the feed Peter was to give to the Lord's sheep.

(Illustration of young preacher in college town church)

A young preacher became the pastor of a cultured church in a college town. Worried because he thought he would have problems relating to this educated congregation he went to his father who was also a minister for advice. He asked, "Father, if I preach something about history, there is a professor in the congregation who teaches it and could trip me up; if I ~~preach~~ cite something about almost any subject, there is someone in that group who knows ~~me~~ more about it than I ever will. What shall I do?" His Dad answered, "Son, preach the Gospel! They probably know very little about it."

This was the task of Peter and the others; to preach Christ and Him crucified. The twofold task of any congregation is to share the Word of God and to share the message of Jesus Christ the only hope for a lost world. And the task of all members of the body of Christ is to know of Him, to learn of Him, from God's book about Him, and then to share that with others in our daily lives.

Just like Peter, we have the words of our Lord, that when all of the preliminaries are over, "It's Time To Feed," His sheep.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor January 27, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Kelly Mangel, Acolyte
John Penrod, Acolyte

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude "Beneath the Cross of Jesus"
Chiming of the Hour
Announcements
Congregational Greeting
Joys

*Processional Hymn No. 608 "Guide Me, O Thou Great
Jehovah"

*Ascription
*Exhortation

*Confession (In Unison) "O Lord, our God, who didst
bring the gentile Kings to seek and adore the
Christ child, we pray thee to lead us as members
of your Church to the dark places of our city and
community, bearing the torch of Christ's light,
so that others may know of the Light, and
rejoice in it even as we do. Take our sins and
transgressions from us, and lead us in the way
of truth. These things we ask in His name.
Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And Blessed be His Glorious name
forever.

*Gloria Patri

Hymn No. 162 "Holy Ghost, With Light Divine"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.

Prayer

Offering

Offertory "Hymn for Brotherhood"

Doxology No. 382

Anthem: "Joyfully We Praise Your Name"

Scripture: 2 Corinthians 4:7-18

Sermon: "When It's Over It's Time: To Rebuild"

Closing Hymn No. 574 "Revive Us Again"

*Benediction

Closing Chimes

Postlude "Processional for the New Year"

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed
by Mrs. Margaret McClymonds in memory of loved ones.
Ushers for today are Richard Mangel, Ed Walker, Don
Kingsley, and Dick Dally.

Mr. & Mrs. Harry Fry will greet the congregation at
the door this winter morning.

Nursery will be provided today by Mrs. Sue Gamble.
Dick Mangel and Paul Riemer will be visiting the
hospital this week.

Attendance last Sunday was 40 with 4 visitors.

Hospitalized: Paul Ritter, Grace Riddle

MONDAY - Spang's Volleyball

TUESDAY - Aerobics

THURSDAY - Aerobics

Chancel Choir 7:00 We are now starting
practice on an Easter Cantata entitled
"Then Came the Morning" by the Gaithers.

SATURDAY - Basketball 10-12

REMINDER - today is the final Sunday for making nomi-
nations for Elders and Deacons. Place yours in the
offering plate.

CONGREGATIONAL DINNER - Sunday January 27th at 5:30 P.M.
in Rehoboth Hall. Please plan to come and enjoy an
evening with "The Fools for Christ". Meat, dessert,
and beverage will be provided. You bring a tureen
and place settings. See Yall there! PLEASE MAKE

SWEETHEART DINNER - February 15, 1985 at the Holiday
Inn. The adults of the church married or single
are invited. If you are interested in attending,
please contact the office now. We need to have a
definite commitment of those attending by February
1st. A Sign-up sheet is in the office. Take some
time and sign up now. The choice is Braised Steak
or Stuffed Pork Chop. Price and other details are
available in the office.

SOUP & SALAD DAY - February 12th. Tickets are now
on sale from Evie Kennedy or the Circle Chairmen.
Betty Tressler needs eye catching items for the
Bazaar table. Valentine & Easter items will sell.

Prelude
Announcements/Greetings/Prayer Requests

Ascription

Call to Worship:

O WORSHIP THE LORD IN THE BEAUTY OF HOLINESS: FEAR BEFORE HIM ALL THE EARTH.

SAY AMONG THE HEATHEN THAT THE LORD REIGNETH: THE WORLD ALSO SHALL BE ESTABLISHED THAT IT SHALL NOT BE MOVED: HE SHALL JUDGE THE PEOPLE WITH RIGHTEOUSNESS.

LET THE HEAVENS REJOICE, AND LET THE EARTH BE GLAD: LET THE SEA ROAR, AND THE FULNESS THEREOF.

LET THE field be joyful, and ALL THAT IS THEREIN: THEN SHALL ALL THE TREES OF THE WOOD REJOICE BEFORE THE LORD: FOR HE COMETH, FOR HE COMETH TO JUDGE THE EARTH: HE SHALL JUDGE THE WORLD WITH RIGHTEOUSNESS, AND THE PEOPLE WITH HIS TRUTH.

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Script re: 2 Corinthians 4:7-18

Mon: "When It's Over It's Time: To Rebuild" - Butler 1/27/85

*Hymn

*Benediction

*postlude

MADGE
FILED TOST
CAROL
HEATHER
FRANK
MEARER

"When It's Over It's Time: To Rebuild"
Scrip: 2 Cor. 4:7-18
at clos Js ministry, record Gosp Mt 28: 19-READ
in Xpian Ch claim=Crt Com. & cal Bcuz misin membrs
T) v march ordr giv by Js 2 discip & they 2do
Apo P caryout misin evang & part visit Cor twice
want go 3rd time, but wrot Bcuz want read B4 cum
Stern letr Bcuz quest him & apostlship lik Galatian
Scrip this morn contain many things, but 1 issue need C
P spk Xpian lif & pt Byon 2lif eternty
vs 7=examp all cud relat; peop use thez comon ord pots
use 4many thing, & sumtim hold all treasur in world
pot no valu, but wat insid was & G tak comon ord pot &
put init His treasur & wat is treasur??
LK vs 6-READ=Treasur is Gospl Js Xp & this contain in
ord erthen vesel
We hav knowl Js Xp; purp 4worl; lif/ministry; deth/resur
& evn tho com, ord peop hav treasur erthen ~~xxxx~~
vesels which worl duz not posses
We welthy Byon measur wen hav that
vss 8-9-READ=things of worl afflic/Beet evr persn
with afflic, notic, ther no defeat= WHY?, Bcuz hav Js
Xp our livs & P stat this vss 10 & 11-READ
Then P say=vs 12=2Jews, many whom P writ to, any form
pain, sufr, weaknes was describ as sort of deth
P say=sufr, he & othr apos wer go thru, sort of deth
4them, but by sufr/afflic it bring life=THE LIFE of that
LIFE was gift salvatin thru Js Xp.
P say Grac G, unmerit mercy, gudnes G, giv ~~xxxx~~ to mor
peop thru P's preach of Gospel
v 15 stat this=READ
evr afflic, evr prob/sufr bring othrs 2 Xp & end in
pris & thanksgiv 2 God.
vs 16-P sum this up & adds vss 17-18-READ
P say anythin wh may go thru this life, merly prelud
2glory will hav eternty with L Js Xp
our sites R 2B fix on thing wh R no seen
P expl thing seen=Temporal & mean of cors will paswya
& wil liv thruout eternty
2 P, anyth sufr this lif, whthr ilnes, los helth/wealth
any afflic only temp & in letr Rom 8 say=4 I RECKN
THAT SUFRINGS THIS PRESENT TIME R BIT 2B COMRAR TO
THE GLORY WH SHALB REVEAL IN US
wh is mor import=thing this lif or thing eternty?
if it betr 2hav evrthin posbly poses this lif, & hav
nothin eternty Bcuz no kno Lord?
Or betr hav com ord sflic this lif, kno Byon all this
ther await thing no dream of Bcuz we His?
P spk peop no only Bliev thez thing, but 2peop Bcum
bog dwn livs Bcuz setbak afflictins

e suggest they revive, (I think this wat G want 4us
I think this wat G want 4us
but no posib hav it & liv 4 worl, we mus cum aliv 2
thru Him
(Ilius E.V. Hill and incorrigible youths=no 1 cares)
yon us is worl made up 5bilin peop who need 2hear
mesag of Js Xp
We mus cum out litl grps, individ congs & Bgin 2care
1st plac 2start is with selvs individ
We mus Bgin revive selvs
We mus cum aliv so can rebuild
READ vs 6 to close

~~XXXXXXXXXXXXXXXXXXXX~~ 2 Cor 4:7-18
(Read Thurman quote)
CLOS JS MINSTRY SED=MT 28:19 - READ
G COMIS & CAL THIS BCUZ MISIN MEMS, & THEZ MARCH ORDR GIV BY JS
MAKGR P CORINTH: VISIT TWICE & WANT MAK 3RD VISIT
INSTEAD, WROT THEM FIRST & 2ND COR STERN LETR SEEK COMBAT SUM ATAK
MADE AGIN SELF, SIMILAR 2PURP GAL LETTR
P SPK LIV XPIAN LIF & PT 2X TO LIF BYON IN ETRNTY
VS 7=EXPL TREASUR
WAT IS THAT REASUR?? - LUK BAK VS 6
VS 8-9=
VS 10-11=
VS 12= 2 TH/JEWS MANY WHOM P RITE2, ANY FORM PAIN/SUFRR/WAEKNES WAS
DESCRIB AS SORT OF DETH ~~WTHM~~
P SAY WAT HE/OTHR GO THRU BRING LIF=SAV THRU JS XP
P WAS SAY UMMERIT MERCY/GUDNES OF G WAS GIV 2MOR & MOR PEO THRU
P'S PREACH OF GOBPL & THIS WAT MEAN=VS 15
EVR AFLIC, EVR KIND PROB/SUFRR BRING OTHRS 2XP & END IN THANKSGIV
2 GOD
VS = 16=GUMUP
VS 17-18=P SPEL OUT HOPE BLONG XPIAN
ROMNS 8WROT=4 I REKN THAT TH/SUFRRINGS THIS PRES TIM R NOT WORTHY
2B CP 2 TH/ory WH/SHALD REVEALS IN US
(ILUS CHARLY BROWN & WANT 2B OUTRAGUSLY HAPPY)
THIS WAT G WANT XR FOR US & NO PDSIBL 2HAV IT & LIV 4THIS WORL
WF, MUS CUM ALIV 2 HIM & THRU HIM
(T* (E.V. HILL & INCORIGBL YOUTH=NO ONE CARES)
B) US IS WORL OF 5BIL PEO WHO NEED HEAR MESAG JS XP
MUS CUM OUT OUR LITL GRPS, INDIVID CONGS & BGIN 2CARE
1ST PLAC 2START IS W/SELVS INDIVIDLY
WE MUS BGIN 2REVIV SELVS
WE MUS CUM ALIV SO CAN REBILD
READ VS 6

"When It's Over It's Time: To Rebuild"

Scripture: 2 Corinthians 4:7-18

At the close of Jesus' earthly ministry as recorded in the Gospel of Matthew, Jesus told His disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you."

In the Christian church we claim this as the "Great Commission." It is called this because it is the mission of its members. These are the marching orders as given to His disciples and picked up by each of them in turn.

The Apostle Paul had carried out this mission of evangelism. He had visited the Church in Corinth twice and wanted to make a third visit there, but instead he wrote to them first. The book of 2nd Corinthians is a stern letter in which he seeks to combat some of the attacks against himself, very similar to his purpose in writing the Galatian letter.

Our Scripture for this morning is about several things but there is one issue I believe we need to see in it. Paul is specifically speaking of the living of the Christian life and pointing to the life beyond in eternity.

~~xxxx~~ He begins by stating: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

Paul is ~~xxx~~ using an example to which they can all relate. The people of those days used ordinary earthen pots to store anything of value. The pot itself may have been of no value, but what was inside, the contents may have been all of the treasure someone had in this world. So Paul is using this analogy to point out that God takes common ordinary people, (common pots, if you will), and in those pots He places His treasure. And what is that treasure? Paul had expressed it in the 6th verse. Look back to that verse and see what it says: "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." It is the Gospel of Jesus of Christ which constitutes the treasure in earthen vessels. We have the knowledge of Jesus Christ and His purpose for the world; His life and ministry; His death and resurrection and even though we may be ordinary common people, we have treasure in these earthen vessels the world does not possess. We are wealthy beyond measure when we have that.

Then Paul lists the things of this world which beset every person in verses 8 and 9, (read these). But with each affliction, notice, there is no defeat and why? Because we have the Lord Jesus Christ in our lives as he states in verses 10 and 11, (read these). So then Paul makes the statement, "So then death worketh in us, but life in you."

To the Jews, many of whom Paul was writing to, any form of pain, or suffering, or weakness was described as a sort of death. (So Paul is saying that the suffering he and the other apostles were going through, which was a sort of death, were for the converts they shared this with, "life.")

Paul was saying that the suffering he and the other apostles were going through was a sort of death for them, but by their suffering and affliction, it was bringing life, "The Life" to them. And that Life was the gift of salvation through Jesus Christ.

So Paul is saying the the Grace of God, the unmerited mercy and goodness of God was given to more and more people through Paul's preaching of the Gospel. This is what he means by stating in verse 15, "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God."

Every affliction, every kind of problem and suffering brings others to Christ and ends in praise and thanksgiving to God.

Then Paul sums this up by stating, "For which cause we faint not; but though the outward man perish, yet the inward man is renewed day by day."

God gives sufficient ~~xxxxx~~ strength and help to endure through all of the afflictions of life. And Paul spells out the hope which belongs to the Christian in the face of all of this as we read, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Paul is saying that anything which we may go through in this life is merely a prelude to that ^{glory} which we will have in eternity with ~~xxxx~~ the Lord Jesus Christ. Our sights are to be fixed upon the things which are not seen.

Paul explains that the things seen are temporal. Meaning of course that these things will pass away. Instead, our eyes should be on the things which cannot be seen, and these are eternal and will live throughout eternity. To Paul, anything suffered in this life whether it be illness, loss of health or wealth any affliction, is only temporary. In his letter to the Romans Paul said in the 8th chapter, "For I reckon that the sufferings of this present time are not worthy to be compared to the glory which shall be revealed in us."

~~ix~~ Which is more important? The things of this life, or the things of eternity? Is it better to have everything we can possibly possess in this life? and have nothing in eternity because we don't know the Lord? Or is it better to have the common ordinary afflictions of this life, knowing that beyond all of this ~~ix~~ there awaits things we have never dreamed of because we are His? Paul is speaking here not only to people who believe these things, but to people who have become bogged down in their lives because of setbacks and afflictions. But he is proposing that they pick up where they ~~xxxxxxix~~ are and "Rebuild." He is suggesting that they revive and come alive.

(Illustration of Charlie Brown and wanting to be "outrageously happy.")
In a "Peanuts" cartoon Charlie Brown is talking to Linus. He asks him, "Do you ever think about the future Linus?" Linus answers, "Oh sure, all the time." Then Charlie asks, "Well, what do you want to be when you grow up?" And Linus answers, "Outrageously happy."

I think this is what God wants for us. But it isn't possible to have it and live for the world. We must come alive to Him, and for Him.

(Illustration of Dr. E. V. Hill and group of incorrigible youths)

Dr. Edward Dobson a Christian tells of being at the World Christian Missionary Center in California. A part of the program of this group is to take supposedly incorrigible youth, place them in a program which teaches them basic skills and prepares them to get a job and enter society. Dr. E.V. Hill was going to speak to a group of them and he asked Dr. Dobson if he wanted to go with him. (Explain Dr. Hill being black and a unique preacher) They went into a building and up to the second floor into a room of ~~about~~ 30 young people. There were 3 Hispanics, one white, and 26 blacks. These young people had been through city, state, and federal programs and were considered hopeless. They were drug addicts, prostitutes, gang leaders and ex cons. Dr. Hill began to explain the program and said, "If you can't take it, you ain't gonna make it!" And he had the 30 young people repeat that statement over and over.

Then he said, "We are going to put a lot of pressure on you for the next several weeks. We're going to teach you how to talk, how to walk, how to dress, how to act, how to fill out a job application and if you can't take it, you ain't gonna make it! Every morning I want each of you to ~~take~~ stand in front of the mirror at the end of the hall and rate yourself on a scale of 0 to 100. 100 being perfect and 0 being less than perfect. He said, "Allow me to illustrate." He looked at one of the girls and said, "Honey, you are about a fifteen. I'm sorry, that's unfair - you're really about a twelve. Then he went around the room rating each of the young people on a scale of 0 to 100. Most of the guys he rated about ~~xxxxx~~ 3, 4, or 5. And he repeated, "If you can't take it, you ain't gonna make it." And he added, "And if you don't make it, there ain't nobody who cares." The girl he had previously rated a twelve he then asked, "Honey, if you don't make it in this program and you go back to the streets, name one person who cares." She looked up at him and said, "Reverend, if I don't make it, there ain't nobody who cares." He asked everyone the same question and they all said the same thing. Dr. Dobson said here was a room full of fellow human beings for whom Jesus gave His life and none of them could name one person in the world who cared whether they lived or died. ~~xxxxx~~ And he said as he walked out of that building into the streets of Watts that he prayed, "OH God, help me to care!"

Beyond us is a world made up of about 5 billion people who need to hear the message of Jesus Christ. We must come out of our little groups, our individual congregations and begin to care. The first place to start is with ourselves individually. We must begin to Revive ourselves; we must come alive so we can rebuild. "For God who commanded the light to shine out of darkness hath shined in our hearts, to give the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor February 3, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Kelly Mangel, Acolyte

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude "Communion Ode"

Chiming of the Hour

Announcements

Congregational Greeting

Joys

*Proessional Hymn No. 398 "Rise Up, O Men of God"

*Ascription

*Exhortation

*Confession (In Unison) "O God, you gave us a Light for our lives, but too often we still are groping in the dark. Our lives should be a reflection of that Light, but instead we are casting shadows of doubt. Keep us from those things which tend to shake our faith. Help us to shine forth wherever we are to a world that badly needs The Light. Take from us all of our sin, cleanse us, and make us whole, through Christ our Lord....Amen"

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And Blessed be His Glorious name forever.

*Gloria Patri

Hymn No. 685 "In Christ There Is No East or West"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.

Prayer

Offering

Offertory "Is There Anything Here?"

Doxology No. 382

Anthem: "My Tribute"

Scripture: Romans 8:1-6

Sermon: "When It's Over It's Time: To Bring Peace"

Closing Hymn No. 682 "A Song of Peace"

*Benediction

Closing Chimes

Postlude "Behold, the Master Cometh"

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mrs. Fern Minehart in memory of loved ones. Ushers for today are Art Carney, Dan Bosko, Marty Henry and John Snow.

Mr. & Mrs. Alvin Tait will greet the congregation at the door this morning.

Nursery will be provided today by Mrs. Sue Davis. Lloyd Link and Marty Henry will be visiting the hospital this week.

> Attendance last Sunday was 92 with 11 visitors.
> Hospitalized: Mrs. Grace Riddle and Jane Massart.

MONDAY - Spang's Volleyball

TUESDAY - Aerobics 6-7

WEDNESDAY - Church Council at 7:00 P.M.

THURSDAY - Aerobics 6-8

SATURDAY - Basketball 10-12

> Chancel Choir is looking for more people for the choir. If interested come on Thursday at 7:00 P.M. We are now practicing our Easter Cantata by the Gaithers.

> We need flowers for the altar for February 10th. Please sign the chart or call Ginny.

> SOUP & SALAD DAY - Tuesday February 12. Tickets are now on sale from the Circle Chairmen or Evie Kennedy. Your help is needed February 11th to prepare vegetables. Many cakes and salads are needed, so please say YES when asked.

> SWEETHEART DINNER - February 15th at the Holiday Inn at 6:30 P.M. The adults of the Church, married or single are invited. If you are interested in coming for an evening of fun and fellowship, contact the office now. We need to know TODAY if you are going. A sign-up sheet is in the office. Your choice is Braised Steak or Stuffed Pork Chop. Price and other details are available in the office.

EASTER EGGS - it is time to place your order for our Homemade Easter eggs. See any member of the Activities Committee or if you are willing to try to sell some you can pick up an order form from Dick Mangel. The price remained at \$4.25 each.

> New Yearbooks available in Narthex.

Prelude
Announcements/Greetings/Prayer Requests

Ascription
Call to Worship:
HE THAT DWELLETH IN THE SECRET PLACE OF THE MOST HIGH
SHALL ABIDE UNDER THE SHADOW OF THE ALMIGHTY.
I WILL SAY OF THE LORD, HE IS MY REFUGE AND MY FORTRESS:
MY GOD: IN HIM WILL I TRUST

*Hymn
Offering/Prayer
*Doxology
Pastoral Prayer

Hymn
Scripture: Romans 8:1-6
Sermon: "When It's Over It's Time: To Bring Peace" - Butler,
2/3/85

*Hymn
*Benediction
*Postlude

MAOGE
FLGO

"When It's Over It's Time: To Bring Peace"
Scrip: Romans 8:1-6
(Ilus 2 women, train window & peace)
Peac elusiv thing; bin sot by mank sinc Bgin time
2underst, need kno wat is=Fredum war/civil strif & this
& nos peop think of Peace
& mean-undisturb stat mind; absenc confl, calm, quiet
& isnt this Peac evrl actul seek?
U & I cano do much war tween natins, but can hav cont
conflics our livs & this wat P try impart Blievr Rom
they no underst tru peac eithr & this prob Bcuz liv
hum bods & mus deal with lif humn ways & terms
thus fite batl tween thing flesh & thing spirit
so hav comp tween liv flesh or spirit P say=vs 6
Now wat P say?
lif spk is nu lif tak plac wen persn plac trus Js Xp
it mor abundnt lif this erth & lif eternal thru Xp
wat peac P spk of here??
It 2fold=first=Peace of God
wat is this?, it sumthin worl no underst Bcuz cal 4
sumthin no canB sho or pruv w/tangbl, scientif pruf
that sumthin=FAITH that G intrven & step affairs of
worl 2giv us His Peac
Phil 4:6=Read
nothing=no worry affairs of lif
vs 6B=Blievr lst cum 2 God w/prayr probs, concern, worry;
prayr shud involv suplicatin=ask, beseech, beg, request
no jus pray=ask, beseech, beg, request fervent & coupl
w/prayr, sup is thanksgiv in midst thoz prayrs/request
this mean we R 2giv thank 2 God B4 anser
our atitud 2B l of thankfl cum B4 G 4help & wendo=
v= this wat giv us Peace of G & it faith Js Xp as
I A & Saviour
(Ilus welthy men Chicago 1923 meet & end results)
had fam, prestig, mony, powr, intel & educatin but all
lak l import thing=All them refus 2Bliev
& Bcuz no Bliev lak Peac of G wud made posibl liv li
mor abuntly in spit adversty, probs of lif
(Ilus woman, brain damag 8mos child & faith)
How cud mothr, anyl fac this kind tragdy without crak?
only posib thru Peac of G which pas all underst
no posib any othr way
This extrem examp 2B sur & all us pray may nevr hav
fac ~~xxxkk~~ prob such this,
But any circumstanc lif only posib 2hav strength 2
go on thru Peace of God.
secondly=Peac we talk here is Peac With God
wen P wrot Blievr Ephesus direc ~~xxx~~ remark 2probs & 1
was Gentils/Jews & so read=Eph 2:11=READ
then add=vs 13=& wat duz blud do 4 ea Blievr?

Romans 8:1-6

(Ilus womn on train & window opn/shut)

Peac elusiv thing

Webstr defin: FREEDM FR/WAR OR CIVL STRIF

NOTHR MEAN: AN UNDISTRED STAT OF MIN:ABSENC OF METNL CNFL:
CALM, QUIET

THL WAT P TRY IMPART XPIANS CH IN ROME & MAK CP TWEEN LIV LIF
IN FLESH OR LIV IT IN SPIRIT

Vs 6=P CNCLUD

WAT P SPK OF?? TWOFOLD

FIRST: PEAC OF GOD

PHIL 4:6

NO JUS PRAY=ASK,BESSECH,BEG,REQUEST
AND SHUDD THANKSGIV IN MIBST THOS PRAYRS

PHIL 4:7

(Ilus mos welthy/powrfl men 1923 meet Chicag Edgwatr Hotel)

(Ilus womn/brain damag child writ Dr. Jn MacArthur)

SECONDLY: PEACE WITH GOD

EPH 2: 11-12

2:13 wat TWO FACTINS HAD IN COMON
2:14=WAT BLUD OF XP DUZ 4 EA BLIEVR

(ILUS FRENDZ TRY GET DED FRIEND BURY CATH CEMTRY)

WEN DISCOVR HAV=PEACE OF GOD,

& HAV=PEACE WITH GOD, OUR TASK ONLY BGUN

NOW IT TIME=2BRING PEACE

JS PROPH OF SELF=& I,IF I B LIFTD UP FR/THE ERTH,WIL DRAW ALL
MEN UNTO ME

FIRST: MUS BRING SELVS 2CROS &AFTR BRING SELVS MUS BRING ALL MAN
AT CROS ALL MEN R MADE EQUAL

AT CROSEA SINNR RECEIVS NU LIF JS HAS 2OFFR,& EA FINDS
PEAC JS IMPART 2EVRY WEARY HART

JN BOWRING WROT=IN TH/CROS OF XP I GLORY - LAS VS SINGS=

BANE & BLESIN, PAIN & PLEASUR, BY TH/CROS R SANCTIFYD:

PEAC IS THER THAT KNOWS NO MEASUR, JOYS THAT THRU ALL TIME

ABID

LET US RES IN THAT PEAC,BUT LET US ALSO BRING PEACE 2EVRY
WAERY THIRSTING SOUL WE MEET AS 2GETHR WE TRAVL THIS LIFES ROAD

P add=vs 14=READ

2/

Js was both Peac & Peacmaker

He brot bout reconcil tween all mank, tween all
peop

& this wat P ment wen say=Break dwn partitin tween us
(Ilus ded soldier,frends & bury cemetary,fenc mov)

hi wat G did thru Js,He remov fenc seprat all mank
from Himself

He permit us hav Peac with Him thru Js

Wen we discovr hav Peac of G,& Peac With G,our task
only Bgun

Now time 2 Bring Peac & can only do by shar wat hav
with others

Js proph of Self=& I,If I B lifted up from the erth,
wil draw all men un2 Me

1st=mus bring selvs 2that cros & aftr we hav cum,mus
bring all mank 2 cros as wel

it at cros all men R made equal

ea l a sinr cum & receiv s nu lif Js has 2ofr

& ea l find ther Peac which Js impart 2evry weary

~~XXXX~~ lif and soul

Jn Bowring in hymn=In Th Cros of Xp I Glory,lav vs

Bane and blessing, pain and pleasure,

by the cross are sanctified;

Peace is there that knows no measure,

Joys that through all time abide.

Let us rest in that peac,but let us also Bring Peac

2 ea & evry weary,thirsting soul we meet as 2gethr

we travl this lif's road

"when It's Over It's Time: To Bring Peace"

Scripture: Romans 8:1-6

(Illustration of two women on train and quarrel; conductor's, man's "peace")
Two women were riding in a day coach on a train. They were seated ~~XXXXXX~~
~~XXXXXXXXXXXX~~ facing each other on the only two seats they could find.
They began arguing about the window and finally when the conductor came
through the coach one of them summoned him. She said, "If this window
is open, I shall catch a cold and die."
"If the window is shut," declared the other, "I shall suffocate."
The two glared at each other, neither one giving in. The conductor didn't
know what to say, or how to handle it and finally a man seated across the
aisle said, "First open the window, that will kill one. Then shut the
window and that will kill the other, and then we'll have peace."

Peace is an elusive thing. It has been sought by mankind since the beginning
of time. But in order to understand what peace really is, perhaps we need
to know what it is. Webster defines peace as: "freedom from war or civil
strife."

This is the peace most people think of when we hear the word. But there is
another meaning and that is: ~~XXXXXX~~ "An undisturbed state of mind; absence
of mental conflict; calm, quiet."

And isn't this the type of peace everyone is actually seeking? You and I for
the most part cannot do much concerning wars, or conflicts which rage or take
place between two nations. But we can control, or have a measure of control
of conflicts in our own lives. This is ~~sixty~~ what Paul was trying to impart
to the believers in the church at Rome. But they didn't understand what true
peace was either. And this is the problem because we live in human bodies
and must deal with life in human ways and human terms. Since this is the case
we are fighting a battle between things of the flesh and things of the spirit.
This is exactly what Paul is saying in this Scripture. Thus having made the
comparison between living life in the flesh or living it in the spirit Paul
concludes in the 6th verse by saying, "For to be carnally minded is death;
but to be spiritually minded is life and peace."

Now just what was Paul trying to ~~xxxxxx~~ say? The life he is speaking of is
the new life which takes place when a person places their trust in Jesus
Christ. It is ~~xxx~~ life more abundantly here on earth because of His presence
in our lives. But it is also life eternal beyond this life which is ours
through His sacrifice on the cross.

But just what is the peace Paul is speaking of here? This peace is twofold.
First, it is the "Peace of God." What is the "Peace of God?" It is something
the world cannot understand because it calls for something that cannot be
shown or proved with scientific, tangible proof. And that something is "Faith"
"Faith" that God has intervened and stepped into the affairs of this world to
give us His Peace. Paul writing about this at another time and to another
place tells us in his letter to the church at Philippi, in the 4th chapter,
verse 6 says, "Be careful for nothing: but in everything by prayer and sup-
plication with thanksgiving let your requests be made known unto God."

Paul says. "Be careful for nothing," and by this he means the members of the church were not to be worried about the affairs of life. His reason for saying this is pointed out by his following words. "But in everything by prayer and supplication with thanksgiving let your requests be made known unto God. The believer is to first of all come to God in prayer with every problem, every concern, every worry. In fact, that prayer should involve supplication and the word "supplication" means to "ask, beseech, request, to beg." The believer is told not to just pray, but to "ask, beg, request or beseech" fervently the things asked for. But coupled with the prayer and the earnest asking, should be "Thanksgiving" in the midst of those prayers and requests. This means that we are to give thanks to God even before He answers. Our attitude is to be one of thankful coming before God for help. And when we do this Paul adds in the 7th verse: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." This is what gives us "the peace of God." It is faith in Jesus Christ as Lord and Saviour.

(Illustration of most wealthy and powerful men in world in 1923 meeting in Chicago's Edgewater Beach Hotel)

In 1923 eight of the world's most powerful men met at the Edgewater Beach Hotel in Chicago. Between them, they controlled more wealth at that time than the United States Treasury. They were considered successful by all of the world's standards. Every schoolboy at that time knew of them. One was president of the world's largest steel company; another was president of the largest utility company; a great wheat speculator; the president of the New York Stock Exchange; a member of the cabinet of the president of the United States; the president of the Bank of International Settlements; the man who was known as the biggest trader on Wall Street; and a man who headed the world's most powerful monopoly. But as they sat at that meeting all of them were at the crossroads of their lives. But today their stories are complete and we can look at those lives and see what happened to them. Charles Schwab, president of the steel company, lived the last years of his life on borrowed money and died penniless. Arthur Cutten, greatest of the wheat speculators, died abroad insolvent. Richard Whitney, president of the New York Stock Exchange, served a term in Sing-Sing Penitentiary. Albert Paul, the cabinet member, was pardoned from prison so he could die at home. Jesse Livermore, the "bear" of Wall Street; Leon Frazer, president of the Bank of International Settlements, and Ivar Kreuger, head of the world's largest monopoly, all committed suicide. They all had money, fame, power, prestige, intelligence and education. But they all lacked the one ingredient which gives life purpose and meaning. All of them refused to believe. And because they wouldn't believe, they lacked the "Peace of God" which would have made it possible to live life ~~inxxxx~~ more abundantly, in spite of the adversities and problems of life.

(Illustration of woman, brain damaged 8 month baby writing to Dr. MacArthur)

How could a mother, or anyone for that matter face this kind of tragedy without cracking up? Only through the "Peace of God which passes all understanding." It isn't possible any other way. This is an extreme example to be sure and all of us would pray I'm sure that we may never have to face any problem

such as this. But in any circumstance of life it is only possible to have strength to go on through "The peace of God."

But secondly, the "Peace" we are talking of here, is "Peace with God."

When Paul wrote his letter to the people in Ephesus he ~~directed~~ was directing his remarks at one point to a problem which they were having between the believers who had formerly been Jews and between the Gentiles who had come into the church. So we read in the 2nd chapter of this letter beginning at verse 11, "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

And then points out what these two factions had in common, and we read in the 13th verse: "But now in Christ Jesus ye who were sometimes faroff are made nigh by the blood of Christ."

And what does this blood of Christ do for each and every believer? Paul adds: "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us. Jesus was both "Peace" and the "Peacemaker."

He brought about reconciliation between all mankind, between all people.

This is what Paul meant by "Breaking down the middle ~~partition~~ wall of partition between us."

(Illustration of friends trying to get dead friend buried in Catholic cemetery; refusal by priest, buried outside wall, and then wall moved)

During the war, in France, a man died and his two friends wanted to see that he had a decent burial. In a nearby village there was a cemetery. ~~It~~ It was a Roman Catholic cemetery and their friend was a Protestant. They found the priest of the church and asked permission to bury their friend there, but the priest refused because the man was not a Catholic. But when he saw their disappointment he told them they could bury their friend outside the fence. So they did this. The next day they came to the cemetery to lay flowers on the grave, but they couldn't find it. They walked all around the fence, but the grave was gone. So they went to the priest and asked him about it. He told them that he had gone to bed that night and couldn't sleep because of his refusal to permit them to bury their friend in the cemetery. So he said ~~when~~ he got up when it was light and moved the fence himself to include the dead soldier who had given his life for France.

This is what God did through Jesus. He removed the fence separating all mankind from Himself. He permits us to have peace with Him through Jesus.

But when we discover that we have the "Peace of God," and ~~the~~ "Peace with

God," our task has only begun. Now "it's Time To Bring Peace" and we can only do this by sharing what we have with others. Jesus prophesied of Himself, "And I, if I be lifted up from the earth, will draw all men unto Me."

First, we must bring ourselves to that cross and after we have come, we must bring all mankind to the cross as well. It is at the cross that all men are made equal. Each one, a sinner comes and receives the new life Jesus has to offer and each one finds there the peace which Jesus imparts to every weary life and soul. John Bowring wrote a ~~hymn~~ familiar hymn, "In The Cross Of

Christ I @ glory." The last verse of that hymn sings, ~~God and blessing~~ pain

"Bane and blessing, pain and pleasure, by the cross are sanctified;
Peace is there that knows no measure, Joys that through all time abide."
Let us rest in that peace, but let us also "Bring Peace" to each and every
weary thiriting soul we meet as together we travel this life's road.

St. Paul's United Church of Christ
 Butler, Pennsylvania
 Rev. Ralph Link, Pastor February 10, 1985
 Mr. Dale Rice, Minister of Music
 Mr. Roland Thompson, Saxophonist
 David Andrews, Acolyte
 + + + + +
 ORDER OF WORSHIP 11:00 A.M.
 Prelude "On Wings of Morn"
 Chiming of the Hour
 Announcements
 Congregational Greeting
 Joys
 *Processional Hymn No. 322 "When Morning Gilds the Skies"
 *Ascription
 *Exhortation
 *Confession (In Unison) "Our Father, now that we have
 seen and known the manifestation of your Son and
 our Lord, we pray that it may become evident in our
 lives. Refute the prejudice that makes us hate
 others; upset the selfishness that blinds us to the
 debt we owe our fellow man; disturb the
 complacency that keeps us from your service; and
 cleanse us from all that would offend you. We
 pray all this in the name of our Lord and
 Saviour Jesus Christ.....Amen.
 *Kyrie
 *Assurance of Pardon
 *Praise: Pastor - Blessed be the Lord God
 People - And Blessed be His Glorious name
 forever.
 *Gloria Patri
 Hymn No. 466 "What a Friend We Have In Jesus"
 Call to Prayer: Pastor - The Lord be with You
 People - And with Thy Spirit
 Pastor - Let us Pray.
 Prayer
 Offering
 Offertory "The Lord is My Shepherd"
 Doxology No. 382
 Anthem: "God So Loved The World"
 Scripture: 2 Timothy 4: 9-21
 Sermon: "When It's Over It's Time: To Befriend"
 Closing Hymn No. 220 "I've Found a Friend, O Such
 a Friend"
 *Benediction

Closing Chimes
 Postlude "Tranquil Moment"
 + + + + + *Congregation Standing + + + + +
 The beautiful flowers on the altar have been placed
 by Mr. & Mrs. William Thompson to the Glory of God.
 Ushers for today are Jean Pflugh, Dutch Bowser, Jane
 Snyder, and Barb Andrews.
 Mr. & Mrs. George Pflugh will greet the congregation
 at the door this morning.
 Nursery will be provided today by Mrs. Sue Gamble.
 Bill Thompson and Kevin Snyder will be visiting the
 hospital this week.
 Attendance last Sunday was 79 with 9 visitors.
 MONDAY - Preparation of Soup Day
 TUESDAY - Soup & Salad Day
 WEDNESDAY - Spang's Volleyball
 THURSDAY - Aerobics 6-8
 Basketball 8-10
 HAPPY VALENTINE'S DAY
 Choir Practice 7:00 P.M.
 FRIDAY - Butler Food Buying Club
 SWEETHEART DINNER at the Holiday Inn 6:30 P.M.
 SATURDAY - Basketball 10-12
 SOUP & SALAD DAY - Tuesday February 12th. Tickets will be
 available at the door on Tuesday. Bring bazaar items
 candy or baked goods on Monday. Baked goods could be
 brought in on Tuesday, in time for noon time sales.
 Help is needed. Everyone is welcome. We also are in
 need of 28 oz. peanut butter jars or something similar.
 They are used for carry out orders.
 BUTLER AREA LAYMEN'S DINNER - Youth Night is hosted at
 Bethany U. C. C. 215 W. North St. February 21st at
 6:30 P.M. See Walter Harmon for tickets, \$4.00.
 We are looking for a leader for Vacation Bible School.
 If interested, there is a preview workshop being held
 at the Holiday Inn on February 21st. Please contact
 the office if interested.
 The family of Grace Riddle would like to thank everyone
 for their cards and prayers in the loss of their
 mother. We also wish to thank those who contributed
 or worked for the dinner.
 ASH WEDNESDAY SERVICE - February 20th in Rehoboth Hall
 at 7:30 P.M. Communion will be observed. The Rev.
 David Hodges from Jewish Evangelism Inc. will demon-
 strate how the Trinity and Christ's death and resurre-
 ction are seen in the Passover.

Prelude
Announcements/Greetings/Prayer Requests

Ascription

*Call to Worship

THE LORD REIGNETH: LET THE EARTH REJOICE: LET THE
MULTITUDE OF THE ISLES BE GLAD THEREOF.
CLOUDS AND DARKNESS ARE ROUND ABOUT HIM: RIGHTEOUSNESS
AND JUDGEMENT ARE THE HABITATION OF HIS THRONE.

PSALM 97:1-2

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: 2 Timothy 4:9-22

Sermon: When It's Over It's Time: To Befriend"

St. Paul's Butler
2/10/85

*Hymn

*Benediction

*Postlude

"When It's Over It's Time; To Befriend"
ip: 2 Tim 4:9-22

Ps Dav hide fr/Saul in Cave Adullam wrote in Ps 142=
I kked on my rt han & Bhol ther was no man that wud
kno me;no man cared 4 my soul
Dav had chosn men roun him,yet faln 2depth despair
may as wel bin alon,Bcuz alon probs had 2fac & in th
fact K Saul seek 2kil him
No l complet underst & so Dav felt no l care 4soul
Thus expres no l get 2depth his Bein,& underst wat ix
lif bout 4him that pt.
Apos P exact same situatin as sat prsn cel in Rome
He ther 2nd imprsn await trial & knu lif end short
about 65 yrs of age & Emp Nero hate Xpians,so matr
time until try & execut
P Bgin scip invit dear frend Tim 2pay a visit & say==
vs9=Tim shud hastn departur fr/Eph 2cum C Paul
& as P reflec situatin,relat Tim wat tak plac sinc
las 2gethr & say=Vs 10=Evid Demas faithfl Xpian,but
luv things this worl & dru Demas away
Perhap Thesa & chamms had offr luee him
But watevr was, Demas desrtin mus hav cut lik knif &
P add=Vs 10B=thez men no desert,went preach othr city
& P ad names 2lend suport lonlines he experienc
vs 11a=admit no complet alon,but evn lk compansh P
feel isolatin from thoz dearly luv
() prasn await trial Rome cud hav 2 slaves w/him
Evidnt lk content shar rol slav 2B w/Paul
lk bin P's persnl phys & prob nurs thru all probs/ils
Ironic=Jew who lnce hate Gents,B minstr to by 1 &
2gethr bring hope comfort 2one anothr
Vs 11b=surpris Bcuz Jn Mark lnce desrt P & here P
acknowledg Mark now matur & profitbl in minstry
vss 14-15=Coprsmith use 4 anyl who metlworkr & posibl
Alex made idols of metl & P cut in2 busnes & so hate
P & out 2ret him
Wen man touch wher liv,wat near & dear 2hart afect hi
P jit at pocktbks thez peop but P say altho falsly
acus,G wil tak care of him.
vs 16=P sho no angry/vindictiv & say wen lst stud B4
authoritys,evrl desert,no giv suport,but P pray 4them
vs 17=G w/him evn tho all humns desert is wat say
As stud B4 acurs,present Gospl 2them & his preach
was givn 2Gents & in this G strengthn him
this gav P holines wh/made posib 2declar delivr lio
He ment he had tempararly withstud Nero
He brot 2 lion & escap without harm this pt
P knu wat Nero capabl of,this Emp burn rome,blam Xpia
& he dres Xpians pitch clothes & set fire 4 lites
of streets & roads

but P aīāo say escap lion mouth & ment death
t h Xp P knu no matr wat did physicly.) spirituly
they cud not touch im
He wud dy lik evrl els, but wud go 2B w/Lord & thus
had escap feared lion of death & giv sumatin vs 18
vs 18=Evn tho all men seem desrt P stil stud firm in
faith that G hadnt dun so, nor wud He
but evn w/strong faith, P stil yern 4frends=Tim & Mark
vs 13=P yern 4creatur comf's made lif litl easier
Cloak=circular cape, hole in centr cum 2knees/ground
made of gtiff goats hair & prisn damp, cold it help
Buks & Parchments=Buk=papyrus roll, scroll & posib P's
own writings
Parchmen=skins of sheep/goats & prob Jewish Scrip wh
P want read & study
Irony P no lose sens study, read things of God
With all free time we hav how spend leisur time?
How much spent clos comunion w/G thru His Word?
vs 21=P shar 1 finl reqes=Cum B4 winter & P seek
sum respit fr/lonlines merly ask Tim cum quik as pos
In this instanc we see need 2 Befriend suml
In midst lif, evn stronges Xpian needs 2B Befriended
& if tru of Xpian, how much mor than thoz no Xpian?
(Ilus B Graham & lettrs from teens)
Wat is wrong? We hav Beum so self-centr, worl revol
round ME, capital ME the individ
T jus B hapy no matr is at expens of evrl else
(L amp letr=unhapy marag, I mus B hapy=I deserv 2B)
society say 2day=Hapines sumthin owed 2 ME & as resul
4get & neglec seek lk out 4thoz who need lk out 4
I kno, hav welfar, relief programs & all that, but how
much luv is dole out along w/relief mony, bag grocry?
How much frendship & concern givn along w/material
help?
Peopl no want jus mony, grocry, they want sumthin ofus
of ourselvs
That sumthin=encouragment, a smil, a listng ear 2their
probs & hurts
(Ilus Lincoln & yng boy)
Afttr we lern & kno that 2B a Xpian is to Befriend all
thoz we meet, arnt ther peopl 2day that P lonly, dis-
tres, or 4sahn that we can minstr 2?
Arnt ther peopl we R awar of who need a comfort word
a pat on bak, or an atentiv ear?
Wen all is sed & dun, Wen Its All Over Its Time: To
Befriend
Js sed=inasmuch as ye hav dun it un2 the least of
thez my brethrn, ye hav dun it unto ME

When It's Over It's Time: To Befriend - 2 Tim 4:9-22
1.roduce - Time To Befriend
READ Psalm 142:4 - EXPLAIN - K SAUL SOT KIL, DAV HIDE CAV
NO ONE UNDRSTUD WAT HIS LIF ALL BOUT THIS TIM
APOS P SAM SITU=PRISN 2ND TIM IN ROME:AWAIT TRIAL
KNU LID WUD END SOON:BOUT 65 & EMP NERO HAT XIMANS
SO JES MATTR OF TIM
Vs 9=INVIT TIM LV EPH & CUM SOON
VS 10A=PART EVENTS TAK PLAC SINC LAST 2GETHR
DEMAM MUS BIN FAITHFL XPIAN, BUT NOW DESERT
THESS PERHAPS LURE HIM AWAY
VS 10B=DEMAM DESRTIN MUS HAV CUT LIK KNIF, BUT THEZ 2 WENT OTHR
CITYS PREACH, SPRED GOSPL -BUT ADD 2 P'S LONLINES
VS 11A=PRISNRS IN ROME PERMIT HAV 2SLAVS W/THEM, & LK MUS BIN
CONTEN 2B DECLARD AS P'S SLAV - BUT P STILL LONLY
IRONIC, XPIAN HATR & JEW=2GETHR W/GENTIL JEWS HATR
VS 11B=MARK EXPL
VSS 14-15=METAL WORKR MAK IDOLS
VS 16=EVRONE DESRTD & P 4GIVS
VS 17=LION = NERO & 1ST IMPRISNMENT
EXPL NERO & TREATMEN XPIANS
VS 18=P ESCAP LIONS MOUTH=DEATH
BUT THRU XP P GO 2B W/LORD
P TERN 4FRENDS/FAMILIAR THINGS
S13=CLOAK=CIRCULR CAPE & HOLE MIDDLE, GOATS SKIN
BOOKS=2STUDY, READ G'S WORD & WRITE
VS 21=CUM QUIKLY
WE C ITS TIM 2BFRIEND
(ILUS BILLY GRAHAM & LETTRS TEENS)
(ILUS LINCOLN & YNG BOY
AFTTR LERN ^{that} KNO, 2B A XPIAN IS 2BFRIEND ALL MEET
ARNT PEOP WHO LONLY, DISTRES, 4SAKN WE CAN MINSTR TO??
ARNT THER PEOP NEED COMF WORD, PAT BAK, ATENTIV EAR???
WEN ALL SED/DUN, WEN ITS OVR ITS TIM 2BFRIEND
JS SED=INASMUCH AS YE HAV DUN IT UN2 TH/LEAST OF THEZ MY BRTHRN,
YE HAV DUN IT UN2 ME.

"When It's Over It's Time: To Befriend"

Scripture: 2 Timothy 4:9-22

The Psalmist David ~~writing~~ in a prayer written when he was in the cave hiding, relates in the 4th verse of the 142nd Psalm: "I looked on my right hand, and beheld, but there was no man that would know me; no man cared for my soul."

David had his chosen men around him, yet he had fallen to the depths of despair. He may as well have been completely alone, because he was alone in the ~~many~~ problems he had ~~and~~ to face and in the fact that King Saul was seeking to kill him. No one completely understood that and so David felt that there was no one who cared for his soul. He was thus expressing that no one was able to get to the depths of his being to understand what his life was all about at that point.

The Apostle Paul was in exactly the same situation as he sat in his prison cell in Rome. He was there for his second imprisonment awaiting his trial. Paul knew that his life was going to end very shortly. He was about 65 years of age and the Emperor Nero hated Christians. So it was just a matter of time until he was tried and sentenced to be executed.

Paul begins by inviting his dear friend Timothy to pay him a visit. He says, "Do thy diligence to come shortly unto me." In other words, Timothy is to hasten his departure from Ephesus to come to see Paul. Paul reflects upon his situation he relates to Timothy the events which have taken place since they were last together.

He informs him, "For Demas hath forsaken me, having loved this present world and is departed unto Thessalonica."

Evidently, Demas had been a faithful Christian but the love for the things of this world drew him away from the faith and he has deserted Paul. Perhaps it was what the city of Thessalonica had to offer with its charm and material things that had lured Demas away. But whatever it was, Demas' desertion of Paul must have cut like a knife. And reflecting upon this Paul adds, "Crescens to Galatia, Titus unto Dalmatia."

These men did not desert Paul, but went on preaching missions to those cities. Their names are added here to lend support to the loneliness which Paul is experiencing.

Then Paul adds, "Only Luke is with me." He admits he isn't alone, but even with the companionship of Luke Paul is feeling the isolation from those he dearly loved. When a prisoner was being confined awaiting trial in Rome, he was permitted to have two of his personal slaves with him. Evidently, Luke was content to have himself declared as Paul's slave in order to minister to his physical needs while in prison. Luke had been much like Paul's personal physician throughout his ministry. It was probably Luke who nursed him back to health after his beatings, stonings, and other abuses which were heaped upon him. And it's ironic that here in prison was the Jew who hated Christian

at one time and a Gentile whom all Jews hated, and yet they were together bringing comfort and hope to one another.

Paul's advice to Timothy is surprising because he next instructs, "Take, Mark and bring him with thee: for he is ~~x~~ profitable to me for the ministry."

Isn't it strange that the same John Mark who had deserted Paul on one of his missionary journeys, should now become one that Paul said was "Profitable to him in his ministry?" We can see that Paul saw that Mark had matured and was a valuable preacher now. The discipline Paul meted out to Mark had the desired effect and Mark was now of value for the Lord.

Paul tells Timothy in the 14th ^{& 15th} verse, "Alexander the coppersmith did me much evil: the Lord reward him according to his works: Of whom do thou beware also; for he hath greatly withstood our words."

It is not certain who this Alexander was. The word "coppersmith" was used in Greek for anyone who was a metal worker. It is probable that this Alexander was a metal worker ~~xxxxxxxxxxxx~~ in Ephesus who made metal idols and Paul had cut into his business, and thus he was out to get Paul. When a man is touched where he lives, that is, what is near and dear to his heart, this affects his future reactions. Paul was hitting at the pocketbooks of those who trafficked in the idol trade and it hurt their livelihood. Paul has been falsely accused by this man and Paul simply states that God will take care of that man in His own way.

But even though Paul is languishing in prison he is not angry or vindictive. We see this as we read in the 16th verse. He writes, "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge."

He says that when he first was brought ~~xx~~ before the authorities for a first hearing on the charges against him, no one stood with him and gave their support to him, they all deserted him. But Paul says that he is praying that God will forgive them for this and not hold it against them. And then Paul states just where he presently stands. He says: "Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion."

God was with him even though all other humans had deserted him is what he is saying. And as he stood before his accusers he presented the Gospel to them and his ~~xxxx~~ preaching was given to the Gentiles and in this God strengthened him. This gave Paul a ~~boldness~~ boldness which made it possible for him to declare that he had been "delivered out of the lion's mouth." He meant that temporarily he had withstood the Emperor Nero. He had been brought to the lion and had escaped without harm at this point. Paul knew what Nero was capable of. This was the Emperor who had set fire to Rome and then blamed it on the Christians and so the Romans hated and persecuted them fiercely.

For Nero's own satisfaction and enjoyment he would dress Christians in clothing covered with pitch, tar, and then tie them to poles and set them afire

at night to light the streets and roads of Rome. But Paul was also saying that he had escaped the lion's mouth meaning death. Through Christ Paul knew that no matter what they did to him physically, spiritually they couldn't touch him. He would die like anyone else, but he would go to be with the Lord and thus he had escaped the feared lion of death. And this exactly what his summation is as found in the 18th verse: "And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to whom be Glory forever and ever. Amen."

Even though all men had seemed to desert Paul, he still stood firm in the faith that God hadn't done so, nor would He.

But even though Paul had this strong and sustaining faith he still yearned for the friends he had such as Timothy and John Mark. And he also yearned for the familiar creature comforts which made life just a little easier and more bearable. We read this in the 13th verse: "The cloak that I left at Troas with Carpus, when thou comest, bring with thee," ~~xxx~~

The cloak Paul is talking about we are told was a circular cape made of stiff goats hair. It had a hole cut in the center for the head and came down to the knees or even touched the ground. The prison in Rome was probably damp and cold and Paul simply wanted a coat to help keep him warm.

But he also requests, "And the books, but especially the parchments."

The books he was asking for were a papyrus roll, or scroll. Possibly they were Paul's own writings. The parchments were made from skins of sheep or goats and were probably the Jewish Scriptures which Paul wanted to read and study. Isn't it rather ironic, that Paul who would soon suffer death for his faith didn't lapse into a spiritual decline, but still sought to read and study about the things of God? How unlike most people. With all of the freedom and the time we have, how do we spend our leisure time? How much of it is spent in close communion with God through His Word?

Paul shared one final request of Timothy and we read of this in the 21st verse. He asks, "Do thy diligence to come before winter." Paul seeking some respite from his loneliness merely asks Timothy to come as quickly as possible and to bring his favorite articles.

In this instance can be clearly seen the need to "Befriend" someone. In the midst of life even the strongest Christian needs to be befriended. And if this is true of Christians who need to be befriended, how much more is it true of those people who are not Christians.

(Illustration Billy Graham and letters from teens)

Billy Graham writes, Our world desperately craves love and peace. I recently received a letter from a teen-ager who said, "I would do anything in the world to know that I am loved by someone." Her cry could be echoed by countless thousands. Another teen-ager wrote me, "I am like a caged animal inside. More than anything I want to know ~~xxxx~~ true peace."

(Billy Graham continued:)

We are the best-housed, best-clothed, best-educated, and best-fed generation in the history of the world. Seemingly we have everything, but our divorce courts are packed, our tranquilizer manufacturers are working overtime, and our alcoholism rate soars. What is wrong?"

What is wrong? We have become so self-centered that the world revolves around ME, capital ME the individual. I must be happy even if it is at the expense of everybody else. I recently received a note from a young lady who is unhappy in her marriage. In it she said, "I need to be happy and I'm not after X number of years of marriage. I deserve to be happy." What she wrote was what society is saying today. "Happiness is something that is owed to ME." As a result, we forget and neglect seeking to look out for those who need looked out for. I know, that we have welfare, and relief programs and all that. But how much love is doled out ~~wixx~~ along with the relief money, or the bag of groceries? How much friendship and concern is given along with the material help? People don't just want money and groceries. They want something of us, of ourselves. And that something is encouragement, a smile, ~~xx~~ a listening ear to their problems and hurts.

(Illustration of Lincoln and young boy)

A story appeared in the Gospel Herald years ago about a young boy who came to see President Lincoln. A large number of people were waiting in line to see him one day in 1864. Among them was a delicate-looking boy of 15. The President, noticing that he was very pale and faint, disregarded the dignitaries who were first in line. Lincoln said to the boy, "Come here son, and tell me what you want." Advancing slowly and timidly, the young man said in a weak voice, "Mr. President, I was a drummer in a regiment, but I became sick and have been in the hospital for many weeks. This is the first time I've been able to get out, and I was hoping you could do something for me." Lincoln looked at him kindly and asked him where he lived. "I have no home he answered." "Where is your father?" "He died in the army." "Where is your mother?" "My mother is also dead. I have no brothers, sisters, or friends." Beginning to sob, the teen-ager concluded, "Nobody cares for me!" Lincoln's eyes filled with tears. He took a pencil and wrote a note to one of his officials who would act upon his request immediately, and the note said, "Care for this poor boy." That boy never forgot that act of compassion.

After we learn and know that to be a Christian is to "Befriend all of those we meet, aren't there people today that are lonely, distressed, or forsaken that we can minister to? Aren't there people we are ware of who need a comforting word, a pat on the back, or an attentive ear? When all is said and done, "When It's All Over It's Time: TO BEFRIEND." Jesus said, "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me!"

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor February 17, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Sally Vensel, Acolyte

ORDER OF WORSHIP 11:00 A. M.

Prelude "The Cross of Christ"

Chiming of the Hour

Announcements: Elder Robert Dellen

Congregational Greeting

Joys

*Processional Hymn No. 422 "Dear Lord and Father of Mankind"

*Ascription

*Exhortation

*Confession (In Unison) "Eternal Father, thou hast
commanded us to let our light shine out in the world;
but we have failed to bear witness to Christ before
men, and to seek those who are lost. We have placed
our lights under the bushels of the concerns of this
world, and we have looked at ourselves instead of to
the needs around us. For all of our disobedience,
carelessness, and lovelessness, we implore thy for-
giveness. Cleanse us from our sin and strengthen us to
live as He has shown us by His example. We pray it
in Jesus' name..... Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And Blessed be His Glorious name
forever.

*Gloria Patri

Hymn No. 425 "Cleanse Me"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.

Prayer

Offering

Offertory "Triumphantly Risen"

Doxology No. 382

Anthem: "The Spirit of Jesus Is in This Place" 157

Scripture: John 8: 1-11

Sermon: "When It's Over It's Time: To Release"

Closing Hymn No. 404 "O Love That Will Not Let Me Go"

*Benediction

Closing Chimes

Postlude "Praise, O Christ, To Thee!"

***** *Congregation Standing *****

The beautiful flowers on the altar have been placed by
by Mrs. Catherine Pflugh in memory of Roy.

Ushers for today are Rob Vinroe, Bob Dellen, Randy
Dellen, and Kevin Snyder.

Mr. & Mrs. Clyde Wachsmuth will greet the congregation
at the door this morning.

Nursery will be provided today by Mrs. Nancy Dellen.
Bob Dellen and Dan Bosko will be visiting the hospital
this week.

Attendance last Sunday was 126 with 17 visitors.

MONDAY - Spang's Volleyball

Meeting of the Activities, Hospitality and

Follow-up Committees at 7:00 P.M. in Undercroft.

TUESDAY - Aerobics 6-7

WEDNESDAY - Ash Wednesday Service in Rehoboth Hall 7:30

Choir Practice after the service

No Golden Circle Meeting

THURSDAY - Aerobics 6-8

Basketball 8-10

Mary Martha Circle meeting at the home of

Shirley Thompson at 10:30 A.M.

Butler Area Laymen's Dinner at 6:30 at Bethany

U.C.C. see Walter Harmon for tickets.

SATURDAY - Basketball 10-12

EASTER EGGS - we are taking orders for our homemade
Easter Eggs. They are 1# and sell for \$4.25 each. See
any member of the Activities Comm. or Dick Mangel.

PRAYER MEETINGS - starting February 28th we are going to
begin having Prayer meetings once a week. They will
be held on Thursday evenings at 8:00 P.M. If you
would be able, please plan to join in the prayers for
your church, special needs in your life, etc.

SPECIAL INVITATION - Our Ash Wednesday Service will be
held in Rehoboth Hall. The Rev. David Hodges will
be with us. Communion will be observed with the
meaning of the Passover.

March 31st we will be receiveing new members. If you
know of anyone who would like to join our fellowship
please contact the office or Pastor.

Hospitalized: Hugh Pyle

Community Bible Church - Sagamore, Pa. March 1, 1992

Prelude
Announcements/Greetings/Prayer Requests

Ascription

Call to Worship:

O SING UNTO THE LORD A NEW SONG: SING UNTO THE LORD,
ALL THE EARTH.
SING UNTO THE LORD, BLESS HIS NAME: SHOW FORTH HIS
SALVATION FROM DAY TO DAY.
DECLARE HIS GLORY AMONG ALL NATIONS, HIS WONDERS
AMONG ALL PEOPLE.
FOR THE LORD IS GREAT, AND GREATLY TO BE PRAISED.

*Hymn #36 Skoglund

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: John 18:1-11

Sermon: "When It's Over It's Time: To Release"
St. Paul 's Butler,
2/17/85

*Hymn

*Benediction

Postlude

FRED TOST
MADGE
WALTER
HARRY
MILLING

suspens mus hav Bcum unbearbl & read vs 7a=READ
They wer anxius stik neck noose prep & almos hear=
CUM ON,WAT ANSER:U ALWAY HAV SOLUTIN WAT SHUDB DUN
W/FILTHY,IMMORAL PERSN WE BROT HERET????
vs 7b=wat did He say? Gilty? ShudB ston? Neithr thez
b anser imply gilty & shudB punish,2execut her
BU,burdn upon acurs;up 2them punish her,execut her
Conditin was=sin free thro stons=many them gilty
adultry themselvs & Js knu,& they knu it too
So aftr sed this read=VS 8=READ=Js ignor & made posib
mak minds up
much bin sed wat whit on grnd=no impost/no bear epis
He gav respec ldrs chanc sav face,lv gracfully=READ
vs 9=merly tel oldes lv lst but no say only Js/woman
say=STAND IN THE MIDST & peop stil ther Js teach 2
lst time Js spk woman=READ vs 10
vs 11a=woman anser
vs 11b=Js grant 4givnes,no say so but imply by words
tak 2witnes br charg & mak charg stik,but nun stay
rnd mak charg stik,
so wat happ wen insufic evidenc? case thro out cort &
this wat Js did
Js confron 2choic here=lst choic had do wat avg persn
wants 2do & wil quit oftn do
(Ilus welthy husb dy,tombston etc,lef \$5,desir chang)
inciden sho 4givnes practic by many=4giv,no 4get
Hav evr herd or sed this? Js had choic 2do & cud re-
mind her wvrl ther wud remem=cud hav sed,but didnt
He gav 4givnes we all want,but many time no practic
put self shoes this woman;pictur Urself gilty & kno
k peop suroun U & kno they kno Ur gilty
& then pictur her feel as stan B4 man considr judg
She may herd Js,mayB knu His luv/compasin & mayB herd
He Mesiah,prom l of God
But abuv evrth els she knu her gilt & burn hart/lif
as she face Him
similar situatin face man 4many yrs his life:
(Ilus man kil coleg boy & B 4givr boys mothr latr yrs
Sunday we may oportunty talk w/woman red bout 2day
& if abl ask how felt wen lk in2 thoz eyes Js,I
Bliev she wud say=I saw deep in His eyes the permis-
sion 2B the kind of persn I mite hav bin,had I nevr
livd the lif I livd up 2that time
Ea us hav bin givr same chanc thru Js;He made posibl
2lk Him & C selvs 4wat we canB lnce hav bin 4givr
thru Him. lnce we kno all bout B xpian ther is 2kno,
then it is Time: To Realese,2-4givr in return;2releas
thoz feels our un4givr natur;2shar w/othrs that which
bin givr 2us so freely. We need 4givr/4get & lik G cast
sins=self/othr depth sea & hear Js say=Vs 11B

BILLY GRAHAM WRITES,

"OUR WORLD DESPERATELY ~~NEEDS~~ CRAVES LOVE AND PEACE. I RECENTLY RECEIVED A LETTER FROM A TEENAGER WHO SAID, 'I WOULD DO ANYTHING IN THE WORLD TO KNOW THAT I AM LOVED BY SOMEONE.' HER CRY COULD BE ECHOED BY COUNTLESS THOUSANDS. ANOTHER TEENAGER WROTE ME, ' I AM LIKE A CAGED ANIMAL INSIDE. MORE THAN ANYTHING I WANT TO KNOW TRUE PEACE.'

WE ARE THE BEST CLOTHED, BEST EDUCATED, AND BEST FED GENERATION IN THE HISTORY OF THE WORLD. SEEMINGLY WE HAVE EVERYTHING, BUT OUR DIVORCE ~~XXXXXXXXXXXXXXXXXX~~ ~~XXXXXXXXXXXXXXXXXX~~ COURTS ARE PACKED, OUR TRANQUILIZER MANUFACTURERS ARE WORKING OVERTIME, AND OUR ALCOHOLISM RATE SOARS. WHAT IS WRONG?"

I RECEIVED A NOTE FROM A YOUNG LADY WHO WAS UNHAPPY IN HER MARRIAGE. IN IT SHE WROTE, "I NEED TO BE HAPPY AND I'M NOT AFTER X NUMBER OF YEARS OF MARRIAGE. I DESERVE TO BE HAPPY."

"When it's Over it's Time: To Release"
Scrip: John 8:1-11
Wat wud U say mos butifl word Bible?
perhap=luv, salvatin, justificatin or others
but I Bliev nothr word stan out as B mor butifl thar
any othr & perhap whil think folo inciden bring mind
(I IUS SHEILA O'GAHARAN & MICAH 7:19, SIN CAST OUT-SEA)
Do J kno now wat prob mos butifl word Bible?-4givnes
All othr word lik=luv, salvatin etc bring hope, comf
but no othr word Scrip br peac lik 4givnes & w/out
4givnes ther wudB no salv;w/out 4givnes cudB no luv;
w/out 4givnes cudB no joy 4lif & so G in infinite
wisdm & mercy provid 4givnes thru Js Xp
Scene B4 us famil 1:Js cum in2 temp & many peop cum
2hear pr/teach
Sat dwn & was teach wen sudnly lesn interup & read==
vs3=4ordr set scen need 2C sum specif this event
fact=Js sit & teach, He regard as Rabi-how Rabi's tau
Fact=peop swarm hear teach indic lik lGospl writr
say=He taut as l w/authorhy & not as scribes
in time Js wen dif prob/quest aros bout law, Rabi was
giv prob/quest 2rendr a solutin
Thus=Scrubs/Phars treat Js as authorhy, as a Rabbi
adultry was serius crime, l of 3mos serius & they
ask Js rendr decisin this case
time histry, adultry comon & Bcuz this, law no longr
enforc agin it
In OT law sed woman adultry mus drink holy watr with
dust of flor of Tab mix w/it=guilty=body swel;ino=00
but this test cal-watrs of jelousy no longr enforc
& husbans equl guilty so dare no br charg agin wivs
erly days Jews thot adultry so ofensiv punish=deth &
e C scene set B4 Js
poor womncast midst peop & she face Js & Jew say==
vs 5-6a=Jn add edtorl comen & this purp thez peop
it conspiracy hav mak fals mov & entrap self
fr stanpt law woman deserv deth penalty, but so was
man & wher was he?
he eithr escap(bin alow 2), or was plan fr Bgin
quit posib Sc/Phar neatly arang 4benefit get Js trap
l way or othr
If Js agre she gilty crime & deserv 2dy=agin Romn aut
then Jew ldrs cud confr Pilat & tel this man condem
suml agin wat Pilat & Rome permit
If Js rul shud dy wud los respec mass peop had cum
2kno Him as luv/concern bout comon persn
If He sed she shudB pardn wud teach peop brk law of
Moses & wudB condon sin=So wat did Js do????
vs 6b=Js gav them time 2stew B4 anser & they wondr
wat decisin wudB
Theoreticl Js on horns of dilemna & no mattr wat

John 8:1-11
WAT WUD U SAY MOS BUTIFUL WORD IN BIBL? - Ex=LUV, SALV
BUT THER NOTHR WORD & PERHAP INCIDEN BRING 2MIND
(ILUS IRISH GIRL & CAST SINS IN2SEA)
MOS BUTIFUL WORD=4GIVNES
IN TEMPL VS 2
HOW RABS TAUT - HE TAUT AS ONE W/AUTH & NOT AS SCRIBS
SCRIBS & PHARS SCT RABS 2ANSR DIF QUES
ADULTRY VERY COMON & EAMP OLD RITUL IS WOMN SUSPEC OF ADULTRY
VSaS =2* 3-4=MASTR-RAB
VS 5=
VS 6=JN'S ED COMENT
VS 7=
VS 8=SAM RESPON 2QUES
VS 9=ELDEST - protocol evn in this
VS 10=JS SPKS 2WOMN & FIRST TIM
VS 11=HER ANSR
JS ANSR IS=4GIVNES
2witness or thrown out of cort & Js did this here
JS FACE W/2CHOIC & EA HAD 2DO W/4GIVNES
1ST TYP 4GIVNES WH/CONDITINAL
(ILUS WOMN, HISB DY & LV 2NOTHR WOMN, & TOMBSTONE)
UNWIL 2 - 4GET WAT HAPN
4GIV & 4GET NEEDED
THIS ADULTRUS WOMN MAYB KNU OF JS OR HERD HE MESIAH
SHE KNU HER GILT & BURN HART/LIF PERHAPS FOR YRS
(ILUS MAN KIL COLEG STUDNT & 4GIVN BOY'S MOTH & RESULTS THIS)
EX=CHANC ASK WOMN BCUT THIS INCIDENT & SHE SAY
I W DEEP IN HIS EYES TH/PERMISIN 2B TH/KIND OF PERSN I MITE
W BIN HAD I NEVR LIVD TH/LIF I LIVD UP2 THAT TIM
JS MADE POSIB HAV SAME CHANC AS THAT WOMN 4EA US
WE CAN C WAT ONCE WER & WE BIN 4GIVN THRU HIM
ONC KNO ALL BOUT B XPIAN IT IS TIM TO RELEAS,
TO FORGIV IN RETURN
2RELEAS THOZ FEELINGS OF OUR UNFORGIVING NATURS
2SHAR W/OTHR THAT WH/WE HAV BIN GIVN SO FREELY
WE NEED 2-4GIV & 4GET JUS LIK G & CAST SINS OF SELVS & OTHRS
IN2 TH/DEPTHS OF TH/SEA
& NEED 2HEAR TH/WORDS OF JS & ALSO B WIL 2SAY 2OTHR:
NEITHR DO I CONDEM THEE: GO & SIN NO MOR

"When It's Over It's Time: To Release"

2/17/85

Scripture: John 8:1-11

What would you say was the most beautiful word in all of the Bible? Perhaps you may answer that word is "love." Or you may say "salvation." And I would have to agree with you those are two very beautiful words. But I believe there is another word which stands out as being more beautiful than any other. Perhaps while you are thinking of that word this little incident will bring it to ~~xx~~ mind.

(Illustration of Irish girl and God casting all sins into the sea)

Sheila O'Gahagan ~~xxx~~ worked in a factory in Ireland. Her health began to deteriorate and she was advised to go to the seaside for a short period of time. She did so, but as she sat day after day looking out at the vast ocean she became more aware of her spiritual life than her physical illness. One day as she sat by the sea with her Bible on her knee, she was reading from the prophecy of Micah and came to the 7th chapter verse 19 and read, "And thou wilt cast all their sins into the depths of the sea." She looked at the waves breaking on the shore and looked out at the endless stretch of water and said, "My sins are all cast into the depths of the sea." A few months later Sheila died and on her desk were found the following lines written by her:

I will cast ~~xxxxxxx~~ in the depths of the fathomless sea
All thy sins and transgressions, whatever they be;
Though they mount up to heaven, though they sink down to hell,
They shall sink in the depths, and above them shall swell
All the waves of My mercy, so mighty and free:
I will cast all thy sins in the depths of the sea.

~~xxxxxxx~~ Do you know now what is probably the most beautiful word in all of the Bible? It's the word "Forgiveness". All of the other words such as "love, salvation, justification" and so on, bring hope and comfort. But there is no other word in all of Scripture which can bring such peace and comfort as the word "Forgiveness." Without forgiveness there would be no salvation; without forgiveness there could be no love; and without forgiveness there is no joy for life. And so God in His infinite wisdom and mercy has provided forgiveness through Jesus Christ.

The scene is a very familiar one. Jesus has come into the temple and many people came to Him to hear Him teach. He sat down and was teaching them when suddenly His lessons were interrupted and we read in the 2nd verse of this Scripture: "And the scribes and Pharisees brought unto Him a woman taken in adultery; and when they had set her in the midst, they say unto Him, 'Master, this woman was taken in adultery, in the very act.'"

In order to set the scene we need to see some of the specifics of this event. The fact that Jesus was seated in the temple teaching was an indication He was looked upon as a Rabbi. This is how Rabbi's taught. And the fact that the people swarmed to hear His teachings is an indication that like one of the Gospel writers says, "He taught them as one with authority and not as the scribes." So it was that in the time of Jesus whenever a difficult problem or question of the Law arose, a Rabbi was given the problem or the question to render a solution. Thus, these scribes and Pharisees were treating Jesus

as an authority, as a Rabbi. Adultery was a serious crime and they were asking Jesus to render His decision in this case. At this time in history, adultery was very common and because of this the law was no longer enforced against it. You may recall that a part of the Law had to do with the ritual a woman had to go through if her husband suspected her of adultery. She was brought to the priest and the priest took holy water and mixed some of the dust of the floor of the tabernacle in it. This was given to the woman to drink. If she was guilty her body was supposed to swell. But if she was innocent nothing happened. But this enactment of the Law was no longer being done because adultery had become so commonplace and the husbands were equally guilty so they dared not bring charges against their wives. In earlier days, adultery was considered so offensive by the Jews that the punishment was death and so we see the scene is set for Jesus to render His decision. The poor woman was cast into the midst of this throng of people and she is facing Jesus.

And so they begin by saying to Him, "Now Moses in the Law commanded us, that such should be stoned: What sayest Thou?"

And John then adds his editorial comment in the 6th verse, "This they said, tempting Him, that they might have to accuse Him."

And this exactly what ~~itxxxx~~ they had in mind. It was a conspiracy to have Him make a false move and trap Himself. From the standpoint of the Law this woman was liable for the death penalty. But so was the man and where was he? He had either been allowed to escape or had been a plant from the very beginning. It's quite possible that the scribes and Pharisees had ~~xxxx~~ neatly arranged all of this for the benefit of getting Jesus trapped one way or another. Now if Jesus agreed that she was guilty of this crime and deserved to die, He was going against the Roman authorities. So the leaders could confront Pilate and tell him this man had condemned a person to death contrary to what Rome permitted. But if He ruled she should die, He would lose the respect ~~He hadxxxineedxxxxxxxbeingxxxx~~ of the masses of people who had come to know Him as loving and concerned about the common person. And if He said that she should be pardoned, He would be teaching people to break the Law of Moses and He was condoning sin. So what did Jesus do?

The remainder of the 6th verse tells us, "But Jesus stooped down and with His finger wrote on the ground, as though He heard them not."

Jesus gave them time to stew before He gave an answer. They were left wondering what His decision would be. He was theoretically caught on the horns of a dilemma and no matter which answer He gave, He was in wrong with someone. The suspense must have become unbearable for them because we read in the 7th verse, "So when they continued asking Him." They were anxious for Him to stick His neck in the noose they had so nicely prepared. You can almost hear them saying, "Come on now, what's Your answer? You always have a solution for everything. What should be done with this filthy, immoral person we brought here?"

It is then we read, "He lifted Himself up, and said unto them, 'He that is without sin among you, let him first cast a stone at her.'"

What was His decision? Did He say she was not guilty? Did He say she should be stoned? No He didn't say either of these. By His answer He implied that she was guilty and should be punished, but He put the burden upon her accusers. It was up to them to punish her, to execute her. But the condition was, that any of them who were without sin, could begin the execution. It's a good possibility some of these men accusing her, were guilty of adultery themselves and Jesus knew it.

So after He has said this we read, "And again He stooped down, and wrote on the ground."

Jesus ignored them and made it possible for them to make up their minds as to what they would do. Much has been made about what He wrote on the ground and people are always asking that question. But that question is immaterial. We don't know what He wrote, and it had no actual bearing on this episode. He may have been playing some sort of game like tic-tac-toe with Himself. All of that is of no concern. What is of concern is how He gave these respected leaders a chance to save face and get out of there gracefully and so we read, "And when they heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst."

Now this merely tells us that those who brought the woman departed starting with the oldest. It doesn't tell us that Jesus and the woman were the only two left on the spot. It tells us that Jesus was left alone by these people with the woman standing in the midst of the people who were still there for Jesus' teaching. It was at this point then that Jesus for the first time speaks to the woman. And we read: "When Jesus had lifted up Himself, and saw none but the woman, He said unto her, 'Woman, where are those thine accusers? Hath no man condemned thee?' She said, 'No man, Lord.' And Jesus said unto her, 'Neither do I condemn thee: go and sin no more.'"

It took two witnesses to bring charges against someone and to make those charges stick. But none of the accusers stuck around to make the charge stick. So what happens when there is insufficient evidence? The case is thrown out of court. And this is what Jesus did.

Now we can see that Jesus was confronted with two choices here. Each of those choices had to do with forgiveness. The first one would have been a type of forgiveness which was sort of conditional.

(Illustration woman, husband dying and leaving everything to another woman)

A man died and his widow expected to receive all of his estate which was quite considerable. She gave him a nice funeral and bought an expensive headstone. But several days later after the funeral and the will was read, she discovered that he had left everything to his secretary and left \$5 to ~~his wife~~ her. She was furious and went to the tombstone company, and talked to the chiseler. She told him she wanted the inscription changed on the stone. "I can't do that Ma'am. You told me to inscribe 'Rest in Peace' on the stone and that's what I did. I can't change it now unless you want

to buy a new stone." She thought about it for a moment, ~~and~~ She didn't want to spend anymore of her own money so she said, "Right after ~~the~~ 'Rest In Peace' I want you to chisel in the words -- 'Till We Meet Again.'"

From this incident we can see this woman was unwilling to forget what had happened to her. And isn't this the kind of forgiveness exacted by many people? Have you ever heard, or have you said it yourself? "I can forgive, but I can't forget." Jesus had that choice at this point. The woman was accused of what was considered one of the three most serious crimes possible. He could have said to her in front of those people, 'You are guilty of this terrible sin, but I forgive you. But I want you to remember that you committed it and all of ~~these~~ these people will always remember it.' He could have said that, but He didn't. Instead, Jesus gave her the kind of forgiveness that He wants all of us to practice and that is the forgiveness of forgetting that it ever happened.

Put yourself in the shoes of the woman in this Scripture. Picture yourself as being guilty of sin and knowing it. Look at the people surrounding you and know that they know of your guilt. And then picture her feelings as she stood before this man who was being considered as her judge. She may have heard of Jesus; maybe she knew of His love and compassion; and maybe she had heard He was the Messiah, the promised One from God. But above everything else, she knew her guilt and it burned in her ~~life~~ heart and life as she faced Him. A similar situation faced a man for many years.

(Illustration of man, killing college student, being forgiven by boy's mother)

A man had been fired from his job for several months and then was permitted to return to work. A fellow worker remembered how inconsistent his previous work had been and remarked about it. "What happened to make this difference in you?" And the man began to tell him. "When I was in college I was part of a fraternity initiation team. We placed the new members in the middle of a long stretch of ~~highway~~ a country road, late at night. I was to drive my car as fast as possible straight at them. The challenge was for them to stand firm until a signal was given and then jump out of the way. I had reached one hundred miles an hour and saw the looks of terror in my headlights. The signal was given as I neared them and everyone jumped clear -- except one boy. I left college after that. I later married and we had two children. The look on that boy's face as I passed over him at one hundred miles an hour stayed in my mind all the time. I became hopelessly inconsistent, moody, and finally a problem drinker. My wife had to work to bring in the income we had. One morning I was at home drinking by myself when the doorbell rang. I answered the door to find a woman who looked strangely familiar. She asked to come in and sat down in our living room. She told me she was the mother of the boy I had killed years before. She said that she hated me and spent agonizing nights rehearsing ways to get revenge. But then she told me of the love and the forgiveness she had given to her when she gave her heart to Christ. And she said, "I have come to let you know that I forgive you and I want you to forgive me." I looked into her eyes that morning and I saw deep within her eyes the permission to be the kind of man I might have been had I never killed that boy. That forgiveness changed my whole life."

Someday we may have the opportunity to talk to the woman we have read about in our Scripture this morning. And if we were able to ask her how she felt

when she looked into those eyes of Jesus I believe she will say, "I saw deep in His eyes the permission to be the kind of person I might have been had I never lived the life I had lived up to that time." Each of us have been given that same chance through Jesus. He has made it possible to look to Him and see ourselves for what we can be once we have been forgiven through Him. Once we know all about being a Christian there is to know, then it ~~is~~ is "Time: To Release," to forgive in return. to release those feelings of our unforgiving natures; to share with all others that which we have been given so freely. We need to forgive and forget and just like God, cast the sins of ourselves and others into the depths of the sea. And we need to hear the words of Jesus and also be able to say them to others, "Neither do I condemn thee: go and sin no more."

Clinton Presbyterian Church

109 Olinda Street
Freeport, PA 16229
Clerk of Session: Mrs. Jean Woods
(724) 295-3596
Worship Service 9:15 a.m.
Sunday School following

Strader Grove Presbyterian Church

108 Strader Grove Road
Freeport, PA 16229
Church Phone: (724) 295-9293
Clerk of Session: Michelle Motosicky
(724) 334-3826
Worship Service 11:00 a.m.
Sunday School during worship

Student Pastor

Robert Hindman
Cell Phone: (724) 664-1703



Clinton Presbyterian Church



Strader Grove Presbyterian Church

Sunday, July 11, 2010
15th Sunday in Ordinary Time

This week's Lectionary Readings: Amos 7: 7-17;
Ps. 82: Col. 1: 1-14; Luke 10: 25-37

* All who are able, please stand.

Prelude
Announcements

* Call to Worship

L: Worship God in holy splendor.
P: God's voice is powerful and thunders over the mighty waters.
L: God is full of majesty and power.
P: God gives us strength and offers us peace.

* Hymn of Praise

C: Immortal, Invisible # 85
SG: Immortal, Invisible # 263

* Prayer of Confession

Sovereign God, all we, like sheep, have gone astray. We have turned to the ways of death rather than of life. We have preferred security to sacrifice and gluttony to generosity. We have failed to care about or respond to the needs of our sisters and brothers, for we have been preoccupied with our own narrow concerns. Forgive us and turn us around so we may accept our rightful place in your eternal realm.
Amen.

* Silent Confession

* Assurance of Pardon

* Gloria Patri SG: # 579

The Childrens' Time
Prayer for Illumination

Sermon Text
Sermon

* Affirmation of Faith Apostles' Creed
I believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

* Hymn of Devotion

C: Blessed Assurance # 139
SG: Blessed Assurance # 341

The Worship of God in Giving

* Doxology SG: # 592
* Prayer of Dedication

Through our offerings, O God, we would supply bread to those who hunger and the bread of life to feed all who need spiritual nourishment. We who have received good news seek to live by it and to share the gospel with others. May our gifts and our lives proclaim your rule among all people, beginning in our midst and extending through all your world. Amen.

Pastoral Prayer and The Lord's Prayer

* Hymn of Dedication

C: O God Our Help in Ages Past # 111
SG: O God Our Help in Ages Past # 210

* Charge and Benediction

* Postlude

VS 7=JS DIDNT CONDEM TH/WOMAN NOR DID HE JUSTIFY HER, HE GAV EVRONE
SOMTHIN 2THINK ABOUT
VS 8=WHIL TH/CROWD STILL WAIT 4SUM SORT OF RESOLUTIN, HE ACT UNCONCERN
VS 9=THIS HAD EFEC ON TH/PEO & THEY REALIZ THEY WER SINNRS AS WELL
SO THEY LEFT JS & TH/WOMAN STANDING ALONE
VS 10=AGAIN JS NO PRONCUNC JUDG, HE MERLY ASK IF ANY HAD CONDEM HER
VS 11A=THIS POOR, FRIGHTENED WOMAN BWILDERED BY ALL THIS CAN ONLY
"SR VERY SIMPLY "NO ONE LORD"
VS 11B=JESUS FORGIVES HER & ADMONISHES HER 2TURN HER LIFE AROUND
ACORD 2JEW LAW TUK 2WITNES 2BRING CHARGES & MAK THEM STICK
ALL TH/ACUSERS HAD LEF & NO CASE BROT AGIN HER
WAT HAPENS WEN INSUFICIENT EVIDENC?? CASE THROWN OUT & WOMAN LEF
ALCN W/JS
BUT JS SED SUMTH "HER WH/OTHR OCASIN PROMPT SCEPT WAT HE CUD/CUDNT DO
(ILUS HUSBAND DYING & LEAV ALL 2SECRETARY)
THIS WOMAN UNWIL 2FORGET WAT BIN DUN
U PROB HERD & MAY HAV SED - I CAN 4GIVE, BUT I CANT 4GET.
JS DIDNT PRACTIC FORGIVING BUT NOT FORGETTING
THAT WOMAN KNU SHE WAS A SINER & WAIT 4 JS 2PAS JUDGMENT ON HER
(ILUS MAN KIL COLEG STUDENT & BEING FORGIVEN)
EA OF US HAS BIN GIV SAM CHANC THRU JS
HE HAS MADE POSIBL 2LK 2HIM & C SELVS 4WAT WE CANB ONCE WE BIN 4GIV
WE NNEED 2 4GIV & 4GET JUS AS WE BIN 4GIV & OUR SINS 4GOTEN BY GOD
THRU CHRIST
TH/WORDS OF JS 2THAT WOMAN SHUD RESOUND IN OUR LIVES,
"NEITHER DO I CONDEM U, GO & SIN NO MORE

"THE EXAMPLE"

SCRIPTURE JOHN 8:1-11

SCRIPTURE TEXT: John 8:11

JS BIN TEACH AT FEAST OF TABS 4FEW DAYS & WORD SPRED
THIS GREAT LRGR CROWDS BCUZ PEO KNU/HERD BOUT HIM & WANT C/HEAR
VS 7:53=PROB LATE IN EVE & CROWD DISPERS
1=NO ONE INVIT JS 2THER HOM & JS DID WAT DUN MANY TIMES, SPEND NITE
2=BLIEV THIS AT DAYBRK, NOTIC=ALL PEO CAM-SAM AUD AS DAY B4
ALSO NOTE=HE SAT DWN - THIS SHO HE NO ORD SPK, BUT RABBI-AUTHORITY
VS 7=WOMAN DRAG THER, & FLUNG IN2 MIDST OF CROWD AT JS FEET
VS they mak acus agin her
VSS 5-6A=THIS NO ORD CASE OF SINNER REVEAL & PUNISHMENT GOT
JS KNU THIS A PLOT & NO MATTR HOW HE RULE HE IN TRUBLE
VS 6B=WAT JS WROT IMMATERIAL, & THIS PAUS CAUS ANXIETY 4SOLUTIN
NO MATTER WAT JS PRONCUNC HE WUD ENTRAP SELF
ACORD 2JEW LAW BOTH MAN & WOMAN 2B STONED FOR ADULTERY
BUT WHERE WAS MAN? THIS PROV THIS A SETUP & MAN WAS PD & DISAPEAR
IF JS SED SHE SHUDB STONED HE INVOK DETH PENALTY & CUDNT DO THAT IT
WAS AGIN ROMAN LAW/RULE AS CAPTIV PEO
IF REPORT 2PILAT JS CUD BE AREST & PUNISH
IF DECLAR SHE SHUDB SET FREE HE WAS CONDON SIN
JS WAS DEFINITLY IN A BIND & PEO ANXIUS HAV THIS RESOLV

PREACHED SRADER GROVE
7/11/16

"The Example"

Scripture: John 8:1-11

Scripture Text: John 8:11B - "AND JESUS SAID TO HER, 'NEITHER DO I CONDEMN YOU;
GO AND SIN NO MORE.'"

Jesus had been teaching at the Feast of the Tabernacles for the past few days and word had spread through the crowds gathered for the feast. This then created another crowd around Jesus. People knew of the fame of Jesus and so naturally, they wanted to see Him and hear Him.

The last verse 53 of chapter 7 of Jon's Gospel informs us, "AND EVERYONE WENT ~~THE~~ TO HIS OWN HOUSE."

This doesn't tell us the time but it was probably late in the evening and the audience listening to Jesus went home for the night. No one invited Jesus to spend the night at their house and so we read in the 1st verse of the 8th chapter of John, "BUT JESUS WENT TO THE MOUNT OF OLIVES."

This wasn't unusual because Jesus often went to the Mount and spent the night away from everything and everybody.

The new day dawns and John informs us: "NOW EARLY IN THE MORNING HE CAME AGAIN INTO THE TEMPLE, AND ALL THE PEOPLE CAME TO HIM; AND HE SAT DOWN AND TAUGHT THEM." VERSES 2

Most Biblical scholars believe this was at the break of day when Jesus came back to the Temple in Jerusalem. The people must have made some kind of arrangements that when Jesus appeared the word was spread and they came gain to hear Him speak. Notice in the Scripture it says, "ALL THE PEOPLE CAME TO HIM." That means His audience of the day before was again in front of Him to listen and learn.

Notice also Jon tells us, "HE SAT DOWN AND TAUGHT THEM." If Jesus were just an ordinary teacher He would have taught them while standing up. But by seating Himself to teach this shows that He had authority, or rank. Only Rabbi's taught while seated.

But while Jesus is teaching He is rudely interrupted. We read in the 3rd verse, "THEN THE SCRIBES AND PHARISEES BROUGHT TO HIM, A WOMAN CAUGHT IN ADULTERY. AND WHEN THEY HAD SET HER IN THE MIDST, THEY SAID TO HIM, 'TEAXHER, THIS WOMAN WAS CAUGHT IN ADULTERY, IN THE EVERY ACT.'" Verses 3-4.

This woman did not come willingly with these men, she was probably draged there and when we read she was "SET IN THE MIDST," it probably means she was flung, or cast on the ground right in front of Jesus. Having done this they inform Jesus, "NOW MOSES, IN THE LAW, COMMANDED US THAT SUCH SHOULD BE STONED. BUT WHAT DO YOU SAY? ' THIS THEYSAID, TESTING HIM, THAT THEY MIGHT HAVE SOMETHING OF WHICH TO ACCUSE HIM." Verses 5 - 6A.

At first glance this episode seems like an ordinary case of pointing out sin and providing the punishment for it. Jesus knew that this episode was not the simple case it seemed to be. This was an obvious conspiracy and Jesus was aware that He was in trouble no matter what He decided. So being confronted in this manner, John tells us, "BUT JESUS STOOPED DOWN AND WROTE ON THE GROUND WITH HIS FINGER, AS THOUGH HE DID NOT HEAR." Verse 6B.

We don't know what Jesus wrote on the ground, it's immaterial. But I believe that He was thinking this situation through and this pause caused everyone to become anxious and want the situation resolved.

This conspiracy the Scribes and Pharisees had hatched was a ~~Good~~ one. It placed Jesus in a dilemma that no matter what He pronounced as judgement, He would entrap Himself.

The fact was that the woman had been caught in the act of adultery and being guilty she was liable for the death penalty as prescribed by Jewish Law. But the Law also provided the death penalty for the man involved as well. They were both guilty and both could be stoned. But where was the man? He had conveniently worked out this little scheme, was probably paid to do so and had now conveniently disappeared.

Now if Jesus said she had broken the law and was guilty and be stoned, He was going against what He had been preaching. The Pharisees could go to Pilate and have Him arrested for going against the Roman law.

If He declared she should be set free, He was condoning sin. And thus, the Pharisees believed they had Jesus in a bind. Everyone was now anxious that this situation be resolved, and their impatience is showing because John writes: "SO WHEN THEY CONTINUED ASKING HIM, HE RAISED HIMSELF UP AND SAID TO THEM, 'HE WHO IS WITHOUT SIN AMONG YOU, LET HIM THROW A STONE AT HER FIRST.'" Verse 7.

Those words of Jesus silenced any and all who were demanding an answer. Jesus didn't condemn the woman, but neither did He justify her sin.

And after Jesus had said this, we read, "AND AGAIN HE STOOPED DOWN AND WROTE ON THE GROUND." Verse 8.

Jesus said what He had to say and now He was seemingly ignoring those who were clamoring for justice. And it appears that those people got the message for John tells us, "THEN WHO HEARD IT, BEING CONVICTED BY THEIR CONSCIENCE, WENT OUT ONE BY ONE, BEGINNING WITH THE OLDEST EVEN TO THE LAST. AND JESUS WAS LEFT ALONE, AND THE WOMAN STANDING IN THE MIDST." Verse 9.

Those who believed they had Jesus trapped no matter what He did, he very quickly taken notice that they were the ones who had failed and they slinked off one by one until only Jesus and the woman remained.

So John tells us: WHEN JESUS HAD RAISED HIMSELF UP AND SAW NO ONE BUT THE WOMAN, HE SAID TO HER, 'WOMAN, WHERE ARE THOSE ACCUSERS OF YOURS? HAS NO ONE CONDEMNED YOU?'" Jesus didn't pronounce judgement on her, He merely asked if any of those who had brought her here had condemned her.

"SHE SAID, 'NO ONE, LORD.'" Verse 11A. Following her answer we read, "AND JESUS SAID TO HER, NEITHER DO I CONDEMN YOU; GO AND SIN NO MORE." Verse 11B.

According to Jewish Law it took two witnesses to bring charges against someone and to make those charges stick. In this instance all the accusers left and there was no case that could be brought against her. So what happens when there is insufficient evidence? The case is thrown out and this woman is left alone in the presence of ~~Jesus~~ Jesus.

But Jesus said something to her which on other occasions had prompted scepticism concerning what He could and could not do. ~~Here~~ He tells her that her sins are forgiven.

(ILLUSTRATION OF HUSBAND DYING AND LEAVING EVERYTHING TO ANOTHER WOMAN.)
A MAN DIED AND HIS WIFE EXPECTED TO RECEIVE ALL OF THE ESTATE WHICH WAS QUITE CONSIDERABLE. SHE GAVE HIM A NICE FUNERAL AND BOUGHT AN EXPENSIVE HEADSTONE. SEVERAL DAYS AFTER THE FUNERAL THE WILL WAS READ AND SHE DISCOVERED THAT HE HAD LEFT EVERYTHING TO HIS SECRETARY AND LEFT \$5.00 TO HER. SHE WAS FURIOUS AND WENT TO THE ~~XXXXXXXXXXXX~~

TOMBSTONE COMPANY, AND TALKED TO THE HEAD CHISELER. SHE TOLD HIM SHE WANTED THE INSCRIPTION CHANGED ON THE STONE. "I CAN'T DO THAT MA'AM. YOU TOLD ME TO INSCRIBE ON THE STONE, 'REST IN PEACE,' AND THAT'S WHAT I DID. I CAN'T CHANGE IT UNLESS YOU WANT TO BUY A NEW STONE." SHE THOUGHT ABOUT IT FOR A MOMENT. SHE DIDN'T WANT TO SPEND ANYMORE OF HER OWN MONEY. SO SHE DECIDED AND SHE TOLD THE MAN, "RIGHT AFTER THE WORDS, 'REST IN PEACE,' I WANT YOU TO CHISEL IN THE WORDS, --- 'TIL WE MEET AGAIN."

WE CAN SEE from this incident that the woman was unwilling to forget what had been done to her. and isn't this the forgiveness exacted by many people? You have probably heard it and maybe said it yourself, "I can forgive, but I can't forget." This woman was found guilty of one of the three most serious crimes possible. He could have told her in front of all those people, "You are guilty of this terrible sin, and I forgive you. but I want you to remember that you committed it, and all of these people will remember it as well." But He didn't do that. He demonstrated the forgiveness we are all expected to practice. That is forgiving and forgetting.

Put yourself in the shoes of this woman. Picture yourself as being guilty of sin and knowing it. Look at the people around you knowing that they know of your guilt. And then picture her feelings as she stood before the man considered as her judge. She may have heard of Jesus; maybe she knew of His love and compassion; maybe she had heard He was the Messiah, the promised One from God. But above everything else she knew her guilt and it burned in her heart and life as she faced Him. A man faced a similar situation for years.

ILLUSTRATION OF MAN, KILLING COLLEGE STUDENT, AND BEING FORGIVEN)

A MAN HAD BEEN FIRED FROM HIS JOB FOR DRINKING, AND AFTER SEVERAL MONTHS WAS PERMITTED TO RETURN TO WORK. A FELLOW WORKER REMEMBERED HOW INCONSISTENT HE WAS IN HIS PREVIOUS WORK AND REMARKED HOW HE HAD CHANGED. HE ASKED, "WHAT HAPPENED TO MAKE THIS DIFFERENCE IN YOU?"

THE MAN SAID, "WHEN I WAS IN COLLEGE I WAS PART OF A FRATERNITY INITIATION TEAM. WE PLACED THE NEW MEMBERS IN THE MIDDLE OF A LONG STRETCH OF COUNTRY ROAD LATE AT NIGHT. I WAS TO DRIVE MY CAR AS FAST AS POSSIBLE STRAIGHT AT THEM. THE CHALLENGE WAS FOR THEM TO STAND FIRM UNTIL A SIGNAL WAS GIVEN AND THEN JUMP OUT OF THE WAY. I HAD REACHED ONE HUNDRED MILES AN HOUR AND SAW THE LOOKS OF TERROR IN MY HEADLIGHTS. THE SIGNAL WAS GIVEN AS I NEARED THEM AND EVERYONE JUMPED CLEAR EXCEPT ONE BOY. I LEFT COLLEGE AFTER THAT. I LATER MARRIED AND HAD TWO CHILDREN. BUT THE LOOK OF FEAR AS I PASSED OVER HIM AT ONE HUNDRED MILES AN HOUR STAYED IN MY MIND ALL THE TIME. I BECAME HOPELESSLY INCONSISTENT, MOODY, AND FINALLY A PROBLEM DRINKER. MY WIFE HAD TO WORK TO SUPPORT US.

ONE MORNING AFTER I WAS LAID OFF I WAS DRINKING BY MYSELF WHEN THE DOORBELL RANG. I WENT TO THE DOOR AND THERE WAS A WOMAN WHO LOOKED STRANGELY FAMILIAR. SHE ASKED TO COME IN AND SAT DOWN IN OUR LIVING ROOM. SHE TOLD ME SHE WAS THE MOTHER OF THE BOY I HAD KILLED YEARS BEFORE. SHE SAID SHE HATED ME AND SPENT AGONIZING NIGHTS REHEARSING ~~how~~ TO GET REVENGE. BUT THEN SHE SPOKE OF THE LOVE AND FORGIVENESS THAT SHE RECEIVED WHEN SHE GAVE HER HEART TO CHRIST. AND SHE SAID, "I HAVE COME TO LET YOU KNOW THAT I FORGIVE YOU AND I WANT YOU TO FORGIVE ME."


I LOOKED INTO HER EYES THAT MORNING AND I SAW DEEP WITHIN THOSE EYES THE PERMISSION TO BE THE KIND OF MAN I MIGHT HAVE BEEN HAD I NEVER KILLED THAT BOY. THAT FORGIVENESS CHANGED MY WHOLE LIFE."



Each of us has been given the same chance through Jesus. He has made it possible to look to Him and see ourselves for what we can be once we have been forgiven through Him. We need to forgive and forget just as we have been forgiven and our sins forgotten by God through Christ. The words Jesus spoke to that woman should resound in our lives, "NEITHER DO I CONDEMN YOU, GO AND SIN NO MORE."

ST. PAUL'S UNITED CHURCH OF CHRIST

BUTLER, PENNSYLVANIA

FEBRUARY 20, 1985

ASH 
Wednesday

 Communion 

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor February 20, 1985
Rev. David Hodges, Guest Minister
Mr. Dale Rice, Minister of Music
+ + + + +
ORDER OF WORSHIP 7:30 P.M.

Prelude
*Hymn "When I Survey the Wondrous Cross"
When I Survey the wondrous cross On Which the
Prince of glory died, My richest gain I
count but loss, And pour contempt on all my pride.
Forbid it Lord, that I should boast, Save in the
death of Christ my God; All the vain things that
charm me most, I sacrifice them to His blood.
See, from His head, His hands, His feet, Sorrow and
love flow mingled down: Did e'er such love and
sorrow meet, Or thorns compose so rich a crown?
Were the whole realm of nature mine, That were a
present far too small; Love so amazing,
so divine, Demands my soul, my life, my all.
Amen.

*Call to Worship
Pastor: "Come now, let us reason together, saith
the Lord," is the invitation from God.
People: "Though your sins be as scarlet, they shall
be white as snow: though they be red like
crimson, they shall be as wool," is His
promise.
Pastor: Let us accept the invitation and claim
the promise as we come to Him in confession.
Let us pray!

*Prayer of Confession (In Unison) "Father, as we take our
place at Your table, forgive us for wanting to be
forgiven and forgetting that we are also to forgive.
Grant us Your forgiveness for the anger, the hatred,
the jealousy, the selfishness, and all of the other
things which have caused us to be truly sorry and
wish we could undo them. This we humbly ask in our
Saviour's name, even Jesus Christ our Lord...Amen.

Presentation of "Christ In The Passover" by the
Rev. David L. Hodges

Preparation for the Lord's Supper
Consecration of The Elements
Distribution of the Bread
Distribution of the Cup
Offering of Thanksgiving and Thanksgiving Prayer
Offertory "I Believe In Miracles"
Hymn "My Faith Looks Up to Thee"

My faith looks up to Thee, Thou Lamb of Calvary
Saviour divine! Now hear me while I pray, Take all my
guilt away, O let me from this day Be wholly Thine!
May Thy rich grace impart Strength to my fainting
heart,
My zeal inspire; As Thou has died for me, O may my
love to Thee Pure, warm, and changeless be, A living
fire!
While life's dark maze I tread And griefs around
me spread,
Be Thou my guide; Bid darkness turn to day, Wipe
sorrow's
tears away, Nor let me ever stray From Thee aside.
When end life's passing dream, When death's cold
threatening stream
Shall o'er me roll, Blest Saviour, then, in love,
Fear and distrust remove;
O lift me safe above, A ransomed soul! Amen.

*Benediction
+ + + + +
Easter Egg order forms are to be turned into Dick Mangel
on Sunday.
The Ushers will also be serving Communion tonight.
We wish to extend a very warm welcome to our special guest
tonight. The Rev. David L. Hodges. He is the
director of Jewish Evangelism Inc. in Monroeville.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor February 24, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
David Andrews, Acolyte

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude "An Easter Carol"

Chiming of the Hour

Announcements

Congregational Greeting

Joys

*Processional Hymn No. 349 "O for a Thousand Tongues
to Sing"

*Ascription

*Exhortation

*Confession (In Unison) "O God, you know how we are exposed
to the world's temptations, but you also know that we
would like to be righteous. Grant us the strength
to follow our Master down the road of discipleship,
even though we know we shall surely meet the cross
at the end of that road. Forgive us for all sin
that prevents us from following Him rightly,
through the same Jesus Christ our Lord.... Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And Blessed be His Glorious name
forever.

*Gloria Patri

Hymn No. 476 "More Love to Thee, O Christ"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.

Prayer

Offering

Offertory "The Garden of Easter"

*Doxology No. 382

Anthem: "The Promise of the Rainbow"

Scripture: Ephesians 5: 15-21

Sermon: "When It's Over It's Time: To Make Music"

Closing Hymn No. 455 "I Am Thine, O Lord"

*Benediction

Closing Chimes

Postlude "Fanfare for a Festival"

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mrs. Ann Williams to the Glory of God.

Ushers for today are Richard Mangel, Don Kingsley,
Dick Dally and Ed Walker.

Mr. & Mrs. Leroy Andrews Jr. will greet the congregation
at the door this morning.

Nursery will provided today by Mrs. Jane Snyder.
Don Kennedy and Don Kingsley will be visiting the
hospital this week.

Attendance last Sunday was 125 with 12 visitors.

MONDAY - Spang's Volleyball

THURSDAY - Aerobics 6-8

Basketball 8-10

SATURDAY - Basketball 10-12

Hall Rental 4:00

> EASTER EGGS - Orders and order forms are to be turned
in today. Please give them to Ginny Mangel or bring
to the office. If you forgot your order, please call
Ginny at home this afternoon.

> PRAYER MEETINGS - starting February 28th we are having
Prayer Meetings once a week. They will always be on
Thursdays at 8:00 P.M. If you would like to become
an active part, please plan to come. We will be
joining in prayers for the church, needs in our lives
and many others. See you then.

> NEW MEMBERS - will be received into the church on March
31st, Palm Sunday. If you know of anyone interested
in becoming a member, please let the office know.

> LOVE LOAVES - are available to those who were not here
on Wednesday evening. Please pick them up in the
back of the Sanctuary. The offering from these goes
to the needy in Africa.

Daily Bread Booklets and Moody Monthly may be picked up
in the Narthex.

> There are some extra copies of the Jewish Evangelism
booklets in the office. If you would like one you
may pick it up in the office or on the table in the
Narthex.

> We extend our Christian love and sympathy to the
families of our two members who passed away this
past week. I'm sure that all of us join me in ex-
pressing our sympathy to the Carney family and to
the family of Emerson wise.

Community Bible Church - Sagamore, Pa. March 8, 1992

Prelude

Announcements/Greetings/Prayer Requests

Ascription

Call To Worship:

O COME, LET US SING UNTO THE LORD: LET US MAKE A
JOYFUL NOISE TO THE ROCK OF OUR SALVATION.
LET US COME BEFORE HIS PRESENCE WITH THANKSGIVING
AND MAKE A JOYFUL NOISE UNTO HIM WITH PSALMS

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Ephesians 5:15-21

Sermon: "When It's Over Ot's Time: To Make Music"
St. Paul's Butler,
2/24-85

*Hymn

*Benediction

*Postlude

TOST

W

READ Lk 4:18-19

Eph 5:15-21

Read Pres ministr - Howard Thurman=When It's Over

Vs 15=CIRCUMSPECTLY = EXACTLY, CAREFULLY, ACURATLY

Litrl interp=B CONSTANTLY TAKING HEED HOW ACURTLY W R CONDUCTING
URSELVS

F lo wis Virgns, IO foolish - Js s@d - WATCH & WAIT

Vs REDEEM is - 2BBY UP THOZ FEET MOMENS NEVR CUM AGIN

(Ilus Kyle Samuel Criccton - Life)

Song sevrl yrs ago =TIME, DON'T RUN OUT ON ME

Sumone sed=ONE LIF TWIL SUNS PAS, ONLY THAT DUN 4 XP WIL LAST

(Ilus Queen Victoria & Giv milins 4nothr inch of tim)

Vss 17-18=Cp Discips at Pent & peo thot drunk
Fil w/H Sp

Vss 19-21=Resurts of B Sp filld

4 Basic things:

1. sing Ps - wh/dun sum congs then & now
thoz compos Xpian songs & music, then & now
Dav wrot=Mak Joyful Nois Unto Th/Lord

2. Lift harts & spirits in sing 2 G, 4wat dun 4Blievr

3. Blievr shudB ovrwhel w/complet luv of G thru Js Xp
do by=prayer/public worship/read-obey G's Word & Xpian Servic

4. Submit 2ea othr 2advancement & welB ea othr
show luv/concern 4ea othr

All this outgrowth fr/Xmas

(P*AD=Thurman - Wen It's Over, etc)

(Ilus woman & lif in music)

JS XP CWMS INTO LIVS EA YR AT XMAS

WEN XMAS IS OVR & WE HAV LERND 2B FOLOWR OF HIM,

I BLIEV WE 2CAN SAY 2HIM=THANK W LORD JS, YOU'VE MADE MY LIFE

LET US B BOUT WORK OF XMAS & W/EA THEZ THINGS WE LKD AT, LET US
B DO THEM OVR DAILY LIVS

& LET THEZ LIVS WE LIV GIV 4TH TH/MAK OF MUSIC IN OUR HARTS

"When It's Over It's Time: To Make Music"

Scripture: Ephesians 5:15-21
beg Js minstry read=Lk 4:18-19=Naz syn etc.
(Read Howard Thurman When Christmas ovr,etc,etc)
Sinc Xmas lk thez issu 1 by 1, & now final=Make Music
Eph 5:15-Gr-circumspec~~exactly~~, carfly, acuratly=thus=
be onstan tak heed how acuratly U R conduc selvs
P's advic 2Blievr 2watch how liv,daily walk measur 2B
Xplike,& avoid sinfl act by clos scrutny aspects life
Suml foolish no prep self Xpian liv & shud act wise
(Ilus 10 wise virgins,10 foolish virgins)& Js say=
Watch & Wait & P say exact bout day/day Xpian life
vs 16=P say mak posib use time Bcuz time liv fill
with trubl,tempt etc keep Blievr liv Xpian life
Redeem=buy up thoz fleet momens nevr cum agin
(Quote Kyle Samuel Critchton bout life)
wat P mean=Reddem Time
Nu song=Time Don't Run Out On Me=lv time stil do thing
& this wat hapn ea us whethr want or no=we no stop
As sit here mins lif tik way,ea tik shortn livs an-
other moment
Wat R we do w/livs? count 4 eternty? Suml say=1 lif,
twil soonB pas,only wat dun 4 Xp wil last
Wat R we do 4 Js Xp?
(Ilus Eliz I & "wil giv milions 4 nothr inch lif)
vss 17-18=Wil of G=H Sp indwel us 2pt B fil w/things
G as tho drunk
(examp Acts/Pentcost & discips thot 2B drunk)
P say shudB evidenc Blievr lif;lif yield 2 Lord is
sho by lif B liv str/powr from L Himself
vss 19-21=thez vs sho resul B Sp fil & sho 4things
1st=Blievr's shudB spk 2gethr=mean shar Ps,hymn,sp song
I Dav Ps as sung Jews & pass on
Hymns=Xpian song compos 2sing congs
Sp songs=songs compos sp joy & sho 4th song/sing
P s.y Blievr shudB encourag lif hart/voic prais G
& wat say stil aply 2day & Scrip=Dav say=Mak joyfl no
nois un2 L & this ment sing/play instru in worsh G
2nd=vs 19B=lif hart/sp sing 2 G 4wat dun 4 Blievr
3rd=vs 20=Blievr shudB overwhelm cimplet luv givn by
G as sho thru Js Xp
shud evok thankfl hart/sp in wh ea Blievr rendr than
many dif ways his lif
this dun=prayr;pub worsh;read/obey G's Word;do deeds
Xpian servic wenevr,wherevr posibl
4th=vs 21=mean houshol faith,cong wh serv & Blong,
seek advanc & welB othrs as wel as self
no lman sho,individ efort
insted,combin efort 2gro faith & do so by submit
our desir 4persnl glory 2shar wat we R,wat hav 2geth

ea issue lk ea wk hav C all outgrowth of pas 2/
Xmas bring in2 harts/livs infant Js gru manhud &
Bgan minstry aftr prelims of prep 4 mins.ry
Xmas equip us w/prelim 2Bgin Xpian livs,but wen song
of angls silent=(Read Wen Xmas Is Ovr agin)
(Ilus woman,lif music Bcuz teachr hi skul)
Js p cum in2 livs ea yr Xmas,but wen Xmas is ovr &
we hav lern wat is 2B fol of Him,I Bliev we 2 can say
2 Him,"Thank U Lord Js,You've made my life"
Let usB bout work of Xmas & w/ea things we shudB do
as we liv daily livs,
let thoz livs we liv giv 4th the Making of Music in
our harts.

"When It's Over It's Time: To Make Music"

2/24/85

Scripture: Ephesians 5: 15-20

As we have said before,

At the beginning of Jesus' ministry, He read a Scripture from Isaiah in the synagogue in Nazareth as we find recorded in Luke 4:18-19, (read this).

Howard Thurman a Presbyterian minister wrote the lines, (read this).

Since Christmas we have been involved in a series in which we have looked at each one of these issues. Now we have come to the final issue which admonishes us that, "When It's Over It's Time: To Make Music." For our Scripture we are looking at Paul's words to the church in Ephesus.

In this 5th chapter he is advising, in the 15th verse, "See then that ye walk circumspectly, not as fools, but as wise."

The Greek word used for "circumspectly" means, "exactly, carefully, accurately." And the literal interpretation would read, "be constantly taking heed how accurately you are conducting yourselves." Paul's advice is to the believer to watch how he lives, how his daily walk is measured by seeking to live Christlike, and how he avoids sinful acts by keeping close scrutiny on every aspect of his life. Someone who is foolish is not prepared or preparing themselves each moment of every day for Christian living and Paul's continued advice is to act as a wise man and not as a foolish one. Remember the illustration that Jesus gave concerning the 10 wise virgins and the ten foolish ones? The 10 wise virgins had their lamps trimmed and oil to maintain them for extended use. The foolish ones ran out of oil and when they went to get some the bridegroom was ushered into the house, the door was shut, and they missed out on the wedding feast. And Jesus advice was to "watch and wait." This is exactly what Paul was saying about living the Christian life day by day.

His further advice, completing the sentence in the 16th verse is, "Redeeming the time, because the days are evil."

Paul was advising for believers to make the best possible use of their time because the times in which they lived were full of troubles and temptations and all of the other things which can and do keep a believer from living the Christian life. Paul was saying to "redeem" or to "buy up those fleeting moments which will never come again. Kyle Samuel Crichton writes: Life's a precious and wonderful thing. You can't sit down and let it lap around you...you have to plunge into it; you have to dive ~~intoxit~~ through it! And you can't save it, you can't store it up; you can't horde it in a vault. You've got to taste it, you've got to use it. The more you use the more you have... that's the miracle of it."

This is what Paul mean by "Redeeming the time." There's a new song out ~~which~~ which sings, "Time, don't run out on me." And that is what is happening in each of our lives whether we want it to happen or not. We can't stop it. As we sit here, the minutes of our life are ticking away. Each tick shortens our life by another moment. What are we doing with our lives that is counting for eternity? Someone has said, "One life, twill soon be past, only that done

for Christ will last." What are we doing for Jesus Christ? Queen ~~VICTORIA~~ ruled an empire on which it was boasted the sun never set. That is because no matter where the sun was shining it was shining on some territory owned or operated by the British Kingdom. She had closets of clothes that she never could possibly completely wear; she had more food than anyone could ever eat; she possessed all and more that life had to offer anyone; and yet, when she lay on her deathbed she cried ~~for~~ "I will give millions for another inch of time." She had enjoyed 70 years of life, but used them for the gathering of wealth and the pursuit of pleasures and ambitions.

Then Paul gives the advice, "wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess: but be filled with the Spirit."

The will of God is that His Holy Spirit indwells us to the point of our being so filled with Him, with God and the things of God that it is as though we were drunk. Remember in the book of Acts how Spirit filled the disciples were and the people around them accused them of being drunk? This is what Paul is saying should be evidenced in the believers life. The yielded life to the Lord is shown by a life being lived in the strength and power from the Lord Himself.

And then Paul continues his advice by telling the believers, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of the Lord."

In these verses Paul is setting forth the results of being Spirit-filled. In these verses we see four basic things. First, Paul says that believers should be, "speaking to yourselves" and by this he means that together they should be sharing together in Psalms, hymns, and spiritual songs. Now there are those who try to differentiate between these types of musical composition. Paul was merely saying to sing Psalms which were done in some congregations. These were the Psalms of David as sung by the Jews in their worship and were handed down to the Christian congregations. But there were those who were composing Christian hymns and spiritualy directed songs and music for worship. Paul is saying that believers should be encouraged to lift up their hearts and voices in giving praise to God in this manner. And what he is saying is still Biblical and Scriptural because we read several times in the Psalms of David that he admonishes, "Make a joyful noise unto the Lord." This meant to sing and to play musical instruments in the worship of God.

The second thing in these verses is the "singing and making melody in your heart to the Lord."

Once again, this is the lifting of hearts and spirits in singing to God for what He has done for the believer.

The thid thing is to "give thanks always to God the Father," for all things. A believer should be overwhelmed by the complete love given by God as shown through Jesus Christ. This should evoke a thankful heart and spirit in which each believer renders his thanks in many different ways in his life. It is

prayer that we do this; it is by public worship; it is by reading and obeying God's Word; and it is by doing deeds of Christian service whenever and wherever possible.

And the fourth thing is for believers to submit to one another. This means that in the household of faith, in the congregation in which we serve and belong we seek to submit ourselves to the advancement and well-being of each other. It isn't a one man show, or an individualistic effort. Instead, it is a combined effort of showing forth our love and concern for one another. We help each other to grow in the faith and we do this by submitting our desire for personal gain or glory to sharing what we are and what we have together.

In each of the issues we have looked at each week, we have seen that all of them are an outgrowth of Christmas. Christmas brings into our hearts and lives the infant Jesus who grew to manhood and began His public ministry after the preliminaries of preparation for ministry. Christmas equips us with the preliminary to begin our Christian lives, but when the song of the angels is silent; when the star in the sky is gone; when the kings and the princes are home; when the shepherds are again tending their sheep; when the manger is darkened and still, the work of Christmas begins:

to find the lost,
to heal the broken,
to feed the hungry,
to rebuild the nations,
to bring peace among the people,
to befriend the lonely,
to release the prisoner,
to make music in the heart.

(Illustration of woman and life in music because of a music teacher)

A woman attended a meeting where she met her former high school music teacher whom she hadn't seen for many years. She introduced herself and then explained how ~~xx~~ much extra time and encouragement the teacher had given her. She said, "I was so inspired by you that I decided to continue my music education in college and graduate school. Now I am a music professor and the head of the entire music department of a certain college," which she named. Later as they said goodbye to each other, the teacher said to her former pupil, "Thank you for saying those nice things about my teaching and encouragement. You have made my day." The woman replied, "Oh no, let me thank you. You've made my life."

Jesus Christ comes into our lives each year at Christmas, but when Christmas is over and we have learned what it is to be a follower of Him, I believe we too can say to Him, Thank you Lord Jesus, You've made my life. Let us be about the work of Christmas and with each of the things we should be doing as we live our daily lives, let those lives we live give forth the making of music in our hearts.

St. Paul's United Church of Christ
 Butler, Pennsylvania
 Rev. Ralph Link, Pastor March 3, 1985
 Mr. Dale Rice, Minister of Music
 Megan Hewis, Acolyte
 Kelly Mangel, Acolyte

++ ++ ++ ++ ++ ++ ++ ++ ++ ++ ++ ++ ++ ++ ++
 ORDER OF WORSHIP 11:00 A.M.

Prelude "There is a Green Hill Far Away"
 Chiming of the Hour
 Announcements
 Congregational Greeting
 Joys

*Processional Hymn No. 240 "Fairest Lord Jesus"
 *Ascription
 *Exhortation
 *Confession (In Unison) "Again we confess, O God, that we are not ready to bear our cross, getting involved in the life of the world as a Christian is just too much right now. We do not want to take the risk of being isolated from the crowd, even though the crowd is not on your side. But Father, we want to get involved with you, really we do. Our sin, indeed my sin, is that we are not willing to make any commitments to you or anyone else. Please forgive, Lord Jesus, for feeling this way. Grant your peace. Amen."

*Kyrie
 *Assurance of Pardon
 *Praise: Pastor - Blessed be the Lord God
 People - And Blessed be His Glorious name forever.

*Gloria Patri
 Hymn No. 230 "His Name Is Wonderful"
 Call to Prayer: Pastor - The Lord be with you
 People - And with Thy Spirit
 Pastor - Let us Pray.

Prayer
 Offering
 Offertory "Beneath The Cross"
 *Doxology No. 382
 Anthem: "Were You There?"
 Scripture: Matthew 26:14-16
 Sermon: "Seen in the Crowd: A Traitor"
 *Closing Hymn No. 224 "If That Isn't Love"
 *Benediction
 *Closing Chimes
 *Postlude "HARK! Ten Thousand Harps and Voices"

The beautiful flowers on the altar have been placed by Mrs. Ellen Bauer in memory of loved ones.
 Mr. & Mrs. Paul Reimer will greet the congregation at the door this morning.
 Ushers for today are Art Carney, Dan Bosko, Martin Henry, and John Snow.
 Nursery will provided today by Mrs. Jane Snyder. Sandy Sheppeck and Mid Diefenderfer will be visiting the hospital this week.
 Attendance last Sunday was 141 with 17 visitors.
 Hospitalized: BMH Betty Jaillet
 MONDAY - Women's Mary Prugh Circle 7:30 P.M.
 Spang's Volleyball 6:30 - 9:30
 TUESDAY - Aerobics 6-7
 Chancel Choir Practice 7:00 P.M.
 WEDNESDAY - Council Meeting 7:00 P.M.
 THURSDAY - Aerobics 6-8
 Basketball 8 - 10
 SATURDAY - Basketball 10 - 12
 EASTER EGGS - We will be starting to make them on March 11, you can still order if you wish, contact Dick Mangel.

PRAYER MEETINGS - We will be having our second meeting this THURSDAY at 8:00 P.M., if you would like to become an active part, please plan to come. We will be having prayers for the church, needs in our lives and many other concerns.

NEW MEMBERS - Will be received into the church on March 31st, Palm Sunday. If you know of anyone interested in becoming a member, please let the office know.

SPECIAL ANNOUNCEMENT: MONDAY MARCH 4, 7:00 P.M.
 A joint meeting of the Activities, Hospitality and Follow-up Committees in the Undercroft.
 EASTER LILIES - You can put your order in for Easter Lilies now. Cost will be \$5.25 each.

++ ++ ++ ++ ++ ++ ++ ++ ++ ++ ++ ++ ++ ++ ++
 NAME: _____
 IN MEMORY OF: _____

"Seen in The Crowd: A Traitor"
 Scrip: Mt. 26:14-16
 Our ministry Js oft read=Crowds or multud. folo Him
 ironic lif las days also suroun by crowds but mixtur
 thoz luv,bin brot salvatin/thoz curious=thoz hostile
 As vu crowd we go 2C few selec individs & analys the
 No' all enmwy,som frends,a few dif,but any crowd ~~xxxx~~
 suroun Js thoz who luv & R of servic/thoz hate & dise:
 & this includ Ch Js Xp;no matr how hard try keep pur
 spotles ther R thoz who no comit complet 2 Jk
 so with bakgr lets lk at "A TRAITOR"
 the man of cors is Judas Isacriot=twn Keriioth
 locat Judea & 4 tribe Judah,only discip not from Gal
 so sepat from rest very Bgin
 bin w/Js 3yrs;taut by Him,givn powr heal & yet turn
 agin Js
 Pleas underst;regardles wat sy this morn,Judas-Traitr
 betray Js,evn tho had op do othrwis,so as cum Scrip
 kno Judas lik othr discip,prob respect by them
 Bcuz givn job treasur,handl mony bag wh/their wealth
 from bag Judas gav mony poor,bot food,etc.
 so Judas no outcast during yrs minstry Js
 Erior Scrip this morn Js,discip hous Simon Leper
 Mary=sistr Martha,laz pour perfum Js & discip no lik
 Gospl Jn=pt out Judas led protest cudB use 4 poor.
 & Jn say Judas say Bcuz steal mony
 May welB Judas saw Js giv up set Kingdm wen excus
 waste expensiv perfum as anoint self 4 burial.
 vss 14-16=Why Judas wil Btray Js 30 pcs silver?
 this price comon slav=wat drov 2it? & why aftr B no
 mor disobed than othr discip sundnly want sel Js?
 Mi+a hav bin Hiddn motiv;join Js & discip Bliev Js
 r() Messiah;Js acpt,discip acpt & Judas may wel
 thot Js set up kingdm & they rule with Him
 Wen Js hail as King,lk lik set in motin,but wen re-
 turn Bethany & Bgin spk burial,may spark Judas 2
 instigat mov forc hand Js asert self,est kingdm ertth
 No l kno 4certin if this tru,but hav Scrips 2bakup
 Quest remain,why Js chos Judas? Did kno betray Him?
 & if did,why pik suml turn agin Him?
 We dont kno whys,but Judas conduc self lik othrs
 It Petr cal Satan by Js wen contradic aftr Transfig
 Aftr Judas mak arangmen betray Js,scen set Las Sup
 vss 21-22=from respons wat Js sed,nol knu who Btrayr
 had known,wud hav pt finger
 vss 23-24=custmary host takcelemnts & dip & pass next
 seat arang U shap,tabl midl U,reclin cushins;
 Jn sat 1st,then Js,then Judas Bcuz read Jn ask who
 Btray & Js anser giv dip 2, & giv 2 Judas
 probly Js no spk 4all 2hear, & Jn say Js tol do quil

No read othr discip quest wher Judas go 2/
 probly Bliev erand 4 Js
 Now scen arang arest Js
 vss 47-49=here kis Btrayl by The Traitor
 involv hidn mean wh/opn quest wat Judas motivs wer
 arang Kis Js & Gr=kis=PHILEIN,plain ordnary kiss
 custmary discip kis Rabbi,favrit teachr,Bloved
 nochin unusul bout this
 but wen cam up Js,Hail Mastr,& kissed Him
 agrement 2kis only;insted gav greet Bloved teachr
 & word Gr=kissed=KATAPHILEIN=mean kiss repeatedly,
 passionately,fervently.
 NO JUS KISS,kiss of luv,repeatedly,pasinonaty,ferv
 How cud man bent Btray kis lik this?
 mos likly wud only giv peck cheek,but not Judas
 Insted,giv kis as l Bloved & l anser mayB,wen step
 bak,thot Js wud blast thez peopl & Bgin asert reign
 as Messiah & Bgin establish kingdm
 But Js no do & shatr Judas completly
 Nex read 27:3-5
 Judas now awar horibl thing did;asham,disgus,w/self
 plan prod Js in2 actin bakfir & complet dislusin/shat
 so went Templ & word use Temple no mean precin/corts
 it use 4 templ itself,inner portin,sanctuary
 mean Judas pass thru corts & ariv cort Israelites
 This cort sperat priests/peop from inner portin
 wher peop cud no go
 Ask priests tak mony bak,but wud not,& with all mite
 thru mony at them & sound ring thru temple
 In despar no C any othr cors cept end it all
 Go Vally Kidron & Hinnom meet,climb hill;tak off
 sash,ty tree,rnd nek & step off edge
 () prob sash brk,limb brk/both & fal hedlong dwn
 slop on rocks & body cut & brokn=Petr say Acts 1:18
 As lk Traitr seen in C,crowd wat is it we R seeing?
 (Ilus Judas sold self not Xp)
 no matr how lk Judas C man refus acpt Js as was
 He try mak Js wat he want Him 2B;it is not Js who
 canB chang by us,it we who musB chang by Js
 (Ilu Daily Bred & pompous strut teachr & Xpian)
 Can peop identfy us as Xpians? Do they C Xp our livs
 Bcuz He has chang us?
 or do they C ~~xxxxxx~~ peop identfy w/Js but R try
 mak Js suit our livs/lifestyles?
 Judas start out as devot folower,but sumwher along
 way decid chang Js 2suit his needs;imagin wat wud
 hav hapn if he wud hav let Js chang him insted!
 Let us let Js chang us & C wat He can do in our
 livs!

"Seen In The Crowd: A Traitor"

Scripture: Matthew 26:14-16

During the preaching of Jesus we often read in Scripture of the "crowds" or "multitudes" which followed Him. Thus it is ironic that in the last days of His life He was also surrounded by a crowd. But this crowd was a mixture. In that crowd were people who truly loved Him and had been brought to salvation by Him; and in that crowd were those whose curiosity was aroused and they were still unable to make up their minds whether they wanted to be followers or not; and also in that crowd were those who were definitely hostile to Him and sought to have Him put to death. So as we view that crowd, we are going to look at a few select individuals and analyse them as much as we possibly can. Those we will be looking at are not all enemies of Jesus. A few of them are different from the others. But one thing is certain, and that is in any crowd which surrounds Jesus Christ, there are those elements of love and service, or elements of unbelief and disservice. And this includes the very Church of Jesus Christ. We know that no matter how hard any and all within the Church of Jesus Christ seek to keep it pure and spotless, there are still those who become members of the Church and are far from being committed to Jesus. So with this background let us look at those who were "Seen In The Crowd," and let us in particular look at "A Traitor."

The man of course is Judas Iscariot. He derives his name "Iscariot" because he was a man from the town of "ISH-KERIOOTH," which was located in Judea. So we are talking of a man commonly called, "Judas of Kerioth" and other than where he came from, we know nothing more about him. But since he was from Kerioth he was a Judean and probably from the tribe of Judah because we read in Joshua 15:25 that Kerioth was one of the cities given to the tribe of Judah in which they could live. All of the other disciples were Galileans and Judas was a Judean. So in this we see that he was separated from all of the rest from the very beginning. Now as we try to analyse this man we know that he was with Jesus for 3 years. He had listened to Him; he had been taught by Him; he had been given the power to heal like the other disciples by Him; and yet there was something which made Judas turn against Jesus. Now please understand, regardless of what we say here this morning, nothing can erase the fact that Judas was "A Traitor." He betrayed Jesus, even though he had opportunity to do otherwise. So as we come to this portion of Scripture, we know that Judas had been a disciple like the others and was probably respected by them, because Jesus gave him the job of handling the money bag which constituted all of their earthly wealth. It was from this bag that Judas dispatched money to be given to the poor and to purchase their food and what other necessities they might need. So we can grasp from this that Judas was not an outcast during the three years ministry of Jesus.

Prior to what we are using for our Scripture for this morning there is an incident in which Jesus and His disciples were at the home of Simon the Leper. There was a woman there who has been identified as Mary the sister of Martha and Lazarus. She poured a perfumed ointment on the head of Jesus and the disciples saw this as a waste and spoke out against it. In the Gospel of John, Judas is pointed out as the one who asks why this perfume was not sold and the money given to the poor. And John further states that Judas was not interested in the poor, but in replacing the money he had stolen from the purse. Here is the prelude to the events which further transpired for Judas. It may well be that all hopes Judas had for Jesus setting up His kingdom vanished when he saw Him excusing the waste of expensive perfume as an anointing of Himself for burial.

So then we read, (read the scripture, verses 14-16). Now we need to ask why Judas was willing to betray Jesus for the thirty pieces of silver, which was the price of a common slave? What drove him to it? And why after being no more disobedient than any of the other disciples, did he suddenly find reason to sell his master?

In order to answer these questions we must investigate what may have been his hidden motive. Judas may have joined the select group of disciples completely believing that Jesus was the promised Messiah. He was accepted by Jesus and given responsibility like all the rest. He must have been accepted by the other disciples or they would not have permitted him to handle the money bag. Judas may well have thought that Jesus was going to set up His kingdom and each of the twelve disciples would have a part in the ruling of it. Judas may have envisioned himself as being the treasurer of that kingdom. And after all, Jesus was always talking about the kingdom. Then along came the entry into Jerusalem and Jesus was hailed as a King. Surely this would set the wheels in motion for Jesus to overthrow the Romans. But when Jesus returned to Bethany and spoke of dying, perhaps this sparked Judas to instigate a move to force the hand of Jesus to assert Himself and establish His kingdom on earth. No one knows for certain if any of this is true, but we do have Scripture to back up a supposition such as this. The question always remains, "Why did Jesus choose Judas? Did He know that Judas would betray Him? And if He did why pick someone who would turn against Him?" We don't know all of the answers, but we do know that Judas conducted himself like all of the rest. He wasn't called Satan like Peter was one time. Peter had been privileged to see Jesus' Transfiguration and to share that spiritual mountaintop experience. Yet when he came back down from that experience he made a declaration that contradicted what Jesus had said about having to suffer and ~~xxx~~ die. And at this point, Jesus said, "Get behind me Satan."

So after ~~xxx~~ Judas had made the arrangements and Jesus was sharing the Passover

to betray Jesus. And the scene is that of Jesus sharing the Last Supper with His disciples. So we read in the 21st and 22nd verses of this chapter, (read these). Now from this response to what Jesus had said, it is evident that no one knew who the betrayer was. Had they known, they would not have questioned, but would have pointed the finger.

Then Jesus said in verses 23 and 24, (read these). It was customary for the host to take the elements of food at the Passover, and to ~~xxxx~~ dip them together, and then to pass them on to the next person. As far as we know, the seating arrangement was that the pillows on which they reclined were placed in a U shape with the table inside of the U. On the first pillows on the left side of the table reclined John, the beloved disciple of Jesus. Then Jesus sat, and next to Him on His left was Judas. We read in John's Gospel that John asked who the traitor was, and Jesus gave the same answer as recorded here and then gave the dipped food to Judas. But in all probability, Jesus didn't speak loudly so everyone could hear. And John also says that Jesus spoke to Judas and told him whatever he was going to do, to do quickly. And Judas departed. But we don't read of any of the other disciples questioning where he was going or what he was going to do. They probably believed he was on an errand for the Lord.

Now the scene is set for the arrest of Jesus as arranged by Judas. We begin reading at verse 47 and read through verse 49, (read these). Here is the kiss of betrayal by the Traitor. But involved in this is the hidden meaning which opens the question of just what the motives of Judas really were. His arrangement to identify Jesus was a kiss which in Greek is the word "PHILEIN". It was customary for a disciple or follower of a beloved Rabbi to greet him with a kiss. So there was nothing unusual about this. But when Judas came up to Jesus we read that he greeted Him and said, "Hail, master; and kissed Him." Now his agreement was to merely kiss Him. But instead, he gave Jesus the greeting given to a beloved teacher. And the word for kissed is "KATA-PHILEIN," which is an altogether different word than just "kiss." This Greek word means to "kiss repeatedly, passionately, fervently." Now how could a man bent on betrayal kiss the betrayed repeatedly, passionately, or fervently? It is most likely that had the only intent of Judas have been to deliver Jesus to the authorities, he would have given Him a peck on the cheek to identify Him. Instead, he kissed Him as one beloved. One answer may well be that when Judas stepped back, he expected Jesus to begin to blast these people and to assert Himself as the Messiah and begin to establish His kingdom. But Jesus didn't do this and this must have shattered Judas completely.

The next we read of him is in the 27th chapter of Matthew beginning with the 3rd verse. We read, (read verses 3 through 5). Judas was now aware of the horrible thing which he had done. He was ashamed, disgusted with himself and

may well have been his plan to prod Jesus into action had backfired and he was completely disillusioned and shattered. So he went to the temple and the interesting thing about it is that the word used for the temple is not that of its precincts or outside courts, it is the word for temple itself. This means that Judas passed through the outer courts and into the Court of the Israelites which was outside of the Court of the Priests and as far as he could go. He called out to them to take their money back, but they wouldn't. And so he flung the money at them and went out and hung himself. In his despair Judas can see no other way than to end it all. So he went out to where the Kidron and the Hinnom valleys merged and he climbed the hill and at the summit stopped at one of the trees. He unwound the long girdle that held his robe together at the middle and tying it to the tree, put it around his neck and stepped off the edge. But either the girdle broke under his weight, or the limb broke or both, and he was thrown down on the rocks of the cliff and died as Peter said he did as recorded in Acts 1:18.

As we look at "The Traitor" as ~~seen~~ "Seen In The Crowd," just what ~~is~~ is it we are seeing? Someone has written, "Still as of old, Man by himself is priced, For thirty pieces ~~of silver~~ Judas sold Himself, not Christ."

No matter how we look at Judas we see him as a man who refused to accept Jesus as He was. He tried to make Jesus what he wanted Him to be. It is not Jesus who can be changed by us, but we who must be changed by Jesus.

You may have read the amusing little story recently in the Our Daily Bread booklet which told of a pompous, strutting Sunday School teacher who asked his class, "Why do people say I'm a Christian?" One little boy raised his hand and answered, "Maybe it's because they don't know you." Can people identify us as being Christians? Do they see Christ in our lives? because He has changed us? Or do they see people who identify with Christ, but are trying to make Jesus suit our lives and lifestyles? Judas started out as a devoted follower, but somewhere along the way he decided to change Jesus to suit his needs. Imagine what would have happened if he would have let Jesus change him instead! Let us let Jesus change us and see what He can do in our lives!

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor March 10, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
John Penrod, Acolyte
++ ++ ++ ++ ++ ++ ++ ++ ++ ++ ++ ++ ++ ++ ++ ++
ORDER OF WORSHIP 11:00 A.M.
Prelude "In the Shadow of the Palms"
Chiming of the Hour
Announcements
Congregation Greeting
Joys
*Processional Hymn No. 95 "At the Cross"
*Ascription
*Exhortation
*Confession (In Unison) Most merciful Father, we confess
that we have sinned against you and against our fellow-
men. We have followed too closely the pathway that was
easy, and we have done whatever we desired. We have
failed to praise you with our words and deeds, and we
have ignored the needs of others. Even though we have
known your will for our lives, we have failed to follow
it. Grant your mercy unto us, O Father, as we express
our regret for that which we have done. Receive us
again into your fold, as we would endeavor to go forth
serving you more faithfully, in the name of Christ.
Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And Blessed be His Glorious name
forever.
*Gloria Patri
Hymn No. 229 "How Sweet the Name of Jesus Sounds"
Call to Prayer: Pastor - The Lord be with you
People - And with Thy Spirit
Pastor - Let us Pray
Prayer
Offering
Offertory "Low In The Grave He Lay"
*Doxology No. 382
Anthem: Piano Solo
Scripture: John 18: 12-14
Sermon: "Seen in the Crowd: A Politician"
*Closing Hymn No. 114 "Wonderful Grace of Jesus"
*Benediction

*Closing Chimes
*Postlude "Glory To Our Risen Lord"
++ ++ ++ ++ *Congregation Standing ++ ++ ++ ++
The beautiful flowers on the altar have been placed by
Mr. & Mrs. Richard Mangel in memory of "Uncle Jimmy
Stewart."
Mr. & Mrs. Harry Fry will greet the congregation at
the door this morning.
Ushers for today are Dutch Bolam, Alta Kradel, Helen
Riemer, and Marilyn Snyder.
Nursery will be provided today by Mrs. Gloria Walker.
Carl Vinroe and Art Carney will be visiting the
hospital this week.
Attendance last Sunday was 130 with 15 visitors.
MONDAY - Spang's Volleyball 6:30 - 9:30
TUESDAY - Aerobics 6 - 7
THURSDAY - Aerobics 6 - 8
Basketball 8 - 10
SATURDAY - Basketball 10 - 12
Daily Bread Booklets and March Moody Monthly may be
picked up in the Narthex.
THURSDAY - 8:00 P.M. Let us come together in one body
to Praise the Lord through prayer.
NEW MEMBERS - will be received into the church on
March 31st, Palm Sunday. If you know of anyone
interested in becoming a member, please let the
office know.
EASTER EGGS - We will be making eggs tomorrow evening
at 7:00. Come join in the fun.
The Family of Emerson Wise would like to thank every-
one for their cards and prayers in the loss of
their loved one. We also wish to thank those who
contributed or worked on the dinner.
EASTER LILIES - You can put your order in for Easter
Lilies now. Cost will be \$5.25 each.
++ ++ ++ ++ ++ ++ ++ ++ ++ ++ ++ ++ ++ ++ ++ ++
NAME:

IN MEMORY OF:

"Seen in the Crowd: A Politician
Scrip: John 18:12-14
(Ilus 2 politcl candates & argu=powrfl) intrests
control U=U lv my wife out of this)
Ares/trial Js sumwat simlr 2this involv thoz who R
"Seen In The Crowd
Who do U Bliev was mos sinstr persn invol this deed?
In whos souldr wud U say res responsibilty 4this
gros miscariag of justic?
Perhap U mayB tempt say crowd itself guilty:thez peop
yel selvs horse ask 4 Barabas insted Js,& roar with
cry=Crucify Him,Crucify Him & may think thers serius
crime
But they actul do bid of othrs taunt/push in2 outcrys
Perhap U mayB tempt say=Pilat mos sinstr in plot dest
roy Js & he gud subjec 4 distinctin
But Pilat was not the man=so jus who is he?
Scrip pt 2 two men & grp they control & of 2,which
one is guilty of plot agin Js?
vs 12=Js takn, & vs 13=a=here is anser=ANNAS,
ther is guilty man,but who was he?,read vs 13B=READ
Now we kno,but wat kno of Caiaphas?=vs 14=READ
Wen Js rais Laz,read this 11th chap Jn 45th vs
(mite want tuen 2it=Read vs 45)
As alway,ther thoz who kno wat Bliev,& in ordr 2
keep status=quo went 2 so cal=Authoritys
vs 46=convers sumthin lik this=This guy is changing
things aroun. MayB sumthin shudB dun 2 stop Him.
E4 we kno it,all ol way worship,syn rules/regis wilB
dun way with & no hav things lik always were
In othr word=they no lik this guy,& didnt want Him
making ways with relig estab lik He was,& so read==
v) 47-48=Specil council Sanhedrin,suprem cort Jews
Compos 71 membrs of wh/Chief priest or pres was hed
read vss 49-50=from words & think it clear he think
long lines of Romns destroy natin Is. Bcuz treasn
which Js bring bout
Ther had bin talk Him B King & set up King agin Romn
govt=but lk wher his think came from=vs 51=READ
Why didnt Caiaphas spk 4 self? Who giv directins?
Anser=ANNAS,fathr-in-law,he man Bhin scenes pul strii
So now underst why Caiaphas had idea lman dy insted
entir natin
Sounds gud duznt it? Maks sens sacr 1 & not evrl
But why Annas propos Js 2B sacrifc?
1st time red this proposl,Jn 11,Js clen temp mony
changrs & sellrs
2nd read as fnd Scrip this morn tuk plac aftr Js
had clense temp 2nd time;He had hit 2clos 2hom lnce
2oftn
He had hit powrs wher hurt=pockets/pocketbuku

Annas control this Bhin scenes,made him welthy 2/
He wat many politicians R,man Bhin scenr) control,
pul strings,hol powr,manip/manuvr
he bilt powrfl machine & no want 2lose it
He selc as Hi Pr 6AD 7 rml til 15AD,depos by Governor
but able control situatin & replac sons,5 of them,
) wen ran out of sons=son-in-law
annas accomp by greas propr palms & get welthy crooked
(sel animls=outsid declar unclean/blem;chang mony)
so he had gud ractt & bJs Bgin disturb/mak wans
he no need mor mony,70 yrs old at time & at end life
yet=want control,want porwr,& no want let go
va clash w/Caiaphas & 4mer Hi priests Bcuz they Sadds
(Examp no Bliev resur,reward aftr lif,soul dies with
body,& this wat mak them Sad U See!)
Js not only talk lif aftr deth,Byon this 1,rais peopl
It prob Annas made arang Judas Dlivr Js in2 hands
notic in Scrip=Led 2 Annas 1st=among temp polic,were
Roman gards 2keep peace=prob pd by Annas
Now read vs 24=Aftr Annas satisfy this disturb harmle
send son-in-law 4mockry setnec & apcar B4 puppet
governor Pilat
2 all intent/purps Annas had beatn yet anothr enemy
treatn his little empire
Can wel imagin him setl dwn his hous that nite chuck
2self Bcuz suceed dispos upstart cal=Messiah
Did Annas realy win? May won batl,but lost war
Jn 19:11=Js sed this bout Annas,man Bhin scene & he
mor sinfl than Pilat
Js taut bout sow/reap=Watsowvr U sow,that shal ye rea
Annas sow seeds greed 4powr & mony & reap eternal dam
(Ilus man smash car & no lv name license Etc)
I) felo get away w/deed? He thot so,but sunday,
sunday, G wil repay 4deed jus a repay all thoz think
get away w/trifl with Him
G is G of luv,but also G of justic
May no hav welth othrs,things this worl but if hav
salv thru Js Xp we mor welthy any persn Bcuz poses
eternity
It no mattr win,hav evrthin this lif,insted it wat
Js sed=wat shal it porf man if gain who worl & los sc
(Ilus misinary & not home yet) soul
(read hymn by Gaither It Will Be Worth It all)

"Seen In The Crowd: A Politician"

Scripture: John 18:12-14

(Illustration of political candidates arguing in debate)

Two political candidates were involved in a heated debate. Finally one of them jumped to his feet and yelled, "What about the powerful interests that control you?"

And the other guy yelled back, "You leave my wife out of this."

The arrest and trial of Jesus was somewhat similar to this involving those who are "Seen In The Crowd." Who do you believe was the ^{most} sinister ~~xxxxx~~ person involved in this deed? On whose shoulders would you say rested the responsibility for this gross miscarriage of justice? Perhaps we may be tempted to say that it was the crowd itself which was guilty. These people yelled themselves hoarse asking that Barabbas be released instead of Jesus. They roared out with the cry, "Crucify Him, crucify Him," and for this we may think theirs was the most serious crime. But they were actually doing the urging and bidding of others who taunted them and pushed them into these outcries.

Perhaps we may be tempted to say that it was Pilate who was the most sinister in this plot to destroy Jesus. There are legitimate grounds for this. But regardless of what he did Pilate was not the man. So just who was this man? Our Scripture this morning points to two men and the group they controlled. But of the two men, which one is guilty of the plot against Jesus? We read in the 12th verse, "Then the band and the captain and officers of the Jews took Jesus and bound Him."

Following this, the answer is given in the 13th verse. We read: "And led Him away to Annas first."

There is the guilty man! The man named Annas. And who was he? Reading further in the 13th verse we discover, "For he was the father of Caiaphas, which was the high priest that same year."

And then what do we know of Caiaphas? Just what we read in the 14th verse, "Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people."

When Jesus raised Lazarus from the dead we read in John's Gospel that many Jews came to believe on Him. This is recorded in the 11th chapter at the 45th verse. Since that's only a few chapters back from this one, you may want to turn to it and see what John says. At the 45th verse we read, "Then many of the Jews who came to Mary, and had seen the things which Jesus did, believed on Him."

But as always, there are those who don't know what they believe and in order to keep the status quo, went to the so called "authorities." So we read in the 46th verse, "But some of them went their ways to the Pharisees, and told them what things Jesus had done."

In other words, their conversations were something like this: "This fellow is changing things around. Maybe something should be done to stop Him. Before we know it, all our old ways of worship and synagogue rules and regulations will be done away with and we won't have things like they've always been."

In other words, they didn't like or want this guy making waves with the religious establishment like He was. So then because of the reports received about Him, it is no wonder we read in the 47th and 48th verses, "Then gathered the chief priests and the Pharisees a council, and said, 'What do we? For this man doeth many miracles. If we let Him thus alone, all men will believe on Him; and the Romans shall come and take away both our place and nation.'"

The special council which was the Sanhedrin, the supreme court, or council of the Jews was called into session. The Sanhedrin was composed of 71 members of which the chief priest was the president or head. So we read in the 49th and 50th verses, "And one of them, named Caiaphas, being the high priest that same year, said unto them, 'Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not.'"

From his words and thinking it was clear that he was thinking along the lines of the Romans destroying the nation of Israel completely because of treason which this Jesus was supposedly bringing about. There had been talk of Him being a King and setting up a king was strictly forbidden and ^{was treason} against the Roman government. But look at where his thinking came from. In the 51st ~~xxx~~ verse we read, "And this spoke he not of himself; but, being high priest that year, he prophesied that Jesus should die for that nation."

Now why didn't Caiaphas speak for himself? Who was he getting his directions from? The answer is, from Annas his father-in-law. Annas was the man behind the scenes pulling the strings. So now we see where Caiaphas came up with the idea of one man dying for the nation instead of the entire nation being destroyed. It sounds good doesn't it? It makes sense to sacrifice one and not everyone. But just why would Annas propose that Jesus be the one sacrificed? The first time we read of this proposal in John 11, Jesus had cleansed the temple of the moneychangers. And this second reading as found in our Scripture this morning took place after Jesus had cleansed the temple for the second time. Jesus had struck too close to home once too often. He had hit the powers that were right where it hurt. That was in their pockets and their pocketbooks. Although Annas was technically not in power which the high priest controlled, nevertheless he was the man behind the scenes controlling and maneuvering and manipulating everything. Annas was what many politicians are and that is men behind the scenes who control votes and favors and things ~~xxxxxxx~~ either get done, or don't get done on the say so of a political machine built usually by one powerful man. Annas was selected as the high priest in 6AD and he ruled until 15A.D. He was replaced by ~~xxx~~ one of his sons by the Roman governor. But Annas was able to control the situation and saw to it that five of his sons became the high priest in succession and when each in turn was to be deposed, it was Annas who pulled the strings in the background to be replaced by yet another son. But he ran out of sons and so he had to resort to his son-in-law as the next replacement. Now how did

Annas accomplish this? By greasing the proper palms. Annas was a very ~~well~~ wealthy man and he became wealthy by selling ~~Animals~~ for sacrifice in the temple and exchanging foreign money for the coin of the realm with which to pay the temple tax. But for the ~~Animals~~ and for the money exchange, he charged exorbitant sums of money and through his conniving and scheming he made it virtually impossible to buy sacrificial ~~Animals~~, or exchange money outside of the temple area. Animals bought outside, mysteriously were designated as blemished and unclean; money exchanged outside of the temple was considered counterfeit. So you see he had a good racket going and Jesus was disturbing it and making waves. But Annas didn't need anymore money, because at the time of this incident his life was coming to a close. He was 70 years old at this time. But what he wanted and needed was power and he couldn't let go of that desire. Jesus also clashed with Annas and his sons former high priests, and the present high priest Caiaphas because these men were Sadducees. Those who belonged to this sect did not believe in life after death, and they denied any rewards or punishments beyond this life and taught that the soul dies with the body. And that is what made them "sad, you see." But here was Jesus not only talking about a life beyond this, but raising people from the dead and disproving the theories of these people.

So it was probably Annas who made the arrangements to buy off Judas to deliver Jesus into their hands. And notice in this Scripture that it says they "led Jesus away to Annas first." Along with the temple police were some Roman guards to capture Jesus. And guess who probably paid ~~them~~ the Roman authorities to supply the guards?

Then we read in the 24th verse of this same chapter, "Now Annas had sent Him bound unto Caiaphas the high priest."

After Annas had been satisfied that this one who was causing him so much trouble was now rendered harmless, he sent him to his son-in-law for the mockery of sentencing to appear before the puppet governor Pontius Pilate. To all intents and purposes, Annas had beaten yet another enemy that had threatened his little empire. We can well imagine that he settled down that night in his house, chuckling to himself how he had succeeded in disposing of this upstart so called Messiah.

But what of Annas? Did he really win? He may have won another battle, but he eventually lost the war. What did Jesus say about him? In John 19:11 we read, "Jesus answered, 'Thou couldst have no power at all against Me, except it were given thee from above: therefore he that delivered Me unto thee hath the greater sin.'"

Jesus said that Annas, the man behind the scenes who was responsible for having Him brought before Pilate, was more sinful than Pilate in his role of judge and jury. Jesus taught that the law of life was that of sowing and reaping. "Whatever ye sow, that shall ye also reap." Annas sowed the seeds

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor March 17, 1985
Mr. Dale Rice, Minister of Music
David Andrews, Acolyte
+ + + + + ORDER OF WORSHIP 11:00 A.M.

Prelude "Cleansing Fountain"
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Choral Introit "Hosanna"
*Processional Hymn No. 238 "Jesus Shall Reign Where'er
the Sun"

*Ascription
*Exhortation
*Confession (In Unison) "Eternal God, in Jesus Christ you
entered Jerusalem to die for our sins. We confess we
have not hailed you as King, or gone before you in the
world with praise. From brief faith that fades, from
enthusiasms that fizzle out, from hopes we parade but
do not pursue, have mercy upon us. Forgive us God; and
give us such trust in your power that, in every city, we
may live for justice and tell of your loving kindness;
for the sake of our Saviour, the Lord Jesus Christ.
Amen.

*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And Blessed be His Glorious name
forever.

*Gloria Patri
Hymn No. 227 (sing through twice) "There's Something
About That Name"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.

Prayer
Offering
Offertory "Wondrous Love"
Anthem: "Easter Glory"
Scripture: Matthew 27: 11-26
Sermon: "Seen in the Crowd: An Obstinate Coward"
*Closing Hymn No. 270 "I Believe in a Hill Called
Mount Calvary"

*Benediction

*Closing Chimes
*Postlude "Day of Triumph"
+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mrs. Harvey Campbell, children and grandchildren in
loving memory of Harvey A. Campbell.
Mr. & Mrs. Robert Stewart will greet the congregation at
the door this morning.
Ushers for today are Rob Vinroe, Bob Dellen, Randy Dellen
and Kevin Snyder.
Nursery will be provided today by Mrs. Sue Davis.
Mary Lou Davis and Delores Herrit will be visiting the
hospital this week.

Attendance last Sunday was 128 with 22 visitors.
Hospitalized: BMH - Valjean Nicholas, Becky Shearer is
in Central Medical Pavilion in Pittsburgh, and Mrs.
Alma Rex is in St. Margaret's Hospital in Pittsburgh.

MONDAY - Spang's Volleyball
Fidelity Bible Class 7:30

TUESDAY - Aerobics 6-7

WEDNESDAY - Golden Circle 7:30

THURSDAY - Mary Martha Circle 10:30

Aerobics 6-8
Basketball 8-10

SATURDAY - Basketball 10-12

Easter Sunrise Breakfast & Service will be April 7th at
6:30 a.m. in Rehoboth Hall. The men will be preparing
the food, so if you are willing to help contact Dick
Mangel. We need your reservations, so call on Helen
Riemer or Dick Mangel. Any one wishing to bake rolls or
coffee cakes, please contact Dick or Helen. Thank you.

PRAYER MEETINGS are still being held on Thursday evenings
at 8:00 p.m. Please put forth your efforts and come
pray for your church, personal needs, friends, etc.

EASTER EGGS are in the making. If you wish to help or
join in the fun and fellowship, we will be working on
them again Monday, Wednesday and Friday each night at
7:00 P.M.

GOOD FRIDAY MEN'S FELLOWSHIP BREAKFAST is April 5th at
6:00 a.m. at the YMCA. Tickets are \$3.00 and may be
purchased through Ken Weitzel or Walter Harmon.

EASTER LILLIES can be ordered now. They are \$5.25 each.

NAME
IN MEMORY OF

Deadline to order is March 24th.

"Seen in The Crowd: An Obstinate Coward"
Scrip: Mt. 27:11-26
scene opes w/hastly cal resump meet of San. which
end wee hrs morn
Now, J ldrs, all 71 asembl & read vs 1, Mt 27=READ
meet 2bring charg agin Js wh/wud result His deth
() job 2convinc Pil, Rom govn of need 4executin
Mt no elab how ariv decisin just say=vs 2=READ
Pil 6th Rom gov Judea; apt 25AD by Tiberius
1=1st th did, mov army hedquart Caesaria 2 Jeru & Rom
soldirs carry stndrds imag emp & Jew protest
ordr by Tib, or did by self no kno, but bak dwn & peace
No surpris Pil handl this case as did
vs 1 read=wen morn cum=6:00AM=inform gard, who go Pilat
Can U imagin greet receiv from Pilat? Prob nevr up
this erly; no coffee=ey opnr & lik bear wak hibernati
So hav aroun hrs ahd time, ad insult injury thez Jews
no present selvs B4 thron, stay outside 2B no unclean
Pilat cum outside & hav pictur man embark 1 thoz day:
Jn tal Pilat ask wat chrg & anser=If no crimnl wud
not hav brot 2U
no way anser Romn Gov & no help Pil dispositin & he
anser tak & jdge by own law=prob think Js guilty smal
infractin of Jew law he detest
anser=no alow 2execut anyl, only Romns cud do so
Pil then kno Js acus treasn & knu mus invest do job
vs 11=privat B4 Pil 2determ if inovent
vs 11b=Js giv pruf Pil need declar guilty treasn Rome
but Pilat no do so
vss 12-14=intergatin & Pil mus hav try 2B hones man
can say, Bcuz no condem Js this pt, had evr reasn 2do
Lr says=Pilat tol them no find falt this man
t tol Pilat stir up pepp all way 2 Galilee & hear
this giv Pil chanc get out mess & send 2 Herod
but Herod only intres Js do mirac1, He refus, march bak
vs 15=chanc Pil wrigl off hook & crwd decid wat dun
Bar man insurectin/murdr & Pil prob cert peop no want
ironclly Bar also nam Js=Js Bar, or Janson Bar, as opos
Js of Naz, Js Xp mean Js the Anointed One
hav made ofr, Pil go judmen hal & read vs 19=READ
serv bring mesag fr/wif; dream ment mush Romns and
they thot highly of them
whil Pil insid, San. stir mob & lern vs 20=READ
Pil ask ~~Vs 21A~~; they anser=vs 21B, ~~xxxxx~~ contrary 2
wat Bliev wud hap so now wat do? In desperatin ask-
vs 22a & they anser=vs 22b unexpec
Pil want salvag situatin ask=vs 23a & anser=vs 23b
Here quest all men wrestl w/sumtim livs=wat 2do w/Js?
quest no can escap, no neutr1 grnd; we decid 4 or agin
suml els cant anser, no grp peop=individ=wat Wil U Do
with JESUS? Wil U acpt L of Ur lif? Or wil pas off?

Pilat no kno wat 2do; complet ratl this time 2/
vs 24=did Jew custm sho innocenc of guilt
he knu riot clos hand & if hap put him bad lite
so wash hand absolv guilt but peop cry out=vs 25
So Pil satisfy admin justic as peop want=read vs 26a
ordr sho no B acus do nothin, read vs 26B
Pil say this actin=I no guilty His blud, do wat law
Jscrib=Scourg many men dy; awful, lacerat etc
Aft beat, soldrs pur crwn thron, purp robe & bring bak
read Jn 19:5=almos as if say=U want Him suf & I tak
care of. Isnt this enuf?
but mob no satsfy, they out nothin les than blud
San instigat scene & wel imagin Annas Bhin scene
READ Jn 19:12 if Pilat no pas deth sent no frnd Caesa
vs 26b Mt=Pilat dun wat expedient; decisin satsfy mob
Rome wudB notfy Pil he no caus uproar, truble
Pictur Pilat=jus nothr Jew; did my job; had 2do it etc
But wat say bout Pilat? only thing can say, he knu Js
was innocent
No hard/fast chrgs mandtory deth sett; he sot evry ave
escap that decisin; evn wif expres fear thru dream
But Pil was a coward; he lak courag his convictins
stubborn man & nol go say no did duty evn if wrong
Pil cud hav releas Js, refus tak part inovent deth,
but Pil prid such, obstnatly let selfB pruv coward
Pil knu wat SHUD do, but chos exped thing insted
Pil wasnt any dif from us=How oft do we KNOW wat
shud do, but insted do oposit?
Js maks all us lk situatins lif wh/face us 2mak decis
decisin bas upon our strngth 2do wat we kno 2B rt or
wrong
but wat motivat choic? Is it wat suml wil say if I
agin crowd & stan 4 righteousnes?
And I afr 2B cal fanatic/kook Bcuz I choos 2do rt?
Isnt alway easier 2B Obstinat Coward than 2stan out
all alone for the Lord?
(Ilus door Church Scandinavia & handle on it)
we alway hav that choic
Wat R we go 2do bout Js Xp?
Wat decisins wil mak, set us apart from world?
And wat about the Cross?
Do we crucify Him anew by turn from Him?
Or do we stan agin crowd & stan 4 Him?
we hav choic of eithr 74 Xp or 4world
if choos worl, we choos deth, but if Xp, choos lif
We can B a coward, or we can be a Christian
Wat wil U do with Js?

"Seen In The Crowd: An Obstinate Coward"

Scripture: Matthew 27:11-26

The scene opens with a hastily called resumption of a meeting of the Sanhedrin which had ended in the wee hours of the morning. Now these Jewish leaders, all 71 of them were assembled and we read in the 1st verse of this 27th chapter of Matthew, "When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put Him to death."

Their meeting was held to bring charges against Jesus which would result in His death. But their job was to convince Pilate, the Roman Governor of the need for His execution. So determining their strategy, Matthew doesn't elaborate on what ~~they~~ conclusion they had arrived at, he simply states in verse 2, "And when they had bound ~~Jesus~~ Him, (Jesus), they led Him away, and delivered Him to Pontius Pilate the governor."

Pontius Pilate was the 6th Roman procurator of Judea. He was appointed in A.D. 25 by the Emperor Tiberius. One of the first things he did as the new governor was to remove the army headquarters from Caesaria to Jerusalem. The Roman soldiers marched into Jerusalem carrying the standards on which was the image of the emperor. This caused an outcry by the Jews because it was in opposition to their commandment of not making or having graven images. They demanded from Pilate that those images be removed from Jerusalem. Pilate ~~was~~ refused to do so amid the near rioting of the Jews. Now whether he ordered the standards removed himself, or was ordered to do so by Tiberius, there is speculation. But he did order this to take place and a semblance of peace existed once again. But whether Tiberius was involved in the situation or not, Pilate was in all probability in ~~the~~ somewhat of a bad light in the emperor's eyes. So it is not surprising that Pilate handled this case as he did.

So the Sanhedrin marched Jesus from the palace of the high priest to the palace of Pilate. From Scripture we read, "When the morning was come," and this meant about 6:00 A.M., because this was when the Jewish day began. So they presented themselves before Pilate around 6:00 A.M. In all probability they informed one of the soldiers standing guard that they wanted an audience with the governor. Someone was dispatched to get the governor. And can you imagine the greeting these members of the Sanhedrin must have received from Pilate? At this hour of the morning he was probably never up and about. So having aroused him from his comfortable bed, hours ahead of time; he hadn't had time for a cup of coffee, or an eye-opener and was probably as mean as a bear awakened from hibernation. But to add insult to injury, these Jewish leaders would not present themselves and their prisoner before his throne, because they would have defiled themselves by entering the palace of this "Gentile." So instead of them being ushered into his throne room, he had to go outside to speak to them. So we have the picture of a man about to embark

on "one of those days." So as he faced these people he probably thought of as contemptible Jews, he began his proceedings with a question to the Jews. John tells us that Pilate asked them what charges they had brought against this man. Instead of giving a specific answer to this question they said, "If He were not a criminal we would not have brought Him to you." Now this was certainly no way to answer the Roman governor. Their reply didn't help Pilate's disposition we can be assured. With the answer they gave him, Pilate told them to take Jesus and to judge Him according to their own law. He was thinking in terms of Jesus being judged guilty of some small infraction of the Jewish code which he probably detested. But they answered him, that it was against Roman law to put someone to death. It was at this point then that Pilate recognized that they were accusing Jesus of treason. He knew that he had to investigate this more fully or he would be accused of not doing the duty entrusted to him by the Emperor.

So he took Jesus privately into his palace to question Him there. So we read in the 11th verse, "And Jesus stood before the governor: and the governor asked Him saying, 'Art Thou the king of the Jews?'"

Pilate was determining for himself what to do with this man who he very evidently believed to be innocent. Jesus gave him a reply which should have sealed His fate, because He answered according to Matthew, "Thou sayest." He didn't deny He was considered as the King of the Jews. Here was all the proof Pilate needed, and he was justified in declaring Him guilty of treason against Rome and for this should receive the death penalty. But he didn't do so. We read further of the interrogation taking place in verses 12 to 14, (read these). So we can see that Pilate must have tried to be an honest man. We must say that, because he didn't condemn Jesus to death as he had every reason to. Luke tells us that Pilate told them he found no fault in this man. But they inform Pilate that this man has stirred up the people all the way from Galilee. Hearing Galilee mentioned, gives Pilate a chance to get out of this mess after all. If this prisoner is a Galilean, then He falls under the jurisdiction of Herod, the man who ^{was} King of the Jews at that time. So the soldiers march Jesus off to Herod for an audience. But Herod is only interested in Jesus doing some miracles and when He refuses to do so, Herod marches Him right back to Pilate.

So Pilate, wanting to wriggle off the hook decides upon a plan whereby the crowd will make the decision. So we read ~~xxxxxx15xxxx~~ starting at the 15th verse, "Now at that feast the governor was wont to release unto the people a prisoner whom they would. And they had a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, 'Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?' For he knew that for envy they had delivered Him."

Barabbas was a man who had stirred up insurrection against the Romans and was also a murderer. Pilate was probably relatively certain the Jews would not ask for his release. Ironically, Barabbas name was also Jesus. Jesus Barabbas, or Jesus son of a man named Abbas, as opposed to Jesus of Nazareth, or Jesus ~~the~~ Christ, Meaning Jesus the anointed One.

Having thus made this offer, Pilate went into the judgement hall and we read in verse 19, "When he was set down on the judgement seat, his wife sent unto him, saying, 'Have thou nothing to do with that kust man: for I have suffered many things this day in a dream because of Him.'"

A servant had been dispatched to Pilate from his wife with this message.

Dreams meant much to the Romans and messages within them were highly thought of. But while Pilate is away from the Sanhedrin and the mob they have assembled, the high priest and others have spread the word to ask for the release of Barabbas, as we learn from the 20th verse. And Pilate asks them, "Whether of the twain will ye that I release unto you?" They said, 'Barabbas.'" vs 21 This is completely contrary to what he must have believed would happen. Now what can he do? In utter futility and desperation he asks, "'What shall I do then with Jesus which is called Christ?" vs 22a.

And unexpectedly they answer, "Let Him be crucified." vs 22b.

Wanting to salvage the situation and not make the dreaded pronouncement, "And the governor said, 'Why, what evil hath He done?'" verse 23a.

But the mob has been thoroughly stirred up and they answer they give is, "They all say unto him, 'Let Him be crucified.'" verse 23b.

~~In father's desperation Pilate asks, 'Why~~ Here is the question all men must wrestle with at sometime in their lives. The question of, "What to do with Jesus the Christ?" It is a question that we cannot escape. There is no neutral ground. We must decide for Him, or we must decide against Him. We cannot let the answer up to someone else, or a group of people. "What will you do with Jesus Christ?" Will you accept Him as Lord of your life? Or will you pass Him off?

Pilate didn't know what to do. He was completely rattled at this time. So we read, "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, 'I am innocent of the blood of this just person: see ye to it.'"

He took the opportunity to use a Jewish custom to show his innocence of any guilt in these proceedings. He knew that a riot was close to taking place and if this happened it would put him in a bad light. So he washes his hands, thus absolving himself from all guilt, or so it seems.

And the people, being stirred to the point of wanting blood, cried out, "His blood be on us, and on our children."

So Pilate, satisfied that he was administering justice as the people wanted it took the action promised. And we read in the 26th verse, "Then he released Barabbas unto them."

And in order to show that he had taken action against the prisoner, so that he couldn't be accused of doing nothing, we read, "And when he had scourged Jesus, he delivered Him to be crucified."

Pilate was saying in this action, 'I'm not guilty of His blood, and I'll do what the law prescribes.' Scourging was a beating under which many men died. It was a brutal beating which tore and lacerated the back of the victim.

After this beating, the soldiers put a crown of thorns on his head and put a purple robe on Him and mocked Him. They brought Him back to Pilate and we read in John 19:5, "Then came forth Jesus wearing the crown of thorns and the purple robe. And Pilate saith unto them, 'Behold the man!'" It's almost

~~But this didn't satisfy the mob for they shouted all the louder, 'Crucify Him
Crucify Him'~~ as if he is saying, "You wanted Him to suffer, and I have taken care of it. Isn't this enough?" But the mob is not satisfied. They are out for nothing less than His blood. The Sanhedrin were probably instigating the mob behind the scenes. And we can well imagine that Annas was there as well to make sure that justice was done. We also read in John 19:12 that the Jews cried out that if Pilate didn't pass the death sentence he wasn't a friend of Caesar's because Jesus had set Himself up as a king and whoever made himself a king was working against Caesar. And so we read ~~in the 26th~~
~~verse~~ at the end of the 26th verse in Matthew 27, "He delivered Him to be crucified."

Pilate had done that which was expedient. His decision satisfied the mob. Rome would not be notified that he ~~was~~ was negligent in his duty. And after all, the man was only another hated Jew. We can picture Pilate making these rationalizations long after Jesus had been put to death.

But just what can we say about Pilate? The only thing we can say is that he knew Jesus was innocent. There were no hard and fast charges which made it mandatory that the death sentence be imposed. Pilate sought every avenue of escape from that decision. His own wife had expressed fear through a dream that this man was innocent. But Pilate was a coward. He lacked the courage of his convictions. He was a stubborn man and no one was going to have the opportunity to say he didn't do his duty. Even, if that duty was 100% wrong. Pilate could have released Jesus and refused to have a part in the death of an innocent man. But Pilate's pride was such that obstinately he let himself be proven a coward. Pilate knew what he SHOULD do, but he chose to do the expedient thing. And Pilate wasn't any different from any of us. How often do we know what we should do, but instead we do the opposite? Jesus makes all of us look at the situations of life which face us and then make a decision. The decision is based upon our strength to do what we know to be right or wrong. But what motivates ~~us~~ our choice? Is it what someone will say if I go against the crowd and stand for righteousness? Am I afraid to be called

a fanatic, or kook because I choose to do right? And isn't it always easier to be an "Obstinate Coward" than to stand out all alone for the Lord?

(Illustration of door of Scandinavian church and door handle)

On a heavy wooden door in an old Scandinavian Church there is a strange, very large handle, shaped in a circle and made of wrought iron. Inside the circle is a ~~xxxx~~ large cross. The Cross is cradled in a wrought iron hand. To open and close the door, you grab hold of the Cross and when you do the hand points directly at you. You are left with the impression that the artist who designed the handle is saying to you as you take hold of the ~~handle~~ Cross, "What are you going to do about it?"

We always have that choice. What are we going to do about Jesus Christ? What decisions will we make about Him that set us apart from the world? And what about the cross? Do we crucify Him anew by turning from Him? Or do we stand against the crowd and stand for Him? We have the choice of being either for the world, or for Christ. If we choose the world we choose death, and if we choose Christ, we choose life. We can be a coward, or we can be a Christian. What will you do with Jesus?

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor March 24, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Megan Hewis, Acolyte

ORDER OF WORSHIP 11:00 A.M.

Prelude "Easter"
Chiming of the Hour
Announcements: Elder Harry Fry
Congregational Greeting
Joys

Choral Introit "Hosanna"
Hymn No. 244 "Jesus! What a Friend for Sinners"

*Ascription

*Exhortation

*Confession (In Unison) "Our Father, in this season of self discipline, when we are giving thought to our discipleship, make us aware that being a disciple means to follow Jesus Christ as He seeks to be a servant of all. Thus we would remember: all our sins that keep us apart from you; all of the things we have omitted to do in our lives; all of the chances we have missed to help others and to seek them for your kingdom. For all of these things as well as others that may separate us from your love, we ask forgiveness in His name." Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And Blessed be His Glorious name forever.

*Gloria Patri

Hymn No. 226 "Jesus Loves Me, This I Know"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.

Prayer

Offering

Offertory "Joy in the Morning"

Anthem: "Reach Out to Jesus"

Scripture: Matthew 27: 27-36

Sermon: "Seen in the Crowd: The Executioners"

*Closing Hymn No. 260 "And Can It Be That I Should Gain?"

*Benediction

*Closing Chimes

*Postlude "The Day is Coming"

***** *Congregation Standing *****

The beautiful flowers on the altar have been placed by Mrs. Genevieve Nohach and daughter in memory of Nick.

Mr. Joseph Youngblood will greet the congregation at the door this morning.

Ushers for today are Richard Mangel, Don Kingsley, Ed Walker, and Dick Dally.

Nursery will be provided today by Beth Tait.

Robert Dellen and Harry Fry will be visiting the hospital this week.

Attendance last Sunday was 155 with 33 visitors.

Hospitalized: Ed Hampton in BMH and Mrs. Alma Rex is in St. Margaret's Hospital in Pittsburgh.

MONDAY - Spang's Volleyball 6:30 - 9:30

TUESDAY - Aerobics 6-7

THURSDAY - Aerobics 6-8 8:00 P.M. Prayer meeting

Chancel Choir 7:00

Basketball 8-10

FRIDAY - BFBC

SATURDAY - Basketball 10-12

Easter Sunday - the chancel choir will be presenting the Cantata "Then Came the Morning" written by the Gaithers. Please make plans to join the celebration of our risen Lord and Saviour, Jesus Christ.

Chancel Choir practices: Saturday 9:00 a.m. March 30th, Thursday April 4th at 7:00 and Saturday April 6th, 9:00 a.m.

BAKE SALE - Friday March 29th and March 30th at the Butler Mall. Pies are the featured attraction. If you would like to donate pie filling instead of baking a pie, contact Phyllis Tait or Sandy Shepeck. Come to the mall and support your church.

EASTER SUNRISE SERVICE AND BREAKFAST is April 7th at 6:30 a.m. in Rehoboth Hall. Men are preparing the food. If any men wishes to help, please contact Dick Mangel. Also we need coffee cakes or rolls. If you wish to donate any please contact Dick or Helen Riemer. If you plan to come, please turn in your reservation to Helen Riemer as soon as possible.

EASTER EGGS are done. Those who turned in orders may pick them up after church in the kitchen. There are also extras. You may pick them up also. They are \$4.25 each.

EASTER LILLIES can be ordered now. They are \$5.25 each.

Name _____

In memory of _____

Deadline to order is March 24th. Contact Givny.

"Seen in The Crowd: The Executioners"
 Scripture: Matthew 27:27-36, 45-49
 Bgin Scrip many soldiers & end up with 4
 Afr Jz scour, Jz takn qrtz soldiers 2B prep 4 executi
 vs 27=all sold in baraks hav lk C this man Jews want
 kil, & man who cal+King of Jews
 they want 2C wat kind man He was & so hav fun w/Him
 His expens
 vss 28-39=a king need=Rob, crwn, scepter=lik reed P Sun
 ea bow B4, mak insult remark, hit hed w/palm fal hands
 of all humil Jz had tak, prob easiest Bcuz no kno bettr
 grusum fun 2B sure, but involv grusom situatin
 So hav dun this, cros bin made bedy, we read=Vs 31
 Glos ovr Simon Cyrene, wilB lk him nothr time
 Jz brot 2plac of executin=longes rte, atrac atentin
 & mak exampl wat hapn crimnls
 4soldier assign ea condem man; Jz had 4, & othr 2-4 each
 Wen ariv site, Jz thro dwn, nail 2cros & cros studup
 Wen nail, giv sour wine 2dull pain, senses
 vs 35=this quot Ps 22 wrot 1M B4 Xp, yet predic crucifix
 cast lots 4clothes agin amus during horibl ordeale
 vs 36=had 2sit & wait 4prisnr 2dy=brok legs prop time
 ordr speed deth, no push up & breath=dy sufocat
 extremely cruel way to execute
 ariv arnd 9 & aroun noon thik darknes ovr land
 Time pas slowly 4soldiers & startl hear cry at 3
 perhap sit, lost own thots=think home, luv 1's
 all prob draft in2 servic & on foreign soil 2serv
 As herd outcry complet foreign Bcuz Jz no spk Latin,
 prob mixtur Heb-Aramaic, prob knu that much
 vss 45-46=tel us of cry of Jz
 vs 47=thot He cal 4 Elijah
 v(8-1 of soldier try 2giv relief, 2help, reach out
 wud of othr 3? = vs 49=adopt wait & C atitud
 if wer ask 3why no do anything wud prob receiv 3ansers
 1st=no do nothin Bcuz I not Elijah, that who cal 4
 2nd=it wasnt any of my busnes=it didnt concern me so
 mind my own busnes
 atitud so many U2S.=examps peop kil whil othrs watch
 & do nothing=this in vogue 2day, no get involv
 (Ilus fire want getvther, but no giv locatin)
 here man, fire dept want get involv, but no help
 If we were walk pas hous C smok/fire wud try help?
 Or wud say=I saw hous burn, but not my busnes?
 At least 1 thez soldier had that atitud, he fulfil
 job, Jz soon ded, so why help? It not my busnes
 3rd=I want 2, but Bliev suml els do it. B sides, cal 4
 Elijah & I figur let Elijah help if that who want
 But He condem dy & wud hapn short time, no need help
 But ther was lwho did help, 1 of the 4 who no listn
 to=wait & C whethr Elijah cum & help

no kno, but lik othrs w/out name deed ex t etch in
 histry 4all time, 4all 2C
 (Ilus poem=Wat's his name?)
 he may no hav nmae kno by us, but kno by God
 prob no swar do wat this man help execut had taut
 Jz red wen minstr need suml if only drink watr, In as
 much as U did it un2 th least thez My brthrn, ye hav
 dun it un2 Me
 *** Man alway lk grt deed/acomplish, but wat duz G lk
 (Ilus Samuel & sons Jesse=Dav, redhed, short & G sed as
 lk Eliab=1 Sam 16:7)
 this namles excutiner gav 2 Lord from hart & we canB
 certin G lk at his hart
 (Ilus Bonhoeffer go bak Germ. & kil by Nazis)
 Wen talk peop lik this no hit us wher we liv, perhaps
 lk nothr way can relat 2it
 U dont HAV TO pray
 U dont HAV TO CUM to church
 U dont HAV TO giv Ur money
 U dont HAV TO try 2B honest
 U dont HAV TO seek 2do anythin which taut by Xp 2do
 But it wen choos tak actin then we 2 serv Xp
 Jz sed=He cum afr me, tak up cros & folo Me
 wen cum 2actin, actin wh/help feloman we R do that
 Ea us executiners own rt
 eithr crucify Jz anew ea time refus 2liv/act as He
 has taut us
 or we crucify selvs 2worl wen reach out 2needs othrs
 The 1 soldier cudhav remain seat w/othrs,
 insted, chos 2get involv
 No kno anythin else bout man, but I Bliev by his clos-
 ne 2 Jz & Bcuz seek help Him, his lif was chang
 Perhap lday wil C in glory & hear G say 2him=Wel dun
 Wel dun
 & may we hear Him say 2us, Bcuz we chooz 2serv Him,
 Wel dun gud & faithfl servants! Wel dun!

"Seen In The Crowd: The Executioners"

Scripture: Matthew 27:27-36, 45-49

We begin this Scripture with many soldiers and end it with just four. After Jesus had been scourged by the person who did that on the orders of Pilate, Jesus was taken into the quarters of the soldiers to be prepared for execution. We read, "Then the soldiers ~~took Jesus~~ of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers."

In other words, all of the soldiers who were in the barracks came to see for themselves this ~~man~~^{Jew} whom the hated Jews themselves wanted killed. They had said He proclaimed Himself as a king and they wanted to see just what sort of man He was. And since He didn't look any different from any other Jew, they started to have some fun at His expense in their own special way. So Matthew writes, "And they stripped Him, and put on Him a scarlet robe. And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, 'Hail, King of the Jews!' And they spit upon Him, and took the reed and smote Him on the head."

A king needed a royal robe and a crown. So in their desire to have some fun, they found a discarded officers cloak and put it on Him for a robe. A crown was fashioned out of thorns. And a king needed a scepter and so a reed, much like the reeds which we pass out on Palm Sunday was placed in His hands. And then probably they passed in front of Jesus and each one bowed before Him, and made insulting remarks and lastly they took the reed which had probably fallen out of His hands and hit Him on the head with it. Of all that Jesus had to endure, this humiliation was possibly the easiest to bear because ~~it~~ these men didn't know any better. They were merely seeking to have some fun, warped fun at that, but nevertheless fun in what was a very gruesome and horrible situation.

Was being prepared while this went on and had now So having done this, Jesus' cross ~~had~~ been made ready, and He was ready to be marched off to the execution site. So we read in the 31st verse, "And after they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him."

We are going to gloss over Simon the Cyrene because we will be looking at him at another time in the near future. So Jesus was brought to the place of execution. On that journey, prisoners to be executed were taken by the longest route as an example for everyone to see what happened to those who defied Rome. ~~xxxxxx arrived at xxxxxxxx~~ On that journey, four soldiers were assigned to each prisoner to be executed. So Jesus had four soldiers walking with Him, and each of the two executed with Him also had four each.

When they arrived at the sight, Jesus was thrown down on the ground and given a drink of sour wine to deaden the pain and was nailed to the cross, and the cross was stood in an upright position. The four soldiers assigned to Him then took possession of the clothes which had been stripped from Jesus. In the 35th verse we read, "And they crucified Him and parted His garments,

casting lots: that it might be fulfilled which was spoken by the prophet, 'They parted My garments among them, and upon My vesture did they cast lots.' This is a quotation from the 22nd Psalm which the Psalmist wrote a thousand years before Christ, and yet it depicts accurately the crucifixion of Jesus. This casting of lots for the clothing of the prisoner was another means the soldiers employed to amuse themselves somewhat during the horrible ordeal taking place above them on those crosses. And so we read in the 36th verse, "And sitting down they watched Him there."

They had to sit and literally wait for the prisoner to die, or to break their legs at the appropriate time so they could no longer push themselves upright to breathe properly, and thus they would die by suffocation. It was an extremely cruel way to execute criminals.

They had arrived at this site around ~~nine~~ 9:00 A.M. Around noon, a thick darkness had settled over the land. As time slowly passes the four soldiers are startled by a loud cry coming from the cross above them at about 3:00 P.M. Perhaps they were idly seated there, each one lost in his own personal thought. Perhaps each one was thinking of home, wherever that may be. In all probability, they were each drafted into the Roman army and now found themselves on foreign soil to serve here for a period of time.

But as they heard this outcry, it was completely foreign to them because Jesus was not speaking in Latin. The language was either Hebrew, or a combination of Hebrew and Aramaic. That much they probably knew. But what He said meant nothing because of their lack of understanding. So we read in verses 45 and 46, "Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, 'Eli, Eli, Lama Sabachthani?' That is to say, 'My God, My God, why hast Thou forsaken ME?'"

So then we read in the 47th verse, "Some of them that stood there, when they heard that, said, 'This man calleth for Elijah.'"

The only thing these soldiers understood was that it sounded like He was calling for the prophet Elijah. Being around these Jews for any length of time, they would have learned that Elijah was a prophet who held a high place in their religion. So therefore, when they heard this man calling out in His agony, the only intelligible thing was what sounded like the name "Elijah."

Now what was the result of this? Well, we read in the 48th verse, "And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink."

One of the soldiers, just one, reached out to help Him. What of the other three? What did they do? Verse 49 tells us, "The rest said, 'Let be, let us see whether Elijah will come to save Him.'"

The other three soldiers adopted a wait-and-see attitude. Now if we were to ask these three why they didn't try to do anything we would have probably received several answers. One of them may have said, "I didn't do anything, because I'm not Elijah. That's who He was calling for."

Perhaps one of them would have said, "It really isn't my business," and would have given the age old excuse, "It didn't concern me, so I minded my own business." This attitude has now become vogue, especially in our United States of America. We have read of situation after situation in recent times of people who were actually murdered while others looked on and did nothing. And when questioned why, they answered, "It was none of my business."

(Illustration of fire, wanting to get there, but not knowing where to go)

In a small town the volunteer fire department's phone was answered by a policeman on duty who would sound the alarm for the firemen to come to the firehouse. One day the phone rang, the policeman answered, "Fire department. A voice on the other end said, "Send the fire truck!" and then the caller slammed the phone down. The policeman sat stunned, not knowing what to do. He waited a few moments and then the phone rang again. He quickly picked it up and the same frantic voice said, "Send the fire truck!" and just as quickly hung up again.

Realizing that someone's house was possibly at stake, he rushed outside and scanned the horizon but couldn't detect smoke in any direction. As he tried to figure out what to do, he formulated a plan as to how he could keep the caller from hanging up so quickly if she called back. Sure enough the phone rang again and instead of answering "fire department," he asked, "Where's the fire?" and the lady on the other end screamed, "In the kitchen!" and hung up.

Now there was a man and a fire department that wanted to get involved, but were prevented by a lack of co-operation. If we were walking past a house and saw fire and smoke pouring out of it, would we try to be of help? Or would we say, "I saw the house burning, but it really wasn't any of my business?" At least one of the soldiers must have had that attitude. He was fulfilling his job and the man ~~was~~ would soon be dead, so why try to help. He would have said, "It really wasn't any of my business."

If another of those three were asked, "Why didn't you do something to help?" he may have answered, "I wanted to but I believed that someone else was going to do it, so why should I bother?" He had asked for Elijah and I figured I would let Elijah take care of His needs.

And then there is the third soldier if he were asked why he didn't do anything perhaps he would answer, "I wanted to, but after all, His situation is hopeless you know. He was condemned to die, and in a short period of time he was going to be dead & no one could stop that. So why bother?"

But there was one among that four who did render help even when the others said, "Wait and see if Elijah comes to help!" Who was this soldier? What was his name? We don't know, but like so many others without a name, his deed is etched in history for all to see. Someone wrote a poem about people such as this and this is how it goes:

(Illustration of poem of "What's his name")

Common as the wayside grasses,
Ordinary as the soil,
By the score he daily passes,
Going to and fro from his toil;
Stranger he to wealth or fame,
He is only What's-his-name.

Not for him the glittering glory
Not for him the places high,
Week by week the same old story,
Try and fail, and fail and try;
All his days dull and tame-
Poor, old, plodding What's-his-name.

Though to someone else the guerdon,
Though but few his worth may know,
On his shoulders rests the burden
Of our progress won so slow;
Red the road by which we came
With the blood of What's-his-name.

He may not have a name known by us, but he was known by God. This man probably was not aware that he was actually doing ~~the will~~ that which this man he was helping to execute had taught. Jesus had said when we minister to the needs of someone, if it is only giving a drink of water, "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me."

Man always looks at great deeds and great accomplishments, but what does God look at? Remember the incident when Jesse paraded all of his sons before the priest Samuel? Each of these young men were tall and well-built; physical specimens they all were. But God told Samuel He had not chosen any of these. Finally, he asks Jesse if these are all the sons he has. And Jesse tells him he has one more, his youngest. So David is sent for and we read that he was ruddy, (which ~~probably means with red~~ means red, and probably that he was redheaded). And we also learn from Scripture that he wasn't very tall, but was probably short. So here was a redhaired, short young man and this is the one God chose to be Saul's successor who stood head and shoulders above all other men. Why? Because God told Samuel when he was looking at Eliab, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Samuel 16:7

This nameless executioner gave to the Lord from his heart, and we can be certain God looked at his heart.

(Illustration of Bonhoeffer going back to Germany and losing his life)

During World War II, Dietrich Bonhoeffer a German Lutheran minister had come to the United States to live. He was offered a comfortable job teaching in one of our seminaries. But he refused it and returned to Germany to be with his people and to fight against the Nazis, who finally killed him. He didn't have to go, but he chose to go.

When we talk about people like this it doesn't help us too much because it doesn't reach most of us where we live. But if we describe it another way, then we can relate to it. You don't have to pray each day; you don't have to come to church; you don't have to give your money; you don't have

to try to be honest; you don't have to seek to do any of the things which we are taught by Christ to do. But it is when we choose to do things, to take action then we too are serving Christ.

Jesus said, "He that will come after Me, must take up his cross and follow ~~Me~~ Me." And when we choose to take action, action which helps our fellow-man, we are doing just that. Each of us are executioners in our own right. We either crucify Jesus anew each time we refuse to live or act as He has taught us. Or we crucify ourselves to the world when we reach out to the needs of others. The one soldier could have ~~xx~~ remained seated with the other three. Instead, he chose to get involved. And we don't know anything else about this man. But I believe that by his closeness to Jesus and because of his seeking to help Him, his life was changed. Perhaps we will see him in glory one day, and hear Jesus speak to him, "Well done, well done.!" And may we hear Him say to us because ~~of~~ we choose to serve Him, "Well done good and faithful servants! Well done.!"

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor March 31, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
John Penrod, Acolyte

ORDER OF WORSHIP 11:00 A.M.

Prelude "Open the Gates of the Temple"

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Choral Introit "Hosanna"

*Hymn No. 394 "Rejoice, Ye Pure in Heart"

*Ascription

*Exhortation

*Confession (In Unison) "Father, we recall that our Lord was led through a rejoicing throng and hailed as King, but many who hailed Him, helped to lead Him to a hill where He was slain. Keep us from our individual rejection of Him, and forgive us for the love of self which excludes Him. Lead us from our fruitless worship of power and might to Him who continues to come in meekness and humility, that we may be ruled by Him, and we may ever acclaim Him, "Blessed is He who cometh in the name of the Lord." Amen.

*Kyrrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God!

People - And Blessed be His Glorious name forever.

*Gloria Patri

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray.

Prayer

Offering

Offertory "Gentle Shepherd"

Doxology

The Rite of Confirmation - The Charge: The Vows

*Apostles Creed - page 137 (Congregation and Confirmand)

The Confirmation: The Confirmation Prayer

The Reception of Adult Members

Anthem: "The Festal Day is Here"

Scripture: Luke 19: 28-40

Sermon: "Seen in the Crowd: An Heir"

*Closing Hymn No. 345 "Crown Him with Many Crowns"

*Benediction

*Closing Chimes

*Postlude "Thou Art the King"

***** *Congregation Standing *****

The beautiful flowers on the altar have been placed by

Mr. & Mrs. William Snyder in memory of brothers & sisters.

Mr. Don Kingsley will greet the congregation at the door this morning.

Ushers for today are Alvin Tait, Mike Nazaruk, Gottlob Kradel, and James McClymonds.

Nursery will be provided today by Tracey Johnston.

Attendance last Sunday was 129 with 14 visitors. 007

Hospitalized: George MacKinney BMH, Mrs. Alma Rex is in St. Margaret's Hospital in Pittsburgh.

MONDAY - Spangs Volleyball

TUESDAY - Aerobics 6-7

WEDNESDAY - Council 7:00 P.M.

THURSDAY - Maundy Thursday Service 7:30 P.M. Altar communion

Chancel choir practice after the service

RECEPTION & Social Hour in Rehoboth Hall after

WELCOME TO THE SERVICE for new members & the congregation.

FRIDAY - Good Friday Service at 7:30 P.M. Pew Communion

SATURDAY - Chancel Choir practice at 9:00 A.M.

Basketball at 10-12

Easter Sunday the chancel choir will be presenting the

Cantata "Then Came the Morning" written by the Gaithers.

Please plan to join the celebration of our risen Lord

and Saviour with us.

EASTER SUNRISE SERVICE AND BREAKFAST is April 7th at 6:30

a.m. in Rehoboth Hall. Men are preparing the food. If

any one wishes to help, please contact Dick Mangel.

Also we need coffee cakes or rolls. If you wish to help

with the rolls, please contact Helen Riemer. Also

please call Helen with your reservation. We need them

by April 1st. ~~TUESDAY~~

RECEPTION ON MAUNDY THURSDAY we are in need of cookies.

If you can bring some, please inform Shirley Link so

we can have enough for an enjoyable evening.

EASTER EGGS are still available in the kitchen after

the service. Helen Riemer will take care of you.

NEWSLETTER ARTICLES may be brought into the office by

Wednesday. The newsletter will go out on Thursday.

Script: Luke 19:28-40
(Ilus Jack Wurm & bottl, in her 6mil)
Jack Wurm Bcam instan heir by chanc/perhap pur luk
as mos peop wud say
But how unlik G this respec=He duznt lv anythin 2
so cal=luk or chanc
Al He duz id plan, program, orchestrat acord Mastr Pl
Js bin preach 3yr & aclaim as many things
1 title was that of Prophet & lik prophs B4, mesag
spok no herd or receiv
Js knu fulfil G's infin plan & part plan 2B recogniz
4who/what He was
All bin fulfil proph of Him w/excep He mus=uffr
many thing" as He tol discip
So thez las day, resolutly set face 2go 2Jeru ~~2 Jeru~~
2hav final thing tak place
Thus Js kno He not bin herd, listn 2, set stag 4this
vss 29-31=Beth was hom=Mary, Marth, Laz wher Js stay
locat 1/2-2mi fr Jeru & wat read R instruc Js giv disc
Discip wer giv pasword=vs 31b
Js made arang w/suml remain unknown
C fr this Js arang own parad & in sens forc issu of
His arest/deth wh wud tak plac Bcuz this parad
But y-nu"all thing musB acomplish & that He in F's w
wil & so plan set in motin
So read as discip go vilag, unty donky ask/anser
cloths mak saddl 4 Js 2ride donky & ride 2ward Jeru
peop Bgan spred cloths/palms in rd-cust 2day=Red Cary
vs 37=Js cum in2 Jeru fr Mt Olivs & this pt recog as
King cum in peac Bcuz ride donky=war=white horse
Thez peop bin rnd Js saw heal sik;rais Lz? & herd
each things of G
Th same peop cry out=vs 38
Mt tel dif=21:9=READ
duz aparant discrep storys mean l/both wrong?
No duznt, Bcuz crowd shout both & ea writr tel herd
Ther sum crowd saw or thot Js as B=Son of David &
riteful l sit throne David
othrs saw as Messiah, delivr peop Israel
othrs saw Him as Savior grant salvatin, but directly,
indirectly all saw as sucesor sumway throne David
Saw Him as King & riteful heir 2 the throne
During feast Tabnacl peop cut palm br & waved & joine
sing Ps 118:25-26=READ
Word=HOSANNA=Heb 4=Sav now & acknowledg He Savior
whom lk 4

2completely underst wat aclaim Js ment/signify 2/
need lk ilus OT & 4that mus turn 2 Ki 2
this chap readElij 2B takn hvn bodly
Tels this Elish who was 2B sucesor in prophetic line
Elij tel Elish mus go cros Jordn, he stay, but Elish
go with, no lv him
Cv 2Jordn, Elij tak mantle=Cloak strik Jordn=part &
th. cros
now read =vs9=this no reques Elish 2B abl do twic as
much as Elij
insted=it reques he miteB recogniz heir Elij in
prophetic line
heir/& oldes son famly was grant doubl portin of
famly welth as inheritance
Deut 21:17 specify 1st born receiv doubl portin f's ir
heritance
Wat was Js?=He 1st born of G & as such heir 2 F's
kingdom
& if Js aclaim=Son of Dav that made Him a prince
Wen born angl aclaim w/Peac on Erth & here lk read
peop aclaim=Peac in hvn
So if Js acknowledg=Princ of Peac ther is His doubl
portin of inheritance
It is G's hvnly kingdom & the kingdom on earth
He is 2inherit G F's thron & thron David
So lk Js in Crowd not merely as lwho rode in pre-
plan parad, but as An Heir
But Phars, relig ldrs day no lik wat peop aclaim Js
They no Bliev Js Mesiah & told Him tel discip shut
Js anser if they shutup, stoness cryout & proclaim as
King, Mesiah, Savior
He say, He all thez things aclaim Him
& yuz all thoz claim Him as Sav & L are inheritors
of wat He has, they R also sons of G
As Bgan talk tol man name Jack Wurm, compar 2wat he
inherit, 6mil, wat Ur inherit worth?
Can U/do U try measur worldly gud?
If trus Js as Ur Sav Ur inheritanc secur
Think bout wat U hav! Think wat mean 100 yr fr now!
Try 2imagin etern wh wil B B4 U; eternl peac; eternl
hapnes; eternl joy of G's presenc
Dav writ lng B4 ther was kno etern such as we kno
thru Ap, & wrot Ps 118:16=READ
Think of it! 6million dollars cannotB compar 2that
which is ours thru Him
The parad is pasin & we R a part that Crowd partak
of it
Can we B seen in that Crowd & identify as AN HEIR?

"Seen In The Crowd: An Heir"

Scripture: Luke 19:28-40

(Illustration of Jack Wurm heir to Singer fortune)

A man named Jack Wurm, (W-U-R-M), was walking along ~~xxxxxxx~~ the beach in San Francisco in 1949. He was broke and out of work. He came upon a bottle with a note in it and he read, "To avoid confusion, I leave my entire estate to the lucky person who finds this bottle and to my attorney, Barry Cohen, share and share alike." And it was signed Daisy Singer Alexander who was the heir to the Singer sewing machine fortune. The courts accepted the theory that the heiress wrote the note 12 years prior to this, threw it into the River Thames in London and it drifted across the oceans to land at the feet of a penniless and jobless man. Jack Wurm got over 6 million in cash and Singer stock.

Jack Wurm became an instant heir by chance. Perhaps by pure luck as most people would say. But how very unlike God in this respect. He doesn't leave anything to so called "luck" or "chance." All that He does is planned and programmed and orchestrated according to His master plan.

Jesus had been preaching for 3 years. He was acclaimed as many things, Among which was the title of "Prophet." And like all of the prophets before Him, the message He spoke was not heard or received. Jesus knew He was fulfilling God's infinite plan and a part of that plan was to be recognized for who and what He was. All had now been fulfilled prophesied of Him, with the exception that He "must suffer many things," as He had told His disciples. So in these last days, He had resolutely set His face to go to Jerusalem and to have these final things take place.

Thus, Jesus knowing that He had not been heard, or listened to, set the stage for His final days. So we read in verses 29-31, (read these). Bethany was the home of Mary, Martha and Lazarus, where Jesus frequently stayed during His ministry. It was located about 1½ or 2 miles from Jerusalem. What we have just read are the instructions which Jesus gave to His disciples to go to a nearby village and secure a donkey for Him to ride on. The disciples were giving the password when they said, "The Lord hath need of him." Jesus had made these arrangements with someone who remains unknown. We see from this that Jesus had arranged His own parade. In a sense, He was forcing the issue of His arrest and death which would take place because of this parade. But He knew that "All things must be accomplished," and that He was in His Father's will. So the plan was set in motion. So we read that the disciples went into the village and as they were untying the donkey, the people or person who owned the animal questioned why they were doing that. They gave the answer and were not stopped, and came back to Jesus with the donkey.

So clothes were placed on the donkey for ~~the~~ Jesus to sit on and as Jesus began riding the donkey toward Jerusalem, the people began to spread their clothing in the road for the donkey to ride ~~on~~ over. This custom is continued today for visiting dignitaries and we call it the "Red Carpet treatment."

Luke tells us in verse 37, (read this verse). Jesus was coming into Jerusalem from the Mount of Olives. At this point He was recognized as a King coming in peace because He was riding on a donkey. Had He been coming to make war, He would have been riding a white horse. These people had been around Jesus and had seen Him heal people; perhaps witnessed Lazarus coming forth from his tomb; and heard His preaching of the things of God. So these same people were crying out, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." verse 38.

Matthew tells us that the people reacted a little differently. He writes in the 8th and 9th verses of the 21st chapter, "And a very great multitude spread their garments in the way; others cut down branches from the trees and strew them in the way. And the multitudes that went before, and that followed, cried, saying, 'Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest.'"

Now does this apparent discrepancy in the two stories mean that one or the other, or both are wrong? No it doesn't. Because the crowds were shouting and saying both of these things. There were some in the crowd who only saw, or thought of Jesus as being the Son of David, the rightful one to sit upon David's throne. There were those who saw Him as the Messiah, the deliverer of the people of Israel. And then there were those who saw Him as the Saviour the one who would grant them salvation. But directly, or indirectly, they all saw Him as the successor in some way to the throne of David. They saw Him as their King, and as such, He was the rightful heir to the throne.

During the Feast of Tabernacles, the people cut palm branches and waved them during the feast and ~~xxxx~~ joined in the singing of Psalm 118. We read in this Psalm in verses 25 and 26, "Save now, I beseech thee, O Lord: O Lord, I beseech Thee, send now prosperity. Blessed be He that cometh in the name of the Lord: we have blessed you out of the house of the Lord."

The word "Hosanna" is Hebrew for "Save now," and is the acknowledgement that He was their Saviour whom they had been looking for.

Now to completely understand what this acclamation of Jesus signified, we need to look at an illustration in the Old Testament. And for that, we must turn to the book of 2 Kings chapter 2. In this chapter we read that Elijah was to be taken to heaven bodily without dying. He tells this to Elishah who is to be his successor in the prophetic line. Elijah tells Elishah ~~xxxxxxx~~ that he must go across the Jordan and ~~xxx~~ Elishah is to wait where they are. But Elishah tells Elijah that he will not leave him and so they travel together. They come to the Jordan, Elijah gathers his mantle, or his cloak and strikes the Jordan with it; the waters part and they walk together to the other side. Here Elijah speaks to Elishah and we read in the 9th verse, "Ask what I shall do for thee, before I be taken away from thee." "And Elishah said, 'I pray thee, let a double portion of thy spirit be upon me.'"

St. Paul's United Church of Christ
Butler, Pennsylvania

April 4, 1985 MAUNDY THURSDAY
Rev. Ralph Link, Pastor Dale Rice, Organist
Kelly Mangel, Acolyte

ORDER OF WORSHIP 7:30 P.M.

- Prelude
- Chiming of the Hour
- Announcements
- Congregational Greeting
- Joys
- Choral Introit "Hosanna"
- *Hymn No. 254 "Near the Cross"
- *Ascription
- *Call to Communion and Confession (Communion Folder)
- *Prayer of Confession (Communion Folder)
- *Assurance of Pardon
- Offering
- Offertory
- *Doxology
- Communion Hymn No. 251. "In the Cross of Christ I Glory"
- *Invitation to Communion (Page 2 of Communion Folder)
- *Seraphic Hymn (Communion Folder)
- *Institution and Consecration of the Elements
- Distribution of the Bread
- Distribution of the Cup
- *Prayer of Thanksgiving
- Scripture: Mark 15:21
- Sermon: "Seen in the Crowd: An Unwitting Volunteer"
- *Hymn No. 258 "When I Survey the Wondrous Cross"
- *Benediction
- *Closing Chimes
- *Postlude

Mr. & Mrs. Harry Davis will greet the congregation at the door this evening.

Nursery will be provided tonight by Mrs. Bonnie Gannon. Ushers will also be serving the communion this evening. Hospitalized: Ralph Tait in BMH

- ++ Easter Sunrise Service and Breakfast will be held April 7th beginning at 6:30 a.m. Please come and join in the service of our risen Saviour.
- ++ Easter Worship Service at 11:00 a.m. will be the Easter Cantata "Then Came the Morning" sung by the Chancel Choir. This cantata was written by the Gaithers.
- + There are still Easter Eggs for sale. You may pick them up tonight after the service in Rehoboth Hall.
- + Immediately after the service this evening, there is a reception in Rehoboth Hall for the new and old members of the congregation. Please stop in to visit and welcome the new members. It is a time of fellowship with refreshments.

Sunday - collection of Love Leaves & dedication during the service. Please do not drop them off up front before the service.

We will all do that during the service.

Invite all to partake of Lord's Supper tonight do not ask that you are members, ask that you profess belief in Jesus Christ as your Saviour.

Ushers will direct you which aisle to walk up and down so you may partake without inconvenience. The Elements are in front of you as you kneel, will all partake of them at one time as you are at the altar rail. Please wait
If you cannot kneel, you may stand

UP OUTSIDE AISLES & BACK TO SEATS UP CENTER.

*PET) THE FIN BUTLER ~~STATION~~ RAIL & SEATING
MARTHEX - THANKS SUNDAY*

Grk word=Compel cum fr/Persin origin
used of mesengrs apt by K of Persia
wer statin intervl throuout kingdm,w/horses reddy 2
speed mesags 2their destinatin as quik as posibl
Thez men had authority pres in2 servic,horses,boats
& evn men they met
can C much lik mesenegr cary import mesag,Simon
es in2 servic
quit posibl Simon cary import mesag as we shal C
This vs,Simon identfy as fathr Alexander & Rufus
This unusul,Ecuz fathr no identfy by childrn,revers
Very likly Mk's Gosp1 writ 4 Ch Rome & so we read
Romans 16:13=Rufus son Simon Cyrene & 2 Paul specil
frend & mothr,Simon wife,lik own mothr
May wel mean Simon encountr w/Js road 2Calvry,Simon
acpt Js as Sav & he in turn lead famly 2 Xp
But lmor impot thing pt out fnd in Luke Acts 13:1
This vs read Simeon,nothr form Simon
this Simeon cal Niger & merly mean dark skin,swarthy
No mean Blak lik sum try 2say
Simeon nam ty 2 Lucius,Cyrene & way vs writ apear
both Simeon,Lucius from Cyrene
Now if same Simon cary cros Js,gud posibility & this
means this Simeon very instru creat 1st mission 2
Gentils in Antioch,
& if this case=then gud posibility we canB Xpians 2day
Ecuz ince long ago a man anser cal 2carry burdn Js Ep
Now is that coincid? Quirk fate?
NO,it G's plan & in G's plan ther no coincid,quirks
If Simon no ther that time/that plac,gud posibility
U & I no here this eve
BU+ all did tak plac & G plan that way Ecuz that way
H operat
Here was man 2celbrat Pasovr persnl meanful way
Insted shar lamb,had Lamb shar w/him
Ecuz Simon met Js on way Calvry his lif nevr same
Name 4evr writ histry as AN UNWITTING VOLUNTEER
but 4 him it ment a new life
He is only man who cud say literly piked up Xp's
cros & cary it
U & I R only ask by Js 2pik up our own croses & cary
them 4 Him.

seen in the crowd: an unwitting volunteer"
Scrip: Mark 15:21
Lik taks on apear wat many cal=coincid, quirk fate
4thoz outsid Xpianthy ther R coincid,quirks fate,
but 4 Xpian thoz circums R acts of G,& R God directe
Js bin condem dy;bin up all niteB quest Sanhed ordr
yes chrg 2secur executin
So had gon w/out sleep & erly hrs morn takn 2Pilat
questin mokry trial;takn Herod-mok;then bak 2Pilat
scourg rip flesh ribbns;releas whims soldiers,abus,
then enrout circuitous rte 2 Calvary,Golgotha
At same time B led out gate Jeru,man mak way fr/count
2Jeru 2celbrat feast Pasovr
short periud time paths wud cros=was coincid?=G's di
the man nam Simon & kno nothin excep came Africa,Cyrene
& this mod day Tripoli
this city grp Jews setl & rpob liflong dream Simn 2
cum 2Jeru & celbrat Feast Pasovr kus lnce lifetime
Prob scrip,sav 2do so & lk 4ward 2ernestly
Prob stay sumwhear country abl aford lodg & now go 2
city 2celbrat feast & 2C Jeru sites
As aproach gate city,cant help hear nois/clamor crowd
As his curiosy arous,so othrs & crowds form
He push thru & C Romn soldur front w/board & words
felo by man cary crosbeam,2soldurs besid,nothr Bhin
then same grp w/nothr prisnr cary crosbeam;& then not
procesin 3men led 2execut greet jeers,insult,curses
Ecuz crowd knu dun sumthin worthy deth
Jus as las prisnr cum abrest Simon,fal dwn undr burdn
Simon watch how othrs cary cros & notic tho weigh
100 lb,cud cary,but las man no apear same othrs
Why they lk hardned,exhib calusnes this man lk norml
man fal,& Simon C all want 2C,turn & as duz,feel
tuch cold metl sholdr,lk rnd & star Romn soldur &
spear on his sholdr
YOU,pik up cros & cary
probl Simon impos statur & why chosn 4task
Wen persn impres servic by Romn,mus do or dy
Simon stoop dwn,pikup despis instr deth;4Jew 2touch,
much les cary was 2defil,2B cursed
As heft 2sholdrs,man 2B slain on it prob walk by side
It no record,but gud posibility Js tol how much aprec
Simon tak burdn 4 Him
As mov 2ward plac executin wat mus bin distastful
task 4 Simon,may wel hav Ecum 1 in wh/lern who was
Car Js op 2reveal self 2 a seeking Jew
Simon may wel bin lk 4promis of Is.,Mesiah,but fnd
Him on road 2 Calvary

"Seen In The Crowd: An Unwitting Volunteer"

Scripture: Mark 15:21

Life takes on the appearance of what many call "coincidences." But are the events of our lives such? For those who remain outside the fold of Christianity circumstances may indeed be looked upon as "coincidence," or "quirks of fate." But for the Christian those circumstances which may be thought of as "coincidences" are looked upon as acts of God, and are God directed. Jesus had been condemned to die. He had been up most of the night being questioned by the Sanhedrin in order to press adequate charges against Him to secure His execution. So He had gone without sleep. In the early hours of the morning He had stood before Pilate and been through the mockery of a trial. Then He had been led to King Herod and mocked by Herod's soldiers and men of his court. Then marched back to Pilate, sentenced to scourging, which involved a brutal beating tearing His flesh to ribbons; then released to the whims of the ~~soldiers~~ soldiers who further abused Him; and then led through a long and circuitous route to the place of execution. Jesus was being led to the gate going out of Jerusalem to the hill called "Golgotha," or "Calvary." But at the same time as He was being led out of the gate in the company of the two other prisoners and the Roman soldiers escorting them, a man was making his way from the country into the city for the Feast of the Passover. In a short period of time their paths are going to cross. Was it coincidence, or was it God's leading?

The man is named Simon and we know nothing more of him at this point, other than the fact that he is from a city named Cyrene which was in North Africa. That place is the site of modern Tripoli. It was there that a group of Jews had settled. Simon probably came to Jerusalem to fulfill a lifelong dream of celebrating the Passover in Jerusalem just once in his lifetime. He had probably scrimped and saved in order to make this pilgrimage, and had looked forward to it very earnestly. He had probably stayed somewhere in the country where the prices would have made it possible for him to afford the lodging. Now he was on his way into the city for the feast. At long last he is going to see Jerusalem and he is probably absorbed in all that is going on around him. But as he is approaching the gate leading into the city, he can't help but hear the noise and clamor of a crowd up ahead. And just as his curiosity is aroused, so is the curiosity of many others. So as the procession makes its tedious way down the road, ~~the crowd gathers~~ crowds of people gather on both sides of the road. Simon, pushing himself to the front of the crowd where he is at this time watches as a procession of people come toward him. He first notices a Roman soldier carrying a board on which is printed some words which at this point he can't make out. Following the soldier is a man carrying a heavy crossbeam, which anyone would recognize as the second

part of a cross to which this prisoner will be nailed. He is flanked on either side by two soldiers and another soldier is bringing up the rear. The crowd is calling out to him and he in turn is answering their jibes with jibes of his own. Following the last soldier is another soldier also bearing a board, followed again by another man carrying a crossbeam, with the same amount of soldiers and ~~xxxxxxx~~ following them is yet another man carrying a crossbeam with the same amount of soldiers. This procession of three men is greeted by the crowds with insults and curses because it is known that they had each done something worthy of death.

Just as the last man comes abreast of Simon, He falls down under his burden. Simon had watched how the others had carried their crosses and had noticed that although they probably weighed around a hundred pounds, an ordinary man could carry them. But as he looks at this fellow he sees that this man doesn't have the same appearance of the other two. Where they look hardened and exhibit a callousness about them, this man had the look of a normal law abiding citizen. Seeing the man fall under his burden, and noting that He didn't look like a criminal, Simon probably turned away having seen all that he cared to see. But as he turns and starts to push back through the crowd to continue through the gate into Jerusalem, he feels the touch of a cold piece of metal on his shoulder. And turning round he is confronted by the spear of the last Roman soldier resting on his shoulder, and the menacing appearance of the man holding the spear. The soldier speaks and says, "You, pick up this cross and carry it." In all probability Simon was of an imposing stature which is why he was chosen for the task. And when a person was impressed into service by the Romans, he had to obey or lose his life. So Simon stoops down and picks up this detested instrument of death. As a Jew it was not only despised, but was considered as a curse to have anything to do with it. We can well imagine his feelings not only toward the cross, but toward the man who has caused him to be pressed into service.

As he hefts the weight of it to his shoulder, the man to be slain on it was probably walking by his side. It isn't recorded, but it is a good bet that Jesus struck up a conversation with Simon. He may have told him how much He appreciated Simon taking His burden from Him. As they moved toward the place of execution, what may have been a very distasteful task for Simon, may well have become one in which he learned who this man was, and gave Jesus the opportunity to reveal Himself to a seeking Jew. Simon may well have been looking for the promise of Israel, the Messiah, and found Him on the road to Calvary.

The Greek word for compel in this 21st verse comes from Persian origin. It was used of public messengers who were appointed by the king of Persia. They were stationed at intervals throughout the kingdom, with horses ready to

speed messages to their destination as quickly as possible. They were the forerunners of our Pony Express. These men had the authority to press into services, horses, boats, and even men they met. So we can see that much like a messenger carrying an important message, Simon was pressed into service. And it is quite possible that Simon did carry an important message as we shall soon see.

In this verse Simon is identified as the father of ~~the~~ Alexander and Rufus. This is out of the ordinary because usually the reverse is true. ~~Mark's Gospel~~ ~~his father's name~~ It is very likely that Mark's Gospel was written for the church at Rome and so we read in Paul's letter to the Romans, chapter 16, verse 13: "Greet Rufus, chosen in the Lord, and his mother and mine."

Most likely this Rufus, is the son of Simon of Cyrene and to Paul he was a special friend and Paul considered his mother, Simon's wife like his own mother. This may well mean that because of Simon's encounter with Jesus on the way to Calvary, Simon accepted Christ as his Saviour and then he in turn led his sons Alexander and Rufus to the Lord as well.

But there is one more thing we should point out in this incident. Luke writing in his book called "The Acts of the Apostles," in chapter 13: verse 1, writes: "Now there were in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon, who was called Niger, ~~and Lucius of Cyrene~~ and Lucius of Cyrene."

In this verse we read of a man named "Simeon," which is another form of Simon. It is said that Simeon was called Niger, and this merely means he had a dark or swarthy skin. It doesn't mean he was black as some people try to say. And Simeon's name is tied together with Lucius of Cyrene. The way the verse is written it appears that Simeon and Lucius are both from Cyrene. Now if this is the same Simon who carried the cross of Jesus, and it is a good possibility, it means that this Simon was very instrumental in creating the first mission to the Gentiles in Antioch. And if this is the case, then it is a good possibility that we can be Christians today because once long ago, a man answered the call to carry the cross of Jesus Christ.

Now is that a "conincidence," or a "quirk of fate?" No, in God's plan there are many chance meetings. If Simon had not been at that place, at that time, it is a good possibility, you and I would not be here this evening. But all of it did take place and God planned it that way because this is how He operates. Here was a man who came to celebrate the Passover in ~~person~~ a personal and meaningful way. Instead of ~~having~~ sharing in the lamb, he had the Lamb share with him. Because Simon met Jesus on the way to Calvary, his life was never the same. His name is forever written in history as "An Unwitting Volunteer," but for him it meant a new life. He is the only man who could say He ~~picked up~~ literally picked up Christ's cross and carried it. You and I are only asked by Jesus, to pick up our own crosses and carry them for Him.

St. Paul's United Church of Christ
Butler, Pennsylvania

GOOD FRIDAY SERVICE Rev. Ralph Link, Pastor
April 5, 1985 Mr. Dale Rice, Organist

ORDER OF WORSHIP 7:30 P.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys

Choral Introit "Hosanna"
*Hymn No. 256 "The Old Rugged Cross"

*Ascription

*Call to Worship

Pastor: Christ, our paschal lamb, has been sacrificed.
Let us therefore, celebrate the festival, with
the unleavened bread of sincerity and truth.

People: Behold, the Lamb of God, who taketh away the
sin of the world.

Pastor: Our help is in the name of the Lord, who made
heaven and earth.

People: The Lord is nigh unto all them that call upon
Him, to all that call upon Him in truth.

Pastor: Seeing that we have a great high priest, that
is passed into the heavens, Jesus the Son of
God: let us therefore come boldly unto the
throne of grace, that we may obtain mercy,
and find grace to help in time of need.

*Prayer of Confession - (In Unison)

Lord Jesus, who on this night long ago instituted
the memorial of Your Body and Blood, grant us the
eyes of faith to discern Your presence through the
Communion Elements. In Your presence here, we come
asking for Your mercy; for the sorrow which brought
no softening of heart; for the rebukes of conscience
which led to no amendment of life; for the counsels of
Your Word we have known and not loved; for the Gospel
of Your love we have believed and not obeyed, we
humbly ask for Your forgiveness as we gather at this
Table..... Amen.

*Assurance of Pardon

Pastor: He was wounded for our transgressions, He
was bruised for our iniquities; upon Him ~~was~~

THE CHASTISEMENT OF OUR PEACE WAS

8 WITH HIM
His stripes we are healed.

Offering

Offertory

*Doxology

Communion Hymn No. 253 "Beneath the Cross of Jesus"

*Invitation to Communion

*Institution and Consecration of The Elements

Distribution of the Bread

Distribution of the Cup

*Prayer of Thanksgiving

Scripture: Luke 23: 39-43

Sermon: "Seen in the Crowd: A Contrite Outlaw"

*Hymn No. 270 "I Believe in a Hill Called Mount Calvary"

*Benediction

*Chosing Chimes

*Postlude

***** *Congregation Standing *****

Mr. & Mrs. Howard Jaillet will greet the congregation at
the door this evening.

Ushers will be serving communion this evening.

Nursery will be provided tonight by Mrs. Sue Davis.

Moody monthly and Daily Bread Booklets are available in
the Narthex.

Easter Eggs are available in the kitchen. Help support
your church with this "sweet" project.

A Petition concerning the Butler City councils decision
to drop the Fire Dept. Rescue Service is hanging in the
Narthex. If you are opposed to this decision, please
take time to sign the petition.

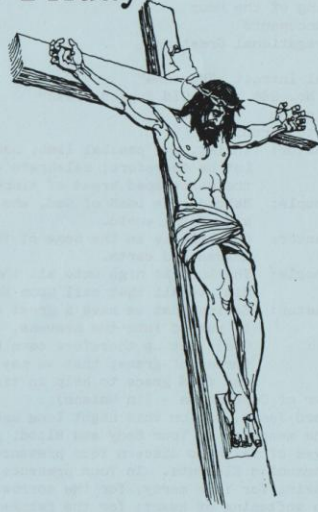
EASTER SUNRISE SERVICE & BREAKFAST is Sunday April 7th.
beginning at 6:30 a.m., followed by a delicious
breakfast cooked by the men. Hope to see you there!

EASTER WORSHIP SERVICE at 11:00 a.m. Sunday morning will
be the cantata "Then Came the Morning" sung by the
Chancel Choir. Please make plans to come and join
in the celebration of our risen Saviour through songs.

Welcome and invite all to partake of Communion

RALPH TAIT HOSPITAL

Good Friday



ST. PAUL'S UNITED CHURCH OF CHRIST

APRIL 5, 1985

2/
Uniqu thing case Contribute Outlaw is the robb
understud Js bettr than closest frends
All ran/hid Bcuz they Bliev wen He dy, evrthin ovr/du
Didnt Bliev wud cum bak from grav, evn tho told hem
sevr1 times
prov evn ~~xxx~~ whil dy on cros, He luv sinnrs
Tha man start out hurl insults at Js lik evr1 else,
but sumthin hapn=he chang; atitud transform
& this effect Js hav on peop 2day
We eithr draw 2ward Him, or we repel by Him
It all matr wat we lk for
lthief want get off cros & get bak 2old ways
He only saw Js as means escap present predicament
Othr thief saw Js as lredeem him & 2grant him releas
from sordid lif he had led
Has deth Js transform us?
R we dif Bcuz we hav eum in2 His presenc?
& hav we receiv invitatin in2 His butiful gardn
Bcuz we hav acpt His invitatin 2cum to Him?
2day we celbrat in histry day He dy & it is a day
which shud bring us lif Bcuz of His deth
May thoz butiful words of Master fal upon ears & hav
nu meaning 4 ea of us= TODAY SHALT THOU BE WITH ME IN
PARADISE.

"Seen In The Crowd: A Contribute Outlaw"
Scrip: Luke 23:39-43
Js bin nail 2 His cros & as othr scrips tel us, 2
othrs nail with Him
In fac, scrip this eye shud start vs 32=READ
vs 33=Js plac Between 2=malfactes=crimnals
W kno read wat dun, likly crim agin Rome=& deth
Mt 27:38-44=READ
Here C Js mok & evn thiefs join in, heap abus on Him
Both thez men walk enforc march 2 site of executin,
herd, seen Js remarks 2thoz cal out 2him
Lk record=vs 34=Js pray 4enemys
Evn tho both crimnals had mok, l was mov by this
Here was man B tortur, abus by thez peop & ask 4-4giv
can wel imagin impac this had on crimnal
Lk 35-38=can also imagin superscriptin had efec man
prob had2 strain nek/sholdr 2C wat sed, but mus sunk
his consciusnes man no ordinary crimnal
vs 39=othr crimnal only want sav nek, no intrest in a
Savior who wud releas from sins
He lk 4savior who sav nek so cud continu do wat did
He was a lawbrkr and & outlaw
so this pt, C chang takn plac crimnal-only l
He no longr join w/crowd 2abus Js, cal names & seek 4
Him do sumthin miraculus
insted, Bgin stan up 4 Js
vs 40-41=Wat exclamtin who Js realy was
He saw Him 4 tru Sav was; sumthin hap 2him 2chang
hart & mind bout this quiet man who pray 4enmys
insted cry out 4releas from deth which certin 2cum
short periud time, reach out 2 Js & we read=VS 42=REAL
r's hav ariv conclusin Js realy King
N IC=no say IP in prayr=it is WEN THOU COMEST
he awar Js nearer deth than he, & reach out tak optur
2B a part His kingdom
Lk Js anser=VS 43
Js say=fol ther deths, that very day, not sum far eons
but TODAY, thief wudB w/Him in paradise
Paradise=Persin origin & ment wal gardns of Kings
Wen king want honor suml, invite walk gardn
It was by invitatin only
Paradise Js talk of plac wher Blievr go imediatly
in2 presenc of G
But stil plac nol can entr on own, mus acpt invitatin
of King who is Js Xp
That invitatin is & alway has bin extend mankind=
Come Unto Me
wen persn cum 2 Xp & acpt as L & Sav, wen persn Bcum
Born agin, or regenerate, persn acpt invitatin 2 joi
Js in paradise upon deth

"Seen In The Crowd: A Contrite Outlaw"

Scripture: Luke 23:39-43

Jesus has been nailed to His cross and as other Scriptures tell us, two criminals were also crucified with Him. In fact, our Scripture for this evening actually begins with verse 32 of this chapter. There we read, "And there were also two other, malefactors, led with Him to be put to death."

~~Now~~ The following verse tells us, "And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left."

Jesus is placed in the middle of these two men named "Malefactors," and that identification merely means they were criminals. No where in Scripture do we read what they had done, but it is most likely they committed crimes against Rome which would warrant the death penalty.

Matthew tells us in the 27th chapter of his Gospel in verses 38 through 44, (read these). Here we see that Jesus is mocked and even the two thieves join in the abuse heaped upon Him. Both of these men had walked the enforced march to this execution site and had seen and heard His few remarks to those who called out to Him. And Luke records that when they are on their crosses, Jesus prays, and we read in the 34th verse, "Then said Jesus, 'Father, forgive them; for they know not what they do.'"

Even though both of the criminals with Him had mocked Him, one of them was probably very moved by this. Here was a man being tortured and abused by these people, and He is asking for them to be forgiven. We can well imagine that this had a definite impact upon the one criminal.

Then Luke records much what Matthew has but slightly different as we read in verses 35-38, (read these). ~~And at this point one of the criminals exclaimed~~

~~to Jesus and said, 'Remember me when thou comest into thy Kingdom.'~~ We can also imagine what that superscription over the head of Jesus may have done to affect the attitude of this one man. He probably had to strain his head and shoulders to see what it said, but it must have begin to sink into his consciousness that this man was not just a common ordinary criminal. But the other fellow was only interested in having his life spared. Luke writes in verse 39, "And one of the malefactors which were hanged railed on Him, saying, 'If thou be Christ, save Thyself and us.' His thoughts were not of Jesus ~~being~~ being the promised Messiah. He wasn't interested in a S_aviour, at least not a S_aviour ~~from~~ who would release him from his sins. He was interested in a Saviour who would save his neck so he could continue to be what he had been. And that was a lawbreaker and an outlaw.

So at this point we see a change has taken place in the one criminal. He is no longer joining in with the crowd to abuse Jesus by calling Him names and seeking to have Him do something miraculous to save him. Instead, he begins to stand up for Jesus and Luke tells us, "But the other answering rebuked him, saying, 'Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but thi

man hath done nothing amiss."

What an exclamation of who Jesus was. He saw Him for the true Saviour He was. Something had happened to change his heart and mind about this quiet man who prayed for His enemies.

And instead of crying out for release from the death which was certain to come in a short period of time, he reaches out to Jesus, and we read, "And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom."

He must have arrived at the conclusion that Jesus really was a king. Notice, he doesn't pray with an "If" in his prayer. It is not "If you come into your kingdom." But it is "When Thou comest." He is aware that Jesus is nearer death than he is and he is reaching out to take the opportunity ~~for~~ to be a part of His kingdom.

And look at the answer Jesus gives him. He says, "Today shalt thou be with me in paradise."

The answer Jesus gives is that following their deaths, that very day, not some far off day eons from now; but, TODAY, that very day, the thief would be with Him in a place called paradise. The word "Paradise" is of Persian origin. It was used of beautiful gardens which the Persian kings had, which were walled in and separated from all other real estate. Into these gardens the kings would invite special friends to walk through them with the king. It was by invitation that one got into the garden. The Paradise Jesus was talking about is a place where the believer goes immediately into the presence of God. But it is still a place where no one can just enter on his own. He must accept the invitation of the King who is Jesus Christ. That invitation is and always has been extended to all mankind, "Come unto Me." When a person comes to Christ and accepts Him as Lord and Saviour, when that person has become "Born again," or is regenerated, that person has accepted the invitation to join Jesus Christ in paradise upon death.

The unique thing in this case of the "Contrite Outlaw" is that a robber understood Jesus better than His closest followers. They all ran and hid because they believed when He died everything was over and done. They didn't believe He would come back from the grave, even though He had told them several times. But Jesus proved even while He was on the cross dying, that He loved sinners. This man started out hurling accusations at Jesus just like everyone else. But then he changed. His attitude was transformed. And this is the effect Jesus has on people even today. We are either drawn toward Him, or we are repelled by Him. It is all a matter of what we are looking for. The one thief wanted to get off that cross to continue doing all of the wrong things he had been doing. Therefore, he only saw Jesus as means of escape from his present predicament. The other thief saw Jesus as the one to redeem him and to grant him the release from the sordid life he had led.

Has the death of Jesus transformed us? Are we different because we have come into His presence? And have we received the invitation into His beautiful garden because we have accepted His invitation to come to Him? Today, the day we celebrate in history as the day on which He died, is a day which should bring us life because of His death.

May those beautiful words of the Master fall upon our ears and have new meaning for each of us, "Today shalt thou be with me in paradise."

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

EASTER SUNRISE SERVICE
April 7, .985

Rev. Ralph Link, Pastor Mr. Dale Rice, Organist

ORDER OF WORSHIP 6:30 A.M.

Prelude

*Hymn "Christ the Lord is Risen Today"

Christ the Lord is risen today
Alleluia
Sons of men and angels say
Alleluia
Raise you joys and triumphs high,
Alleluia
Sing ye heavens and earth reply
Alleluia
Lives again our glorious king,
Alleluia
Where O death is now thy sting?
Alleluia
Dying once, He all doth save,
Alleluia
Where thy victory, O grave?
Alleluia
Love's redeeming work is done
Alleluia
Fought the fight, the battle won,
Alleluia
Death in vain forbids Him rise,
Alleluia
Christ has opened paradise,
Alleluia
Sing we to our God above
Alleluia
Praise eternal as His love,
Alleluia
Praise Him, all ye heavenly host,
Alleluia

Father, Son, and Holy Ghost.
Alleluia. Amen.

*Call to Worship

Leader: God has altered the human outlook forever!
He has confirmed the best in humanity by
His Resurrection. He has defeated the enemies
of life.
People: He has vindicated righteousness over evil,
love over hate, and life over death.
Leader: God had given assurance to all men in that
He raised Jesus from the dead!
People: We are no longer tossed to and fro. We know
"whom we have believed." We rejoice with
unutterably great joy. Hallelujah!

*Invocation

Hymn "He Lives"

I serve a risen Saviour, He's in the world today;
I know that He is living, whatever men may say;
I see His hand of mercy, I hear His voice of cheer
And just the time I need His He's always near,
In all the world around me I see his loving care,
And though my heart grows weary I never will despair
I know that He is leading through all the stormy
blast
The day of His appearing will come at last.
Rejoice, rejoice, O Christian, lift up your voice
and sing,
Eternal hallelujahs to Jesus Christ the King!
The Hope of all who seek Him, the Help of all who
find,
None other is so loving, so good and kind.

CHORUS: He Lives, He Lives, Christ Jesus lives today!
He walks with me and talks with me along life's
narrow way.
He lives, He Lives, salvation to impart,
You ask me how I know He Lives? He lives within
my heart.

Easter Prayer

Scripture: Luke 24: 1-9

Sermon: "Lost?"

Prayer

*Hymn "Because He Lives" (printed on back)

God sent His Son, they called Him Jesus,
He came to love, heal and forgive;
He lived and died to buy my pardon,
An empty grave is there to prove my Saviour lives.

How sweet to hold a newborn baby,
And feel the pride and joy He gives;
But greater still the calm assurance,
This child can face uncertain days because He lives.

And then one day I'll cross the river,
I'll fight life's final war with pain;
And then as death gives way to victory
I'll see the lights of glory and I'll know He lives.

CHORUS: Because He lives, I can face tomorrow
Because He lives all fear is gone,
Because I know He holds the future.
And live is worth the living just
because He lives.

*Benediction

HAPPY EASTER!



Scrip: Lk 24:1-9
2day celebrat as East'r Sun; 2 thoz w/in Xpian Ch
specil signif; 2thoz outsid Ch, litl or no mean, but ~~xxx~~
2 all it a celebratin sum kind
(Ilus girl & mean East'r=Js fr/tomb, but C shado go bak
Our Scrip Lk tel meaning of East'r & Bgin w/three womn
th) R=Mary Magdalene, Joanna, & Mary mothr James
discover hvy ston rol way entranc & step in2 tomb
they met by 2 angls; discover body mis & made fearfl
& then meet angls ad 2fear & Lk describ scen by say
Bow faces 2 grnd & angls ask questin vs 5B=READ
I'd lik mak comp this pt w/nothr Scrip fnd OT
If U hav Bibl turn 2 Kings 2
Las wk shar 1st part story & wil recap this morn
Elij bout 2B tak 2hvn bodily, no dy & Elish 2sucd Prop
Elij ask Elish remain this side Jordn, no want to
Elij strik watr cloke, part & cros; othr side Elij ask
wat ~~Elish~~ eud do 4 Elish B4 Translate 2 hvn
Elish ask dubl portin Elij spirit
No mean abl do dubl, hav dubl powrs=mean dubl inherit
Jew law 1st born, eld son receiv dubl inherit fr/Fathr
Elish, sucesor Elij lik 1st born, & merly ask dubl in.
Pt out las wk Js 1st born G, eld Son & He Heir 2dubl
portin inherit=K of G in Hvn, Kingdum on Erth=S of Dav
so now cum event folo Elij translatin in2 hvn
Elish part Jordn watr lik Elij
vs 15=5Omen saw Elij go up chariot of fire
they awar Elish endow same Sp as Elij
vs 16=made reques & want permisn investgat disapear
of Elij
they saw go up, but refus Eliev
vs 16B=No giv permisn
but they no stop ther & insist & vs 17A=READ
continul beg & Elish kno they wud noB satisfy untilgo
vs 17B=results serch
No matr wher lk, no fnd evidenc of him=he gone
They lk upon translatin Elij as LOST
Comp twen this & empty tomb Js is persn Js & Elij
wer lost
Simlarity, 3days
ther wasnt trac of eithr body & it matt'r Bliev bodys
disapear & necestat serch 4logicl solutin
both instanc ther def anser
angl gav anser vs 5B=READ
& then angls ad vs 6=READ
we find this record Lk 18:31-33
vs 34 givs resn 4serch by women at tomb
Human logic tel us, seeing is Blieving & didnt 50 ~~xxx~~
men C Elij transport chariot fire?

isnt it logicl body Js laid tomb fri aft,
& wud stil B ther Sun AM?
Logic tel us this how thez ilus shud hav bin?
But G duznt do thing this way, fortunatly & this wat
mak HIM G Fath'r Almighty
H's ways not our ways
(1's Daffodils in Phiadelphia park lot)
LOST? was Js LOST?
I no kno any U had exper lik me=los glov, scarf etc
mothr ask=wher did U los it? ANYONE Else????
Tel me, if you've lost sumthin, how can it be lost if
U kno wher U lost it?
Was Js LOST?
(Ilus woman baby boy dy, & dotter ask if lost)
& jus as we kno thoz dy in Lord, wher they R,
so do we kno wher Js was wen cudnt B fnd in tomb
He was Alive
He is equally Aliv 2day
deth cudnt hold Him & it cant hold us eithr.
Thru Him we hav victry ovr that grav
Oh sure, sumday thez mortl remains of ea us wilB
plant in grnd.
But wen hapn, thoz who R in Xp wil go 2liv w/Him 4evr
LOST? Is ther such a thing as B LOST w/thoz who R L's
Thanks be 2 G, who giveth us victry thru I & Sav Js
Xp
Bcuz He livs, we too shall liv

"Lost" - Scripture: Luke 24:1-9

Easter - meaninf thoz w/in Ch - thoz outsid a celbratin
(Ilus girl SS & Js Rose fr/grav)
BUT IF HE SEES HIS SHADO, HE HAS 2GO BAK 4 SEVN WKS

tel 3womn cum tomb 1st Eastr
MARY MAG, JOANNA, MARY MOTHR JAMES
saw angls & afraid

Vs 5A=

Vs 5B=QUESTIN

ep Scrip w/OT 2 Kings 2nd chap

~~Elijah 2d Lk 24:1-9, no dy-TRANSLATED~~
ELISHA 2succeed

Vs 6-7= ansr 2quest-why seek liv among ded?

Lk record chap 18:31-33

& Vs 34 giv reasn womn serch 4 Js at tomb

men saw Elij transport in chariot of fire - log othr sid mtn

saw Js put in tomb Frid,log He ther on Sunday

G no operat that way - that why He Almighty

(Ilus Dafodils in Philly)

Lost? WAS HS LOST??

(Ilus my mothr ask-Wher Did U Lose IT?)

Sumth lost,don't kno wher it is - Was Js Lost??

(Ilus woman ded baby called lost)

MOMMY IS SUMTH LOST IF U KNO WHER IT IS? NO DEAR IT ISNT LOST

MY BABY BROS W/JS,ISNT HE? YES HE IS DEAR

THEN WHY DID ALL THOZ LADYS SAY THEY WER SORY U LOST HIM, WE

KNO WHER HE IS

AS KNO WHER THOZ R WHO DY IN TH/L,SO KNO WHER JS WAS WEN NOT IN

HE WAS ALIV & HE ALIV 2DAY AS WEL.

J HIM WE HAV VICTRY OVR TH/GRAV * WE WILB PLANTD,BUT 4THOZ

WHO R TH/L'S,THEY R NOT LOST

THANKS B 2 G WHO GIVTH US TH/VICTRY THRU JS XP

JS LIVS & SO SHAL I,BCUZ OF TH/EMPTY TOMB

ELIJAH 2B 2Go 2Hvn,no dy-TRANLATED

ELISHA 2succeed him

ELIJ ask stay othr sid Jordn,no do

ELIJ strik watrs w/cloak,part,cros ovr

Elij ask wat eud do 4him B4 go hvn=DOUBL PORTIN ELIJ Spirit

dubl portin inherit=1st born son,eldes receiv dubl portin acord

Jewish law - Elish lik 1st born son & ask dubl inherit

's 1st born receiv G's hwnly K,& inher thron Dav wil rule

ert y k as wel

vs 14=

Vs 15-16=

vs 17=Elij 2them was LOST - JS was LOST - No body

& ansr angel gave - Why seek ye the living among the dead?

"Lost?"

4/19/92 - SAG-ASSINE

Scripture: Luke 24:1-9

Today we celebrate as Easter Sunday. To those within the Christian Church it has a special significance; to those outside the Church it has little or no meaning; but to all, it is a celebration of some kind.

(Illustration of girl in Sunday School class explaining Easter)

A group of four-year-olds were gathered in a Sunday School class and the teacher asked, "Does anyone know what today is?" One little girl held up her finger and said, "Yes, today is Palm Sunday." The teacher said, "That's wonderful, now does anyone know what next Sunday is?" And the same little girl held up her finger again and answered, "Next Sunday is Easter." "Wonderful," the teacher exclaimed, "And now does anyone know what makes next Sunday Easter?" The same little girl held up her finger and answered, "Yes, next Sunday is Easter because Jesus rose from the grave." But before the teacher could congratulate her on her correct answers, the little girl kept on talking and said, "But if He sees His shadow He has to go back for seven weeks." M

In our Scripture this morning, Luke is telling of three women coming to the tomb of Jesus on that first Easter morning. The women were Mary Magdalene, Joanna, and Mary the mother of James. As they discovered the heavy stone had been rolled away from the entrance, and stepped into the tomb, they met two angels. They discovered the body of Jesus was missing and that made them fearful, and then encountering the angels added to their fear and so Luke describes the scene by saying that they bowed their faces to the earth. The angels encounter their fear with a question, "Why seek ye the living among the dead?" - verse 5b.

Now I'd like to make a comparison at this point with another Scripture as it is found in the Old Testament. If you have your Bibles with you, you may want to turn to the book of 2 Kings, the 2nd chapter. Last week we shared the first part of this story and we will recap it this morning for those of you who were unable to be with us. Elijah was about to be taken to heaven bodily without having to die. Elisha was to succeed him in the prophetic line. Elijah had asked Elisha to remain on the other side of the Jordan while he crossed it. But Elisha insisted on going with him and Elijah had struck the water with his mantle, his cloak and the waters parted and they crossed, on dry land. On the other side, Elijah asked Elisha what he could do for him before he was transported to heaven and Elisha had answered that he desired a double portion of Elijah's spirit. Now we pointed out that this did not mean that he desired to be able to do double that which Elijah did, or to have twice as much power and authority. Instead, it meant that he desired a double portion of his inheritance. The first-born son, the eldest son was to receive a double portion of his father's inheritance according to the Jewish law. Elisha, as the successor to Elijah, much like his first-born son, merely asked for that double inheritance. We pointed out that Jesus was the Heir in this respect, because He received the double portion as well.

AS God's first-born, His only Son, Jesus received that inheritance, which is God's heavenly kingdom. And as the Son of David, He inherited his throne and will rule the earthly kingdom as well.

So now we come to the events following Elijah's translation into heaven. Elisha crosses the Jordan by parting the waters with the use of Elijah's cloak thus indicating that he had received Elijah's prophetic office. So in the 15th verse we read of the 50 men who had witnessed this event coming to Elisha, And we read: And when the sons of the prophets which were to view at Jericho saw him, they said, 'The spirit of Elijah doth rest on Elisha; And they came to meet him, and bowed themselves to the ground before him.'

They were aware that Elisha was endowed with the same spirit which Elijah had. And then they made their request of Elisha, as we learn from the 16th verse: "And they said unto him, 'Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley.'"

These men wanted permission to investigate the disappearance of Elijah. They had seen him being taken up bodily into heaven, but they refused to believe it. But Elisha answers them and we read: "And he said, 'Ye shall not send.'" Elisha refused to give his permission to make a pointless search for Elijah. But those fifty men didn't stop there and the 17th verse tells us: "And when they urged him till he was ashamed, he said, 'Send.'"

This means that their continual begging to search for Elijah caused Elisha to know they would not be satisfied until they had made a search for him. So he tells them to go.

And what were the results of that search? The remainder of the 17th verse tells us, "They sent therefore fifty men."

The same fifty men who had seen with their own eyes Elijah being translated into God's presence. And in their search we read, "And they sought three days, but found him not."

No matter where they looked, they found no evidence of him. He was gone. They had looked upon the translation of Elijah as his being lost. And the comparison between this event and the event of the empty tomb in Jerusalem is that the person, ~~and the body were~~ looked upon as being "lost" Elijah, and the person Jesus ~~was~~ were "Lost." And the body of Elijah and the body of Jesus was "Lost." There wasn't a trace and so it became a matter of believing that the bodies had disappeared and this necessitated a search, a questioning for a logical solution to the strange events. But in both instances there was a very definite answer. The angel gave that answer by asking the question "Why seek ye the living among the dead?"

And then the angels give further evidence by adding, "He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, saying, 'The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.'"

This is recorded in Luke 18:31-33, (read these). And the 34th verse gives the reason for the search of these women for Jesus at the tomb, (read this). Human logic tells us that seeing is believing and didn't those fifty men see Elijah alive and being transported on what appeared to be a chariot of fire? Isn't it logical that he was on the other side of the mountain? And isn't it logical that when the body of Jesus was placed in a tomb on Friday ~~at~~ afternoon, that it would still be there on Sunday morning? Logic tells us this is how these illustrations should have been. But God fortunately doesn't do things which are logical and this is what makes Him God, the Almighty. His ways are not our ways.

(Illustration of bed of Daffodils in Philadelphia.)

A church bought a house next door to their property in Philadelphia. The old house was abandoned and was to be torn down to make more parking available for the church. A bed of daffodils had bloomed in ~~the~~ a flower bed in front of that house each spring. A company was contracted to tear down the house and pave the lot with 8 inches of asphalt. This was done in the fall of the year. All winter long the church used that parking lot. As it the ~~beginning~~ days began to move on toward spring it was noticed that the asphalt was cracking. And then, just before Easter those dormant, buried Daffodils burst forth from under that bed of 8 inches of asphalt and bloomed to celebrate the resurrection.

"Lost?" Was Jesus ~~lost~~? ~~xxxxxxxxxxxxxxxx~~

I don't know if any of you ever had the experience I had many times as kid growing up. I'd lose a glove, or some other article between home and school. And when I'd report the loss to my mother she would ask, "Where did you lose it?" Did any of you ever have someone ask you that? Now tell me, if you've lost something how can it be lost if you know where you lost it? Was Jesus "Lost?"

(Illustration of woman and her dead baby being called "lost")

A woman tells of going to church the first time after the death of her newborn son. Following the service many sympathetic friends surrounded her to comfort her. Standing beside her was her five-year-old daughter. Later that day at home she asked, "Mommy, is something lost if you know where it is?" She answered, "No dear, it isn't lost then."

The little girl asked, "My baby brother's with Jesus isn't he?"

She answered, "Yes, he is."

"Then why did all those ladies say they were sorry you lost him? We know where he is."

And just as we know where those who die in Lord are, so do we know where Jesus was when He couldn't be found in the tomb. He was alive. And He is equally alive today. Death couldn't hold Him and it can't hold us either. Through Him we have the victory over that grave. Oh sure, someday these mortal remains of each of us will be planted in the ground. But when that happens, those who are in Christ will go to live with Him forever. "Lost?", is there such a thing as being "Lost" with those who are the Lord's? Thanks be to God, who giveth us the victory through our Lord and Saviour Jesus Christ. Jesus lives and so shall I because of the empty tomb.

ST. PAUL'S UNITED CHURCH OF CHRIST
BUTLER, PENNSYLVANIA

April 7, 1985 Easter Service

11:00 A.M. Worship Service

Danny Mangel ACOLYTES Kelly Mangel
+ + + + +

"THEN CAME THE MORNING"

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Choral Introit "Hosanna"

Call to Worship:

Pastor: Why seek ye the living among the dead?
He is risen!

People: He is risen indeed!

Pastor: Let us worship our risen Saviour!

*Hymn No. 289 "Christ the Lord is Risen Today"

Introduction of the Cantata - MR. DALE RISE

Narrators: Rev. Ralph Link - Disciple 1

Richard Mangel - Disciple 2

Cantata:

Overture

Unshakable Kingdom

Broken and Spilled Out - Soloist Evie Dellen

Can I Trust You - Soloist Lloyd Link

Father Dear

Offering - All offerings are to be brought forward
Ushers will assist.

Offertory

*Doxology No. 382

Prayer of Dedication

Cantata:

Then Came The Morning

I've Just Seen Jesus - Soloist Nancy Dellen

Resurrection

We All Are Thomas

I Believe, Help Thou My Unbelief - Soloist Nancy Dellen

Resurrection Reprise (Finale)

Benediction

Choral Alleluia!

+ + + + + *Congregation Standing + + + + +

Mrs. Marilyn Snyder and Kevin will greet the congregation at the door this morning.

Ushers for today are Art Carney, Dan Bosko, Marty Henry, and John Snow.

Nursery will be provided today by Julee and Amy Vargo.

Attendance last Sunday was 160 with 27 visitors.

Hospitalized: Ralph Tait in BMH.

MONDAY - Spang's Volleyball

TUESDAY - Aerobics 6-7

WEDNESDAY -

THURSDAY - Aerobics 6-8

Basketball 8-10

SATURDAY - 10-12 Basketball

ChancelChoir Practice is Thursday 7:00 P.M. Anyone wishing to join please come. We welcome new voices.

There are still Easter Eggs available in the kitchen after the service.

There are envelopes in the office for your lilly. You may pick them up before or after the service.

For the offering, the Ushers will direct you up the outside aisles, and return to your seats up the center aisle. Please cooperate to avoid confusion.

For those of you taking Easter Lillies, please let the the Ushers assist you so no flowers get broken.

Moody Monthly books are available in the Narthex.

Paul Riemer and Dick Mangel will be visiting the hospital this week.

USHERS WILL HELP

REG 4:25 SPECIAL 4-5:00

> PRAYER MEETING THURS 8:00

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor April 14, 1985
Mr. Dale Rice, Minister of Music
Doug Vensel, Acolyte
John Penrod, Acolyte

ORDER OF WORSHIP 11:00 A.M.

Prelude "Behold a Host Arrayed in White"
Chiming of the Hour

Announcements
> Congregational Greeting
Joys

*Processional Hymn No. 216 "Strong, Righteous Man
of Galilee"

*Ascription
*Exhortation

*Confession (In Unison) "Almighty God, who brought again
from the dead our Lord Jesus Christ, help us in the
days of our flesh to minister like Him. Keep our
tempers cool and our spirits calm; make us brave to
fight for the right and to stand firm against those
who would oppress the weak. Give us grace to know
Him as our living Lord, and strength to follow in His
footsteps; in His name we pray. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God!
People - And Blessed be His Glorious name
forever.

*Gloria Patri

Hymn No. 213 "I Think, When I Read That Sweet Story"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.

Prayer

Offering

Offertory "I Am Thine, O Lord"

Doxology No. 382

Anthem: "I Cannot Keep From Singing"

Sermon: "That Reminds Me of a Story"

Closing Hymn No. 619 "I Love to Tell the Story"

Benediction

Closing Chimes

Postlude "Trumpet Voluntary"

The beautiful flowers on the altar have been placed by
Mrs. Elmer Massey in memory of her mother Mrs. Girty
Adamson.

Mrs. Phyllis Tait will greet the congregation at the door
this morning.

Ushers for today are Sandy Sheppeck, Mary Lou Davis,

Peg Nazaruk and Gloria Walker.

Nursery will be provided today by Mrs. Nancy Dellen.

Lloyd Link and Marty Henry will be visiting the hospital.

Attendance last Sunday was 161 with 32 visitors.

> Hospitalized: Ralph Tait BMH

MONDAY - Mortgage Burning Committee meeting 7:00 P.M.

Spang's Volleyball 6:30 - 9:30

Fidelity Bible Class 7:30

TUESDAY - Aerobics 6-7

WEDNESDAY - Chancel Choir 7:00 P.M.

Golden Circle 7:30

THURSDAY - Aerobics 6-8

Basketball 8-10

> Prayer Meeting 8:00

Mary Martha Circle 10:30

SATURDAY - Basketball 10-12

> Easter Eggs are available in the kitchen after the service.

Please help us to sell the extras.

> Elders and Deacons Training Classes will begin this

Tuesday at 7:30 P.M.

Property Committee meeting this Monday at 7:00 P.M.

Memorabilia is needed for the Mortgage Burning Celebration.

Any pictures, clippings, etc. are needed for the board.

This can be of activities, or even stages of the church

and building during construction. Please give this

to Howdy Bolam.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor April 14, 1985
Mr. Dale Rice, Minister of Music
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THURSDAY - Aerobics 6-8

Basketball 8-10

> Prayer Meeting 8:00

Mary Martha Circle 10:30

SATURDAY - Basketball 10-12

> Easter Eggs are available in the kitchen after the service.
Please help us to sell the extras.

> Elders and Deacons Training Classes will begin this
Tuesday at 7:30 P.M.

Property Committee meeting this Monday at 7:00 P.M.

Memorabilia is needed for the Mortgage Burning Celebration.

Any pictures, clippings, etc. are needed for the board.

This can be of activities, or even stages of the church
and building during construction. Please give this
to Howdy Bolam.

Community Bible Church - Sagamore, Pa. April 26, 1992

Prelude

Announcements/Greetings/Joys/Prayer Requests

Announce Bob Dain here next week & 24th Memorial Day

MOTHER'S DAY DAGUET MAY 11, 6:30
FATHER'S INVITED

Ascription

Call to Worship:

GOD HATH EXALTED HIM AND GIVEN HIM A NAME WHICH IS
ABOVE EVERY NAME: THAT AT THE NAME OF JESUS,
EVERY KNEE SHOULD BOW, OF THINGS IN HEAVEN,
AND THINGS IN EARTH, AND THINGS UNDER THE EARTH:
AND THAT EVERY TONGUE SHOULD CONFESS THAT JESUS
CHRIST IS LORD, TO THE GLORY OF GOD THE FATHER.

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Matthew 13:1-3A, 34-35

Sermon: "That Reminds Me Of A Story"- St. Paul's Butler
4/14/85

*Hymn

*Benediction

*Postlude

FAITHFUL FAMILY

"That Reminds Me Of A Story"

Script: Matthew 13:1-3A, 34-35
(Ilus unemploy bro, truk train & crash)
Jus wat duz story hav "do w/mesag this morn?
anser obvius, absolutly nothin & also obvius can find
il' 4a pt, & hav no bear watsoevr=D. Allen quote
k) compar typ think w/actins/atuds Js, no comparin
Pt I seek mak is wen invol situatin may say, Remind Me
of A Sotry & giv inciden no hav bear, & how unlik Js
Wen spok, speech relevant 2ocasin, contain pert info
Find selvs lnce mor w/Js & discip by Sea Gal
prob erly morn, & few wks B4 Feast Pasovr,
suround field giv signs barly harv soon 2cum,
it spring & fresh smel typcl spring day/morn in air
Js & dsicip cum out hous & crowd descend on them
So Js sat boat, dok edg sea & cud adres crowd fac 2fac
vs 13A-READ, & then Mt list parabl sowr-nothr time
vs 10=this folo parbl
vs 11=Js anser them; in time Js Mystry Religs flourish
in Gr/Rome
Genrl characteristic=lik passin plays=story god/godes
liv, work, sufr, dy, rise agin 2state blessednes
Thos B initiat givn instructins; wen dun, takn C play
Stage set=perfum, incens, sensus lites 2 stir persn 22x
2Bcum idenfy w/god
& at end cry out=I AM THOU, THOU ART I
so Js compar king of G 2mystry relig 2which only thoz
insid kno mystry & vs 11 no mean everl hear Js no
underst Him, but ther wer sum & varius reasns 4this
vs 12=may snd harsh, cruel tak fr/lwho has littl & giv
2suml who has lots but Js no spk material guds
() spk sp things & 2underst mus lk audienc suroun J
lst=thoz hungry 4anythin sp wh/made mor sens wat had
they lk 4=hope mid despair; lif mid deth, no hope Byoq
joy mid darknes, gloom, doom
Thez peop cud underst dimpl, meanful expres, exams Js
wernt try read in2 ilus all sorts things wernt ther
2thez peop Js sed wudB givn mor underst, mor insite
in2 things spiritul
Js audienc made up relig elit of the Jews
Thez wer scribes/pharsees
They thot had all ansers 2wat King of G was
Thez wer peop Js sed=hath not & from shalB takn wat
Wat litl tru faith mus poses; wat litl had things G;
wat litl knowledg of G had, knu, wudB takn from them
Vss 13-17=quot Isa 6:10 & proph Isa spk peop in name
of Lord
but felt spk 2 brik wal; ther no evidenc chang livs
act no dif, talk no dif; no reflec/obey & hear wat G
say 2them

isa exper wat evr pr/teachr exper ir/time 2time
 defintly times wen thoz wen thoz we see' 2win,spite
 all efort draw away fr/truth furthr tha. R draw 2it
 lmy favrit lines mod song few yrs ago spk very thing
 Anglich ministr in prep of sermn
 "Fathr Mackenzie, writing the words of a sermon that
 n pme will hear."
 Isa felt this & sed=Vs 15 & Js not only felt, but knu
 & repeat words Isa, but then add=vs 16-17
 T, oz whoR opn 2thing of G, & certin grp wer, 2them is
 giv underst king of G evn tho Js spok hidn mean=parbl
 Parabl no nu 2peop, givn in OT & taut by Rabbi B4 Js
 But Js bring 4th nu way & did so Bcuz opositin Phars
 no fraid them, but read S, rip=His time no cum yet
 Js no hastn day of deth, mus fulfil plan of G
 & 2comon, simpl peop mesag reveal, but not lern men
 Nex reasn Js taut parabl reveal 1 Cor 2:12-14=Explain
 P say no mean anythin 2naturl man Bcuz no Born Agin,
 not sp understud
 G's H Sp can only reveal 2thoz who part His kingdm
 Isa, Js both say thoz who lk 4things thru naturl eyes
 no C Bcuz thez things spirituly discern/understud
 Js taut parabl Bcuz mesag fr/G cud only B tol way whic
 thoz seek/serch cud understan
 (Ilus nurs chang tag & soldier who shud dy, didnt)
 This wat Js did; up 2this pt relig instructins wer giv
 by thoz who wer selec few 2giv
 But G chang tags & use persn 4all intent/purp wasnt
 qualifed=acord 2train clergy of the day
 He preach/teach & peop lern/underst Bcuz simpl mann
 He taut
 & that reminds me of a story=once upon a time there
 w a man named Js of Naz & we read of Him=Mt 7:2829
 & so we R go lk sum thez teachings of Js in parabl
 form
 I pray all us wil C w/eyes; wil hear w/ears; wil under
 w/harts that we mayB converted & G may heal us of
 watevr spiritual blindnes or hardnes of hart we may
 hav.

That Reminds Me Of A Story - Scripture: Mt. 13:1-3A, 34-35
 Scrip reminds me of story - Ilus Truk drivrs & accident
 Ex - minstr semmar & use Ilus fit or not
 & we oft do this & say=That reminds me of a story
 () no lik this - always relvant wat had 2say
 Js & discips by S Gal
 prob erly morn & prob few wks B4 Feas Pasovr
 aurond fields tgiv sign Barly harv sun 2cum
 it spring & fresh smel spr in air
 Js & discips cum out hous, C crowd, so sit boat edg of sea
 & B abl spk crowd face 2 face
 Vs 3A=No Read parbl sowr
 Vs 10=ques why spk parbls??
 Vs 11=Mystry religs
 all lik passin plays - god/godes livd/workd/sufrd/dyd &
 cum bak in state blesdenes
 thoz B initiatd wer givn instrues & wen complet takn
 2C play
 stag set incens/lites, sensuos music, all this 2mak persn
 desir 2B iden w/lif, work, suffr, deth, resur th/god
 end play worshpr cry=I AM THOU, & THOU ART I
 Js cp K of G 2thoz mystry relig wh/mystrys kno by insidr only
 this no mean evrone herd Js parbl no undrst, but ther sum &
 varius reasn 4this
 Vs 12=this 1st reasn
 this sp things & need lk audienc suroun Js
 Thoz hungry 4 sp food
 Relig elite=Scr & Phars
 Vss 13-17= Js quot Isa 6:10
 (a exper wat evr pr/teach exper
 (Ilus Beatle song=FATHER MCKENZIE WRITING TH/WORDS OF SERMN
 THAT NO ONE WILL HEAR)
 Vs 15=Isa felt, Js felt & repeat Isa words & add ---
 Vss 16-17=thoz undrst hid means - parbls
 Expl parbls= not new, bin taut of old
 1st=opos fr/Phars & reasn=HIS TIME HAD NOT YET COME
 2nd=Paul expl - 1 Cor 2:12-14
 expl naturl & sp minds
 Js taut parbls Bcuz mesag of G cud only B tol way wh/thoz
 seek & serch cud undrst
 (Ilus nurse chang tag on soldier shud hav dyd)
 G changd tags, use persn wasnt qualfyd teach/preach
 taut simpl mann & peop lern of G Beus this
 AND THAT REMINDS ME OF A STORY= ONCE UPON A TIME, THER MAN NAMD
 JS OF NAZ & read of Him, & IT CAM 2PAS, WEN JS HAD ENDED THEZ
 SAYINGS, TH/PEO WER ASTONISHD AT HIS DOCTRIN:4HE TAUT THEM AS
 ONE HAVING AUTHORITY & NOT AS TH/SCRIBES
 AS LK TEACH OF JS MAY EYES C, EARS HEAR, HARTS UNDRST & HEAL US
 OF SP BLINDNES OR HARDNES OF HART WE MAY HAV

"That Reminds Me Of A Story"

Scripture: Matthew 13:1-3A, 34-35

The Scripture this morning "Reminds Me Of A Story."

(Illustration of unemployed brothers & training for truck driving job, humor)

Just what does this story have to do with our message for this morning? The answer is probably very obvious and that is; it has absolutely nothing to do with the message. And the reason is obvious from the standpoint, that quite often we can find something we want to use to illustrate a point we may be making and also quite often, it has no bearing on the case in point. ~~xxxxx~~

~~xxxxx~~ I heard a well known preacher make the statement in a seminar I attended, "If you have an illustration use it regardless of where it fits in."

When we compare this type of thinking with the actions and attitudes of Jesus we find there is no comparison. The point I am seeking to make is that when we are involved in a situation we may say, ~~That~~ "This situation reminds me of a story," and relate an incident which has no bearing upon the present at all. How unlike Jesus. When He spoke, all of His speech was relevant to the occasion and contained pertinent information for His listeners.

We find ourselves once more with Jesus and His disciples by the Sea of Galilee. It is probably early in the morning and is probably also a few weeks before the Feast of the Passover. The surrounding fields are giving signs of the barley harvest soon to come. It is spring and the fresh smell of a typical spring morning is in the air. Jesus and His disciples have come out of the house and had seen a crowd of people descending on them. So He sat in a boat ~~xxxx~~ docked at the edge of the Sea so He could speak to the crowd thus being able to address them face to face.

So we read, "And He spake many things unto them in parables," Mt. 13:3A.

Then Matthew lists the famous parable of the sower, which we are not going to look at, at this time, (but we will at another time).

Now following this parable, the disciples questioned Jesus about ~~the explanation~~ it. and so we read in the 10th verse, "And the disciples came, and said unto Him, "Why speakest Thou ~~xxx~~ unto them in parables?"

"And Jesus answered and said unto them, 'Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.'"

In the time of Jesus what was known as "the mystery religions," was flourishing in Greece and Rome. All of these religions had the same general characteristic. They were like passion plays in which a story was told of a god or goddess who lived and worked, and suffered and died and who had come back to life again in a state of blessedness. Those being initiated into one of these religions were given instructions. These instructions were geared to raise the feelings and the emotions of the initiate in preparation for the play itself. When the instructions had been completed and the initiate was ready, he was taken to see the play performed before him. The stage was set with incense, effective lighting, sensuous music which was intended to stir within

the person the desire to become identified in the life, the work, the suffering, the death and the resurrection of the god. The cry of the worshiper in the end was, "I am Thou, and Thou art I."

So Jesus is comparing the kingdom of God to these mystery religions of which the mysteries only were known to those who were on the inside. Now this doesn't mean that everyone who heard Jesus teach in parables didn't understand Him, but there were some and there were various reasons for this.

The first reason is found in the 12th verse where we read, "For whosoever hath to him shall be given, and he shall have more abundance: but ~~from him~~ whosoever hath not, from him shall be taken away even that he hath."

Now at first this may sound rather harsh to take away from someone even the little he may have and give it to someone who has more already. But Jesus is not speaking of material goods. He is speaking of spiritual things. To understand this we need to look at the audience which surrounded Jesus. First, there were those who were hungry for anything spiritual which made more sense than that which they already had. They were looking for hope in the midst of despair; of life in the midst of just death and a death which had no hope beyond; and of joy in the midst of nothing but gloom, and darkness and doom. These people could understand the simple, meaningful expressions and examples which Jesus used. They weren't trying to read into His illustrations all sorts of things which weren't there. To these Jesus was saying would be given more understanding, more knowledge, more insight into the things spiritual.

But Jesus' audience was also made up of the religious elite of the ~~Jews~~ Jews. These were the scribes and the pharisees. They thought they had all of the answers to what the kingdom of God was. These were the people that Jesus said, "Hath not," and "From him shall be taken even that he hath." What little of the true faith they may have possessed; what little they had of the things of God; and what little knowledge of the kingdom of God they knew, all of this would be removed from them.

So Jesus continues by saying, (read verses 13 through 17). He is quoting from Isaiah 6:10. The prophet Isaiah was speaking to the people in the name of the Lord, but he felt as though ~~xxxxxxxxxxxxxxxxxxxxxxxx~~ he were speaking to a brick wall. There was no evidence of change in their lives; they acted no different; they didn't reflect hearing and obeying what God wanted from them. Isaiah was experiencing what every preacher or teacher experiences from time to time. There are definitely times when those we are seeking to win, seem, in spite of all our efforts to draw further away from the truth than be drawn toward it. One of my favorite lines from a modern song of a few years ago, speaks of this very thing. It tells of an Anglican minister in the preparation of a sermon. The song goes something like this, (without

my singing it of course), "Father MacKenzie, writing the words of a sermon that no one ~~will~~ will hear."

Isiah felt this and said, (read verse 15); and Jesus not only felt this way, but knew it was so and He repeated the words of Isaiah. But He then added, (read verses 16 and 17). Those who are open to the things of God, which the disciples were, and a segment of these people were, to them is given the understanding of the ~~things of God~~ kingdom of God even though Jesus spoke to them in hidden meanings which the parables contained.

Parables were not new to the Jewish people. There are parables recorded in the Old Testament prophets and they had been taught by many Rabbi's before Jesus. But Jesus brought them forth in a new and fresh manner. He did so first of all because of the opposition which He faced from the Pharisees. The message got across to the lowly citizen but it bypassed the ~~bearded~~ men who would have sought His immediate arrest and death had Jesus come right out and proclaimed the message in forthright words. This doesn't mean He feared these men, because such was not the case. But He used discretion because as we read several times in Scripture, "His time had not yet come." This meant that He was in no hurry to hasten His death because He had a message to teach and preach.

The second reason why Jesus taught in parables is spoken of by Paul in his First letter to the church in Corinth, chapter 2, verses 12 through 14, (Read these). Paul is saying that the things of God mean nothing to the natural man, or an unsaved man, a man who is not born again. To that natural man, the reading of God's Word doesn't have the true meaning for him because as Paul says, "They are foolishness to him," and he can't know them, "Because they are spiritually discerned." In other words, God's Holy Spirit only reveals the truth of God and His kingdom to those who belong to that kingdom. Those outside the fold remain in darkness. And as Isaiah said, and Jesus repeated there are those who do not hear, do not see, and do not understand because they are seeking spiritual things with natural minds and the natural instincts.

Jesus taught in parables because the message from God could only be told in a way which those seeking and searching could understand.

(Illustration of nurse changing tag on soldier who should have died)

During ~~World~~ the war years a policy was adopted pertaining to the handling of the wounded. It was ~~called~~ done with color tags. One color meant hopeless -- nothing we can do save them; another meant they'll make it whether we treat them or not; and the third meant a doubtful prognosis -- a chance to live if medical assistance is given. And since medical supplies were limited, the third group received priority.

Lou, was badly blown apart. One leg was severely wounded and the doctor who examined him made the decision that he was a hopeless case and tagged him as such, leaving him to die on his stretcher. But a nurse who saw that Lou was conscious began to talk to him. They discovered they were both

from Ohio. Getting to know him as a person and not just as a statistic, the nurse couldn't just let Lou die. So she broke all the hospital rules and changed his color tag. For ~~him~~ Lou, there followed a two day trip by truck to the rear and months in a hospital after several operations. But Lou made it. He met a girl in the hospital who later became his wife. And even with only one leg, Lou led a full and happy life, and all because a nurse broke the rules and changed a tag.

This is what Jesus did. Up to this point the religious instructions were ~~given~~ given out by those who were the select few to do such things. But ~~XXXXXXXXXXXXXXX~~ God changed the tags and used a person who for all intents and purposes wasn't qualified, (according to the trained clergy of the day), to teach and preach. The people could understand and learn of God because of the simple manner in which He taught.

And "That Reminds Me Of A Story." Once upon a time, there was a man named Jesus of Nazareth and we read of Him, "And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine: for He taught them as one having authority, and not as the scribes."

And so we are going to look at some of these teachings of Jesus in parable form and I pray that all of us will see with our eyes, will hear with our ears, and will understand with our hearts that we may be converted and God may heal us of whatever spiritual blindness or hardness of heart we may have.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor April 21, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Kelly Mangel, Acolyte
Doug Vensel, Acolyte

ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
*Processional Hymn No. 325 "Praise the Lord! Ye Heavens Adore Him"

*Ascription
*Exhortation
*Confession (In Unison) "We offer you our thanks O God, for the rising of our Lord. But we also know we must come to you in confession. We confess our unwillingness at times to follow our Lord. We confess as well our willingness to sin even when we know we shouldn't. Forgive us Lord, cleanse us, and renew us, for we pray in His name. Amen."

*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God!
People - And Blessed be His Glorious name forever.

*Gloria Patri - page 142
Hymn No. 439 "Sweet Hour of Prayer"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.

Prayer
Offering
Offertory
*Doxology No. 382
Anthem: Organ & Saxophone Medley "Precious Lord take My Hand"
"He Touched Me"
"Cleanse Me"
"Amazing Grace"

Scripture: Luke 14: 15-24
Sermon: "Let's Party"
*Closing Hymn No. 436 "For Those Tears I Died"

*Benediction
*Closing Chimes
*Postlude

*Congregation Standing *****

The beautiful flowers on the altar have been placed by Mr. & Mrs. George Pflugh in memory of daughter Pamela Jean. Mr. & Mrs. Wally Feder will greet the congregation at the door this morning.
Ushers for today are Rob Vinroe, Bob Dellen, Randy Dellen, and Kevin Snyder.
Nursery will be provided today by Mrs. Sue Gamble.
Bill Thompson and Kevin Snyder will be visiting the hospital this week.

Attendance last Sunday was 127 with 11 visitors.
Hospitalized: BMH Ralph Tait, George MacKinney
MONDAY - Spang's Volleyball 6:30 - 9:30
TUESDAY - Aerobics 6-7
THURSDAY - Aerobics 6-8
Basketball 8-10
Chancel Choir 7:00
Prayer Meeting 8:00
SATURDAY - Basketball 10-12

REMINDER for all to send or bring in your reservation for the Mortgage Burning Dinner. They are due by May 1st. Memorabilia is needed for the Mortgage Burning Celebration. Any pictures, clippings, etc. are needed for the board. These can be of any activity within the church, or of any function outside of the church. If you have any please give them to Howdy Bolam or Don Kennedy.

ELDERS & DEACONS TRAINING TUESDAY 7:30

Let's Party - Luke 14:15-24

Js invit hom of Pharisee

IT LAS SAB JS MINSTRY WH/HAV ANY RECORD OF
MEAL PREARANG & SETUP C WAT JS WUD DO UNDR CIRCUMS FIND SELF
MAN PRESEN HAD DROPSY & JS ASK IF LEGL HEAL ON SAB - VS 3

V: -NO ANSR,HE HEAL

VS 5=FURTHR QUESTS ON SAB

VS 6=NO ANSR AGIN

VSS 7-11=PABBL PROB TRU 2OCASIN THIS MEAL - EXPLAIN

VS 12=ADVIC ON INVIT PEOP 2DINNR

VS 13-14=WHO 2INVITE JS AMONG WEL 2DO INVIT GEST

KNU CURIUS BOUT HIM,& SHO OFF QUES CHARACTER AT DINNR

VS 14=CONTINU KNU JEW BLIEV RESUR OF JUS TH/SETUP OF K OF G

WUDB USHR IN W/GRT FESTIVL & ALL MEMBR THAT K PARTICIP

VS 15=PROB SCRIB/PHAR OR SUM MEMBR RELIG ELITE

HE THINK OF SELF & OTHRS THER-JEWS,& JEWS,ESPEC RELIG

LDRS WER ONLY ONES 2B PART THAT K

VS 16=ATTUD THAT MAN,& OTHRS LIK HIM,PROMPT JS 2SAY THIS

USUL PROCEDUR-SEND SERVS 2HOMS INVITD GESTS

INVIT 2ATEN DINNR SUCH/SUCH DATE - but TIME ETC NO

REVEAL HERE

VS 17=WEN ALL REDY,SERVS GO BAK 2THOZ INVIT & INFORM PERSNLY

EVTRH PREP & AWAIT

VSS 18-20=INVIT,BUT BGIN MAK EXCUSES

PROPRTY=SITE UNSEEN -FLOR & SEL SWAMPLAND

OXEN=WUD U BUY USED CAR & NO KNO IF RUN??

MARRY=JEW MALE & WAR,BUT NO ASK GO WAR

WAT WIF DUZNT LIK EAT OUT INSTED COOK?

(ILUS MOD EXCUSES BY TONY TWIST YOUTH MISTR XPIAN CH INDY)

EXCUSE THEN/2DAY KEEP PEO FR/B PART K OF G

Y TAK PRECED OVR PRIORTYS 2 G

VS 1=THEZ PEO WER SHUND BY RELIG ELIT-SCR/PHARS BCUZ NO WHOLE

BODY & MIND - CUDNT SERV RELIG CAPACTY

WAT JS PROPOS HERE CAUS SHOK/DISBLIEF

VS 22=SERV DID & STIL ROOM

VS 23=THEZ PEO WER NON-JEWS=GENTILS,THOZ OUTSID JEWRY-HATD DOGS

SO HERECRIPPLS SOCIETY,W/GENTIL DOGS AT GRT SUPPR & SPECIL

JEW GESTS WER NOT

MASTR=G, & JEWS UNDRST THAT,& UNDRST 1ST TIM,INVITATIN 2DINNR

INCLUD ALL PEO

THIS GRT SUPPR INVIT IN FUTUR,BUT ALSO HERE & NOW

INVITE IS=LET'S PARTY & WAT JS SAY HAD 2DO W/TIME

(ILUS MAN,USED SUIT & SHOE TICKET 15YR LATR)

TIM IS COMODTY CANOT IGNOR - PASBY & OFT SAY=I WISH

(ILUS 18YR OLD GIRL KIL PLANE CRASH)

LOST OPORTUNTY BCUZ HAD FIELDS LUK AT,OXEN 2PRUX,NEW WIF

WE LK TIM ABUN,UNTIL DISCOVR IT RUNNING OUT & LIK STORY

(ILUS RETIRD CPL & MTR HOME W/CRUISE CONTROL)

JEW LK CENTURYS 4MESIAH & WEN CAM REJECT HIM

MS LIKN 2BIG PARTY THEY WER INVIT TO

HAD INVIT & PROM TO ATEND -BUT WEN PARTY ARIV,MAK EXCUS NOT 2ATEND

SAM APLY 2US AS WEL - WE BIN INVIT BCUZ OTHRS REFUS 2ATEND

BUT LIK JEWS WE MAK/GIV EXCUSES

Y LIK JEWS,WE THINK THER WILB OTHR PARTYS,OTHR DINNRS,OTHR INVITES

TR & MANY BLIEVRS ON CRUSE CONTROL

WE HAV CUM 2 TH/L,HE OUR SAV & THAT AS FAR AS GOES

NO FURTHR COMIT,FURTHR INVOLVEMEN -I'LL SERV WEN GET OLDR,PLENTY

TIME LEF

BUT INVIT IMDEIAT=VS 17B

WEN MASTR CALLS IT IS A SUMONS 4 TH/IMEDIAT

WE MUS RESPON BY ASK=AM I IN TH/KINGDOM???

WAT IS MY EXCUE IF I'M NOT???

IS IT FIELD OXEN,OR MARAG???

Community Bible Church - Sagamore Pa. - May 10, 1992

Prelude

Announcements/Greetings/Joys/Prayer Requests

MOTHER/DAUGHTER DINNER 6:30

Description

Call To Worship:

MAKE A JOYFUL NOISE UNTO GOD, ALL YE LANDS:
SING FORTH THE HONOR OF HIS NAME:
MAKE HIS PRAISE GLORIOUS. - Psalm 66:1-2.

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Luke 14:15-24

Sermon: "Let's Party" - St. Paul's Butler April 21, 1985

Hymn

*Benediction

*Postlude

HELEN

MOTHERS

MODERN EXCUSES BY TONY TWIST YOUTH MINISTER
ASKS, "WHAT IS YOUR FAVORITE EXCUSE?"

WHEN YOU DON'T WANT TO DATE SOME TURKEY?

"MOTHER WANTS ME TO STAY HOME WITH THE FAMILY"

WHEN YOU DON'T WANT TO HELP A FRIEND IN NEED?

"I'VE GOT TO BE AT HOME WITH THE WIFE."

WHEN YOU DON'T WANT TO TEACH A SUNDAY SCHOOL CLASS?

"WE'RE OUT OF TOWN VISITING A LOT."

WHEN YOU DON'T WANT TO HELP WITH VBS?

"WE WILL BE ON VACATION WITH OUR FAMILY."

WHEN YOU WANT TO AVOID ANY COMMITMENT?

"FAMILY."

o can we imag snok/disbiler statmen Js receiv 2/
this absolut unherd of & 2sugest went agin all
Jews Bliev
vs 22=serv act mastrs coman & yet ther was room
vs 23=peop 2B brot in wer non-Jews,Gentils
they wer 1's liv hiways & Byon hedge
he es stud edg Jew proprty sep Gentils from them
So here cripls society,hated Gentil dogs B part Grt
suppr & invit specil Jewish gests wer not
vs 24=result of ther refusl
Mastr of parbl=God
Thez peop knu exact wat Js tel them in story
understud 4 1st time invit includ all peop no jus Je
invite is=LET'S PARTY & includ evrl 2B part G's grt
party tak plac hvnly kingdm, but invit B extend here
& now
a part wat Js sed had 2do with time
(Ilus man buy suit gudwil stor,shoe ticket in pocket)
Time is comodty we can no ignor,has way pas us by
& ther cums times wen can only say=I WISH
(Ilus 18yr old girl kil plan crash,fathr no say I LUV
He has los optunty=he had fields to luk at,oxn chekou
time is sumthin we humans sumtimes considr as B
abundant,until discovr it run out & then thing negle
put off,R sot aftr
sumwat lik tru story nu retir cpl & motor home-----
(Ilus thez peop & cruise control)
This examp wat Js try get cros this parabl
Jews had lk 4centrys 4Messiah G prom
But wen came,they rejec & Js likn 2 Big Party 2which
they invite
p-3 invit & prom 2atend,but wen day party ariv,made
4 Jus not 2 attend.
same aply 2us as wel=we hav bin invit 2part simply
Bcuz othrs hav refus 2 atend
but lik them,many us mak excus not 2B in atendanc
atituds of Jews & many us=ther willB othr partys;
othr dinnrs & invites
They wer on Cruise Control jus as many Blievr R
Sure,we've cum 2the Lord;He's our Sav & we've acpted
Him which mor than the Jews did
But that as far as it goes
Thers no furthr comit;no furthr involv
I'll serv Him wen I get oldr Bcuz I've got plenty of
time left=but invit immediat,it is=COME;4ALL THINGS
R NOW REDY=vs 17B
wen Master givs summons it is immediate & that sum-
mons is=LET'S PARTY! & we mus respond by ask=Wher am
I? Am I in the kingdom? And wat is my excuse if
I'm not?

"Let's Party!"
Scrip: Luke 14:15-24
This Scrip & ~~xxxx~~ parbl has sevrl bak grnds &
actul preceed vs R part of it
It las Sab Js pub minstry hav record of & He invit
hous 1 of rulrs of Phars
mer) prearang & lk lik setup 2C wat Js do/say circum
whica find self
man ther w/dropsy & B4 Js do anyth ask legl heal Sab
no anser=so heal man & then tel parbl seat self lowr
& if host want honor wud mov up
Js prob C jocky 4positin of gests,perhap 2B near Him
& altho Js also gest,tak op 2reprov actins othr gests
also giv advic bout invite only thoz return favor &
vs 13 is adfic Bcuz Js lk rnd & C only wel 2do gests
Thez peop curios bout Him,& wat betr way 2C than eat
vs 14=Js continu 2do this wud br rewar finl resur
Jews Bliev resur of Just,setup kind of G wud B ushr
w/grt festivr which all membrs kind wud participat
vs 15=prob scrib/phar,sum membr relig elit & agree
w/Js & think self/othrs ther wud mos cert B part of
Jews thot wer only 1's 2B part that kingdom
this atitud & atitud othrs prompt Js 2say=vs 16
usul procedur send servs 2invit gests w/invit atend
dinnr such,such date
time meal no reveal Bcuz need get everthin 2gethr
vs 17=wen evrthin redy,servs go agin & tel gests
vss 18-20=results that summons 2cum 2dinnr
here were peop who had sed wud cum & mak excuses &
thats jus wat were=EXCUSES
1st felo=Hav U evr herd suml buy prop site unseen?
Wha U do that? =Ex peop buy Fl prop lik this & stung
2nd felo=Wud U buy used car w/out kno run or not?
his excus much lik 1st felo
3rd felo=semi-truthfl;Jew male no serv army lyr nuwed
But nol ask go 2war=excus nonjustfybl=cud tak wif
& wat wife duznt lik eat out rathr than cook?
But excus same 2day by peop keep fr/ch & things Lord
(Ex excus made by people from Lawson)
3instancs Scrip pt tak care busnes,work;persnl poses;
& persnl pleasur
ea thez keep peop fromB part kind of G
they no wrong own rt,but wen tak preced ovr priority
2 G,need 2B eval 4wat R & that is=excus steer clear
things of G
vs 21=serv went out brot peop in & thez peop shun by
scrib/phars & relig elite
Thoz no complet body & limb cud no serv relig capacty
2do so,Jew law state persn musB whol body/mind
So thez peop wer outcas society & wer shunby thoz
who wer relig ldrs.

"Let's Party!"

Scripture: Luke 14:15-24

This Scripture and parable has several backgrounds to it and actually all of the preceding verses ~~are~~ play a part in it. Jesus was invited to the house of one of the rulers of the Pharisees. It was the last Sabbath in Jesus' public ministry of which we have any record. This meal was prearranged and was a setup to see what Jesus would do ~~under~~ⁱⁿ the circumstances in which He found Himself. There was a man present at that meal who was suffering from dropsy. Before Jesus did anything, He asked them if it was legal to heal on the Sabbath day. He received no answer and so He healed the man. Then He ~~xxx~~ told them a parable about seating oneself at the lower or lowest position and if the host wants you to have a place of honor, he will direct you to it. Evidently what Jesus was witnessing at this meal was a jockeying for position for the honored seats, perhaps to be nearest Him. And surprisingly, Jesus although a guest, doesn't hesitate to correct the actions of some of the other guests.

He then gives advice about giving a dinner and only inviting people who would ~~xxxxxxx~~ return the favor and ~~xxxxxx~~ extend an invitation for dinner also. His instructions then follow in verse 13, "But when thou makest a feast, call the poor, the maimed, the lame, the blind."

Jesus had looked around and had seen all of the well-to-do invited guests. He knew these were just people whose curiosity about Himself had been aroused. And what better way to show off this questionable character than at a dinner? And Jesus continued, "And thou shalt be blessed; for they cannot recompense thee: for thou shalt be redempensed at the resurrection of the just." He is saying that rewards for doing good will come in the final resurrection. The Jews believed that the resurrection of the just, the setting up of the kingdom of God would be ushered in with a great festival in which all the members of that kingdom would partake. So it isn't surprising that we read in the 15th verse, "And when one of them that sat at meat with Him heard these things, he said unto Him, 'Blessed is he that shall eat bread in the kingdom of God.'"

This was one of the very select group of guests at the meal. He was probably a scribe, or a Pharisee, or some other member of the religious elite. He was agreeing with Jesus and was thinking of himself and all the others there who would most certainly be a part of that kingdom since they were the religious leaders of the Jews. And the Jews were the only ones to be a part of that kingdom.

His attitude, and the attitude of the others prompted Jesus to say, "A certain man made a great supper, and bade many."

The usual procedure was to send out servants to the homes of the invited guests. They received an invitation to attend a dinner on such and such a date.

But the time of the meal was not revealed. Circumstances concerning cooking, preparations, ~~for everything else~~ and getting everything in readiness caused the omission of the time.

So then we read in verse 17, "And sent his servants at supper time to say to them that were bidden, 'Come; for all things are now ready.'"

When the supper was actually ready, the servants went back to those invited guests and informed them personally that everything was prepared and awaiting their arrival.

Verses 18 through 20 tell us of the results of that summons to come to supper. (read these). Here were people who were invited and who had responded to the invitation by accepting it. But now they made excuses and that's just what they were. Look at the first fellow! ~~xxxxxx~~ Have you ever heard of ~~xxx~~ someone buying a piece of property sight unseen? Would you do that? A few years ago people with the craze to buy land in Florida were hoodwinked through a newspaper ad which made most of the major newspapers in the nation during a several week period. The land they bought sight unseen was nothing but undrained swampland which proves the validity of seeing the product before buying it.

The second fellow made the same sort of excuse. He said that he wanted to "prove" his oxen. Would you buy a used car without knowing whether it runs and how?

And the third fellow had a semi-truthful excuse. His was that he was just married and needed to be with his wife. A Jewish male who got married was exempted from military duty for one year. But no one was asking him to go to war. His excuse wasn't justifiable because he could have taken his wife with him. And after all, what wife doesn't like to eat out instead of doing the cooking? But you see, their excuses are the same as are used today by people to keep from Church and the things of the Lord. These three instances point to taking care of business and work, of personal possessions, and of personal pleasure. Each of these things keep people from being a part of the kingdom of God. Each of them are not wrong in their ownright. But when they take precedence over our priorities to God, then they need to be evaluated for what they are and that is excuses to steer clear of the things of the Lord.

Verse 21 relates, "So the servant came, and shewed his lord these things. Then the master of the house said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.'"

So the servant went out and brought these people in. These people were shunned by the scribes and the Pharisees and the religious elite. Those who were not complete in body and limb could not serve in any religious capacity. The Jewish law specified that to do so a person must be whole in body and mind. So these people were the outcasts of society and were shunned by those who were the religious leaders.

You can well imagine the shock and disbelief this statement of Jesus must have received. This was absolutely unheard of. To even suggest it went against all the Jews believed.

So the servant acted on his master's command and we read in the 22nd verse: "And the servant said, Lord, it is done as thou hast commanded, and yet there is room."

And since there was still room we read: "And the lord said unto the servant, "Go out into the highways and the hedges, and compel them to come in, that my house may be full."

The people who were to be brought in next were non-Jews, or Gentiles in other words. They were the ones who lived out on the highways and who were beyond the hedges. Jews didn't fence in their properties with hedges. The hedges stood at the very edge of Jewish property to keep out the Gentiles. So here were the cripples of society along with the ~~dogs~~ hated Gentile dogs being a part of the Great Supper and the invited, special Jewish guests are not.

And the master said in verse 24, "For I say unto you, 'That none of those men which were bidden shall taste of my supper.'"

Now naturally, the master extending the invitation is God and these people knew exactly what Jesus was telling them in this story. They were understanding for the very first time that the invitation is to include all people and not just Jews. The invitation is "Let's Party," and includes everyone to be a part of God's Great party which will someday take place in the heavenly kingdom, but is also being extended in the here and now. A part of what Jesus was saying had to do with time.

(Illustration of time as seen in story of man, a used suit, and shoes)

A man bought a used suit at a Goodwill store and discovered in the pocket there was a ticket for a shoe repair job. But the ticket was fifteen years old. He checked and discovered the shoe repair store was still in business. So he decided on a lark to try to redeem the ticket. When he gave the ticket to the proprietor, the man looked at it for a moment and then disappeared in the back room. A few moments later he reappeared and said very calmly, "They'll be ready next Tuesday."

~~ix~~ Time is a commodity that we cannot ignore. It has a way of passing us by and there comes a time when we can only say, "I wish."

(Illustration of 18 year old girl killed in plane crash and no "I love you.")

In May of 1979 a plane crashed ~~on~~ shortly after takeoff from O'hare Airport in Chicago. Killed in that crash was an 18 year old ~~Christian~~ young lady ~~named Carol Ferntheil~~ whose father sobbed when informed of his daughter's death, "The thing that makes it so hard, is that I never told her I loved her. I was always so busy and always intended to but she grew up so fast there just never seemed to be time."

He had lost his opportunity. He had fields to look at and oxen to check out. But time is something ~~xxxxx~~ we humans look at as being abundant, until we discover it is running out and then the things neglected or put off are sought after. It's somewhat related to the true story of ~~xxxxxelderlyxxxxx~~ newly retired couple who fulfilled a dream by using their savings to purchase an elegant motor home.

(Illustration of retired couple, motor home, and cruise control)

When they purchased it, the wife was very visibly impressed with what the salesman said of the cruise control with which it was equipped. He extolled its virtues in ~~xxxxxxxxxxxxxxx~~ a very convincing manner. So they purchased the motor home and began to travel up the west coast. ~~xxxx~~ After they had traversed the winding stretches of highway, the husband told his wife he was going to the back to take a nap and she could drive on the straight stretches for a while. She took over and put the camper on cruise control. After about an hour of driving, she decided she had to go to the bathroom and so she got out of the seat and went to the ~~xxxx~~ bathroom in the rear. Several minutes later the motor home went off the highway and crashed. The camper was totalled, but neither of the two people were injured. The wife explained to the Highway Patrolman that she thought the cruise control worked ~~like~~ the same as the automatic pilot on a plane.

This is an example of what Jesus was trying to get across in this parable. The Jews had been looking for centuries for the Messiah God had promised. But when He came, they rejected Him. And Jesus likened it to a big party to which they were invited, ~~but~~ They had the invitation and had promised to attend. But when the day of the party arrived, they made excuses not to attend. But the same applies to us as well. We have been invited to the party simply because others have refused to attend. But like them, many of us make excuses not to be a in attendance. The attitude of the Jews and of many of us is that there will be other parties; other dinners and invitations. They were on cruise control just as many believers are. Sure we've come to the Lord; He's our Saviour and we've accepted Him which is more than the Jews did. But that's as far as it goes. There's no further commitment; no further involvement. I'll serve Him when I get older because I've got plenty of time left. But the invitation is immediate. It is, "Come; for all things are now ready!" When the Master gives a summons it is for the immediate. That summons is, "Let's Party!" And we must respond by asking, "Where am I? Am I in the kingdom? And what is my excuse if I'm not?"

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor April 28, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Kelly Mangel, Acolyte
Doug Vensel, Acolyte
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements: Elder Paul Riemer
Congregational Greeting
Joys
*Processional Hymn No. 686 "Christ for the World We Sing"
*Ascription
*Exhortation
*Confession (In Unison) "O Lord Jesus Christ, who art the Way, the Truth, and the Life, we pray thee suffer us not to stray from thee, who art the Way, not to distrust thee, who art the Truth, not to rest in any other thing than thee, who art the Life. Teach us by thy Holy Spirit what to believe, what to do, and wherein to take our rest. For thine own name's sake we ask it. Amen."
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God!
People - And Blessed be His Glorious name forever.
*Gloria Patri - page 142
Hymn No. 685 "In Christ there is no East or West"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.
Prayer
Offering
Offertory
*Doxology - page 382
Anthem: "The Saviour is Waiting" soloist Nancy Dellen
Scripture: Luke 15:11-32
Sermon: "The Reason to Party"
*Closing Hymn No. 543 "The Family of God"
*Benediction
*Closing Chimes
*Postlude
+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mrs. Fanchon Hindman and Joy in memory of Lawson Hindman. Mr. & Mrs. Paul Campbell will greet the congregation at the door this morning.
Ushers for today are Dick Mangel, Ed Walker, Don Kingsley, and Dick Dally.
Nursery will be provided today by Beth Tait.
Bob D. Dellen and Dan Bosko will be visiting the hospital this week.
Attendance last Sunday was 106 with 6 visitors.
Hospitalized: Mrs. Tresa Nicholas in BMH.
MONDAY - Spang's Volleyball
TUESDAY - Aerobics 6-7
WEDNESDAY - Council meeting 7:00 P.M.
THURSDAY - Aerobics 6-8
Basketball 8-10
Chancel Choir practice at 7:00 P.M.
Prayer Meeting 8:00 P.M.
SATURDAY - 10-12 Basketball
VBS is fast approaching us. We are still in need of a director and teachers. If you are willing to help in any department, please inform the office.
Laymen's Dinner will be served at our church on May 16th. Please come out and support this dinner and those serving with it.
May 6th at 6:30 we will be starting a Family Night. It will begin with a tureen supper, followed by games and other activities. Please make plans to come and support this night and other future activities.
COUNCIL MEETING TODAY AFTER CHURCH IN THE LOUNGE.
Articles for the newsletter are due into the office by Wednesday.
Reservation Cards for the Mortgage Burning Dinner are due in on May 1st. Please mail them or drop them in the offering plate.
Mother & Daughter Banquet is coming upon us. This is open to all women of the church. May 8th.
"The Bible will keep you from sin; or sin will keep you from the Bible. The Bible is old with age, but always fresh with the dew of heaven."

"The Reason To Party"
Scrip: Lk 15:11-32
(Ilus B Graham, Cleveland & Who Are You?)
identity is sumthin sot by evrl; all peop seek 2B known
4who & wat they R
(Ilus city official insance inst. & "I kno wher U R)
W) R U? =the anser U giv depend on wat U Bliev
Thoz who adop humnistic atitud wud anser lik =====
(Ilus Carl Becker historian)
Duz that snd lik G's mos unigu creatin worth anything?
perhap can contras w/finds of Adam Starehiad, pres
Minerva Consult Corp in 78 & fnd chems in body worht
6 million.
Who R U? Wat is Ur lif worth?
this very issu Js was try deal with in aprbl las wk
& in parbl this wk
Actul, parbl this chap giv 3 picturs
at end dinr Js sed=He hath ears let him hear
Js tol parbl Grt Suppr & giv 2ilus terms discipship
As membabl Sab draw clos Js suroun outcas socity
vs l=this no meet aprovl relig elit & Lk say Vs 2+REU
this pt read=vs 3
Then folo incident lost sheep, & incident lost coin
& finaly=Prodigal Son
All thez R lparbl & form wat cal=Parbl Lost Tings
This morn lk=Prodigal Son & want share mod versin
miteB call story in Key of F
(Ilus mod parable in "F")
Now that story liter vein, but wud lik focus on cent-
ral meaning of parable.
in all 3segs ther central theme=lost sheep, shep go
4sheep
lost coin=ownr serch, swepp until find
lost son=fathr seek him, lk 4 him
Read=Son coming 2self=othr word, recog prob & he lost
& need 2cum home
kno mus fac fathr & plan litl speech=vs 18-19
set off on jorny & read vs 20
prob fathr watch son lv farm & may climb tales hill
& watch til out site; perhap evr day did same & lk
day folo day & disapoint, but lday C figur aproach
recog way walk & kno it son & B4 son cud cum 2him
ran 2him & welcom home
No scold, cal stupid, dumb=insted hug/kiss & sho luv
Vs 21=& wat fathr's reactin?
vs 22=It was as tho son nevr sed word ask 4giv
fathr Bcuz deep, deep luv ignor son remark
Nowehr Scrip read son's name, but I Bliev it BILL
(Ilus Bill in New York acpt Js & chang it made)

hear story lik this say=Isnt wondrful? Much lik 2/
cud nevr hapn 2us.
But it cud, if we let it
Ter R a lot of Bill's in worl & Fathr is lk 4them
2cum home
B+ fathr no stop lk 4childrn, insted send Son out 2
s k & 2sav that which is lost
MayB we hav cum home & claim 4givnes & clensing
But mayB things no dif Bcuz we unwill let go
Lif 4ea us can cum aliv, but we mus want it
W. mus=Cum 2ourselvs & realiz that B far cuntry is
not wher we Blong
Our fathr want us 2B part of party
& Reasn 2 Party is Bcuz G is giv faast 2which He has
invite evrl & His Son tels us, =vs 10
4ea us who hav cum hom, or decid cum hom this day,
G says, =vs 32
no mattt who U R, no mattt wat we hav dun, we canB dif
Ur hopes can cum tru
Reasn I sed Prods name was Bill is Bcuz ther lots jus
plain Bills who hav acpt ~~X~~ wat G hav offr thru Js
Bill, the man we talk bout made statement,
THE CHURCH IS WHER ALL UR HOPES CUM TRU
with Js this posibl
with His help Ur hopes can cum tru
U canB chang, U can cum home & thats Reason To Party

Community Bible Church - Sagamore, Pa. May 17, 1992

Prelude

Greetings/Joys/Announcements/Prayer Requests

Bob Dain here next Sunday May 24

CALL ON MARY ABOUT COME MEETW

Call To Worship:

O BLESS OUR GOD, YE PEOPLE, AND MAKE THE VOICE OF HIS
PRAISE TO BE HEARD:
WHICH HOLDETH OUR SOUL IN LIFE, AND SUFFERETH NOT OUR
FEET TO BE MOVED.
FOR THOU, O GOD, HAST PROVED US: THOU HAST TRIED US,
AS SILVER IS TRIED. PSALM 66:8-10

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Luke 15:11-32

Sermon: "The Reason To Party" - April 28, 1985 St. Paul's
Butler

*Hymn

*Benediction

*Postlude

The Reason To Party - Luke 15:11-32

JUN 73)

(ILLUS B GRAHAM-CLEV & ask=WHO R U?

Identy sot by evrone - peo seek 2B kno 4wat & who they R

(ILV city officil & mentl inst)

U? ANSR DEPEN ON WAT U BLIEV

(ILLUS HENRY BECKER & HYMANISTIC PHILOSOPHY ANSR)

(ILLUS ADAM STARCHILD-PRES MINERVA CONSULT GRP 1978 DISCOVER
CHEMS HUMN BODY WORTH \$6 MILION)

WHO R U? WAT UR LIV WORTH? JS DEAL PARBL LAS WK & THIS PARBL
VS 35 END CHAP 14

had tol GRT SUPPR & giv 2terms 4discipship

VS 1=Sub draw clos Js suroun outcas society

VS 2=no aprovl fr/Jew relig elite

VS 3=thez 3incidents R one parbl as such & cal prabl los things

(ILLUS MOD PARBL PROD SON IN KEY OF F)

centrl theme parbls=los sheep/lost coin/lost son=SERCH 4LOST

vs 18-19=SPEECH PREP

VS 20=FATHR SAW SON OFF & WATCH/WAIT - Notic-hug/kis & no scold

VS 21=want 2mak amends

VS 22=LIK SON NEVR SED WORD BOUT 4GIVNES

Scrip no giv son's nam but posibl cudB BILL

(ILLUS BILL acpt XP & chang)

HEAR STORY,EXCLAIM=ISNT WONDRFUL? BUT NO CUD HAPN 2US-BUT CAN!!

FATHR LK 4CHILRN,SEND SON 2SEEK/SAV THAT WAS LOST

MAYB HAV CUM HOM,CLAIM 4GIVNES/CLENSING BUT THINGS NO DIF,

BCUZ UNWIL 2LET GO

LIF 4EA US CAN CUM ALIV - BUT WE MUS WANT IT - WE MUS CUM 2SELVS

& FAR CUNTRY NO WHER WE BLONG

OUR FATHER WANTS US 2B PART OF TH/PARTY & TH/REASN 2PARTY IS

BCUZ G IS GIV FEAST 2WHICH HE HAS INVIT EVRONE

BED - VS 7A

*EA WHO CUM HOM/DECID CUM HOM 2DAY,G SEZ=VS 24

NO MATTR WHO WE R,WAT HAV DUN,WE CANB DIF-UR HOPES CAN CUM TRU

REASN SED PROD SON NAM BILL BCUZ THER LOTS "JUS PLAIN BILLS"

WHO HAV ACPT WAT G HAS 2OFFR THRU JS XP

BILL SED=THE CHURCH IS A PLACE WHER ALL UR HOPES CUM TRUE

w/JS THIS POSIBL-w/HIS HELP UR HOPES CAN CUM TRU

U CANB CHNGD,U CAN CUM HOME & THATS TH/REASN 2PARTY

"The Reason To Party"

Scripture: Luke 15:11-32

(Illustration of Billy Graham in Cleveland and question: "Who Are You?")

On a beautiful warm evening in July of 1972, Cleveland's Municipal Stadium was packed. People were even standing or seated on the field itself. Following the opening preliminaries, the Rev. Billy Graham stepped to the microphone and in that North Carolinian drawl, asked in a voice which rang throughout that stadium, "Who Are You? Who Are You?" From the right field bleachers a leather lunged young man probably of college age shouted back in a voice heard throughout the stadium without amplification, "I'm Somebody." Everyone laughed including Mr. Graham. And he answered, "It's too bad that young man's theology isn't as good as ~~his~~ strong as his voice."

Identity is something that is sought by everyone. All people seek to be known for who and what they are.

(Illustration of city official in mental institution and not recognized)

A prominent official of the city was in the mental institution on business. When trying to leave he was stopped by a guard who thought he was a patient. "Do you know who I am?" he asked, indignantly.

"No," replied the guard. "But I know where you are."

"Who Are You?" The answer you give depends on what you believe. Those who have adopted the humanistic philosophy would answer much like a historian named Carl Becker:

Man is but a foundling in the cosmos, abandoned by forces that created him. Unparented, unassisted and undirected by omniscient or benevolent authority, he must fend for himself, and with the aid of his own limited intelligence find his way about in an indifferent universe."

Does that sound like God's most unique creation is worth anything? Perhaps we can contrast that with the findings of Adam Starchild, president of the Minerva Consulting Group in 1978 who ~~xxxx~~ added up the chemicals which make up the human body. In 1978 dollars the human body was determined as being ~~xx~~ worth \$6,000,000.

Who Are You? What is your life worth? This is the very issue that Jesus was trying to deal with in the parable of last week and in the parable of this week. Actually this parable ~~ix~~ gives three pictures in this chapter. At the end of His speaking to these at the dinner to which He had been invited, Jesus said, "He that hath ears to hear, let him hear. Jesus had told the parable of the great supper and had given two illustrations of the terms for discipleship. As this memorable Sabbath day drew toward a close Jesus was surrounded by the outcasts of society. The 1st verse of this 15th chapter tells us, "Then drew near to Him all the publicans and sinners for to hear Him. This didn't meet with the approval of the religious elite and Luke tells us in verse 2, "And the Pharisees and scribes murmured, saying, 'This man receiveth sinners, and eateth with them.'"

At this point then we read, "And He spake this parable unto them, saying." Then is related the incident of the lost sheep, the incident of the lost coin and the incident of ~~the~~ what is called, "The Prodigal Son." All of these

three incidents are one parable as such and are called "The parable of the Lost Things." This morning we are going to look at the portion of the parable which deals with the so called, "Prodigal Son."

This is probably the most familiar of Jesus' parables. Probably we all know most of the details of this parable, so the one thing I want to share with you is a modern version of the parable written in the key of F.

(Illustration of Prodigal Son using the letter "F")

Feeling footloose and frisky, a featherbrained fellow forced his fond father to fork over the farthings and flew to foreign fields and frittered his fortune, feasting Babulously with faithless friends. Fleeced by his fellows in flooey, and facing famine, he found himself a feed-flinger in a filthy farmyard. Fairly famishing, he fain would have filled his frame with foraged ~~food~~ food from fodder fragments.

"Fooley! My father's flunkies fare far finer," the frazzled fugitive forlornly fumbled, frankly facing facts. Frustrated by failure and filled with forboding, he fled forthwith to his family. Falling at his father's feet, he forlornly fumbled: "Father, I've flunked and fruitlessly forfeited family favor!!"

The farsighted father, forestalling further flinching, frantically flagged the flunkies to fetch a farling from the flock and fix a feast. The fugitives fault-finding brother frowned on fickle forgiveness of former folderol. But the faithful father figured, "Filial fidelity is fine, but the fugitive is found! What forbids fervent festivity? Let flags be unfurled. Let fanfares flare!" And the father's forgiveness formed the foundation for the former fugitives future fortitude.

Now that is the story in a lighter vein, but I would like to focus on the central meaning of this parable. In all three segments of this parable there is a central theme. The incident of the lost sheep finds the shepherd going out and looking for the lost sheep. In the incident of the lost coin the owner of the coin searched and swept the house until she found it. And in the incident of the lost son, the father was seeking him as well. We read of the "son coming to himself," in other words he recognized what his problem was and that he was lost and so he determines to come home. He knows that he must face his father and so he plans his little speech which he will give to him. In the 18th and 19th verses that speech is, "I will arise and go to my father, and will say unto him, 'Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy servants.'"

And so he sets off on his journey homeward. And we read in the 20th verse, "But when he was a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

Probably ~~everyday~~ the father watched the son as he left the farm and went off on his own. He may have climbed to the top of the highest hill on the property and watched him until he couldn't see him anymore. And perhaps every day after that, every chance he got he was scanning the horizon for a sign of the returning son. And day followed day and he was disappointed each day. But one day he looked and saw a figure loom on the horizon. He rubbed his eyes, wondering if perhaps he was seeing things. But as he anxiously watched and the ~~young~~ man came closer, he recognized ~~the~~ that this man was

his son. He could tell it by the way he walked. And before the son could get to him, the father ran toward him to welcome him home. Notice, that he hugged him and kissed him. He didn't scold him, or call him stupid and dumb. Instead, he showed him that he loved him in spite of his failings.

But the son wanting to make amends spoke to his father and verse 21 tells us, "And the son said unto him, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son."

And what was the father's reaction? We read, "But the father said to his servants, 'Bring for the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf and kill it; and let us eat and be merry.'"

It was as though the son hadn't said a word about asking forgiveness. The father because of his deep, deep love completely ignored the son's remarks. There is no where in this scripture that we read of the son's name. But I think it was Bill, and I'll tell you why.

(Illustration of Bill in New York accepting Christ and the change)

On a cold rainy Sunday evening a man named Bill who was the controller of a big New York city chain of hotels was walking back and forth on Fifth Avenue of that city. He happened to walk by the Marble Collegiate Church around 8:00 O'clock and heard singing coming from within. The congregation was singing what a Friend we have in Jesus. He stepped into the church and took a seat in the balcony. He listened to the sermon and at the end Dr. Peale invited anyone who wanted to ~~accept~~ surrender their lives to Christ to fill out one of the cards found in the pew rack. Bill took out a card looked at it, and was going to sign it, but said to himself, "No, I won't do this. This is evangelism and I am not in favor of it. He put the card in his pocket and went home to his hotel room. About 3:00 O'clock in the morning he awoke and couldn't get the church, the service, and the challenge out of his mind. He got out of bed, got down on his knees and prayed and then he signed the card. In his bathrobe and slippers he took that card out to the mail chute in the hallway and dropped it in. He said that when he did it was like having a load lifted off his shoulders. The next morning he called Dr. Peale and had him come to his office and talk to him. He told him what he had done and how he wanted to get involved in the work of the church. He began to tithe. At first it was ten-percent and this wasn't enough so he gave fifteen-percent, and then twenty, twenty-five, and finally thirty-percent. He became involved in almost every Christian agency he discovered to do the work of Christ. He gave hours and hours of his time and of his ability. When he died, ~~Bill's~~ Bill's funeral was held in Philadelphia. Four ~~xxxx~~ railroad cars of men went to Philadelphia for his funeral. When the funeral was over these men kept asking Dr. Peale, "What did you do to Bill?" And he answered, "I didn't do anything to Bill, but I'll tell you who did all those wonderful things to Bill." They answered, "You need not tell us, we know."

When we hear a story like this we say, "Isn't that wonderful," much like it could never happen to us. But it can if we let it. A Father has been looking for His children to come home. But the Father ~~xxxxxx~~ did not stop at looking for His children. Instead, He sent His Son out to seek and to save that which was lost. Maybe we have come home and claimed that forgiveness and cleansing. But maybe things haven't been that much different because we have been unwilling to let go. Life for each of us can come alive, but

we must want it. We must "Come to ourselves" and realize that being ~~xxx~~ in a far country is not where we belong. Our Father wants us to be part of the Party. And the "Reason To Party" is because God is giving a feast to which He has invited everyone and His Son tells us, "Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." For each of us who have come home or decide to come home this day, God says, "For this my son was dead, and is alive again; he was lost, and is found." No matter who we are; no matter what we have done; we can be different. Your hopes can come true. The reason I said the prodigal's name was Bill, is because there are a lot of "Just plain Bills" who have accepted what God has to offer through Jesus. Bill, the man we talked about made the statement, "The church is ~~where~~ a place where all your hopes come true." With Jesus this is possible. With His help, your hopes can come true. You can be changed; you can come home and that's "The Reason To Party."

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor May 5, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Kelly Mangel, Acolyte

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude "The Divine One"

Chiming of the Hour

Announcements

Congregational Greeting

Joys

*Processional Hymn No. 318 "Come, Thou Fount of Every
Blessing"

*Ascription

*Exhortation

*Confession (In Unison) "Our heavenly Father, who by Thy
love hast made us, and through Thy love hast kept us,
and in Thy love wouldst make us perfect, we humbly
confess that we have not loved Thee with all our
heart and soul, and mind, and strength, and that
we have not loved one another as Christ hath loved
us. Thy love is in us, but our selfishness hath
hindered Thee. Forgive what we have been; help us to
amend what we are; and in Thy Spirit direct what we
shall be; that Thy image may come into full glory
in us and in all men, through Jesus Christ our Lord.
Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God!
People - And Blessed be His Glorious name
forever.

*Gloria Patri - page 142

Hymn No. 470 "Are Ye Able", Said the Master"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray.

Prayer

Offering

Offertory "The Angels in Heaven"

*Doxology - page 382

Anthem: "Turn Your Eyes Upon Jesus"

Scripture: Matthew 13:3-9, 18-23

Sermon: "Spiritual Farming"

*Closing Hymn No. 659 "We've a Story to Tell to the
Nations"

*Benediction

*Closing Chimes

*Postlude "Glory Be!"

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mr. & Mrs. Ed Weichey in memory of their parents.

Mrs. Emogene Massey will greet the congregation at the
door this morning.

Ushers for today are Art Carney, Dan Bosko, Marty Henry.
Nursery will be provided today by Janet Bowser.

Don Kennedy and Don Kingsley will be visiting the
hospital this week.

Attendance last Sunday was 115 with 10 visitors.

> Hospitalized: John Snow

MONDAY - Women's Mary Prugh Circle 7:30

TUESDAY - Aerobics 6-7

WEDNESDAY - Chancel Choir 7:00

THURSDAY - Aerobics 6-7

Basketball 8-10

Prayer Meeting 8:00

FRIDAY - BFBC

SATURDAY - Basketball 10-12

Mother & Daughter Banquet May 8th at 6:00. Bring tureen
and table service. All women in the church and their
guests are invited to attend. Entertainment will be
the "Fools for Christ!"

Penn West Conference is June 7-9. If you would like to
attend, please contact the office.

GRADUATING SENIORS - We need your help in securing the
names of those who are graduating this year, whether it
be high school, college, etc. If you do not give us the
names we cannot recognize them. Please help us out.
The Memorabilia Committee for the Mortgage Burning is
looking for articles, pictures, clippings, etc. for their
display. If you have any please give them to Howdy Bolam
or Don Kennedy.

Laymen's Dinner is coming to our church on May 16th. Please
make plans to attend. See J. Walter Harmon for tickets.

> VBS is coming on June 17-21. We still need teachers and
helpers. Please pray about this and help us out. This
is for the adults as well as the children.

Scrip: Mt. 13:3-9, 18-23
 As sed B4, few wks ago w/intro 2study parables Js, was
 apring time; Js & discipis walk out hous loeat Capenum
 travl few ft 2sea shor
 y hr, lrg crowd aseml already 2hear Spk
 Js got in a boat, sat dwn & Bgan 2spk
 vs 3=Parabl from 2 Gr word=PARA & BALLO=2throw alonggs
 parbl mak comp tween kno truth, & unkno truth
 thez parbls cal mystry simpl Bcuz no reveal OT & only
 reveal by Js 2thoz wh truly seek 2understan
 this 13th chap Mt record 7parbls & Sower is longest
 vs 3B=incorec mos transl Bcuz orgnl Gr=THE sower,
 def art insted indef art A & latr on wil C this
 suroun cnrtysaid barly harv almos redy & peop underst
 farm/things of fram
 familr method sow seed=scatter by hand & by donky
 eithr method brot result Js spok vss 4-3=
 But discipis no sur wat Js try teach & privat ask expl
 vs 18=Js Bgin expl & notic it say THE sower, not A sowr
 this parbl spk of seed, seed is gud & stan4 W of G
 the Sower is Js Xp Himself & this why vs 3 shud read
 THE sowr went 4th 2 sow
 vs 19=in tel parbl birds eat seed, & thez stan4 evil
 l, which Satan; ther alway thoz who hear mesag but no
 underst, or who no complet responsiv 2it
 Sum peop Bcum hardn of hart Bcuz cert circum, exper
 of lif & ther harts 2hard 4Word pentrat or sink in
 G try get in thez harts, but no pentrat barrier rais &
 finly tak Sp fr/them; He say=My Sp no alway striv w/man
 vss 20-21=Stony plac Js spk of no rocky gr, but gr covr
 r erth on top rok=Is & limstone
 if seed plant here, gro fas Bcuz gr warm quik, but no
 room 4roots & dy
 Js talk bout peop atrac Xp & wat stan4; they want 2B
 wat G ofr thru Xp, but unwill pay rpic involv
 thez peop in Ch 4awhil, but wen trial/trib/temptis cum,
 & frends persecut, disapear 2old livs=on roll, no comit
 vs 22=this 3rd grp, soil no 2hard, 2thin, jus seed fal
 among thorn & thorn strngr of 2 & chok seed out
 this wat hapn in lif no hav rm 4 G 2gro
 G's Word plant thez livs, acpt & devel, but as time go
 on, lif passes, gud things add=pay rais, promotin, hous,
 cars, mony in bank ther les & les need of G & so persn
 faith Bgin get crowd things this lif
 (Ilus of traditin=Bibl, prayr, medtat & famly cat tyup)
 altho mayB farfetch ilus how G canB crowd out by ritul
 replac actual comitment 2 Xp & ther lots thorns crowd
 out seed wh/G want 2gro/develop 2B His
 vs 23=thez thoz hear Word, & acpt & acptanc bring 4th
 fruit

now fr/this las remark evrl in Ch mus tak hart & 2/
 especil thoz seek work at & bild cong Blong 2
 Luk at men who gav up all 2fol Js
 thez humbl men thot He Messiah; here was wises, mos
 powrful man evr met
 e cud do things no l had evr dun B4, but they saw the
 limited impac He had on society
 dors syngog wer closing 2Him; relig ldrs wer severest
 critics; & sum mos powrful relig ldrs out 2get Him
 Tru, many peop arnd had realy bin chang,
 but here wer thez vas multitudes folo Him, & mob Him
 wherevr they went
 But ther no spectaculr complet turn 2 G among thez
 crowds, so they mus hav Bcum very discourag & 2top
 off, here Js say only 25% wud actual cum 2 G as He
 desir them 2do
 quest+How can ~~any~~ therB any gud grnd 4seed 2fal in2??
 Anser=THE sowr musB abl 2work that grnd & prep it 4
 growth 2tak plac
 Js, THE sowr musB givn op work that hart/lif 4gud
 seed 2develop
 It mus mean mor than Ch atend, & fulfil memship requir
 MusB indwel H Sp work in & thru lif 2chang it
 it duznt tak plac w/out sum efort & sum work
 T ruout parbl Js spk of WORD & wat is WORD??
 it exact as imply=Jn tel us Js is Word & also kno
 Word is Bible
 it tak thez 2 2produc harves fr that wh/plant
 it musB work at
 (I) coleg boy prom ~~xxxx~~ car if read Bibl thru)
 How many us lik that boy? Sure, we inten get 2things
 of G, but we let=latr, or, ID read my Bibl but I'M not
 gud redr, or no like 2read, or dont hav time
 Our comitment 2 Xp shudB mor than brokn proms
 B, t G made prom 2 His peop long B4 Js came 2erth
 Isa 55:8-11=READ
 in othr words, G's Word, whethr from Bibl or spoñn thru
 lof His servants wil no go 4th frutlessly
 we may try tune out, or shut out, but G ~~xxxxxxxix~~ can
 & wil use it 2convic anyl who may hear it or read it
 All that G want fr us is our comitment 2Him completly
 THE sower has sown the seed & no mattr wat we do w/it
 ther wilB a harvest
 But wen that harves is gathr in, we wil eithr B in it
 or out of it
 & that inclusin or exclusin wilB thru our own
 choic

Community Bible Church - Sagamore, Pa. - June 14, 1992

Prelude

Greetings/Joys/Announcements/Prayer Requests *WELSH*

Lloyd Smith - June 28
Bob Dain - July 5

Ascription

Call To Worship:

PRAISE YE THE LORD.
PRAISE GOD IN THE SANCTUARY: PRAISE HIM IN THE FIRMAMENT
OF HIS POWER.
PRAISE HIM FOR HIS MIGHTY ACTS: PRAISE HIM ACCORDING TO
HIS ~~WREATHNESS~~ EXCELEENT GREATNESS.
LET EVERYTHING THAT HATH BREATH PRAISE THE LORD.
PRAISE YE THE LORD. PSALM 150:1&2, 6

*Hymn

Offering/Prayer

Doxology

Pastoral Prayer

Hymn

Scripture: Matthew 13:3-9, 18-23

Sermon: "Spiritual Farming" - St. Paul's, Butler 5/5/85

*Hymn

*Benediction

*Postlude

Mt 13:3-9, 18:23 - "Spiritual Farming"

PARABLE= GR - PARA BALLO - TO THROW ALONGSIDE
CP TW'EN KNOWN TRUTH & AN UNKNOWN TRUTH
MYSTERIES,BCUZ REVEAL BY JS TO THOZ TRULY SEEK TO UNDERST
MT 7 parbls this chap
VS 3B=INCOREC, & SHUDB - THE SOWER
EXPL HOW SOW SEED
DISCIPS ASK EXPL & JS BGIN VS 18
NUTH WRONG WYSEED,NOR SOWR - BOTH GUD
VS 18=NTOIC -THE SOWER - THE - BCUZ JS
VS 19=HARDND HARTS G NO GET IN
GEN 6:3-G SEZ = MY SP SHAL NOT ALWAYS STRIV W/MAN
VSS 20-21= ISRAEL & LIMSTON UNDR SOIL
PEC ATRAC 2 XP,WANT 2B PART WAT G OFFR THRU XP
BUT UNWIL PAY PRIC INVOLV * IN CH AWHLL,BUT TRIAL/TEMPTS CUM
GO BAK OLD LIVS - NO COMITMENT
VS 22=AS LIF GO & THINGS AD 2LIF SUM BLIEVRS,LES & LES NEED OF
THINGS OF G
FAITH CROWD OUT BY CARES THIS LIF & XPIANTY ONLY RITUL
(ILUS TRADITIONS * TY CAT TO BEDPOST)
FORM/RITUL OFT TAK PLAC REAL COMIT P XP
VS 23=KS SPK 2 THOZ FAITHFUL IN HIS CHURCH
ILUS BY LK DISCIPS & JS MINSTRY
JS SAY ONLY 25% ACTULY CUM 2 G AS G DESIRS FOR MAN TO DO
PREP OF GRND 2RECEIV SEED & THIS H SP
IN PARBL JS SPK OF WORD
WORD IS - JS AS JN SAY, & ALSO BIBL
(ILUS BOY PROM NEW CAR IF READ BIBL THRU)
EXCUSES BOUT NO READ BIBLE - NO TIME,NOT GUD READER
COMITMENT SHUDB MOR THAN BROKN PROMISES 2READ/OBEY
ISA 55:10
ALL G WANT FR/US IS COMITMENT 2HIM COMPLETLY
THE SOWR HAS SOWN SEED & NO MATR WAT DO W/IT WILB HARV
WEN HARV GATHR IN, WE WIL EITHR B IN IT, OR OUT OF IT
THAT INCLUSIN,OR EXCLUSIN WILB THRU OUR OWN CHOICE

"Spiritual Farming"

Scripture: Matthew 13:3-9, 18-23

As we said before, a few weeks ago with the introduction to the study on the parables of Jesus, it was spring time. Jesus and His disciples walked out of the house located at Capernaum and traveled the few feet which took them to the seashore. Already, at this early hour, a very large crowd had assembled to hear Him speak. Jesus got into one of the nearby boats, sat down, and began to speak.

The third verse of this chapter tells us, "And He spake many things unto them in parables."

The word "parable" comes to us from two Greek words "para" and "ballo" which together mean, "to throw alongside." A parable makes a comparison between ~~an~~ a known truth and an unknown truth. These parables were called mysteries simply because they were not revealed in the Old Testament and they were only revealed by Jesus to those who were truly seeking to understand. ~~Of all the~~ ~~from the~~ ~~of the~~ ~~writers,~~ ~~Matthew~~ ~~is~~ ~~the~~ ~~one~~ ~~who~~ ~~was~~ ~~inspired~~ ~~to~~ ~~write~~ ~~the~~ ~~most~~ ~~parables~~ ~~of~~ ~~Jesus.~~ In this 13th chapter we find Matthew records 7 parables of Jesus of which the parable of the sower is the longest.

Jesus begins this parable by stating, "Behold, a sower went forth to sow." Now actually, this is incorrect in most translations, because in the original Greek it is "Behold, THE sower went forth to sow." It is the definite article THE, instead of the indefinite article A. Now later on, we will see the importance between the two words. On the surrounding countryside, the barley was just about ready to be harvested and the scene was conducive to speak to the people about something they understood, and that was farming. They were all familiar with the methods of sowing seed either having sown seed, or seeing it sown by others. Two methods were employed in this part of the world at this time. One was to walk through the field scattering the seed by hand. The other was to tie a sack of seed on an animal such as a donkey, cut a small hole in the sack and then walk the donkey back and forth across the field. The use of either method brought the results of which Jesus spoke as recorded in verses 4 through 8.

But the disciples were not completely sure of what Jesus was trying to teach and so privately they questioned Him concerning the meaning of this parable. So Jesus then begins to explain the hidden truth. "Hear ye therefore the parable of the sower. When anyone heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside!"

We need to understand that in the explanation of the parable there is nothing wrong with the seed. The seed is good. In this parable, the seed stands for the Word of God. Nor is there anything wrong with the sower. If you look at the 18th verse you see there that Jesus says, "Hear ye therefore the parable of," whom? Not A sower, but THE sower. The sower in this parable is Jesus

Christ Himself. That is why the translation should read in the 3rd verse, "Behold THE sower went forth to sow." In telling the parable Jesus had said that some seed fell by the way side and the birds of the air came and ate the seed. In His explanation He speaks of "the wicked one" taking away that which was sown in a person's heart. There are always those who hear the message but do not understand it, or who are not completely responsive to it. Some people become hardened of heart because of certain experiences or circumstances of life and their hearts are too hardened for the Word to penetrate or sink in. God tries ~~to~~ to get into those hearts but He cannot penetrate the barriers raised there and finally He takes His spirit from them. In Genesis 6:3 we read where God says, "My spirit shall not always strive with man." Satan is waiting to take God way from any believer.

Then Jesus explains, "But he that received~~th~~ the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he no root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended." 20-21

The stony places Jesus is talking about are not rocks, but ground which is covering stone underneath. In Israel, in many places limestone was and is several inches beneath the surfcae of the earth. If seed is planted on this ground, it grows rapidly because the ground warms up quickly there. But there is no chance for the roots to sink deep into good soil and so they wither and the plant dies. Jesus is talking about people who are attracted to Christ and what He stand for. They are people who want to be a part of what God offers through Christ, but they are unwilling to pay the price involved. These are the people we see in church for a while, but when trials and temptations come, and friends persecute them they disappear to their old lives. They may remain on the church rolls, but there is no real commitment.

The third type of growth from seed Jesus says is, "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." vs 22

Jesus didn't say anything about the soil being too hard or too thin, but that these seeds fell among thorns. They grew along with the thorns, but the thorns were the stronger of the two and therefore choked the seeds out. This is what happens in a mind and in a life which doesn't have room for God to grow. What happens in these lives is that the seed, God's Word is planted in these lives. It is accepted and begins to develop. But in many instances as the years go by and the things of this life and world are added to that person's life, there is less and less need of the things of God. And so that person's faith begins to get crowded out by the cares of this life. After a while, Christianity is nothing more than a ritual. (Illustration of traditions carried on which mean nothing)

A man who was a devout Christian spent several minutes each day reading his Bible, reading from a devotional book, and praying. He had a cat who liked to snuggle up against him as he sat in his bedroom. But the cat distracted him, so he ~~tried~~ put a collar around her neck and tied her to the bedpost. The cat didn't seem to mind and all went well.

The man's daughter noticed how much ~~the~~ her father's devotional time meant to him and so when she was married and out of the house decided to follow his example. So she began by tying her cat to the bedpost, but the time she was able to spend in prayer and Bible reading became greatly diminished and so it was less than her father had done.

When her son grew up he wanted to preserve the family traditions which had meant so much to his mother and grandfather. But the pace of life had quickened so much that there wasn't time for meditation, Bible reading and prayer, but in order to carry on the religious tradition, each day while he was dressing he tied the family cat to the bedpost.

Although this may be farfetched, it illustrates that form and ritual can and often do, take the place of real commitment to Christ. There are lots of thorns which can crowd out the seed which God wants to grow and develop and be His.

And then Jesus explained, "But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty."

Jesus says that there are those who not only hear the word, but they accept it and that acceptance brings forth abundant fruit. From this last remark of Jesus, all who are in the church must take heart. And especially those who seek to work at and build the congregation in which they belong. I believe that Jesus was specifically speaking to the leaders of any congregation in this part of the parable. Look at the men who had given up their businesses and their livelihoods to follow Jesus. Here were these humble men who had believed they were following the Messiah. Here was the wisest, most powerful man they had ever met. He could do things no one had ever done before. But they saw the limited success He had and the limited impact He had on society. The doors of the synagogues were closing to Him; the religious leaders were his severest critics; and some of the more powerful religious leaders were obviously out to destroy Him. True, many of the people around them had really been changed. But here were these vast multitudes following Him and mobbing Him wherever they went. But there was no spectacular complete turn to God among these crowds. So they must have become very discouraged and to top it off, here was Jesus Himself telling them that only about 25% would actually come to God as ~~they~~ God desired for them to do.

The question then arises, "How can there be any good ground for the seed to fall into?" And the answer is that THE sower must be able to work that ground to prepare it for the growth that can take place. Jesus, The sower must be given the opportunity to work in that heart and life for good seed to develop. It must mean more than just church attendance and fulfilling church requirements for membership. It must be the indwelling of the Holy Spirit working in and through that life to change it. It doesn't take place

without some effort and without some work. ~~It~~

Throughout this parable Jesus speaks of the Word. What is the Word? It is exactly what it implies. John tells us Jesus is the Word. And we also know that the Word is the Bible. It takes these two to produce a harvest from that which is planted. It must be worked at.

(Illustration of boy promised a new car if he would read Bible through)

How many of us are like that boy? Sure we intend to get to the things of God, but let, much later. "I'd read my Bible, but I'm not a good reader." Or, "I don't have time." Our commitment to Christ should be more than just some broken promises. But God made promises to His people long before Jesus ~~ever~~ came to earth. In the prophecy of Isaiah God spoke of this very thing.

In the 55th chapter starting at verse 10, we read, "For as the rain cometh down ~~from heaven~~ and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth ~~abundantly~~ and bud, that it may give seed to the sower, and bread to the eater: So shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

In other words, God's Word whether from the Bible, or spoken through one of His servants, will not go forth fruitlessly. We may try to tune it out, or shut it out, but God can and will use it to convict any and all who may hear it, or read it. All that God wants from us, is our commitment to Him completely. THE sower has sown the seed and no matter what we do with it, there will be a harvest. ~~But that harvest will either~~ But when that harvest is gathered in, we will ~~definitely be a part of it~~ either be in it, or out of it. And that inclusion, or exclusion will be thorough our own choice.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor May 12, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
John Penrod, Acolyte

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude "Poem for Mothers Day"
Chiming of the Hour
Announcements - Elder Don Kennedy
Congregational Greeting
Joys
*Processional Hymn No. 341 "Come, Thou Almighty King"
*Ascription
*Exhortation
*Confession (In Unison) "Our Father, we come knowing
that we have fallen and failed in so many ways.
Sometimes we have tried to hide from you, from
one another, and even from ourselves. There have
been times when we have drawn back from the right
because it was a difficult, crucifying experience.
Father we seek strength to overcome our weakness,
our sin, and our doubt of your help. Forgive
us, and make us whole, for we pray in Jesus' name.
Amen.

*Kyrrie
*Assurance of Pardon
*Praise: Pastor-Blessed be the Lord God!
People-And Blessed be His Glorious name forever.
*Gloria Patri - page 142
Hymn No. 442 "O Master, Let Me Walk With Thee"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let Us Pray.

Prayer
Offering
Offertory "Mother" - organ and saxophone duet
*Doxology - page 382
Anthem: "There Were Ninety and Nine"
Scripture: Matthew 13: 24-30, 36-43
Sermon: "Final Results to Follow"
*Closing Hymn No. 631 "I Know Whom I Have Believed"
*Benediction
*Closing Chimes
*Postlude "Fanfare & Trumpeting"
+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Women's Mary Prugh in memory of deceased members.
The long stem red roses are in memory of Mrs. Grace
Riddle, placed by her children.

Mr. & Mrs. Harold Taylor will greet the congregation at
the door this morning.

Ushers for today are Karen Link, Virginia Mangel, Nancy
Dellen and Marie Henry.

Nursery for today will be provided by Mrs. Bonnie Gannon.
Sandy Shepcock and Mid Diefenderfer will be visiting the
hospital this week.

Attendance last Sunday was 108 with 7 visitors.

TUESDAY - Aerobics 6-7

WEDNESDAY - Golden Circle 7:30 Choir practice at 7:00

THURSDAY - Mary Martha Circle 10:30

- Laymen's Dinner at 6:30 in Rehoboth Hall. This
is open to all ladies and gentlemen. See J.
Walter Harmon for tickets.

SATURDAY - Basketball 10-12

GRADUATING SENIORS - we need your help in securing names
of those who are graduating from schools. Please sub-
mit their names to the office.

We wish to extend our congratulations to Mr. & Mrs.
Andrew Zulick (Sue Hollefreund) on the birth of a baby
daughter this week.

David Vensel will be graduating from Carnegie Mellon
University on May 13. He will be graduating with a
B.A. degree in Metallurgical Engineering.

MORTGAGE BURNING CELEBRATION will be next Sunday beginning
with our 11:00 a.m. worship service. The Rev. Paul
Westcoat will be our guest speaker. Make plans to come
and join in our festivities.

VBS Dates for pre-registration festivities have been set.
Pre-registration for children and adults will be held
June 2nd at 7:00 in the sanctuary followed by refresh-
ments in Rehoboth Hall. Plan now to attend and support
this program.



PRODIGAL SON IN THE KEY OF "F"

FEELING FOOTLOOSE AND FRISKY, A FEATHER BRAINED FELLOW FORCED HIS FOND FATHER TO FORTUNE OVER THE FARTHINGS AND FLEW TO FOREIGN ~~XXXXXX~~ FIELDS AND FRITTERED HIS FORTUNE, FEASTING FABULOUSLY WITH FAITHLESS FRIENDS. FLEECE BY HIS FELLOWS IN FLOOEY, AND FACING FAMINE, HE FOUND HIMSELF A FEED-FLINGER IN A FILTHY FARMYARD. FAIRLY FAMISHING, HE FAIN WOULD HAVE FILLED HIS FRAME WITH FORAGED FOOD FROM FODDER FRAGMENTS.

"FOOEY! MY FATHER'S FLUNKIES FARE FAR FINER," THE FRAZZLED FUGITIVE FORLORNLY FUM-BLED, FRANKLY FACING FACTS. FRUSTRATED BY FAILURE AND FILLED WITH FOREBODING, HE FLED FORTHWITH TO HIS FAMILY. FALLING AT HIS FATHER'S FEET, HE FORLORNLY FUMBLED: "FATHER, I'VE FLUNKED AND FRUITLESSLY FORFEITED FAMILY FAVOR."

THE FAR-SIGHTED FATHER, FORESTALLING FURTHER FLINCHING, FRANTICALLY FLAGGED THE FLUNKIES TO FETCH A FARLING FROM THE FLOCK AND FIX A FEAST. THE FUGITIVES' FAULT-FINDING BROTHER FROWNED ON FICKLE FORGIVENESS OF FORMER FOLDEROL. BUT THE FAITHFUL FATHER FIGURED, "FILIAL FIDELITY IS FINE, BUT THE FUGITIVE IS FOUND! WHAT FORBIDS FERVENT FESTIVITY? LET FLAGS BE UNFURLED. LET FANFARES ~~XXXX~~ FLARE!" AND THE FATHER'S FORGIVENESS FORMED THE FOUNDATION FOR THE FORMER FUGITIVES' FUTURE FORTITUDE.

When Js is lite of worl, Satan is darknes
 so spk seed B sow at nite=at nite hav darknes
 ther4, Satans seed alway sown darknes, Ecuz he
 darknes himself
 But seeds sown wen men slept
 Perbl duznt realy mean whil peop phys asleep, but
 peop wer lax in watchfulnes ovr field
 Js sed field is worl, & it ch which in worl
 so within ch in worl R thoz who asleep 2wat go on
 if ch had bin awak & alert 2evil rnd it, wudnt hav
 widspred mes find selvs in
 hav-J's witnes, Mormns, Xpian Scienc, Unity & othrs gro
 leaps/bnds & many thez grps R suport by Xpians who
 Bliev they hol truth=which they dont
 It not 2dif 2C wher Js sows tru Xpian, Satan cums
 long & sows contrfeit
 Lets lk Scrip 2C this=2 Cor 11:26=counterfeit Xpians
 Bliev contrfeit Gosp1=Gal 1:6-9
 he encourag counterfeit rghtnes=Rom 10:1-3
 he has counterfeit ch=Rev. 2:9
 at end of age wil produc counterfeit Xp=2 Thes 2:3-4
 (Ilus J.J. Ross quote from book=Mystery Kingdom)
 w/in ch itself ther thoz who R not tru Xpians & gro
 longsid thoz who tru Xpians
 that why impertiv striv propr doctrins/Bliefs in
 any cong
 F wrot Corinth ch=B not nequaly yokd 2gethr with
 unBlievrs
 That why it impertiv we no join w/ungodly grps, or
 ungodly practices, or ungodly Bliefs
 Js taut in this parbl=vss 41-42=READ
 +at wilB harv wher wheat/tares R sepat
 i wilB 4thoz who playd fun/games w/Ch of Js Xp
 no mor excuses, no mor=Lord, Lord wen did we C thee
 hungry, thirsty etc.
 Js final warning was=vs 43=READ
 the Final Results To Folo wil notB=picturs at 11,
 or a final wrap-up of days news,
 it wilB exper by 1 & all in a harves which will
 sepat wheat/tares=tru Blievrs from mak Blievrs;
 wilB day of truth 4all; an exper ea us mus liv thr
 The cal from G is evr=Choos U this day whom ye wil
 serv, 4 mos asuredy, ther R=FINAL RESULTS TO FOLLOW

"Final Results To Follow"
 Scrip: Mt. 13:24-30, 36-43
 (Ilus radio prechr, signof & surpris by anouncr)
 We hav beam acust hav radio/TV interupt=specil bultin
 Wat folo brief synops, so cal-erth shatr news, which
 mos oft cud hav wait til reglar schedul news
 lo synops always prom, or thret?, details folo 11,
 or told=film at 11
 Then 11 story tol w/conclusin=stay tun, finl result fo
 this mayB way of mod media, but was preced 2M yr=Js
 Scrip this morn examp this=nothr parbl sow seed
 dif tween 2, Js no expl this parbl publicly
 vs 36=Js conclud pub spk 2lrg throng; step out boat,
 walk short dist 2hous by seasid Casern & lnce insid,
 discips ask privat interp parbl jus taut
 NOTIC wat ask-vs 36B=Now did parbl jus deal tares?
 NO, tel wheat & tares, so indicat wat Js taut, had
 rais sum serius quests minds discips
 vs 24=wen Js tol parbl sower, nevr sed anyth=K of hvn
 I Bliev we need underst wat He try 2 convey
 time 2 time Mt use term=Kingdm hvn, whil othrs use
 Kingdm of G & nevr kingdm hvn
 Distinctin tween 2-K of G nevr includ unsav peop
 wheras K of hvn includ both sav/xxxxx & othrs who
 claim 2B Xpian, but R not
 This in essenc wat Js teach this parbl
 vs 37=Js expl HE the sower, but discvr parbl tak nothr
 aspec wen go bak vs 25=READ
 How cud thisB posib & nevr detect?
 Anser=thez tares Js talk bout, resembl wheat evr respe
 & impos detec until grain beard & almos redy harves
 Tares=Bearded Darnel & lk exac lik wheat; but poisonous
 & jus harm if no sepat
 cant B dun xix whil darnel/wheat gro 2gethr, evn xxxp
 experts no can tel part
 pluk out wat mayB thot Darnel, miteB wheat, lv alone
 & wen can tel dif, if pluk cud pluk wheat Ecuz roots
 intertwin, so real prob
 India 2day mos dire thret=I'll sow weeds in Ur field
 & it is dun by unsavry charactrs
 This why discips ask expl Ecuz knu of tares & knu mus
 hav had deepr mean than jus mere story
 vss 38-39=in this parbl ther 2sows=Lord & Satan
 Xp sow gud seed in worl & this is, has bin dun by
 His provisn redemptin 4any & all who cum 2 Him
 But worl Blong 2 Satan; it his kingdm & has free rein
 sow seed & his seed is evil
 Can start 2C hiddn mean Js try impart
 Spks=Enmy cum at nite=Satan alway has bin, alway wilB
 enmy of wat is rite, gud & tru

Community Bible Church - Sagamore, Pa. May 31, 1992

Prelude

Greetings/Joys/Announcements/Prayer Requests

Congregational meeting after church
Communion next Sunday - Pentecost

Call to Worship:

PRAISE YE THE LORD: FOR IT IS GOOD TO SING PRAISES
UNTO OUR GOD: FOR IT IS PLEASANT AND PRAISE IS COMELY.
GREAT IS OUR LORD, AND OF GREAT POWER: HIS UNDER-
STANDING IS INFINITE.
SING UNTO THE LORD WITH THANKSGIVING.
PSALM 147:1-5, 7A.

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Matthew 13:24-30, 36-43

Sermon: "Final Results To Follow" - St. Paul's Butler
5/12/85

*Hymn

*Benediction

Postlude

BILL
MARY

Scripture: Mt 13:24-30; 36-43

(Ilus radio preacher & "Will Cain kill Abel?")

RADIO/TV INTRUPT W/SPECIAL BULTIN - DETAILS 2FOLO/FILM AT 11
AFTR 11 NEWS & FINAL RESULTS TO FOLLOW

JS PRECED THIS BY 2M YRS & SCRIP EXAMPL OF THIS

DI TWEEN THIS PARBL & SOWR - JS NO EXPL THIS ONE PUBLICLY

VS 24=JS CONCLUD PUB SPK LRG THROG - STEP FR/BOAT 2HOUS SEASIS
CAPRNUM

DISCIPS ABK 36B & WHY? JS RAIS SERIUS QUESTS

VS 24=DIF FR/PARBL SOWR BCUZ NEVR TALK BOUT K OF HVN

DIF TWEEN 2=MT USE TERM & OTHR GOBPL USE K OF GOD

K OF G NEVR INCLUD UNSAVD PEO & K OF HVN BOTH SAVD/& PROFES
2B XIANS

VS 37=JS IS SOWR - BUT MUS GO BAK VS 25

expl - BEARDED DARNEL IS TARE

INDIA 2DAY MOS DIRE THRET GIV=I'DL PLANT WEEDS IN UR FIELD"

VS 38=EXPL 2SOWERS -GUD SEED/BAD SEED - LIGHT/DARKNES

W/IN CH THOZ THAT R ASLEEP & MESS IT IS IN

JEH WITNES:MORMONS:XPIAN SCIENTISTS?UNITY:NEW AGE ETC

& MANY XPAINS SUPORT THEZ BCUZ THINK HAV TRUTH ALSO

XP SOWS A TRU XPIAN-SATAN SOWS A CONNTRFIT

SCRIPS: ROM 10:1-3; 2 Cor 11:26; Gal 1:6-9; Rrv 2:9; 2 Thes
2:3-4

(Ilus Ross & quot on "Kingdom Mystery")

W/IN CH THER UNTRU XPIANS GRO LONGSID TRU XPIANS

IMPRTIV STRIV PROPR DOC/BLIEF ANY CONG

P WROT CH IN COR=B NOT UNEQLY YOKD 2GETHR W/UNBLIEVRS

IMPRTIV NO JOIN W/UNGOD GRPS,PRACTICS,BLIEFS

END PARBL JS TAUT=VSS 40-42

THAT WILB HARV WHER WHEAT/TARES SEP

END THOZ PLAY FUN/GAMS IN CH JS XP

NO MOR=L, L, WEN DID WE C THEE HUNGRY,THIRSTY,ETC

FINAL WRAN=VS 43

RESULTS 2FOLO NOT FILM AT 11,OR WRAP UP OF NEWS

WILB EXPR BY ALL TH/SEP WHEAT-TARES:BLIEVRS FR/MAX BLIEVRS

A DAY OF TRUTH 4ALL - AN EXPR EA MUS LIV THRU

TH/CAL FR/GOD IS EVER:

CHCOOS YE THIS DAY WHOM YE WIL SERV

4MOS ASUREDLY THER R - FINAL RESULTS TO FOLLOW

"Final Results To Follow"

Scripture: Matthew 13:24-30, 36-43

(Illustration of radio preacher on Cain and Abel, and announcer at end)

A preacher on the radio had just finished his Bible study from the book of Genesis on Adam and Eve. The program was being signed off by the announcer and the radio audience was astounded to hear, "Will Cain kill Abel? Be sure to tune in next week at this same time to find out."

We have become accustomed to having a radio or television program interrupted by "A special bulletin." What follows then is a brief synopsis of the so called "earth shaking, or shattering news", (which most often could have waited until the regularly scheduled news). Following the synopsis there is always the promise, (or is it a threat?), that details will follow at 11:00. Or we are told, "film at 11:00." Then at the 11:00 o'clock news the story is told with the conclusion, "stay tuned, final results to follow."

Now this may be the way of our modern media, but it was preceded by Jesus Christ by about 2000 years. Our Scripture for this morning is an example of this. This Scripture tells another parable of the sowing of seed. But the difference between this parable, and the parable of the Sower is that Jesus did not explain this parable publicly.

So it is that we read in the 36th verse, "Then Jesus sent the multitude away, and went into the house: and His disciples came unto Him, saying, 'Declare unto us the parable of the tares of the field.'"

Jesus had concluded his public speaking to this large throng of people. He stepped out of the boat and walked the short distance back to the house by the seaside in Capernaum and once inside the house the disciples asked Him for a private interpretation of the parable He had just taught. But notice what they asked, "Declare unto us the parable of the tares of the field." Did this parable just deal with tares? No! It is the parable of the wheat and the tares. So it is evident that what Jesus had taught had raised some serious questions in the minds of the disciples.

Jesus began this parable by ~~saying~~ saying as we read in the 24th verse: "The kingdom of heaven is likened unto a man which sowed good seed in his field."

When Jesus told the parable of the Sower He never said anything about the kingdom of heaven. I believe we need to understand what He was trying to convey. From time to time Matthew used the term "kingd om of heaven," while the other Gospel writers used "kingdom of God," and never kingdom of heaven. The distinction between the two is that the Kingdom of God never includes unsaved people. Whereas the term "kingdom of heaven" includes both saved and ~~unsaved people~~ others who profess to be Christians but are not. This in essence is what Jesus is teaching in this parable.

Jesus explained to His disciples that the sower in this parable was Himself, as we read in verse 37. But the parable takes on a different aspect as we

discover by going back to verse 25, "But while men slept, his enemy came and sowed tares among the wheat and went his way."

Now how could this be possible and not be detected? The answer is that these tares which Jesus is talking about resembled wheat in every aspect, that it was impossible to detect them until the grain had bearded and was almost ready for harvest. These tares are a weed known as "bearded darnel" and in every respect look like wheat. But the darnel plant is somewhat poisonous and can cause harm so it must be separated from the wheat. It can't be done while the wheat and the darnel are growing together because it is impossible even for experts to tell them apart. So plucking out what may appear to be darnel, or tares, is likely to have wheat also plucked out. And when the grain has bearded and it is possible to tell the two apart, pulling up the tares will also pull up the wheat because the roots become intertwined. So it becomes a real problem. In India today, one of the most dire threats anyone can give to another is, "I'll plant weeds in your field," and it is done by some unsavory characters. This is why the disciples asked for an explanation of the "parable of the tares of the field." They knew of these tares and they knew it had a deeper meaning than is brought out by the mere story.

So then, Jesus tells what this story means. ^{Starting at} ~~In~~ the 38th verse we read, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels."

In this parable there are two sowers, not one. One is the Lord and the other is Satan. Christ sows "good seed" in the world. This is and has been done by His provision of redemption for any and all who will come to Him.

But the world belongs to Satan. It is his kingdom and he has free reign to also sow seed and his seed is evil. We can see in this parable the hidden meanings Jesus was trying to impart. He speaks of an "enemy" coming at night to sow the tares. Satan always ~~is~~ has been and always will be the "enemy" of what is right, and true, and good. Compared to Jesus we see that he is the exact opposite. Where Jesus is the Light of the World, Satan is darkness. So, speaking of the seed being sown at night, it is at night that we have darkness. Therefore, Satan's seeds are always sown in darkness, because he is darkness himself. But his seeds were sown "while men slept." The parable doesn't really mean while people were physically asleep, but that these people were being lax in their watchfulness over the field. Jesus said the field is the world and it is the church which is in the world. So within the church in the world are those who asleep to what is going on. If the church had been awake and alert to the evil around it, we wouldn't have the widespread mess we find ourselves in. We have the Jehovah's Witnesses, the Mormons, Christian Scientists, Unity, and all the others growing by leaps and bounds and many of these groups are being supported by Christians believing that they hold the

truth, which they don't. It isn't too difficult to see that where Christ sows a true Christian, Satan comes along and sows a counterfeit. Let's just look at a few Scriptural examples of this. In 2 Corinthians 11:26 we see he has counterfeit Christians, who believe a counterfeit Gospel, (Gal. 1:6-9); he encourages a counterfeit righteousness, (Rom. 10:1-3); he has a counterfeit church, (Rev. 2:9); and at the end of the age will produce a counterfeit Christ, (2 Thes. 2:3-4).

J.J. Ross in a book, "The Kingdom Mystery" writes:
In the church in which John writes his letter, 1 John 3:10, there were two families - those born of God, and 'the children of the devil.' These two families were set forth at the very beginning of human history by Cain and Abel. Cain, the first-born, though religious was of the evil one, while Abel, the second-born, representing those born of the Spirit, was of God. The children of the devil are not out and out blasphemers and wicked persons generally; they are those who profess to be Christians, having been baptized, have their names enrolled upon the church register, and perhaps are even engaged in ~~Christian service~~ some form of Christian service, but have never been born from above. Like Cain, they are religious without the blood, having their offerings rejected because they, themselves have not been accepted.

Within the church itself, there are those who are not true Christians, growing alongside of those who are true Christians. ~~But they are not to be plucked out by any means~~ That is why it is imperative to strive for the proper doctrines and beliefs in any congregation. Paul wrote to the church in Corinth, "Be not unequally yoked ~~with~~ together with unbelievers." That is why it is imperative that we do not join ourselves with ungodly groups, or ungodly practices, or ungodly beliefs. Jesus taught in this parable that at the end of the age, "The son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

That will be the harvest where the wheat and the tares are separated. It will be the end for those who played fun and games with the Church of Jesus Christ. No more excuses, no more, "Lord, Lord, when did we see Thee hungry, thirsty, and so on. Jesus' final warning was, "Then shall the righteous shine forth as the sun in the kingdom of their Father."

The "Final Results To Follow" will not be "pictures at 11:00," or a final wrap-up of the days news. It will be experienced by one and all in a harvest which will ~~separate~~ separate the wheat from the tares, the ^{true} believers from the make-believers; it will be a day of truth for all; an experience each of us must live through. The call from God is ever, "Choose ye this day whom ye will serve," for most assuredly there are: "Final Results To Follow."

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor May 19, 1985
Mr. Dale Rice, Minister of Music
Kelly Mangel, Acolyte
Sally Vensel, Acolyte
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
*Processional Hymn No. 557 "Christ is Made the Sure Foundation"
*Ascription - led by the Rev. Roy L. Frazier
*Call to Worship - Come, let us give thanks together, for our God is a generous Father; let us sing together, for our God is a joyful Father; let us praise together, for our God is a majestic Father; let us pray and share together, for our God is a listening and understanding Father.
*Invocation (In Unison) "Accept our highest praise, as we worship You, O King of all Kings, Lord of all Lords. How majestic is Your name in all the earth! Father of all mercies, we Your grateful children give You our humble and hearty thanks for all Your goodness and lovingkindness. We thank You for this occasion which brings us together. Let us show forth Your praise, not only with our lips, but in our lives, by giving ourselves to the work and service of this Your church. Guide us that we may walk before You in holiness and righteousness all our days; through Jesus Christ our Lord... Amen.
*Gloria Patri - page 142
Hymn No. 376 "Glorious Things of Thee Are Spoken"
Litany of Appreciation - led by the Rev. Albert Robinson
Leader - Eternal God, for this church facility which has served as a spiritual home for many years...
People - We give our thanks
Leader - For the services of worship, including baptism and the Lord's supper, for joyous occasions of weddings, and sad occasions of funerals and memorial services...
People - We express our gratitude

Leader - For all the fond memories which this house holds for us in our growing awareness of Your presence...
People - We give you Thanks
All - Now in appreciation for the useful functions of this congregation and for an enlarged opportunity of service in the tomorrows we dedicate ourselves anew to the establishment of Your kingdom.
Leader - Let us Pray.
Pastoral Prayer
Offering
Offertory "Resurrection"
*Doxology - page 382
Anthem: "Fully Alive"
Scripture: Acts 1: 15-17
Epistle: 1 John 4: 11-16
Gospel: John 17: 11-19
Sermon: "Where God Dwells"
*Closing Hymn No. 560 "Blest Be the Tie That Binds"
*Benediction - led by the Rev. Paul L. Westcoat
*Postlude
+ + + + + *Congregation Standing + + + + +
The beautiful flowers on the altar have been placed by Mr. & Mrs. Paul Campbell in memory of Joan's parents Mr. & Mrs. James Christy.
Mrs. Genevieve Nohach will greet the congregation at the door this morning.
Ushers for today are Rob Vinroe, Bob Dellen, Randy Dellen and Kevin Snyder.
Nursery will be provided today by Mrs. Debbie Christie.
Art Carney and Carl Vinroe will be visiting the hospital this week.
Attendance last Sunday was 155 with 13 visitors.
We extend a warm welcome to Rev. Paul Westcoat, our Penn West Conference Minister for being our guest speaker this morning.
We welcome our guests who are assisting with the service this morning, Rev. Roy Frazier and Rev. Albert Robinson.
*Reminder - next Sunday we will be observing Pentecost Sunday with the Lord's Supper. Communion is at the altar.
VBS Pre-registration will be held on June 2 at 7:00 P.M. in the sanctuary. Plan now to come and register your children for VBS.
TUESDAY - Aerobics 6-7
WEDNESDAY - Chancel choir practice at 7:00
THURSDAY - Prayer meeting at 8:00 P.M.
Aerobics 6-7

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor May 26, 1985
Mr. Dale Rice, Minister of Music
John Penrod, Acolyte

++++++
ORDER OF WORSHIP 11:00 A.M.

- Prelude
- Chiming of the Hour
- Announcements
- Congregational Greeting
- Joys
- *Processional Hymn No. 306 "Lo! He Comes with Clouds Descending"
- *Ascription
- *Call to Communion and Confession (Communion Folder)
- *Prayer of Confession (Communion Folder)
- *Assurance of Pardon
- Offering
- Offertory
- *Doxology - page 382
- Communion Hymn No. 30 "Break Thou the Bread of Life"
- *Invitation to Communion (Page 2 of Communion Folder)
- *Seraphic Hymn (Communion Folder)
- *Institution and Consecration of the Elements
- Distribution of the Bread
- Distribution of the Cup
- *Prayer of Thanksgiving
- Anthem: "Battle Hymn of the Republic" 692
(Congregation please join the choir on the singing of the fourth verse.)
- Scripture: Matthew 25: 1-13
- Sermon: "Plan Ahead"
- *Hymn No. 313 "The King is Coming"
- *Benediction
- *Closing Chimes
- *Postlude

++++++ *Congregation Standing ++++++

The beautiful flowers on the altar have been placed in memory of Mrs. Grace Riddle by her children.
Mr. & Mrs. William Thompson will greet the congregation at the door this morning.
Ushers for today are: Dick Mangel, Don Kingsley, Ed Walker, and Dick Dally.

Nursery will be provided today by Mrs. Sue Davis.
Mary Lou Davis and Marilyn Snyder will be visiting the hospital this week.

Attendance last Sunday was 189 with 30 visitors.

TUESDAY - Aerobics 6-7

THURSDAY - Aerobics 6-7

Notice - Chancel choir practice will not be until June 12th at 7:00 P.M.

EARLY CHURCH begins next Sunday at 10:00 A.M.

SUNDAY SCHOOL beginning next Sunday will be held at 9:00 A.M.

GRADUATING SENIORS - we need the names of those who are graduating from schools this year. Turn them into the office or see Ginny.

VBS Pre-registration will be held on June 2nd at 7:00 P.M.

A program is being planned, along with refreshments. Please plan to come and enjoy an evening of fellowship and fun and also get the children pre-registered for a week of Vacation Bible School.

VBS dates are June 17 through the 21st.

This week the pastor and 8 laymen from the congregation will be going to Moody Bible Conference. If you have any pastoral needs please call Ginny at the office or at home.

Have a safe and happy Memorial Day Weekend!



"Plan ahead"
Scrip: Matthew 25:1-13
(Ilus sign on desk=Plan Ahead)
This wat Js try expl in this parbl & story this Scrip seem strang 2us, Bcz we no familiar with 2peop tol, it complet understanbl
In Js wen yng man/girl want marry, entr agreemen wh cal be othl or engagemn & period las aprox lyr & as bind as marag itself
Now we underst very wel, but nex step hav dif with Involv cum of Brgrum 4his bride=cud cum anytim 2claim as own so imperativ she reddy & wait normly she had 10closes frends redy/avail 2escort her 2grums hous 4feast & this in esenc wat Js talk bout & custom stil prevail 2day
Wat Js spk of is futur & apropriat chap Bgin=THEN Js was say=We hav spo#n of end of age, so THEN, or, since we hav sed the 4going"& Bgin tel story
As pt out 2wk ago=K of Hvn of Mt is dif=K of Hvn God K of God made soly thoz who sav=Tru Bliedrs, saved pec K of Hvn made thoz claim save, & thoz truly R
T, oz who claim, no complet comit & in K of Hvn will tak plac sepratin thez 2grps as pt=Parbl wheat/tares vs 1B=Js say sepratin likn 2=10 virgins vs 2=dif tween two & reasn 4 wise & foolish=vs 3-4 nothin mentin this parbl bout Bride Bcz Ch is bride Js=He is bridgrum & wil Bcum eviden end parbl misunderstand of parbl in vsl=they no go dwn rd meet BG They went 2hous Brid 2await BG w/Bride
Gist of story is bridl attends wer 2B prep 4arivl BG Bcz wen He ariv, escort Erid & BG 2-Grums hous & this usul at nite
Bc seek surpris Erid & cum unexpec, & Brid lk 4ward 2 da, wen BG wud cum, seek B prep-it day fulfil 4both Sinc tuk plac nite, bridl party mus hav lamps, & enuf oil 4lamps & this sho dif 5wise/5foolsih virgins vs 5=Agin as in wheat/tares this Ch & thoz Ch sleep, they no alert, lull in2 fals securty
But thousan yrs pas & no BG cum, Apostl wait=no cum; Ch mov thru ages & stil no cum
Men R no alert 2lk 4Him & R doze/nod off & whil tak plac Js say=Vss 5-8
Here let sad comen this parbl=vs 8B=lamps gon out Thoz 5cal foolish didnt hav enuf oil 2evn Bgin jorny 2escort Br & BG 2 grums hous
Usul in Scrip=OIL stan 4 anoint & in NT stan 4 H Sp now if involv Bridl party, & that involv all Ch membs they hav H Sp & mos likly mean G's word here
Js sed=let Ur lite so shin B4 men, that they may C Ur gud works & glorify Ur Father which is in heaven

2/
lite we hav is G's word
(Ilus of Planned Neglect)
if we wud put asid sum things tak precednce ovr read & study G's Word & use plan neglec we cud C vast chang tak plac our livs
This oil foolish virgs needed
In parabl as continu wise virg refus giv up oil & this no 2fish as sum want pt out, Bcz if gav up oil, all wud hav bin out of lite
vs 10=Here 2nd tragdy, And The Door Was Shut"
It was clos 2thoz who wud lik 2entr wen realiz wat was on othr side of door
They awak fr/sleep 2discovr 2late 2mak necessary changes 2get in & this sad comentary on life sed B4 1 sades things in lif is 2hav 2say=I WISH & th then recal sumthin we wish we had dun
In this parbl it is 4If Only"-If Only I had made sure I was prepared for wat wud cum at the end (Ilus Robt Heller & buk=Great Executive Dreams)
Thez men wer lik man in 1880's predic sts major cities wud B pil 2ft hi w/hors manur by 1929's
Mark Twain lik this=(Ilus Twain & telephone)
IF ONLY is cry of so many, but unfortunatly wen cry wil be made at portl of hvn, wil B mos despairing
G givs ea us same amt hrs, minutes, seconds ea day
R we seek & knok whil stil time 2seek & knok?
Js clos parabl=vss 11-13
& here 3rd tragdy=I KNOW YOU NOT
tragdy is that this sed 2thoz asembl rnd Him who think they shudB part this K of G
But remem wat sed=K of hvn wil hav thoz who truly sav, tru Bliedrs, & also thoz claim 2B & sepratin 2l & mus tak plac
(Ilus Simon Bolivar & freeing of Peru)
Therwil cum time wen Js wil hav say 2cert peopl" I KNOW YOU NOT
His admonitin 2all peo, no matt'r wat race, who R is vs 13=Watch therefore, etc
We R "B prep 4His cum at any time; He may cum 4us at deth & remov fr/this worl that manner
He may cum in clouds & Raptur ch out of worl
But He is cum & we tol 2=WATCH; if lamps trim & hav oil He can cum anytim & no catch unawar
But quest is: R our lamps trim? Do we hav oil?
Is G'S Word part our livs & H Sp mov, motivat us?
If can anser YES, need no fear cum of BG 4 His own, but if no can anser YES=need get livs in ord'r whil stil time=But for each of us, we must Plan Ahead, and WATCH

Plan Ahead - Mt 25:1-13

(Ilus desk sign - Plan Ahead)
This wat Js try expl this Scrip
Strng Zus, but peo Js talk 2 knu wat talk bout
(Excl parbl squeez tween discors end age & parbls talents/sh goat
di ween K of G - all tru Blievrs
K of Hvn - Tru Blievrs-savd, & thoz claim 2B savd
Bgin vs 1=THEN - or sinc hav sed *going
Vs 1B=Brid & 10 closes frends
no mentin BRIDE - BRIDE is Ch of JS XP & eviden end parbl
Vs 1B=No lk * Brgrum, went spen tim w/Bride & await arivl him
Bridl party was 2B prepd *arivl grum
Vs 5=this ilus of Ch of Js Xp
Beuz Js no cum as prom, men les alert watch *Him
Vss 6-8=No oil 2Bgin jurny - 1st tradgy
OIL stan *ancint in Scrip & NT stan * H SP
if they part Bridl party, & involv all Ch membrs, OIL mus stan
* G'S WORD
JS SED=LET UR LITE SO SHIN, THAT MEN MAY C UR GUD WORKS & GLORFY
UR FATHR WH IS IN HVN
TH/LIGHT WE HAV IS G'S WORD
(Ilus Plannd Neglect)
If we practic plan Neglec, thing tak precedenc-cud C vast chng liv.
This oil foolish virgins needed
(Expl no selfishnes part othr virgins - wise) - VS 9
Vs 10=DOOR WAS SHUT - 2nd tradgy
2late & sad comntary lif=IWISH
this parbl=IF ONLY
(Ilus Robt Heller buk=Exec Dream & missd optuntys)
IF ~~Y~~ cry many
R we -nok, seek whil can & stil time??
G giv same minuts/hrs in any day
VSS 11-13= 3rd tradgy - I KNO U NOT
(Ilus Bolivar & free slaves in Peru)
Tim wen Js say cert peo-I KNO U NOT
We mus =VS 13
We R 2B prep *His cum-Death/Raptur
But He wil cum & we tol 2 WATCH
R LAMPS TRIMMD? DO WE HAV LAMP OUR LIVS-G'S WORD?
HAV SUPPLY OIL? H SP MOV OUR HARTS/LIVS 2LIV * XP?
No ansr YES need put livs in ordr whil tim
* EA US WE MUS=PLAN AHED, & WATCH

Community Bible Church - Sagamore, Pa. June 21, 1992

Prelude

Greetings/Joys/Announcements/Prayer Requests

Boyd Smith - June 28

Bob Dain - July 5

New Members Class - July 19, during SS hour
taken in on July 19

Call To Worship:

O GIVE THANKS UNTO THE LORD: CALL UPON HIS NAME:
MAKE KNOWN HIS DEEDS AMONG THE PEOPLE.
SING UNTO HIM, SING PSALMS UNTO HIM:
TALK YE OF HIS WONDROUS WORKS.
GLORY YE IN HIS HOLY NAME! LET THE HEART OF THEM
REJOICE THAT SEEK THE LORD. PSALM 105:1-3

*hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Matthew 25:1-13

Sermon: "Plan Ahead" - May 26, 1985 - St. Paul's Butler

*Benediction

*Postlude

"Plan Ahead"

Scripture: Matthew 25:1-13

Jesus told a story in this Scripture which seems very strange to us because it is something we are not familiar with. But to the people He told the story it was completely understandable. In Israel, when a young man and a girl wanted to marry, they entered into an agreement which was called the betrothal or engagement. This period of time lasted for approximately one year and was as binding as the ~~marriage~~ subsequent marriage itself. We can understand the engagement period very readily, but the next step was one we would have difficulty accepting perhaps. This involved the coming of the bridegroom for his bride. He could come for her at any time to claim her as his own, so it was imperative that she be ready and waiting. And normally, the bride had at least ten of her closest friends ready and available to ~~go with her to~~ escort her to her groom's house for the feast. This in essence is what Jesus is talking about and this custom still prevails today.

~~Now chapter 25 is sandwiched in between~~ This parable is situated in chapter 25 in between the discourse on the end of the age in 24, and the parables of the talents and the sheep and goats. What Jesus is speaking of is the future. Appropriately the chapter begins with the word "then." By starting this way, Jesus was saying, ~~Since~~ "We have spoken of the end of the age," ~~Then~~ So, "Then," or "since we have said the foregoing," and He begins with His story. And once again as we pointed out two weeks ago, the "Kingdom of heaven," which Matthew alone employs refers to a difference from the reference "Kingdom of God." That difference is that the "Kingdom of God" is made up solely of those who are the "true believers, the saved people." But the "Kingdom of heaven" is made up of both the true believers, the saved, and those who may claim to belong to the Lord but are not because of a lack of a complete commitment to Him. In the "Kingdom of heaven" there will take place a separation of these two groups as we pointed out in the parable of the wheat and the tares.

So Jesus is saying that this separation will be likened to, "Ten virgins which took their lamps and went forth to meet the bridegroom." verse 1B.

Now of those ten we can see there is a difference. The difference is, "And five of them were wise, and five ~~of them~~ were foolish." verse 2.

The reason five were wise and five were foolish is explained in the 3rd and 4th verses: "They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps."

In this parable there is nothing mentioned about the Bride. It is understood that the Bride is the Church of Jesus Christ. I say it is understood that this is so, because Jesus Himself is the Bridegroom and this will become evident at the very end of the parable.

There has been some misunderstanding connected with this parable because of

the beginning in verse 1, where Jesus says the ten virgins took their lamps and "went forth to meet the bridegroom." They weren't going down the road looking for him, this merely means they went to spend their time with the bride and await his arrival.

Now the real gist of the story is that the bridal attendants were to be prepared for the arrival of the groom. Because when he arrived, they escorted the bride and the groom to the groom's house and usually this was at night. The reason for this was because the bridegroom sought to surprise his bride by coming unexpectedly. The bride was looking forward to the day when he would come and it was a day of fulfillment for both of them. And since this usually took place at night, to travel with the bridal party required lamps and oil enough for the lamps., and this gives us the distinction between the wise and the unwise virgins.

So Jesus telling this story says, "While the bridegroom tarried, they all slumbered and slept."

And once again the illustration is the church. Jesus had promised that He would come again for His bride the church, but lo these thousands of years have passed and still He hasn't come. The Apostles waited expectantly, eagerly, but He didn't come in their lifetime. And the church moved down through the ages and still He hasn't come. So the illustration about "sleep" is much like the illustration in the parable of the wheat and tares which said, "While men slept." It doesn't really mean sleep, or being asleep. It means that because the bridegroom hasn't appeared, men have become less alert to look for Him. The church has relaxed in the comforts of the world and has been lulled into dozing and nodding off.

But then Jesus says, "And at midnight there was a cry made, 'Behold, the bridegroom cometh; go ye out to meet him.'" "Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, 'Give us of your oil; for our lamps are gone out.'"

Here is the first sad commentary on this parable. "Our lamps have gone out." Those five virgins whom Jesus called "Foolish" didn't have enough oil to even begin the journey to escort the bride and groom to the grooms house. Usually in Scripture "Oil" stands for anointing and in the New Testament it stands for the Holy Spirit. Now if they were a part of the bridal party and that involves all church members they have the Holy Spirit and so most likely oil here represents God's Word. Jesus said, "Let your light so shine, that men may see your good works and glorify your Father which is in heaven."

The Light we have is God's Word.

(Illustration of "Planned Neglect")

A noted young concert violinist was asked the secret of her success. "Planned neglect," she replied. Then she explained, "Years ago I discovered that there were many things demanding my time. After washing breakfast dishes, I made the bed, straightened my room, dusted the furniture, and did

a host of other ~~things~~ chores. I then turned my attention to violin practice. That system, however, failed to accomplish the desired results. So I realized I had to reverse things. I deliberately set aside everything else until my practice period ended. That program of planned neglect accounts for my success."

If we would put aside some of the things which take precedence over the reading and study of God's Word and use "Planned Neglect," we could see a vast change take place in our lives. This is the oil the five foolish virgins needed. In the parable as it continues, the wise virgins refused to give up their oil for the others. This isn't selfishness as some people may want to point out. It is being wise because had they given up their supply of oil, all of them would have been without light.

So then we read in the 10th verse, "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut."

Here is the second tragedy of this parable, "And the door was shut." It was closed to those who would have liked to enter when they realized what was on the other side of the door. They had awakened from their sleep to discover that it was too late to make the necessary changes to get in. This is a sad commentary on life. We've said before one of the saddest things in life is to have to say, "I wish" and then recall something we wish we had done. In this parable the sad commentary is, "If only." "If only, I had made sure I was prepared for what would come at the end.

(Illustration of Robert Heller and book, "Great Executive Dream")

Mr. Heller writes of those men like:

the executive ~~who turned~~ of IBM who turned down the UNIVAC computer
the DuPont exec who pointed the inventor of xerography the door
the Kodak man who turned up his nose at Polaroid

These men are like the man in the 1880's who predicted that the streets of our major cities would be piled two feet high in horse manure by the 1920's.

Mark Twain was a man like this.

(Illustration of Twain and telephone) M

Mark Twain squandered a fortune on hairbrained schemes that all led to financial ruin. But a poor, but brilliant inventor asked him to invest only \$500 in his invention in exchange for as large a share in the company as Twain wanted. Twain saw no future in the invention and so he sent Alexander Graham Bell on his way, and lost the incredible fortune he could have made.

"If only" is the cry of so many, but unfortunately, when that cry will be made at the very portal of heaven, it will be the most despairing. God gives each of us the same amount of hours and minutes, and seconds in any given day. Are we seeking and knocking while there is still time to seek and knock?

Jesus closes this parable by saying, "Afterward came also the other virgins, saying, Lord, Lord, open to us." But He ~~said to them~~ answered and said, "Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

And here is the 3rd tragedy, "I know you not." The tragedy of this is that the Lord will say this to those assembled around Him who are thinking that they should be part of this Kingdom of God. But remember, that as we read at the beginning of this parable, Matthew stressed the "Kingdom of heaven," which we said included both saved and those who thought they were saved.

(Illustration of Simon Bolivar and the freeing of Peru)

In 1824 Peru won its independence from Spain under the leadership of Simon Bolivar. General Bolivar called a convention to draft the constitution for the new nation. After that convention he was asked to become the first president, ~~xf~~ but he declined saying he believed someone else deserved that honor more. But the people still wanted to do something to express their appreciation and so they offered him a gift of one million pesos, which was a large fortune in those days. Bolivar accepted the gift and then asked how many slaves there were in Peru. He was told there were 3500. "And how much does a slave sell for?" he asked. About 350 pesos for an able-bodied man was the answer.

"Then, said Bolivar, I will add whatever is necessary to this million pesos you have given me, and I will buy all the slaves in Peru and set them free. It makes no sense to free a nation, unless all its citizens enjoy freedom as well."

And just as tragic is the fact that Jesus Christ paid the price to free all citizens of the world and yet there are still those who remain in bondage when the ~~price~~ ransom price has been paid.

There will come a time when Jesus will have to say to certain people, "I know you not." His admonition to all people no matter who; no matter what race; not matter where they are is, "Watch therefore, for ye know neither the ~~xxxxx~~ day nor the hour wherein the Son of man cometh." verse 13.

We are to be prepared for His coming at any time. He may come for us in death by removing us from this world in this manner; or He may come in the clouds to Rapture His Church out of this world. But He is coming and we are told to "Watch." If our lamps are trimmed, and we have a supply of oil the Bridegroom can come at anytime and He will not catch us unawares. But the question is, "Are our lamps trimmed? Or do we have the lamp in our lives, God's Word? Do we have a supply of oil? Or is the Holy Spirit moving and motivating us to live for Christ?" If we can answer YES to these questions, we need not fear the coming of the Bridegroom for His own. But if we cannot answer YES to these questions we need to get our lives in order while there is still time. But for each of us, we must "Plan Ahead," and "WATCH."

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor June 2, 1985
Mr. Dale Rice, Minister of Music
Doug Vensel, Acolyte

ORDER OF WORSHIP 10:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys

*Hymn No. 385 "Holy God, We Praise Thy Name"
*Ascription
*Exhortation
*Confession (In Unison) "Most merciful Father, like the prodigal we come before thee to admit we have sinned, and to ask your forgiveness. Yet in our distant land, we hear thy Spirit saying, "Come home." By that same spirit make us clean that we may stand before thee once again, and to receive from thee the blessings of thy household; through Jesus Christ, who promised the abiding presence of thy Spirit, we pray. Amen.

*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God!
People - And Blessed be His Glorious name forever.

*Gloria Patri - page 142
Hymn No. 461 "Jesus, We Just Want to Thank You"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.

Prayer
Offering
Offertory

*Doxology
Scripture: Matthew 18: 21-35
Sermon: "What Does Your Life Depend On?"
*Closing Hymn No. 114 "Wonderful Grace of Jesus"
*Benediction
*Closing Chimes
*Postlude

*Congregation Standing *****

The beautiful flowers on the altar have been placed by Mrs. Ann Williams in memory of Woody.
Mrs. Fern Minehart and Mrs. Peg McClymonds will greet the congregation at the door this morning.
Ushers for today are: Art Carney, Dan Bosko, Marty Henry and John Snow.
Nursery will be provided today by Mrs. Nancy Dellen. Robert Dellen and Harry Fry will be visiting the hospital this week.

Attendance last Sunday was 112 with 9 visitors.
MONDAY - Women's Mary Prugh 7:30 P.M.

TUESDAY - Aerobics 6-7

WEDNESDAY - Council meeting at 7:00 P.M.

THURSDAY - Aerobics 6-7

Chancel Choir practice will be held June 12 at 7:00 P.M.

WBS meeting of all teachers, helpers, and instructors will be held Monday evening June 3rd at 7:30 P.M. This is important, so please try to attend.

Articles for the newsletter are due in on or before Wednesday.

June 10th at 7:00 P.M. the Benevolence & Welfare Committee will be meeting.

CONGRODANCE REFERENCE BOOKS are available in the office. Anyone interested may purchase them for \$2.00 each. They will come in handy in your study of the Bible.

Next Sunday June 9th we will have a guest speaker to fill in for Rev. Link while he is attending the Penn West Conference with Mr. & Mrs. Richard Mangel.

We wish to extend our best wishes to those Seniors who are graduating from schools this year. They are:

Roger Fair from Slippery Rock University
David Vensel from Carnegie Mellon University
Beth Kocko from Butler High School
Beth Feder from Butler High School
Sandy Snyder from Butler Community College
Sara Ann Mehegan from Vermont College in Montpelier (daughter of Mr. & Mrs. George MacKinney)

Easter Seal Society will be holding a free "Child Check" screening for children who may have problems. The dates are June 11 to 21st. For more information contact the office or call the Easter Seal Society at 283-1010.

CHURCH PICNIC IN THE PARK is coming up. Circle June 23rd on your calendar, and come enjoy a day of fun and fellowship at Butler Memorial Park on Mercer St.

WHAT DOES YOUR LIFE DEPEND ON?

SCRIP: MT 18:21-35

(ILUS uscesfl marag 50yrs & reasn 4it)

but she got evn

(Ilus wif deer hunt & shoot deer w/saddl on it)

b. IS IT MATTR OF GET EVN? MUS WE ALWAY WIN OUT REGARDLES COST?

(ILUS SEAMSTRES KIL BY HUSB) WAT DUZ UR LIF DEPEN ON?

WAT WUD U SAY WAS INGREG WE ALL HAV & NEVR GIV IT NOTHR THOT?

28AY SCRIP PRESEN W/OUT IDENT BY NAM, ONLY BW ILUS

THIS SCRIP SPK 4GIVNES, OF B 4GIVN, & ATITUD FOLO 4GIVNES

VS 21=PETR & REASN ASK ?

AMOS 1:3=THUS SAITH TH/L; 4 THREE TRANSGRES OF DAMASCUS, & FOR 4,

i wil not turn away th/PUNISHMENT THEROF

LK BASBAL & PETR EQUATION OF 7 - BAD THEOLOGY

VS 22= JS CORECTS - 490

VSS 23-24=SEVRL MIL/BIL - WORK OVRTIM & JUGGL BKS

VS 26=REQUES 2B 4GIVN

VS 27=REQUES GRANTD

PARBL CHARACT'S: KING IS GOD

SERV EVR PERSN WALK THIS EARTH

HUGE DEBT IS SIN OUR LIVS

AFTR 4GIVNES WAT ATTITUDE SERV?? VSS 28-30

VS 31=K TOL OF THIS

VSS 32-33=ANGR OF K BCUZ ACTINS

VS 34=HIS PUNISHMEN

VS 35=G'S ACTIN 2THOZ NO 4GIV AS 4GIVN

NO TORMEN BY G, OR LOSE SALV

IT THOZ NO 4GIV OTHRS, LK DWN NOSES AT THEM & ALL TIM WANT WAT

G HAS W/OUT ACPT IT

AT'UD 4GIVNES?? 2B 4GIVN, BUT WONT 4GET - WE B 4GIV, BUT NO 4GIV

...RS

THATS NOTHR STORY - 2WALK W/TH SAINTS ABUV, O THAT WILB GLORY

2LIV W/TH SAINTS WHIL HERE ON EARTH, WEL,

THATS NOTHR STORY

WAT DUZ UR LIF DEPEND ON? - MUS LK MICAH 6:8

MICAH 6:8

2DO JUSTLY - LIV IT, ACT IT

MT 3:8-9

G CAN RAIS UP ROBOTS IF WANTS TO

WANT US 2KNO BIN MADE RITUS THRU SAC/DETH JS -THRU HIS BLUD

THEN SHO RITUSNES THRU ACTINS

2IIV MERCY

DUZUR LIF DEPEND ON? FIGUR OUT YET??

IT IS MERCY

MERCY IN THIS PARBL, MERCY WH/SAVS US: MERCY SUSTAINS US:

MERCY KEEPS US IN HIS LUV: MERCY OURS THRU JS XP

IF KNO THIS MERCY WE DO JUSTLY & WALK HUM LY W/OUR GOD & WILB

BCUZ WE LUV TH/MERCY G HAS GIVN US

JS ASKED; SHOULD'EST NOT THOU ALSO HAVE HAD COMPASIN ON THY FELO-

SERVANT AS I HAD PITY ON THEE? - VS 33

IT MERCY WE WANT, & MERCY WE NEEB, BUT R WE WIL 2GIV 2OTHR?

DIF TWEEN GRACE/MERCY

MERCY KEEPS US FR/GET WAT WE DESERV

G PROVD MANK W/HIS MERCY THRU GRACE, FREE GIFT SALV THRU JS XI

(ILUS SANDRA & ACT OF MERCY)

OUR LIVS DEPEN ON MERCY

G'S MERCY

WER NO 4HIS LUV WUD GET WAT DESERV - HELFIR - SEP FR/HIM 4

#LL ETRNTY

BUT REACH OUT IN MERCY & ENVELOP US IN LUV ARMS OF SAV 2

BRING US IN2TH/FOLD

DO U KNO WAT UR LIF DEPENDS ON?

R U WIL 2SHO MERCY 2OTHR AS BIN SHOWN 2U??

K had arest & put in prisn
vs 35=Js conclud parbl
mus add quik G no torment us or we lose our salvatin
Js talk bout thoz go thru lif Bliev selvs riteous &
moral & nevr avail selvs of 4givnes G offr thru Xp
& thez same peop lk dwn noses othrs & refus 4giv,
t all whil seek wat G has w/out tak advantag of
Latrr sectin parbl giv gud examp wat our atituds R
concern 4givnes
we want 2B 4givn by G;we luv 2hav 4givnes & wen do
hav it thru Js we ovrrjoy
But wat our atitud 2ward thoz sin/trespas agin us?
Wel,now, that nothr story
Many peop say=I can nevr 4giv him/her;I 4giv,no 4get
which same say=I nevr 4giv Bcz 24giv is 2 4get lik G
Hav U discovr word which imply but no sed this parabl
Wat Duz Ur Lif Depen On?
4anser mus turn OT=Micah & Micah cum aftr indden of
fish swalo man & B4 man name Naham.
Mic 6:8=& 1st thing is TO DO JUSTLY
this mean we 2act riteous & word OT mean actin not
attitude
says=TO DO,which mean liv it,no jus think it or Blive
U hav it & Js 8elt w/this =Mt 3:8-9
He say cud rais up robots tak ther plac,but G no want
He want peop kno bin made riteous thru sac/deth Js
Xp thru His shed Blud & then sho 4th riteousnes actin
It is in deeds/our actind 2ward othrs/our deals w/the
our ethics,our morals=everthin
& then we TO LUV MERCY=Wat Duz Ur Lif Depen On=Hav U
figur out yet?=It depends His Mercy
Mercy wat bin read bout parbl;G's mercy savs us;His m
me y sustain us in life;His mercy keeps us His luv
& if kno mercy as realty our livs wilb do Justly,
wilb walk humbly w/G & this Bcz we luv mercy He giv
2us
This wher quest Js ask this parbl fit in=vs 33
Ib mercy we want,mercy we need,but unwill giv 2othrs
Grac=G's unern,unmerit luv 4us & this sho free salvat
thru Js Xp
Mercy wat keep us get wat deserv & evr human deserv
~~hellfire~~ fire of hell
But G interven & provid mercy thru Grac=Salv in Js
(Ilus Sandra & her act of mercy)
Our livs depen G's mercy & wer not 4Him,His luv,we wu
wud get wat deserv=Hellfire=Sepratin fr/Him thru eter
He reach out envelop us luvng arms of Savior 2bring
in2 fold; Do U Kno Wat Ur Lif Depends On? & R U
willing to sho Mercy to othrs as bin shown 2 U?

Scrip: Mt. 18:21-35
(Ilus lng marag & suces of it & wif/dee) hunting)
But is it matr of get evn? Mus we alway win out regar
les of cost?
(Ilus seamstres Londn kil by hus & it-was-pur accident
We- duz Ur lif depen on? Wat wud U say is ingred we
al hav & nevr giv it anothr thot?
2day Scrip presen ingred w/out ident by name=ilus
Scrip spk=4givnes;of B 4givn;& atitud fol 4givnes
In Scrip preced Js talk bout 4givnes & fresh mind:
so Pet ask;he guy felt rt trak & bumbl solutin & ask
vs 21=Pet Bliev very genrus & expec Js say=Boy Pet U
got rt idea,& caut wat I try 2say
Hav evr wondr wher Pet got gran idea 4giv 7 times?
Turn bk Amos=tween Joel & Obadiah
Amos 1:3=Here Bib grnds 4 - 4givnes & lik batrr baseB
U get 3strikes=Do lnce-G 4giv;do 2wice-G 4giv;3time
G 4give;4time-Zap U had it
That Ot way & Rabbi's taut 3times 4giv anyl
So Pet tak 2X3=6+1=7,very genrus
Gud arithmetic rt?, but bad Theology & Js corec vs 22
Can U pictur Pet? Complet deflated;insted B abl hol
suml actbl 7time & writ off=now mus 4giv 490 time
That wud tak lifetime & want 2B that 4giving? NO ONE
& Js knu this so want 2tel Mr. Petr & othr Jew breth
among them bout B 4givn & thus folo parabl
Js tel cert k lk at Kingdm & discovr lserv owe lrg
sum mony=amt imaterial=est sevr1 mill 2 sevr1 billion
no neces kno amt & quest also ask=How serv cud owe?
Prob handl buks & ~~work~~ work ovrtime jugl buks
brot B4 K & K shud hav sold him & all his 2recovr
w his,but man beg 2B 4given
vs 7=K 4gave
stop & ident=K of cors is G & serv is ea persn evr
liv,wil liv & walk erth
Huge ~~debt~~ debt is sin our livs & if wer ask mak pay2
G 4sin,ther no way we cud pay it
Ea us desir 2B 4givn debt of sin & G our K had compa
on us & provid 4givnes by pay debt w/Blud Js Xp
Hav now C wat 4givnes is & of B 4givn,
aftr 4givnes tak plac,Wat atitud serv folo 4givnes?
Read: went out lk 4felo who owe lrg debt & debt amt
few penny comp 2wat he owe K
So being warm,wondrfl felo he was,put hands rnd thro
in gestur of luv,shak violent & whil partil strangl
demand payment imediately
Cud not pay,so thro in2 prisn & meanwhil othr servs
no appreciate wat dun,tel K

Community Bible Church - Sagamore, Pa. July 12, 1992

Prelude

Greetings/Joys/Announcements/Prayer Requests

NEW MEMBER CLASS - NEXT SUN - 11.
NEW MEMBER IN CHURCH LAST SUN. 26
PICNIC EVE OF JULY 26

Call to Worship:

BLESSED BE THE LORD GOD, WHO ONLY DOETH WONDROUS THINGS:
AND BLESSED BE HIS ~~NAME~~ GLORIOUS NAME FOREVER:
AND LET THE WHOLE EARTH BE FILLED WITH HIS GLORY:
AMEN, AND AMEN. PSALM 72:18-19

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Matthew 18:21-35

Sermon: "On What Does Your Life Depend?" - St. Paul's Butler
6/2/85

*Hymn

*~~xxx~~ Benediction

Postlude

B/llk

UNBROKEN

"What Does Your Life Depend On?"

Scripture: Matthew 18:21-35

(Illustration of long marriage and success of it)

A couple were celebrating their Golden Wedding Anniversary. Their happy marriage was the talk of the town. Everyone saw them as the ideal couple. So a newspaper reporter was sent to interview them. He asked, "What is the secret of your long and happy marriage?" "Well, it dates back to our honeymoon," the wife began. "We visited the Grand Canyon and took a trip down into the Canyon by pack mule. We hadn't gone too far when my husband's mule stumbled. He took him by the ears, shook him vigorously and said, 'That's once.'" A little further on the mule stumbled again. And again my husband took him by the ears, shook him even more vigorously and said, 'That's twice.' About a half mile further down the trail the mule stumbled again and my husband took his pistol from the holster and shot the mule. I started to protest ~~that he shouldn't~~ his harsh treatment of the mule and he walked over to me, grabbed me by the ears, shook me vigorously and said, "That's once."

But I think she got even. Because this man was considered to be a great hunter and she begged him and coaxed him to take her deer hunting with him. So finally one day he decided he would take her out just once and maybe she would get tired, or cold, or something and quit begging to go deer hunting. So they set out this one morning and climbed up to ~~the~~ where the trees began on this mountain and where she had a good view of anything coming up, or walking in the valley. And he told her he was going on the other side of the mountain. He reached a spot where he decided to stay and it wasn't too long when he heard a shot, followed by another, and then another. He didn't think it was his wife and yet the sound came from the direction where he had left her. So he started to go to where she was and soon he heard what sounded like two people talking loudly. But as he approached he heard that it was a loud argument and his wife's voice was raised above the voice of a man. As she was shouting "It's my deer, it's my deer, I shot it." And when he got on top of them, he heard the man yell, "OK, OK, you can have your deer lady, but first let me take my saddle off him."

~~This morning~~ But is it a matter of "getting even?" Must we always "win out" regardless of the cost?

(Illustration of seamstress in London slum, killed by drunken husband)

A seamstress lived with her husband in a slum district of London. One night he came home drunk and he got into an argument with her. Enraged, he picked up a kerosene lamp and threw it at her. The kerosene doused her clothing setting her on fire. Horribly burned she was rushed to the hospital where a policeman and other authorities told her she was near death and to tell them what happened. She only said four words: "It - was..... pure.....accident."

"What Does Your Life Depend On?" ~~What does your life depend on? What~~

What would you say is the ingredient we all have and never give it another thought?

Today's Scripture presents to us that ingredient without identifying it by name, but only by illustration. This Scripture speaks of Forgiveness, of Being Forgiven, and of the attitude Following Forgiveness.

In the Scripture immediately preceding this one, Jesus had been talking about forgiveness and while it was fresh on their minds, Peter, the guy who always felt he was on the right track and bumbled into his solution asked Jesus about forgiveness. So he asks Jesus the question in verse 21, "Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?"

Now Peter believed that he was being very generous with what he gave as his answer. Probably he expected Jesus to say, "Boy Peter, you got the right idea and you have really caught on to what I have been saying." Have you ever wondered where Peter got his grand idea of forgiving someone 7 times? Is it Scriptural? Can I find it in the Bible? You can't actually find what Peter was asking in Scripture, but you can find where it was he got his idea. Turn to the Old Testament book of Amos. Now in case you may have a bit of difficulty here, it is right next to the little book of Joel, and if you have come to Obadiah, you have passed it up. Amos, chapter one, looking at the 3rd verse. We read, "Thus saith the Lord." Now that's God and not Amos just in case the angry hearers of Amos were looking for something he was going to say in his own strength. "Thus saith the Lord; For three transgressions of Damascus, and for four, I will not turn away the punishment thereof."

Here is the Biblical grounds for forgiveness. Like a batter in a baseball ball game, you get three strikes and then you're out. Do it once, God forgives; do it twice, God forgives; do it three times, God forgives; do it four times and Zap, you've had it. That's the Old Testament way of forgiveness. The Rabbi's taught to forgive anyone who does something to or against you "three times." So Peter is following what he had been taught. But he is being extremely generous. Twice times three is six, and for good measure he adds one more, making seven. Good arithmetic, right? Right, but bad theology, and Jesus corrects him by saying, "I say ~~unto thee~~ not unto thee, 'Until seven times:' but, 'Until seventy times seven.'"

Can you picture Peter? He has been completely deflated. Instead of being able to hold someone accountable seven times and then write him off, he was being asked to forgive him 490 times. Why that would take a lifetime and who wants to be that forgiving? No one! And Jesus knew this so He was now going to ~~xx~~ tell Mr. Peter, the impetuous one, and the other good Jewish brethren among them about being forgiven. And thus follows the parable.

Jesus tells them that a certain king looked at his kingdom and his servants and he discovered that one of his servants owed him a large amount of money. The amount is immaterial. Estimates have ranged from the millions into several billion. But it is not necessary to know the amount. The question is also asked, "How could a man owe the king so much money?" And the answer is that he worked for the king and worked overtime juggling the books. So he was brought before the king and the king should have sold him and all of his family to recover what was rightfully his. The man in fear begs to be forgiven and we read in the 27th verse, "Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt."

Now at this point in the story perhaps we need to stop and identify the characters of the story. The king of course is God and the servant is each person who will ever walk this earth. The huge debt is the sin in our lives and if

we were asked to make payment to God for that sin, there is no way we could ever repay it. And so each of us desires to be forgiven of our debt of sin, and God, our Sovereign had compassion on us and provided for our forgiveness by paying the debt with the blood of Jesus Christ.

Now we have seen what forgiveness is and of being forgiven. After the forgiveness has taken place, "What is the attitude of the servant following forgiveness?" Well, we read that he went out and he looked for a fellow who owed him a large debt. That debt amounted to a few pennies compared to what he had owed the king. So being the warm, wonderful fellow he was, he put his hands around his neck in a gesture of love and shaking him violently, while partially strangling him, he demands payment immediately. Not being satisfied with all of this he had the fellow thrown into prison. Meanwhile, there are some of his fellow-servants who don't approve of his direct methods to get paid back and they tell the king. The king summons him and says to him in verse 32 and 33, "O thou wicked servant, I forgave thee all that debt, because thou desirest me: shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee?"

So the king had him arrested and put into prison until he could pay the king back. And Jesus concludes this parable with the words in verse 35, "So shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

We need to quickly add that God isn't going to torment us or that we will lose our salvation. Jesus is talking about those who go through life believing themselves righteous and moral and never avail themselves of the forgiveness of sins which God offers to them through Jesus. And it is these same people who look down their noses at others and refuse to forgive them, yet all the while seeking what God has without taking ~~advantage~~ advantage of it.

This latter section of this parable gives us a good example of what our attitudes are concerning forgiveness. We want to be forgiven by God; we love to have that forgiveness; and when we do have it through Jesus we are overjoyed. But what is our attitude toward those who sin or trespass against us? Well now, that's another story. Many people say, "I can never forgive him or her." Or, "I can forgive, but I'll never forget," which is actually saying, "I'll neither forgive nor forget." To forgive, is to forget, to never remember it again. This is what God did and does for us with our sin, so why can't we try to do as God does?

Have you discovered the word which is implied, but not said in this block of Scripture? "What Does Your Life Depend On?" For the answer we need to turn to another of the Old Testament men, a man named Micah. And Micah comes after the incident of the fish that swallowed a man and just before a man named Nahum. In Micah 6:8 we read the classic verse, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

The first thing in that verse is "to do justly." That means we are to act righteous. The word in the Old Testament meant action, not attitude. It says "to do," which means to live it, not just think it, or believe you have it. Jesus dealt with this all the time and in Matthew 3:8-9, (read these), He was telling them that God could raise up other robots if He wanted to, just like them. But this isn't what God wants. He wants people who know they have been made righteous through the sacrifice and death of Jesus Christ, through His shed blood; and then show forth that righteousness in action! That is, in deeds, in our actions toward others, our dealings with them, our ethics, our morals, in everything.

And then we are "To love mercy." "What Does Your Life Depend On?" Have you figured it out yet? It is dependent upon "MERCY." Mercy is what we have been reading about in this parable. It is God's mercy which saves us; it is His mercy which sustains us; and it is His mercy which keeps us in His love. And if we know this mercy as a reality in our lives then we will be doing justly, we will be walking humbly with our God and it will all be because we love the mercy God has given to us.

This is where the question Jesus asked in this parable fits in. "Shouldst not thou also have had compassion on thy fellowservant as I had pity on thee?" It is mercy we want, and mercy we need, but we are mostly unwilling to give it to others.

Grace is God's unearned, unmerited love for us and this is shown in the free gift of salvation through Jesus Christ. But mercy is what ~~were we not~~ ~~not~~ keeps us from getting what we deserve. Every one of us as humans are deserving of the fire of hell. But God has intervened and provided mankind with His mercy through His Grace, His free gift of salvation through Christ.

(Illustration of Sandra and her act of mercy)

Sandra and Tom had been married for 8 years. It was a stormy marriage but they had never talked of divorce or going their separate ways. But one day, Sandra couldn't believe what she was hearing. Tom wanted out, he wanted a divorce. For 11 long years Sandra lived alone and those years were hard on her. Tom remarried and with his new wife he had 3 children. Then Tom took sick and his illness was terminal and he died. Sometime later, Sandra learned that Tom's children were destitute and Tom's second wife was unable to care for them. Sandra faced the hardest decision of her life. Could she - would she - for Tom's sake - ~~the~~ for the children's sake - for Christ's sake? She decided this is what she had to do and so she took all three of the children and raised them as her own.

Our lives depend on Mercy. God's mercy! Were it not for His love we would get what we deserve and that is hellfire! Separation from Him for all eternity. But He reached out in Mercy and enveloped us in the loving arms of a Savior to bring us into the fold. Do you know what your life depends on? And are you willing to show Mercy to others as it has been shown unto you?

St. Paul's United Church of Christ
 Butler, Pennsylvania
 Rev. Ralph Link, Pastor June 16, 1985
 Mr. Dale Rice, Minister of Music
 Kelly Mangel, Acolyte
 + + + + +

ORDER OF WORSHIP 10:00 A.M.
 Prelude
 Chiming of the Hour
 Announcements - Elder Richard Mangel
 Congregational Greeting
 Joys
 *Hymn No. 595 "Lead On, O King Eternal"
 *Ascription
 *Exhortation
 *Confession (In Unison) "Our Father, send thy Spirit with fire and zeal into our sinful lives. We confess our brokenness in thy Church; the dissension we have perhaps caused by unbelief, or disobedience to thy word. Grant us a new spirit to live for thee and to overcome the temptations we so often fall victim to; cleanse us and forgive us again. Through Jesus Christ our Lord and Saviour. Amen."
 *Kyrie
 *Assurance of Pardon
 *Praise: Pastor - Blessed be the Lord God
 People - And Blessed be His Glorious name forever.
 *Gloria Patri - age 142
 Hymn No. 611 "Precious Lord, Take My Hand"
 Call to Prayer: Pastor - The Lord be with You
 People - And with Thy Spirit
 Pastor - Let us Pray.
 Prayer
 Offering
 Offertory
 *Doxology - page 382
 Dedication of Staff for Vacation Bible School
 Dedication of Gifts and Food for Tornado Relief
 Anthem: "This Little Child"
 Scripture: Matthew 16: 24-48
 Sermon: "Duplicating the Model"
 *Closing Hymn No. 502 "I'll Go Where You Want Me To Go"
 *Benediction
 *Closing Chimes
 *Postlude
 + + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Ruth Davies in loving memory of June Davies.
 Mrs. Ann Williams will greet the congregation at the door this morning.
 Ushers for today are: Rob Vinroe, Bob Dellen, Randy Dellen and Kevin Snyder.
 Nursery will be provided today by Mrs. Cathy Shepbeck.
 Lloyd Link and Marty Henry will be visiting the hospital this week.
 Attendance last Sunday was 94 with 5 visitors.
 Hospitalized: Gottlob Kradel and Mrs. Elma Robinson in BMH
 Kevin Snyder in VA Hospital.
 MONDAY THROUGH FRIDAY - Vacation Bible School 7-9 P.M.
 THURSDAY - Aerobics 6-7

NEXT SUNDAY IS CHURCH IN THE PARK at 11:00 a.m. Please make plans to join in with us for a full day of fun and fellowship after the worship service. Bring a tureen, table service and a full picnic basket. The meat, beverage, and dessert are provided by the Lay, Life and Work Committee. See you there!
 REGISTER FOR VBS is still open. You may sign up in the office.
 COOKIES, COOKIES AND MORE COOKIES are needed for refreshments for VBS. Please take a minute and sign up in the Narthex or in the office.
 CONCORDANCES are still available in the office. The price is \$2.00. You may get them after or before church.



Scripture: Matthew 16:24-28

(Ilus Perfect Happiness/husband/wife)
Questin bout Wheaties - Brfst Chmpins????
(Ilus Lou Gehrig died June 2/41 - Pride of th/Yankees)
(Ilus Steve Garvey - Mr. Clean 7 few othrs)
(Ilus boy want liv Pgh Pirates-get hi,cant beat anybody)
Thez heroes our kids 2day - Magic Johnson??
if ask who hero - ANSRS=Rap grps/Madonna
4thoz seek purp/mean 4lif - JESUS
ONLY PERSN LIF INFLU REKN OF TIME - BC & AD =ANNO DOMINI-YR LOR.
HE TH/MODEL WE SHUD DUPLICATE

VS 24= 3THING REQUIR BY TH/L & ALL INTR TWIN
ENG/GRK & PROB TRANSL
CUM AFTR ME = ENG =FOLLOW
GRK =CUM BHIND/2 TH/REAR/BAKWARDS
2DO SO PERSN LIF CONFORMTY W/JS,GO THRU SAME HIM
LIV SELFLS LIF,GIV 2NEEDS MANK

VS 24=DENY SELF-4GET ME,ME,ME
(Ilus girl cosmetics & BCUZ I'M WORTH IT)
UNSCRIP & WORLDDEY & IMPLICATIN -I'M SPECIL,U R BOT
EM GAL 2:20 - SELF-DENIAL

VS 24=TAK UP CROSS *-EXAMPL LADY & CROSS HER HUSB
CROSS=MEANSLIF OF SERV WHER G WANTS U
WORLD SHOWS US TOPS IN BUSNES/PROFESINS,ETC
BUT JS TALK BOUT PLAIN EVRDY PEO FLOD ALONG & SERV W/NO NOTOR-
IETY,PUBLICITY - JUS SERV
CROSS BEAR TALK BOUT PHIL 3:7-10

VS 24=AND FOLLOW ME
FOLO=DENOT ACTIN OF MAN ANSR CAL OF JS WHOS WHOL IF REDIRECTD
OBED TO HIM

MOST OPT LIR - (ILUS I'LL GO WHER WANT ME TO GO,ETC-UNK AUTHR)
(ILS SIR JN BARBIROLLI,SYMPH & CHURCH)
JS ASK THIS TYP DISCIPLIN/DISCIPSHIP
HE INVIT LIV LIF AS HE DID/COMIT ALL TO HIS CUASE & DUPLICATE
HIM AS OUR MODEL

IN BOOK-OUT OF MY TRESURE VOL III READ OF JS-(READ THIS)
COME LET US FOLLOW IN THE FOOTSTEPS OF JESUS!!!

I'll go where You want me to go, dear Lord;
Real service is what I desire;
I'll say what You want me to say, dear Lord -
But don't ask me to sing in the choir.

I'll say what You want me to say, dear Lord;
I'd like to see things come to pass;
But don't ask me to teach boys and girls, dear Lord-
I'd rather stay in my class.

I'll do what You want me to do, dear Lord;
I yearn for Thy Kingdom to thrive;
I'll give You my nickels and dimes, dear Lord -
But please don't ask me to tithe.

I'll go where You want me to go, Dear Lord;
I'll say what You want me to say;
I'm busy just now with myself, dear Lord -
I'll help You some other day.

He put on humanity that we might have divinity.
He became the Son of Man that we might become ~~sons~~
sons of God.
In infancy, He startled a king;
In boyhood, He puzzled the doctors;
In manhood, He Ruled the course of nature.
He never wrote a book, yet all the libraries cannot
hold the books written about Him....
He never wrote a song, yet He is the theme of more
songs than all other subjects combined....
He never practiced medicine, yet He healed more
broken bodies
broken hearts than all the doctors who ever live
Great men have come and gone, but He lives on!
Herod could not kill Him;
Satan could not seduce Him;
Death could not conquer Him;
The grave could not hold Him.
Truly He IS The incomparable Christ.

-Out Of My Treasure, Vol III -
COME, LET US FOLLOW IN THE FOOTSTEPS OF JESUS

TAKE UP CROSS=ther many distorts wat mean
(Ex=woman & husband is cross)
not tru, no blame G 4bad choic
cross Js talk bout is lif of serv no mattr wat probs
difs we face
Lk at from worl standpt & C evrthin gear 2success
shown top Drs,executivs,grt lawyrs,judges etc
But ther tho'z all walks work day by day,plod long, &
do job no fanfare=hundreds,thousands,millions work
as shud & no recog,no notic in papr or TV
Js no talk bout suprstar Xpians parad TV nets
He talk of all littl teachrs,preachrs,workrs of all
~~kind~~ eldrs/deacs,6he ovrlk peop about His busnes
Cros bear cum from lif liv in Xp & P writ=Phil 3:710
Now aftr Js tel deny self,pik up cros=now say
FOLLOW ME:this mos dif part
Folo=denot actin man anser cal of Js whos whol lif
direc in obed 2 Him
but how oft the case?
(Ilus I'll go wher want me 2go, except)
Cant we C truth here?
(Ilus Sir Jn Barbirolli & pastr no fil hell lik him)
Js ask 4this typ disciplin;4this kind discipleship
His invit is 2liv lif as He liv it; 2comit our all
to His caus
W R 2Duplicate Him, our model
(Read out of My Treasure=He put on humanty,etc,etc)
COME, LET US FOLLOW IN THE FOOTSTEPS OF JESUS.

Scrip: Mt. 16:24-28
(Ilus perf hapnes 4 husband - or wife Fathrs Day
How many remem Wheatys? Npt crunchy,toasty,roasty nu
vitmins aded-I mean old Wheatys-pour milk on & jus
lay in bowl lk stupid
F em box & baseball players?
(Lids my hero Lou Gehrig,dy Jun 2/41)
But all heroes dy soonr/latr
Bak then wer real hero lk up2=Examp Stev Garvy
He is exceptin 2day,& mos lik story herd this wk
(Ilus boy custody & want Pirates=High & cant beat any
& strangly enuf thez hero yng peop lk up 2 - 2day
mor imoral,wired,stupid hairdo,dres,mor luv worship
sing indecent songs,do indecent gyratins,hav low morl
liv imoraly & play 2pak hous & hav rav notice media
Jus wat is a hero? Wat determ model 2B lk to & folo?
In sec worl anser wudB=Beatles,:rinz,Madonna
Ask quest of tho'z seek mean/purp 4lif & anser=Jesus
Js is only persn walk erth & made impac He did
Birth afec reckon of time=B4 came reckon=BC
Aftr deth time is AD or, Yr of our Lord
Lets lk at wat made/makes Him=Model we shud Duplica
perhap bes statmen giv by Js Himself=vs 24 Scrip
3thing requir by I this statemen,but all intertwin
in persn who made statement
Js no spk nice of discipship,but issu chaleng which
deman totl,undisputed comitment
words soun so inofensiv & this Bcuz prob translatin
No hav deep,rich mean in English hav in Greek
Phras=CUM AFTR ME is closes Eng can cum 2this
If ask wat mean=wud say= to follow & that not hard
Gr=Cum Bhind,2rear,bakwards
It no deal w/positin in lif it pt out,anyl,no mattr
who,if want folo Js mus get 2rear,Bhin,cum Bhin Him
Folows lif musB in conform 2Js & B wil go thru same
thing Js did if needB
giv up self,self-lif,ambitins 4self
Mus giv of time/abilty 4needs mankind & Js set 4th
by say=If any man wil cum aftr Me
persn mus Dny Self=los site l's ambitins,self-intres
4get one's self & Bgin care/think othrs
Mus 4get=ME,ME,ME & this wat worl teach us 2day
(Ex=comercials lipstik,eymakup=Bcuz I'm worth it)
this unscrip,it worldly & mos oft wat we hear & many
Xpians caut up in it
It imply I'm specil & U R not
Insted shudB=Gal 2:20=READ
Track

Community Bible Church - Sagamore, Pa. July 19, 1992

Prelude
Greetings/Joys/Announcements/Prayer Requests

New Members next week - July 28

Picnic 6:00

BARK BUNS, WIEWELS, SOMETHING SNACK ON,
POTATO SALAD,
HYMN SNAKE, F.W.

Call To Worship:

MM GOD BE MERCIFUL TO US AND BLESS US: AND CAUSE
HIS FACE TO SHINE UPON US:
THAT THY WAY MAY BE KNOWN UPON EARTH,
THY SAVING HEALTH AMONG ALL NATIONS.
LET THE PEOPLE PRAISE THEE, O GOD:
LET ALL THE PEOPLE PRAISE THEE. PSALM 67:1-3

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Matthew 16:24-28

Sermon: "Duplicating The Model" St. Paul's Butler

~~6/16/85~~

6/16/85

*Hymn

*Benediction

*Postlude

TWILA

"Duplicating The Model"

Scripture: Matthew 16:24-28

(Illustration of perfect happiness of a husband/wife)

Do you know the definition of perfect happiness for a husband?

It is when he opens the refrigerator and sees his wife's picture on the milk carton.

You husbands whose wives are not here can share that with them and you wives whose husbands are not here can adapt that at home. But I cannot be held responsible for the consequences, just tell anyone that Paul West-coat gave us that one. I just threw it in for Father's Day.

How many of you remember Wheaties, the Breakfast of Champions? I don't mean the new roastier, toastier, vitamin packed variety, I'm talking about the Wheaties of old, ~~that~~ the Wheaties you poured the milk on and didn't speak to you, or make noises, but just kind of laid there in the bowl and looked stupid. How many of you kind of grew up with them? Good! Then I'm sure you can thin back with me to the days of yesteryear when those boxes held the pictures of some of the heroes of baseball.

(Illustration of Lou Gehrig as my boyhood hero)

I can remember the beginning of the summer of the year which saw the United States plunged into war. The date was June 3, 1941. I was home from school and sick in bed with the flu or some such thing. The afternoon paper arrived and my mother brought it to me and I immediately turned to the sports pages to ~~xxx~~ read about my favorite sport baseball. On that sports page was spread the story and history of one of my heroes, because on the day before, June 2nd, he had died. The man was called "The Iron Horse" and death had finally released him from an incurable crippling nerve and muscle disease. He had played in 2,130 consecutive games before being felled by thecrippler; a record that will probably never be beaten. But as it comes to all men, death had taken the life of Lou Gehrig, the pride of the Yankee

But heroes all die sooner or later. Some die through death, and others fade from sight. But in my generation men like Lou Gehrig were not the exception, they were mostly the rule. They were genuine heroes a boy or girl could look up to. Today, there is only a handful of baseball players that could ever fit this image. One of them is ~~xxx~~ a player named Steve Garvey whom the press has named "Mr. Clean." He received this name because he doesn't drink, or smoke, and he will spend endless time signing autographs for all his fans wherever they are. But he is an exception and most are somewhat like a story I heard:

(Illustration of young boy and parents getting divorce and custody hearing)

A young boy's parents were getting a divorce and a custody hearing was being held in front of a local judge. The judge asked the boy if he wanted to live with his father. He said, "No your honor, I don't want to live with him, he will beat me." "Well, do you want to live with your mother?" he asked. "No your honor, my mother will beat me too." "Well, what are we going to do with you?" The boy answered, "Let me go live with the Pittsburgh Pirates, They get high and can't beat anybody."

And strangely enough, these are the heroes many of our young people look up to. The more immoral, or wierd, the more fans they have. Many people, not only young people are worshiping the freaks and monsters of our society who sing indecent songs, ~~wxxx~~ make obscene gyrations and motions, and do everything they can which is against all morals and principles, and they play to packed houses. ~~Fxxx~~ For all of this they receive rave notices from the news

media and their myriad fans.

But just what is a hero? What determines the model to be looked up to and to be followed? If we ask this question in the secular world, the answers would probably vary from the Beatles, to Frinz or Madonna. But if you ask that question of those who are truly seeking meaning and purpose in their lives, ~~it~~ the only answer that can be given is "JESUS." Jesus is the only person who ever walked this earth to make the lasting impact He did. He is the only one whose ~~birth~~ birth has influenced the reckoning of time. Before He came, the time was reckoned by B.C. or before His birth. After His birth, it becomes, A.D., or "In the year of our Lord." There are other things which He did to make a lasting impact on the world, but let's just look at what made, or makes Him the Model we should duplicate.

Perhaps the best statement to summarize His right to be a model for all mankind is given by Jesus Himself as found in the 24th verse of our Scripture. He said, "If any man will come after Me, let him deny himself, and take up his cross and follow Me."

There are three things which are required by the Lord in this statement, but all of them are intertwined in the person who is making the statement. Jesus was not just saying a nice sounding phrase concerning discipleship. Instead, He was ^{issuing} ~~giving~~ a challenge which if followed completely, as it should be, demands total and undisputed commitment. Now the words sound so unoffensive and unbinding. But that is one of the problems of translation. In striving to have the ~~original Greek~~ English version make sense the true and deep meaning of the words and phrases are often distorted. Please note the beginning of this 24th verse. The very closest the English can come to the Greek is, "If any man will," and it is the next words that are important, "If any man will COME AFTER ME." The very closest we can come to the original Greek is our English, "COME AFTER ME." Now that may not seem so important, because if we asked what this means in English we would all say without hesitation, "It means to follow," and this is absolutely correct. But in the Greek the saying goes much, much deeper. When Jesus says, "Come after me," He was actually saying that anyone who wanted to be a disciple, or a follower of Him, that person had "come behind" Him, or be "behind, to the rear, backwards." The phrase in English is ~~an adverb~~ an adverb in Greek ~~meaning~~ speaking of place. It's not dealing with position or station in life. That has nothing to do with it. It is merely pointing out that ANYONE, no matter who, if that person wants to follow Jesus, that person must get to the rear, must be behind, must come behind Him. In order to do this, ~~xxx~~ the follower's life must be in conformity with that of Jesus. The follower must be willing to go through the same things which Jesus did if need be. That is giving up selfish ambitions and surrendering to the complete will of God; living a selfless life;

giving of endless time and ability to and for the needs of mankind. Jesus sets forth here the Duplication of the ~~Word~~ Model by setting forth the invitation, "If any man will come after Me."

Then He gives three specifics in doing this. First, the person must "deny himself." This means to forget one's self; to lose sight of one's ambitions or self-interests. It means to begin to live thinking and caring for others and forgetting ME, ME, ME. But is this what the world teaches today? We see it, and hear it, and read it that we are to look out for number One and that is me. We only need to see the TV commercials to realize this. One of them which is prominent today has to do with a certain brand of cosmetics. They advertise the latest gunk for the eyes or the mouth and then some girl says that she deserves this kind of junk for her face, "Because I'm worth it." Now that isn't Scriptural at all. That is worldly! And unfortunately, the worldly position is heard most often. This is not denying anything. Instead, it is demanding what is rightfully mine because I'm someone special and the implication is that you are not. So in order to deny ourselves we must know ourselves. Paul states this in Galatians 2:20, "I am crucified with Christ: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

It is a denial that I am of importance and the exaltation of the One who is important.

Then Jesus said the Duplicator of the Model must "take up his cross." There are many distortions of just what this verse means. One lady ~~who~~ told me that her cross to bear through life was her husband who was a real problem. But that is not true. We can choose situations like that simply by making a bad choice for a life partner and we cannot blame that on God. The cross Jesus is talking about is a life of service ~~whenever service~~ which entails continuing in that service even when it presents problems and difficulties, but you continue because you know this is where God wants you. Once again when we look at things from the perspective of the world we see that everything is geared toward success. No matter the job or the profession, we are always reminded of the people at the top who have truly succeeded. We are ~~led to~~ shown the great surgeons, the top lawyers, the best dentists, the top notch financial wizards and so on. But in each profession there are those who are methodically working along and plodding step by step, day by day, who never receive top billing. And after all, who is more important? Is it the one person who is singled out for recognition? Or is it the hundreds, perhaps thousands, or even millions who are quietly performing the necessary tasks who never receive a line in a newspaper or magazine? Jesus wasn't talking about superstar Christians paraded on all the TV networks as examples of cross-bearing. He was talking of ~~the~~ all the little teachers and preachers, all of the little

elders and deacons, all of the little teachers and helpers, all of the common ordinary, often overlooked people who are about His business. The cross-bearing He is talking about comes from a life that is lived in Christ. Paul tells us this in his letter to the Philippians 3:7-10, (read these verses). After Jesus has pointed out a person must deny himself, and then take up his cross, He adds, "and follow Me." This is the most difficult part. The word "follow" denotes the action of a man answering the call of Jesus whose whole life is redirected in obedience to Him. But how often is this the case? Isn't it more often like the lines penned by an unknown author? (read this). (Illustration of "I'll go where you want me to go," etc.)

I'll go where you want me to go, dear Lord;
Real service is what I desire;
I'll say what you want me to say, dear Lord -
But don't ask me to sing in the choir.

I'll say what You want me to say, dear Lord;
I like to see things come to pass;
But don't ask me to teach girls and boys, dear Lord -
I'd rather stay in my class.

I'll do what You want me to do dear Lord;
I yearn for Thy Kingdom to thrive;
I'll give You my nickels and dimes dear Lord -
But please don't ask me to tithe.

I'll go where You want me to go, dear Lord;
I'll say what you want me to say;
I'm busy just now with myself, dear Lord -
I'll help You some other day.

Can't we see the truth there?

(Illustration of Sir John Barbirolli, symphony and clergyman asked about filling the same hall as he did)

Several years ago in England Sir John Barbirolli was conducting a symphony orchestra to a standing room only crowd in a unique concert hall. During the week the hall was used for secular cultural events, but on Sunday it was used for religious services. The clergyman who was to preach there the next day was present at the concert. Some man who knew him ~~was seated next to him~~ was seated next to him. So he thought he would have a little fun at the man's expense. He leaned over and said, "Rev, when are you going to fill this hall on Sunday the way Sir John Barbirolli has done tonight?" The minister in a clear voice, looking the man directly in the eye said, "I will fill this hall on Sunday morning when you will give me eighty-five disciplined men and women like Sir John has had this evening to work with him."

Jesus is asking for this kind of discipline, for this kind of discipleship. His invitation is to live life as He lived it; to commit our all to His cause; and to Duplicate Him, our Model. In a book entitled, Out Of My Treasure, Volume III, we read of Jesus:

He put on humanity that we might have divinity.
He became the Son of Man that we might become sons of God.
In infancy, He startled a king;
In boyhood, He puzzled the doctors;
In manhood, He ruled the course of nature.

He never wrote a book, yet all the libraries cannot hold the books written about Him....

He never wrote a song, yet He is the theme of more songs than all other subjects combined....

He never practiced medicine, yet He healed more broken bodies and broken hearts than all the doctors who ever lived.

Great men have come and gone, but He lives on!

Herod could not kill Him;

Satan could not seduce Him;

Death could not conquer Him;

The grave could not hold Him.

Truly He IS The incomparable Christ.

COME....let us follow in the footsteps of Jesus.

"CHURCH IN THE PARK - June 23, 1985

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor

Mr. Dale Rice, Minister of Music

+ + + + +

ORDER OF WORSHIP 11:00 A.M.

Prelude

*Ascription

*Hymn No. 363 "To God Be The Glory"

To God be the glory - great things He hath done!
So loved He the world that He gave us His Son,
Who yielded His life an atonement for sin,
And opened the lifegate that all may go in.

O Perfect redemption, the purchase of blood,
To every believer the promise of God;
The vilest offender who truly believes,
That moment from Jesus, a pardon receives.

Great things He hath taught us, great things
He hath done,
And great our rejoicing through Jesus the Son;
But purer, and higher, and greater will be
Our wonder, our transport, when Jesus we see.

Chorus:

Praise the Lord, praise the Lord,
Let the earth hear His voice!
Praise the Lord, praise the Lord,
Let the people rejoice!
O come to the Father thru Jesus the Son,
And give Him the glory - great things He hath done.

*Call to Worship: Pastor - Praise ye the Lord! Praise O
ye servants of the Lord, praise the
name of the Lord!

People - Blessed be the Name of the
Lord from this time forth and for
evermore.

All - From the rising of the sun unto the
going down of the same, the Lord's
Name is to be praised.

*Invocation

Announcements, Joys, and Prayer Requests
Hymn No. 98 "Great is Thy Faithfulness"

Great is Thy faithfulness, O God my Father,
There is no shadow of turning with thee;
Thou changest not, Thy compassions, they fail not:
As Thou hast been Thou forever wilt be.

Summer and winter, and springtime and harvest,
Sun, moon, and stars in their courses above,
Join with all nature in manifold witness
To Thy great faithfulness, mercy and love.

Pardon for sin and a peace that endureth,
Thine own dear presence to cheer and to guide,
Strength for today and bright hope for tomorrow
Blessing all mine, with ten thousand beside!

Chorus:

Great is Thy faithfulness, Great is Thy faithfulness,
Morning by morning new mercies I see;
All I have needed Thy hand hath provided -
Great is Thy faithfulness, Lord, unto me! Amen.

Morning Prayers

Offering

Offertory

*Doxology

Scripture: Matthew 20: 1-16

Sermon: "That's Not Fair, Or Is It?"

Prayer

*Hymn No. 92 "The Solid Rock"

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

When darkness veils His lovely face,
I rest on His unchanging grace;
In every high and stormy gale,
My anchor holds within the veil.

His oath, His covenant, His blood,
Support me in the whelming flood;
When all around my soul gives way,
He then is all my hope and stay.

When He shall come with trumpet sound,
O may I then in Him be found;
Dressed in His righteousness alone,
Faultless to stand before the throne.

Chorus: (printed on the back)

(Ilus shopping as boy w/mom & push,shov at bargains)2/
(this preud 2 story Jack Mayhall wife)
(Ilus Mayhall wife=slacks, grocery line)
Were eithr incidents fair?
Of corse not!
t wat duz G want us 2do situ lik thez?
H want us remem=The las shalB lst, & lst las
Thoz kind peop may apear get away ther selfish,NE
FIRST atitud,
but actul dont
Sunday in etern thoz who hav no argu,push,shov,stamped
4 1st plac wilB ushr in2 G's presenc ahead of the
pushrs & shovrs
But ther 1 fubthr thing Js pt out which need remem
That is las phras vs 16
Js sed=For many be called, but few chosen
word=CHOSEN in Gr=actul mean & shudB interp=CHOICE
MANY BE CALLED, BUT FEW ARE=CHOICE
That mean many peop may labor 4 Lord, but few R of
the choic variety, the quality which Lord seeks
It matr litl whethr labor long/hard I's vinyrd, & the
Jny cum latelys labor 4short period time,
watevr we do 4 Him, wilB reward in eternty with a=
Wel dun thou gud & faithfl serv, entr in2 joy of Lord
We need 2B lking 2B HIS choic servs, insted lk 4wat
is fair, or wat is cum 2me Bcuz I hav serv
In this lif we may end up losrs, but need remem the
prophetic words of Js 2cheer us wenevr we feel lik
losrs,
SO THE LAST SHALB FIRST, & THE FIRST LAST:FOR MANY BE
CALLED, BUT FEW ARE=CHOICE.

Scrip: Mt. 20:1-16
(Ilus 2childrn fuss ovr piece of cake)
Isnt this typicl of childrn? Which only goes 2prov
only childrn act lik this-Rite? Wrong! We kno/hear
ad'lts=shud bin me promot-I was 1st, not him etc.
Jry old as creatin in fact, go bak Cain/Abel
It isnt fair G, U acpt Abel offr & not mine=bludy mess!
U dont apreciat me & argumen rt/wrong/fair-end murdr
this bakr this parbl Js tol workrs in vinyard
Goes bak 2-19th chap which tel rich yng man cum 2 Js
& ask bout etern lif & anser Js giv 2serv amnk nolik
Afttr gon, Js say Camel & needl ey & kind of G
gav discipis sumth think bout & as usul, Petr hav
figur out
vs 27=Peter ask
Vss 28-29=Js anser & then notic wat say vs 30=READ
Here was His thot 4-day, sumth mak them think & in
ordr ilus pt tel them parabl
Parabl conern ~~wat~~ fairnes in lif=wat fait/wat not?
Man own vinyard went maktplac hire labrers & mktplac
lool unemploy ofic
Thoz no stedy employ cum w/tool & wait 2B hire & go
rate 4-days labr was penny & housholdr hir 4go rate
Examp grap harves musB dun quikly Bcuz rain
this why housholdr hire others at 9,12,3,& 5
he got all labrers cud hire 2 get dun
Custmary 6-2pay labrers & Jew law mandatory cud no
hol bak pay
This kep employrs cheat, steal/mak intrest
So paymastr start thoz hire 5 & pay & discipis prob
e bc 2hear 1st hired richly reward Bcuz long day
whil othrs only work partil day,
but Js sez=vs 10
by any stndrd this grosly unfair & read=vs 11
vs 12=they reasoned & it was tru
vs 13=vinyrd ownr remind they had agree 2this wage
vss 14-15=he say las hire also had famly & he pay
going wage 2evrl
it simpl all had work acomp goal & ea pd same
Thoz hire 1st contrac, thoz latr tol wud pay rt &
ownr vinyrd had rt pay wat thot shud & say so=vs 15
it no matr who did mos work, but wat ownr wil pay
Bcuz this, thoz work longer quest fairnes arangment
If parabl deal stric secular worl, workr hav legit
gripe
But Js talk erthly servic which wudB reward by G
in hvn, & wil lk this in moment
But supos this wer seculr situatin, wud it B fair?
I sur wud all agree it wudnt

VS 8=BGIN W/LAS HIRD
VS 9=RECEIV PENNY
VS 10=FIRST EXPEC MOR
BY ANY STANDARD UNFAIR & GRUMBL - VS 11-12 =WORK 12HRS

V 13=PRICE AGREED ON
VSS 14-15=ALL PAID SAME REGARDLES HRS WORK - PRICE AGREED TO
NOT MATR MOS WORK DUN,& LNGR WORKRS QUESTIN FAIRNES
THIS SECULR SITU & LK AT THIS WAY IS IT FAIR??
(ILUS JERI MAYHALL WIF JACK MAYHALL DIR OF NAVIGATORS)
EITHR INCIDENTS FAIR?
WAT DUZ G WANT US TO REMEMBR? VS 16A
SUNDAY IN ETRNTY THOZ MEEK USHR B4 PUSHRS & SHOVR

VS 16B=GR CHOSEN = CHOICE
MANY LABOR 4 TH/L,BUT FEW R OF CHOIC VARIETY
MATR LITTL IF LABOR LNG,OR JOHNY CUM LATELY
WATEVER DO FOR HIM WILB REWARD W/WEL DUN GUD FAITHFUL SERVANT
ENTER INTO THE JOY OF THE LORD
NEED 2B LK 2B CHOIC SERVS RATHER THAN LK WAT FAIR,OR GET WAT IS
CUM TO ME BCUZ I HAV SERVD
THIS LIF MAY ENDUP LOSRS BUT NEED HEAR PROPH WORDS JS=VS 16

THAT'S NOT FAIR, OR IS IT?
SCRIP: MT 20:1-16

(Ilus 2 childrn pc of cak & Jimy's oldr & biggr)
AND HE ALWAYS WILB IF U KEEP DOING THIS

C DRN ONLY ACT LIK THIS - RITE?? WRONG!!
ADULTS: I WORK HARDR THAN HIM;SHUD HAV GOT PROM:HE GOT WAT I SHU
BAK TO CAIN/ABEL ARGUMEN RT/WRONG,FAIRLY/UNFAIRLY TREATD
THIS BAKGRND THIS PARBL
BAK TO CHAP 19 & RICH YNG MAN & QUEST ETRRL LIF
SERV MANK,NOT ANSR WANT & GO WAY SAD
VSS 23-24=CAMEL & NEEDLE EYE

PETR SEEM HAV FIGUR OUT
VS 27=EXPRES SELF
VSS 28-29=JS GIV ANSR
VS 30=THOT FOR TH/DAY,& THEN BGIN TEL STORY

THIS PARBL CONCERN MATR FAIRNES:WAT FAIR IN LIF & WAT NOT
MAN OWN MRKT VINYRD WENT MRKPLAC HIRE LABRS
MRKTPLAC LOCAL ENEMPLOY OFFIC
GO RATE WAS ONE PENNY & HIRE FIRST GRP AT GO RATE
GRAP HARV MUSB HARV END SEPT BCUZ RAINY SEASN & RUIN GRAPES
TIM OF ESSENC
OUT AT 9, 12, 3, & AGIN AT 5
custmary 6 PAY FOR LABR * JEW LAW DEMAN PAY END DAY

Community Bible Church - Sagamore, Pa. July 26, 1992

Prelude

Greetings/Joys/Announcements/Prayer Requests
New Members - greet/welcome
Picnic tonite 6 - invitation

Call To Worship:

O LET THE NATIONS BE GLAD AND SING FOR JOY:
FOR THOU SHALT JUDGE THE PEOPLE RIGHTEOUSLY
AND GOVERN THE NATIONS UPON EARTH.
LET THE PEOPLE PRAISE THEE, O GOD:
LET ALL THE PEOPLE PRAISE THEE.
THEN SHALL THE EARTH YIELD HER INCREASE:
AND GOD, EVEN OUR OWN GOD, SHALL BLESS US.
GOD SHALL BLESS US: AND ALL THE ENDS OF THE
EARTH SHALL FEAR HIM. PSALM 67:4-7

*Hymn

Offering/Prayer

~~XXXXXXXXXXXXXXXXXXXX~~

*Doxology

reception of new members
Pastoral Prayer

Hymn

Scripture: Matthew 20:1-16

Sermon: "That's Not Fair, Or Is It?" St. Paul's, Butler
6/23/85

*Hymn

*Benediction

*Postlude

BILL

NEWS PAPER

TRAVELING MEMBER'S

SITUATION

"That's Not Fair, Or Is It?"

Scripture: Matthew 20:1-16

(Illustration of two children fussing over the size of the cake)
~~A mother gave each of her two children a~~ A mother gave each of her two children a piece of cake. The little girl complained, "It's not fair Mommy, you gave Jimmy a bigger piece than you gave me." "Well, you must remember dear, Jimmy is older and bigger than you," the mother answered. "Well, at that rate he always will be."

Isn't this typical of children? Which only goes to prove that only children act like this. Right? Wrong! We know this and hear of it quite often among adults. "I work harder than him, and yet he got the promotion." "He got what I should have gotten." The story is as old as creation. In fact, it started way back when Cain and Abel brought their offerings to the Lord. "It isn't fair God, how come You look with favor upon the bloody sacrifice Abel brings, but You don't appreciate mine?" And the argument of right and wrongness, of being fairly or unfairly treated began and ended with the murder of Abel by Cain. And this is the background of this parable Jesus told of the workers in the vineyard. It goes back to the 19th chapter which tells of a rich young man coming to Jesus and asking what he had to do to inherit eternal life. The answer Jesus gave was to serve mankind and this was not the answer he wanted to hear. So he went away sad and after he had gone Jesus remarked that it would be easier for a camel to go through the eye of a needle than for a ~~rich~~ rich man to enter God's kingdom. This gave the disciples something to think about and as a result Peter seemed to have it all figured out as usual.

So he expressed himself by saying, (read verse 27). And Jesus gave him the answer, (read verses 28-29). And then notice his closing remark before He begins to tell them a story: He says, "But many that are first shall be last and the last shall be first."

Here was His thought for the day. Something to make them think and in order to illustrate His point He tells them the parable. Now the parable concerns the matter of fairness. What is fair in life and what is not?

The man who owned the vineyard went to the marketplace to hire laborers. The marketplace at that time was the local unemployment office. Those who were not steadily employed came to the marketplace with their tools ready to go and do a days work for whoever wanted to hire them. The going rate for a laborer was a penny and so we see the householder hired the first batch at the going rate.

But in this part of the world we are told the grape harvest takes place ~~in~~ around the end of September and time is of the essence. Because at this time the rainy season starts and if the harvest is not completed before the rains, the grape crop can be ruined. So it is essential that when the harvest begins, it is completed as quickly as possible. And this is exactly what this

householder was trying to do. That is why he went back to the marketplace at 9:00 A.M., and at 12:00 noon, and at 3:00, and again at 5:00. He got all of the laborers he could hire to get the grapes harvested that day.

So as was customary when 6:00 o'clock arrived the laborers were paid for their work. The Jewish law made it mandatory that anyone hired for a day's work, receive their wages when the day was over. This kept those who hired people from investing the money designated for wages and earning interest on it, while the poor laborer didn't have enough to buy food with.

So the paymaster started with the men who had been hired at 5:00 o'clock and he paid each of them the going rate for a day's work and that was a penny. And you can imagine the disciples expecting to hear the story have the logical ending of the first laborers being richly rewarded because they had labored all day, while the others had only worked a partial day. But Jesus says, "But when the first came, they supposed that they should have received more; and they likewise received every man a penny."

Now by any standard, this is grossly unfair and the laborers protested and they "murmured against the goodman of the house," we are told.

Then they reasoned, "These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day."

They had been working for 12 hours while the others had worked a partial day ~~the paymaster reminded them~~ Then the vineyard owner reminded them, "'Friend, I do thee now wrong: didst thou not agree with me for a penny?'"

They were paid the going rate, so they weren't cheated. They had agreed to work for that wage. And he also reminded them, "Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own?"

He was saying that the last men hired had families to feed also and even though they had only worked a partial day, they deserved the going rate as well. It wasn't the amount of time they had put in, nor the amount of work they had done. It was simply that all of them had served and worked to accomplish the goal and for that each of them was paid the same. Those who were hired first had contracted for the set amount and the others hired later had been told they would receive what was right, with no amount specified. The owner of the vineyard had the right to pay what he thought should be paid and this is what he expressed in the 15th verse: "Is it not lawful for me to do what I will with mine own?"

It isn't a matter of who did the most work, but what the owner is willing to pay. And because of this those who worked the longer period were questioning the fairness of the arrangement. Now if this parable was dealing strictly with the secular world, the workers would have a legitimate gripe. But Jesus was talking of earthly service which would be rewarded by God in heaven. And we will look at this in a moment. But suppose this were a secular situation. Would it be fair? I think we would all agree that it wouldn't.

I can remember back when I was a kid my mother would take my brother and I with her to the large department stores in Pittsburgh when they had their super-doooper sales. Like the January white sales and so on. Many of you remember them I am sure. I can remember being dragged from one end of the counter to the other, because she insisted we stick close, (Child kidnapping was taking place back then too), and the women were rooting and pulling at the clothes on the counter. But the stores have learned to handle this situation differently now. First they have bigger stores, and then they have many counters with the merchandise on them so there isn't a pushing and pulling contest usually. The reason I mention this is because I recently ~~xxx~~ read of a situation which happened to the wife of Jack Mayhall who is the Director of the Navigators for the U.S. He tells it this way:

(Illustration of his wife and a pair of slacks; and the grocery line)

Several months ago in a large mall department store, my wife found a #23 pair of slacks - just what she had been looking for for months - and on sale at just \$12. As she stood examining the garment, a lady walked up and said, "Here, let me help you," taking the slacks off of her hands. Then the woman walked toward the dressing rooms, and she said, "If they don't fit me, you can have them."

Jeri was stunned - she could hardly believe her eyes and ears! Since the lady didn't return, Jeri concluded they had fit and that the woman had paid for them and taken them home. For two days Jeri battled depression over the disappointment. As we discussed the situation we both came to the conclusion that meekness is perhaps one of the most difficult of Christlike traits to develop.

Several months later Jeri had another opportunity. This time she was standing in a supermarket checkout line with only a couple items in her hands. A middle-aged lady with a grocery cart pulled up-not behind her-but alongside her. After a couple minutes Jeri felt a tap on her shoulder and turned to hear the lady ask in a gruff tone, "Are you in line?" When Jeri answered in the affirmative, the woman angrily replied, "Well, I'm ahead of you!" There was a tremendous urge for Jeri to argue with the woman, and "put her in her place." But all of a sudden remembering the principle, Jeri said, "OK, if it is that important to you, go ahead." At which the woman said, "It is!" and pulled ahead without flinching."

Were either of those incidents "Fair?" Of course not! But what does God want us to do in situations like these? He wants us to remember, "The last shall be first, and the first last." Those kinds of people may appear to get away with their selfish, "Me first" attitudes. But actually they don't. Someday in eternity, those who have not argued and pushed and stampeded for first place, will be ushered into God's presence ahead of those pushers and shovers.

But there is one further thing Jesus points out which we need to remember, and that is the very last phrase of the 16th verse. Jesus said, "For many be called, but few chosen." The word "chosen" in Greek actually means, and should be interpreted "Choice." Many be called, but few are "Choice." That means that many people may labor for the Lord, but few of them are Of the Choice variety, the quality which the Lord seeks. It matters little

whether we labor long and hard in the Lord's vineyard and the "Johnny come lately's" labor for a short period of time. Whatever we do for Him, will be rewarded by Him in eternity with a "Well done, good and faithful servant, enter into the joy of the Lord."

We need to be looking to be His Choice servants, instead of looking for what is "fair" or what is coming to me, because I have served. In this life we may end up like losers but we need to remember the prophetic words of Jesus to cheer us whenever we feel like losers, "So the last shall be first, and the first last: for many be called, but few "Choice."

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor June 30, 1985
Mr. Dale Rice, Minister of Music
John Penrod, Acolyte
+ + + + +
ORDER OF WORSHIP 10:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
*Hymn No. 335 "Praise the Lord! Ye Heavens Adore Him"
*Ascription
*Exhortation
*Confession (In Unison) "We offer to thee, O Father,
praise for the gift of thy Spirit. We are made
aware that your love is given to us in many ways.
When we are lonely, when we are filled with doubt,
when we show unbelief, it is your Spirit that fills
us with your truth. And when we burn with hatred, or
anger, or selfishness, or greed, it is your Spirit
which speaks to us with your love. Forgive us, and
may your Spirit live, guide, and direct us in all
ways. Through Christ our Lord. Amen..
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And Blessed be His Glorious name
forever.
*Gloria Patri - age 142
Hymn No. 467 "Take Thou Our Minds, Dear Lord"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.

Prayer
Offering
Offertory
*Doxology - page 382
Scripture: Matthew 21: 33-46
Sermon: "Who Will Win?"
*Closing Hymn No. 497 "Like a River Glorious"
*Benediction
*Closing Chimes
*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Charlie Penar in loving memory of Lula.
Mr. & Mrs. Robert Dellen will greet the congregation
at the door this morning.
Ushers for today are Alvin Tait, Mike Nazaruk, Gottlob
Kradel, and James McClymonds.
Nursery will be provided today by Mrs. Cheryl Metrick.
Bob Dellen and Dan Bosko will be visiting the hospital
this week.
Attendance last Sunday at the Church Picnic in the Park
was 86 with 2 visitors.
Hospitalized: BMH Mrs. Alice Beatty
WEDNESDAY - COUNCIL MEETING AT 7:00 P.M.
THURSDAY - Aerobics 6-7

Concordances - only 3 left in the office. They are \$2.00
each, and a handy reference for Bible Study.
Questions have been raised as to how to get in touch with
the Janitor. You may contact Emogene Massey at
283-5604. Her number is also posted on the telephones
in the church and hall.

+ + + + +
There are negative words that are harmful,
There are positive words that are good,
There are false words that we shouldn't utter,
And helpful words that we should....
For a costly gem, or a lovely bouquet,
Perhaps we cannot pay,
But we can express a beautiful thought,
To the heart of a friend today.

Have a safe and happy Fourth of July!!!!

At time tel, Js no yet go thru ordeal trial/executin2/
but 4tel wat eventul tak plac at hands thez vin-
yrd works, relig ldrs of Isr
vs 40=ask quest
vs 41=anser
Js reply 2this is quot familiar Ps all knu Bcuz sung
part Hallel in Templ worship
A portin this Ps shout by crowd day B4=vs 9
Js quot vss 22-23 wen sed=vs 42
Here proph of rejectin lng B4 evr apear & Bcuz this
rejectin tak plac then in Isr, Js sed=vs 43
Gr word 4natin=ETHNE=from wh get word=Ethnic
it canB use both 4natin & *x of a peopl
Jews use derogtorly *x 2refer 2Gentiles
Wat Js say is Kingdm of G prom & reserv 4natin Isr,
but Bcuz ther departur from cov relatsip, nothr nati-
or grp peopl wud receiv prom
As histry has unfold sinc, canC Ch Js Xp compos mostly
Gentils has receiv that blessing
No mean G thru deal w/Isr, 4 He is not; jus mean ther
fulfil no tak plac as orig prom, but mus wait until
they cum bak 2 Him
Ch bring 4th fruits as Js sed, by bring many peop in2
fold of all races
vs 44=Js giv proph of Self & wat say=anyl hear mesag
salvatin thru Js Xp & acpt as L & Sav, that persn has
fal on ston & Bcum brokn,
Brokn 4that persn R bonds=sin, deth; things sepat fr G
& that persn now has aces 2thron Grac & cnt G's Son
Conversly=anyl hear mesag salvatin thru Js Xp & rejec
refus 2acpt Xp, that persn has ston fal on him & wilB
G 1 2powdr=means=persn wilB sepat fr G 4eternty
4him no 4gives sins, no eternal lif w/G & wilB as
powdr, as nothing in site of G
(Ilus man pardn & no acpt it)
Isnt this way tween G & man? In His grt luv 4U He
offrs U pardn, Grac, wholnes of lif=He giv U fruits of
cros but quest is=Wil we acpt it?
Relig ldrs Js day cudnt acpt, 2them Js was 2comon,
2ordnary 2B prom Messiah & thus read=vss 45-46
They wud bide time until conven 2hav Him put 2deth
but meantime wud tolerat & wud do wat cud 2discredit
in efec=say No 2 G & wat ofr in this From 1 of Isr,
& so He abl 2hav ministry among Gentiles
Jews, many othr rejec; our prob may noB we rejec, inste
our prob mayB we not sed Yes 2 Js Xp in evrthing
It tak mor than jus say sed Yes as L & Sav, tak say YES
in all areas of our livs: Js wants all of us & not jus
a part=We 2can rejec Js by no let Him B hed of cornr
or cornstn our livs

WHO WILL WIN?
Scrip: Mt. 21:33-46
Pres Andy Jackson sed=2 the victrs Blon, th spoils
ther bin continul batl rage sinc G plac man Gardn Ean
& he rebel agin G
Batl gud/evil; of rt/wrong; tween suprem G & suprem Sat;
Batn alway ask=Who Will Win? & obv anser=G wil
L=4v victr
But ther thoz no Bliev G & do all within powr tear dwn
any semblanc Bliev in G & so battl continu
& quit truthfly if lk rnd watvtak plac presen worl U
can C forc evil hav uprhan & gain nu strngth evrday
Quot of Solomon Eccl 9:11=Rac no 2swif, nor batl 2strong
He observ no sheer numercl streng, nor fastes armys
Zech proph inspir writ 2 Zerubabal, 1st gov Jeru aftr es
Not by mite, nor by powr, but by MY Sp, saith the Lord
G wil ultimaty win evn tho tide seem flo strong agin
posibility
Js spk Scribs/Phars/Ch priest/eldrs in Templ
naturally othrs gathr 2hear Him
it day folo ciens Templ & only fool/madman wud return
2scene His crome of day B4
Js upset/angr authortys & they intent sho peop He a
charlatan lik all othr self-procl Mesiahs which cum4th
But had 2do in mannr no upset peop Bcuz had lrg follo
So mus baktrak 21st chap 2C wat Jew ldrs questin about
vs 23=want determ jus wat authority was 2do & adt asdid
Js anser by stat wud giv anser if they anser quest=24
vs 25a=questin & pondr=vss 25b-26
vs 27a=anser they gav & likwis Js giv indef anser 27b
but gav op 2sho wher stud relatin 2who truly serv G
vs 29=notic ask=Wat think Ye?
vsa 30-31a=prob in parabl form
Bgan parbl w/quest & end w/quest-wh of 2 did wil of F
aftr giv corec anser=31b Js relat outcas society
wer acpt G's kingdm ahead relig ldrs=31C
vs 32=Js giv reason, comon peop herd J's mesag & Bliev
him 2B G's mesngr, 4runnr of Mes, but Scrib/Phars &
relig ldrs didnt & comon peop wudB ahead of them Kingdm
So Js estab Jn authority, now about estab own & use a
parabl thez relig ldrs had 2giv Him an anser
Wen Js spok vinyrds peop knu bout subj Bcuz lrg portin
work perform by many them
& also ilus quit freg by prophs
Now this parabl sho: houshldr=G; vinyrd=natin Israel;
husbndmen=prophs G sent 2natin Isr; son houshldr=Js/Me;
story self-explan sho G sent vinyrd receiv wat rtfully
His; thoz chrg beatup cast out thoz mesngers
Last, houshldr, G, sent son think wud receiv as prom 1
but thru out & kil Him

(Read anonymous quot bout "othr side winning")
It luks that way duznt it?
But WHO WIL WIN?
G of corse
But that victry wilB ovr whol worl,ovr whol creatin
truly impot quest 4us is=WHO WIL WIN US COMPLETELY?
WHO WIL WIN US BODY & SOUL?
May we fal upon ston which is Xp & B brokn,
rathr than hav ston fal on us & grind us 2powdr

VS 31C-32=JS EST JN'S AUTHROTY & NOW BGIN EST HIS
JS SPOK VINYRDS & SO DID PROPHS
TN OT VINYRDS REFER 2ISRAEL - PROPRTY OF G
HIS PARBL VINYRD NATIN ISRAEL
HOUSHOLDR=GOD
HUSENDRMAN=SCR/PHARS/HI PR/ELDRS
SERVANTS=PROPHS G SENT 2ISRAEL
SON HOUSHOLDR=JS, THE MESSIAH
STORY SELF-EXPL SHO G PLAN & 4TEL WAT HAP 2 JS THE SON
Vs 40=JS ASK QUEST
VS 41=THEY ANSR
VS 42=JS QUOT PS 118:22-23 - THIS HALLEL PART TEMPL WORSH -SUNG
THEY SHOUT-VS9 - DAY BFORE
THIS PROPH BOUT JS LNG B4PEAR ON SCENE
VS 43=NATION=GRK=EHNE=DERIV ENG ETHNIC
JEWS USE WORD DEROGTORLY OF GENTILES
JS SAY ISR WAS 2B TH/NATIN,BUT NOW GIVN 2GENTILES
THIS TAKN PLACE,BUT NO MEAN ISR OUT OF G'S PLAN
CH OF JS XP BRING FORTH FRUITS FR/MANY RACES,NATINS AS JS SED
VS 44=PROPH CONCERN JS & HIS SALV ACPT/REJECT
(ILUS MAN REFUS PARDN FR/PRES ANDREW JACKSON)
ISNT THIS TH/WAY TWEEN G & MAN??
IN HIS GRT LUV 4U OFFRS=PARDN/GRAC/WHOLNES OF LIF
GIVS FRUITS OF TH/CROSS & QUEST IS - WIL WE ACPT IT??
RELIG LDRS CUDNT ACPT IT
2THEM JS WAS 2COMON/2ORDINARY 2B TH/MESIAH
VSS 45-46=CONCLUSIN THIS PARBL
THEY WAIT 2BIDE TIM UNTIL CONV PUT HIM TO DETH
THEY SAY "MNO" 2WAT G OFFR AS PROMIS ONE OF ISRAEL
THUS JS HAD MINSTRY 2GENTILES
JEWS & OTHRS REJEC HIM
OUR PROB MAY NOTB WE REJEC HIM,BUT MAYB WE NOT SED "YES"
2HIM IN EVRTHING
TAKS MOR THAN JUS ACPT AS SAV *IT YES ALL AREAS OUR LIVS
JS WANTS ALL,NOT JUS PART - CORNR STON REJEC/ACPT
UNKN AUTHOR WRITE:
GOD'S PLAN MADE A HOPEFUL BEGINNING
BUT MAN SPOILED IT BY HIS SINNING
THEY SAY THAT THE STORY WILL END IN GOD'S GLORY
BUT AT THE PRESENT, THE OTHER SIDE'S WINNING.
SEEMS LIX IT,DUZNT IT??
BUT WHO WILL WIN?? G OF CORSE EMENTULY
TH/QUEST 4US IS=WHO WIL WIN US COMPLETELY??
WHO WIL WIN US BODY & SOUL??
MAY WE FAL UPON TH/STON WH/IS JS XP & B BROKN,
RATHER THAN HAV TH/STON FAL ON US & GRIND US 2POWDER

Community Bible Church - Sagamore, Pa. August 2, 1992

Prelude
Greetings/Joys/Announcements/Prayer Requests

Call To Worship:

THE LORD IS RIGHTEOUS IN ALL HIS WAYS, AND HOLY IN ALL HIS WORKS.

THE LORD IS NIGH UNTO ALL THEM THAT CALL UPON HIM, TO ALL THAT CALL UPON HIM IN TRUTH.

HE WILL FULFILL THE DESIRE OF THEM THAT FEAR HIM: HE ALSO WILL HEAR THEIR CRY AND SAVE THEM.

- *Hymn
- Offering/Prayer
- *Doxology
- Pastoral Prayer

Hymn

Scripture: Matthew 21:33-46

Sermon: "Who Will Win?" St. Paul's Butler, 6/30/85

- *Benediction
- *Postlude

SITARAD
SALLY - LANCER
UNSPOKEN

"Who Will Win?" - Scripture: Mt. 21:33-46

PRES ANDREW JACKSON SED: 2 TH/VICTORS BLONG TH/SPOLIS

CONTINUL BATL WAG SINC G PLAC MAN EDEN

BT BATL GUD/EVIL,SUPRMCY OF G/SUPREMCY SATAN

WHO WILL WIN???

K SOL WROT ECCL 9:11-TH/RAC IS NOT 2 TH/SWIF,NOR TH/BATL 2 THE STRONG

ZECH PROPH INSPIR 2WRIT EZERUBABAL 1st GOV JERU AFTR EXIL:
NOT BY MITE,NOR BY POWR,BUT BY MY SP SAITH TH/L OF HOSTS

JS SPK SCR/PHARS/CH PR/ELSDRS IN TEMP

IT DAY FOLO CLENS TEMPL - ONLY FOOL/MADMAN RETURN SCEN CRIM

JS UPSET/ANGR AUTH,THEY INTEN PRUV CHARLATAN,NOT MESIAH

SO BAKTRAK THIS 21ST CHAP & READ VS 23

VS 24=JS ANSR QUEST W/QUEST

VS 25=THEY REASN AMONG SELVS - VS 26

VS27A=INDEF ANSR

VS 27B=JS ANSR LIKWIS

VS28A=BEGIN BY ASK QUEST

VSS 28B-31A=RELAT PROB IN PARBL

BGIN W/QUEST,END W/QUEST

"Who Will Win?"

Scripture: Matthew 21:33-46

President Andrew Jackson said, "To the victors belong the spoils." There is a continual battle ~~being waged~~ which has been ~~going on~~ raging since God placed man in the garden of Eden and he rebelled against God. It is the battle of good and evil; the battle of right and wrong; the battle between the supremacy of God and the supremacy of Satan. The question is always asked, "Who Will Win?" The obvious answer is that God will prove the victor! But there are those who have no belief in God and they are doing all within their power to tear down any semblance of belief in God and so the battle continues. And quite truthfully, if you look around you at what is taking place in our present world you can see the forces of evil seem to have the upperhand and are gaining new strength everyday. King Solomon in the strength of his wisdom wrote in the book of Ecclesiastes 9:11, "The race is not to the swift, nor the battle to the strong."

He observed that it wasn't sheer numerical strength, nor through the fastest armies that the battle is won. Zechariah the prophet was inspired by God to prophesy to Zerubbabab the first governor of Jerusalem after the exile, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

God will ultimately win even though the tide seems to be flowing strongly against that possibility.

Jesus was speaking to the scribes and Pharisees, the chief priests and the elders in the temple. Naturally there were many other people who had gathered to hear Him as well. It was the day following the cleansing of the temple. Only a fool or a madman would have returned to the scene of his crime of the day before. Jesus had upset and angered the authorities and so they were intent ~~upon~~ on showing the people that He was a charlatan like all of the other self-proclaimed Messiah's which had come forth. But they had to do this in a manner which didn't upset the people because Jesus had a large following.

So if we backtrack in this 21st chapter we see that these Jewish leaders came to Him to question Him about His authority. In the 23rd verse we read, (read this). They wanted to determine just what His authority was to do and act as He did. And Jesus answered them by stating that He would give them an answer if they answered a question of His, vs 24, (read). The question was, vs 25a. They pondered this among themselves, vs 25b-26. And they answer they gave was vs. 27a. And likewise Jesus gave them an indefinite answer, vs 27b.

But He gave them an opportunity to show where they stood in relation to who was truly serving God by giving them a problem to solve. Notice, He asks them in the 28th verse, "What think ye? And then He relates the problem in parable form, vs 28b-31a. He began the parable with a question and He ends it with the question, "Whether of the twain did the will of his father?"

After they have given Jesus the correct answer, vs 31b, then Jesus relates them that the outcasts of society were accepted in God's kingdom ahead of these religious leaders, vs 31c. And then Jesus gives the reason in vs 32. The common ordinary people heard John and believed him to be God's messenger or the forerunner of the Messiah, but the Scribes, Pharisees and religious leaders didn't, and this is why the common people would be ahead of them in God's kingdom.

So thus, having established John's authority, Jesus is now about to establish His and to do so He uses another parable in which these religious leaders had to give Him an answer.

When Jesus spoke of vineyards and anything about them, the people knew all about the subject because it was a large portion of the work many performed but it was also something ~~xx~~ illustrated quite frequently in the messages of the prophets. Identified in this parable are the following: the householder who owned the vineyard is Almighty God; the vineyard, is the nation of Israel; the husbandmen are the Scribes, Pharisees, Priests, High Priests, and elders; the servants are the prophets whom God sent to the nation of Israel; and the son of the householder is Jesus Himself, or the Messiah. The story is self-explanatory showing that God sent to the vineyard to receive what was rightfully His, but those in charge of the vineyard beat up and cast out those messengers. Last of all the householder, God, sent His Son to them thinking they would receive Him as the promised One, but they threw Him out and killed Him. Now at the time of the telling of this parable Jesus had not yet gone through the ordeal of His trial and execution, but He is foretelling what would eventually take place at the hands of these vineyard workers, the religious leaders of Israel.

So then, Jesus asks the question, "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?" vs 40

And they answered, vs 41 - Read this.

Jesus' reply to this is to quote from the Psalms a familiar verse they all knew because it was a part of the Hallel sung in temple worship. In fact, a portion of this Psalm was shouted as an acclamation for Jesus when He came riding into Jerusalem the day before. They had shouted, vs 9, (read this). Jesus was quoting verses 22 and 23 from this Psalm when He said, vs 42, read. Here is a prophecy of the rejection of Jesus long, long before He ever appeared on the scene. And because of this rejection which was now taking place in the nation of Israel, Jesus said, vs 43, (read). The word for nation in Greek is, "Ethne" from which we derive our English word "Ethnic." The word here can be used of both a nation and of a people. The Jews used this word derogatorily to refer to the Gentiles. What Jesus is actually saying is that the kingdom of God was promised and reserved for the nation of Israel, but because of their departure from the covenant relationship another nation of

group of people would receive that promise. As history has unfolded since that time we can see that the Church of Jesus Christ composed mostly of Gentiles has received that blessing. This doesn't mean that God is through dealing with Israel, for He is not. It just means that their fulfillment will not take place as originally promised but must wait until they come back to Him. The Church is bringing forth fruits as Jesus has said by bringing many, many people of all races into its fold.

Then Jesus gives a prophecy concerning Himself in the 44th verse. "And whosoever shall fall on this stone shall be broken: but on whomsoever it ~~will~~ shall fall, it will grind him to powder."

What Jesus is saying is simply this: Anyone who hears the message of salvation through Jesus Christ and accepts Him as his Lord and Saviour, that person has fallen on the stone, and that person becomes broken. Broken for that person are the bonds of sin and death; broken for that person are the things that separate anyone from God; that person now has access to the throne of Grace and is counted as one of God's sons.

But conversely, anyone who hears the message of salvation through Christ and rejects it, refuses to accept Christ, that person has had the stone fall on him and he will be ground to powder. This means that person will be separate from God for all eternity. For him there is no forgiveness of sins, no eternal life with God and he will be as powder, as nothing in the sight of God.

(Illustration of man pardoned and wouldn't accept it)

When Andrew Jackson was president he granted a presidential pardon to a man who had been imprisoned for a serious crime. The man had a deep sense of guilt. He felt that he should remain in prison for the crime he had committed and so he refused the pardon. Many lawyers engaged in a famous debate to try to determine whether a pardon that had been refused was really a pardon. They finally decided that until it was accepted it is not a pardon.

Isn't this the way it is between God and man? In His great love for you, He offers you the pardon, the Grace, the wholeness of life. He gives you the fruits of the cross! But the question is, "Will we accept it?"

The religious leaders of Jesus' time couldn't accept it. To them, Jesus was too common; too ordinary to be the promised Messiah. And so it is we read the conclusion to this parable with the words, "And when the chief priests and Pharisees had heard His parables, they perceived He spake of them. But when they sought to lay hands on Him, they feared the multitude, because they took Him for a prophet." vs 45-46

They would bide their time until it was convenient to have Him put to death. But in the meantime they would ~~hide their~~ tolerate Him and do what they could to discredit Him. They were in effect saying "No" to what God was offering them in this "Promised One of Israel." And so He was able to have a ministry among the Gentiles. The Jews and many others rejected Him. Our problem may not be that we have rejected Him. Instead, our problem may be that we have not said "Yes" to Jesus Christ in everything. It takes more than just accepting Him as Lord and Saviour, it takes saying "Yes" to Him in all areas of

our lives. Jesus wants all of us and not just a part. We too can reject Jesus by not letting Him be the ~~xxxxxxstone~~ "Head of the corner," or the "cornerstone" in our lives.

Someone penned the lines:

God's plan made a hopeful beginning
But man spoiled it all by his sinning
They say that the story
Will end in God's glory
But at the present, the other side's winning.

It looks that way doesn't it? But "Who Will Win?" God of course! But that victory will be over the whole world, over all of creation. The truly important question in our lives is, "Who Will Win ~~xxxxxxxxxxxx~~ us completely?" Who will win us, body and soul? May we fall upon the stone which is Christ and be broken, rather than have the stone fall on us and grind us to powder.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor July 7, 1985
Mr. Dale Rice, Minister of Music
John Penrod, Acolyte

+ + + + +
ORDER OF WORSHIP 10:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
*Hymn No. 360 "You Servants of God, Your Master Proclaim"
*Ascription
*Exhortation
*Confession (In Unison) "O God, who hast brought us into
this fellowship with one another through thy Son
Jesus Christ: let us be one in thought and mind and
spirit. Help us to strive not to be individuals but
to be a group of fellow believers. Forgive us in our
weakness of turning from thee. Give us strength as
we need it in our times of turmoil and frustration.
Help us to live in the world, but not to be completely
wrapped up in all of it. Make our wills obedient to
thine, for we ask it all in Jesus' name. Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His Glorious name
forever.
*Gloria Patri - page 142
Hymn No. 458 "Take My Life, and Let It Be Consecrated"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.
Prayer
Offering
Offertory
*Doxology - page 382
Scripture: Matthew 25: 14-30
Sermon: "How Does The Expected Square With The Actual?"
*Closing Hymn No. 502 "I'll Go Where You Want Me To Go"
*Benediction
*Closing Chimes
*Postlude
+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mrs. Genevieve Nohach in memory of loved ones.
Mr. Rob Vinroe will greet the congregation at the door
this morning.

Ushers for today are Art Carney, Dan Bosko, Martin Henry,
and John Snow.

Nursery will be provided today by Mrs. Joyce McCandless.
Don Kingsley and Don Kennedy will be visiting the
hospital this week.

Attendance last Sunday was 119 with 6 visitors.

THURSDAY - Aerobics 6-7

We still have 2 Concordances left in the office. They
are \$2.00 each, and are a handy reference for Bible
Study.

Recently we have heard from Rob and Cindi Sybert. They
have asked us to publish their address and asked that
we take some time and drop them a line. They have not
heard from many within the congregation and have expressed
how much they have missed the church. If you have a
little spare time, write to them. I'm sure they would
enjoy hearing from you.

Robert K. Sybert
c/o SP 4 R. K. Sybert
Greerath Radio Site Hdqts.
507th USA - AD
APO New York 09103

HOSPITAL: MARIE HENRY
CAROL NOEL

Community Bible Church - Sagamore, Pa. - August 9, 1992

Prelude
Greetings/Joys/Announcements/Prayer Requests

Call To Worship:
GIVE UNTO THE LORD THE GLORY DUE UNTO HIS NAME:
WORSHIP THE LORD IN THE BEAUTY OF HOLINESS.
THE LORD SITTETH UPON THE FLOOD: YEA, THE LORD
SITTETH KING FOR EVER.
THE LORD WILL GIVE STRENGTH UNTO HIS PEOPLE:
THE LORD WILL BLESS HIS PEOPLE WITH PEACE.
PSALM29:2, 10-11

*Hymn
*Offering/Prayer
*Doxology
Pastoral Prayer
Hymn
Scripture: Matthew 25:14-30
Sermon: "How Does The Expected Square With The Actual?"
St. Paul's Butler - 7/7/85
Hymn
*Benediction
*Postlude

JENNIFER
SALLY
TATE
LARRY
LEONARD OF THILA

"How Does The Expected Square With The Actual?"
Scripture: Mt. 25:14-30

(Ilus Tom Kirkpatrick going as missionary)
Gud exampl parbl Js taut
P ARBL MENT & ISRAEL
DISCIPLES MUS HAV TROT MENT 4 THEM
BUT PARBL MENT 4 EVRONE COLECTIVLY/INDIVIDULY
TEL OF TWO THINGS-ONE IS WAT G EXPECTS
2ND IS WAT IS ACTUL RESUL THAT EXPECTATIN
TALENTS: SILVER/GOLD = ABILITY
G EXPECS A REUTRN ON HIS INVESTMENT - ACCOUNTABILITY
PS 123:2=BHOL, TH/EYES OF SERVS LK UN2 TH/HAND OF THER MASTRS,
& AS TH/EYS OF A MAIDN UN2 TH/HAN OF HER MISTRES:
SO OUR EYS WAIT UPON TH/L OUR G UNTIL HE HAV MERCY
UPON US
CHAP 24:45-46 - READ
EXPL DO W/WAT HAV TO WORK WITH
(Ilus Martha Berry Dime H Ford gav her)
LK AT PARBL & MUS ASK="WAT HAS G REALIZD FR/HIS INVES IN US??
HAS THER EVR BIN ANY RETURN?
EXPL ONE TALENT MAN VSS 24-27 - (banks=exchngrs)
SO HOW DUZ TH/EXPECTD SQUAR W/THE ACTUL???
HERE, TH/ACTUL IS EXCUSES & NO RETURN
(Ilus Lincoln choice of Gratr 2 Lead Union Forces)
RESULTS IS WAT G WANTS FR/SERVS
VSS 21-23=THIS WAT G DUZ FOR FAITHFL SERVS
G GIVS REWARDS 2THOZ SHO ACNTBILTY W/ABILITYB
(ILUS NAPLOEAN HILL & BUK)
JS CAL THIS GO SECND MILE
WE R 2TAK JOBS G GIVS US & GIV BAK RETURN ON INVESTMNT
HE WIL REWRD US ACORDINGLY
SOMEONE HAS SED: U DONT GET MUCH FR/WORK 4 GOD IN THIS LIF,
BUT TH/RETIRMNT BENEFITS R OUT OF THIS WORLD
G EXPECS A RETURN ON HIS INVESMENT HE ENTURST TO US
WAT IS HE ACTULY GETTING??

"How Does The Expected Square with The Actual?"
crip: Mt. 25:14-30
(Ilus Tom Kirpatrick)
ere is exampl of parbl giv by Js this 25th chap Mt
Ag lk this parbl can always pik out participants, or
p up it was intend 4
s ay bin spk 2natin Is or peopl who fail misrbly
ak care things G entrust 2them
Discips wer prob think Js refr 2them concern wat
shudB do sinc alway pt out their duties
ut wen we read/hear we mus 4get natin Is, 4get bout
discips & ther probs Xpian lif & mus kno & Bliev
he story is 4 us
it 4us collectivly/individly & tel 2things:
=Wat God expects
=Wat Actul result of that expectation
s lk parbl we C=Mastr & 3 servants
Mastr liken 2 God
G no bodly on scen & mus entrus run of affairs 2
thoz employ by Him
o Js tel us, Mastr, God, giv 2three employs talents
they capabl of handl
shud pt out talent Js talk bout measur of money
valu vary Bcuz depen whthr Jew, Greek, Roman
s realy refr 2dif abiltys ea serv poses
lhud abiltys amt 2 - 5talents: 1 had 3, & 1 had 1
ther nuthin abnorml bout ilus Bcuz evrl no poses
same abiltys in same amt
Ther thoz cando many dif jobs & do wel; ther thoz
only do few jobs & do wel; ther thoz ljob & do wel
t no reflectin ther specif abiltys, but with ea
s talents/abiltys, ther shudB acctbilty
2B very blunt bout it=G expec return on His invests
Rol serv in Scrip alway bin describ 1 of acctbilty
s 123:2=READ
Ps say serv lks 2mastr 4wat he receiv food, lodg etc
but serv mus lst do wat mastr requir of him B4 can
receiv mercy of mastr
Mt. 24:45=READ G expec His servs 2B faithfl & in so
do return prof on investmnt so 2 speak
Wat Js say this parbl=evn w/ltalent, labilty that
persn worth sumthin 2mastr
Wat realy matt'r is if ltalent persn do wat can
Naturly 5talent expec do mor, & shud do mor
But wat of littl guy? 1 /with limit abiltys?
Is he ad littl can do 2that ea one hav same abiltys?
If so, ther nuthin 4=ltalent persn 2B ashamed of
(Ilus Martha Berry & dime Henry Ford gave her)

Martha Berry tak ltalent & multiply many times ovr 2,
& so as lk this parbl, mus ask discomf orting
questin of selv: s
Wat has G realiz fron His investment in us?????
our ansers bring us 2the actul which shown 4th
r's frequently
llo in parbl no bad man, he jus no do as shud hav
vs 27=Js pt out very least cud hav dun
wen Js talk exchangrs, refr 2banks & ther were such
they tak money lik 2day, & giv intrest on it
If ltalent man no want 2do as othrs, cud hav tak 2
bank & receiv intres 2giv 2mastr as return
But wat did mastr get wen questin man=vs 24-25
Insted return on invs, he giv mastr excuses
So=How Duz Th Expected Square With The Actul?????
It duznt
The Expected is a gud return on th investment
But the Actual is excuses and no return
(Ilus of electin Athens & 2men)
G wants results, not excuses
(Ilus Lincoln's choic of Grant as General, & attitude)
He had no time to waste, he had a war to win
Results is the name of the game & this is wat G
wants from His servants.
Vss 21 & 23=thez pt out wat G duz 4 faithfl servs
He givs awards 2thoz who sho acctbilty w/abiltys
(Ijus Napoleon Hill & jok on boss=work hard, etc)
This wat Js cal=Go 2nd mile
We R 2tak jobs G givs us & giv Him bak a return
on His investment
& need 2remem He wil giv awards 4wat we do 4 Him
ml has sed=U dont get much 4working 4 God in
nre on erth, but the retirment benefits R out of
this world.
And so they are!
G expects a return on the investment He has entrust
ed 2 us,
Wat is He actually getting?

"How Does The Expected Square With the Actual?"

Scripture: Matthew 25:14-30

(Illustration of Tom Kirkpatrick going to work as a missionary)

Tom Kirkpatrick had worked for the Allison plant of General Motors for over 20 years. In 1965 he decided that he and his wife were called of God to be missionaries to Ethiopia. They were just common people. He was an elder in their local church and she was one of the leaders of the women's work. Tom was not theologically educated, not a public speaker, no real abilities to be a missionary. His wife was equally unqualified. They were of very modest means and grandparents. But they volunteered for this missionary duty which was unproven and untried. In their jobs in Ethiopia they did all sorts of unglamorous chores to keep the missionaries serving there on the job full time by taking away from them the menial tasks which would have delayed their work. In 1977 the communists overran Ethiopia and they had to leave the country. Tom and his wife had to return to the United States where they could have settled down for a deserved vacation. But they were determined to go to another field of work and so they went to Kenya, Africa. While there, Tom contracted a rare disease which was incurable. He stayed there and worked as long as he possibly could and then returned home to die. Tom died in 1982, but when he did, he was mourned on two continents. Here was a man of limited abilities, who left a secure position with General Motors who heeded the call of Christ.

Surely the Lord would say of someone like him, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Tom Kirkpatrick is a vivid example of the parable given by Jesus in this 25th chapter of Matthew. As we look at this parable we can always pick out the participants, or the people it was intended for. Jesus may have been speaking of the people or the nation of Israel who had failed miserably in taking care of the things God had entrusted to them. The disciples were probably thinking that Jesus was making reference to them concerning what they should be doing since He always pointed out their duties. But when we read or hear this parable we must forget about the nation of Israel, about the disciples and their problems of living the Christian life and we must know and believe the story is for us. It is for us collectively and individually. It tells us two things: One is what God expects, and the other is what is the Actual result ~~of~~ of that expectation.

As we look at this parable we see a Master and three of his servants. The Master can be likened unto God. God is not ~~ix~~ bodily on the scene ~~ix~~ and so He must entrust the running of His business to those employed by Him. So Jesus tells that the Master, God, gives to three employees the talents they are capable of handling. We should also point out that a talent as Jesus was talking about it was a measure of money. The actual value is unknown because it varied first if it was silver or gold and then whether it was Jewish, Roman or Greek valuation. Jesus is really referring to different abilities which each servant possessed. One had abilities which amounted to five talents, one had abilities which amounted to three talents, and one had abilities which amounted to one talent.

There is nothing abnormal about this illustration because not everyone possesses the same abilities in the same amount. There are those who can do many different jobs and do them well; then there are some who can only do a few jobs, or one job and do it well. It is not a reflection on their specific abilities. But with each one's talents, or abilities, there should be accountability. To be very blunt about it, God expects a return on His investment. ~~Servants have always been pointed out in Scripture as~~ The role of servants in Scripture has always been described as ~~being~~ one of accountability. In Psalm 123:2, we read: "Behold, the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God until that He have mercy upon us."

The Psalmist is saying that the servant looks to his master for what he is to receive in the way of food, lodging, etc. But the servant must first do what is required of him before he can receive the mercy of his master. And in the 45th verse of the ~~24~~ chapter preceeding this one, chapter 24, we read: Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing."

God expects His servants to be faithful and in so doing they return a profit on His investment so to speak.

What Jesus was saying in this parable is that even the one talent, or the one ability person is worth something to the master. What really matters in all of this is if the one talented person is doing what he can. Naturally, the five talent man has that much more to work with and more is expected of him. But how about the little guy? The one with only limited abilities? Is he adding the little bit he can do and give to that of each one who only has the same abilities? If so there is nothing for the one talent person to be ashamed of.

(Illustration of Martha Berry and the dime Henry Ford gave her)

Martha Berry had a rescue mission for boys and girls and she needed money. So she approached Henry Ford and asked for \$1,000,000 for her work. He refused and instead, gave her a dime. But Martha Berry was not insulted and she put the dime to work. She ~~thought of peanuts~~ had given up her home in Georgia to take in every possible boy and girl who needed help. She needed more room, but there were no funds. So she took the dime and bought a bag of peanuts and she put the boys to work planting them. The first crop was very good, so she ordered that every nut was to be planted. The next crop was big enough to divide, half to sell, and half to replant. The half to be sold was placed in bags and sold at a nearby crossroad. Thus began her peanut business and each year she mad an accounting of all sales until at last she could write to Henry Fors, "Remember that dime you gave me? Well, sir, I invested it in peanuts and it has finally earned enough to buy a piano for our music students. How's that for dividends?" Henry Ford was impressed and he invited her to Detroit, treated her to dinner, and gave her the million dollars she had asked for years earlier. And in following years he gave her further millions.

Martha Berry had taken her one talent and multiplied it many times over. And so as we look at this parable we must ~~ask~~ ask the discomfoting question of ourselves, "What has God realized from His investment in us?" Has there been any return at all? Will there ever be?

Our answers bring us to the actual which is shown forth most frequently. The fellow in the parable was not a bad man, but he just didn't do as he should have. The answer Jesus gives which the Master gave in verse 27 points out the very least he could have done. When Jesus ~~said~~ talked about the ex-changers, He was referring to banks. There were such institutions then and they paid interest on money loaned to them. If the one talent man felt he didn't want to work to give his master a return, he could have at least put it in a bank and it would have gained interest for the master. But do you see what the master got when he questioned the servant? Verses 24 and 25 relate this, (read them). Instead of a return on the investment he gave his master excuses. So "How Does The Expected Square With The Actual?", it doesn't. The expected is a good return on the investment, but the actual is excuses and no return.

(Illustration of an election in Athens Greece)

In Athenian style each man had to speak before an assembly to tell of his qualifications before he could be elected. Two men sought a public job. One was a gifted speaker but the other was not. The gifted one told in eloquent terms of his qualifications and then what he felt he would do for them and related how proud all of them would be with the finished results. The other man just stood up and said, "All that Mr. blank has said, I will do." And he was elected. The people wanted results and not flowery words.

God wants results, not excuses.

(Illustration of Lincoln's choice of Grant to lead Union forces)

Abraham Lincoln led a fruitless search for a man to lead the Union Army who could win the war. Finally he came across a man who had been winning battles of the western front. He summoned him to Washington and made General Grant that man. But Grant was not liked by the press because he refused to give them good copy. His success is summed up in what he said to someone who told him he should give the press what it wanted. They wanted him to tell how he was going to maneuver around Vicksburg. Grant grumbled, "This life is too brief to be frittered away with explanations."

He had no time to waste. He had a war to win. Results is the name of the game and this is what God wants from His servants.

What God does for faithful servants is pointed out in the 21st and 23rd verses, (read these). He gives rewards to those who show accountability with their abilities.

(Illustration of Napoleon Hill and book, "How To Sell Your Way Through Life")

Mr. Hill says to play a good joke on your boss. He challenges them to get to work earlier, and work later than expected. They should handle the ~~boss's~~ boss's tools as if they were their own; work at being kind to fellow-employees; volunteer for extra work that needs to be done. Then he says, they shouldn't be surprised when they are offered the job of foreman or a partnership in the business. "This is the best part of the joke," he says.

This is what Jesus would call "going the second mile.")

We are to take the jobs God gives us and give Him back a return on His investment. And we need to remember that He will give us rewards for what we do for Him. Someone has said, "You don't get much for working for God in this world, but the retirement benefits are out of this world." And so they are. God expects a return on the investment He has entrusted to us. What is He actually getting?"

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor July 14, 1985
Mr. Dale Rice, Minister of Music
Kelly Mangel, Acolyte

+ + + + +
ORDER OF WORSHIP 10:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

*Hymn No. 336 "O Worship the King"

*Ascription

*Exhortation

*Confession (In Unison) "Dear Lord and Father of mankind,
forgive our foolish ways. We have sinned against you
and are not worthy to be called your children. We have
forsaken your way and sought our own. We have strayed
from the paths of righteousness and have sought the
easy road. Our lives are in turmoil because of our
sin. But in our weakness we find our strength in you.
In our despair we find peace in your love. Help us
Father, and forgive us once again. In the name of
your Son. Amen.

*Kyrle

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And blessed be His Glorious name
forever.

*Gloria Patri - page 142

Hymn No. 443 "I Need Thee Every Hour"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray.

Prayer

Offering

Offertory

*Doxology - page 382

Anthem: There's Something About That Name" (organ/sax)

Scripture: Matthew 25: 31-46

Sermon: "The Surprise of Separation"

*Closing Hymn No. 462 "Living for Jesus"

*Benediction

*Closing Chimes

*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
the Women's Fellowship in memory of loved ones.
Mr. & Mrs. Dick Dally will greet the congregation at the
door this morning.

Ushers for today are Dutch Bolam, Alta Kradel, Lois
Stokes, and Marilyn Snyder.

Nursery for today will be provided by Mrs. Sue Gamble.
Sandy Shepcke and Mid Diefenderfer will be visiting the
hospital this week.

Attendance last Sunday was 96 with 7 visitors.

THURSDAY - Aerobics 6-7

Special Council meeting will be held on July 22 at 7:00 P.M.

Finance Committee meeting is coming up July 23 at 7:00 P.M.

We have one damaged Concordance left in the office. If you
missed out on getting one and would like one, we can order
more. Please respond in the office.

HOSPITALIZED: Raymond Miller, Helen Crouse, Carol Noel
all are in BMH.

We are in need of people to sign up for the flowers for
the remaining empty weeks of July and August. Please
take some time and sign up now.

Ray Miller funeral Tuesday 11:00 A.M. from Thompson
Miller
visitation tomorrow 2-4 & 7-9

Community Bible Church - Sagamore, Pa. - August 17, 1992

Prelude
Greetings/Joys/Announcements/Prayer Requests

Call to Worship:
SING UNTO THE LORD, O YE SAINTS OF HIS,
AND GIVE THANKS AT THE REMEMBRANCE OF HIS HOLINESS.
FOR HIS ANGER ENDURETH BUT A MOMENT:
IN HIS FAVOR IS LIFE:
WEEPING MAY ENDURE FOR A NIGHT, BUT JOY COMETH
IN THE MORNING. PSALM 30:4-5

*Hymn
Offering/Prayer
*Doxology
Pastoral Prayer
Hymn
Scripture: Matthew 25:31-46
Sermon: "The Surprise of Separation" St. Paul's Butler
7/14/85

*Hymn
*Benediction
*Postlude

Scripture: Matthew 25:31-46
Sermon: "The Surprise of Separation"

(Ilus Eddy & 4gives of his mothr)
CH WAIT 4 PAROUSIA/RAPTURE OF TH/CH
24:3-4=Js prom
chaps 24-25 expl end times
our SCRIP TEL US JS EXPL 2nd CUM 2ERTH
VS 31=TIMTABL OF G
WE LIV CH/AGE, AGE GENTILS
TIMTABL: P SEZ TRUMP SND & BODYS RISE FR/GRAVS MEET JS INAI
TRIB OF 7YR/AFTR JS CUM
(PRES UNRES,TERISM,FIRES,FLUDS,ERTHQUAKS,WARS -LEAD 2nd
CUM OF JS)
AFTR 7YR JS RETURN & BATTL ARMGEDON & THIS VS 31B
HERE JS TALK BOUT SELF
VSS 32-33= NATINS/GENTILS THOZ LIV THRU/BIN IN WRIB & EITHER
ACCP/REJEC HIM DURING THIS PERIOD
SHEEP R SAVD, GOATS R UNSAVD
VSS 34-36= CRITERION 4SEPRATIN
VSS 37-39= ~~HEXHEX~~ QUESTIN OF BLIEVRS
VSS 40= J4 ANSR
VSS 41-43= ~~XXXXXXXXXX~~
VS44=OTHR ASK
VSS 45-46= JS ANSRS
WAT WAS REACTIN OF BOTH GRPS???
(ILUS CHINESE WORKR & SPLISE)
THIS NO TIM 2DAYDREAM & WISH FOR THAT DAY TO CUM
WAT DUZ G WANT US 2DO WHIL WAIT FOR DAY???
(ILUS MARTIN OF TOURS)
THIS WAT G WANT/EXPEC FR/FOLLOWRS
WAT CAUS YNG MAN PRAY:
GOD I PRAY THEE,LITE THEZ IDL STIKS OF MY LIF & MAY I BURN
&THEE.
CONSUM MY LIF,MY GOD,4IT IS THIN. I SEEK NOT A LNG LIF,BUT
A FUL ONE,LIK U LORD JS - JIM ELLIOTT 1949 senoir coleg
at 29 kil hedhuntrs Equador w/4 othrs
HE WAS CALLED OF G & SO SHUD EVRONE WHO NAM NAM OF JS
1ST=LIF MOR THAN EAT/SLEEP/HAV JOB
LK THOZ NO KNO XP & ENDLES SERCH FOR MEANING
2ND=THOZ REALY CALLD=PREACHRS/OTHR
CP=WOMN MINSTRY * CAROL IN SEM,NOW NUN
3RD=LIK JER **x 20:9
(ILUS THER CAM A MAN - JN WESLEY)
THIS WAT JS SAY IN PRAEL
NO MATTR WHER LIV,WHO WE R,THER PEO NEED FEB/CLOTHS,2B LUVD
& WE DO THEZ NAM OF JS,BCUZ WE CALLD

"The Surprise of Separation"
Scrip: Mt. 25:31-46
(Illus Eddie & 4 givnes of his mothr)
Much lik this, Ch bin wait 2M 4return of Xp & wat cal
PAROUSIA-or RAPTUR as comon cal
? prom wud return, but mor import epl 2disc who ask
Mt 24:3-4=Discips ask bout end times
chap 24 & 25 Js expl & parbls wis/fool virg/talents
R a part of this expl
Thez both giv pictur 2nd cum of Xp, so now we read
words of Js concern cum bak 2erth 4-2nd time
This no actual parbl in lsens, but parbl in nothr Bcuz
tel in story form
vs 31-Perhap shud giv timtabl as fnd Scrip
at time G kno Js apear cloud & wil RAPTUR, tak out
all liv Blievr which makup 6h
U & I liv wat cal=Ch age, or age Gentils
This age wil cum 2end w/translatin all Blievr 2
hvn 2B w/Lord
P tel=trump wil snd & ded in Xp wil ris 2B takn in
air 2B join w/souls hvn & then liv saints wilB tranls
bodly from erth 2 hvn
folo this acord S, rip Grt Trib wil tak plac
wilB 7yr period turmoil, strif such as nev G B4
All present unrest, terism, fires, floods, ertquaks,
wars, etc R lead up2 time wen Xp wil tak His own from
this erth B4 teribl time ariv
aftr 7yr Xp wil return 2erth at which time Battl of
Armagedon wilB fot, & Js Xp & all angls & thoz in hvi
w/Him wil fite & win that battl
Then Js wil set up His kingdm on erth & this wat
mean by "Sit on thron His Glory"
This isnt G talk bout, it Js Himsel
vss 32-33=All natins wilB thoz Gentils who bin left
on erth during Trib & hav surviv
Separatin wilB thez apt Him as L & Sav durin per4
& thoz rejec Him=Sheep=Saved; Goats=unsaved
Criteria 4separatin fnd in vss 34-36
But statment by Js wilB met w/surpris & say=37-39
& Js wil anser=vs 40
& along w/surpris wilB othrs & ther sep=vss 41-43
They wil ask=vs 44
Js wil anser=vss 45-46 & perhaps cud liken to==
(Illus of coal mine owner & Chines man=SUPPLIES)
Wat Js tel this incident wilB Sepatin of Surprise
I think grt 2B abl read/lern wat G wil do in futur
But prob may lead us 2daydream & wish 4day 2cum
Insted, I Bliev G want us awak/alert 2own time & age
Altho we kno Scrip spk 2nd cum of Jesus, I wud lik
2use it 2pt nothr directin

ea us hav chanc 2see...
we wil eithr B sheep or goats-with G or seprate from
we eithr saved, or unsaved, hav apt or reject
Wud lik 2lk Scrip & word in 32nd vs=Nations
As jd B4 mean nation & peop=ETHNE & I wud lik 2use
in present day in wh/we liv
K) if we do, jus wat implicatin of pasag 4us?
Wat duz Lord expect of us?
(Illus Martin of Tours)
Th, is wat I expec fr folors regard who R, wher R, & 2
whomevr mitz ministr
But is this typ actin in keep charactr 4anyl?
& wat wud caus a man 2say=(Illus Jim Eliot prayer)
yng man, J Eliot, senior coleg 49 pray prayr & at age
29 kil by savags Ecuador he & 4othrs try lead 2 Xp
Wat wud caus man 2giv lif 4such caus=He cal by G
& wen spk cal of G, think preachers only, expec of them
But evry Xpian, no matt'r who he/she MUSTB cal of G
in ord'r 2liv 4 God
So wat constute that cal? =Three defnit things
1=realiz lif mor than eat, sleep, work, retir gain thing
It realiz Byon th/lif ther eternty & wil liv ther
w/G, or seprat fr Him & until cal fr this lif ther
sumthin want ea us 2do & that wat giv mean/purp lif
(Illus thoz no kno Xp=fun/games, pursu pleasur etc)
WHY? Bcuz fear deth, keep busy & no think bout it
READ bak bultin lunch time=Alfred Krupp, no kno Xp &
altho hav millins, no cope w/thot deth=Any1 who kno Xp
no fear deth, Bcuz wen cum, nex face seen wilB JS
so it motivatin 2liv 4 G constut cal=burdn 2do 4 Him
=intens desir=U hav 2do it, U hav 2serv
Jus preachers no cal by G, Bcuz nice job etc; examp
John & Lancaster & partic Carol)
Thez peop no Cal by G & Bliev no woman is cal 2preach
Evry prechr, evry laymen shudB in job not Bcuz pay
best, or grandfathr did, or mos benefits-but Bcuz we
got 2do that job Bcuz it dun 4 God & in that job
U get 2sho othrs Js Xp
3rd=Cal of G is that ther is absolutly nothin else U
can do excep job U R do now lik Jer proph=20:9=READ
imposib 4 Jer do anythin els but spk name of Lord
M luthr & Diet of Worms=I can do no els, so help me G
this cal ea shud hav wherevr work, wherevr liv=we xx
cant do anythin els but liv as G directs
our livs shud count 4sumthin & mak dif, influenc Bcuz
we hav lived & labored 4 the Lord
(Illus Ther came a man=John W. sley)
the lif & testimony of 1 man had chang an entir comun
This exact wat Js pt out this parbl=He pt out no
matt'r wher liv; who we R, if Blong L ther peop need
fed, cloth, need 2B welcom 2B liv

ther peop need 2B fed, cloth, comf, welcum, need 2B luv
& we do thez things in name Js Xp Bcuz we call by
Him to do so

"The Surprise Of Separation"

Scripture: Matthew 25:31-46

(Illustration of Eddie and his forgiveness of his mother)

Eddie was six years old and his mother who was a very confused young woman, left him at an orphanage. He stood on the steps of the building and watched as his mother tearfully waved good-bye through the rear window of the taxi. Suddenly sensing the rejection and with anger swelling up within him, he wrestled free from the grasp of the woman holding him by the arm, and he ran after the cab shouting at the top of his lungs, "Mommy, I hate you, and I'll never forgive you.

Eddie didn't see his mother again for years. But Eddie was one of those few remarkable people who could go through life overcoming the obstacles in his way, like waltzing over and around stumbling blocks on the dancefloor of life. He became a professional ice skater at an early age. Later he became a CPA and had his own business. But after several years he felt an inner compulsion to do something in life to really help others. He felt God's call to the ministry and went to seminary. But before he was ordained he did something which taught his fellow seminarians their greatest lesson in the preparation for ministry. One afternoon he picked up the telephone and called his mother long distance. When his mother answered he said, "Mom, this is Eddie, and I called to say that I love you, and I forgive you." After a long sobbing telephone discussion between them, the long chase was ended. For forty years Eddie had been chasing that taxi in his mind. But now it was over, the long waiting was ended.

The Church has been waiting for almost 2000 years for the return of Christ, for what is called, "The Parousia" as it is interpreted from Scripture, or "The Rapture" as it is most commonly called. Jesus promised that He would return, but more importantly He had explained this to His disciples after ~~xx~~ they had asked Him about it. In the 24th chapter verses 3 and 4 tell us, (read these). So then Jesus explained this to them in the 24th chapter and in the 25th chapter as well. We shared together the parable of the wise and foolish virgins and the parable of the giving of talents. These both give us pictures of the Second Coming of Jesus. So now we are reading the words of Jesus concerning His coming back to earth for the Second time.

~~Jesus begins~~ This is not an actual parable in the sense of relating something which is wrapped up in story form. But it is a parable in the sense that it tells of Christ's second coming in sort of story form.

Jesus begins by saying, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." 25:31.

Perhaps we should relate the timetable of God as found in Scripture, up to this point. At a time which only God knows, Jesus will appear in the clouds and will rapture, or take out of this world all living believers which make up His Church. You and I are living in what is called "The Church Age," or the "Age of the Gentiles." This "age" will come to an end with the translation of all believers to heaven to be with the Lord. At that time Paul tells us, the trumpet of God will sound and those who were believers and who have died, their bodies will miraculously be raised out of the graves and will be taken in the air to be joined with their souls in heaven and then the

living saints will be translated bodily from earth to heaven. Following this according to Scripture, the Great Tribulation will take place. This will be a period of 7 years of turmoil and strife on earth such as there has never been before. All of the present unrest, the terrorism, fires, floods, earthquakes, wars and so on are leading us to that time when Christ will take His own from this earth before that Terrible time arrives. After the 7 years, Christ will return to earth at which time the Battle of Armageddon will be fought and Jesus Christ ~~will~~ with all of His angels and those in heaven with Him will fight and win that battle. Then Jesus will set up His kingdom upon earth. This is what He means by His sitting on the "throne of His glory." This isn't God He is talking about, but Himself.

Then He says, "And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from his goats." ~~25:32~~ "And He shall set the sheep on His right hand, but the goats on His left." 25:32-33.

The "All nations" before Him, will be those ~~whom~~ Gentiles who have been ~~saved~~ ^{living} ~~before~~ Christ, during the tribulation period, and have survived it. The separation will be to place those who have accepted Him as Lord and Savior during this period, from those who have rejected Him. The sheep are the saved, and the goats are the unsaved.

The criteria for separation is given in verses 34-36, (read these). But this statement by Jesus will be met with "surprise" and they will say, (verses 37 through 39, read these). And Jesus will answer, (verse 40, read this).

And along with this surprise will be the others and their separation as we read in verses 41-43, (read these). They in turn will ask, verse 44, (read). And He shall answer, verses 45-46, (read these). Perhaps we could liken the acceptance of what Jesus will do with the incident which took place after a man took over the ownership of a coal mine:

A man bought a small coal mine ~~from~~ and hired three men to work it for him. He told one man to dig the coal, another man to put it in a wheelbarrow and wheel it outside, and the third man who was Chinese he put in charge of supplies. Then he left. Sometime later he came back and found the one man shoveling coal into the wheelbarrow, and ~~that~~ the other man wheeling it outside and dumping it on a pile. But the Chinaman was not in sight. He asked where he was and the men informed him that he went down into the mine and had not returned. That seemed odd to him so he went in search of the Chinaman. He went a ways into the mine and came to a turn and as he turned the corner, the Chinaman jumped out and yelled, "Spplize."

Well, what Jesus was telling in this incident was that when the separation took place between the believers and unbelievers it would be a separation of "Surprise."

I think that it is great to be able to read and learn what God is going to do sometime in the future. But the problem with this is that it may tend to lead us to while away our time in daydreaming and wishing for that day to come. But instead, I believe God wants us awake and alert to our own time

our own age. Now although we must understand that this Scripture is speaking about the Second Coming of Christ, I would like to use it to point us in a certain direction. As we said once before, the word "Nations" as found in the 32nd verse applies to a people collectively. The Greek word is "Ethne" ~~and~~ and is used of Gentiles, or non-Jews. But it can also be used for individual Gentiles, individual people. I would like us to use it ~~for~~ in reference to the present day and age in which we live. Now if we do so, just what ~~ix~~ ^{are} the implications in this passage for us? What does our Lord expect of us?

(Illustration of Martin of Tours)

A man who is called the patron saint of France, St. Martin of Tours was a Roman soldier before he became a monk and a bishop. But while a soldier he became a Christian. One cold winter day he was stopped by a beggar asking for alms. Martin saw that the beggar was shivering and freezing from the cold. He didn't have any money, so he took of his soldier's cloak, tore it in two and gave the beggar one half. That night he had a dream. In that dream he saw heaven, and the angels and Jesus among them; and Jesus was wearing half of a Roman soldier's cloak. One of the angels asked, "Master, why are you wearing that battered old cloak?" And Jesus answered, "My servant Martin gave it to me."

This is what the Lord expects from His followers, regardless of who they are, where they are, and to whomever they must minister. But is this type of action in keeping with the character of anyone? ~~xxxxxxxxxxxxxxxxxxxxxxxx~~

What would cause a man to say, "God, I pray Thee, light these idle sticks of my life and may I burn for Thee. Consume my life, my God, for it is Thine. I seek not a long life but a full one, like You, Lord Jesus." ????

A young man named Jim Elliott prayed that in 1949 as a senior in college and in just a few years at the age of 29 was killed by the savages in Ecuador he and four others were seeking to lead to Christ. What would cause a man to give his life for such a cause? He was called of God. Now when we speak of a person being called we almost always think of pastors or preachers. This is expected of them. But every ^{Christian} ~~person~~, no matter who he or she is should be, must be called of God in order to live for God. So what constitutes ~~that~~ call? It is three very definite things.

First, it is the realization that this life is more than just eating and sleeping and holding down a job in order to retire. It is the realization that beyond this life there is an eternity awaiting us. And in that eternity we will either live with God, or live separated from God. And our acceptance of Christ places us in the group who will spend eternity with God. But until God ~~calls~~ calls us from this life, there must be something He wants us to do. That realization is the motive that constitutes the call from God. It is what gives life meaning and purpose. But look at the lives of those who do not know Christ. These people are caught up in an endless pursuit of gaining things and possessions, and endless round of fun and games, and why? Because they fear death and want to forget that it will one day come. Read the back of your bulletin at lunch today for a vivid example of this. It tells of a

man who had millions, but couldn't cope with the thought of death. WHY? Because he didn't know Christ. Anyone who knows Christ doesn't fear death because when he dies, the next person he will meet will be Jesus and that takes the fear out of death and dying. But it is the motivation to live for Him which constitutes the call of God and it is the desire to do something for God. That's the first part of God's call. It is a burden, like carrying a ~~second~~ heavy stone around. A burden to do something to show love for God. Second, it is the intense desire that you have to do it, you have to serve. W^m said that preachers are expected to be "Called" of God. But the truth of the matter is that there are hundreds, and perhaps thousands of pulpits in our nation being manned by ministers who are not called of God. They are in the job because it appealed to them as a good way to earn a living or some other reason. Many of these pulpits are being filled by women who should be doing something else. Last year, one third of the students of Lancaster, one of our seminaries, were women. They are there because of women's rights, or women's lib, or whatever reason women want to assert themselves. But they are not there because of the call of God. When I was in seminary, there were several women in my class. One of them, a girl named Carol was sent out on preaching assignments each week. Each week the seminary would receive a call telling them to never send her back. She was caught up in the activist movement and this is what she was preaching and the congregations wanted to hear the Word of God. She was a very mixed up young lady and the ministry was the means she saw as being fulfilled in life. She has since become a Roman Catholic nun and whether she has found her niche is known only to God. But every preacher, every layman, should be in the position where they are because God has called them there. W^m shouldn't be in our jobs because it pays the most money, or has the most benefits, or our grandfather and father worked there. Instead, we should be in that job because we've got to do this job. And in that job then we have the opportunity to show others Jesus Christ.

Third, the call of God is that there is absolutely nothing else you can do except that job you are doing. Jeremiah the prophet said that he wanted to keep quiet about God, but he couldn't. He said, "Then I said, I will not make mention of Him, nor speak any more in His name. But His Word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing and I could not stay." Jer. 20:9

It was impossible for Jeremiah to do anything else but speak in the name of the Lord. Martin Luther stood before the members of the Diet of Worms and declared, "I can do no else, so help me God." This is the call that each of should have that wherever we are, wherever we work, wherever we live, we cannot do anything else but live for God as He directs. Our lives should be an influence and make a difference because we have lived and labored in a certain place.

(Illustration of "There came a man.....", John Wesley)

An Englishman named Augustine Birrell tells of traveling through what was a wild and woolly part of England. The people there had a reputation for being hard drinking, hard living, belligerent individuals. But when he visited that area he found them to be very subdued, kind, hospitable. In a conversation with a local miner he asked how this change had taken place. The miner tipping his hat very solemnly as a token of respect said, "There came a man amongst us once, and his name was John Wesley."

The life and testimony of one man had changed an entire community. This is exactly what Jesus was saying in this parable. He was pointing out that no matter where we live; no matter who we are; if we belong to the Lord, there are people that need fed and clothed, need to be welcomed, need to be loved. And we do these things in the name of Jesus Christ because we are "Called" by Him to do so.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor July 21, 1985
Mr. Dale Rice, Minister of Music
Megan Hewis, Acolyte
+ + + + +
ORDER OF WORSHIP 10:00 A.M.

Prelude
Chiming of the Hour
Announcements - Deacon Kevin Snyder
Congregational Greeting
Joys
*Hymn No. 317 "Let's Just Praise the Lord"
*Ascription
*Exhortation
*Confession (In Unison) " Our Father, we come knowing that we have fallen and failed in so many ways. Sometimes we have tried to hide from you, from one another, and even from ourselves. There have been times when we have drawn back from the right because it was a difficult, crucifying experience. Father we seek strength to overcome our weakness, our sin, and our doubt of your help. Forgive us, and make us whole, for we pray in Jesus' name. Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His Glorious name forever.
*Gloria Patri - page 142
Hymn No. 457 "Take Time to Be Holy"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.
Prayer
Offering
Offertory
*Doxology - page 382
Scripture: Luke 12: 13-21
Sermon: "Soul Food"
*Closing Hymn No. 127 "Beyond the Sunset"
*Benediction
*Closing Chimes
*Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mrs. Phyllis Tait & Beth in loving memory of Bob Tait. Mr. & Mrs. Coyle Fowler will greet the congregation at the door this morning.

Ushers for today are Rob Vinroe, Robert Dellen, Randy Dellen, and Kevin Snyder.
Nursery for today will be provided by Mrs. Sue Gamble. Carl Vinroe and Art Carney will be visiting the Hospital this week.

Attendance last Sunday was 83 with 10 visitors.

MONDAY - Special council meeting at 7:00 P.M.
TUESDAY - Finance Committee meeting at 7:00 P.M.
THURSDAY - Aerobics 6-7

We are still in need of flowers for July 28, some weeks in August and into September. If you have a loved one you would like to remember, this is a great way of doing it. Take some time and sign up now in the Narthex or call Ginny.

HOSPITALIZED: Lloyd French and Carol Noel - BMH.

Community Bible Church - Sagamore, Pa. - August 23, 1992

Prelude
Greetings/Joys/Announcements/Prayer Requests

1ST 3 WEEKS OF SEPT. VACATION
BADAH & BOYO SMITH

Call to Worship:

O LOVE THE LORD, ALL YE HIS SAINTS: FOR THE LORD
PRESERVETH THE FAITHFUL,
AND PLENTIFULLY REQRDETH THE PROUD DOER.
BE OF GOOD COURAGE, AND HE SHALL STRENGTHEN YOUR HEART,
ALL YE THAT HOPE IN THE LORD.

PSALM 31:23-24

*Hymn
Offering/Prayer
Doxology
Pastoral Prayer
Hymn
Scripture: Luke 12:13-21
Sermon: "Soul Food" St. Paul's Butler 7/21/85
*Hymn
*Benediction
*Postlude

TWILA
CONNIE
SALLY

Sermon: "Soul Food" Scripture: Lk 12:13-21

JS CUM FR/DINNER W/PHAR & SPK LRG CROWD WH/BGAN FOL WEN LEF HOUS
LK TEL CROWD SO GRT BGAN TRAMPL ONE NOTHR
HIS TEACH WAS 2DISCIPS,BUT OTHRS NO EXCLUD FR/TEACH
VS 13=NO UNUSUL PEO ASK RABBI'S QUEST ALL TIM
VS 14=JS NO WANT PART OF THIS
VS 15=JS KNO MAN SEEK,CUD LEGIT,CUD HAV COVET BCUZ JS SAY=VS 15A
PHEM=PLURL & KNO JS SPK THIS MAN,DISCIPS,& MOB RND HIM
VS 15B=JS TEL FAMIL PARBL OF FARMR
VSS 16-19=EXPL PARBL
(ILUS JN REED & DRUNK DRIV,KIL BABY)
JN REED HAD SOT ZHAV ALL LIF HAD 2OFFR,ALL THINGS OF WORL
BUT IN SO DO DISCOVER COST HIS VERY SOUL 2DO & BUY THEM
VIVID ILUS PARBL JS TOL
APOCRYPHA BUK ECCLESTASTICUS WRIT JS BEN SIRACH=11:18-19
A MAN GROWS RICH BY HIS SHARPNES & GRABING,& HERE IS TH/REWARD
HE RECEIVS 4IT:HE SAYS, 'I HAV FND RES,& NOW I CAN ENJOY MY GUDS
BUT HE DUZ NOT KNO HOW LNG THIS WIL LAS:HE WIL HAV 2LV HIS GUDS
4OTHR & DY.
THIS WAT JS TRY IMPAR & 2GET DEEPR MUS LK WORDING HERE
MANS SOUL=PSUCHE OR PSYCHE - THIS ONLY ONE PART MAKUP OF MAN
P SPKS=SOMA=BODY: PSUCHE=SOUL: PNEUMA=SPIRIT
PSUCHE=MIND,ENG WORD PSYCHIATRY-STUDY OF TH/MIND
MAN IN STORY=FARMR,SPK OF USE MIND PRUL his lif
saw W/MINDS EY THAT WH/GUD & DESIR IT
WE C THIS ALWAYS BIN CASE SINCE EVE=SAW THAT WH/GUD 4FUD & DESIR
WE C W/OUR EY,&EY TELGRAP 2MIND & ACT ON IMAG & WE SIN
& SINJEP FR/G
VS 15=2WORD 4LIF IN GRK - BIOS=ENG BIOLOGY:ZOA=simpl word lif,
get zoology FR/IT
JS SPK ESENTIL OF LIF =ZOA-NOT WAT CANB BOT/FED W/MATERIL GUDS
MAN INSTED HAV LIF,VERY SOUL TAKN FR/HIM
VS 20B=JS ASKS QUESTIN
VS 21=THEN JS ADD,BUT DUZNT NEED B THIS WAY BCUZ G ALWAYS AT WORK
TRY BRING PEO 2SELF
(ILUS END RESUL JN REED'S LIF)
JS IN BUSNES OF HEAL ALL KINDS LIVS & NOTHR EXAMPL HEAL POWR
EVEN LIF DRKES MOMEN CAN BRING IMPOSIBL ABOUT
(ILUS UNIV STUD ASK KIDS BOUT JS)
JS DUZ UNEXPEC IF LET HIM,HE DUZNT WANT US LIV JUS 4THIS LIF
KNO WE HAV NEEDS & KNO WAT DO BOUT THEM
WE WANT US BGIN LIV 4HIM & WIL TAK WORYS,CARES,& CHNG IN2
PROBS ALL SOLVD BCUZ WANTS TO LUV US
WANTS US 2KNO=VS 15A=READ
& LIF SHUD CONSIG IN B RICH TWARD GOD

"Soul Food"

Scrip: Lk 12:13-21
 Js cum dir w/Fhar & spk lrg crowd folo aftr lv hou
 Lk say so lrg, Bgin traml 1 nothr
 Js actul teach discip dif mattr, but othr no exclud
 So 1 thoz listn sed 2 Him-vs 13
 * Js no unusul Bcuz peop ask Rabbi setl disput,
 b. Js want no part this & anser-vs 14
 hav no bakgr incid, only 1 man seek wat cum perhap fr
 F's estat, & posibl man covet Bcuz wat Js say-vs 15
 THEM=plurl & ment 2men, discip, & all othrs & mesag
 is 15B=A MAN'S LIF CONSISTETH NOT, etc
 Then He tel famlr parbl of farmer
 man had evrthin need & perhap barns fil fr/las yr
 crops this yr 2B bigr, betr & so bild bigr/betr barn
 wen accomplish sed-vs 19
 (Ilus Jn Reed arest, baby dy; los job, friends etc)
 Jn Reed sot 2hav all lif hav offr 2sampl all things
 of worl,
 but in do so, discovr cost very soul 2buy & own them
 & this vivid ilus parbl Js tel
 Intres note bk of Apocrypha=Ecclesiasticus 11:18-19
 wrot=Js Ben Sirach=Wisdom of Js Ben Sirach=READ vs
 This wat Js try impar & 2get deepr insite mus lk word
 wen Js talk man=SOUL, it PSUCHE, or PSYCHE
 this only 1 part makup humn being
 P spk body=SOMA; soul=PSUCHE; & spirit=PNEUMA
 the PSUCHE is mind, & perhap grasp word=Psychiatry
 get fr it=study of human mind
 man in story use mind 2rul lif=saw w/mind ey that
 wh was gud & desir it
 Th's alway bin case fr Bgin time as evidenc Eve gardn
 S. saw tree was gud 4fud, gud 2eat, & she desir it
 we C w/eyes, telegraph 2mind & we act & oft sin
 But wen Js spok=LIFE no use physicl word 4it
 Lk vs 15B=A man's lif & word ther is=ZOE-(zoa)
 this import Bcuz in Gr 2word 4lif: BIOS fr wh=Biolog
 & this refr highr forms of lif
 ZOE=simpl word 4lif=lif butrfly, animl, anel, lif man,
 lif of G
 spk zoology & it study animl lif, very esenc of lif
 Js no refr body, alon-sp alon, soul/mind alon, He spk
 essentil of lif wh all thez combn
 Wen read Scrip=etrn lif=this word used
 Js say very esenc of wat mak man, that "LIFE" in him
 cannot B bot w/material guds & Bcuz man in parbl sot
 only things of lif, insted of liv lif 2fulest, his very
 soul was takn fr him
 He sot food 4 body & not food 4 soul & Js ask quest
 vs 20B

but duznt need 2B this way Bcuz G alway try 2bring
 peop 2 Himself
 (Ilus end result Jn Reed lif)
 Js is in busnes of heal all kind livs & this jus nothr
 examp His heal powr
 F) in mid lifs drkes wmen He can bring bout wat
 is, posibl any othr way
 (Ilus univ stud ask childrn bout Js)
 Js duz thing that R unexpec if we let Him
 He no want us 2liv jus 4 this lif
 He knos we hav needs & He knos wat 2do bout them
 But He no want us 2liv 4posesins, or mor & mor of fun
 & pleasur
 He knos we hav thez needs & He wil bles them
 But He wants us 2Bgin liv 4 Him, Now, 2day & He wil
 tak our worries, our cares, our concerns, & He wil
 chang them in 2 probs solv Bcuz He wants 2luv us
 He wants us 2kno=Read vs 15B & adapt
 A man's lif, his ZOE, his esentil Being, wat maks him
 realy tik, consisteth not in the abundanc of the
 things which he possesseth,
 His lif consisteth not in fud 4 the body, but in
 Soul Food,
 in being rich toward God.

"Soul Food"

Scripture: Luke 12:13-21

Jesus had come from dinner with a Pharisee and was speaking to a large crowd which began to follow Him after He left the Pharisee's house. Luke tells us the crowd was so great that people began to trample one another. His teaching was actually to His disciples about different matters, but the other people were not excluded from His teaching. And so it was that one of those listeners said to Him as we read in the 13th verse, "Master, speak to my brother, that he divide the inheritance with me."

It was not an unusual request, because people came to Rabbis all the time asking them to settle disputes such as this. But Jesus didn't want to have any part in this and so He answers, "Man, who made Me a judge or divider over you?"

We have no elaboration on the circumstances of this incident, only that one man was seeking what may have been coming to him from his father's estate. There is the possibility that this man was coveting, or desiring what was not rightfully his because of the next remark which Jesus made. In the 15th verse we read, "And He said unto them." Since the word "them" is plural we know ~~that~~ that Jesus was speaking to the man who asked the question, to the disciples He had been teaching, and to the mob which was surrounding Him. His message was for all of them and He said, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

And then He tells this familiar parable of the farmer. This man had everything that he needed for himself. His barns were probably bursting from the last year's crops and the crops of this year were even going to be greater. So he decided to make room for these crops by building bigger and better barns. This he did and when he had accomplished all of this Jesus said of him, "And I will say of my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

(Illustration of John Reed, drunk driving killing a baby, and his life after)

John Reed awakened on Sunday September 20, 1981 to discover he was in jail in Vanderburgh County, Indiana. He vaguely remembered hitting two adults on bikes and a baby on the back of one bike, with his car. Then he heard two ~~men talking from the~~ voices coming from the office outside the cells. "That no good, blankety, blank, Reed is really going to get it for this," one said. The other replied, "They'll throw the book at him and he deserves it." He asked for a Sunday paper and one of the other prisoners showed a paper to him from the next cell. He opened it to the front page and there it was: the story of a drunken driver who had hit two adults ~~on bicycles~~ and a baby, on ~~bicycles~~ bicycles. The car had dragged the one bike with the baby still strapped in the child carrier 2300 feet. The father was in serious condition and the mother and baby were critical. John had a 30,000 dollar a year job as a sales-account manager with Weyerhaeuser Company. He had a lovely home, a wife, a two-year old daughter, everything anyone could want. He ended up serving two years in ~~jail/prison~~ prison, losing his job and losing almost all of his friends and acquaintances.

John Reed had sought to have all that life had to offer; to sample all of the

THE BABY DIED

things ~~xxx~~ of the world. But in doing so he discovered it had cost him his very soul to do them and buy them. This is a vivid illustration of the parable Jesus told. It is also interesting to note that in a book which is not included in the original canon of Scripture and is part of ~~the~~ what is called the Apocrypha, we find a writing similar to what Jesus said. The book is called "Ecclesiasticus" and was written by Jesus Ben Sirach, and is also known as the Wisdom of Jesus Ben Sirach. In this book, chapter 11:18-19 we read: "A man grows rich by his sharpness and grabbing, and here is the reward he receives for it: he says, 'I have found rest, and now I can enjoy my goods'; but he ~~willxxxx~~ does not know how long this will last; he will have to leave his goods for others and die."

This is what Jesus was trying to impart and to get a deeper insight into this we must look at some of the wording used here. When Jesus talks of the man's soul Jesus uses the word "PSUCHE" or "PSYCHE." This is only one part of the three which makeup a human being. Paul speaks of body, "Soma," soul "Psuche" and spirit "Pneuma." The Psuche, or Psyche is the mind and perhaps you have grasped the English word from it Psychiatry, or the study of the mind. The man in the story, the farmer, speaks of his ~~mind~~ "Psuche," or mind. He was using his mind to rule his life. He saw with his mind's eye that which was good and he desired it. This has always been the case as we can see by looking at the illustration of Eve in the Garden. She "Saw" the fruit of the tree that it was good for food, or good to eat and she desired it. We see with our eye and our eye telegraphs that to the mind and we act upon that image and we sins. And the sin separates us from God.

But when Jesus spoke of "life" he didn't use the physical word for it. He said if we look at the latter part of the 15th verse, "A man's life," and the word there for life is "ZOE" = (Z-o-a). And this is important. In Greek, there are two words for life. One is "BIOS" from which we get Biology which refers to the higher form of life. The other is "ZOE" and it is the simple word for life, any life. The life of a butterfly, an animal, angels, the life of man, the life of God. We speak of Zoology which is a study of animal life. It is the very essence of that life. Jesus was not referring to body alone, or of spirit alone, or of soul, or mind alone, He was speaking of the essential of life which is all of these combined. When we read in Scripture of "eternal life" this is the word that is used. Jesus was saying that the very essence of what makes a man, that "life" in him cannot be fed or bought with material goods. And because the man in the parable sought only the "Things" of life, instead of living life to its fullest, his very soul was taken from him. And Jesus asks the question, "Whose shall those things be which thou hast provided?"

It is left behind for others to have and to take and use. Jesus said, "So is he that layeth up treasure for himself, and is not rich toward God."

But it doesn't need to be this way because God is always at work trying to bring all people to Himself.

(Illustration of end result of John Redd's life)

John Redd went to prison a broken and defeated man because of the harm he had done to himself, his family, and the certainly the family of the baby he killed. While in prison he came to Christ. This didn't dissolve his problems, but it let him cope with them. He was released from prison he still faced a \$6 million civil suit. He got a job as a car salesman. One night his wife picked him up after work and said they had to go to the local grocery store where they shopped to get a prescription. John didn't care for this because he wasn't in the mood to go up and down aisles shopping. So he informed his wife he would see to it that they only went to the drug section and then left the store. It meant turning right when they entered the store and walking right up to the drug counter. When they entered the store, he turned left instead of right and what he had done was to take them directly away from the prescription counter. His wife was trailing behind and he heard her say, "Oh, John, look at this ~~incredibly~~ beautiful baby!" He stopped and they were both admiring a beautiful little baby being carried papoose style by its mother. Then he heard both women gasp and he looked at the mother for the first time. It was the mother of the baby he had killed. Had he seen her before this, he would have ducked up one of the aisles to get away from her, but he couldn't do that now. But this woman reached out and took his hand and said, "John, the Lord has been working in my life. I've needed to see you and tell you that I've forgiven you." And there they were, all three of them holding on to each other and hugging and crying in the produce section of that store. John learned in a few days after that that the father had forgiven him also. The civil suit came to trial, but was settled out of court before it ever got started.

Jesus is in the business of healing all kinds of lives and this is just another example of His healing power. Even in the midst of life's darkest moments, He can bring about what is impossible in any other way.

(Illustration of university student asking kids about Jesus)

A university student was asking children about Jesus. Susan aged six said "I don't know if there is a Jesus, but I believe in Him anyway." John, aged nine said, "There had to be a Jesus or it wouldn't make sense to have B.C. and A.D." Rory, aged eight answered, "If I asked Jesus if He loved me, He probably wouldn't answer me. He probably would just send me another kid to play with. He does things like that."

Jesus does things that are unexpected if we let Him. He doesn't want us to live just for this life. He knows we have needs and He knows what to do about them. But He doesn't want us to live for things or possessions, or more and more of fun and pleasure. He knows we have those needs and He will bless them. But He wants us to begin living for Him, now, today, and He will take our worries, our cares, our concerns and He will change them into problems all solved because He wants to love us.

He wants us to know, "A man's life, (his Zoe), his essential being what makes him really tick, consisteth not in the abundance of the things which he possesseth,"

but his life should consist in being rich toward God.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor July 28, 1985
Mr. Dale Rice, Minister of Music
Doug Vensel, Acolyte
+ + + + +
ORDER OF WORSHIP 10:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
*Hymn No. 337 "Praise to the Lord, the Almighty"
*Ascription
*Exhortation
*Confession (In Unison) "Father, too often we have been involved in a meaningless round of activities. All of this has kept us busy but has brought no satisfaction. Forgive us for being self-centered, and grant us new strength through a renewed return to your will for our lives. In Jesus' name we pray. Amen...."
*Kyrrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And Blessed be His Glorious name forever.
*Gloria Patri - page 142
Hymn No. 440 "The Lord's Prayer"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.
Prayer
Offering
Offertory
*Doxology - page 382
Scripture: Luke 18: 1-14
Sermon: "Persistence Pays"
*Closing Hymn No. 623 "The Longer I Serve Him"
*Benediction
*Closing Chimes
*Postlude
+ + + + + Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mr. & Mrs. William Snyder and family in memory of loved ones.
Mr. Don Kingsley will greet the congregation at the door this morning.
Ushers for today are Richard Mangel, Don Kingsley, Ed Walker and Dick Dally.
Nursery for today will be provided by Mrs. Gloria Walker. Mary Lou Davis and Marilyn Snyder will be visiting the hospital this week.
Attendance last Sunday was 104 with 19 visitors.
HOSPITALIZED: BMH - Carol Noel, Lloyd French, and George MacKinney.

THURSDAY - Aerobics 6-7
FRIDAY - Butler Food Buying Club
Marie Henry wishes to extend her thanks for the many cards and letters and prayers she received while she was hospitalized.
August thru September 1 we will be having guest speakers with us while the pastor is on vacation. If you have special prayer requests please write them down and give them to the liturgist or the guest speaker to avoid confusion on his part.
Activities Committee is meeting August 4th right after church to finalize their plans for Ethnic Days. Mark your calendar and hope to see you then.
We are in need for someone to sign up for flowers for the remaining weeks of September and some weeks in the rest of the year. Take some time and sign up now.

"Persistence Pays" - Scripture: Luke 18:1-14
 (Ilus Pappy Reveal & - Where's The Other Ninety?)
 world - Co-incident
 Faith - it was God
 (Ilus Philips Brooks quote on prayer)
 parbls Js teach bout prayr
 wil lk at 2nd parbl 1st, & 1st parbl 2nd
 this Scrip fulfil of 1st wilB last, & last 1st
 vs 9=try undrst motivs Js this pt, mus start w/this vs
 THOS TRUS IN SELVS=RELIG LDERS -PHARS
 VS 10=2EXTREMS #PHAR=SU ER JEW BY LAW: PUB=EXCOM JEW
 EXPL BIF TWEN TWO
 VSS 11-12=JS PT MAN NO PRAY 2 G, BUT TO SELF
 EXPL WHY: FASTS -JEW LAW ONLY ONE -DAY ATONE
 RELIG LDERS SET TWICE WK - MON & THURS - WHY? BCUZ MKT DAYS
 (WHITN FACES, DISHEVELED CLOTHS -"IK, THAT PHRA IS DASTING)
 (ILUS RABBI & HES RIGHTEOUSNESS)
 VS 13=PUB & PRAYR,
 VS 14=ATITUD OF PRAYR NEEDS B HUMILTY
 JS GIV EXAMPL THIS WEN SAY EXCEP BCUM AS LITTL CHILDREN
 SIMPLICTY IN CHILDREN - SIMPL TRUST
 (ILUS PRAYRS OF CHILDREN)
 DONT U THINK G MUS SMIL/LAFF 2HAV SUCH HONESTY IN PRAYR?
 THEY MAK G'S DAY, BCUZ SIMPL/UNPRETENTUS - G WANTS HUMILTY
 VS 1=GUD EXAMPL OF PRAYR FOLWS
 VSS 2-5=WAT ACTUL SAY-LEST SHE GIV ME BLAK EYE=A THRET 2HIM
 VS 7=EXMPL OF MAN GIV HELP, WONT G DO LIKWIS??
 YES, YES HE WIL -BUT G NO WANT US BEG, BEG -JUS WANT US 2ASK
 JS SED=UR HVNLY F KNOWETH WAT U HAV NEED OF B4 U ASK
 CRET IN VS 1= MEN OUGHT ALWAYS 2PRAY & FAINT NOT
 OUGHT IS COMPUSIN - MUS DO, ABUV ALL ELS
 FAINT MEANS, GIV UP & PEO DO BCUZ THINK G DUZNT HEAR, OR LISTN
 (ILUS MR. CRIMP BEING PRAYD FOR)
 ANOTHR COINCIDENCE?? U R WELCUM 2BLIEV SO IF U LIK,
 BUT I BLIEV TH/PEO AT GIDEON HDQRTS WER PERSISTENT IN PRAYR
 & PERSISTENCE PAYS

Community Bible Church - Sagamore, Pa. August 30, 1992

Prelude
 Greetings/Joys/Announcements
 Anniversary Service Sept. 27
 Communion 1st Sunday of October - 4th
 Annual Business Meeting - last Sunday October - 25th
 Bob Dain - next Sunday,
 Boyd Smith Sept 13, & 20th in my absence

Call To Worship:
 Rejoice in the Lord, for praise is comely for the upright.
 Sing unto Him a new song, for the word of the Lord is right
 and all of His works are done in truth - Ps 33:1A, 3A, 4
 *Hymn
 Offering/Prayer
 *Doxology
 Pastoral Prayer
 Hymn
 Scripture: Luke 18:1-14
 Sermon: "Persistence Pays" - St. Paul's Butler 7/28/85

~~xxxxxx~~
~~xxxxxx~~

*Hymn
 *Benediction
 *Postlude

Mrs. Billing
T. RAYBOY
JENNIFER
TWILA

"Persistence Pays"
Scrip: Lk 18:1-14
(Ilus Pappy Reveal & \$100 dollars)
Eys of worl hpn such as this=coin, but 2thoz of faith
sho lnce agin G's mysterius provid 4thos persis cum
(Phil Brooks sed=(Ilus prayr)
in 2parbls Scrip Js teach bout prayr
1 hink need lk 2nd parbl 1st, & 1st parbl 2nd, in thi
way can C 1st propr atitud prayr, & examp persistence
2underst motivs Js this pt need lk 9th vs=READ
Who wer thoz trust in themselvs?
Jew relig ldrs comonly kno as Pharsees
2 pt this out, Js giv ilus bout 1 them-vs 10=READ
Here 2 extrems=Phar was supr Jew, as far law concern
Pub was prob ex-comuncat Jew Bcuz tax-collect=explai
Js had now idnt the 2 prayrs in templ & now tel
how pray-vss 11-12=READ
Js pt out Phr no pray 2 God, but pray 2self
He giv testimonial B4 God
1st say no lik othr men & pt fingr Pub as the gilty
then remind G fast twic week & Jew Law set 4th only
1 obligatory fast=Day of Atonement
But 2B seen by men & 2B thot holy/relig Jews set 4t
othr fasts
Twic wk=Mon & Thurs=jus hpn 2B markt day & Jeru fill
But peop cud no tel who fast & who didnt, so whiten
face & wear dishevelled clothes & peop C & say=Lk,
that fellow fast"
(Ilus prayr Rabbi Simeon Ben Jochai)
Can C Phar no go 2pray, went 2tel God how gud he was
vs 13=Js tel of Pub
vs 14=Js tel of man B justify & atitud prayr need 2B
? of humilty
Js sed=Excep ye Bcum as litl childrn no entr K of G
And wher else simpliciti but in childrn?
(Examp of childrn's prayrs)
Dont U think G smil, laf at this? I do & I Bliev child
quit oft mak G's day Bcuz uninhib, unpretentius
We dont need 2tel G how wondrful we R, Bcum He already
kno all bout us
Wat He wants is humilty as we mak our desirs known
Hex hav examp prayr & Js Bgih as Lk say-vs 1=READ
then folo parbl-vss 2-5=READ
judg this instanc not G
here judg who neithr relig, nor humanitarian
He jus seek 2do job
widow wron sumway & keeps cum 2hav case settle
judg act no Bcuz widow insistenc, but Bcuz he afraid
not 2act=he afraid=end vs 5=mean=giv him blk eye

judg afraid physcal harm
Widow is not examp of how cum 2 God & demand
Wat we C here R 2contrasts:
1st=man in authority who act Bcuz of persistenc
2nd=woman who ask agin & agin to hav case settl
Js say-vs 7=READ
Yhr word=if humn judg, worly man finaly giv help
reques of worly woman, wont G do likewise 4 His child
anser=Yes of corse He wil
But G no want us 2beg, beg, nag, nag
Js says=Ur hvnly F knoweth wat ye hav need of B4 U
ask
But G stil wants us 2ask & wil giv us gud things c
out of His gud pleasur
real secret Js try impart is fnd 1st vs =READ
MEN OUGHT ALWAYS TO PRAY AND NOT FAINT
word=ought is word of compulsin, of desir 2do
to faint mean 2giv up, 2stop Bcuz as sum erroneously
believ G duz not hear nor is not listening
But G alway listn
(Ilus Mr. Crimp & plane crash & he saved from it)
anothr coincidence?
You're welcum 2think so if U lik,
But I Bliev peop Gid hqtrrs, peop within org R
held up 2 G in prayr ea day
& thez peop R persistent & Persistence Pays

"Persistence Pays"

Luke 18:1-14

(Illustration of Pappy Reveal, and "Where's The Other Ninety?")

~~Pappy~~ A man named Pappy Reveal was the director of the Evansville Indiana Rescue Mission. He was crippled from an accident and had braces on his legs and canes in his hands. He was a man committed to deep, sincere prayer. One day the rescue mission was in debt for \$100 dollars with no money in sight to pay the bill. So Pappy called the staff together for prayer. Since he could not kneel he stood, while the rest of the staff knelt. As he prayed he rocked to and fro with his hands behind his back. And while he was praying his fingers were opening and closing. A friend passing the open door of the mission looked in and saw the prayer group with Pappy leading the prayers, with his back to the door. Thinking he would have a little fun, the friend tiptoed in and slipped a crisp ten dollar bill between Pappy's fingers. Without pausing, Pappy brought the bill to the front and looked with his eyes and said, "Thank You, Lord, now where's the other ninety?" The teasing friend felt a compulsion to join them in prayer which he did. Very shortly they were done praying and the mailman arrived with a stack of letters. In one of those letters was a check for ninety dollars.

In the eyes of the world happenings such as this are a coincidence. But to those of faith it shows once again God's mysterious providence for those who persistently come to Him for everything. Phillips Brooks said, "A prayer in its simplest ~~form~~ definition, is merely a wish turned heavenward." In the two parables of our Scripture Jesus is teaching about prayer. I think we need to look at the second parable first and the first parable second. In this way we can see first the proper attitude of prayer and then see an example of persistence.

To understand the motives of Jesus at this point we need to look at the 9th verse. Luke sets the scene by saying, "And He spake this parable unto certain which trusted in themselves that they were righteous and despised others." Who were those ~~who~~ "Certain who trusted in themselves?" They were ~~not the~~ the Jewish religious leaders commonly known as Pharisees. And to point this out Jesus ~~tells~~ gives an illustration about one of them. We read in the 10th verse, "Two men went up into the temple to pray; the one a Pharisee, and the other a publican."

Here are the two extremes. The Pharisee was a super Jew as far as the Law was concerned. While the Publican was in all probability an excommunicated Jew. These Jews were hired by the Romans to collect taxes and in almost all cases they cheated and swindled to collect whatever the traffic would bear. Now that Jesus has identified the two prayers in the temple He begins to tell how and what they prayed. "The Pharisee stood and prayed thus with himself, 'God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twic in the week, I give tithes of all that I possess.'"

Jesus points out that this man didn't pray to God, he prayed instead, to himself. This Pharisee was actually giving himself a testimonial before God. Forst, he says that he isn't like other men, and he names their faults and sins and points his finger at the Publican as though he was guilty of all of

these sins. Then the Pharisee reminds God that he fasts twice a week which on the surface is commendable. The Jewish law set forth only one obligatory fast, and that was on the Day of Atonement. But in order to be seen by men and to be thought of as holy many of the religious leaders set forth a fast twice a week. These fasts were on Mondays and Thursdays. Now we should point out that these two days happened to be market days when Jerusalem was filled with people. Now these people didn't just fast but they whitened their faces and appeared in public with the white faces and dishevelled clothes so that any and all who saw them could say, "Look, that Pharisee is fasting." There is a recorded prayer by Rabbi Simeon Ben Jochai which says, "If there are only two righteous men in the world, I and my son are these two; if there is only one, I am he!"

So we can see that the Pharisee didn't really go to pray, he went to tell God how good he was.

Then Jesus said, "The publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, 'God, be merciful to me a sinner.'"

And then Jesus says of him, "I tell you, this man went down to his house justified rather than the other: for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Jesus is saying that our attitude about prayer needs to be one of humility.

We must come to God in simple trust. And in one place of Scripture Jesus said that except we become as little children we cannot enter the kingdom of heaven." And where else do we see simplicity, but in little children?

Here are some prayers of children - (Illustrations of these)

Don't you think that God must smile and even laugh a little to have such honesty in prayer? I do! I believe that children must quite often make God's day because they are uninhibited and unpretentious. We don't need to tell God how wonderful we are because He already knows all about us. What He wants instead, is humility from us as we make our desires known to Him.

Then we have a good example of prayer and Jesus begins this example with the words, as Luke tells us, "And He spake a parable unto them to this end, that men ought always to pray, and faint not."

Then follows the parable, "There was in a city a judge, which feared not God, neither regarded man; and there was a widow in that city; and she came unto ~~the~~ him, saying, 'Avenge me of mine adversary.' And he would not for a while; but afterward he said within himself, 'Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.'"

We must understand that the judge in this instance is not an example of God. Here is a judge who is not religious, neither is he a humanitarian. He just seeks to do his job. The widow was wronged in some way and so she keeps coming to the judge to have her case settled. The judge acts not because of the insistence of the widow actually, but because he is afraid not to act.

The judge is afraid as he says, "Lest by her continual coming she weary me." What is literally being said is, "Lest she give me a black eye." The judge is afraid of the woman doing him physical violence. Therefore, the widow is not an example of how we should come to God and demand of Him. What we are seeing is a set of contrasts. First, there is a man in authority who acts because of the persistence of someone who finally scares him. Second, there is a woman who asks again and again to the point where she appears as a threat to the judge. So Jesus ends the example with the words, "And shall not God avenge His own elect, which cry night and day unto Him, though He bear long with them?"

In other words, if a human judge, a worldly man at that will finally give the help requested from a ~~worldly~~ worldly woman, won't God do likewise for His children? And the answer is, "Yes, of course He will." God doesn't want us to beg and beg, or nag Him about what we want. Jesus says, "Your heavenly Father knoweth what you have need of before you ask." But God does want us to ask and then He will give us the good things out of His own good pleasure. The real secret of what Jesus was trying to impart to these people is found in the 1st verse of this Scripture. He said, "That men ought always to pray, and not faint."

The word "ought" means a compulsion, a desire to do this above all else.

"To faint," means to give up, to stop praying because as some erroneously believe, God does not hear or is not listening. But God is always listening. (Illustration of Mr. Crimp being prayed for and saved from plane crash.)

Another coincidence? You're welcome to think so if you like, but I believe that the people at the Gideon headquarters, people within the organization are held up to God in prayer each day. These people are persistent and "Persistence Pays."

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor August 4, 1985
Mr. Dale Rice, Minister of Music
Kelly Mangel, Acolyte

+ + + + +
ORDER OF WORSHIP 10:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys

*Hymn No. 454 "Trust and Obey"

*Ascription

*Exhortation

*Confession (In Unison) "O God, our Father, you know that we all face the temptations of life. You know that many times we are turned on by the world and turned off by religion and the Church. You know that we do not want to discipline ourselves to a love that demands obedience. But you also know that since we are human, we can only resolve our problems and our difficulties through you. Help us in our weakness to become strong, and in the midst of our sins to find forgiveness. Hear us now, and let us hear your whispered "Go and sin no more." Through Jesus Christ our Lord. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And Blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 465 "Jesus, the Very Thought of Thee"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.

Prayer
Offering
Offertory

*Doxology - page 382

Scripture: Luke 16: 19-31

Sermon: "And Justice For All"

*Closing Hymn No. 2 "How Great Thou Art"

*Benediction

*Closing Chimes

*Postlude

+ + + + + Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mr. & Mrs. Gottlob Kradel in memory of their sisters. Mr. Dick Mangel and Danny will greet the congregation at the door this morning.

Ushers for today are Art Carney, Dan Bosko, Martin Henry, and John Snow.

Nursery will be provided today by Robert Dellen and Harry Fry will be visiting the hospital this week.

Attendance last Sunday was 97 with 7 visitors.

> HOSPITALIZED: BMH Carol Noel

> August 11 through September 1 we will be having guest speakers with us while the pastor is on vacation. If you have special prayer requests please write them down and give them to the liturgist or the guest speaker to avoid confusion on his part.

Today immediately following the service the Activities Committee will have a brief meeting to plan for Ethnic Days.

We are in need of people to sign up for flowers for September, and the rest of the year. Please take a minute and sign up now.

Monday August 5th, the Mary Prugh Circle Picnic will be held at the home of Betty Tressler. Each one is to bring a tureen and a white elephant gift.

Community Bible Church - Sagamore, Pa. October 11, 1992

Prelude
Greetings/Joys/Announcements/Prayer Requests

Ascription

Call To Worship:

BLESSED IS EVERYONE THAT FEARETH THE LORD:
THAT WALKETH IN HIS WAYS.
FOR THOU SHALT EAT THE LABOR OF THINE HANDS:
HAPPY SHALT THOU BE, AND IT SHALL BE WELL WITH THEE.

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Luke 16:19-31

Sermon: "And Justice For All" - St. Paul's Butler 8/4/85

*Hymn

*Benediction

*Postlude

Scripture: Luke 16:19-31 - "And Justice For All"

(Ilus Chas Bray & U DESEPV A BRK 2DAY)
th... (any)BLIEV SHUD HAV WAT HAV,BUT SHUD HAV MOR BSIDES
() LINE FLEDG ALLEG=W/LIBRTY & JUSTIC 4 ALL
IT A WISH,BUT UNFORTNATLY WIL EVR REMAIN WISHFL THINK
WE TALK & THINK BOUT JUSTIC AS METE OUT BY MAN
(ILUS PANDIT KHARAK SINGH ANSR 2JUSTIC DETH OF XP)
SUMONE ONCE SED =THE JUS AINT NO JUSTIC
EXAMPLS:THOZ MOR MONY/MAT GUDS 4 TWO LIFTIMS=THOZ BARLY ENUF
JS ADRE THIS PARBL AS SCRIP
TWO GRPS=~~XX~~ PHARS & SADDS -LIF BYON GRAV=NO BLIEV & SAD-U-SEE
VS 19=PURPL/LINEN MATERIALS KINGS ROYLTY WOR
VS 20=THIS PARBL JS NAM A CHARCTR - NEVR DID THIS OTHERS
BCUZ THIS BIB SCHLRS BLIEV ACTUL INCIDEN LAZ MEANS= G HELPS
SUM HAV NAM RICH MAN=DIVES - LATIN 4 RICH
VS 21=NO KNIVS/FORKS & RICH PEO ABUNDANC BRED & USE OF IT

VS 22=ABE BCOSM - PARADIS: EXPL PRE-RESUR JS PLAC OF DED WAS
SHEOL-HEB, HADES-GRK & CONTAIN 2PLACES
THOZ BLONG 2LORD,& THOZ BIN WICKD IN LIF
VS 23=C THIS=LAX IN PARDIZ:RICH MAN IN HELL OR HADES
IF BYON GRAV & PLAC SEPOF THOZ TH/LORD'S & THOZ WHO R NOT
HEO BLIEF JS ASCEND & TUK PLAC CAL PARDIZ & MADE 3RD HVN
WH/P SPK OF SEE IN HIS VISIN - THIS NOT FINAL HVN WH/WILB
HADES/HELL NOT FINAL WH/WILB
VSS 25-26=DIF TWEEN 2PLACES -~~SEXYMEXEREXEXEKR~~ COMF/TORMENT
VSS 25-26=TWO PLACES SEPRAT & NO CROSS OVR -HERE ROLES REVERS
VSS 27-31=EXPL THEZ VSS
AT ONE TIM WILB JUSTIC 4 ALL & ALL INJUSTICES LIF SET ARITE
THOZ RUN RUFSHOD W/WELTH,POWR,POSITIN WIL TAK BAKSEATS
LAST WILB FIRST AS JS SED
SAD COMENTARY=RICH MAN KNU BETTR - BCUZ RECOGNIZ,KNU ABE
(END OF PANDIT KHARAK SINGH QUOTE)
G NOT CONTENT ANYONE SHUD PERISH - THUS JS XP & DETH 4MANK
AS LIV WIL ALWAYS B INJUSTIC 2US & ALL PEO
BUT ONLY TEMP AFLICTINS WILB OVRUM ETRNTY
APCS P WROT 2 COR 4:8-10
THEN STAE FIRMLY W/CONVICTIN= VSS 17-18
g has luv us w/EVRLASTING LUV & ONE DAY WIL GRANT=JUSTIC 4 ALL
SURPRIS ETRNTY WILB EITHR LIVF W/GOD OR SEP FR/HIM

Script: Mk 16:19-31
 Amos pop slogans 2day=U deserve a brk 2day
 (Ilus Chas Bray)=othr words hav cum 2plac wher mos
 Bliev shud no only hav wat hav, but shud hav mor Bside
 C's line pledg aleg=W/liberty & justice 4 all
 a wish, but unfort will evr remain wishfl think
 talk just as mete out by men & Pandit, Kharak Singh
 (Ilus wat he say bout justice)
 as pondr word such thez, cum realiz as suml lnce sed
 Ther Just Aint No jutice
 all rnd us C injus evr segmen socity
 ther thoz mor mory, materil guds than cud posib use
 in 2 lftimes, whil many barly keep body/soul 2gethr
 Farbl lk this morn deal w/this condition
 bin pt out 2groups peop 2whom Js relat incident
 Phars=& case made 4this by preced vss
 sinc deal lif Byon grav, cud bin Sads=& why sad
 I Bliev Js relat any & all who had ears to hear
 vs 19=mans cloth, dress liv lik roylyty-high positin
 vs 20=do U C dif tween othr parbls?=Name Lazarus
 alway sed=certain man, widow, etc & EcuZ giv name mos
 Bib scholrs Bliev realy happn
 Lazarus mean=Cod helps, & sho he bles abuv rich man
 Dives name giv=Latin for rich, but here kno as=R man
 Js tel how Laz sot eat crumbs & dogs lik sores
 (expl no utensils, use bred & Laz litrl fite dogs 4bre
 vs 11a=Ab bosom ment paradis; until resur/accensin Js
 plac ded=Sheol, Heb; Hades, Gr; both 2gethr but sep
 vss 22-23=examp of divisin pardis/hades, hell
 Theo Blief wen Js Ascend tuk paradis & now 3rd hvn
 I pk C this in vision
 But 3rd hvn, Paradis no finl hvn, nor Hades finl hell
 merly wher unBliev & Blievr's await days of Lord
 vss 23-24=dif tween 2places=plac unBliev ded=torment
 vss 25-26=two places seprated
 Abe pt out roles now revers=lnce rich man had own
 way & cud ovrllk Laz, now Laz positin 2B selec persn
 vss 27-31=C sens of remem wat on erth
 rich man saw selfish lif liv & no want hapn bro's
 Abe say no Bliev evn if ded cum bak=Js examp this
 From all this, lern ther wilB at sum time=Just 4all
 4many wil noB justice they wil enjoy
 WilB time all injustices this lif set rite
 Thoz run ruffshod, thoz lord ovr wil takebakseats
 Sad comentary this man is he recogniz Abe & kno bout
 God, but chos ignor that
 (Conclusin Pandit sed bout Justice)
 G no conten anyl shud perish in hell & gav man op 2
 liv eternl w/Him thru Js Xp

Man no need cum 2deth & meet justic of G ther
 Can B justify B4 G long B4 depart this lif & that is
 ag of Js Xp
 that Gospel shud hear, preach/teach
 As liv this lif wil alway meet injustic eithr 2selvs,
 or luvd ones
 But mus remem only tempray afflictins & wilB ovrcom in
 etrnty
 Feeling this way Apostl P writ=2 Cor. 4:8-10
 & then cud firmly stat w/convictin=17-18
 G had luv us w/everlast luv & lday wil grant Justic
 For All
 2sum, surpris all eternty wilB sepratin from G,
 2othrs wilB joy of liv ertrn w/Him

"And Justice For All"

Scripture: Luke 16:19-31

One of the more popular slogans of today has become, "You deserve a break today." Charles Bray writing about this in Quote magazine in January of 1981 said this: "We have come to ~~the~~ a time where we say, 'You deserve a break today.' Too many of us believe that. If we're poor, we deserve welfare; if we're rich, we deserve a tax break; if we are workers, we deserve better fringe benefits; if we own Chrysler, we deserve a bail-out; if we are a special interest, we deserve a special hearing."

In other words, we have come to the place where most of us believe we should not only have what we have, but we should have more besides. The closing line of our pledge of allegiance to the American flag states, "With liberty and justice for all." It is a wish, but unfortunately, it will ever remain wishful thinking. We talk and think about justice as meted out by man.

Pandit Kharak Singh an old man in India was asked about the death of Christ for man and the justice involved in that deed. He answered:

"Our ideas of the justice of God, or of justice for all, are very crude and and imperfect. For example: a man steals 20 rupees and spend it. He is caught and punished as a thief. But the stolen money is not restored to the man from whom it was stolen-justice is not done fo him; and the thief suffers for his crime. This is man's justice - loss and pain. Or suppose a man kills three children. He should be hanged three times that strict justice may be done. The children are not restored to life-justice is not done to them. Neither are they restored to their parents or to the community. The man who killed them is put to death, and thus man's justice again is resolved into loss and pain!"

As we ponder words such as these we come to the realization that as someone once said, "There just ain't no justice." All around us we see injustices ~~xxxxxxx~~ in every segment of society. There are those who have more money and material goods than they could possibly use in two lifetimes, while many others barely have enough to keep body and soul together from one day to the next.

The parable we are looking at this morning deals with just this condition. It has been pointed out that there are two groups of people to whom Jesus was relating this incident. First, there were the Pharisees and it isn't hard to build the case that Jesus was talking directly to them and all we need do is look at the preceeding verses. So it is a very good probability that He was speaking directly to the Pharisees. But, since the ~~xxxxx~~ incident deals with life beyond the grave, it is possible that Jesus was directing His remarks to the Sadducees who didn't believe in a life beyond this one. In fact, they didn't believe in angels, or spirits, or anything beyond this life and that was what made them "sad", you see.

But I believe Jesus was relating this incident to any and all who had ears to hear. Jesus begins by stating, "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day."

It is evident by the description of this man's clothing that he was very wealthy. Purple and fine linen were the materials kings and royalty wore. So this man must have been in a high position.

Then Jesus adds, "And there was a certain beggar named Lazarus, which was laid at his gate, full of sores."

Do you see what makes this parable different from all the rest that Jesus told? If you haven't spotted it yet, the certain beggar is given a name. Now first of all, in all the other parables Jesus never named any of the people in the parables. It was always, "A certain man, or a certain widow," and so on. But in this parable, Jesus gives the beggar a name. And because of this, most Biblical scholars believe that this is not just a story, but an actual incident which Jesus is relating. The name Lazarus means, "God helps." This is also an indication that this man Lazarus was considered above the rich man. The rich man may have had wealth and power and influence, but he was not named by Jesus. You may have heard the rich man given the names of Dives, and that name comes from the Latin word for rich. But in this incident he doesn't have an identity other than, "A certain rich man."

Then Jesus tells how Lazarus ~~was~~ sought to eat the crumbs which fell from the rich man's table, and the dogs hung around him and licked his sores. People who were wealthy could afford the luxury of having an abundance of bread.

We must remember there were no knives and forks and food was eaten with the hands. In the course of the meal the hands would become sticky or greasy and bread was broken by the rich on which they wiped their hands. This bread was then thrown to the dogs who were in abundance in the streets. So it was that Lazarus had to literally fight the dogs for this bread.

Then Jesus says, "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom." vs 11a.

The term, "Abraham's bosom," meant paradise. Until the resurrection and ascension of Jesus, the place of the dead was called, "Sheol" in Hebrew, and "Hades" in Greek. It contained two places. One was the place where those who belonged to the Lord went to, and the other was the place where those who had been wicked in life went to when they died. And we can see the example of this as we finish the ~~22nd~~ ^{23rd} verse and read the ~~23rd~~ ^{24th} verse as well, READ THESE. The place to which Lazarus went was Paradise, and the place where the rich man went was Hell or Hades. So we see first of all that there is a life beyond the grave, and there is a place of separation of those who are the Lord's and those who are not. The theological belief is that when Jesus ascended He took the place called paradise and made it what is now called the third heaven which Paul spoke of seeing in his vision. And Hades, or Hell, is not the final Hell which will be at the final judgement, It is merely where the unbelieving dead go to await the days of the Lord. And similarly, paradise, or the third heaven is not the final heaven which will be, but the place of the

believing dead.

Then we see the difference between the two places as Jesus explained, read verses 23 and 24. The place of the unbelieving dead is a place of torment. Jesus then explains, read verses 25 and 26. The two places are separated and the people in one cannot cross over to the other. But Abraham points out that the roles are now reversed. Where once the rich man had everything his way and could overlook people like Lazarus, now ~~he~~ Lazarus was in the position of being a select person.

Then we read, read verses 27 through 31. Here we see there is a sense of remembering life on earth. The rich man could now see his selfish life and was aware that his brothers were living the exact same lives. But Abraham tells him that they wouldn't believe even if someone came back from the grave. Jesus was living proof of that statement. The Jewish leaders didn't believe Him while He was ministering in their midst. So when He came back from the grave, they still didn't believe it.

Now from all of this we learn that there will at one time be "Justice For All." But for many people it will not be a justice they will enjoy. This will be a time when all of the injustices of this life are set aright. All of those who ran roughshod over their fellowman will find themselves taking a place in the house of torment; all of those who lorded it over others by wealth, or fame and fortune, will be taking backseats to the ones they lorded it over. But the sad commentary of all of this incident is the fact that the rich man knew better. By his very recognition of Abraham as seen from his place in Hades, tells us that this man knew about God. But he chose to ignore all of that.

The Indian we quoted speaking about justice concluded his remarks by saying: But God's justice is different. It results in gain and joy! Lost souls are found, losses are made good, happiness takes the place of misery, and all because the Son of God gave Himself a willing sacrifice to save men and restore them to God."

God isn't content that anyone should perish in hell and so He gave man the opportunity to live eternally with Him through Jesus Christ. Man need not come to death and meet the justice of God there. He can be justified before God long before he departs this life. That is the message of Jesus Christ; that is the Gospel we should hear and partake of. As we live this life we will always meet injustices either to ourselves or our loved ones. But we must remember they are only temporary afflictions and will be overcome in eternity. Feeling this way, the Apostle Paul could write in 2 Cor. 4:8-10, read these. And then Paul could state firmly and with conviction, vs 17-18, (read these). God has loved us with an everlasting love and one day He will grant "Justice For All." To some the surprise of all eternity to be separated from God, and to others, the joy of living eternally with Him.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor September 8, 1985
Mr. Dale Rice, Minister of Music
Megan Hewis, Acolyte
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

PROMOTION SUNDAY

Worship Service by "Light"

+ + + + +

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Introduction of "Light"

Songs of Worship

Offering

Offertory

*Doxology - page 382

Promotion of Sunday School Children & Confirmation

"Light" (continued)

I Am A Promise (sung to the children - we will ask
all of the children to please come
forward at this time)

Songs of Praise

Benediction Song - Turn It Over to Jesus

Closing Prayer

Closing Chimes

Postlude

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mrs. Ethel Edwards in memory of loved ones.

Mr. & Mrs. William Thompson will greet the congregation
at the door this morning.

Ushers for today are: Karen Link, Virginia Mangel, Nancy
Dellen and Marie Henry.

Nursery will be provided today by Mrs. Sue Gamble.

Don Kingsley and Don Kennedy will be visiting the
hospital this week.

Attendance last Sunday was 86 with 9 visitors.

HOSPITALIZED: Mrs. Elsie Kornrumpf BMH

MRS. HAROLD KENNEDY

5 EXTRA TICKETS

MONDAY - Movie Preview at 2:00 P.M. at Plaza Theater.
If you have tickets to attend, or would like to attend
see Ginny for extra tickets. This movie is made by
the Billy Graham organization, titled "Cry From
the Mountain."

THURSDAY - Choir practice will resume at 7:00 P.M. If you
would like to give of your singing talent to the worship
and service of the Lord, please plan to join us. We
would welcome you to the choir. See you there.

FRIDAY - BFBC in Rehoboth Hall

APPLE BUTTER is in the works. Due to hail damage to the
apple crop we are going to make apple butter on Sept.
27th and 28th. Make plans to come in and help us cook
sauce on the 27th and cook outside on the 28th. We
are asking that you bring in any quart jars that you
may not be using. If you would like to help us out
please tell one of the Activities Committee.

We need some people to sign up for flowers in the month of
October. Take a minute and sign up now.

Soup & Salad Day is fast approaching and the vegetables
are still needed, especially tomatoes. If you have any
please contact Ann Williams. Also they are always
looking for new articles for the Bazaar table. You
still have time to make something unique.

OFFERING CHURCH & GROUP

CONFIRMATION CLASS BEGINS TUESDAY
SEPT. 17th 7:00 P.M. OTHERS?

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor September 15, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
David Andrews, Acolyte

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements - Elder Paul Riemer

Congregational Greeting

Joys

*Hymn No. 376 "Glorious Things of Thee Are Spoken"

*Ascription

*Exhortation

*Confession (In Unison) "O Lord, Our Father, we come to you as a people who are a part of the community of believers. We seek your guidance for we know that the Church cannot exist without it. Forgive each member of your Church for their individual and corporate sins. Keep us true to the commitment of upbuilding the Church throughout the world. Keep us from the divisions that separate us from others. And always keep us steadfast in your love, in Jesus name. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And Blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 32 "How Firm a Foundation"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit.

Pastor - Let us Pray.

Prayer

Offering

Offertory

Doxology - page 382

Baptism

Scripture: I Timothy 3:16 - 4:16

Sermon: "Sound Is More Than Noise"

*Closing Hymn No. 557 "Christ is Made the Sure Foundation"

*Benediction

*Closing Chimes

*Postlude

+ + + + + Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mrs. Sara Cubbison.

Mr. & Mrs. Harry Fry will greet the congregation at the door this morning.

Ushers for today are: Rob Vinroe, Bob Dellen, Randy Dellen and Kevin Snyder.

Nursery will be provided today by Beth Tait.

Sandy Shepcke and Mid Diefenderfer will be visiting the hospital this week.

Attendance last Sunday was 110.

Hospitalized: BMH Mrs. Elsie Kornrumpf, Mrs. Dorothy Kennedy, and Mrs. Anna Zubik.

MONDAY - Fidelity Bible Class will hold a tureen supper at 5:30. Bring a tureen, table service, and something for a silent auction.

TUESDAY - Aerobics 6-7

Confirmation Class 7:00 to 8:00 P.M.

WEDNESDAY - Golden Circle at 7:30

THURSDAY - Mary Martha Circle at 10:30

Choir practice at 7:00 P.M.

Aerobics 6-8

APPLE BUTTER - the Activities Committee project for this fall will be made on September 27th and 28th. A correction on the price; the price will be \$2.50 per quart and \$1.25 per pint. This is the same as last year. If you can help, please let someone on the committee know. We would appreciate your help and cooperation.

In the near future we will be taking in new members. If you know of anyone wishing to join, please make contact with the office.

October 18-24 the movie "Cry From the Mountain" will be showing in Butler at the Plaza Theatre. We will be getting tickets through the office. If you are interested in going, let the office know and we will hold the tickets. The advance ticket price will be \$3.00, or at the door they will be \$3.75.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - OCTOBER 27, 1996

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

ANNUAL CONG MEETING NEXT WEEK NOV 3, AFTER CHURCH

COVERED DISH
REFRESH SIGN UP - NOW

*HYMN
PRAYER/OFFERING
*BIOLOGY
PASTORAL PRAYER
HYMN
SCRIPTURE: 1 TIMOTHY 3:16-4:16
SERMON: "SOUND IS MORE THAN NOISE"
ST. PAUL'S, BUTLER - 9/15/85

*HYMN
BENEDICTION
*POSTLUDE

ARLENE
JEAN
BONNIE - OPERATOR
WIPORSEN - CAROL

SCRIP: 1 TIM 3:16-4:16; SERM: "SOUND IS MORE THAN NOISE"

(ILLUS OF RADIO PREACHER & NO PREACH DOCTRIN BCUZ IT DIVISIV)
LET ME SHO U A GUD EXAMPL OF DOCTRIN BEING DIVISIV WITHIN A
DENOMNATIN BCUZ LARG MAJORTY OF DENOM DONT KNO WAT THEY BLIEV

(EXAMPL OF FEMALE THEOLOGIAN & WAT SHE SED B4 GEN SYND OF UCC)
THAT GUD EXAMPL OF DOCTRIN BEING DIVISIV BCUZ WAT SED IS NOT
TRUE DOCTRINE - IT IS HER THINKING ON THIS - TH/FEM VIEWPOINT
HEAR LOT BOUT POLLUTIN, WATER/AIR/ENVIRONMENTAL, ETC, BUT THER
POLLUTIN SILENTLY EAT AWAY OUR SOCIETY & THAT IS - MIND POLLUTIN
ONE WAY TAK PLAC IS DOCTRINE

BCUZ TOO MANY PEO THINK DOCTRINE MUSB INTELECTUL OR PHILOSOPH
ARGUMENTS, & MUSB STIF & FORMAL IT CANT B TALKD ABOUT
MANY PEO DONT KNO WAT WE R TALK ABOUT IF MENTIN WORD "DOCTRINE"
(ILLUS QUESTIN OF DOCTRINE & ANSWER ABOUT FOREIGN DOCTOR)

"DOCTRINE" IS TH/BASIC FUNDAMENTAL THINGS WE BLIEV, OR SHUD BLIE
BUT IF WE DONT KNO WAT WE BLIEV - THEN WE HAV NO DOCTRINE

(ILLUS JN MACARTHUR & PROPOSAL GIVN TO HIM BOUT WRIT ROMANS COM,) & COMPANION
APCS P PROB NEARING END OF LIF WRCT GUD FRENDR TIM AT EPH
P INTRO XPIANTY THER & NOW PROB THOUSBDS CONVERTS MEET IN MANY,
MANY HOMES

LITRLY HUNDREDS OF PASTORS, MOST COMON ORD MEN LEAD THEZ CONGS
SACTTRD THRUOUT EPHEBUS

PROBS HAD RISEN IT BCUMS CLEAR WEN READ 1ST LETTR TIMOTHY
CHAP 1, VRS 2-7. (READ THESE)
FR/THIS CANREDLY C FALS TEACH CREP IN & WAS TEAR AT ROOTS OF
TH/FNDATIN WH/BIN LAID

P KNU CH WUDB UNDR ATAK ALWAYS & IT IMPERTIV LDERS HAS STRONG
FNDATIN IN TH/RAITH

TIM MOV ON & ONE AGE SUCCEED ANOTHR, P AWAR BASIC DOCTRINS
& BLIEFS WER THINGS WH/WUDB UNDRMIND

THAT IS WHY P WRCT TO TIMOTHY & WE READ IN TH 4th CHAPTER 1-3
READ CHAPTER 4:1-3.

Name: Ralph Charles Link
Born: April 9, 1929, Pittsburgh, Pennsylvania
Married: December 15, 1951
Wife: Shirley Margaret Neill
Born: December 8, 1930, Pittsburgh, Pennsylvania
Children: Ralph Dale Link, born May 11, 1955
Lloyd Alan Link, born May 28, 1958
Nancy Lynn Link, born March 15, 1961
Schooling: Graduated Perry High School, Pittsburgh, June 1947
Lay Ministry School, Penn West Conference of United Church of Christ September 1965 to May 1969
Commissioned Lay Minister June 1969
Lancaster Theological Seminary, Lancaster, Pa. to December 1973
Graduated Lancaster Theological Seminary May 1974
Ordained to Christian Ministry March 10, 1974
Pastorates: As Lay Minister: short term, 1 month or less 1965 to 1967
Emlenton Lamartine Charge of United Church of Christ 1967 to 1969
Short term various churches 1970 until Seminary
July 1970 to December 1973 Student Pastor New Duncannon, Pa. Charge Penn Central Conference of United Church of Christ

December 1973 to present, St. Paul's United Church of Christ, Butler, Pa., Penn West Conference United Church of Christ

Work Experience: Shipping and Receiving clerk bookstore Pittsburgh 1947 to 1951

Service U. S. Army 1951 to 1953. Served Korea, attained rank of Staff Sergeant

Ceramic Tile Contracting with brother, 1953 to 1955

Clerk Supermarket chain, 1955 to 1957

Stationary Engineer and maintenance Oliver Building, Pittsburgh, Pa. 1957 to 1965

Self-employed Tile Contractor, 1965 to 1969

Salesman 1969 to Seminary entrance 1970

Miscellaneous: Billy Graham School of Evangelism, Cleveland, Ohio Crusade, July 1972

Coral Ridge Presbyterian Church, Fort Lauderdale, Florida, Evangelism Explosion Training May 1974

Billy Graham School of Evangelism, Norfolk, Virginia Crusade, November 1976

Director Counsellor Training and Follow-up, Leighton Ford Butler, Pa. Crusade October 1979

Weekly Radio program, "The Joyful Word" Sunday morning WBUT, Butler 8:30 to 8:45 September 1980 to present.

THESE LEGALISTS WERE TEACH ON IRRELEVANCY & INCONSEQUENTIAL ISSUES
BY DO THIS WERE DIVERT ATTENTION OF CH FROM MAJOR THINGS & CAUSE IT
TO DWELL ON MINOR ISSUES

INSTEAD OF ARGUE ABOUT WHO SHOULD OR SHOULD NOT MARRY, OR WHAT A CHRISTIAN
DIET IS P TELS TIMOTHY -----

VS 6 } =NO DOCTRINE ON EATING, JUST EAT & ENJOY WHAT GOD HAS GIVEN
VS 7 } THEM WILL GOD MINISTER IF TEACH/PREACH BASICS OF FAITH & GIVE
THEN GOD DOCTRINE

HE IS TO ENLIGHTEN THEM TO THE TRUTH

(ILLUS TOM, GRP INSURANCE POLICY & UNDERSTANDING POLICY)

TO UNDERSTAND WHAT WE BELIEVE, WE MUST KNOW WHAT WE BELIEVE

IT MUST BE CLEAR & THIS WHAT P TELS TIM IN VS 6B

VS 6B=WHAT TIM HAS RECEIVED HE TO PASS ON TO OTHERS

VS 16=THIS IS REITERATION OF WHAT HE SAID IN 4

THE MESSAGE MUST BE CLEAR & CONCISE

WHAT WE BELIEVE MUST BE SPELLED OUT IN SIMPLE LANGUAGE SO WE CAN ALL
UNDERSTAND

(EXAMPLE HOW WE CAN BE DECEIVED BY SONGS FROM 1985)

WE CAN BE BY THIS THAT WE MUST WAKE UP TO WHAT WE BELIEVE

INSTEAD SING THIS HUMANISTIC, UNGODLY SONG THAT WOULD SHUDDER SING:

AMAZING GRACE HOW SWEET THE SOUND THAT SAVED A WRETCH LIKE ME

WE NEED TO BEGIN LOOKING FOR THE HIDDEN MEANINGS WHICH SOCIETY IS

SECRETLY IMPOSING ON US

(ILLUS YELLO, BEADY EYED, LONG NOSED, SHORT LEGGED DOG)

LOOKS SO DECEITFUL & WE MAY NOT ALWAYS GET THE REAL PICTURE

WE MUST DIG DEEPER THAN THE SURFACE TO GET AT THE TRUTH

NOW IS P TRY TO SPEL OUT DOCTRINE HERE? YES HE IS & 3:16 GIVES

VS 16A=WHAT IS THE MYSTERY?? ANSWER - VS 16B

VS 16B=P SAY GOD WAS SEEN IN FLESH - HOW?

IN THE PERSON OF JESUS CHRIST

VS 16C=HIS SP WAS EVIDENT IN HIS LIFE & SP SAID OF HIM - THIS IS MY

BELOVED SON IN WHOM I AM WELL PLEASED

VS 16D=ANGELS PROCLAIMED HIS BIRTH, THEY WITNESSED HIM TO MANKIND

VS 16E=MESSAGE WAS SENT FOR JEWS, BUT REJECTED & HE GAVE TO GENTILES

VS 16F=THOSE WHO CAME & HE CAME UNDER THE CONVICTION OF THE SPIRIT RECEIVED

THE SALVATION HE BROUGHT FROM GOD

VS 16G=HE ASCENDED INTO HEAVEN

NOW HERE IN A NUTSHELL IS THE DOCTRINE OF JESUS CHRIST

IT SHOWS US "GOD WITH US" - "GOD INCARNATE" - "GOD IN THE FLESH"

DON'T THIS SOUND LIKE WHAT THE FEMALE THEOLOGIAN SAID ABOUT JESUS???

OF COURSE NOT & THIS IS EXAMPLE OF HOW WE MUST SEARCH GOD'S WORD FOR

THE TRUTH HE HAS FOR US THERE

VS 4:16=P USE WORD "GOD" OTHER VERSES USE WORD "SOUND"

SIMPLY MEAN=BASIC, WHOLESOME, FUNDAMENTAL

SOUND FOR US SHOULD MEAN MORE THAN JUST NOISE - IT SHOULD REMIND

US OF WHAT WE BELIEVE & WHY

WE SHOULD LISTEN TO THE ADVICE P GIVES TIMOTHY & TAKE IT FOR OURSELVES

VS 16=READ THIS

Name: Ralph Charles Link

Born: April 9, 1929, Pittsburgh, Pennsylvania

Married: December 15, 1951

Wife: Shirley Margaret Neill

Born: December 8, 1930, Pittsburgh, Pennsylvania

Children: Ralph Dale Link, born May 11, 1955

Lloyd Alan Link, born May 28, 1958

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Commissioned Lay Minister June 1969

Lancaster Theological Seminary, Lancaster, Pennsylvania September 1970 to December 1973

Graduated Lancaster Theological Seminary, May 1974

Ordained to Christian Ministry, March 10, 1974

Pastorates: As Lay Minister: short terms 1 month or less various churches 1965 to 1967

Emlenton/Lamartine Charge of United Church of Christ 1967 to 1969

Short term various churches November 1969 to June 1970

July 1970 to December 1973, Student Pastor New Bloomfield/Duncannon, Pa. Charge Penn Central Conference United Church of Christ

December 1973 to present, Pastor St. Paul's United Church of Christ, Butler, Pa. Penn West Conference, United Church of

"Sound is more than noise"
Scrip: 1 Tim 3:16-4:16
(Ilus femnist Theo Eliz S. Fiorenza & Gen Syn spk)
Here gud exam wat tak plac socty 2day;hear bout polut
air,polut enviro,polut watr etc, but no hear mind-polut
wat tak plac is matr Doctrin & unfortunat,many Bliev
Doctrin intellectu,philosophicl & 2stif/forml 2B talk
by peop no kno wat Doctrin is
(Ilus questin=Wat Doctrin? Isnt famous forein Surgin?
Doctrin basic,fundmentl thing Bliev,or shud Bliev
(Ilus Jn Macarthr & comentary Romans=no Doctrine)
how cud do? Entir bk writ on Doctrin
Apos P prob near end lif,writ Tim Eph wher P intro
Xpianity wher prob thousands converts meet many hom
laterl hundreds pstrs,mos comom men & lead indivi
cogs & need directn,guidanc,help
Ecum clear read lettr=chap 1:2-7
redly C fals teach/Doctr crep in & tear roots found
bin laid
P knu Ch wud alway B undr atak & ldrs shud hav fnd
as time go on,1 gen folo nothr,P knu basic Doctr
& Bliefs wudB undrmin & tol Tim=4:1-3
Thez leglists wer teach irelevancys,inconsequentils
They divert atentin majors,caus Ch dwel minors
Insted argu who shud/shudnt marry,or wat propr Xp
dier is P tel Tim=vss 4-5,& then advis=vs 6
Tim wudB gud minstr if remind peop basics faith;fee
words of faith as well as giv gud Doctrin
Othr words=he 2enliten them 2truth,sumwat lik Tom
(Ilus Tom & no sign insurance=Nobody exp as clear as
In ordr underst wat we Bliev,mus kno wat we Bliev,mu
clear & this P tel Tim=vs 6
Wat Tim receiv,he is 2pas on & P emph vs 16=(READ)
me: clear/concis=musB underst wh mak impertiv no
couch Theo jargn wh mak imposib 2underst
Gud exam how canB deceiv ~~isxxxxxxx~~ by sumth snd gud
is nu song=We R The World
Who wrote=Michael Jackson & who he? Jehovah withnes
writ cal 4aleganc evrl in worl & he no pledg aleg
2flag country made him milionaire
part 1st vs=Ther cums time,wen we heed a certin call
wen worl mus cum 2gethr as 1
Bibl tel us in las day wud cum 4th grt movment 2ward
1worl,1worl govt,1worl ldr=AntiXp
We R all part G's grt big famly,& truth U kno,luv is
all we need=Is it tru evrl in worl in famly of G?
No isnt & truth is unles 1 born sp in2 famly G by
acpt Js Xp as L & Sav that persn no Child of G
no mean no creat by God,but outsid no Ecuz G want,
but Ecuz man made this tak plac

...ve ben syn our this yr=femnist Theo Eliz Fiorenza
The earliest Js traditins perceived the G of gudnes
in a woman's form as divine wisdom. This G recognize
all Israelites as her childrn & she is proven right
by all of them
ary fem vupoint Ik 7:35=But widdom is justified of
all her childrn
wi om=Gr=Sophia=fem name
claim G as female,and deny atonement of Js
The Js movements understanding & experience of God,
the God of Js is not a God who demands atonement
The deth of Js was not a sacrifice & is not demanded
by God but ~~ot~~rot about by the Romans.
Ilus Tom & sign insurance=NOBODY EXPL AS CIAERLY AS U
WE R THE WORLD + author Michael Jackson
Jeh Witnes & no alegienc flag cntry mak millionaire
Ther cums a time wen we heed a certin call
Wen the world mus cum 2gethr as one
Bibl tel lattr days=1 worl,lgovt,1worl ldr
We R all a part of G's grt big famly
& the truth U kno, luv is all we need
Is that tru? evrl in famly of G? Expl
Send them Ur hart so they'll kno that suml cares &
ther livs wilB strongr & free
As G has shown us by turning stone into bred,
So we all mus lend a helping hand
WE R THE CHILDREN=of whom?
WE R THE WORLD=Not of God
WE R SAVING OUR OWN LIVS=no othr salvatin than Js Xp
WE MAK BETTR DAYS=apart fr Me ye can do nothin
(Ilus pet beady-ey,short-tail,short-leg,plong-nos,yelo

Sound Is More Than Noise"

Scripture: 1 Timothy 3:16 - 4:16

On the evening of the second day of the General Synod of the United Church of Christ in June of this year, a feminist theologian Elizabeth S. Fiorenza spoke to the delegates and this is a portion of what she said:

The earliest Jesus traditions perceived the "God of gracious goodness in a woman's form as divine wisdom."

This God, recognizes all Israelites as her children and she is proven right by all of them.

She arrived at the feminine viewpoint by looking at Luke 7:35 which says, "But wisdom is justified ~~xxxxii~~ of all her children." And the word for wisdom in Greek is Sophia, which is a woman's name. But she not only wants to claim God as female, she wants to claim the death of Jesus was not the atonement God intended for mankind. She says:

"The Jesus movement's understanding and experience of God...The God of Jesus is not a God who demands atonement. The death of Jesus was not a sacrifice and was not demanded by God but brought about by the Romans."

Here is a good example of what is taking place in our society today. We hear a ~~xxxxxxxxxxxxxxxxxxxx~~ great deal said about pollution in many areas of society, such as Air-pollution, environmental-pollution, water-pollution, and so on. But one type of pollution which is silently eating away at our society is mind-pollution. One way in which this is taking place is in the matter of Doctrine. And unfortunately, because too many people think Doctrine must be completely intellectual or philosophical arguments, it is too stiff and formal to be talked about. In fact, many people do not even know what we are talking about when we mention the word "Doctrine." I don't know how true it is, but supposedly the question was asked among a group of people, "What is Doctrine." And the answer one man gave was, "Isn't he a famous foreign doctor?" "Doctrine" is the basic, fundamental things we believe, or should believe. But if we don't know what we believe, then we have no Doctrine.

Dr. John MacArthur who many of you know of as a preacher who preaches very doctrinally, was asked by a book company to prepare a commentary on the New Testament book of Romans. The only stipulation was, "We prefer the commentary not be doctrinal." He refused. And rightly so. How could anyone possibly write on the book of Romans and not write doctrinally? The entire book is filled with doctrine.

The Apostle Paul probably nearing the end of his life, wrote to his very good young friend and companion Timothy at Ephesus. ~~The~~ Paul had ~~founded~~ introduced Christianity to that city and now there were probably thousands of converts there meeting in many, many homes. There were literally hundreds of pastors, most of them common ordinary men and they were leading these little individual congregations scattered throughout the city. It becomes very clear in reading this first letter to Timothy that problems had arisen ~~in~~ within the congregations in Ephesus. Look at chapter 1, reading from verse 2, through verse 7, (read these).

We can readily see that false teaching had crept in and was tearing at the very roots of the foundation which had been laid.

Paul knew that the church would always be under attack and therefore it was imperative that the leaders had a strong foundation in the faith. As time moved on and one age succeeded another, Paul was also aware that the ~~xxxxxx~~ basic Doctrines, or beliefs were the things which would be undermined. This is why he told Timothy as we read in chapter 4:1-3, (read these). These legalists were teaching on irrelevanties, and inconsequential issues. By doing this they were diverting the attention from major things and causing the church to dwell on minors. Instead of arguing about who should or should not marry, or what the proper Christian diet is, Paul tells Timothy, verses 4-5 (READ), and then he advises verse 6, (READ). Timothy will be a good minister if he reminds the people of the basics of the faith; feeds them the words of faith, as well as giving them GOOD DOCTRINE. In other words, he is to enlighten them to the truth. This is somewhat like a man named Tom who worked in a certain company which was in the process of switching over to a new group insurance policy. But every employee had to sign up for it, or the insurance company would not issue the policy. Tom refused to sign. The foreman begged with him, but it was no use. The general manager and the plant superintendent begged him, but Tom would not sign. Finally, the owner of the company summoned Tom to his office. He said, "Look, you idiot, unless you sign up I'll fire you. All your fellow workers want this insurance and you either sign up now, or you're out in the street." Tom grabbed the pen and signed immediately. "Now," said the owner, "Why didn't you sign this thing before when the other men asked you?" "Because," replied Tom, "Nobody explained it as clearly as you did."

In order for us to understand what we believe, we must know what we believe. It must be clear to us and this is what Paul is telling Timothy in this 6th verse. "Of good doctrine, whereunto thou hast attained." The same teachings that Timothy has received, he is to pass them on to others. Paul emphasizes this further in the 16th verse by saying, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

The message is to be clear and concise. It must be understood which makes it imperative that what we teach is not couched in Theological jargon which makes it impossible for anyone to understand. A good example of how we can be deceived by something which seems good is a new song which is supposedly to be sung by all of the world to make the world what it should be. The song is entitled, "We Are The World." To begin with, we must ask, "who is the author of this song?" And the answer is, Michael Jackson. And who is Michael Jackson? He is a dedicated Jehovah's Witness. This man writing a song which calls for all of our allegiances to everyone in the world, is dedicated to not pledging allegiance to the flag of the country that has made him a millionaire. Part of the first verse says: "There comes a time when we heed a certain call,
When the world must come together as one."

The Bible tells us that in the latter days there will come forth a great movement toward One world; one world government, and one world leader, the Anti-Christ.

Another portion of the song says: "We are all a part of God's great big family and the truth, you know, love is all we need."

I'm that true, that everyone in the world is a part of the family of God?

No it isn't! The truth is, that unless one is born spiritually into the family of God by accepting Jesus Christ as Lord and Saviour, that person is not a child of God. That doesn't mean he ~~isn't~~ wasn't created by God. It just means that until that relationship takes place, he is outside of the family. God didn't want it that way, but that is how man has changed what God wanted.

And is "Love all that we need" to change the world? No, it will take the love of God shed into every heart, hearing the Gospel and accepting the salvation God so freely offers to change the world and nothing short of that will do it.

The song also says: "Send them your heart so they'll know that someone cares and their lives will be stronger and free.

As God has shown us by turning stone into bread,
So we all must lend a helping hand."

Here is the humanistic philosophy that each day we will get better and better by our mere human efforts. And did God turn stone to bread? No! The devil told Jesus to turn the stones to bread during His temptation. Had Jesus done that, He would have been acknowledging Satan as God and He would have been worshipping him instead of God.

"We are the world," identifies them as being of the world and not of God. Jesus said we were either for Him or against Him, we can't be both. It's either the world, or God.

"We are the children," that may be true, but children of whom? Of God? Or of Satan?

"We are saving our own lives." Can we save ourselves? No! There is no salvation in any other name than Jesus Christ.

"We can make better days." Can we make anything? Jesus said, "without Me ye can do nothing."

I think we can see by this that we must wake up to what it is we believe. If we are singing this song, we need to stop and instead begin singing "Amazing Grace, how sweet the sound that saved a wretch like me." We need to wake up and begin looking for the hidden meanings that our humanistic, ungodly society is quietly and secretly imposing on us.

(Illustration of the yellow, beady eyed, long nosed short legged dog)

A little boy and his family moved from a small southern town to a large city in the north. The young boy was unhappy with the move, but he was able to take his pet with him, and this was the one bright spot in his life. After they had moved, the boy and his pet went for a walk to look at their new neighborhood. As they walked across a school yard they were suddenly confronted with a local gang. The gang leader looked at the boy and said,

"So you're the new kid in town. Well if you plan to live here you gotta join a gang - and it better be mine." The boy said, "Where I come from we don't have gangs and it wouldn't be right for me to join." "Listen," the bully responded, "you don't have much choice. Either you join ~~xxxxxx~~ or me and the boys are going to make a habit of beating you to a pulp." Then for the first time he noticed the boy's pet and began to laugh. "Look at that ugly dog. That's the ugliest dog I've ever seen. What kind is it? Look at that yellow beady eyed, long nosed, short-legged ugly dog. I'll tell you what I'm going to do. If you don't join my gang by tomorrow night, I'm going to have my dog Killer rip up that ugly ~~xxx~~ yellow, beady eyed, long nosed, short-legged ~~dog~~ short-tailed dog of yours. You be here tomorrow night or else." The boy answered, "I'll be here, but I don't think I can join your gang. It just isn't right." The next night the boy and his pet were at the school yard. Here came the gang down the street and it looked like all of them were holding the chain on a huge german shepherd dog. Killer was pulling them along and they stopped him as they were near the boy and his pet. The leader asked, "Are you going to join my gang or do I turn Killer loose on your ugly dog?" The boy answered, "I can't join your gang, it isn't right." The gang leader released the chain on Killer and said, "Go get him Killer." Killer circled around a couple times and then he jumped in on the boy's pet. In the middle of Killer's leap the boy's pet opened the largest mouth filled with teeth the gang had ever seen and in one bite killed Killer. The gang ~~xxxxxxxxxxxx~~ and their gang leader was shocked, horrified, they were speechless. Finally, the gang leader turned to the boy and said, "What kind of dog is that ugly yellow, beady-eyed, short-tailed, long-nosed, short-legged thing anyway?" "Well," the boy replied, "before we cut off his tail and painted him yellow, he was an alligator."

I think this is the truth we need to see in real life! Looks many times are deceiving. We may not always see the true picture. Therefore we must dig beneath the surface to get at the truth. A good example of this is to be found in the 16th verse of the 3rd chapter of this letter. Paul spells it out in this way: "And without controversy great is the mystery of God." What is that mystery? "God was manifest in the flesh." Paul is saying that God was seen in the flesh. How? In the person of Jesus Christ! He was, "Justified in the Spirit." The Holy Spirit was evident in His life and the Spirit of God said, "This is my beloved Son in whom I am well pleased. He was "Seen of angels." The angels proclaimed His birth, they witnessed of Him to mankind. He was "Preached unto the Gentiles." The message that was meant for the Jews, God's chosen people, was proclaimed by Jesus Christ Himself to the outsiders, the Gentiles. He was, "Believed on in the world." Those who came under the conviction of God's Holy Spirit believed on Him and received the Salvation He brought from God. And He was, "Received up into glory." He ascended into heaven. Now here in a nutshell is the Doctrine of Jesus Christ as God "with us" God "Incarnate," in the Flesh.

Now all of that isn't too hard to understand and should make us see that we should know what it is we believe. It should teach us that we must look and search God's Word for the Truth that He has there for us, lying just beneath the surface. And we can find that Truth and know Doctrine. But not only Doctrine as such, but sound doctrine. The word "Sound as Paul uses it in

his letter to Timothy in referring to Doctrine simply means, "Basic, wholesome, fundamental. And so the word "Sound" for us should mean more than just Noise. It should remind us of what we believe and why. We should listen to the advice of Paul to Timothy and take it for ourselves, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt ~~xxxx~~ both save thyself, and them that hear thee."

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor September 22, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Kelly Mangel, Acolyte

ORDER OF WORSHIP 11:00 A.M.

Prelude "Sanctuary Echoes"

Chiming of the Hour

Announcements

Congregational Greeting

Joys

*Hymn No. 71 "Faith is the Victory"

*Ascription

*Exhortation

*Confession (In Unison) "Loving Father, who gives completely of His love to us, forgive our selfishness. We aren't intentionally indifferent to others. It's just that we are so caught up in our own lives, our jobs, our families, we look at the world around us from down deep in our own little worlds. We do care, but we don't take the time or the trouble to respond in love to the needs around us. Strengthen us to assume the burden of caring. Enrich our lives so we can know the joy of others. Forgive us our short-sightedness so we can try again. In Jesus' name." Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And Blessed be His Glorious name forever.

*Gloria Patri - page 142

Hymn No. 91 "Tis So Sweet to Trust in Jesus"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.

Prayer

Offering

Offertory "Chanson"

*Doxology - page 382

Scripture: 2 Chronicles 20: 1-13

Sermon: "What's It All About?"

*Closing Hymn No. 96 "I Know Who Holds Tomorrow"

*Benediction

*Closing Chimes

*Postlude

***** *Congregation Standing *****

The beautiful flowers on the altar have been placed by Mrs. Genevieve Nohach in memory of loved ones. Mr. & Mrs. Lloyd Link will greet the congregation at the door this morning. Ushers for today are Dick Mangel, Don Kingsley, Ed Walker, and Dick Dally. Nursery will be provided today by Mrs. Sue Gamble. Carl Vinroe and Art Carney will be visiting the hospital this week. Attendance last Sunday was 127 with 13 visitors.

TUESDAY - Aerobics 6-7

THURSDAY - Aerobics 6-8 Choir Practice at 7:00 P.M.
Basketball 8-10

> FRIDAY - making apple sauce 9:00 a.m. bring a sack lunch and plan to stay and help.

> SATURDAY - cooking apple butter outside, beginning at 6:30 a.m. We need firemen, stirrers, and all kind of helpers. We will have lunch, but those coming and helping may bring something to add to our dinner. See you there.

SOUP & SALAD is fast approaching. Tickets are now on sale by contacting the circle chairmen or Evie Kennedy.

> CONGREGATIONAL DINNER will be held next Sunday evening at 5:30. We encourage your attendance because of the short business that will be taken care of. Also the entertainment for the evening will be Dan Schall. Bring a tureen, table service, and a friend. Dessert, meat and beverage will be provided.

> In the near future we will be taking in new members. If you know of anyone wishing to join, please make contact with the office.

The Butler Memorial Hospital would like to notify all senior citizens of their program for flu shots. If you are interested, take time to read the poster in the Narthex. The schedules are listed.

October 18-24 the movie "Cry From the Mountain" will be showing in Butler at the Plaza Theatre. We will be getting tickets through the office. If you are interested in getting advanced sale tickets at \$3.00 each please let the office know. Tickets at the door will be \$3.75.

> The family of Mr. & Mrs. Roy Frazier are honoring their parents with a 50th anniversary celebration. The family is asking for memories or experiences that were shared with them. If you have any of this please write it down and forward it to Mrs. Robert Shimek Box 107 Sarver, Pa. by October 5th. This is for the making of memory book.

Scrip: 2 Chron. 20:1-13
Sevrl yrs ago, pop song=Wat's it all about & ask serch
questins of suml name Alphie bout life & meaning
4ea us thier many quests bout lif, partic wat we Bliev
Is ther mean/purp 4thez livs we R liv?
(Tus "Idous Huxley, English author)
tl. & short esay can C basichhindranc 2many peop hav
any typ Blief & that is=may interfer w/watevr fredum
they R folo
Perhap much this fredum sumwat expres stary 2women
(Ilus Sue sufr 4Bliefs=size 5 shoe try fit 7 foot)
A mistakn "lief of corse=& lif madeup things we Bliev
4thoz no sp Bliefs lif may welB complet mystry &
thoz peop go thru motins of liv
But evn 4thoz do hav sp fndatin sum sort, lif still
hold many quests
This why pt out las wk mus kno wat stan on/wat Bliev
All this cum ndr head=Doctrin & wilB lk thez Doctrin
as time go on & trus wil hav underst wat Doctrin is
2day lk very Bgin Doctrin & that is=Wats all about?
Wat is lst ingred need our livs?
Anser ly in Scrip 4this morn:
Jehosh on thron Judah:suceed fathr Asa, both gud king
Scrip tak plac aprox=896 BC:Jehosh in 18th yr of 25
yr reign:Very relig,godly king;instut systm public
givn relig instruc;pr/levites reglar circuits thruout
kingdm 2teach peop=Bk of Law;
had lrg stand army=chap 17 say=1Mil,260 thousand
Moab, Ammon, Edom cum agin & 3rd vs say=READ THIS
lst thing did=seek Lord
no read absolutly unafraid, insted=he fear, but w/feare
() t 2only sorce cud help at this time
if he had wel ovr mil men, imagin wat they had
vs 4=notic wat hagn;this tel Jehosh dun gud job as K
not only was ldr seek G's directin, but peop wer folo
his ldrshp
had taut ritely & wel & they do wat need tak pre-
cedenc ovr all els=2 seek G at this time of need
vss 6-7=K & peop in Temp, Jehos pray=recal wat G dun
in past 4 His peop
vss 8-9=recal bild magnif structur in wh 2worship G
& how wen need, cum here & seek G's help
vs 10=K spk 2 God concern past histry & how G no per-
mit lsites 2destry thez same peop wen cum fr Egypt
vss 11-12=urgent reqes of K 4 G's help
at end 12th vs read secret wil giv victry=Eys uponG
evn mid dire circum ls had eys on G
wasnt own strgth thry trust=it was in God
& pruf fnd vs 13=READ

Not jus sum them/or part them/or few them } ALL them
They dud wel hav stud rnd & shrug shold } ask=Wats
All About? Wat duz all this mean?
Insted, no trus army, own str; they trust in GOD
& wat do we cal this basic trust? FAITH
In Scrip wat we cal Doctrin is cal=The Faith
So very 1st thing mus hav is FAITH
ordr 2do so mus analyz faith & 2do so wil requir we
lk 6 things wh makup faith
2day wil lk 3, & nex wk lk 3
Faith mus 1st B Doctrinl Faith
Peop ask many times/complain dont hav enuf ffaith &
wud lik hav mor
fact, many peop pray=Giv me mor faith, but no get
that way
1st way 2hav faith is 2hav Doctrinl faith & how get?
P sum nicely Rom 10:17+READ
if want faith, or mor faith mus get fr Word of G
Now I kno ther thoz dislik hear this Bcuz no want tak
time read G's Word; or sum use excus no hav time; no
read gud; no lik read, but truth is=if God provid us
w/His Word & if mak efort read daily, G wil bles thoz
eforts by increas knowledg of Him & giv mor Faith as
read
In NT faith/Doctrin use intrchangbly; Wen Faith has
articl preceed=The Faith, it means=The statmen of F
2hav corec faith mus hav acurat statmen of wat Bliev
(Ilus lady w/littl faith in a grt God)
We can only get 2kno this grt G by underst His Word &
fr His Word wil hav statmen of f, or jus wat actul Bliev
2nd thin bout faith=It musB a Saving Faith
can hav all sorts of faiths bout lot of things,
but wen talk bout F in G, can onlyB Sav F provi
Epy 2:8=G provid His Grac/free gift wh wat Grac mean,
thru deth Js on cros
T, at deth bot 4anyl who acpts it=Salvation
But lk wat P add=2:8B=We canot sav selvs only thru Xp
mus read vs 9=duznt mean can work 4salvatin; amt time
spent cong ushr, sing choir, serv bordz/comits hav
nothin do w/salvatin
Only thru acptanc Js as Savior receiv salvatin & that
cum by faith alone
We cum 2plac wher say=I Bliev in Js Xp & that=Sav F
3rd thing bout F it is a Justifying Faith
Here wher F actual cum in2 play Bcuz kno we hav sin &
cum short of glory of G
That mean ther is not 1 persn who cum in2 worl, othr
than Js Xp, who entr worl w/out sin
wrestl & strugl w/this as we may, we R born sinrs &
wil dy unjustly sinrs unles cum 2 Xp

& wen do cum 2 Xp can say=I am Justify,or, I am made
rite w/God
his ritusnes,or thisB made Just w/God only is
1)ibl Bcuz Js paid price 4our sins
& P also tel this Gal 2:20
Word FOR at end vs sum up=He dyed 4=U,He dyed 4evrl
& that mak anyl just or justified B4 G who cum 2 Him
(Ilus Rev. Roberston,train,priest & W of God)
This in esenc is wat Faith is
Wats It All About?
It is Faith wh/we can only lern thru G'S Word & this
is wher we form our Doctrin of Faith
it is Faith wh/we can only hav thru salvatin bot
& givn thru Js Xp & this is Saving Faith
& it is faith wh/maks us rt w/God,oub being Just or
Justified & this cums thru Js sacrific on our Bhalf

IN NT,FAITH/DOCTRIN USD INTERCHNGBLY
2HAV COREC FAITH,MUS HAV ACURAT STATMEN OF WAT WE BLIEV
(ILUS WOMN COMPLIMENT ON HER GRT FAITH
GET KNO G THRU HIS WORD & FR/WORD WIL KNO WAT WE BLIEV
SAVING FAITH=WEN TALK BOUT FAITH IN G,CAN ONLYB SAV FAITH AS
PROVID BY HIM
E 2:8

XXXXXXXXXXXXXXXXXXXX

EXPL WAT THIS VS MEAN
BCUZ THIS MUS READ NEX VS AS WELL =READ VS 9
(EXPL NO WORK IN CH,CHOIR,USHR,PREACH,ETC)
MUS CUM 2PLAC WHER CAN SAY=I BLIEV IN JS XP -THAT SAV FAITH
JUSTIFYING FAITH=EXPL ALL SINNRS CUM INTO WORL
BORN SINNRS,WIL DY SINNRS UNLES CUM TO XP
& WEN DO SO WE CAN SAY WE R JUSTIFYD,OR MADE RITE W/GOD
P TEL US GALAATIANS 2:20

Prelude
Joys/Greetings/Announcements/Prayer Requests

Description
Call to Wotship:
PRAISE YE THE LORD. PRAISE YE THE NAME OF THE LORD:
PRAISE HIM, YE SERVANTS OF THE LORD.
YE THAT STAND IN THE HOUSE OF THE LORD, IN THE COURTS
OF THE HOUSE OF OUR GOD,
PRAISE THE LORD: FOR ~~IT~~ THE LORD IS GOOD:
SING PRAISES UNTO ~~THE~~ HIS NAME:
FOR IT IS PLEASANT. PSALM 135:1-3

- *Hymn
- *Offering/Prayer
- *Doxology
- *Pastoral Prayer
- Hymn
- Scripture: ~~XXXXXXXXXXXXXXXXXXXX~~
2 Ch5onicles 20:1-13
- Sermon: "What's It All About?" St. Paul's Butler 9/22/85
- *Benediction
- *Postlude

NOV. 15TH COVA MEETING

~~MARY~~ MARY - SUMMER

MARY
LAIRD

TH/WORD -FOR END VS SUMS IT ALL UP
JS DIED "FOR" ME - HE DIED "FOR" YOU - HE DIED "FOR" EVRONE
& THAT MAKES ANYONE JUST OR JUSTFYD B4 GOD WHO CUM 2 HIM
(ILUS DR. ROBERTSON & PRIEST ON TRAIN & WORD OF GOD)

IS IN ESENC WAT FAITH ~~XXXXXXXXXX~~ IS
WATS IT ALL ABOUT???

IT IS FAITH WH/CAN ONLY LERN THRU GOD'S WORD
THIS IS WHER WE ~~LERN~~ FORM DOCTRIN OF FAITH,
& IT IS FAITH WE CAN ONLY HAV THRU TH/SALV BOT & GIVN
THRU JS XP
IT IS FAITH THAT MAKES US RITE OR JUSTFYD B4 GOD & IS
ONLY OURS THRU JS XP

Scrip: 2 Chron 20:1-13: - "What's It All About?"

POP SONG SVRL YRS AGO - WAT'S IT ALL ABOUT?? ALPHIE??
QUESTS OF LIF & THER MEAN
4 EA US ,MANY QUESTS BOUT LIF & WAT WE BLIEV -IS THER MEAN &
PURP 4 THEZ LIVS WE LIV???
(S ALDOUS HUXLY & QUOTE FR/BUK)
THIS SHORT ESAY CAN C BASIC HINDRANC MANY PEO HAV W/ANY TYP BLIE
& THAT IS IT MITE INTERFERE W/WATEVR FREDUM THEY R FOLG
THIS FREDUM MAYB EXPRES IN STORY 2WOMN CONVERS=(ILUS SUE & FAIT
MISTAKN BLIEF OF CORSE & LIF MADUP THING WE BLIEV
WE MUS KNO WAT STAN ON & WAT BLIEV & THIS CAL DOCTRIN
DOCTRINE = WATS IT ALL ABOUT???

JEHOSH SUCEED FATHR-ASA & GUD KING LIK FATHR
SCRIP TAK PLAC 18TH YR JEHOSH REIGN OF 25YRS & YR 896 BC APROX
HE RELIG/GODLY KING:INSTITUT SYSTM PUBLIC GIVN RELIG INSTRUCS
SENT PR/LEVITES THRUOUT K TEACH PEO -BUK OF TH/LAW
LRG STAN ARMY 1MIL, 260THOUS
VS 1=ARMYS LINEUP AGIN JUDAH
VS 2=ADVISE LRG FORC AGIN THEM
VS 3= 1ST THING JEHOSH DID-SEEK LORD
HE FEAR BUT W/FEAR WENT ONLY SORCE CUD HELP THIS TIM
VS 4=NOT ONLY WAS K SEEK LORD,BUT PEO AS WEL
HE HAD TAUT THEM WEL
VSS 5-7=K & PEO STUD TEMPL & RECAL PAS DEEDS OF GOD
VSS 8-9=RECAL BILD THIS MAGNIF STRUCTUR
VS 10=PAST HISTRY FOLG G'S INSTRUCS
VSS 11-12=UREGENT REQUES OF K FOR G'S HELP
VS 12=AT END VS LERN SECRET WIL GIV VICTRY
& PRUF THIS FND VS 13=ALL JUDAH
WAT CALL THIS TYP TRUST?? IT CALLED = FAITH

IN SCRIP WAT CAL DOCTRINE IS CALLED =THE FAITH
& LK AT THREE THING THIS WK,MAKUP FAITH
DOCTRINAL FAITH= pray not hav enuf faith,I need more,giv me
ROMANS 10:17=MUS READ,GET INTO WORD OF G

"What's It All About?"

Scripture: 2 Chronicles 20:1-13

Several years ago there was a popular song entitled, "What's It All About?" It asked this searching question of a person named "Alphie." And the first line was, "What's It All About, Alphie?" It spoke of the questions of life and their meaning. For each of us there are many questions about life and in particular, questions about what we believe. Is there meaning and purpose for these lives we are living?

(Illustration of Aldous Huxley, English author)

Huxley was almost blind but yet wrote many novels. In his book, "Ends And Means," he says something that every agnostic will find worth contemplating. He writes: I had motives for not wanting the world to have a meaning; consequently assumed that it had none, and was able without any difficulty to find satisfying reasons for this assumption. Most ignorance is vincible.... will that decides how and upon what subjects we shall use our intelligence. Those who detect no meaning in the world generally do so because, for one reason or another, it suits their book that the world should be meaningless.... We object to the morality because it interfered with our sexual freedom.

In this short essay we can see the basic hindrance to many people having any type of belief, and that is, it may interfere with whatever freedom they are following. Perhaps much of this freedom is somewhat expressed in the story of two women involved in a conversation. The one said to the other, "Sue has suffered much for her belief." The other girl asked, "Is that so? What is her belief?" And the first girl replied, "That she is able to wear a size five shoe on a number seven foot."

A mistaken belief of course! And life is made up of things we believe. For those who have no spiritual beliefs life may well be a complete mystery and those people ~~probably~~ go through the motions of living. But even for those who do have a spiritual foundation of some sort, life still holds many questions. This is why as we pointed out last week we must know what it is we stand on and just what it is we believe. All of this comes under the heading of "Doctrine" as we also said. We will be looking at these doctrines as time goes on and I trust that we will have an understanding about doctrine.

Today, we are looking at the very beginning of "Doctrine" and that is, just what it is all about? What is the first ingredient we need in our lives? The answer lies within our Scripture for this morning.

Jehoshaphat was on the throne of Judah. He had succeeded his father Asa as king. Asa before him was a good king and so was Jehoshaphat. Our Scripture takes place in approximately the year 896 B.C. At this time Jehoshaphat was in the 18th year of his 25 year reign in Judah. Jehoshaphat was a very religious and godly king. He had instituted a system whereby the public was given religious instruction. He ^{SENT} priests and levites on regular circuits throughout the kingdom to teach the people the "book of the Law."

Now in Scripture, what we call "Doctrine" is called, "The Faith." So the very first thing we must have is "Faith." And in order to do so we must analyze faith, and to do so will require that we look at the six things which make up faith. Today we will look at three of them and next week we will look at the other three.

The first thing about faith is that it must be "Doctrinal Faith." People ask many times, or complain that they don't have enough faith and they would like to have more. In fact, many people pray to God, "Give me more faith." But we don't get faith that way. The first way to have faith is to have "Doctrinal Faith." And how do we get that? Paul sums this up rather nicely in his letter to the Romans. In the 10th chapter, verse 17 we read, "So then faith cometh by hearing, and hearing by the Word of God."

If we want faith, or more faith than we already have, we must get into the Word of God. Now I know there are those who dislike hearing this because they don't want to take time to read God's Word; or some people use the excuse of not having time, or not being able to read, or not liking to read. But the truth of the matter is, that God has provided us with His Word and if we make the effort to read it regularly, God will bless those efforts by increasing our knowledge of Him, and by giving us more faith as we read. In the New Testament Faith and Doctrine are used interchangeably. When faith has ~~the~~ an article preceeding it as in "the faith," it means, "the statement of faith. To have correct faith we must have an accurate statement of what we believe. (Illustration of lady complimented on her great faith)

A lady of strong faith was complimented about her "great" faith. She responded by saying, "I have a little faith in a great God."

We can only get to know this Great God by understanding His Word and it is from His Word that we will have a statement of faith, or just what it is we actually believe.

The second thing about faith is it must be a "Saving Faith." We can have all sorts of faiths about a lot of things. But when we are talking about faith in God it can only be a "saving faith" as provided by Him. In Ephesians 2:8 Paul writes, "For by Grace are ye saved through faith." God provided His Grace, or His free gift which is what Grace means, through Jesus' death on the cross. That death bought for anyone who accepts it, Salvation. But look what Paul adds to this: "And that not of yourselves: it is the gift of God." We cannot save ourselves. We can only be saved through Jesus Christ. And we must read the next verse as well to completely understand this. "Not of works lest any man should boast." That means it doesn't come about by working for it. The amount of time we may spend in a congregation serving the Lord in ushering, singing in the choir, serving on boards or committees has nothing to do with salvation. It is merely through the acceptance of Christ that we receive salvation and that comes about by faith alone. We come to the

place where I say, "I believe in Jesus Christ," and that is "Saving Faith." The third thing about faith is it is a "Justifying Faith." Now here is where our faith actually comes into play because we know that all have sinned and come short of the glory of God. That means there is not one person who ever came into this world, (other than Jesus Christ), who entered this world without sin. Wrestle, and struggle with this as we may, we are born sinners and we will die unjustified sinners unless we come to Christ. And when we do come to salvation through Christ we can say, "I am justified," or, "I am made right with God." And this righteousness, or this being made "Just" with God only is possible because Jesus paid the price for our sins. And once again Paul tells this in Galatians 2:20, (read this). The word "For" at the end of the verse sums it all up. Jesus died "For" me; He died "For" you; He died "For" everyone, and that makes anyone "Just" or "justified" ~~when they~~ before God who come to Him.

(Illustration of Dr. Robertson and priest on train and "Word of God")
This in essence is what "faith" is. "What's It All About?" It is faith which we can only learn of through God's Word; ~~ixxis~~ and this is where we form our "Doctrine" of faith; it is faith which we can only have through the salvation bought and given through Jesus Christ; and this is "Saving Faith"; and it is faith which makes us right before God, our being Just, or Justified and this comes through Jesus' sacrifice on our behalf.

He had a large standing army which is numbered in the 17th chapter of this book and relates that army as ~~being~~ consisting of ~~1~~ million, 260 thousand men. But the Moabites, the Ammonites, and the Edomites came to do battle against Judah. Jehoshaphat was advised that these foreign armies were coming against them and we read in the 3rd verse, "And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah."

The very first thing that Jehoshaphat did was to seek the Lord. ~~We~~ don't read that he was absolutely unafraid. Instead, we read "He feared," but along with that fear he went to the only source which could help him at this time. If he had ~~over~~ well over a million troops, you can well imagine that Moab, Ammon, and Edom had as large a force, or even larger.

But notice also as we read in verse 4 what happens. "And Judah gathered themselves together, to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord."

This tells us that Jehoshaphat had done his job well as their king. Not only was he the leader seeking God's direction, but his people were following his leading. He had taught them rightly and well and they were doing the thing which needed to take precedence over all else, and that was, to seek God at this time.

The king and the people are assembled in the Temple and we read, ~~xxxxxx~~ that Jehoshaphat prayed, verses 6 & 7, (read these). He is recalling the past deeds which God had performed for His people.

Then we read in verses 8 & 9 that he recalls the building of this magnificent structure in which to worship God and how when they had a need they were to come here and seek God's help.

In verse 10 the king speaks to God concerning the past history in which God did not permit the Israelites to destroy these people when they passed their land on the way out of Egypt.

And in the 11th & 12th verses we ~~xxxxxxx~~ read the urgent request of the king for God's help.

But at the very end of the 12th verse we read of the secret which will give them the victory. Jehoshaphat prays: "But our eyes are upon Thee." Even in the midst of these dire circumstances, Judah had their eyes upon Almighty God. It wasn't in their own strength or might they were trusting. It was in God. And the proof of this is found in the 13th verse, "And ALL Judah stood before the Lord, with their little ones, their wives, and their children." It was not just some of them; or part of them; or a few of them; it was ALL of them.

The king and the people may well have stood around shrugging their shoulders and asking each other, "What's It All About?" "What does all of this mean?" Instead, they didn't trust in their army; they didn't trust in their own strength; they trusted in God. And what do we call this type of trust? It is called "FAITH."

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor September 29, 1985
Mrs. Kitty Feder, Organist
Mr. Roland Thompson, Saxophonist
Kelly Mangel, Acolyte
Robin Kaiser, Acolyte
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
*Hymn No. 98 "Great Is Thy Faithfulness"
*Ascription
*Exhortation
*Confession (In Unison) "Gracious God, Creator and Father,
we come before you a rebellious people. We have
preferred our way to Christ's way; we have disobeyed
your commandments; and we have worshipped ourselves and
the things we have made. Forgive us, restore in us the
knowledge of who we are, and make us alive to serve you
in faith, obedience, and joy, through Jesus Christ our
Lord. Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And Blessed be His Glorious name forever.
*Gloria Patri - age 142
Hymn No. 77 "Be Still My Soul"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.
Prayer
Offering
Offertory "In The Garden"
*Doxology - page 382
*Scripture: Romans 12: 1-8
Sermon: "More On Faith"
*Closing Hymn No. 84 "My Faith Looks Up to Thee"
*Benediction
*Closing Chimes
*Postlude
+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mr. & Mrs. Earl Kennedy in memory of Robert Tait.
Mr. & Mrs. Ralph Meier will greet the congregation at the
door this morning.
Ushers for today are Alvin Tait, Mike Nazaruk, Gottlob
Kradel, and James McClymonds.
Nursery will be provided today by Mrs. Sue Gamble.
Mary Lou Davis and Marilyn Snyder will be visiting the
hospital this week.
Attendance last Sunday was 116 with 7 visitors.
Hospitalized: Frank Crawford at the VA Hospital.
Mrs. Alma Rex - St. Margaret's in Pittsburgh

MONDAY - Volleyball 6:30 - 9:30
TUESDAY - Aerobics 6-7
WEDNESDAY - Council meeting at 7:00 P.M.
THURSDAY - Aerobics 6-8 Choir Practice at 7:00 P.M.
Basketball 8-10

BENEVOLENCE COMMITTEE meeting September 30 at 7:00 P.M.
CONGREGATIONAL DINNER will be held tonight at 5:30 P.M.
We encourage your attendance for the short business meet-
ing regarding the roof of the church. Bring a tureen,
table service, and a friend. Meat dessert, and beverage
will be provided. Dan Schall will be the entertainment.
Also immediately following the service we need some help
in the hall to set up tables and chairs.

Tickets are now on sale for the Soup and Salad Day. You may
purchase them from Evie Kennedy or any of the Circle chrm.
We need flowers for the month of October. Take a minute and
sign up now or call Ginny in the office.

All articles for the newsletter are due into the office by
Wednesday.

Today we are welcoming the following as new members into
the congregation. Take time to welcome them.
Mr. & Mrs. Frank Crawford
Mrs. Esther Fair
Mrs. Sharon Gonzalez
Lisa Penrod
*Reminder: Next Sunday is World Wide Communion (pew)

Community Bible Church - Sagamore, Pa. - October 25, 1992

Prelude

Joys/Greetings/Announcements/Prayer Requests

Congregational meeting & dinner after church on Sunday
November 15.

Ascription

Call to Worship:

GREAT IS THE LORD, AND GREATLY TO BE PRAISED:
AND HIS GREATNESS IS UNSEARCHABLE.
THE LORD IS GRACIOUS, AND FULL OF COMPASSION:
SLOW TO ANGER, AND OF GREAT MERCY.
THE LORD IS GOOD TO ALL: AND HIS TENDER MERCIES
ARE OVER ALL HIS WORKS.

PSALM 145:3, 8-9

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Romans 12:1-8

Sermon: "More On Faith" - St. Paul's Butler, 9/29/85

Hymn

*Benediction

*Postlude

MARY RISE
TIM -
LAIRD
SALLY
ALL FAMILIES

"MORE ON FAITH" - Scrip: Romans 12:1-8

Authr:HEB,CHAP 11:1 =NOW FAITH IS TH/SUBSTANC OF THINGS HOPED 4,
TH/EVIDENC OF THINGS NOT SEEN.

HE SAY FAITH IS BLIEV SUMTH CAN HAPN,OR B DUN WEN TH/EVIDENC

CONTRADICTS THAT BLIEF

Y BLIEVR SAYS "I BLIEV G CAN DO TH/IMPOSIBL"

TH, UNBLIEVING ASK= DO U REALY BLIEV G CAN WORK MIRACLS?

2DAY WE R LOOKING AT = MORE ON FAITH

THIS ACTULY CUDB PLAY ON WORDS AS LK AT BY WORLD

TH/UNBLIEVRS OF TH/WORL WUD TEL US 2BLIEV G CAN DO THINGS WH/WE

CANOT EXPL,OR WH/LAK DEF PRUF IS 2PRACTIC =MORON FAITH

TH/FAITH OF A BLIEVR IS LUK ON AS SUMONE WHO IS MENTALLY DEFICIEN

BUT THIS MORN WE R GOING TO LUK AT = MORE ON FAITH

LAS WK LK AT FAITH AS B=DOCTRINAL FAITH,SAV FAITH & JUSTIFY FAITH

THIS WK LK 3OTHR ELEMETS OF FAITH

FIRST: INDWELLING FAITH

MK 11:12-14=JS CURS FIGTREE

20-22=LIT TRANS=HAV TH/FAITH OF GOD - secret of SP POWR,

NOT OUR FAITH,BUT G'S FAITH W/IN US

SAME LITE HAB RECORD 2:4 TH/JUST SHAL LIV BY HIS FAITH

WHOS FAITH? NOT MAN'S, BUT G'S - INDWELLING FAITH

P WRIT GAL 2:16=TH/FAITH OF JS XP MUSB PLANTD OUR HARTS=INDWEL F

JS SED=APART FR/HIM CAN DO NUTH -WE NEED HIS INDWEL 2EXERCIS F

SECOND: DAILY FAITH

WE SED MUS READ/USE G'S WORD -BIBLE, MUS SEEK G

MUS ASK=AM I LET G INDWEL ME? IS JS IN CONTROL MY LIF?

THIS WAT DAILY FAITH ALL BOUT

THIS WAT P SAY VS 1 OUR SCRIP - READ THIS

OUR 'REASNBL SERVIC IS DAILY LIV & EXERCIZ DAILY FAITH

TH 3: TH/GIFT OF FAITH

VS 3=PROPH USED FOR PREACHING

BUT GRACE IS GIFT & THOZ CUM 2 XP HAV FAITH FR/THEN ON

BUT SUM MOR,SUM LES FAITH & DIF IS MATTR OF DEVELOP FAITH AS LIV

(ILUS CHAS HUGHES & FAITH & JERRY FALWELL)

CUT OF CRD? OF CORS,BUT FAITH ALL CAN HAV IF TRULY SEEK 2HAV

(ILUS LADY TRADE SMAL CAR & GOT BIGGR & THEN PARK)

THIS JS SED 2TOMAS

FAITH SUMTH WE EXRCIZ BUW KNO G CAN & WIL DO WAT SAYS

MUS TAK AT HIS WORD

(ILUS LITTL BOY & LOST HIS FAITH IN GOD)

ALL HAV ELEMENTS OF FAITH OUR LIVS, BUT MUS SEEK DEVELOP THAT F

VS 1=MUS HEED ADVIC OF P

THEN FAITH CAN GRO/DEVELOP BCUZ WE WILB INDWELT BY ONLY ONE

CAN GIV PURPOS & MEANING TO LIF

THAT SUMONE IS JESUS CHRIST

More on Faith
Scrip: Romans 12:1-8
Authr Heb=Now Faith is the substance of things hoped for, the evidence of things not seen. = 11:1
Quit simpl say=F is Believ sumth can hpn or B dun wen evidenc contradic that Belief
Bl'vr say-I Believ G can do imposibl
Un hev'r ask-Do U rely Believ G can work miracles?
& in eys worl serm titl this AM is play on words
UnBlivrs of worl wud tel us 2Believ G can do wat we no expl is def pruf we exercis=MORON FAITH
F of Believ'r lk upon as mentaly suml mentl deficient
But this morn no lk at F of thoz mentl deficient, but look at More On Faith
Las wk share 3 elements F, this wk share 3 others
Las wk-Doctrinl F, Saving F, Justifying F
This wk-lk lst at Indwelling Faith
(Story Js & curs fig tree, discip's no underst powr G they aks bout tree-Petr; Js anser Hav F in G=Mk 12:22)
Los sumth transl't & cud read=Have The F of God
Othr word, Js tel discip's this typ result posib with anyl had G indwel them
anyl who in clos comun w/G has G's F within them
Secret of sp powr not our F, but G's F within us
OT-Hab 2:4-Th just shal liv by His F & this F refr G's F not men's F
Indwel F is suml else's F at work 4us
Gal 2:16-Knowing that man is not justify by works of Law but by F of Js Xp
F of Js Xp musB plant our harts & this indwel F
Js says apart fr Him can do nuthin & so tel we mus hav His indwel ordr 2accompl sumthin & this indwel F jd in ordr exercise Faith
Daily Faith=sd las wk 1 majr way hav F=Read G's Word very vitl, but long with read/kno G's Word ther musB seeking of God
Not 2many peo involv truly seek L as shud & prob hav stem fr instan society wh liv instan fuds, instan meals, TV by stlite etc
we Bcum lazy & want info fed without efort
Ther thoz get all knowl bout G thru semnar aft semnar & hear Dr sumbody interp G's Word; thoz listn progr aft'r progr Bib preachr say bout G & nevr seek lern wat G say 2them in person
Ther actin not wrong as such, but creat lazy peo who absorb othrs thots/think & no seek G themselvs
but seek G also mean self-serch livs & quest if all laid on altr
OT pr lay annal altr 4 peop; NT Js cros our altr & we mus lay our sins ther

It no suml do 4us, but ea individ bare own soul 2/
2 God thru blud of Xp
Hav I dun this? Am I let G tak ovr my hart & indwel me w/His F?
this wat P writ bout vs 1 of Scrip=READ
our reanbl serv is daily liv & exercis=Daily Faith
St) nothr elment F=wat cud cal 2G, ft Of Faith
w) no oft think F as gift
ea persn cum 2 Xp do so in act of F & this not gift
Xp Himself is gift G giv 2us & we apropriat Him as Savior by faith alone
So wat P say? vs 6=READ 4/15
Word=Prophcy use 4preach & fr vs sum say F lik othr gifts & only get F as gift
I hpn Believ ea persn cum 2 Lord has F fr then on but sum hav mor than othrs, sum less
so why dif in amt F if all hav F?
It simply matr develop F as liv livs (Ilus Chas Hughs, Fathr, Jerry Falwell)
out of ordnary? of corse it is
but sho ther sum peo whos F strngr than othrs
So wher duz lv us? Shud we giv up? NO
Perhaps need 2Bcum mor lik eld lady & park car (Ilus eldly lady trad compac, get lrgr model & park)
This wat Js sed 2 Thomas aft'r resurectin if remembr need not lk upon F as gift
insted, sumthin exercis Bcum kno G can/wil do wat He says & we mus tak Him at His Word & liv our F (Ilus litl boy losing F in God)
& isnt this tru?
All us hav elments of F 4our livs
But unles real emergency we oft no bothr use F in G's help & try solv w/out Him
Then we quest or marvel suml els hav mor F than we do
We need heed advic P as read vs 1=READ
If we wil 2do this then F wil gro/devel Bcum we wil 2B indwelt by only One who can giv purpos/meaning
2life & that is Js Xp

"More On Faith"

Scripture: Romans 12:1-8

The author of Hebrews writes in the 11th chapter verse 1, "Now faith is the substance of things hoped for, the evidence of things not seen."

Quite simply he is saying that faith is believing that something can happen, or be done when the evidence contradicts that belief. The believer says, "I believe that God can do the impossible." The unbelieving ask, "Do you really believe God can work miracles?" And in the eyes of the world, our Sermon titled this morning is a play on words. The ~~worid~~ unbelievers of the world would tell us that to believe God can do things which we cannot explain or which lack definite proof is to exercise "MORON Faith." The faith of a believer is looked upon as having the mentality of someone who is mentally deficient. But this morning we are not going to look upon the faith of those who are mentally deficient. But we are going to look at "More On Faith."

Last week we had looked at three of the elements of faith which were, "Doctrinal Faith, Saving Faith, and Justifying Faith."

This week we are going to look at three other elements of faith. And the first of these is what is called, "Indwelling Faith." Mark records that Jesus was on His way to the Temple and He passed a fig tree and since it didn't have figs on it, He spoke a curse to it and they went on. Later, the next morning they came to the tree and it had withered and died. The disciples didn't understand ~~this~~ the power of God, and Peter asked Jesus how this was possible. This is recorded in the 11th chapter of Mark, and in the 22nd verse we read: "And Jesus answering saith unto them, 'Have faith in God.'"

Here again is a verse that has lost something in its translation. Although this is the literal translation from Greek, because of its context and what Jesus was trying to teach, it could be translated, "Have the faith of God." In other words, Jesus was trying to tell His followers that this type of result was possible with anyone who had God indwelling them. Anyone who ~~is~~ ^{is} in close communion with God has God's faith within them. ~~ix~~ The secret of spiritual power is not our faith, but God's faith within us. In the Old Testament one of the foundational truths which Habakkuk among others points out is, "the just shall live by his faith." This faith is referring to God's faith, not men's faith. Indwelling faith is someone else's faith at work for us. Paul says in Galatians 2:16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ."

The faith of Jesus Christ must be planted in our hearts and this is indwelling faith. Jesus says that apart from Him we can do nothing and so He is telling us that we must have His indwelling in order to accomplish anything. This is the "Indwelling Faith" which we need in order to exercise faith.

Another element of faith is what we might call a "Daily Faith." We had said last week that one of the major ways to have faith as we should is by reading

the Word of God. This is very vital but along with reading and knowing the Word of God there must be a seeking of the Lord. Not too many people are involved in truly seeking the Lord as they should. The problem we have is that the age in which we live does so many things for us instantly. We have all sorts of instant foods. We can pop a meal in an oven ~~in~~ and in a matter of minutes ~~xxxxxxx~~ it is ready to eat; we push a button and we can be transported to a foreign country via satellite without leaving our living rooms. All of ~~xxxxxxx~~ this has made us lazy to the extent that we want all of our information fed to us without any effort. There are those who get all of their knowledge of God through attending seminar after seminar and hearing what Dr. somebody or other has to say about God; there are those who listen or watch program after program of Biblical preachers and hear what they have to say about the Bible and God. These actions are not wrong in themselves but they have a tendency to make people spiritually lazy. It is much easier to absorb what someone else thinks or tells us about a certain subject. But the real value is to glean that information for ourselves by seeking God's answers direct from Him.

But seeking God also involves a self-searching of our lives questioning if we have laid everything on God's altar. In the Old Testament the priest laid the sacrifice on the altar for the people. But in the New testament, the cross of Jesus became the altar upon which we must lay our sins. It isn't someone doing this for us. Instead, it is each of us individually baring our very souls to God through the blood of Christ. Have I done this, or am I doing this and letting God take over in my heart to indwell me with His Faith? Is Jesus Christ in control of my life and living in me? This is what "Daily Faith" is all about. And this is what Paul was writing about in ~~Still another element of faith is what we could call "The gift of faith." We don't often think of faith as being a gift. Each person who comes to Christ does so in an act of faith. This is not a gift in itself. Christ Himself is the gift God gives to us and we can only appropriate Him as our Saviour by faith. So then, what is Paul trying to tell us in this Scripture for this morning? In the 6th verse we read, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith."~~

the 1st verse of our Scripture this morning. (Read this). Our reasonable service is our daily living and our exercising of "Daily Faith."

Still another element of faith is what we could call, "The gift of faith." We don't often think of faith as being a gift. Each person who comes to Christ does so in an act of faith. This is not a gift in itself. Christ Himself is the gift God gives to us and we can only appropriate Him as our Saviour by faith. So then, what is Paul trying to tell us in this Scripture for this morning? In the 6th verse we read, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith."

The word "prophecy" here is used for preaching. It is from this verse that some say that faith is like the other gifts from God and is just that - a gift and can only be received that way. I happen to believe that each person who comes to the Lord has faith from that point on. But some have more

faith and some have less. So why the difference? If we all have faith? It is simply a matter of developing that faith as we live our lives.

(Illustration of Charles Hughes, his father and Jerry Falwell)

A very promising student at Liberty Baptist College was ~~involved in~~ a young man named Charles Hughes. On the weekends he would hold meetings wherever he was invited in seeking to become an evangelist. He was traveling to his home in Pennsylvania and was involved in a head-on crash which severely injured him. For several days he hung between life and death. Because there was so much brain damage, the doctors said he would never be more than a vegetable for the rest of his life. He had to go through a series of emergency surgeries and finally one day the doctors approached his father and told him that he was clinically dead and sought permission to use his organs as transplants. His father said, "No. God gave me Charles and he is to preach the Gospel ... I will not give him up." He believed that God was going to spare his son and he left the doctors to pray in the hospital chapel. That Sunday in Thomas Road Baptist Church, Jerry Falwell announced to the congregation, ~~that~~ "Next year Charles Hughes will preach the graduation sermon for ~~the~~ Liberty Baptist College." This was an extraordinary statement since seminary students do not usually deliver graduation sermons, much less one who was not expected to live. But in May of 1979, Charles Hughes stood before a packed auditorium and delivered a powerful sermon.

Out of the ordinary? Of course it is. But it shows that there are some people whose faith is seemingly much stronger than others. So where does that leave us? Should we give up? No! Perhaps we need to become more like the elderly lady who traded in her compact car and got a larger model.

(Illustration of this lady)

She drove it downtown to do some shopping but the only parking space she could find was a parallel place on the main street. The space looked a little small, but she decided to try to park the new car. She started to back into the space and saw in her rearview mirror two policemen watching her. Undaunted, she continued to back up and to her own surprise parked the car perfectly. She got out walked up to the meter to put the money in and there was one of the policemen. He put a coin in the slot and as he walked away he said, "I lost." She started to walk up the street and said, "Blessed are those who have not seen and yet have believed."

This is what Jesus said to Thomas the disciple if you remember following His resurrection. We need not look upon faith as a gift. Instead, it is something we exercise because we know that God can and will do what He says. We must take Him at His Word and live our faith.

(Illustration of little boy losing his faith in God)

A little boy went to Sunday School for the first time. While there he heard the lesson and like all the children was given a picture card with the words of the text of the morning's lesson, "Have faith in God." He skipped down the street and waited for the streetcar and when it came along he got on. But as the car moved down the street, the little boy who had been holding the car near the window, lost his grasp on it and it flew out the window. He said, "I've lost my faith in God. Stop the car! Please stop the car!" The motorman good naturedly stopped the car and someone went to retrieve the little boy's picture card. The passengers all smiled and one of them said, "Wouldn't life for all of us be much simpler if we were wise enough to call a halt when we find ourselves rushing ahead and leaving behind our faith in God?"

And isn't this the truth? All of us have the elements of faith for our lives.

But unless its a real emergency so often we don't bother using our faith in God's help and we instead try to solve our problems without Him. And then we question, or marvel that someone else has more faith than we do. We need to heed the advice of Paul as we read in the 1st verse, (Read this).

If we are willing to do this then our faith will grow and develop because we will be indwelt by the only One who can give purpose and meaning to life and that is Jesus Christ.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor October 6, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Becky Hilliard and Kelly Mangel

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

- Prelude "Prelude on an Early American Tune"
Chiming of the Hour
Announcements
Congregational Greeting
Joys
*Hymn No. 451 "Jesus, Thou Joy of Loving Hearts"
*Ascription
*Call to Communion and Confession (Communion folder)
*Prayer of Confession (Communion folder)
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And Blessed be His Glorious name forever.
*Gloria Patri - page 142
Offering
Offertory "Autumn Zephyrs"
*Doxology - page 382
Dedication of Altar and Chancel Paraments
Communion Hymn No. 30 "Break Thou the Bread of Life"
*Service of Holy Communion (page 2 of communion folder)
The Lord's Supper
Distribution of the Bread
Distribution of the Cup
*Prayer of Thanksgiving
Anthem: "Morning Has Broken"
Scripture: Luke 5: 17-26
Sermon: "Definition of a Friend"
*Closing Hymn No. 223 "I Stand Amazed"
*Benediction
*Closing Chimes
*Postlude "March"

+ + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Mrs. Anna Zubik in memory of her husband.
The floral arrangement on the organ was placed by Mrs.
Norabel Cooper, Alvin Shakely, and Mrs. Arlene Johnson
in memory of Gerald Shakely.

Elders and Deacons will be serving communion and ushering
for the service this morning.
Nursery will be provided today by Mrs. Sue Gamble.
Melissa Kaiser will greet the congregation at the door
this morning.

Robert Dellen and Harry Fry will be visiting the hospital
this week.

Attendance last Sunday was 131 with 7 visitors.

> Hospitalized: Robert Wickenhagen BMH

MONDAY - Preparation for Soup & Salad Day

TUESDAY - Soup & Salad Day

THURSDAY - Choir Practice 7:00 P.M.

Aerobics 6-7

Basketball 8-10

FRIDAY - BFBC

Mary Prugh Circle will cancel the meeting on October 7th
because of Soup & Salad. It has been rescheduled for
October 14th.

> Soup & Salad tickets will be available for sale today
after church. You may see the ladies in the Narthex
or at the Brugh Avenue door. Price is \$2.50.

Blood Drive will be held in our congregation in conjunction
with the Butler Hospital. We are looking for a person
to take charge of this and work with the hospital. If
you would like to take on a new challenge please let
the office know as soon as possible.

Enclosed in the bulletin today is the commitment card for
you to have your friend sign. These are to be brought
back to church and displayed on the board on October 20th.
Let's all do our part and be a part of Friend Day.

Please let Communion Bulletins on seats or in the
pew hymn racks.

"Definition Of A Friend"

Script: Luke 5:17-26

4 Sundays Oct will be about friendship, Friendship culmi-
Friend Day Oct 27 & this morn look at Def Of a Friend

could ask=What is a friend? & there all sorts answers given
(Examples of definitions of Friends)

(Jesus Herb Hoover & honor given King & Queen of Belgium)

Jesus what is a friend? I believe Script give us definition & example
Family Script & no talk Faith, healing=instead look different way
Jesus was in Capernum house & could be house of Peter

place park & 4 men bring man on stretcher/bed no get in
told man had ~~palsy~~ palsy, could no walk
no get in, so go up outside stair & remove roof tile &
let down in front of Jesus

What is a friend? = A friend is 1 who knows U

These men knew all about friend=He no get better, need help
probably heard of Jesus, how heal, maybe saw Him in person

& since knew what friend need had plan get it for him

they no got anything for themselves, got it for their friend

What is a friend? = A friend is one who loves U

We no know how long/how far had carry friend, but whatever
time or distance, they did it

Open roof let down friend is display of love

Could have visit home, spoke 2, kept company, but got to have
him heal

They want best for him which could be given

(Illustration of Jehu & Jehonadab as friends=2 Kings 10:15a)

A friend is 1 who loves U through thick/thin, through good/bad &
that friendship isn't depend upon everything run smoothly

(Illustration of Sam Davis & no betray friend)

Jesus said=Greater love hath no man than this, that a man lay
down his life for his friends=& Jesus show love by give life for all

3. Friend is interest in Ur Sp well-being

if these men knew anything about Jesus, knew He no just minister to
physical needs, but spiritual needs as well

These men concern about Sp well-being of friend & got for him

(Illustration of George & friend full self-importance)

A friend no depend on 1 or other but of great importance

Like men surround Jesus during lifetime; all them common ordinary
men & yet names remember 2000 years after their lives on earth

This because Jesus got 2nd friend by know them, love them, & look
out for Sp well-being

As take inventory of Definition of Friend, or What Is Friend?

we must ask questions: What common interest do I share with friend?

Would my friend be offended if knew what I said behind his back last week,
few days ago?

Do I listen when friend complains 2 me with problem?

When was last time pray for my friend needs?

Am I certain my friend knows I am saved? Am I concerned about?

Would my friend say I know him, love him, concern about Sp well-being

Wat is Frend?

Do I kno Bcuz I am one?

"Definition Of A Friend"

Scripture: Luke 5:17-26

For the Sundays of this month we will be looking at the different aspects of "Friends" and "Friendship" culminating in our "Friend Day" on October 27th. This morning we are looking at a "Definition Of A Friend." We could ask, "What is a Friend?" There are all sorts of answers which have been given. Some of them are humorous but mostly they speak volumes about friendship. Here are some I have gleaned from several sources:

"A friend is one who dislikes the same people that you dislike"
- Anonymous -

"God save me from my friends, I can protect myself from my enemies."
- Marshal De Villars -

"There are three faithful friends: an old wife, an old dog, and ready money."
- Franklin -

Then there are those which speak seriously about friends:

"The proper office of a friend is to side with you when you are in the wrong. Nearly anybody will side with you when you are right."

"He is willing to share his heart with you, when others have taken your's out; he puts a warm arm around your shoulder after others have given you the cold shoulder; he puts you back on your toes when you're down at the heel; he still says hello to you after all others have said goodbye; he is the one who is never quite able to get to you when you were on top, but manages to get to you when you are down. HE is your FRIEND."

"A friend is someone who knows all about and loves you anyway."

(Illustration of King and Queen of Belgium honoring President Hoover)

At the end of the first World War, the King and Queen of Belgium wanted to honor President Herbert Hoover for the aid they had received during the war from the United States. After considering what honors could be bestowed, the King offered Hoover his choice of three decorations. He rejected them all stating:

"You have stood at the gateway of civilization and held back the tide of aggression, while we have only shared with you what we had to give. For that one does not ask for honors."

The King and Queen responded:

"He is our very great friend."

And desiring to adequately express their appreciation for his efforts, they created a new order to which Herbert Hoover belonged, "Friend of the Belgian people."

Just what is a Friend? I believe our Scripture this morning gives us not only the definition but a good example as well. ~~Jesus was in Capernaum~~ This incident is recorded in ~~the~~ Matthew and Mark's Gospels as well. It's a very often repeated illustration of the healing power of Jesus and the faith of some men. You may have heard this passage preached on on different occasions. But this morning we are not going to look at the passage concerning the healing of the man; nor are we going to look at the faith involved. Instead, we are going to focus on another aspect of this incident.

Jesus was in Capernaum and was in a house there. The house may well have been the residence of Peter. The house was packed and there were many of the religious leaders present at this time. Four men brought a man who we are told

palsy. Whatever he may have had is uncertain, but what is known is that he could not walk. The four men carried him on a bed and when they arrived at the house, there were so many people gathered, they could not enter the house. So they went up the outside staircase of the house to the flat roof, removed the tiling of the roof and when they had a large enough opening, they let the man down into the midst of the people and in the presence of Jesus. To the question, "What Is A Friend?" we see in this incident first of all the true "Definition of a Friend" is, A Friend is one who knows you. These men knew their friend was bedfast. They knew he wasn't going to get any better. But they had probably heard of Jesus; or perhaps they had even seen Him when He passed that way on another occasion. And since they knew their friend and knew what his needs were, they came up with a plan to get the only help for him they believed would help him. It wasn't a question of these men seeking anything for themselves. They knew ~~what their friend~~ their friend and they sought to get the help he needed.

Then a Friend is one who loves you. We don't know how long nor how far these men had to carry their friend. But whatever the time or distance they did it. And then to carry him to the roof and work to open that roof to lower him into the presence of Jesus was an outward display of love. They could have visited him at his house and talked to him and kept him company daily and frequently. And perhaps they did this until they hit upon the idea of taking him to Jesus to be healed. But the whole episode speaks of their desire of wanting the very best for their friend which could be had.

(Illustration of Jehu and Jehonadab as friends)

There is an illustration found in the Old Testament of two friends. King Jehu was going to war against all of the remaining members of Ahab's family. On the way he saw Jehonadab a friend of his coming toward him. So we read in 2 Kings 10:15a. Then we read that, ~~xxxxxx~~ "he saluted him and said to him, 'Is thine heart right, as my heart is with thy heart?' And Jehonadab answered, 'It is.'" As proof of that friendship Jehu said, "If it be, give me thine hand." And he gave him his hand; and he took him up to him into the chariot."

A friend is one who loves you through thick and thin, through good and bad and that friendship isn't dependent upon everything always running smoothly.

(Illustration of Sam Davis Confederate spy)

Sam Davis was a confederate spy who was captured by the Union Army. When he was captured he had in his possession some important papers and immediately the Union officers knew that someone had supplied him with this information. He was working with an accomplice, a friend. He was ordered to be executed. So he was led out to face the firing squad. He was blindfolded. And then the officer in charge said to him, "If you will give us the name of the man who furnished you with this information, you can go free. Without any hesitation at all, Sam Davis replied, "If I had a thousand lives, I would gladly give them all before I would betray a friend."

Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends." And Jesus showed His love in just this way, by giving His life for mankind.

A friend is one who is interested in your spiritual well-being. If these men knew anything about Jesus they were aware that He not only ministered to the physical needs of people, but also ~~ministered~~ ministered to their spiritual needs. It wasn't just a matter of healing the body, but also healing the soul. These men were that concerned for the spiritual well-being of their friend that they gave of themselves to see that he received physical and spiritual help from Jesus. A friend wants the very best for his friend and that involves ~~the~~ meeting the needs of the friend whatever those needs may be.

(Illustration of George and friend with inflated opinion of self)

George had a friend who an inflated opinion of himself and his importance. So George decided he would help his friend lose that quirk. In a conversation one day he mentioned that he knew Johnny Carson. His friend said, "Oh yeah, prove it." In a short period of time they were in front of a large house near the beach. George knocked on the door and Johnny Carson opened the door and said, "Come on in George, and bring your friend." On the way home the friend said, "OK so you know Johnny Carson," and obviously this wasn't enough, so George said, "Yes, he and I and the president are good friends." The friend looked in the air and said, "This is too much. I'll pay the costs, let's go to D.C. and see." At the White House George gave his name to the guard and in a short time the president came out and said, "Come on in George, and bring your friend." The friend now looked at George and said sheepishly, "I guess I have to admit you do know the president." But George sensed that his friend wasn't actually being convinced that George was just as important as him so he said, "The president doesn't have as nice an office as the Pope." His friend said, "What? You know the Pope? I'll bet you 10,000 dollars you can't even get in to see him." So in a few days they were in Rome knocking on a door at the Vatican. A cardinal came out and ~~said~~ shaking hands with George said, "You can come in George, but your friend will have to stay outside." About an hour went by and then the Pope stepped out on the balcony with his arm around George. Later, George came out of the building and looked around for his friend. There he was lying on the pavement out cold. George rushed over and helped his friend up and apologized for shocking him so. His friend shook his head and mumbled, "It's not that you knew the Pope. It was the crowd. They kept asking, "Who's the guy with George?"

A friend is not dependent on one or the other being of great importance. Look at the men who surrounded Jesus. All of them were common ordinary guys and yet, their names are still spoken 2000 years after ~~they~~ their lives on this earth. This is because Jesus sought to be their friend by knowing them, by loving them, and by looking out for their spiritual well-being. As we think of the "Definition Of A Friend" we need to take inventory, and ask:

What common interests do I share with my friend?

Would my friend be offended if he knew what I said behind his back last week or a few days ago?

Do I listen to my friend when he comes to me with a problem?

When was the last time I prayed for my friend's needs?

Am I certain my friend knows the Lord as his Savior? Am I concerned about that?

Would my friend say that I know him, that I love him, and that I am concerned about his spiritual well-being?

What is a Friend? Do I know, because I am one?

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor October 13, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
John Penrod and David Andrews, Acolytes

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude "At The Mercy Seat"

Chiming of the Hour

Announcements

Congregational Greeting

Joys

*Processional Hymn No. 377 "Joyful, Joyful, We Adore Thee"

*Ascription

*Exhortation

*Confession (In Unison) "Our Heavenly Father, who by Thy love hast made us, and through Thy love hast kept us, and in Thy love wouldst make us perfect, we humbly confess that we have not loved Thee with all our heart and soul, and mind and strength, and that we have not loved one another as Christ hath loved us. Thy love is in us, but our selfishness hath hindered Thee. Forgive what we have been; help us to amend what we are; and in Thy spirit direct what we shall be; that Thy image may come into full glory in us and in all men, through Jesus Christ our Lord. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And Blessed be His Glorious name forever.

*Gloria Patri - page 142

Hymn No. 466 "What a Friend We Have in Jesus"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray.

Friend Day and Pastoral Prayer

Offering

Offertory "A Quiet Reverie"

*Doxology - page 382

Scripture: I Samuel 19: 1-7

Sermon: "How To Be One"

*Closing Hymn No. 220 "I've Found a Friend, O Such a Friend"

*Benediction

*Closing Chimes

*Postlude "Rigaudon"

+ + + + + Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mr. & Mrs. Paul Riemer in memory of Mr. & Mrs. William Riemer and Mr. Gale Leighton.

Ushers for today are: Rob Vinroe, Bob Dellen, Randy Dellen, and Kevin Snyder.

Nursery will be provided today by Mrs. Sue Gamble.

Mrs. Alma Killean will greet the congregation at the door this morning.

Dick Mangel and Paul Riemer will be visiting the Hospital this week.

Attendance last Sunday was 173 with 13 visitors.

MONDAY - Women's Mary Prugh Circle meets at 7:30.

TUESDAY - Aerobics 6-7

WEDNESDAY - Golden Circle meets at 7:30

THURSDAY - Mary Martha Circle meets at 10:30 a.m.

Choir Practice at 7:00 p.m.

Aerobics - 6-7

> ALL USHERS men and women are asked to be present at a meeting on Wednesday October 16th at 7:30 p.m. - 7:00

BLOOD DRIVE will be held here at St. Paul's on November 20th from 3-8 p.m. This is being held in conjunction with the Butler hospital and only for the congregation. If there are any questions please contact Marge Smiley who is in charge of this project. We hope that you will make every effort to participate.

We would appreciate when you return any unused Improvement Fund envelopes that you deposit them in the box in the Narthex and not in the back of the pews.

> Friendly Contracts are available in the Narthex if you need extras. Please pick them up and remember to have them signed and bring to church next Sunday. Let's all help to make Friend Day a special day at St. Paul's.

> This is the last Sunday to purchase tickets for the movie "Cry From the Mountain". They are \$3.00 each. The movie begins October 18th and runs through the 24th at the Plaza Theatre.

"How To Be One"
crip: 1 Sam 19:1-7
Iulus Rhino & Buffalo Birds)
is wat go 2 lk at 2day
as wk discus="Wat Is A Friend" & this wk="How 2B 1"
ml ask me="How 2B 1 wat? & Ttil cudB play on words
plainly it is="How To Be A Friend & gud examp in
1 is story: David & Jonathan
kgr both men mak friendship very unlikly=Jon,roylty
David,shepherd,comon & yet tru/strong friendship
v kil Goliath & endear self 2 Saul,takn in2 court
e acpt & luv by evrl & Bcuz poplarty,Saul jelus &
gin try 2 kil him
rip pt Saul instruc Jon & servs wer 2 kil Dav
2a=Dejite=very close frends
s 2B-32Jon 2 interced 4 Dav
s 4-5=convers tween Jon & Fathr King Saul
Jon act as peacmakr
sed=Blessed B peacmakrs 4they shalB cal childrn G
writ wat G did & record Eph 2:12-17=READ & EXPL
s 15=Enmity=Hatred,Is ovrcum & replc w/Peace
nl result Peace=vs 18
Js peacmakr twwn G & man,Satn/G;tween sin/ritnes;
ween hatred/luv
on cud stud by & let Fathr do wat want Bcuz he king
But tuk extra courag 2B gud friend,interced,seek Peac
Iulus Chas Mayo & shoes shined=kept peace)
e chos 2B peacmakr & 2do so requir humility
ow 2B 1=Taks jus that & this examp G giv lif/persnJs
He G on erth,G in flesh & no Bneath dignty 2settl
acts tween G & man by sacrif deth on cros,
that act of Tru Friend
a plot by K Saul 2rid self of Dav no ceas evn tho
crip sho he permit bak K's presenc & S swor no kil
n 19th chap read S's desir 2kil Dav agin
So Dav cum 2gud friend Jon & tol of S's desir 2kil
& this in 20:1-9
on no Bliev but agre protec Dav til chrg cudB prov
this in vs 13=READ
s 31=here is pruf 4 Jon that S want 2kil Dav
s 32=Jon anser his fathr
s 33=Sho anger of S & wat he capabl of
s 34=Jon's respons
& now Jon had made plan erlier w/Dav
Dav 2hide self whil Jon do target practic & yng boy
fetch arows
ecret word identify situatin tween Dav & Saul is fnd
n Jon's words 2 boy
If say arows clos by,Dav safe
If say Byon boy, unsafe & Dav 2 flee

vs 42=Dav cam out of hiding & sho Jon had helped 2/
his friend in only way cud
(Iulus 1st grade girl in school & guidanc counsler,
Mrs. Edwards jus like her dog)
Perhap this no quite lik friend shudB, but pt wel takn
wen realiz pet dog aroun & wil 2B friend in all circum
A tru human friend lik that 2
Fr 18:24=The friend who stiks closr than bros is I
& Sav whom G provid 2B w/us & go w/us throuth lif
chap 23 record end friendship tween Dav/Jon
at leas las record time 2gethr as friend 2 friend
vs 16=phras=Strngth hand in G mean=Jon encourag him
& this 3rd thin of +How 2B One
evrl no matr who they R need encourag
(Iulus Bart Starr & sons encouragment)
thats kind encourag all our frends need
A litl boost along way 2smooth ovr ruf plac wen
lif may seem 2B tak toll on suml we luv
(Iulus Rufus Jones measur up to sons expectatin)
Rufus Jones Bcam grt man of G ~~xxxx~~ partly Bcuz son
lk up 2 him
Thats way a friend can touch our livs lik no othr
persn
How 2B One involvs get involv othr persns lif
it mean 2B ther thru thik & thin,
2B ther, jus B ther & showing U care
it means offr help & encourag 2lift that friend up
wen dwn or things R go badly
Wen I think of frends I mus ask self,DO I KNO HOW
TO BE ONE??????

"How To BE One"

Scripture: 1 Samuel 19:1-7

(Illustration of Rhinocerus and Buffalo Bird)

In East Africa some of the world's most fascinating animals live. One of them is the Rhinocerus. This animal has two horns, is very large, but has tremendous speed, great agility, and is feared by all the other animals around it. The Rhinocerus is one of the most dangerous animals in the world. Now if you were to observe this animal in its natural habitat you would notice that birds perch on his back and stay there for extended periods of time. In fact, you would frequently see these birds pecking into his back and sides much like a woodpecker on a tree. ~~Other birds~~ You would also observe other birds flying about his head, and still others lighting on his ears and pecking away. But the surprising thing is, the Rhino doesn't attack these birds or try to get them off his back. Why? These birds are called "Buffalo Birds" and they are on the Rhino pecking away at a parasite which he cannot control. These parasites are on his body like barnacles grow on the underside of a ship. These birds are given this opportunity to be of help to the Rhino because they are friends. The Rhino ~~is~~ has very poor eyesight from birth. So while these birds are perched on the Rhino, if there is any danger in the area, they let out a shrill call warning him of what he cannot see. So in return for this service they are protected from their predators by the Rhino. In a sense, these two totally different creatures enjoy a mutual friendship.

This is what we are going to look at today. Last week we discussed "What Is A Friend." This week we are looking at, "How To Be One." Someone asked me "How To Be One What?" I'm sure this particular title could be a play on words in many respects. But quite plainly and simply it is, "How To Be A Friend." A very good example is the friendship as set forth in the Biblical account of David and Jonathon. This friendship was one of the most unlikely perhaps because of the backgrounds of the two men. Jonathon was the son of the king. He was of royal blood and like all royalty, he had access to more of the things of life than commoners do. Yet, his very best friend was one of those commoners, nothing more than a lowly shepherd. David had killed the giant Goliath and because of this had endeared himself to King Saul. Saul had taken David into his court and he was accepted and loved by everyone. Because of his popularity, Saul soon became jealous of David and tried to kill him. Our Scripture this morning points out that Saul had instructed Jonathon and all the servants that they were to kill David. So Jonathon knowing this takes steps to first of all prevent this and we read in the 2nd verse, "But Jonathon Saul's son delighted himself much in David."

This means they were very close friends. "And Jonathon told David, saying, 'Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself. And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee.'"

Jonathon was going to intercede for David. And so we read in the 4th and 5th verses the conversation Jonathon had with his father the king.

"And Jonathon spake good of David unto Saul his father, and said unto him, 'Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good: for he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?'"

At this point Jonathon is acting as a peacemaker. Jesus said, "Blessed are the peacemakers for they shall be called the children of God."

Paul writing of what God did tells us in Ephesians 2:12-17, (read these verses and explain). In the 15th verse Paul points out Jesus overcame the "enmity" and this is hatred and He replaced it with His "Peace." And the final result of this "Peace" is, "For through Him we both have access by one Spirit unto the Father." vs 18.

Jesus was the peacemaker between Satan and God, between sin and righteousness between hatred and love. Jonathon could have stood by and let his father do what he desired. But it took extra courage to be a good friend and to intercede on his behalf.

(Illustration of Dr. Charles Mayo polishing shoes)

Dr. Charles Mayo along with his father and brother, founded the world-famous Mayo-Clinic. A group of European medical experts were visiting the clinic and were staying at the home of Charles Mayo. They had all retired for the night and later when Dr. Mayo went to his room he noticed that these men had placed their shoes outside of their doors. In Europe it was the custom to do this and a servant would polish them. Since it was very late and all of the Mayo servants were in bed, Charles Mayo picked up the shoes and with a sigh, took them to the kitchen and spent half the night polishing their shoes. He could have summoned his servants to do this. Or he could have neglected the chore and gone to bed which would have created an embarrassment the next day. And he could have informed the men that it was not only not our custom to do in this country, but was beneath his dignity and created ill-will.

But Dr. Mayo chose to be a "peace-maker" in this situation. To do so takes humility and "How To Be One," how to be a friend, takes just that. This is the example God gives us in the life and person of Jesus Christ. Although He was God in the flesh here on earth, it wasn't beneath His dignity to settle accounts between God and man by His sacrificial death on the cross. That was the act of a true friend.

The plot by King Saul to rid himself of David didn't cease even though in our Scripture this morning David was permitted back into the king's presence and Saul swore that he would not kill David. In another portion of this 19th chapter we read of Saul's desire to kill David once again. So David came to his good friend and son of the king Jonathan and told him of Saul's desire to kill him. We read of this in chapter 20:1-9. Jonathan didn't believe David, but he agreed to protect David until the charge could be proven and ~~thisxxxxin~~ we read this in the 13th verse. "The Lord do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the Lord be with thee, as He hath been with my father."

So then we read in this chapter Saul talking to Jonathan and he said, "For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now, send and fetch him unto me, for he shall surely die." vs 31.

And Jonathan answered his father - read vs 32.

Then we see the results of Saul's anger in vs 33 - read this.

And Jonathan's response in vs 34 - read this.

So Jonathan ~~makes~~ ^{had made a} plan with David ^{earlier} ~~out in the field~~. He is to hide himself while Jonathan does some practice shooting with his bow. A young boy is to fetch the arrows after Jonathan shoots them. The secret words to identify the situation between David and Saul had to do with Jonathan's conversation with the boy when he went for the arrows. If he said the arrows were close by, David would know he could return safely. But if he said the arrows were beyond the boy, David would know that there was still danger for his life.

So David came out of hiding and in the 42nd verse we read, (read this).

Jonathan had helped his friend in the only way he could.

(Illustration of little girl in school and her guidance counselor Mrs. Edwards Cheri was a first grader a Mrs. Edwards told about. This little girl was having problems in the first grade and Mrs. Edwards with her years as a guidance counselor thought she might be able to help her, so she called Cheri into her office. She said to her, "Cheri, I want to be your friend. I will never tell your mommy, or your daddy, or your teacher anything we talk about if you don't want me to. I want you to know that you can always trust me." With tearful eyes, she looked up and said, "Gee, Mrs. Edwards, you're just like my dog."

Well perhaps that isn't quite like a friend should be, but the point is well taken when we realize that a pet like a dog is around and willing to be a friend in all circumstances. A true human friend is like that also. In Proverbs we read, "A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother." Proverbs 18:24

The Friend who sticks closer than a brother is our Lord and Saviour whom God provided to be with us and go with us throughout all of life.

The end of the friendship between David and Jonathan is told in the 23rd chapter. At least this is the last recorded time they were together as friend to friend. In the 16th verse we read, "And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God."

That phrase, "Strengthened his hand in God" means that Jonathan encouraged him and this is the third thing in the lesson of "How To Be One." Everyone, no matter who they are need encouragement.

(Illustration of Bart Starr and his son's encouragement)

During the 1955 football season, Green Bay quarterback Bart Starr had a little game going with his oldest son Bart, Jr. For every perfect paper he brought home from school he was promised a dime. After a particularly rough game against St. Louis in which he thought he performed very poorly he returned home weary and battered after a long plane ride. He went into the bedroom and there taped on his pillow was a note. The note said, "Dear Dad, I thought you played a ~~xxxxxxx~~ great game, Love, Bart." And taped to the note were two dimes.

That's the kind of encouragement that all of our friends need. A little boost along the way to smooth over the rough places when life may seem to be taking its toll on someone we love.

(Illustration of Rufus Jones measuring up to his sons thinking of him)
The late Rufus Jones told of overhearing his son and some of his friends talking about what they wanted to be when they grew up. When it became Lowell's turn he said, ~~"I want to grow up and be like my daddy."~~ "I want to grow up and be a man like my daddy." Lowell died at the age of 11. But Rufus Jones never forgot those words of his son and it is said that he spent ~~half of~~ his lifetime measuring up to what his son thought of him. He said, "Few things in my life have ever touched me as those words did, or have given me a greater impulse to dedication. What kind of man was I going to be, if I was to be the pattern for my boy!"

A friend can touch our lives like no other person can. ~~A friend~~ "How To Be One" involves getting involved in the life of the other person. It means being there through thick and thin; ~~it means offering help and encouragement;~~ it means just being there and showing that you care; and it means offering help and encouragement to lift that friend up when he is down or things are going badly. When I think of Friends, I must ask myself, "Do I know How To Be One?"

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor October 20, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
John Penrod, Acolyte

+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude "Ivory Palaces"

Chiming of the Hour

Announcements

Congregational Greeting

Joys

*Processional Hymn No. 318 "Come, Thou Fount of Every
Blessing"

*Ascription

*Exhortation

*Confession (In Unison) "O God, we confess to you our
greivous sins as members of your church. We have not
led a life worthy of the calling; we have been over-
protective of ourselves, and not enough concerned for
others. We have used your Word of truth to accomplish
our own ends, and not to fulfill your Will. We have
been noisy when we should have been silent. We have
not obeyed your Word read and preached to us. O
Father, Head of the Church, cleanse us and keep us
accountable to you. Through Jesus Christ of Lord. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And Blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 399 "Jesus Calls Us o'ver the Tumult"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray.

Friend Day and Pastoral Prayer

Offering

Offertory - Piano Solo

*Doxology - page 382

Anthem: "Yesterday, Today, and Tomorrow"

Scripture: Acts 15: 36-39

Sermon: "Bringing Out The Best"

*Closing Hymn No. 244 "Jesus! What a Friend for Sinners"

*Benediction

*Closing Chimes

*Postlude "When You Pray"

+ + + + + Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
Howard McLaren to the glory of God.

Ushers for today are Rob Vinroe, Bob Dellen, Randy Dellen,
and Kevin Snyder.

Nursery will be provided today by Mrs. Cathy Sheppeck.
Dan Bosko will greet the congregation at the door this
morning.

Lloyd Link and Marty Henry will be visiting the hospital
this week.

Attendance last Sunday was 129 with 10 visitors.

> Hospitalized: Phyllis Draxinger BMH

MONDAY - Volleyball 6:30 - 9:30

Fidelity Bible Class 7:30

TUESDAY - Aerobics 6-7

THURSDAY - Aerobics 6-7 Choir Practice 7:00 P.M.

SATURDAY NIGHT remember to set your clocks back one hour
so you will be in time for Sunday School and Church on
Friend Day. Also give your friend a call and remind
them about Sunday morning, and to set their clocks.

THANK YOU cards for sending to your friends were mailed
to you this past week. Please keep them so you can
send them to your friend after the Friend Day service.
If you need more they are in the Narthex.

> Cry from the Mountain will be showing this week at the
Plaza Theatre through the 24th. Check the local news-
paper for times.

"Bringing Out The Best"

Scrip: Acts 15:36-39
(Ilus Jny Cash & the sheriff)
Thanks 2unkno frend, Sheriff, ~~xxxx~~ very bes abl 2B
brot out lif Jn Cash
That 3rd th frend is wh wil lk this morn
t read man nam Barn chap 4 Acts
Jnruout bk & all we kno of Barn ident=frend of Churc
real name Joseph or as Scrip say=Joses
Apostls nam=Barn & this no accident Bcuz nam mean=son
of consolatin, or son of encouragmen
very erly Xpian serv recog by apostls as sorce of
encourag & name stuk 2him res of lif
Evr Xpian has G givn responsibilty 2B sorce encourag
2 thoz aroun them
Barn 1st sho knak encour aftr convers of S of Tarsus
S sot deth thoz folo wat kno as The Way
Thez peop folows Js Xp & avow enmy of S
But wen met Xp on Damas Rd his lif 4evr turn aroun
Now HE folowr of The Way, but who wud Bliev him?
chap 9:26=READ=Nobody trus Bcuz pas rec perscut Xpian
vs 27=Nobody that is, cept man nam Barn
(Ilus boy restaurant & she thinks I'm real)
We sed las wk lthing bout how 2B frend was 2B encoura
& this aply in Bring out Bes in frend
that persn need 2kno he 4 real
Js stres this ovr & ovr in erthly minstry,
valu thoz considr dregs of society wat He emphasiz
Thoz considr sinrs wat He rub elbows with
The pubs, harlots, drunks, sik & diseas, all thez receiv
His encourag that they wer 4 real
this examp wat Barn display his lif
We need encourag our frends & let kno we think ~~xxx~~
they 4real as wel & bring out best in them
Do U recal 1st time evr driv car? cook meal? Or 1st
time U evr did sumthin U nevr did B4?
I sur thoz 1st eforts wer awkwar & mayB evn hilarous
Perhap U can lk bak & laf now, but that time serius
~~xxxx~~ Practic mak perf & this how Barn & P
work develop
11:25-26=read Barn went 2 Tarsus 2get S & they in
Antioch 4 a yr
11:29-30=S went w/Barn 2 Jeru with an offring
13:1=S continu in minstry w/Barn & lern chap 13 they
form 1st misnry jurny 2gethr
As relaship devel Bcum apanant wen P cum bak Jeru
4 Jeru conf, he l of key ldrs & spkr & recogniz ldr
of Xpian Church
Also Bcum aparant Barn sort of fade in2 bakgr
Lesn is this= pupil shud excel teachr

awa wat ~~xxxx~~ teachr mus grasp by pupil w ~~xxx~~
pupil mor efectiv than teachr
C in this that 2 bring out bes in frend requir let
frend excel whil we diminish
(Ilus Sir Walter Scott & Robt. Burns encouragment)
Wen Jn Bap preach/baptiz B4 Js cam 2plac wher knu he
on mesngr prep way 4 Lord & so cud say as read in
Jn 4:30=He mus increas, but I mus decreas
As gro our Xpian livs, Js mus increas & our persnl
selvs mus Bcum les & les & mor in tune w/let Him
tak precedenc in our livs
As seek 2B frends we mus let our frends gro & increas
in ther Sp livs & only posib wen wil 2let them do
this by seek 2 bring out best in them
Barn also considr as encouragr suml considr no use
Nephew Jn Mark go w/P & Barn 1st misnry jurny, but 4
sum reasan quit & went home 2 Jeru=READ/expl SCRIP
He considr failur by P, but Barn Bliev lad need noth
chanc & so hav fal out w/P
P refus reconadtr tak Mark & he & silas go & Mark &
Barn went own way
(But I use this 2 hav 2 misnry jurnys same time, wh
sho gud can cum fr bad & I directs)
But this siding w/Mark cost Barn dearly in eys of Ch
& Barn los prominenc in the Ch
Not only that, but his nam nevr mentin agin in bk of
Acts folo read of Scrip this morn
Altho Barn considr minor charactr NT, 2 of frends ~~xxx~~
wrot mos of NT & w/posibl exceptin Luk evr author
of NT was frend of his at 1 time
By accep Mk & demonstrat Mark hav valu P cum 2pt wher
revr frendship with him
& k also wrot Gospl Mk wh may no bin dun had not
Barn work at Bring Out Best in him
(Ilus Sparky, Chas Schultz & peanuts cartoon)
this vivid exampl of Bring out Best & how may ly hid
& nevr develop
Deep within ea persn ther R values that if permit
cum 4th canB bles 2mank, & no l worthles regardles of
circumstanc of livs
G plac ea persn onaltvs need 2B brot 4th
a gud frend is wil 2pay pric 2help a frend & sumtim
that pric cos a grt deal
pric was pd 4us Bcuz G that we had valu & that cost
was very grt & as seek bring out best in othrs mus
lk byon selvs 2 sorc 4 bring out best=J
(Ilus poem by Brenton T. Bradley)
need 2lk 2 Sav & C complet surendr wh made our Bhalf
~~xxxx~~ & if wasnt suprem demon Br out bes, then no othr
demon cud pruv it eithr
As Mr. Bradley pt out poem, dare we sho hands/feet

2 God?

Wat has sacrific of Js 4us, edun 2 bring out the best in us?

& in return, R we striv 2bring out best in frends?

Do we encourage?

Do we mak peopl feel they Rea?

Can we C valus in evrl regardles who they R or wat ther circumstancs of lif R?

G wants us 2 bring out best in othrs & also in ourselvs 4 him

"Bringing Out The Best"

Scripture: Acts 15:36-39

(Illustration of Johnny Cash and the sheriff)

During the mid-fifties, a young man was ~~featured~~ a country and western singing sensation. He was featured at the Grand Old Opry and was fast making a name for himself. But what the public didn't know was that this young man though outwardly appearing successful and on the way up, was hooked on drugs and on his way down. One night after a concert he went berserk and began smashing the stage lights. Following this he was told that he would never sing at the Opry again. His use of drugs not only affected his career, but his voice, his wife, his job, and his sense of dignity. For seven years it continued resulting in seven arrests for traffic accidents, alcohol and drugs. One night he was arrested and spent that night in jail. The next morning the sheriff arrived at the jail and went to the cell of this young man to release him. But before he unlocked the cell door he explained that he was a fan of his. He told him that locking him up had broken his heart. And as he opened the cell to release him he said, "Do with your life what you want. Just remember, you've got the free-will either to kill yourself or change your life. That was all this young man needed to hear. During the next month he went to a cabin with some close friends to dry out and break the habit which was destroying his life. After that month was up he said, "I did it by humbling myself as a child, admitting I couldn't handle it alone and that I needed my friends, my loved ones, and God. That man was Johnny Cash.

Thanks to an unknown friend, the sheriff, the very best was able to be brought out in the life of Johnny Cash. That's the third thing a friend is which we will be looking at this morning. We first read of a man named Barnabas in the 4th chapter of the book of Acts. Throughout this book and all we know of Barnabas, is that he was a friend of the church. His real name was Joseph, or as Scripture records it, "Hoses." But the apostles named him "Barnabas." This was not accidental because that name means, "Son of consolation," or, "Son of encouragement." Very early in his Christian service he was recognized by the Apostles as a source of encouragement and this name stuck to him the rest of his life. Every Christian has a God-given responsibility to be a source of encouragement to those around him.

Barnabas first showed his knack of encouragement after the conversion of Saul of Tarsus. ~~He~~ Saul had sought the death of all those who followed in what was known as "the Way." These people who were followers of Jesus Christ were avowed enemies of Saul. But then he met Christ on the road to Damascus and his life was forever turned around. Now HE was a follower of "the Way." But who would believe him? Who would trust him? We read in the 9th chapter of Acts, verse 26, "And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple."

Nobody trusted him because of his past record of persecuting the Christians. Nobody that is, except a man named Barnabas. So we read in the 27th verse: "But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus."

(Illustration of boy in restaurant and "She thinks I'm real!")

A family went into a restaurant to eat. The mother and father sat at a table with their young son and one of those waitresses who are few and far between, an exceptional person at the job was taking down their order. She took the order of the mother and father and then turned to the boy. Somewhat hesitating because he knew what the inevitable would be, said, "I want a hot dog." But before he could say another word, both parents said, "No hot dog." And the mother went on, "Bring him the roast beef with mashed potatoes and the two vegetables." But the waitress wasn't even listening. When the mother had finished giving her instructions the waitress said to the boy, "What do you want on your hot dog?" He flashed an amazed smile and said, "Ketchup, lots of ketchup, and - and bring a glass of milk please." "Coming right up," she said as she turned from the table, leaving behind her the stunned silence of dumfounded parents. The boy watched her go and then he turned to his parents and happily said, "YOU KNOW WHAT? She thinks I'm real! She thinks I'm real."

We said last week one thing about How To Be A Friend was to be an encourager, and this applies in bringing out the best in our friend. That person needs to know that he is for real. Jesus stressed this over and over in His earthly ministry. The value of those who were considered the dregs of society was what He emphasized. It was these considered as sinners that He rubbed elbows. It was the publicans, those hated tax-collectors, the harlots, the drunks, the sick and diseased. All of these received His encouragement that they were "Real." And this example is what Barnabas displayed in his life. We need to encourage our friends to let them know we think they are "For Real" as well, to bring out the best in them.

Do you recall the first time you ever tried to drive a car? Or the first time you cooked a meal? Or the first time you ever did something you never did before? I'm sure those first efforts were awkward and maybe even hilarious now that you can look back and laugh at them. But at that time they were the most serious things you were doing. We read in the book of Acts of the ministry Paul had with Barnabas. In 11:25-26 we read that Barnabas went to Tarsus to get Saul and they were in Antioch for a year; then Saul went with Barnabas to Jerusalem with an offering, 11:29-30; Saul continued in the ministry with Barnabas as pointed out in 13:1; and then in this 13th chapter we read that they formed the first missionary journey together. As this relationship developed, it becomes apparent that when Paul came back to Jerusalem for the Jerusalem conference, he was one of the key speakers and a recognized leader of the Christian Church. And it also becomes apparent that Barnabas sort of fades into the background. The lesson in this is that the pupil should excel the teacher. What the teacher teaches, must be grasped by the pupil and make the pupil more effective than the teacher. In this sense we see that bringing out the best in our friend requires that we let that friend excel while we diminish.

(Illustration of Sir Walter Scott and Robert Burns words of encouragement)

When Sir Walter Scott was a boy in school he was considered a dunce. Quite frequently his place in the classroom was sitting in the corner with the dunce cap on his head. When he was about 12 or 14 he was in a house where some literary guests were being entertained. Robert Burns the Scottish poet was looking at a picture under which some lines of poetry were written. He asked if anyone knew who the author was and no one knew. No one that is except ~~the~~ young Walter Scott. Timidly he crept up to the poet's side, named the author and then recited the rest of the poem. Burns was delighted and surprised. He put his hand on Scott's head and said, "Young boy, you will be a great man in Scotland some day. From that day on Walter Scott was a changed boy. One word of encouragement set him on his literary career which made him world famous.

When John the Baptist was preaching and baptizing before Jesus, he came to the place where he knew that he was merely the messenger preparing the way of the Lord. And so he could say as we read in John 3:30, "He must increase, but I must decrease."

As we grow in our lives, Jesus must increase and our personal selves must become less and less and more in tune with letting Him ~~xxxx~~ take precedence in our lives. And as we seek to be friends we must let our friends grow and increase in their spiritual lives and this is only possible when we are willing to let them increase by Bringing Out The Best in them.

But Barnabas was also an encourager of someone who was considered of no use. His nephew John Mark ~~xxxx~~ accompanied Paul and Barnabas on the first missionary journey but for some reason he quit and went home to Jerusalem. He was considered a failure. But Barnabas believed the lad needed another chance and because of this he had a falling out with Paul. Paul refused to reconsider taking Mark with him and so he and Silas went out, while Mark and Barnabas went their own way. This siding with Mark cost Barnabas dearly in the eyes of the church and Barnabas lost his prominence in the church. Not only that but his name is never again mentioned in the book of Acts following the reading of our Scripture from this morning. (read and explain verses 36-39 as you go through the above).

Now although Barnabas is considered a minor character of the New Testament, two of his friends wrote much of the New Testament and with the possible exception of Luke every author of a New Testament book was a friend of his at one time. By his acceptance of Mark and demonstrating to Paul that Mark did have value, Paul came to the point where he renewed his friendship with him. And Mark also wrote the Gospel of Mark which may not have been done had not Barnabas worked at "Bringing Out The Best" in him.

(Illustration of "Sparky" and his value later as creator of Charley Brown)
When he was a little boy the other children called him "Sparky," after a comic strip character named Sparkplug. And he never did shake that nickname. Sparky was a failure in school. He failed every subject in the 8th grade. He received a flat zero for the course and distinguished himself as the worst physics student in his school's history. He flunked Latin, Algebra and English. Everything! He even flunked sports although he was on the golf team. But he lost the only important match that year as

well as the consolation match. He was not much of a mixer and most of the other children ignored him outside of school. He wasn't much at dating either because he was too afraid to speak to a girl. In general, Sparky was a loser.

But there was one thing ~~Sparky~~ which was important to Sparky and that was drawing. He loved to draw and was proud of his artwork. But no one appreciated it. In high school he submitted some cartoons to the editors of the year book, but almost predictably they were rejected. But although everyone else believed that he had no talent, he decided to become a professional artist. After he graduated from high school he wrote to Walt Disney studios telling them of his desire to become a cartoonist for them. He received an answer asking for some samples of his artwork. It was suggested that he show a Disney character repairing a clock by shoveling springs and gears back inside. He drew the picture and sent it off and then waited anxiously for a reply. Finally he received a letter and his work was rejected. He was loser and he accepted that fact. But do you know what Sparky did? He began to write his autobiography in cartoons. He described his childhood, the little boy loser, the chronic underachiever and he did it in a cartoon form everybody now knows. The boy who failed the 8th grade, the young artist turned down by Disney, the one whose work wasn't good enough for the class yearbook is none other than Charles Monroe Schultz the creator of "Peanuts" and the little boy Charley Brown whose kite would never fly.

This is a vivid example of "Bringing Out The Best." Deep within each person there is and are values that if permitted to come forth can be a blessing to mankind. No one is worthless regardless of the circumstances of their lives. God has placed in each person qualities which need to be brought forth.

A good friend is willing to pay the price to help a friend. Sometimes that price costs a great deal. The price that was paid for each of us because God thought we were of such value was very, very costly. As we seek to bring out the best in others and we may feel that we fail, or we seek to bring out from ourselves what should come out & we feel this is failure as well, we need to look beyond ourselves to our source for bringing out the best.

Brenton T. Bradley shares with us:

Lord, when I'm weary with toiling
And burdensome seem Thy commands,
If my load should lead to complaining,
Lord! show me Thy hands,
Thy nail pierced hands,
Thy cross torn hands,
O Saviour! show me Thy hands.

Christ! if my footsteps should falter
And I be prepared for retreat;
If desert and thorn cause lamenting,
Lord! show me Thy feet,
Thy bleeding feet,
Thy nail-scarred feet.
O Saviour! show me Thy feet.
O God; dare I show Thee my hands and my feet?

We need to look to the Saviour and we see the complete surrender which He made on our behalf. If that wasn't the supreme ~~xxxxxx~~ demonstration of "Brining Out The Best" then no other demonstration would prove it either. As Mr. Bradley points out in his poem, dare we show our hands and feet to

God? What has the sacrifice of Jesus for us done to "Bring Out The Best in us? And in turn how are we striving to Bring Out The Best in our friends? Do we encourage? Do we make them feel that they are real? Can we see values in everyone regardless of who they are or what their circumstances of life are? God wants us to ~~bring~~ be Bringing Out The Best in others, and in our selves as well.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor October 27, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Mr. Norman Gour, Trombonist
Robin Kaiser and John Penrod, Acolytes

ORDER OF WORSHIP 11:00 A.M.

Prelude "I've Found a Friend, O Such a Friend"
Chiming of the Hour
Announcements
Congregational Greeting
Joys

*Ascription

*Call to Worship:

Pastor - The Lord is in His holy temple:
Let all the earth keep silence before Him.
People - Surely the Lord is in this place,
This is none other than the house of God,
and this is the gate of heaven.
Pastor - God is a Spirit, and they that worship Him
must worship Him in spirit and in truth.
Come, let us worship Him!

*Hymn No. 430 "Reach Out to Jesus"

*Invocation - Hymnal page 103

Responsive Reading - Hymnal page 438

Hymn No. 465 "Jesus, the Very Thought of Thee"

Pastoral Prayer

Offering

Offertory "Abide With Me" (Organ, Sax, and Trombone Trio)

*Doxology - page 382

Anthem: "Touch a Hand, Make A Friend"

Scripture: I John 4: 7-10

Sermon: "The One Who Counts"

*Invitational Hymn No. 417 "Just As I Am, Without One Plea"

*Benediction

***** *Congregation Standing *****

The beautiful flowers on the altar have been placed by
Mr. & Mrs. Ed Walker in memory of loved ones.
Ushers for today are Dick Mangel, Dick Dally, Don Kingsley,
and Ed Walker.

Nursery will be provided today by Michelle Henry and
Mrs. Bonnie Gannon.

Bill Thompson and Kevin Snyder will be visiting the
hospital this week.

Hospitalized: Mildred Wiles - Community Hosp. Grove City
Attendance last Sunday was 130 with 12 visitors

MONDAY - Volleyball
TUESDAY - Aerobics 6-7
THURSDAY - Aerobics 6-7
Basketball 7:30-9:30

November is our month to push wheelchair patients at the
VA Hospital. If you would volunteer to help now it
will sure help out. Contact Art Snyder if you can help.
We need approximately 8 people each Sunday.

INFO FOR NOV 3 - NEED FOR BEST OF MONTH
The movie Cry From the Mountain has been held over for
another week. See the local paper for times and showings.

The adoption of the budget for 1986 and the Election of
Elders and Deacons for 1986 will be held on November 10.
This will be held immediately following the worship service
in Rehoboth Hall. Those running for election will be
posted on the bulletin board in the Narthex.

Please note there are refreshments after the
service in Rehoboth Hall.
This is a chance for some fellowship together
and we invite each of you to be a part of that.

"The One Who Counts"
Scrip: 1 Jn 4:7-10
(Ilus Arthur & Timmy)
A frend is 1 who can say-I luv U & mean it
If U had chanc 2Bcum frends w/suml worl perhap natinl
import, intrnatinl who wud U chooz? Pres US? Movy star
W* infl persn wud U pik 2B frend?
1 U chooz 2B frend of G?
In Bib man mentin 3 time do jus that=Abe=Frend of G
But 2B frend of G, work both way & lern fr Bib G desir
2B frend ea persn individ
This wat Jn say Scrip-vs 7-READ
2 requirment of B frend of G=1st is 2 luv
in society hav distort vu luv=(boy & luv if no rain,
Now thers luv in actin & this isnt wat Jn writ bout
His stipulatin-vs 7B
vs 8=add definitin of luv & 1st Bib vs lern-Jn 3:16
1st step 2B frend of G is 2 kno Him
(Ilus Mk Twain & dottr say kno evrl cept God)
lead comtarys lif 2kno many peop & yet no kno 1 who Cr
vs 9=G desir 2B frend evr inivid evr walk erth & did
thru son Js Xp
Js liv same lif U & I liv & read Scrip no sin
same tempts, desirs, all things lur fr/G & no sin
He sho cud hav felship w/G, a nu felship wh restor
relationship G orig want 4mank wen plac man Gardn Edn
man sin, turn fr/G & this brok eternal relationship wh
G want 2shar w/man
entir OT testmony G's eforts restor relationship: sent-
judges, Priests, prophs, kings all 2no avail
man simply no return 2him=do so 4awhil, then sin agin
only way G cud ovrcum was 2entr worl way wh man cud
berst
He cud no cum suprhuman Bcuz man wud kno he cud nevr
atain that statur
So G chos cum as nothr humn B, suml man cud relat 2
So cam as Js Xp & this wat Jn expl vs 9B
Js sed=I cum 2giv U lif & giv mor abundantly
& wat abundant lif? Lif hav ansers wh worl no changi
It lif liv in & thru G Himself
vs 10=fancy word mean atonement=(expl Day Of At.)
Jn say, blud anims no 4giv, tuk blud Js Xp 2do that
vs 14=Do U get ful meaning? Wud U rathr B frend nothr
mere mortl, or wud U lik 2B frend of Th 1 Who Count?
(Ilus revivl in Denver Jan 20, 1905)
This revivl, but notic describ G as=King of Univer?
Cud mer erthly monarch atain such statur?
NO a thousan times NO=G the Omnipotent reigneth!

But why did G cum zertn in persn as ap:
1st=man cud hav 4givnes, lk vs 15
a relatship estab & dun thru faith
That wat Jn mean confes=2confes sumthin is 2say I
Bliev it & 2 Bliev it is 2 hav faith
So if a psern say-I Bliev Js Xp cam in2 worl 2sav
sinns & gav lif 4 sinns, then I hav 4givnes thru H
Gospl Jn chap 1:12=READ
Do U get that? Thoz receiv Him as Sav & L, thoz peop
Bcum Sons of G
That mean they litrly born in2 famly of God
They Bcum heirs of all G has eternty 4mank & the
brokn relatship is mended
Man agin hav aces 2 G 2shar His riches in Glory
He heir of G & jnt heir w/Xp
Remembr Arthur prisonr spok of?=(Rest of Story)
This Gospl mesag of Js Xp
Perhaps hav had transformatin in lif & kno wat I say
MayB U nevr surendr lif 2 Js Xp & acpt 4giv He freed,
offr 2any & all who wil cum
This morn, G's H Sp mayB deal w/Ur hart that U need
2acpt wat G frely wish 2giv U thru Js Xp
I'm go ask U 2mak comit B4 let nothr day pass
U may get nothr op, but may not, U no kno
Lets stan & bow heds:
U may not B sur U hav G's salvatin, 4givnes thru Xp
U may made comit but bakslid & need reded, recomit
Watevr circumstanc, if G spk 2Ur hart, if G's Sp, H Sp
spk, I go ask 2cum 4ward
Dont let anyl, anythin keep U fr cum
Ur wif/husban can no do 4U, only U can setl wher U
wil spend eternty
thr wil B w/G or seprate fr Him
this mos import decisin U wil evr mak in Ur lif
Lets pray & then wil sing clos hymn, during wh time
I urg U 2respon if G spk 2U

"The One Who Counts"

Scripture: 1 John 4:7-10

(Illustration of Arthur and little Timmy)

To anyone seeing a man named Arthur stepping off the bus in Kingston Ontario, he looked like any other man in his suit and topcoat. He could have passed for a salesman or simply a grandfather coming home to visit his grandchildren. He was 53 years old and the incredible thing about that age was that he had spent 42 of those years behind bars.

His prison career began at the age of 11. No prison seemed capable of holding him; and no prison system seemed capable of breaking his spirit or reforming his behaviour. He served 24 of those years in solitary confinement. For 17 months he sat on death row. He took part in prison riots; broke a guard's arm; another's collar bone, and brought about the death of a sheriff. In a prison in Indiana he stole 40 pounds of cyanide with the idea of poisoning the entire prison staff. He spent 31 months on Devil's Island in a 5 x 7 cell, chained by his neck. Society had no hope for him, they just tried to confine him. But something happened in Arthur's life in Leavenworth, Kansas that dramatically changed his life. A minister and his son visited the prison one day. As 14 year-old Timmy followed his Dad down the row of cells, for some reason he paused at Arthur's cell, and smiled and winked. That did it. Arthur responded by calling Timmy back to his cell and he began to verbally abuse him. He called him every name he could, and cursed and swore at him. The boy stood there taking what Arthur dished out and broke down in tears. When Arthur had finished his tirade, Timmy said to Arthur, "I love you." all of Arthur said later, "That's the first time in my life anyone ever told me that."

A Friend is one who can say "I love you" and mean it. If you had the chance to become friends with someone in this world who perhaps was of national fame or reputation, or known world-wide, who would you choose? Would it be the President of the United States? A movie star? Or a TV personality? Who would be the most influential person you could pick to be your friend? Would you perhaps choose to be a friend of God? In the Bible a man named Abraham is mentioned three times as being just that, "A friend of God." But to be a friend of God it works both ways and we learn from the Bible that God desires to be a friend of each person individually. This is what John is saying in our portion of Scripture this morning. In the 7th verse he writes, "Beloved," and that word means "Dear friends." Dear friends, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God."

There are the requirements of being a friend of God. The first one is to love. In our society we have a somewhat distorted view of love. We speak of love ~~xxxxxxing~~ very loosely and have many misconceptions of it.

(Illustration of boy writing note to girlfriend)

A young man wrote a note to his girl friend and said, "I love you so much, I'd swim the widest river to be near you; I'd climb the highest mountain; I'd cross the burning desert to be at your side; I'd fight wild animals to get to you, Love Charley. P.S. I'll be over on Saturday night, if it doesn't rain."

Now there's real love in action. And this isn't what John was writing about

His stipulation about love is that, "Every one that loveth is born of God, and knoweth God,"

But he adds in verse 8ⁿ "He that loveth not knoweth not God; for God is love. There is the true definition of love and one of the first Bible verses almost anyone learns is, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him, will not perish but have everlasting life. John 3:16.

The first step to being a friend of God is to "Know Him."

(Illustration of Mark Twain in Europe and daughter's remark)

Mark Twain was visiting in Europe and he received an invitation from the Emperor of Germany to dine with him and the royal family. His little daughter when he told her of this said, "Daddy, you know most everybody in the whole world don't you? Except God!"

One of the sad commentaries of life is to know many people of all walks of life and yet not to know "The One Who Counts."

John goes on further to explain, "In this was manifested the love of God toward us, because that God sent His only Son into the world, that we might ~~have~~ live through Him."

God desired to be a friend of each and every individual to ever walk the face of the earth and He did it through His Son Jesus Christ. Jesus lived the same life that you and I live and yet we read ~~it~~ in Scripture that He did it without sinning. He had all the same temptations, all the same desires, all of the things which seek to lure us from God, and yet He was able to overcome all of that and not sin. He was showing us that we could have fellowship with God. A new fellowship which restored us to the relationship God originally wanted for mankind when He placed man in the Garden of Eden. Man sinned and turned from God and this broke the eternal relationship which God wanted to share with man. The entire Old Testament is a testimony of God's efforts to restore that relationship. He sent judges; then He sent priests and prophets; then He sent Kings and all to no avail. Man simply would not return to Him. He would come to the realization that he was a sinner, repent, be restored and then go off on another tangent of deeper and worse sin. The only way God could overcome this was to enter this world in a way in which man could ~~have~~ understand. He couldn't come into the world in the form of a super-human because man would know that he himself could never attain that stature. So God chose to come into the world in the form of another human being, someone man could relate to; someone man could identify with. And so He came in the person of Jesus Christ. This is what John is explaining when he says, "That we might live through Him." Jesus showed the way, he lived the life. He said, "I come to give you life more abundantly."

And what is the "Abundant life?" It is a life which has answers which the world cannot give. It is a life that is lived in and through God Himself.

John tells us further, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

That fancy word simply means "the atonement," for our sins. The Jews in the Old Testament days celebrated a day on which their sins were supposedly forgiven in the temple and that day was called, "The Day of Atonement." On that day the high priest sprinkled the blood on the mercy seat and this was to forgive men of their sins. That day is still celebrated today by Orthodox Jews around the world. But John tells us that the blood of bulls and goats could not give man the atonement and it took the blood of Jesus Christ to do that. That sacrifice of Jesus was the "atonement" for our sins. John goes on to tell us in the 14th verse, "And we have seen and testify that the Father sent the Son to be the Saviour of the world." Do you get the full meaning of what John is saying? Would you rather be a friend of another mere mortal, or would you like to be a friend of "The One Who Counts?"

(Illustration of revival in Denver, Friday January 20, 1905)

For two hours at midday all Denver was held in a spell...The marts of trade were deserted between noon and two-o'clock this afternoon and all worldly affairs were forgotten, and the entire city was given over to meditation of higher things. The Spirit of the Almighty pervaded every nook. Going to and coming from the great meetings, the thousands of men and women radiated this Spirit which filled them, and the clear Colorado sunshine was made brighter by the reflected glow of the light of God shining from happy faces. Seldom has such a remarkable sight been witnessed-an entire ~~city~~ great city, in the middle of a busy week day, bowing before the throne of heaven and asking and receiving the blessing of the King of the Universe."

This was revival, but did you notice how it describes God? "King of the Universe!" Could a mere earthly monarch ever attain such stature? No a thousand times NO. God the Omnipotent reigneth!

But why did God come to earth in the person of Jesus Christ? First, that man could have forgiveness. Look at what John says in the 15th verse, "Who-soever shall confess that Jesus is the Son of God, God dwelleth in him and he in God."

A relationship is established and it is done through faith. That is what John means by confess. To confess something is to say I believe it and to believe is to have faith. So if a person says I believe that Jesus Christ came into the world to save sinners and He ~~did~~ gave His life for sinners, then I have forgiveness through Him. And back in the Gospel of this same John in the 1st chapter the 12th verse John says, "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

Do you get that? To those who receive Him as Saviour and Lord, those people become Sons of God. That means they are born into the family of God. They become the heirs of all that God has in eternity for mankind and the broken relationship is mended. Man can again have access to God to share in His

riches in Glory. He is an heir of God and a joint-heir with Christ. Do you remember Arthur the prisoner we mentioned at the beginning? There is more to his story.

(End of story of Timmy and Arthur)

Timmy began to write letters to Arthur. He would write to him and share his concern. Timmy prayed for him. For seven years those letters kept coming, and correspondence was exchanged between them; until Arthur finally broke down and he said, "Every letter was stained with his tears. I couldn't take it anymore. I got on my knees and came to the Lord."

But God did two miracles in Arthur's life. The first was to transform a hate-filled, ~~xxx~~ violent man into a man of love and with the ability to care for others. Then God saw fit to have him released from prison in spite of his background and record. Though he had cancer, he set about telling others about Jesus Christ with the years he had left.

This is the Gospel message of Jesus Christ. Perhaps you have had this transformation take place in your life and you know what I'm talking about. But maybe you have never surrendered your life to Jesus Christ and accepted the forgiveness He so readily offers to any and all who will come. This morning, God's Holy Spirit may be dealing with your heart that you need to accept what God has so freely given through Jesus Christ. I'm going to ask you to make that commitment this morning before you let another day pass without doing it. You may get another opportunity, but again you may not. You don't know that.

Let's stand please and bow our heads. You may not be sure that you have God's salvation, His forgiveness through Christ. You may have made a commitment sometime ago, but you need to re-dedicate, or re-commit your life to Him. Whatever the circumstances, if God is speaking to your heart, if the Holy Spirit, God's Holy Spirit is speaking to your heart, I'm going to ask you to come forward. Don't let anyone or anything keep you from coming. Your wife or your husband can't make this commitment for you. Only you can settle where you will spend eternity. It will either be with God, or it will be separate from God. This is the most important decision you will ever make in your life. Let's pray and then we will sing our closing hymn during which time I urge you to respond if God is speaking to your heart.

St. Paul's United Church of Christ
 Butler, Pennsylvania
 Rev. Ralph Link, Pastor November 3, 1985
 Mr. Dale Rice, Minister of Music
 Mr. Roland Thompson, Saxophonist
 Acolytes: Becky Hilliard and Megan Hewis
 + + + + +
 ORDER OF WORSHIP 11:00 A.M.
 Prelude: Autumn Leaves
 Chiming of the Hour
 Announcements
 Congregational Greeting
 Joys
 *Processional Hymn No. 32 "How Firm a Foundation"
 *Ascription
 *Exhortation
 *Confession (In Unison) "O Thou, whose tender mercies are
 over all thy works, humbly and sorrowfully we pray for
 thy forgiveness. For every weakening and defiling
 thought to which our minds have given harbor; for every
 word spoken hastily or in dark passion; for every
 failure in self-control; for every opportunity we
 have lost to do good; and for loitering feet and
 procrastinating wills, grant that as the days go by,
 thy Spirit may more and more rule in our hearts
 giving us victory over these and all other sinful ways.
 This we ask in Jesus's name. Amen.
 *Kyrle
 *Assurance of Pardon
 *Praise: Pastor - Blessed be the Lord God
 People - And Blessed be His glorious name forever.
 *Gloria Patri - page 142
 Hymn No. 607 "Where He Leads Me"
 Call to Prayer: Pastor - The Lord be with You
 People - And with Thy Spirit
 Pastor - Let us Pray.
 Prayer
 Offering
 Offertory "The Solemn Prayer"
 *Doxology - page 382
 Anthem: "He'll Take The Hurt Away"
 Scripture: Deuteronomy 11: 18-21
 Sermon: "The Word Is: Revelation"
 *Closing Hymn No. 606 "He Leadeth Me, O Blessed Thought"
 *Benediction

*Closing Chimes
 Postlude
 + + + + + *Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by
 Mrs. Ellen Schildroth in memory of loved ones.
 Ushers for today are: Dan Bosko, Marty Henry, John Snow
 Nursery will be provided today by Mrs. Jane Snyder.
 Mr. & Mrs. Marty Henry will greet the congregation at the
 door this morning.
 Bob Dellen and Dan Bosko will be visiting the hospital
 this week.
 Attendance last Sunday was 200+ with 41 visitors.

MONDAY - Volleyball 6:30 - 9:30
 Women's Mary Prugh - 7:30
 TUESDAY - Election Day
 WEDNESDAY - Council meeting at 7:00 P.M.
 THURSDAY - Basketball 7-9
 FRIDAY - BFBC

ELECTION DAY AT ST. PAUL'S is November 10th. This will
 be held immediately after the service in Rehoboth Hall.
 At this time we will have the election of Elders and
 Deacons as well as the adoption of the 1986 budget.
 Nominees for election of Elder - none
 Nominees for election of Deacon - Ray Isherwood
 Rick Vinroe Herb Shearer
 Bill Pflugh Ben Vensel
 Marie Henry

The beautiful green ferns on the chancel have been given
 by Mr. & Mrs. Charles Fleegeer to the glory of God.
 November is the month for our church to push wheelchair
 patients at the VA Hospital. If you can help for the
 next few Sundays, please contact Art Snyder.

REMINDER: Did you send a thank you to your friend who
 attended with you last Sunday? If not please take
 a minute and do so. EXTRA ON TABLE NARTHEX.

Hospital: Mrs. Dutter IF NOT ENOUGH & NEED
 MORE CONTACT OFFICE.
 AND WIFE - G.A. CITY

BLOOD DRIVE NOV 20: 3-8
 CONTACT MARSH SMILEY.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - NOVEMBER 3, 1996

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

MEETING & FELLOWSHIP DINNER AFTER CHURCH

*HYMN
PRAYER/OFFERING
*DOXOLOGY
PASTORAL PRAYER
HYMN

SCRIPTURE: DEUTERONOMY 11:18-21

SERMON: "THE WORD IS: REVELATION "

ST. PAUL'S, BUTLER - 11/3/85

*HYMN
*BENEDICTION
*POSTLUDE

SCRIP: DT 11:18-21; SERM: "TH/WORD IS: REVELATION"

(ILUS JOHANN A. STRINDBERG & HIS REGARD FOR TH/BIBLE)

(ILUS SIR WALTER SCOTT & "THE BOOK")

HERE IS CONTRAST AS SEEN IN ALL WALKS OF LIF

F TH/BIBLE IS LOOKED AT AS HAVING MEANING & PURPOS OR IT IS

IF TH/BIBL IS 2HAV ANY MEANING OR PURPOS 4ANYONES LIF MUSB SEEN
WHAT IT IS

TH/BIBL IS CALLD = THE WORD & FR/OUR SCRIP WE CAN C THAT TH/WORD
IS FIRST OF ALL --- "REVELATION"

SO IN ORDR 2UNDRST THIS WE MUS 1ST UNDRST TH/IMPORTANC OF REVELA

MOSES WAS SPK 2ISRELITES IN THIS SCRIP

HE GIV THEM INSTRUCS 4THER LIVS & TELLS THEM ----- VERSE 18A

VS 18A=MY WORDS -- HE SPK THEM,BUT THEY WER & R G'S WORDS

THIS THEN IS TH/WORD OF GOD

VS 18B=CUSTOM OF TAK 4 SPECIFIC PCS OF SCRIP,WRIT ON PARCHMENT,

PLACE W/IN SMAL LEATHR BOX & WEAR ON ARM & ON TH/FOREHEAD

PHARS SUPOSDLY WOR ALL TH/TIME,BUT COMON PEO ONLY AT PRAYTIME

TH/PURPOSE=TO KEEP G'S WORD IN FRONT OF THEM

REMINDE THEM WAT G REQUIRD OF THEM

BUT MOR THAN THIS, MOSES WROTE ----- VS 19

VS 19=NOT ONLY IMPORT HAV G'S WORD EVID IN UR LIF,BUT 2TEACH UR

CHILDREN

THATS WEN U SIT IN UR HOME

2TEACH & TALK BOUT IT WEN U R AT UR DAILY CHORES

2THINK BOUT G'S WORD TH/LAST THING B4 UCLCS UR EYES IN SLEEP

2THINK BOUT G'S WORD TH/FIRST THING WEN U WAK UP

IF G'S WORD TAKS ON THAT IMPORT IN PERSNS LIF, G WIL CERTINLY

HAV PRE-EMINENC OVR ALL TH/WORLDLY THING WH/NORMLY CREEP IN2
OUR LIVS

WE R NOT ONLY 2KNO G'S WORD, BUT IMPERTIV WE TEACH OUR CHILDREN²⁷
& OTHERS

VSS 20-21=MOSES SAW THIS INSTRUCTIN AS GO BYOND TALK/TEACH
IT WAS 2B SEEN IN ALL ASPECTS OF THER LIVS

I'D LIK 2SHAR W/YOU A REFUTATIN OF WAT AN OT SEMNARY PROF TAUT
W²⁸ I WAS THER

THINKING WAS THAT MOSES DIDNT WRIT TH/FIRST 4BUKS OF TH²⁹
OLD TESTAMENT

TH/REASON=HE COULDN'T WRIT

WHY?? BCUZ THER IS NO EVIDENC OF LIBRARYS DURING HIS TIME
ON EARTH

IF HE KNU WAT HE WAS TALK ABOUT HE WUD HAV KNOWN THER WAS AN
EXTINCT CULTUR & GRP OF PEOPLE KNOWN AS THE SUMERIANS

THER WAS AN EXTENSIV LIBRARY WH/THEY HAD & ARCHAEOLOGY PRUVS I
THER IS ALSO EVIDENC OF EGYPTIN LIBRARYS & MOSES WAS RAISD AS AN
EGYPTIAN

THEN THER IS TH/EVIDENC FR/THE BIBLE, GOD'S WORD

~~XXXXXXXXXXXXXXXXXXXX~~

EXODUS 34:27-28=IF MOSES CUDNT WRIT WHY WUD GOD TEL HIM TO????

ALSO WHY WUD MOSES TEL TH/PEO 2WRIT ON THER DOORPOSTS, IF HE
DIDNT KNO HOW TO WRIT & THER WER NO WRITING MATERIALS ARND THEM
WAT MOSES IS SHAR IS TH/REVELATIN OF G THRU HIS WORD

AND HE IS TEL OF TH/TMBOTANC OF IT

VS 21=THIS IS G'S DESIR FOR HIS CREATIN

HE WANTD TO GIV MANKIND A RELATINSHIP W/HIM & THIS WAT HE SAY
VS 21B=HEAVEN UPON EARTH

2HAV HVN UPON EARTH WUDB 2HAV TH/ACTUL PRESENC OF G IN MIDST OF
MANKIND

THEN MOSES WROT NOTHR TIME AS FND IN DEUT 29:29=READ THIS

VS 29=TH/THINGS REVEALD BLONG TO US & OUR CHILDREN 4EVER

NOTHR WORDS G WANTS US 2HAV HIS REVLATIN & THAT REVLATIN CAN
ONLY CUM FR/HIS WORD

ENTIR PURP OF G'S WORD IS 2REVEAL HIM COMPLETELY & FULLY

IT IN HIS WORD & NOWHER ELS WE LERN OF HIS PLAN 4THE SALV OF
TH/WORLD

HE HAS REVEALD THIS THRU JS XP

HOW DID GOD REVEAL HIMSELF?? MAN ASKS

HOW CAN I KNOW GOD????

THER R SEVRL ANSRS BUT A GUD CONCRET DEFINIT ANSR WH/CUMS FR/GOD
& HIS WORD IS TH/BEST

GUD EXAMPL IS BIRTH OF JS XP

MATTHEW 2:1-2 WE FIND A GUD EXAMPL

MT 2:1-2

3/

THEZ MEN WER ASTOLOGRS/STARGAZERS

THEY MADE THER LIV BY STUDY STARS & WAT MOVMENTS MENT
SUMHOW THEY KNU THAT APEARANC OF SPECIL/UNKNOWN NEVR B4 SEEN
STAR MENT BIRTH OF SPECIL PERSON

Y ASCERTAIN IT MENT TH/BIRTH OF ROYALTY

WEN SAW STAR IN EAST, THEY BGAN THER QUEST 4TH/ANSR

THEZ LERNED MEN WER DIRECTD TO JERUSALEM & THER THEY LERND ---

VSS 3-6=SO AFTR HEARING THIS SPECIL REVELATIN WE READ -----

VSS 7-11=IN BETH HAD THER FULEST REVELATIN & 4ALL TIME IT RECORD

BABY BORN THER WAS TH/SAVIOR OF TH/WORLD

FR/THIS WE LERN G USES WATEVR MEANS R AVAILBL 2MAK HIMSELF KNOWN

BUT WAT IS TH/PURPCS OF REVELATIN ?

ONE DUZNT HAV 2READ 2MUCH OF G'S WORD 2SOON DISCOVR MAN IS A
SINNR IN NEED OF SALVATIN

FROM TH/BEGIN MAN SINND & TURND FR/GOD

SO THEN PURPCS OF REVELATIN CUMS 4TH BCUZ G REVEALD JS AS

THE ONLY ONE WHO CAN SAV MANKIND FR/ETRNL DAMNATIN

THIS THEN GIVS US TH/REVELATIN OF ETERNAL LIF & TH/VICTRY

WH/CANB CURS OVR SIN & DETH, THRU JS XAP

& THIS IS REVEALD THRU G'S HOLY WORD

(ILUS OF JOHANN STRINDBERG & HIS CONVERGIN)

(ILUS OF BIBLE VS THE TV GUIDE)

GOD'S WORD - - THE WORD -- IS REVELATION

GOD REVEALD HIMSELF TO US COMPLETELY THROUGH JESUS CHRIST

ARE WE READING & LERNING ABOUT HIM BY USING GOD'S WORD ON A

REGULAR BASIS??

OR DO WE HAV TIME 4EVERYTHING ELS INSTED????

GOD GRANT WE R LERNING FR/HIS WORD

"The Word Is: Revelation"
Scripture: Deut. 11:18-21
4 nex sevril wks R go 2 lk Doct fr stanpt Bibl
w/Bibl all Doc actual start & apart fr/Bibl hav no
basis 4 Blief, Bcz fr/Bibl lern, kno all ther is 2
kno of & about G
TP 4, we C 1st of All the Bibl=G's Word is 1st of all
h. elatin - "The Word Is: Revelation."
(Ilus Johan A. Strindberg & regard of Bibl)
(Ilus of Sir Walter Scott & The Book)
Here contras C in all of lif-eithr Bibl has purp &
meaning 4 individ, or has nothin 2 offr.
So if Bibl 2hav mean/purp 4anyl lif mus B 4wat is &
1st thing we C is it -REVELATION
& in ordr 2underst this, mus underst import of Revel
2do so mus go bak 2 OT & lk wat tu# plac lif Isites
in time of Moses
He giv instruc 4ther livs as red in Scrip & say---
vs 18a-MY WORDS=R 4go things spok 2them of Lord
they his words fr/stanpt he spok them but in actual f
fact they words of God
vs 18b-custom tak specif Scrip writ parch, cut strip
& plac within lethr boz & wear arm, 4head
Phars suposed wor all time, but comon peop prayrtime
purp was 2keep G's Word in ther site 2remin wat G
want & desir of them
vs 19-Mos tel import not only hav G's Word, but teach
childrn=sit, teach/talk wen do daily work, think of G
B4 clos eyes 4sleep, think G's Word wen open
If G's Word tak on that import persns lif G will
certnly hav pre-em ovr all worly things creep livs
We not only 2kno G's word, but impertiv teach othrs
& specif our childrn, famlys
But go Byon teach, Moses say=vss 20-21
(Tak time refut wat taut Semnary bout Moses no write)
Wat Mos shar is revelatin G thru His Word, but its
import is wat pt out
G alway wanted relatship w/man & wen Mos say G want
giv them-as days hvn upon erth=he stat wat G's desir
is 4 His creatin
2hav hvn upon erth wudB 2hav actual presenc of G in
midst mank
& bif lk chap 29, vs 29 C Mos Add 2 wat say here
"Things wh reveal Blong 2us & 2our childrn 4evr, in
othr words=G want us 2hav His revelatin & that
revelatin can only cum fr His Word
Entir purp G's Word is 2reveal Him completly/fully
& it in His Word & nowher els we lern His plan salv
of worl
He reveal that thru Js Xp

Fr G's Word no only lern import of Rev, but we C
means of Rev
How did G actual reveal Himself is quest man ask
How can I honesly kno G?
Ther R sevril answers of corse, but nothin ansers lik
a def concret anser & gud examp fnd in birth Js in Mt
M):1-2=Ther men wer astrologers, stargazers & they
made livhud of study star & wat movments ment
Sumhow they kno specif appear of unkno star ment
birth suml specif
Ascertain ment birth of roylyty & so wen saw specif sta
star in east, Egan quest 4ansers
Therz lerned men direc 2Jeru & ther they lern=vs 3-6
So aftr hear of specif revelatin read=vss 9-11
In Beth had ther fules revelatin & 4all time it record
Baby born in Beth was nun othr than Gav of worl
Fr/this we C G use watevr mean availbl 2mak Self
kno
& evn tho hav writ word of G, G continul reveal Self
2mank in many way 2pt man to His Word so man can recee
revelatin of Himself, wh bring us 2 third pt & that is:
The Purpose of Revelatin
1 duznt hav 2read 2much of G's Word 2soon discovr 1
of main purps of Revelatin is 2sho man is sinnr
Fr Bgin he sin & turn fr G & then purp of rev cum 4th
Bcz G reveal Js as only 1 who can sav mank fr etrnal
damnatn
This then giv us Revelatin of Eternl lif & victry wh
can B ours ovr sin & deth
(Ilus Johan Strindberg & conversin)
G's revelatin came 2him thru His Word
(Fnd poem=Amazing Grace by J. Danson Smith)
The Word Is: Revelation.
G reveal Himself completly in Js Xp & thru Him we
do indeed hav Amazing Grace

"The Word Is: Revelation"

Scripture: Deuteronomy 11:18-21

For the next several weeks we are going to be looking at Doctrine from the standpoint of the Bible. It is with the Bible that all Doctrine actually starts. Apart from the Bible we have no real basis for belief, because it is from the Bible that we learn all there is to know of and about God.

~~Sixth~~ Therefore, we see that the Bible, God's Word, is first of all "Revelation." "The Word Is: Revelation."

(Illustration of Johann A. Strindberg and his regard to the Bible)

Johann A. Strindberg was a brilliant Swedish novelist who was born in 1849 and died in 1912. But what sets him apart other than the fact that he was a very gifted writer, is his regard for the Bible. He absolutely hated it. He attacked it for years in a most ruthless and vicious manner. This man received many of the world's honors, and the fringe benefits that go with them but like Isaiah prophesied, "There is no peace, saith my God, to the wicked." Isaiah 57:21. He had three troubled and stormy marriages and his life was filled with frustration and problems. But in spite of his hatred and hostility to the Bible he had never read and studied the Scripture to find out what it said.

(Illustration of Sir Walter Scott and "The Book")

Sir Walter Scott was another brilliant writer in Scotland. Just before his death he was taken into his library and seated by a large window where he could look at the scenery. As he sat there, he called to his son-in-law to ~~get~~ "Get the Book" and read to him. During his lifetime he had accumulated one of the largest libraries in the world and so his son-in-law asked, "From what book shall I read?" Scott replied, "There is but One." He son-in-law read from the 14th chapter of John and Scott listened devotedly and then said, "This is a great comfort. I have followed you distinctly, and I feel as if I was to be myself again."

Here's the contrast as seen in all of life. Wither the Bible has purpose and meaning for an individual, or it has nothing to offer. So if the Bible is to have any meaning or purpose for anyone's life, it must be seen for what it is. And the very first thing that we see that "The Word Is," is that it is "Revelation." So in order to understand this we must understand first of all the "Importance of Revelation."

To understand this we need to go back to the Old Testament and look at what had taken place in the life of the Israelites during the time of Moses.

Moses is speaking to the Israelites as we read in our Scripture this morning. He is giving them instructions for their lives and he tells them, "Therefore shall ye lay up these ~~words~~ my words in your heart and in your soul."

The words he calls "My words," are the foregoing things he has spoken to them of the Lord. They are his words from the standpoint that he has spoken them, but in actual fact they are the words of the Lord.

So he continues, "And bind them for a sign upon your hands, that they may be as frontlets between your eyes."

What Moses is talking about was the custom of taking four specific pieces of Scripture and writing them on a strip of parchment and then placing them within a ~~leather~~ small leather box and wearing them on the arm and on the

forehead. The Pharisees supposedly wore them all the time, but the common people only wore them at prayertime. But the purpose was to keep God's Word, literally in front of them. To remind them of what God wanted and desired from them. But more than this, Moses points out, "And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. What Moses is saying is that it is important to not only have God's Word in evidence in your life, but to teach your children when you are sitting at ~~xx~~ home; to teach it and talk of it when you are out about your daily chores; to think about God's Word the last thing before you close your eyes to go to sleep; and to think about God's Word the first thing when you wake up. If God's Word takes on that importance in a person's life, God will certainly have pre-eminence over all the worldly things which normally creep into our lives. We are not only supposed to know God's Word, but it is imperative that we teach it to our children and others.

But Moses saw this as going beyond just talking and teaching because he adds: "And thou shalt write them upon the doorposts of thine house, and upon thy gates: That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon earth."

First I'd like to point out a sidelight on these verses and that is to publicly refute that which I was taught in seminary about ancient writing. My Old Testament professor taught that Moses did not know how to write because there ~~xxxx~~ is no evidence of libraries during his time on earth. But if he didn't know how to write or there were no written materials around during his lifetime, ~~xxx~~ why would he tell anyone to write something ~~xxxxxxx~~ on the doorposts of their houses? What Moses is sharing here is the revelation of God through His Word. But he is telling of the importance of it. God always wanted a relationship with man and so when Moses says that God wanted to give them, "As the days of heaven upon the earth," he is actually stating what God's desire for His creation is. To have heaven upon earth would be to have the actual presence of God in the midst of mankind. Moses added to what he was saying here in the 29th chapter, verse 29, where we read: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."

The "Things which are revealed belong unto us and to our children forever." In other words, God wants us to have His revelation and that revelation can only come from His Word. The entire purpose of God's Word is to reveal Him completely and fully. And it is in His Word and no where else that we learn of His plan for the salvation of the world. He revealed that through Jesus Christ.

So it is from God's Word that we not only learn the importance of revelation, but we see the Means of Revelation. How did God actually reveal Himself is

Amazing Grace - that He the Son,
The Blessed and Eternal One,
Should leave at length the hallowed bliss
Of Heaven's unsullied righteousness
And come to earth and take the place
Of every man of Adam's race.

Well might angelic hosts have wept
When Christ to God His promise kept;
And heavenly choirs had ceased to sing
At sight of Christ's dark suffering.
Tis all, indeed, too deep to trace;
We can but say - "Amazing Grace."

"The Word Is: Revelation." God revealed Himself completely in Jesus Christ
and through Him we do indeed have Amazing Grace.

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor November 10, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Megan Hewis and Becky Hilliard
+ + + + +
ORDER OF WORSHIP 11:00 A.M.

Prelude

Chiming of the Hour

Announcements

Congregational Greeting

Joys

*Processional Hymn No. 608 "Guide Me, O Thou Great Jehovah"

*Ascription

*Exhortation

*Confession (In Unison) "Almighty God, we thank you for the Church. But we know that as members of this body we have not always been as we should be. We have accepted your Word and it has not moved us. We have heard your message preached, and it was always meant for another person, and not me. We have partaken of the Lord's Supper and have not really wanted to give up some of our petty little sins. We have asked for forgiveness, but have been unwilling to give it to others. O God, come to us anew today. Cover us with your love and forgive our wayward acts of sin and disobedience. Through Christ our Lord. Amen.

*Kyrrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And Blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 601 "Savior, Like a Shepherd Lead Us"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.

Prayer

Offering

Offertory

*Doxology - page 382

Anthem: (medley) "For Those Tears I Died/Something Beautiful"

Scripture: 2 Timothy 3: 15-17

Sermon: "The Word Is: Inspiration"

*Closing Hymn No. 595 "Lead On, O King Eternal"

*Benediction

*Closing Times

Postlude

+ + + + + Congregation Standing + + + + +

The beautiful flowers on the altar have been placed by Mrs. Grace Gillen in memory of loved ones.

Ushers for today are: Dutch Bolam, Alta Kradel, Lois Stokes and Marilyn Snyder.

Nursery will be provided today by Mrs. Sue Gamble.

Mr. & Mrs. James Gannon will greet the congregation at the door this morning.

Don Kennedy and Don Kingsley will be visiting the hospital this week.

Attendance last Sunday was 122 with 11 visitors.

MONDAY - Volleyball 6:30 - 9:30

THURSDAY - Basketball 7-9

Choir Practice 7:00

> November is the month for our church to push wheelchair patients at the VA Hospital. If you can help for the next few Sundays, please contact Art Snyder.

> BLOOD DRIVE is being held on November 20th. There are sign up sheets hanging in the Narthex and on the bulletin board off Brugh Avenue. Take a minute and sign up so we can make this project a success. Contact Marge Smiley for more information.

> IMPORTANT MEETING TODAY will be held immediately after the service in Rehoboth Hall. This will be the election of Elders and Deacons, and the adoption of the 1986 budget. Please do your part in the operation of your Church by being present.

THANKOFFERING SUNDAY will be observed on November 24th. Our guest speaker will be Rev. Robert Dain assisted by Rev. Link. This is also the day we will be having our food drive collection for needy families. We hope you will support this project.

> PLEDGE CARDS AND TALENT SHEETS are due into the office on November 17th. Take time and fill it out now. This will help us as we appoint new committees for 1986 on December 9th. We request the presence of all committee chairmen and all council members at this meeting.

POINSETTIA time is fast approaching. The price for the Christmas flowers are \$6.00 each. If you would like to purchase one to grace the chancel for Christmas let Ginny know, or drop a note in the offering plate.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - NOVEMBER 10, 1996

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

ANNUAL MEETING NOTES:

SIGNUP SHEET FOR CHRISTMAS - HOLIDAY CHOIR
HAS BEEN POSTED, NO TAKERS
KATHY MORGAN WILL DIRECT
CAROL BAILEY WILL PLAY
NOW WE NEED PEOPLE - PLEASE SIGNUP
NEED YOUTH DIRECTOR - PLEASE VOLUNTEER
NEED HELP IN SS, PLEASE RESPOND
SUP JOANN FAIRMAN, ASST. SUPT MABEL LORENZO, THEY
NEED ALL TH/HELP WE CAN GIVE THEM
IF YOU ARE ASKED TO SERVE PLEASE DON'T DECLINE, WE
NEED YOU
WE ARE GOING TO HAVE A PICTORIAL DIRECTORY - THIS IS
PRESENTLY BEING WORKED ON
YOU WILL BE CONTACTED TO HAVE YOUR PICTURE TAKEN,
NO OBLIGATION - WILL GIVE DETAILS AS AVAILABLE

*NOV 27 - THANKS GIVING DINNER - SIGNUP SHEET
WOMEN'S BIBLE STUDY BEING PLANNED
JUPITER CHURCH - KINDER THAN 11 YRS OLD*

*HYMN
PRAYER/OFFERING
*DOXOLOGY
ASTORAL PRAYER
HYMN
SCRIPTURE: 2 TIMOTHY 3:14-17
SERMON: "THE WORD IS: INSPIRATION"
ST. PAUL'S, BUTLER 11/10/85

*HYMN
*BENEDICTION
*POSTLUDE
*HILL FAMILY
ART
JUNE & CAROL
JEAN & ROBERT
PAT
BONNIE -*

reproof=means, conviction, rebuk, disciplin & thez words2/
hav 2do w/propr conduc Ch membr, as a Bl'vr
we 2B convic our harts wen sin/err in) privat &
ch livs & G's Word wil do this
Moody sed=Eithr Bibl wil keep U fr/sin, or sin wil keep
U fr/Bibl
& if think of that, realiz wen read/medtat G'S Word R
co)c wat may do that wrong & R led 2 corec it
But if no kno wat in G'S Word tel bout liv Xpian lif
mayB involv all sort worldly th & think nothin boutit
If mak comptween wat did B4 cum 2 Xp, & afr C dif
CORRECTIN=mean-resotr improv & mean is 2plac Blievr on
rt path & intrest 2note=Repruf, corectin only use here
in all of NT & shud sho import plac upon propr knowle
of Behaviour of Blievr shudB
P wrap up=Instruc in Ritnes & mean=Educatin thru Disci
underly root word=Instructin-in 1st part word=litl B
boy or child
So P say=Inspir G's Word 2act lik teachr 4Blievr, giv
necessary disciplin 4lif, much lik smal boy 2B taut
& agin reasn is 2train Blievr in ritenes
Afr cum 2Xp then Bgin basic train in how, wat, why, Of
being a Xpian
We striv 2ward riteusnes Ecuz Js Bcam our ritnes & we
R made ritus B4 G thru Him
& all this P say=vs 17=& mus pt out-Perf no mean this
lif sinles, but seek afr Godlines, ritusnes & thez mak
perf G's site
aim is 2B=B perf as F in hyn is perf=Js sed Serm/Mt
& all this furnish us 4 lif of Blievr
(Ilus preachr/woman no Bliev)
& U C this is the pt-if we no Bliev Bibl, we cal G liar
E')r Bliev Bibl revelatin, & Inspired Word of G, or G
is a liar & we may as welB atheists
Js sed=Jn 17:17=Sanctify them thru thy truth: Thy Word
is Truth
Now if Js, th l we profes 2B our Sav pray that G wud
sanctify, or set apart thos cum 2Him, thru His Word,
& add G's Word is truth, then anyl cal G's Word wrong
is nothing but a liar
We no kno all ins/outs G's Word, & expl of all why &
how use peop 2 INSPIRE Word, but this we do kno:
If we wil 2read G's Word, lk 4 His enlntment, He wil opn
His Inspir Word 2us & faith wilB expand, & wil gro in
our Xpian walk. But musB wil 2submit 2disciplin of
Read G's Word, lk 2 author & finisher of our faith 2
opn our harts & minds, & eyes 2 Him
THE WORD IS: INSPIRATION

"The Word Is: Inspiration"
 Scrip: 2 Timothy 3:15-17
 Las wk lk G's W as B Revlatin;this wk go 2 lk G's W
 as=Inspiration-or,The Word Is: Inspiration"
 (Quot ~~xxxxxx~~ ~~xxxxxx~~ O'hair & Atheist Bibl)
 (Quot by J. Sidlow Baxter)
 Do pf Insp of Scrip bin caus divisin mong Blievr &
 nxx wk an issu bin sorce controversy evn morso
 Ther4,Beum very criticl wat Blievr underst wat
 ment by term=The Word Is: Inspiration"
 Wen say =Inspiration,wat do we mean?
 Lets lk wat P say in Scrip 4this morn
 P writ 2yng frend in faith=Tim;thot so hily of him he
 treat lik own son,& if bakup vs 14,read=READ
 Tim son Gr fathr,Jew Mothr,no kno if F Xpian,but M
 was=Eunice,& Gr Mothr Lois,both kno 4 Xpianfaith
 They taut this 2 Tim fr boyhud on & P mentin in
 1st chap vs 5
 Wat Tim was taut was W of G as all Jew boys wer taut
 from litl on up
 So P ~~xxxx~~ urg Blov frend continu liv faith as taut
 but a~~aa~~o-vs 14B=kno of whom thou hast lerned them
 He 2remem he lern fr 2 sorces=1st=famly upbringing
 2nd,fr P himself,but thoz instrucs cum fr inspired W
 Natruly,NT no complet this time,but Blievr erly Ch
 had witnes OT wh tol of G'S inspir Words concern
 luv & futur redemp wud provid 4 mank
 & thoz Blievr also had witnes Apostls w/Js minstry
 vs 15=Ther is entir purp of G send 4th Word
 All tied up in Salvatin He offr thru Js Xp
 So hav sed preceed remark,P go on 2elabrat meaning
 INSPIRATION
 vs 16A=ALL wen use w/out articl=All THE Scrip mean
 EVERY,& this mak mor def=Evry Scrip,no exceptins,ALL
 How wer they givn?=-vs 16B=Inspiration of G
 Inspiratin=Gr 2words=THEOPNEUSTOS=Theo=G,Theology
 PNEUSTOS=to breathe=Pneumatic,expl=Breath of G
 ALL or EVRY Scrip is G Breathed & this set apart as
 sumthin simply inspir lik burst of speed-racer,suml
 get fired up momentarily=baseball,football
 Deepr Theogicl mean is=G Breathe in2 all Scrip
 wat He Want There
 Acts,Pentcostlik rush of mitey wind=G'S Breath=H Sp
 So hav mean of Inspiratin,lets lk at purpos of it
 vs 16Bwe hav 4benefit,or things wh Insp profitbl
 Profitbl=mean advantag,Inspiratin is advantagus 2Blie
 DOCTRIN=literl=teaching,& wat shudB taut Blievr?
 It is wat we Bliev,& why we Bliev it,it is Doctrin
 wh giv us our stand agin world

(ILUS OF KAREN UNDERLINING G'S NAME IN HER BOOK)
 LAS WK LOOKS AT G'S WORD HS B - REVELATIN
 THIS WK LOOKG'S WORD AS - INSPIRATIN
 OR SIMPLY PUT - TH/WORD IS: INSPIRATION
 (Quot BY J. SIDLOW BAXTER)
 DC. MAIN OF INSPIR OF SCRIP HAS & DUZ CAUS DIVISIN AMONG BLIEVR
 IT THER4 BCUMZ VERY CRITICAL THAT WE AS BLIEVR UNDRST JUS
 WAT IS MENT BY TH/INSPIRATIN OF SCRIP
 P WAS WRIT 2TIM WHO LIK SON TO HIM
 VS 14=TIM SON OF GRK FATHR, JEWISH MOTH
 NO KNO IF FATHR WAS XPIAN
 DO KNO MOTH EUNICE & GRNDMOTH LOIS R KNOWN FOR SINCERE
 FAITH HAD TAUT TIM FR/BOYHUD ON
 P MENTIN THIS CHAP 1, VS 5 - (READ THIS)
 THIS WHY P CAN SAY - VS 14=READ AGAIN
 TIM WAS 2REMEM HE RECEIVD THEZ INSTRUCS FR/TWO SOURCES
 FIRST: FR/FAMLY UPBRING - MOTH & GRNMOTH
 SECOND: FR/PAUL HIMSELF - P LED TIM 2CHRIST & NOW TIM MINSTR
 VS 15=NT NOT COMPLET THIS TIME & SO OT SCRIPS WER TH/BOOKS
 TIM LERN FROM
 BLIEVR ERLY CHURCH HAD OT BOOKS AS WITNES 2WAT G WUD DO
 IN FUTUR
 SO MEN LIK PAUL CUD IMPART WAT HAD HERD/SEEN/KNEW OF MINISTRY OF
 JS XP AS FULFIL OF THOZ INSPIRD OT BOOKS
 VS 15=(READ AGAIN)
 HERE IS TH/ENTIR PURPOS OF G SEND HIS WORD
 IT ALL TIED UP IN TH/SALV GOD OFFRS THRU JS XP
 VS 16=NOW P ELABORATES ABOUT SCRIPTURE
 TH. FIRST THING HE SAYS IS --- VS 16A - READ
 WEN WORD "ALL" IS USED LIK THIS W/OUT TH/ARTICL T-H-E, IT
 MEANS "E-V-E-R-Y"

next page containing punishment

THIS THEN MAKES IT VERY DEFINITE & TH/MEANING IS ----- 2/
"EVERY" SCRIP, NOT JUS SUM - BUT "EVERY" SCRIP GIV BY SINSPIR
OF GOD
NO EXCEPTINS - THEY R ALL/COMPLETELY GIVN BY G'S INSPIRATIN
WORD INSPIRATIN IS= TWO GRK WORDS - THROPNEUSTOS
THEO=GOD - THEOLOGY=STUDY OF GOD
PNEUSTOS=MEANS TO BREATHE - FR/THIS WORD CUMS ENG=PNEUMATIC
RECOGNIZ PNEUMATIC AIR - TOOLS, TIRES, ETC
BUT P SPK OF "BREATH OF GOD"
DEEPR MEAN OF WORD "INSPIRATIN" IS THAT ALL SCRIP IS G BREATHD
(ILUS ACTS AT PENT,UPPR RM,& RUSH OF MITY WIND H SP - G BRETH)
VS 16= FOUR BENEFITS OF INSPIRATIN WH/ARE PROFITABL
PROFITABLE=MEANS ADAVANTAG,SO INSPIRATIN IS ADVANTAGUS 2BLIEVR
ADV FOR=DOCTRIN, WAT WE BLIEV & WHY - TEACHING
IT IS DOCTRIN FR/WHICH WE TAK OUR STAND IN CH AGIN WORL/WORLDDL
REPROOF=CONVICVIN,REBUK,DISCIPLIN
THEZ HAV 2DO W/PROPR CONDOC AS A BLIEVR & CH MEMBR
(ILUS D. L. MOODY & SIN & BIBL)
IT FR/BIBL WE R CONVICTD WHTHR WAT WE DO IS WRONG OR RITE
IF LUK WAT DID B4 CUM 2XP & WAT WE DO AFTR,WE C BIG DIF -RITE??
CORRECTIN=2RESTOR & IMPROV - INSPIRATIN ADV FOR THIS
BASIC MEANING IS 2PLAC BLIEVR ON RITE PATH
REPROOF & CORECTIN ONLY FND NT WERE & SHOWS IMPORT OF PROPR
KNOWLEDG & BHAVIOR 4BLIEVR
INSTRUCTIN IN RITUSNES=EDUCATIN THRU DISCIPLIN
UNDRLY ROOT WORD FOR INSTRUCTIN IS=CHILD/LITTL BOY
P SAY INSP OF G'S WORD IS LIK TEACHR 4BLIEVR MUCH LIK SMAL BOY
IS TAUT
THIS THEN WEN CUM 2XP WE BGIN BASIC TRAINING IN BEING XPIAN
THRU XP WE HAV RITUSNES & STRIV BCUM MOR RITUS 2EMULAT HIM
VS 17=THIS PURPOS OF ALL OF THIS
PLAIN PERFECT=NOT PERF THIS LIF,BUT STRIV FOR IT
"PERFECT AS YOUR HEAVENLY FATHER IS PERFECT"
THIS FURNISHES US 2LIV TH/LIF OF TH/BLIEVR
(ILUS WOMAN WHO NO BLIEV WAT PREACHR PREACH ABOUT)
THIS IS TH/POINT
IF WE DON'T BLIEV TH/BIBL WE R CAL GOD A LIAR
WE EITHR BLIEV TH/BIBL IS TH/REV OF GOD,& INSPIRD WORD OF GOD,
OR THEN GOD IS A LIAR & WE MAY AS WEL B ATHEISTS
JS PRAYD JN 17:17=SANCTIFY THEM THRU THY TRUTH,THY WORD IS TRU
SO IF JS TH/ONE WE PROFES AS SAVIOR,PRAYD G WUD SANCTIFY/SET
APART THOZ WHO BLIEV FR/THE WORLDLY LIF THRU HIS WORD,
& THEN ADD G'S WORD IS TRUTH,THEN ANYONE WHO CALS G'S WORD
WRONG IS NOTHIN BUT A LIAR
WE DONT KNO ALL INS/OUTS G'S INSPIRATIN & ALL HIS PLANS
BUT THIS WE DO KNOW=IF WE R WILL 2READ G'S WORD,LK FOR HIS
ENLITNMENT,HE WIL OPN HIS INSP WORD TO US,OUR FAITH WILB
EXPAND & WE WIL GRO IN OUR XPIAN WALK
BUT MUSB WIL 2SEEK & SERCH - HIS WORD,G'S WORD IS INSPIRATIN

"The Word IS: Inspiration"

Scripture: 2 Timothy 3:15-17

Last week we looked at God's Word as being "Revelation." This week we are going to look at God's Word as "Inspiration." Or putting it in another way, "The Word Is: Inspiration."

(Quote by J. Sidlow Baxter)

"The biggest division between Christians is no longer between one denomination and another, but between those who accept the Bible as the inspired Word of God and those who do not."

The Doctrine of the Inspiration of Scripture has been the cause of division among believers, and the third doctrine we will be looking at next week has caused even more controversy and division. Therefore, it becomes very critical that those who are believers understand what is meant by the term, "The Word Is: Inspiration." When we speak of "INSPIRATION", just what do we mean. Let's look at what Paul says here, in our Scripture this morning. Paul was writing to his young friend in the Faith, a man named Timothy. Paul thought so highly of him he treated him as he would his own son. If we back up to the 14th verse we read, "But continue thou in the things which thou hast learned and hast been assured of."

Timothy was the son of a Greek father and a Jewish mother. We don't know if his father was a Christian or not. But we do know that his mother Eunice and his grandmother Lois were known for their sincere faith which they had taught to Timothy from boyhood on. Paul mentions this in the 1st chapter of this letter, the 5th verse. What Timothy had been taught was the Word of God as all Jewish boys were taught from little up. So Paul is urging his beloved friend to continue living the faith as he had it taught to him, but he was also to remember, "Knowing of whom thou hast learned them." Timothy was to remember that he received these instructions from two sources. First, they came from his family upbringing. His training and teaching in the faith as given by his godly mother and grandmother. But he also received these instructions in the faith from Paul himself. But those instructions came from and were rooted in the "Inspired" Words of God. Now naturally, the New Testament was not completed at this time. But the believers in the early Church had the witness of the Old Testament which told them of God's Inspired Words concerning His love and future redemption ~~of the~~ He would provide for mankind. And those believers had the witness of the Apostles who had been with Jesus during His earthly ministry.

And then Paul points out to Timothy, "And that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus."

There is the entire purpose of God sending forth His Word. It is all tied up in the salvation He offers through Jesus Christ.

So having said these preceding remarks, Paul now goes on ~~the~~ to the elaboration of the meaning of "INSPIRATION."

In the 16th verse he begins: "All Scripture is given."

Now the word for "all" when used without the article, or in other words when "all" stand by itself as in this instance and doesn't say "All the Scripture", but simply says, "All Scripture," then it actually means "Every." This then makes it more definite. "Every Scripture" makes it that absolutely each ~~is~~ Scripture, all of them, with no exceptions "are given." But how were they given? They were "Given by Inspiration of God." Now what does the word "INSPIRATOION" mean? It is made up of two Greek words. ~~The word is:~~ The word is: "THEOPNEUSTOS". The first word is "THEO." You may recognize it as being the first part of our English word "THEOLOGY." "THEO" means "God." The second word is: "PNEUSTOS" which means "To breathe." You may recognize from the word "Pneustos" our English derivation of "Pneumatic" ~~which~~ and we have pneumatic tools, pneumatic tires, and that simply means air is used in those products. But the air Paul is speaking of is actually the "Breath of God." Into each and every Scripture, ALL, or EVERY Scripture is God Breathed. This sets them apart as simply being something inspired or written by a sudden burst of inspiration such as may motivate a songwriter, or an athlete when he is competing, and gets fired up for the moment. The deeper theological meaning of this word "Inspiration" is that God's Holy Spirit breathed into all of the Bible what God wanted there." You may recall from the book of Acts at Pentecost the disciples were all assembled in the Upper Room and there came like the "Rush of a mighty wind tongues as of fire." There we have the same word for wind, that is, "Pneuma! That was God's wind, God's breath, God's Holy Spirit revealed for the start of the early Church.

So now that we have the meaning of "Inspiration" we need to look at the purpose of "Inspiration." As we continue in the 16th verse we see that Paul tells us, "All Scripture, (or, every Scripture), is given by God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Now here we have four benefits or four things which the "Inspiration" by God ~~will~~ is profitable for the believer. The word "profitable" interpreted correctly means "advantage". So Paul is saying that "Inspiration is advantageous" to the believer and he then gives the ~~diff~~ four different ways. First, it is advantageous for "doctrine." "Doctrine" is literally teaching. And what is it that should be taught in the church for believers? It is what we believe and why we believe it. It is doctrine that we take our stand in the church against the things of the world.

Then Paul states that "Inspiration" is advantageous for "reproof." The word for "reproof" here is one that suggests "conviction, rebuke, and discipline." These words all have to do with the proper conduct as a church member, or as a believer. We are to be convicted in our hearts when we sin and err in

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Then Paul states that "Inspiration" is advantageous for "reproof." The word for "reproof" here is one that suggests "conviction, rebuke, and discipline." These words all have to do with the proper conduct as a church member, or as a believer. We are to be convicted in our hearts when we sin and err in

our private lives and in our church lives. God's Word will do this. Dwight L. Moody said, "Either the Bible will keep you from sin, or sin will keep you from the Bible. And if we think ~~of~~ about that we realize that when we read and meditate on God's Word we are convicted of what we may do that is wrong and we are led to correct it. But if we don't know what God's Word tells us about living the Christian life we may be involved in all sorts of worldly things and think nothing of it. And if we make the comparison of what we did ~~and~~ before we came to know the Lord, and what we do after ~~xxx~~ we come to Him, (providing we are working at growing in the faith), we can see a big difference, can't we?"

Then Paul says that "Inspiration" is advantageous for "correction." This word means, "To restore and improve." The meaning is to place the believer on the right path. It is also interesting to note that these two words "reproof and correction" are only found here in this text in the New Testament. This should speak to us ~~xxx~~ of the importance that is placed upon proper knowledge of behaviour for the believer. And then Paul wraps this up with the words, "For instruction in righteousness." What that means is, "Education through discipline." The underlying root of the word "instruction" in the first part of the word is, "child," or "little boy." So what Paul is saying is that the Inspiration of God's Word is to act like a teacher for a believer, giving him the necessary discipline for his life, much like a small boy is to be taught. And again, the reason for it is to train a believer in righteousness. After we come to Christ, then we begin basic training in the how, why, and what of being a Christian is. We strive toward righteousness because Jesus became our righteousness and through Him we are made righteous before God.

And all of this Paul says as we read in verse 17 is, "That the man of God may be perfect, thoroughly furnished unto good works."

We must point out again that the word "perfect" does not mean without sin in this life, but it means that if we seek after godliness and righteousness we are made perfect in God's sight, because we are living and following our Saviour. Always, our aim is to "Be perfect, even as our Heavenly Father is perfect," as Jesus has said we should be and do in the Sermon on the Mount. All of this furnishes us for the life of a believer.

(Illustration of woman who didn't believe what a preacher preached about)
A preacher was in Seattle, Washington and after he had preached on night a young woman said to him, "I'm a new born Christian." He said, "That's great." "But," she said, "I don't agree with something you said. You don't believe in the women's liberation movement, do you?" He said, "I certainly do not." She said, "You even sound like you believe the ~~xxx~~ husband is the head of the wife, and she is to submit to him." He said, "Yes, God and I do." Then she said, "Where do you find that?" And he answered, "In the Bible in Paul's letter to the Ephesians, chapter 5," and he quoted the verses. And he added, "And further, my wife wouldn't have it

any other way, and most Christian wives wouldn't have it any other way." She said, "Well, I can't accept that." He said, "I thought you said you were a Christian?" She said, "I am." He asked, "Well, how did you get saved?" And she answered, "I heard someone preaching the Bible and I accepted Christ." "How did you know what he was preaching was true?" "Well, it came from the Bible." "How do you know the Bible is true?" ~~if~~ How do you know the part you heard is true? If God would lie about the Christian home, why wouldn't He lie about Salvation?"

And you see, this is the point! If we don't believe the Bible we are calling God a liar. We either believe the Bible is the Revelation of God, and it is the Inspired Word of God, or then God is a liar and we may as well be atheists. Jesus said in John 17:17, "Sanctify them through Thy truth; Thy Word is truth."

Now if Jesus Christ the One we profess to be our Saviour prayed that God would sanctify those who come to Him, or in other words set them apart from the worldly life through His Word, God's Word, and then add that God's Word is truth, then ~~what is~~ what is anyone who calls God's Word wrong, anything but a liar?

We don't know all of the ins and outs of God's Inspiration with explanations of how and why He used certain people. But this we do know: If we are willing to read God's Word, looking for His enlightenment, He will open His inspired Word to us and ~~our~~ our faith will be expanded and we will grow in our Christian walk. But we must be willing to submit to the discipline of reading God's Word, looking to the author and finisher of our faith to open our minds, our hearts, and our eyes to Him. ~~The word is: Inspiration. The word is: Inspiration. The word is: Inspiration.~~
 "The Word Is: Inspiration."

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor November 17, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Robin Kaiser and John Penrod

ORDER OF WORSHIP 11:00 A.M.

Prelude "Hymn Of Thanksgiving"
Chiming of the Hour
Announcements
Congregational Greeting
Joys

*Processional Hymn No. 29 "Wonderful Words of Life"

*Ascription

*Exhortation

*Confession (In Unison) "Father Almighty, we come to you asking for help. Our lives reflect the lack of light in them by the very gloom around us. We are filled with anxiety, pessimism and doubt. We look to other humans for hope and fulfillment. We seek joy in all manner of things, but find no joy. We are filled with a sense of need and yet, are not ready to seek help from beyond ourselves. Help us to know that we are each sinful, and our need is always you. Forgive us, and grant your love now and always. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And Blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 611 "Precious Lord, Take My Hand"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.

Prayer

Offering

Offertory

*Doxology - page 382

Anthem: "You've Got To Tell It Everywhere"

Scripture: Matthew 5: 17-19; 22: 23-33

Sermon: "The Word Is: Inerrant"

*Closing Hymn No. 2 "How Great Thou Art"

*Benediction

*Closing Chimes

*Postlude "Mighty is the Lord of Hosts"

*Congregation Standing

The beautiful flowers on the altar have been placed by Mrs. Lois Pennington in memory of loved ones.

Mrs. Zethina Thompson will greet the congregation at the door this morning.

Ushers for today are: Rob Vinroe, Randy Dellen, Bob Dellen and Kevin Snyder.

Nursery will be provided today by Mrs. Sue Davis.

Sandy Shepcke will be visiting the hospital this week. Attendance last Sunday was 122 with 5 visitors.

MONDAY - Volleyball

Fidelity Bible Class meets 7:30

WEDNESDAY - Golden Circle meets at 7:30

Blood Drive from 3-8 P.M.

THURSDAY - Mary Martha Circle meets at 10:30

Basketball 7-9

Choir Practice at 7:00 P.M.

> HELP is still needed to push wheelchairs at the VA on November 24th and 26th. If you can help with either or both services please contact Art Snyder.

> BLOOD DRIVE for the Butler Hospital Blood Bank is being held on Wednesday from 3 to 8 P.M. We hope you will all put forth a special effort to help make this project a success. There are sign up charts in the Narthex and on Brugh Avenue door. Take a minute and sign up now. Marge Smiley is in charge of this project.

> THANKOFFERING SUNDAY is being observed next Sunday the 24th. We will be having our food drive for the needy families as well. We hope you will support this project by bring-food stuffs. Boxes will be provided so you may bring your food forward to put in. They will be at the chancel rail. Also if you know of needy families, please contact the office. This will help in the distribution of food.

BUTLER AREA LAYMEN'S DINNER will be held November 21st at 6:30 P.M. at St. John's Reformed Church in Meridian. See Jake Harmon about tickets.

We are looking for a few more people to add to the Prayer Chain. If you would like to be a part of it please contact the office.

POINSETTIAs may be ordered for the holiday now. If you would like to order see Ginny or put a note in the offering plate. The price is \$6.00 each. They will grace our chancel and altar on December 22. Order deadline is December 8th.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - NOVEMBER 17, 1996

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

CHOIR SIGN UP SHEET - KATHY MORGAN DIR., CAROL BAILEY, PIA
YOUTH DIRECTOR -

NOV 24, THANKSGIVING FELLOWSHIP DINNER - *RAJUL*
FAMILY & DINNER

*JEAN THANKS ALL FOR PRAYERS, WELL
WIVES*

*HYMN

PRAYER/OFFERING

*DOXOLOGY — *EXCUSE CHILDREN FOR JR. CHURCH*

PASTORAL PRAYER

HYMN

SCRIPTURE: MATTHEW 5:17-20

SERMON: "THE WORD IS: INERRANT"

ST. PAUL'S, BUTLER - 11/17/85

*HYMN

*BENEDICTION

*POSTLUDE

JEAN - OPERATION

RILL -

PEGGY

BONNIE

MARGARET

NOTIC wat G says=I AM G or Abe, is, Jacob 2/
 NOT-I willB, or I Was & strang th thez mer long ded
 low cud G Bther G if they were ded?
 Js was prov ther lif Byon grav & estrnty 2B liv w/G
 He plac teach in presen tens & thez men aliv & wer
 liv w/G wen G spok this ? Noses
 Js rpk of reliabilty of G's W & it was w/out erorc
 N if Js Bliev G's W 2B complet acurat/tru shudntwe
 But sinc liv in scientif age, sceptics will no tak G's
 W at face valu & G has pruv valu of Js words wen sed:
 Seek & ye shal find, knock & it shalB open un? U
 Lets lk at thez lattr dey prufs:
 Job & many no Bliev real man=othr Bks Bbil tel of
 chap 26:7=this 2B laff at by many;ancient auth untru
 Egtptins Bliev rest on pillars;Grks on bak Atlas
 But Job say=suspend in space,but how did he kno?
 G reveal 2him & theory pruv by many scientists
 since then
 Wat keeps all from bump? It cudnot jus hpn,G did it
 & He gav His word 2 Job liv in unscientif age,2B prov
 by othrs many yrs latr
 Ten mus lk at prophetic & historic acuracy of Scrip
 Ezek 26 had predic fal of Tyre & w/in few yr cum pass
 But certin part no cum tru & Bliev Ezek wrong
 26:12=This no cum 2pass;but 334BC Alex Grt ordr solds
 gathr ruins old coastlnd city Tyre & dump in2 watr
 men evn scrape grnd dwn bare rok=(vs 4)
 use materils bild causway smal ofshor islnd 2which
 inhabs fled2 & Grks march ovr causway & captur thoz
 who liv ther=Ezek proph cum tru,fulfil exactly
 Ther R ovr 300 prophs bout Js eithr cum tru complete
 or in part & Still 2cum tru
 W R odds of this tak plac? Astronomicl
 Lsd this snd lik G's W is Inerrant? Any truly think
 persn shud cum 2this conclusin that it is
 A final pruf that G's W was protec in its translatin
 fr l genratin 2 anothr is way it was dun:
 Jew scribes transcrib Scrips B4 Xp wer very exacting
 1st wud cnt evr word & letr in ea portin copy=& copy
 Afrtr dun wud cnt agin & it totls no taly,destroy com
 plete & start ovr agin
 certin kind ink use;on specil prep skin& animls=parch
 ea word pronunc aloud by scribe & then writ dwn
 evr time G writ,pen wip comp dry,fresh ink use
 B4 record name Jehovah=I do copy wash entir bod watr
 Afrtr trans compl,if l mistak entir manu,it destroyed
 Duz that soun lik G's W carlesly handl? Of corse not
 But regarles wat we Bliev bout Bibl,all means nothin
 if Bibl is not demonstrat our livs
 Bibl shud mak a chang in ea of us individly

"The Word is Inerrant"
Scrip: Mt. 5:17-19; 22:23-33
(Illus Sir Wm Ramsey, & Chas Whitsholt)
Hav talk bout G's W as B=Rev, & las wk-Inspired
2day lk G's W as B INERRANT-& mean w/out error
If U Bliev, U in smal minority, in fac, lrg majority so
"Xpian minstrs, workrs, no acpt this Blief"
many will conced G giv rev thru Bibl, & parts G's W
R inspir, but 2 Bliev G's W as givn orig manus w/out
error is sumthin only an idiot wud Bliev
So if U Bliev as I do that Bibl is INERRANT, let me
adres U as "Fellow Idiots."
(Quot by Rich W. DeHaan & James Montgomery Boice)
Now wat both thez men stat bin brot hom 2me in min.
circles of UCC
Majority UCC minstrs hav had contac with think anyl
who Blievs Bibl Iner W of G is an idiot
& I've Bin called acfew of thoz names
But if we R 2stan ~~xxxx~~ upon anyth it mus B G's W
& 2stan on G's W we mus Bliev it His=Rev, Inspired
& very def, His Inerrant Word
2Bliev lat 2, & deny 3rd is 2deny them all
(Short histry Bib Criticism-late 1800-1930 & worse)
Sum gud examps R=Abe, Daniel, Jericho & arch prov tru
So U C, Bibl prov self ovr & ovr & thoz refus Bliev
Bibl iner end up w/egg on face
But lets lk at Bibl 2day & try 2prov 4selvs
In Scrip this morn Js had sumthin 2say bout this
vs 17=His task no 2do away w/G's W had thus givn,
insted, Js was 2Bring 2pas wat G prom
vs 18=Here was G in humn form tel mank not 1 litl
punct mark wud disapear fr/G's W
Males Heb word=YOD, & 2othr letrs simlar & only
distinc-smal line at bottom of them
Js wayevn smales part letr wud not B chang or altered
If Bibl bin writn Eng Js wud hav sed=Not 1 dot ovr
an "I" or the cros of "T" wil pas fr/law til B fulfil:
vs 19=Js stres import of comandments
2 Js it was impertiv persn Bliev wat G had writ &
was not 2B tamprd with
Ferhap mor viv ilus is wat read chap 22 Mt.
This portin read grp cal=Sads, & cum 2 Js w/trik que:
but ther questbakfir & Js taut lesn bout G & Word
Ther R sevr l lessn here, but 1 lik pt out=vs 32 & 33
Now wat impac hav on peop? =vs 34 pr out
Wat was it He taut so revolutionary?
1st=taut bout G's W, this wat spoñn 2them
had not only oral, but writn traditin of G talk &
work thru Moses & this writn dwn, hand dwn
Js refr 2time G spok 2 Moses from burning bush

noody sed=light Bibl wil keep U fr sin, or sin wil
keep U fr the Bible
Wat do we Bliev bout Bibl?
How is it affecting our lives?
Mahatma Chandi was man who seriously considr convert
2 Xpianity.
He report lnce 2hav sed=I wud B a Xpian if it wer
not for Xpians.
Wat he failed to see was the grt principles of the
Bibl being lived out in the lives of Xpians
We shud Bliev God's Word is=Revelation,
that it is=Inspired
and that it is=Inerrant
But w/thez Bliefs about the Bibl it shud sho in our
daily livs Bcuz G is using it to transform us in 2
His image

MAJORITY LRG MAJORITY SO CAL "XPIAN LDERS, MINSTRS" NO BLIEV INERANC
MANY CONCED G'S WORD, PARTS OF IT R INSPIRD,
BUT 2BLIEV G'S WORD IS W/OUT ERROR IS SUMTH ONLY IDIOT WUD
BLIEV

SO IF U BLIEV AS I DO TH/BIBL IS G'S INERRANT WORD THEN U & I
R FELOW IDIOTS, & I SAY THAT PROUDLY
(QUOTES BY DE HAAN & BOICE ON INERRANCY)

WAT THEZ MEN R SAYING BROT HOM 2ME TH/CONTACTS HAV HAD W/DENOM
MINSTRS

FIND OUT SOON ENUF WAT OTHRS THINK OF U IF STAT BLIEF INERANT
WORD OF GOD

BUT IF WE 2STAN ON ANYTH IT MUSB G'S WORD

AND 2STAN ON G'S WORD WE MUS BLIEV HIS WORD IS REVELATIN,
IT IS HIS INSPIRD WORD, & THAT WORD IS ~~ERRX~~ INERRANT,
W/OUT ERROR

LATE 1800's, early 1900's SCHORLY APPROACH 2SCRIP

IT CUM FR/GERMAN THEOLOGINS & WAS CALLD "BIBLICAL CRITICISM"

IT ATAK SCRIP FR/STANPOINT WAT BIN LERN THRU SCIENC/HISTRY
(EXAMPLS - ABRAHAM, JERICHO, DANIEL)

SO WE C BIBL PRUVS ITSELF OVR & OVR AGIN & IT THOZ WHO REFUS
2BLIEV IT IS INERANT END UP W/EGG ON FACE

LETS LK WAT JS SED IN THIS PORTIN SERM ON MT

VS 17=JS MADE KNOW HE NO CUM 2DO AWAY W/WAT G HAD THUS FAR GIVN
INSTD, HE 2BRING 2PAS WAT G HAD PROMISD

VS 18=HERE G IN HUMN FORM TEL MANK NOT ONE LITL PUNCTUATIN MARK
WUD DISAPPEAR FR/G'S WORD

TH/SMALEST LETTR OF HEB ALPH IS = Y-O-D

2OTHR LETTRS SIMLAR TO IT & ONLY DISTINCTIN TWEEN THEM IS
SMAL LIN AT BOTTOM

WAT JS WAS SAY WAS EVN SMALES LITTL PART OF A LETTR WUDNT
CHANG OR B ALTRED

1 BIBLE BIN WRITTN IN ENGL JS WUD HAV SED "NOT ONE DOT OVR AN
"I" OT TH/CROS OF A "T" WIL PAS ~~ER~~/TH/LAW B4 ITS FULFILLD

TO JS IT IMPEATIV TH/IMPORTANC OF SCRIP UPHELD

HE SED - VS 19

IT WAS IMPORTANT THAT A PERSON BLIEV WAT G HAD WRITTN & IT
WAS NOT 2B TAMPERED WITH

A MORE VIVID ILLUS IS WAT WE READ IN 22ND CHAP THIS GOSPEL
HERE A GRP OF PEO CALLD=SADDUCEES WANTD TO TRIK JS WITH A
TRIK QUESTIN

BUT THER QUESTIN BAKFIRD ON THEM & JS TAUT THEM A LESSON
ABOUT GOD & HIS WORD

THER R SEVRL LESSNS W/IN THIS PORTIN OF SCRIP, BUT ONE I WUD LIK
TO POINT OUT IS FND IN THE ~~31st~~ & ~~32nd~~ VSS

31st 32nd

JS SED - (READ VSS 31 & 32)
WAT IMPAC DID THIS HAV ON TH/PEOPL????
VS 38 TELLS US - (READ THIS VS)
NOW WAT WAS SO REVOLUTINARY BOUT HIS TEACHING???

HE TAUT THEM ABOUT SCRIPTUR - VS 29 - (READ)
HE LET THEM KNO THEY DIDNT UNDRSTAND IT
2UNDRSTAN G WE MUS TRY TO UNDRSTAN HIS WORD
THEZ PEO HAD TH/ORAL OR SPOKN WORD BY PRIESTS & HAD WRITTN WORD
WH/TOLD OF G'S TALKING & WORKING THRU MOSES AS RECORD IN LAW
WAT JS WAS REFERING TO WAS FND IN THAT LAW, OR TORAH
(ILUS JESUS AND HIS TEACHING ABOUT TH/BURNING BUSH)
JS WAS SPEAKING OF TH/RELIABILTY OF G'S WORD & IT WAS W/OUT
ERROR
NOW IF JS HIMSELF BLIEVD G'S WORD 2B COMPLETELY ACURAT & TRU,
SHUDNT WE???

BUT WE LIV SCIENTIF AGE & THER R SCEPTICS WHO WIL NOT TAK EVN
WORDS OF JS AT FACE VALU
2THEM G HAS PRUVD VALU OF "SEEK & YE SHAL FIND,KNOK & WILB OPN
LET'S LK AT THEZ LATTR DAY PRUFS:
(ILUS JOB 26:7, & EZEKIEL 26:12)

THEZ OVR 300 PROPHS CONCERN JS WH/HAV CUM 2PAS EITHR COMPLETELY
OR IN PART
WAT R TH/ODDS OF THIS TAK PLAC? THEY R ASTRONOMICAL
NOW DUZ THIS SOUND LIK GOD'S WORD IS INERRANT???

ANY THINKING PERSON SHUD CUM TO TH/CONCLUSIN IT IS
ONE FURTHR PRUF THAT G'S WORD WAS PROTECTD IN ITS TRANSLATIN
TO ASSUR ACCURACY IS IN TH/FACT HOW JEWISH SCHOLARS DID SO
(ILUS OF THER PRECISIN & CONCERN FOR ACCURACY)

BUT REGARDLES WAT WE MAY BLIEV BOUT BIBL,IT ALL MEANS NUTHIN
IF TH/BIBL IS NOT DEMONSTRATD IN OUR LIVS
/BIBL SHUD MAK A CHANG IN US INDIVIDULY
WAT DO WE BLIEV BOUT TH/BIBL?? HOW IS IT AFFECTING OUR LIVS??
(ILUS MAHATMA GHANDI & HIS DESIR TO BE XPIAN BUT DIDNT)

WE SHUD BLIEV G'S WORD IS REVELATION,
THAT IT IS INSPIRED,
AND THAT IT IS INERRANT
BUT W/THEZ BIEFS BOUT TH/BIBL IT SHUD SHO IN HOW WE LIV OUR
DAILY LIVS BCUZ G IS USING HIS WORD TO TRANSFORM US INTO HIS
IMAGE,
BUT THAT CANNOT HAPPN IF WE DONT READ IT,& TRY TO MAK IT A
PART OF OUR EVRYDAY LIVS

SCRIP: MT 5:17-20; SERM: "TH/WORD IS: INERRANT"
(ILUS SIR WM RAMSEY & CHARLES WHITSHOLT)

THEZ TWO EXAMPLS SHO US TH/TRUTH WAT SED LAS TWO WKS
THEY SHO FIRST - REVELATIN OF ITS TRUTH
SECOND - G INSPIRD MEN TO WRIT CIRCUMS,EVENTS & SO O N,
FR/THAT INSPIRATIN, 2INSPIR OTHRS LIK RAMSEY & WHITSHOLT
THUS,HAVIN SPOKN BOUT REVELATIN & INSPIRATIN OF TH/WORD,
2DAY WE WIL LK AT TH/WORD AS BEING - I-N-E-P-R-A-N-T
THAT WORD "INERRANT" SIMPLY MEANS WITHOUT ERROR
AND IF U BLIEV TH/WORD, G'S WORD IS INERRANT, OR WITHOUT ERROR
U R IN A SMAL MINORTY
IN FACT, IF U BLIEV THIS, UR FAITH IS GRTR THAN THAT OF THE
POPE
(ILUS HIS STATEMENT ABOUT MAN & MONKEYS,& CONCLUSIN 2B DRAWN)

"The Word Is: Inerrant"

Scripture: Matthew 5:17-19; 22:23-33

(Illustrations of Sir William Ramsey and Charles Whitsholt)

Sir William Ramsey was one of the intellectuals of his day who believed the Bible was absolutely unreliable. He set out to prove it. But as he began to gather evidence to prove his point by digging in the ancient ruins, he soon discovered that the New Testament was accurate down to its smallest detail. Because of this he not only embraced Christianity, but entered the ministry. He went on to become one of the most important contributors to Biblical Archaeology.

Standard Oil Company wanted to discover oil in the Middle East. But they had no knowledge that oil was present in that area. One of the directors of the company who was a Christian was reading the Bible one day. He was reading from Exodus 2, and the 3rd verse struck a responsive chord. He read, "And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink." Being an oil man, his mind perked up at the word "pitch." He knew that pitch was a byproduct of oil, and if a slave could find pitch in Egypt, there must be oil somewhere nearby. And so on the basis of one word in one verse, Charles Whitsholt was sent to Egypt by Standard Oil to find oil. And he did.

We have talked about God's Word as being Revelation, and last week of it being Inspired. Today, we are going to look at God's Word as being "Inerrant." The word "Inerrant" means simply, "without error." And if you believe this, you are in a small minority. In fact, the largest majority of so called "Christian ministers and workers" do not ~~xxx~~ accept this belief. Many of them will concede that God has given His revelation through the Bible, and many of them will concede that parts of God's Word is inspired. But to believe that God's Word is without error as it was given in the original manuscripts is something only an idiot would believe. So if you this morning believe the Bible is Inerrant, then let me address you as "Fellow Idiots."

(Quote by Richard W. DeHaan teacher of the Radio Bible Class)

Some people think of me as a relic from the ancient past because I believe the Bible was given as the inspired, inerrant Word of the Living God. One man, for example told me he could hardly believe his ears when he heard our program. He then went on to ~~xxx~~ accuse me of being a neanderthal, and a hopeless simpleton to accept as fact the "tall tales" (as he put) it recorded in ~~Scriptures~~ the Scriptures.

(Quote by Dr. James Montgomery Boice)

Writing in Update, a publication of the International Council on Biblical Inerrancy, James Montgomery Boice shared some advice he gives when speaking to students, especially to seminarians. He says to them: If you want to have a reputation for being very wise today and are willing to risk looking like a fool 20 years from now, point out the "errors" in the Bible. But if like Charles Haddon Spurgeon, you are willing to be thought a fool now, knowing that in 20 or 30 years your position will be vindicated, then take your stand on the inerrancy of this Book.

Now what both of these men are stating has been brought home to me in the ministerial circles of the United Church of Christ. The majority of the U.C.C. ministers that I have had contact with think anyone who believes the

If the Bible had originally been written in English Jesus would have been saying, "Not one dot over an "I" or the crossing of a "T" will pass from the law before it is fulfilled. And then Jesus goes on to stress the importance of the commandments by saying, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

To Jesus it was imperative that a person believe what God had written and it was not to be tampered with.

Perhaps a more vivid illustration is what we read in the 22nd chapter of this same Gospel. There we read of a group of people called Sadducees who wanted to trick Jesus with a trick question. But their question backfired on them and Jesus taught them a lesson about God and His Word. There are several lessons within this portion of Scripture, but the one I would like to point out is found in the 31st and 32nd verses. Jesus said, "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' God is not the God of the dead, but of the living."

Now what impact did that have on the people? In the 34th verse we read, "And when the multitude heard this, they were astonished at His doctrine."

Now what was it He taught that was so revolutionary? First He taught them about God's Word. This was what was spoken to them by God. They had not only the oral, but the written tradition of God talking and working through Moses. Jesus was referring to the time when God spoke to ~~xx~~ Moses from the burning bush. Notice what God said, "I am the God of Abraham, Isaac, and Jacob. He didn't say, "I was the God of Abraham, Isaac, and Jacob; now, I will be the God of Abraham, Isaac, and Jacob; and the strange thing about this is that these men were long since dead. Now how could God be their God if they were dead? Jesus was proving that there is life beyond the grave, that there is an eternity to be lived with God. He placed His teaching in the present tense, these men were alive and living with God when God said that to Moses. Jesus was speaking of the reliability of God's Word, and that it was ~~xxx~~ without error. Now if Jesus Himself believed God's Word to be completely accurate and true, shouldn't we?

But since we live in a scientific age, there are sceptics who will not take even the words of Jesus at face value. To them God has proved the value of Jesus' words when He said, "SEEK and ye shall find, knowk and it shall be opened unto you."

Let's look at these latter day proofs. Job said as we read in chapter 26:7: He stretcheth out the north over the empty place and hangeth the earth upon nothing."

A statement like this was laughed at by ancient authorities. The Egyptians believed that the earth rested on pillars, and the Greeks believed it rested on the back of Atlas. But Job said the earth was suspended in space. How

did he know? God revealed it to him and this theory has been proved by many scientists since. What keeps all of the universe from bumping into one another as each star, or planet, or sun, or earth keeps its appointed orbit. It couldn't have just happened. God gave His Word to Job living in an unscientific age to prove what would only be discovered centuries later by people on scientific quests.

Then we can see the prophetic and historic accuracy of Scripture. In Ezekiel chapter 26, Ezekiel had predicted the downfall of Tyre and within a few years it had come to pass. But there was a part of the prophecy which did not come true and therefore, Ezekiel was thought to be wrong. He wrote in the 12th verse of that chapter, "And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant ~~places~~ houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water."

This did not come to pass. But in 334 B.C. Alexander the Great ordered his soldiers to gather the ruins of the old coastland city of Tyre and dump them into the water. His men even scraped the ~~xxxxxxx~~ ground down to the bare rock. They used these materials to build a causeway to a small offshore island which was one of the islands the former inhabitants of Tyre had fled to. The Greeks then marched over the causeway onto the island and captured these who had fled there. Ezekiel's prophecy was fulfilled exactly.

There are over 300 prophecies concerning Jesus which have come to pass either completely or in part. ~~xxxxxxx~~ What are the odds of this taking place? They are astronomical. Now does this sound like God's Word is Inerrant? ~~xxxxxxx~~ Any truly thinking person should come to the conclusion that it is.

One further proof that God's Word was protected in its transmission from one generation to the other is in the fact how Jewish scholars did so.

The Jewish scribes in transcribing the ~~xxxx~~ Scriptures before Christ were very exacting. First, they would count every word, and every letter in each portion they were copying. After the work was completed, every word and letter were counted again and if the totals did not tally, the entire transcript was destroyed, and the work started all over again. A certain kind of ink was used and the writing was done on specially prepared skins of animals called "parchment." Each word was pronounced aloud by the scribe and then written down. Every time the term "God" was written, the pen was wiped completely dry and fresh ink was used. Before recording the name Jehovah, the one doing the copying would wash his entire body with water. After the translation was completed, if one mistake was found the entire manuscript was destroyed. Does that sound like God's Word was carelessly handled? Of course not.

But regardless of what we may believe about the Bible, all of it means nothing if the Bible is not demonstrated in our lives. The Bible should make a change in each of us individually. Moody said, "Either the Bible will keep you from sin, or sin will keep you from the Bible. What do we believe about the Bible? How is it affecting our lives? Mahatma Gandhi was a man who had seriously considered converting to Christianity. He is reported to have once said, "I would be a Christian, if it were not for Christians." What he failed to see was the great principles of the Bible being lived out in the lives of Christians. We should believe that God's Word is "Revelation;" that it is "Inspired;" and that it is "Inerrant." But with these beliefs about the Bible it should show in how we live in our daily lives because God is using it to transform us into His image.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor November 24, 1985
Rev. Robert Dain, Guest Minister
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: John Penrod and Robin Kaiser

ORDER OF WORSHIP 11:00 A.M.

Prelude "Thanksgiving Prayer"
Chiming of the Hour
Announcements
Congregational Greeting
Joys
*Processional Hymn No. 389 "Let All Things Now Living"
*Ascription
*The Call to Worship
Pastor - O Lord, how manifold are Thy works! In wisdom Thou hast made them all; the earth is full of Thy creatures.
People - Bless the Lord, O my soul, and forget not all His benefits.
Pastor - I will pay my vows to the Lord in the presence of all His people, in the courts of the house of the Lord.
People - I will offer to Thee the sacrifice of thanksgiving and call on the name of the Lord.
*The Invocation: (In Unison) Almighty God, our Heavenly Father, the fountain of all goodness, who satisfies the needs of every living thing; we give Thee thanks that thy kind mercy has brought us through the circuit of another year, and that the provision of seedtime and harvest has been experienced once again. We praise Thee that the year has been crowned with mercy and that Thou has bestowed upon us the abundance of the fruits of earth. Grant us grace that we may receive them gratefully and use them worthily for our own needs, for the relief of the less fortunate, and for Thy glory. Teach us to remember that it is not by bread alone man lives; and lead us to feed upon the true bread of life, according to Thy Holy Word. Amen.
Hymn No. 370 "O God, Our Help in Ages Past"
Thanksgiving Prayer
Offering - (All offerings, envelopes, loose change, food stuff, are to be brought forward at this time and placed in the collection plates and containers provided for this. The Ushers will assist you at the chancel rail.)

Offertory - Piano Solo
*Doxology - page 382
*Thanksgiving Prayer of Dedication (In Unison page 391)
Anthem "There Is A Balm in Giliad"
Scripture: Luke 17: 11-19
Sermon: "Are We Really Thankful?"
*Closing Hymn No. 387 "We Gather Together"
*Benediction
*Closing Chimes
*Postlude "Alleluia"
----- *Congregation Standing -----
The beautiful flowers on the altar have been placed by Mrs. Ann Williams in memory of Loved Ones.
Mr. & Mrs. Donald Kennedy will greet the congregation at the door this morning.
Ushers for today are; Dick Mangel, Dick Dally, Ed Walker and Don Kingsley.
Nursery will be provided today by Michelle Henry.
Howard Jaillet and Carl Vinroe will be visiting the hospital this week.
Attendance last Sunday was 125 with 7 visitors.
MONDAY - Volleyball
THURSDAY - HAPPY THANKSGIVING DAY!!!
ELECTION RESULTS - November 10th was election day here at St. Paul's. Those elected as Deacons were Herb Shearer, Marie Henry, Rick Vinroe, and Bill Pflugh.
BLOOD DRIVE for the hospital was held this past week. We need to thank those who did make an effort to support this community service.
> IMPROVEMENT FUND ENVELOPES are coming in without a name or an envelope number. This would help us out so you get credit on your quarterly statements for your contribution to this fund. Please put your name on the envelope.
We extend a warm welcome to Rev. Robert Dain for being with us today as part of our Thanksgiving service.
> Hospitalized: Mrs. Jane Massart, PAUL FROST, GAKE GILLEN
POINSETTIA time is here. If you wish to purchase one for the Christmas holidays, please fill out the bottom of the bulletin and drop in the offering plate. The price is \$6.00 each.
Name _____
In Memory of _____
Order deadline is December 8th.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Relph Link, Pastor December 1, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Doug Vensel and David Andrews

ORDER OF WORSHIP 11:00 A.M.

Prelude "Nativity Scene"
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Lighting of the Advent Wreath and Nativity Scene
*Processional Hymn No. 168 "Come, Thou Long-Expected Jesus"
*Ascription
*Exhortation
*Confession (In Unison) "Our Heavenly Father, our spirits turn at this season not only to the coming of thy Son into history in the form of a babe, but also to thy coming in thy spirit. We beseech thee, O Lord, to pour thy spirit upon all who walk in darkness. Grant thy power to the weak; thy love to those who hate; and thy peace to those who know only the ugliness of strife, struggle, and turmoil. If it be thy will, make us instruments of thy power and love and peace for those who know thee not. Hear us as we pray, in Jesus' name. Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor- Blessed be the Lord God
People- And Blessed be His glorious name forever.
*Gloria Patri - page 142
Hymn No. 192 "Angels We Have Heard on High"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.
Prayer
Offering
Offertory "The Peace Within"
*Doxology - page 382
Anthem: "Carol of the Children"
Scripture: Luke 1: 5-25
Sermon: "Fear Not, Zacharias"
*Closing Hymn No. 169 "O Come, O Come, Emmanuel"
*Benediction
*Closing Hymns

*Postlude "Trumpet Tune in F"
*Congregation Standing

The beautiful flowers on the altar have been placed by Mr. & Mrs. Paul Riemer in memory of Mr. & Mrs. William Riemer and Mr. Gale Leighton.

Mr. & Mrs. Coyle Fowler will greet the congregation at the door this morning.

Ushers for today are Marty Henry, Dan Bosko, John Snow
Nursery will be provided today by Mrs. Sue Gamble.
Mary Lou Davis and Marilyn Snyder will be visiting the hospital this week.

Attendance last Sunday was 135 with 8 visitors.

MONDAY - Women's Mary Prugh Christmas Dinner in the hall.

WEDNESDAY - Council at 7:00 P.M.

THURSDAY - Basketball 7-9

Choir practice at 7:00

FRIDAY - BFBC

December 9th is Committee Appointment night. We will meet at 7:00 P.M. All council members and committee chairmen are to attend.

December 15th is the Family Christmas Program at the church. It will be held at 7:00 P.M. in Rehoboth Hall. We urge all of you to attend, and bring a friend. All of the Sunday School classes have been asked to participate in the program. We hope you will see that the children are present for this fun occasion.

December 22nd we will be observing the Lord's Supper.

December 22nd we will also be taking in new members. If you know anyone wishing to join the church please let the office know.

*ELEANOR SARKIS - WEST PENN - 100
MAAL!*

Poinsettias may be ordered. Please fill in this slip and deposit it in the offering plate or drop it in the office.

NAME _____

In Memory of _____

Price is \$6.00 each. Order deadline is December 8th.

FIRST SUNDAY OF ADVENT - 1996 - GREEN CANDLE

ADVENT IN THE CHURCH IS A TIME OF REPARATION AND ANTICIPATION.

WE PREFERRE OUR SELVES FOR THE COMING INTO THE WORLD OF
JR SAVIOR JESUS CHRIST.
WE ANTICIPATE THAT ONCE AGAIN THE BIRTH OF JESUS WILL
SPEAK TO OUR HEARTS ANEW.

WE AWAIT THE MESSAGE EVER OLD BUT ALWAYS NEW THAT,
"UNTO US IS BORN THIS DAY IN THE CITY OF DAVID A SAVIOR,
WHICH IS CHRIST THE LORD."
THIS YEAR INSTEAD OF THE INDIVIDUAL CANDLES SYMBOLIZING
A DIFFERENT ASPECT OF JESUS'S MINISTRY OR LIFE, EACH CANDLE
WILL SYMBOLIZE THE PERSONS INVOLVED IN THE EVENTS PRIOR TO
HIS BIRTH AND AT HIS BIRTH.

THE FIRST CANDLE WE LIGHT ON THIS FIRST SUNDAY OF ADVENT IS
THE CANDLE OF GREEN.

THIS CANDLE WILL SYMBOLIZE FOR US EACH WEEK THE PRIEST
ZACHARIAS AND HIS WIFE ELIZABETH AS YOU WILL NOTE IN OUR
MORNING MESSAGE.

GREEN IS THE COLOR THAT COMES FORTH FROM PLANTING.

SEEDS ARE PLANTED AND IF ALL GOES WELL THEY GERMINATE AND
IN A MATTER OF TIME WE SEE GREEN SHOOTS SPRINGING FORTH.
A SEED WAS PLANTED IN THE LIVES OF ZACHARIAS AND HIS WIFE
ELIZABETH FROM WHICH A SON NAMED JOHN THE BAPTIST CAME FORTH.
THAT SON IN TURN PLANTED SEEDS IN THE LIVES OF PEOPLE WHICH
POINTED THEM TO THE ONE HE CALLED, "THE LAMB OF GOD WHO
TAKETH AWAY THE SINS OF THE WORLD."

TO THOSE WITH OPEN HEARTS, THE GOOD SOIL, THOSE SEEDS
SPRUNG FORTH ENABLING THEM TO BEOME CHILDREN OF GOD AND
HAVE THE SALVATION WHICH GOD PROVIDED THROUGH JESUS
CHRIST.

MAY THE COLOR GREEN REMIND US THIS YEAR OF HOW GOD'S PLAN
BEGAN IN THE LIVES OF TWO COMMON ORDINARY PEOPLE LIKE
ZACHARIAS AND ELIZABETH.

PRAYER:

FATHER, WE ARE MINDFUL OF THE EVENTS WHICH TOOK PLACE
AS YOU HAD PLANNED, WHICH UNFOLD FOR US THE WONDERFUL
MESSAGE OF SALVATION THROUGH THE CHRISTCHILD. WE THANK
YOU THAT "WHOSOEVER BELIEVETH IN HIM SHALL NOT PERISH
BUT HAVE EVERLASTING LIFE." AMEN.

SECOND SUNDAY OF ADVENT - 1996 - YELLOW CANDLE

ON THIS SECOND SUNDAY OF ADVENT WE WILL LIGHT THE SECOND
CANDLE & RELIGHT THE FIRST CANDLE

SO WE RELIGHT THE FIRST CANDLE OF GREEN WHICH WE SAID SYMBOLIZ*
THE PRIEST ZACHARIAS FROM WHOM CAME THE SEED OF JOHN THE
BAPTIST WHO IN TURN PLANTED THE FIRST SEEDS OF BELIEF IN THE
MESSIAH JESUS CHRIST.

WE NOW LIGHT THE SECOND CANDLE OF YELLOW WHICH WILL SYMBOLIZE
FOR US THE VIRGIN MARY.

YELLOW CASTS A GLOW OF WARMTH AND WELL-BEING
THIS IS WHAT MARY SHOWED IN HER LIFE AFTER SHE LEARNED SHE
WAS TO BEAR THE SAVIOR OF THE WORLD
HEAR HOW SHE SHOWED THAT GLOW IN HER LIFE IN HER WORDS AS THE
APOSTLE LUKE WROTE THEM - READ CHAP 1:46-55

PERHAPS WHEN WE THINK OF THE COLOR YELLOW, OR A YELLOW CANDLE
THIS YEAR WE WILL THINK OF THE SIMPLE PEASANT GIRL MARY, WHO
WAS THE INSTRUMENT GOD CHOSE TO BEAR OUR SAVIOR JESUS CHRIST.

PRAYER:

FATHER, WE THANK YOU THAT YOU CHOSE THE SIMPLE PEOPLE OF THE
WORLD TO REVEAL YOUR PLAN OF SALVATION. WE THANK YOU THAT IN
ALL OF THE JOYS OF THIS SEASON WE CAN ONCE AGAIN AWAIT YOUR
COMING INTO OUR LIVES IN ALL OF OUR FESTIVITIES.
MAY ALL WE DO AND SAY BE TO YOUR HONOR AND GLORY. AMEN.

Joni Eareckson Tada
May 24, 1994

General Session

22nd Annual Pastors' Conference
Moody Bible Institute

THIRD SUNDAY OF ADVENT - 1996 - Blue Candle

ON THIS THIRD SUNDAY OF ADVENT WE;

RELIGHT THE FIRST CANDLE OF GREEN WHICH WE USE AS SYMBOLIC OF PLANTING AND GROWING,

SO ZACHARIAS WAS PLANTED THE SEED OF JOHN THE BAPTIST WHO IN TURN PLANTED THE SEED OF JESUS AS THE MESSIAH. WE RELIGHT THE SECOND CANDLE OF YELLOW WHICH WE USE AS SYMBOLIC OF THE GLOW OF THE VIRGIN MARY.

SHE GLOWED WITH THE JOY OF BEING CHOSEN AS GOD'S SERVANT FROM WHOM THE SAVIOR JESUS CHRIST WOULD COME FORTH.

ON THIS THRID SUNDAY OF ADVENT WE LIGHT THE THIRD CANDLE OF BLUE AS SYMBOLIC OF JOSEPH THE EARTHLY FATHER OF JESUS.

FROM EARLIER TIMES WE HAVE AN EXPRESSION WHICH SPEAKS OF THAT WHICH IS TRUE AS OPPOSED TO THAT WHICH IS FALSE. THE OLD TIME SAYING IS "TRUE BLUE." "TRUE BLUE," SIGNIFIED A FAST BLUE DYE OR COLOR WHICH IF IT WAS THE REAL THING DID NOT FADE & REMAINED ~~YTRRREXX~~ THE "TRUE" COLOR IT STARTED OUT AS.

JOSEPH WAS "TRUE BLUE," WHICH HAS ALSO COME TO MEAN A PERSON WHO REMAINS THE SAME AND DOESN'T DEVIATE FROM BEING LOYAL, OR STANCH.

~~XX~~

DURING THE ENGAGEMENT OF JOSEPH TO HIS PIANCEE MARY, IT WAS DISCOVERED THAT MARY WAS GOING TO HAVE A CHILD.

JOSEPH WANTED TO BREAK THEIR ENGAGEMENT, BUT HE WANTED TO DO THE RIGHT THING.

AND ONE NIGHT IN A DREAM AN ~~XXXXX~~ ANGEL SPOKE TO HIM AND TOLD HIM THIS WAS FROM GOD.

FROM THAT POINT ON, JOSEPH NEVER DOUBTED AND SCRIPTURE TELLS US, "THEN JOSEPH BEIN" RAISED FROM SLEEP DID AS THE ANGEL OF THE LORD HAD BIDDEN HIM AND TOOK UNTO HIM HIS WIFE."

JOSEPH WAS AND REMAINED "TRUE BLUE," TO HIS WIFE, TO HIS SON AND TO WHAT GOD WANTED OF HIM.

PRAYER:

FATHER, WE THANK YOU THAT YOUR PLAN FOR OUR SALVATION CAME FORTH IN THE LIVES OF PEOPLE JUST LIKE US - THOSE OF NO NOTE OR FAME, ~~WXX~~ AND BECAUSE OF THIS WE CAN DRAW NEAR TO YOU AND FIND THAT THROUGH A BABY BORN IN AN ANIMAL STALL WE CAN HAVE THE FORGIVENESS OF OUR SINS, AND ETERNAL LIFE WITH YOU. THANK YOU FATHER, THROUGH JESUS CHRIST OUR LORD. AMEN.

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

CHRISTMAS CAROLING SIGNUP SHEET
6-8 or 7-9 WK OF DEC-16
COME BACK HERE REHEARSALS

JOHN BIRTHDAY TUES
HEATHER - YESTERDAY
BRIAN BAKE HUNTING

LIGHTING OF THE ADVENT WREATH

- *HYMN
- PRAYER/OFFERING
- *DOXOLOGY — JK CH.
- PASTORAL PRAYER
- HYMN
- SCRIPTURE: LUKE 1:5-25
- SERMON: "FEAR NOT, ZACHARIAS"
ST. PAUL'S, BUTLER - 12/1/85
- *HYMN
- *BENEDICTION
- *POSTLUDE

JEAN
SHERRY -
UNIKOKEW - HARRY/PEG
EONA

MAL 4:5-6= READ THEZ VERSES

FROM THE TIME OF TH/PROPH OF MALACHI UNTIL THE SCRIPTURE WE ARE READING THERE WAS A SPAN OF 400 YEARS.

THEZ YEARS WERE CALLED TH/SILENT YEARS BECAUSE THERE WAS NO OTHER WORD FROM GOD.

NOW THAT MIGHTY SILENCE HAS BEEN BROKEN * AND GOD IS SAYING HE IS GOING TO INTERVENE IN TH/LIF OF ONE OF HIS SERVANTS

AND NOW THAT ZACHARIAS HAS HERD THIS MESAG HE QUESTINS TH/ANGEL & SO WE READ IN VS 18=TURN TO LUKE & READ THIS

FEAR NOT ZACHARIAS:

1

IT STIL PITCH BLAK ERLY MORN OF DAY IN 1ST WK OCT, YR 748, & W/IN TH/TEMPL, TH/SUPRENTEND PR MADE SUR ALL WAS PREPD 4THE/MORN WORSHIP
ABOUT 50 PRS ON DUTY & WER DIVID IN 2 GRPS - THEY WENT THRUOUT TEMPL BY TORCHLITE INSPEC TEM WEN HAD COMPLET TASK TH/TWO GRPS MET AT CERT PLAC & MARCH 2TH/HAL OF HEWN POLISHD STON 2 RECIV ASINMENTS 4TH/DAY
TWIC B4 & TWIC AFTR TH/TEMPL GATES WER OPND 4TH/DAY TH/LOT OR TH/SACRD DICE WER USD 2 DESIGNAT WHO WUD SERV WHER
TH/FIRST LOT WAS CAST & THOZ PRTS WENT BOUT TEMPL MAK TH/PREPS WORKIN IN TH/DRKNES W/ONLY THE FITFUL GLO OF TH/FLAM WH/STIL GLOWD ON TH/ALTR OF BURNT OFFRS
JUS B4 DAYLITE TH/LOT WAS CAST A 2ND TIME 2DESIGNAT THOZ WHO WER 2TRIM TH/GOLDN CANDLSTIK & PREP TH/ALTR OF INCENS W/IN TH/HOLY PLAC
A PR STATIOND IN TH/HIEST PINACL OF TH/TEMPL CALLD OUT THAT TH/DAWN HAD JUS BROKN & TH/HUGE TEMPL GATES WER NOW SWUNG OPN ON THER HINGES,WHIL A 3FOLD BLASTS FR/THE SILVR PRUMPTS WAS BLOWN BY STIL OTHR PRTS
IT NOW TIME 4TH/MORN SACRIF 2B PREPARD. TH/LAM WAS BROT 4TH & TYD ON TH/ALTR AS TRADITIN HAD SED ISAAC WAS BND,& THAT WAS ON TH/NORTH SIDE W/THE HED FACING WEST
WHIL TH/SACRIF WAS B PREPPD TH/PRSTS WHOZ LOT IT WAS HAD PREPPD TH/HOLY PLAC 4TH/MOS SOLEM PART OF TH/SERVIC & THAT WAS TH/OFFR OF TH/INCENS
ALL TH/PRSTS WER GATHRD 2GETHR WHIL TH/PRST IN CHRG SPRINKLD TH/BLUD FR A GOLDN BOWL ON ALTR NOW A 3RD LOT WAS CAST & THIS DETERM WHO WUDB TH/CHOZN ONE TO OFFR TH/INCENS
THIS HONOR FEL TO A PRST ONLY ONCE IN HIS/LIFETIME & NEVR AGIN
ONE OF THOZ PRSTS WAS MAN NAMD ZACHARIAS & HE WAS AT LEAST 60 YRS OF AGE & LUKE TEL US HE & HIS WIFE "WERE NOW WELL STRICKN IN YEARS," & THIS MENT 60 OR OLDR.

2

ZACHARIAS WAS DIF FR/OTHR PRSTS BCUZ DIDNT RESID IN JERU OR JERICHO WHER OTHR PRSTS LIVD WEN NOT ON DUTY. INSTED HE LIV SMAL TWN SOUTH OF JERU. HE WAS CONSIDRD 2B AN IDIOT BY TH/LERND PRSTS BCUZ HE WAS UN LERND
TH/TERM SUGGSTD SUMONE WHO WAS ILITERAT/IGNORANT/ OR VER COMON & ALL THIS SUPOSDLY MARRD TH/PRSTLY FUNCTIN
SO IT WAS 2ZACHARIAS TH/HONOR OF OFFRING TH/INCENS NOW FELL
HE HAD 2CHOOZ 2SPECIL FRENDZ OR RELTIVS 2ASIST HIM IN HIS DUTYS
ONE WUD REMOV TH/REMAINS FR/THE ALTR FR/THE SERVIC OF TH/NITE B4 & then retir movin bakwards AWAY FR/THE ALTR
TH/SECOND ONE WUD TAK TH/COALS FR/THE ALTR OF TH/BURNT OFFRIN & SPRED THOZ COALS ON THE ALTR OF INCENS, & THEN RETIR MOVIN BAKWARDS
THEN TH/ORGAN SOUNDED & THIS WAS TH/SIGNAL 4TH/WORSHIPRS 2BOW PROSTRAT B4 TH/LORD & OFFR THER SILENT WORSHIP
AT A SPECIL SIGNAL TH/PRST SELECTD TO OFFR TH/INCENS THEN APROACHD TH/ALTR OF INCENS IN THE HOLY PLACE 2SPRED TH/INCENS ON TH/ALTR
THIS WAS TH/MOST SOLEM PART OF TH/WORSHIP
TH/INCENS REPRESENTD ISRAEL'S ACCEPTD PRAYRS
THOZ PRAYRS WER IN A SENS ASCENDIN TO GOD IN TH/SMCK FROM TH/INCENS
ZACHARIAS WAS 2WAIT UNTIL TH/INCENS WAS KINDLD & THEN HE SHUD HAV MOVD BAKWARDS OUT OF THE HOLY PLACE.
AND SO WE READ: "AND THERE APPEARED UNTO HIM AN ANGEL OF THE LORD STANDING ON THE RIGHT SIDE OF THE ALTAR OF INCENSE." VERSE 11.

SCRIP: LK 119-29; SERP: "FEAR NOT, ZACHARIAS"
THIS YR WIL LK 4DIF EVENTS WH/SUROUN G'S PLAN 4BIRTH OF SAVIOR
U WIL NOTE THER IS COMON TWO WORD PHRAS INVOLV EA THEZ INCIDENTS
2DAY LK AT ZACHARIAS/ELIZ: NEX WK LK AT MARY AS SCRIP CONTINU THZ
THIS 1ST CHAP LK: THEN WIL LK AT JOSEPH FR/SCRIP MT 1, & FINLY
WY K AT SHEPS FR/SCRIP OF LK 2,
IF U READ THEZ EVENTS AHED OF TIME LK FOR THAT PHRAS
(RELATE TH/INCIDENTS OF ZACHARIAS & OTHR PRIESTS SERVING)
VS 11=LIK ANYONE WHO WUD ENCOUNTR AN ANGL WE READ -----
VS 12=BUT ZACHARIAS HAD NUTHIN TO FEAR & WE READ -----
VS 13=THERE IT IS -- TH/ONGOING PHRASE IN ALL ACCOUNTS
"FEAR NOT" - HERE IT IS "FEAR NOT, ZACHARIAS"
ZACH/ELIZ HAD PRAYD OVR & OVR 4A CHILD BCUZ IT WAS SUMTH A
PRIEST WAS TO HAV
THER WER PRSTS WHO DIVORCD THER WIVS BCUZ WIVS NO BEAR SONS
BUT ZACH/ELIZ REMAIND MARRYD & PROB RESOLVD SPEND LIVS 2GETHR
CHILDES
BUT NOW ZACH TOL THIS --- WHO WUDNT B AFRAID????
VSS 14-15=ANGL NOW ADD THIS * THIS BOY WAS 2B LK SAMSON WHO
WAS A NAZARITE - & HE WAS 2B FILLD W/H SP EVN B4 HE WAS BORN
VSS 16-17=MALACHI END HIS PROPH W/THEZ WORDS CHAP 4:5-6=READ
VS 18=ZACH QUESTINS ANGEL
VS 19-20=BY QUEST HOW THIS CUDB,ZACH IS SHOWING DOUBT
NOW ALTHO HE NO ASK FOR A SIGN OF THIS POSSIBLY IT SIMLAR TO
THAT REQUEST
SO TH/ANGL GAV HIM A SIGN & THIS SIGN WAS HIS INABILTY TO
SPK UNTIL HIS SON IS BORN
SO NOW WE READ ----- VS 21=ZACH IN H PLAC A LNG TIME
PEOPL WER WAIT 4HIM TO CUM OUT & PRONOUNC BENDICTIN
; DELAY MENT SUMTH HAPPN 2HIM
22=HE APEAR & UNABL 2SPK SHO WAT THEY HAD TROT
HE PRONOUNC BENDICTIN W/HAND MOTINS & TH/PEO WER CONVINC HE
HAD SEEN A VISIN
VS 23=TOUR OF DUTY IN TEMPL OVR & WENT BAK HOME TO HIS WIFE
VS 24=ELIZ CONCEIV IN HER OLD AGE & BOTH IN SECLUSIN
ELIZ SAYS - VS 24b-25
TH/REFRACH WAS THAT SHE WAS CHILDES,BUT MORSO BCUZ SHE WAS
TH/WIF OF A PRIEST & THEY WERE SUPOSD TO HAV CHILDRN
SEVRL THINGS WE C IN THIS EVENT:
TH/AGE FACTOR - BUT WAT G DUZ THRU ZACH/ELIZ PRUVS AGE IS NO
BARRIER W/GOD
IF WE LK WAT ZACH DID WE C IT SAME AS ALMOS ANYONE WUD SAY --
MY WIFE & I R 2OLD 2HAV CHILDRN"
IT MAYB CERTINTY G TAKS AWAY CHILDBEARING AT CERTIN AGE, BUT
HE STIL WANTS OUR SERVIC BYON OUR RETIRMENT YRS.

NEAT PAGE

I'VE HER TH/EXCUSES IN EVRY CHURCH I'VE SERVD
"I'M TOO OLD, I'VE SERVD MY TIME, I'M RETIRED,LET TH/YOUNGR
ONES DO IT, ETC, ETC."
OUR APITUD SHUDB LK 90 YR OLD MAN
(I'VE 90YR OLD MAN W/KNEE PROBLEM)
AGE IS ONLY A BARRIER IF WE R WILING TO MAK IT THAT
G WANTS TO USE ALL OF US REGARDLES OF AGE
NOTHR LESSN IS OUR APPROACH TO WATEVR TH/SITUATIN MITEB
I'M SUR ZACH VISIBLY SHARN BY TH/EVENT HE WAS INVOLVD IN
BUT DON'T YOU THINK ZACH COMPLAIND MANY TIMES BCUZ THEY DIDNT
HAV CHILDRN LK EVRONE ELSE??
I BLIEV ZACH WAS EXACTLY LK ANY OF US,
HE HAD TH/SAME DESIRS FEELINGS LK US & TH/SAME THINGS THAT
UPSET US UPSET HIM AS WELL.
AND FACE IT, DONT WE ALL GET IMPATIENT ~~W/~~W/LIFE WEN IT
DUZNT GIV US TH/DESIRD EFFECTS WE WANT?????
(ILUS SMALL BOY, ICE CREAM AND WAITRESS)
THIS EXACTLY WAT G DID W/ZACHARIAS
HE WAS A LITTL MAN IN TH/SITE OF HIS FELLOW WORKERS
HE WAS A NOBODY,CONSIDERED AN ILLITERATE.
BUT GOD TOOK THAT NOBODY & BROT TH/FORRUNNR OF TH/MESSIAH
FROM HIM
TH/WORLD LKS UP TO TH/SOMEBODYS & IGNORES TH/NOBODYS
THEY DIDTH/SAME W/JS, BUT HE TOLD/THEM
"TH/VERY STONE WH/THE BILDRS REJECTD HAS NOW BCUM TH/HED OF THE
CORNER"
WE MAY THINK WE'RE TOO OLD,OR HAV NUTH TO OFFR 2 GOD W/OUR
FEEBL LITTL LIVS,
G WIL TAK EA OF US & USE US FOR HIS PURPOSES WATEVR THEY
MAYB & USE US FOR HIS GLORY
BUT WE MUSB WIL & ABL TO LET HIM DO W/US AS HE WANTS
WE MUS WANT TO SERV HIM BCUZ WE LUV HIM & WE SHUD LUV HIM FOR
ALL HE DUZ FOR US & GIVS US
TH/MESAG IS STIL TH/SAME TODAY - FEAR NOT --- WATEVR UR NAME
IS, G WANTS TO DO A WORK THRU YOU IF U WIL LET HIM

Workshop Leaders - Page 2

Mr. John Kohlenberger "How to Develop a Pastor's Library"	44-51
Mrs. Arloa Sutter "The Church in Urban Ministry"	52-53
Mrs. Joni Eareckson Tada "Accidents, Injuries and Bad Medical Reports: What's A Pastor to Do?"	54-56
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22ND ANNUAL PASTORS' CONFERENCE

GENERAL SESSION SPEAKERS

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Script: Lk 1:5-25

it was pitch black early morn of day 1st wk Oct=748
Presid pr insid templ made sur all prep 4morn worship
bout 50pr on duty divid 2grps=by torchlite inspec,cum
ba 2gethr,march 2 Hall Hewn Polish stone 4 assigns
twic b4 templ gates opn,twic aftr lot cast 4 duties
1st lot cast & pr's went bout duties,work by fitful
lite flame glo altar burnt off
jus B4 daylighte 2nd lot & thoz trim goldn candlstik &
prep altr incense w/in Holy Place
pr statin hi pinicl templ cal out dawn jus brok,
3blast silvr trumpets & larg gates swing opn on hinges
Now it time 4temp sac 2B prep;lamb brot,bnd lik Isaac
on N side with hed face W
Whil temp sac B prep,pr's whos lot was 2prep Holy Pl
did so 2B redy 4mos solem part srv=Offr of Incens
Pr in chg sprinkl blud on altr from goldn bowl
3rd lot cast & deberm who wudB chosn 2offr incens
honor fel 2 pr only lnce in liftime & nevr agin
1 of pr's at leas 60yr old,nam Zacharias
60 age wen start agedness Bgin,or so thot
Zach dif othr pr,no liv Jeru,Jercho as they did
liv litl tw'n S of Jeru
He considr idiot by lerned pr;mean=ilitrat,ignorant,
very common & this mar priestly function
So 2 Zach this honor now fell
had 2 choos 2friends/reltivs 2assist in duties
1=remov remain fr altr nite B4 serv,mov bakward fr/alt
2nd tak coal altr burnt off & plac altr incense
mov bakward,get out
gan snd,this signl worships bow prostrat B4 L &
offr silent worship
Nothr,specil signl pr 2burn incens aproach altr &
spred incens
Incens rep Jews,Israels accepted prayrs
Thoz prayr wer in sens ascend 2 G in smok fr/incens
Zach 2wait til incens kindl then mov bakward out HPI
vs 11=he visit by angl
vss12=worry/troubl lik anyl
vs 13=Zach/Eliz prob pray ovr& ovr 4baby
sum pr divorc wif Bcuz no baby,Zach/Eliz stik out
vss 14-15=boy 2B lik Samson=a Nazrite & 2B fill H Sp
fr mothr womb
vss 16-17=Mal 4:5-6 tel this & at las 400yr silenc
now brokn
vs 18=ask how cudB?

vss 19-20=by Zach quest,sho dbt & dbt lik ask 4 2/
sign
sign 2B no spk til boy born
Zach bin H Pl long time & peop wondr wher at Bcuz he
2giv Bendictin
uz delay,knu sumth hapn 2him & wen cum out,no cud
k & this pruv saw visin
He pro Bendictin by signs watevr
Tour duty ovr,wif Bcum preg,seclusin 5mos
Sevrl things this story:
1=G thru Zach/Eliz pruv age no barrier
We lik 2think so,-I'm 2old. I'm retir,etc mak excus
Lk wat Zach did. Same as evrl els=My wif & I R 2old
2hav childrn
It mayB certnty G tak way childbear certin age,but He
stil want our serv no matr wat age
Our atitud shudB lik man in 90's went 2doctor
(Ilus man nineties & doctor)
Age only barrier if want 2B that=G want use us regardl
Nothr lessn story teach,our aproach 2watevr situ may
I sur Zach visibl shakn event involv in
But dont U think many,many time as lif went on & no
kids,grip,complain Bcuz things not rt 4them,no kids??
I wud Bliev Zach no dif fr/any us w/same desir,same
feelings,same things upset us
& face it,dont we all get impatient w/lif wen no giv
us desir efect we want?
(Ilus boy icecream,waitress)
This wat G did w/Zach=he litl man in site of othr pr'
he considr nobody,ilit
But G tuk that nobody & brot 4runnr of Mess fr/him
Wc lks up 2 sumbodys & ignors nobodys,did same Js
Js sed=VERY STON WH/BILDRS REJEC NOW BCOM HED CORNR
We may think we 2old,or hav nothin offr 2God w/our
feeb'l littl livs
But G wil tak ea us & use us 4 His purps watevr they
mayB & use us 4 His glory
But we musB wil & abl 2let Him do that w/us
That mesag was 2 Zach=Fear not,wh ment Dont B afraid
wat G wants 2do thru U
Mesag stil same 2day fr/God=Fear not,whatevr Ur name
is,G wants 2do a work thru U if U wil let Him.

"Fear Not, Zacharias"

Scripture: Luke 1:5-25

It was still pitch black early in the morning of a day in the first week of October in the year 748 and within the temple the superintending priest made sure that all was prepared for the morning worship. About 50 priests were on duty and were divided into two groups. They went throughout the temple by torchlight inspecting the temple. When they had completed this task, the two groups met at a certain place and marched to the Hall of Hewn Polished Stones to receive their assignments for the day. Twice before, and twice after the temple gates were opened for the day, the lot was used to designate who would serve where.

The first lot was cast and those priests went about the temple making the preparations working in the darkness with only the fitful glow of the flame which still glowed on the altar of burnt offering. Just before daybreak the lot was cast a second time to designate those who were to trim the golden candlestick and prepare the altar of incense within the Holy Place. A priest stationed on the highest pinnacle of the temple called out that the dawn had just broken and the huge temple gates were now swung open on their hinges, while a threefold blast from the silver trumpets was blown by still other priests.

It was now time for the morning sacrifice to be prepared. The lamb was brought forth and tied on the altar as tradition had said Isaac was bound and that was on the north side with the head facing west. ~~All the priests were on duty while the priests on duty by lot were preparing the~~

While the sacrifice was being prepared the priests whose lot it was had prepared the Holy Place for the most solemn part of the service and that was the offering of the incense. All the priests were gathered to gether while the priest in charge sprinkled the blood from a golden bowl on the altar. Now a third lot was cast and this determined who would be the chosen one to offer the incense. This honor fell to a priest only once in his lifetime, and never again. One of those priests was man named Zacharias. He was at least 60 years old because ~~xx~~ age 60 was considered the start of agedness. Zacharias was different from the other priests because he didn't reside in Jerusalem or Jericho where the other priests lived when not on duty. Instead he lived in a small town south of Jerusalem. He was considered an idiot by the learned priests because he was unlearned. The term suggested one who was illiterate, ignorant, or very common, and all this marred the priestly function, supposedly. And so it was to Zacharias this honor now fell. He had to choose two special friends or relatives to assist him in his duties. One would remove the remains ~~of the~~ from the altar from the service of the night

before, and then retire moving backwards away from the altar. The second one was to ^{take the coals} ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ from the altar of the burnt offering and to spread those coals on the altar of incense, and then retire moving backwards.

Then the organ sounded and this was the signal for the worshipers to bow prostrate before the Lord and offer their silent worship. At a special signal, the priest selected to offer the incense then approached the altar of incense in the Holy Place to spread the incense on the altar. This was the most solemn part of the worship. The incense represented Israel's accepted prayers. Those prayers were in a sense ascending to God in the smoke from the incense. Zacharias was to ~~wait~~ wait until the incense was kindled, and then he should have moved backwards out of the Holy Place. So we read, "And there appeared unto him an angel of the Lord standing on the right side of the altar of incense." vs 11.

And like anyone who would encounter an angel we read, "And when Zacharias saw him, he was troubled, and fear fell upon him."

But Zacharias had nothing to fear and we read, "But the angel said unto him, 'Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.'"

Zacharias and Elizabeth had probably prayed over and over for a child. It was something that priests were to have. There were priests who divorced their wives and married others because their wives didn't bear sons to them. But Zacharias and Elizabeth remained married and had probably resolved to spend their days together childless. But now Zacharias was told this. Who wouldn't be afraid?

The angel added, "And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither ~~wine~~ wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb." vs 14-15

This boy was to be like Samson who was a Nazarite. And he was to be filled with the Holy Spirit even before he was born.

And the angel added, "And many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

Malachi ended his prophecy with the words found in the 4th chapter, verses 5 and 6, (read these). Now the angle was not saying that John would be the prophet Elijah, he was merely saying that he would have the spirit and power of Elijah. The silence of over 400 years was now being broken with the message that God was going to intervene in the life of one of his servants.

Now that Zacharias has heard this he questions the angel and we read in verse 18, "And Zacharias said unto the angel, 'Whereby shall I know this? for I am an old man, and my wife well stricken in years.'"

"And the angel answering said, unto him, I am Gabriel, that stand in the

presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season."

By Zacharias questioning how this could happen he was showing doubt. And although he didn't ask for a sign of this possibility, it is similar to that request. So because of this, the angel gave him a sign and that sign was his inability to speak until the child would be born.

But Zacharias had been inside the Holy Place for a long period of time and the people were waiting for him to come out and pronounce the benediction. His delay meant that something had happened to him. And when he did come out the evidence was that he could not speak. He pronounced the benediction with motions and the people were convinced that he had seen a vision.

Then we are told that when his tour of duty in the temple was over he went back home to his wife who had conceived and now they were both in seclusion. There are several things we can see in this event. One of the glaring truths concerns age. What God did through Zacharias and Elizabeth proves that age is no barrier with God. We like to think that we can say, "I'm too old to do that. I'm retired," etc, and we make excuses. Look at what Zacharias did. Exactly the same as anyone would. "My wife and I are too old to have children. Now it may be a certainty that God does take away childbearing at a certain age, but He still wants our service far beyond our retirement years. Our attitude should be like the 90 year old man who went to the doctor.

(Illustration of 90 year-old man and doctor's advice).

A man in his nineties went to the doctor with knee trouble. The doctor said, "At your age, what do you expect?" "I expect you to fix my knee," was the reply; "my other knee's the same age and it works fine."

Age is only a barrier if we are willing to let it be that. God wants to use all of us regardless of age.

I think another lesson this story teaches us involves our approach to whatever the situation may be. I'm sure that Zacharias was visibly shaken by the event he was involved in. But don't you think that many, many times as life went on and there was no evidence that they would ever be parents that he griped and complained that things weren't just as they could be, or ought to be? I would believe that Zacharias was no different than any of us with the same desires, the same feelings and the same things that upset us. And face it, don't we all get impatient with life when it doesn't give us the desired effects we want?

(Illustration of boy, ice cream, and waitress)

A small boy about ten years old or so, came into the restaurant and sat at the counter. The waitress came over, put a glass of water in front of him, and asked what he wanted. "How much is an ice cream sundae," He asked. "Fifty cent," replied the waitress. The little fellow pulled his hand out of his pocket and studied a number of coins he had clutched in it.

"How much is a dish of plain ice cream?" he asked. There were a lot of people at the counter and the waitress was getting impatient. "Thirty five cent," she said brusquely. Again, he counted the coins while the waitress stood drumming on the counter. "I'll have the plain ice cream please," he said. The waitress took the money, brought the ice cream and walked away. When she came back in a few minutes the boy was gone and the empty dish sat on the counter. She stared at that empty dish and then swallowed hard at what she saw. There, placed neatly beside the dish were two nickels and five pennies - her tip. The boy had the fifty cents for the sundae, but she wouldn't have gotten a tip. He had sacrificed on himself to reward her for her service. That waitress kept those coins as a reminder that the little person is just as important as the big one.

This is what God did with Zacharias. He was a little man in the sight of the other priests; a nobody; considered an illiterate. But God took that nobody and brought the forerunner to the Messiah from him. The world looks up to the ~~nobodies~~ somebodies and ignores the nobodies. They did the same with Jesus. But He told them, "the very stone which the builders rejected has now become the head of the corner."

We may think we're too old, or have nothing to offer to God with our feeble little lives. But God will take each of us and use us for His purposes whatever they may be and use us for His glory. But we must be willing and able to let Him do that with us. That message ~~ix~~ was to Zacharias, "Fear Not," which meant, "Don't be afraid of what God wants to do through you." That message is still the same today to us from God. "Fear Not," whatever your name is, God wants to do a work through you if you will let Him.

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor December 8, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: David Andrews and Doug Vensel

ORDER OF WORSHIP 11:00 A.M.

Prelude "Song of Christmas"
Chiming of the Hour
Announcements - Elder Paul Riemer
Congregational Greeting
Joys
Lighting of the Advent Wreath
*Processional Hymn No. 166 "Let All Mortal Flesh Keep Silence"
*Ascription
*Exhortation
*Confession (In Unison) "Our Father, we are aware that at this time of the year our lives seem at times to be so void of meaning. We know the joy that should be ours, but it is difficult to separate ourselves from our sins which so easily beset us. Take from us the thoughts of anger and hatred we may feel, and replace them with love and concern for all of mankind. Let our peace flow into our hearts and lives, and let us have that Light, even Jesus Christ our Lord.....Amen.
*Kyrrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And Blessed be His glorious name forever.
*Gloria Patri - page 142
Hymn No. 180 "What Child Is This, Who, Laid to Rest?"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray.
Prayer
Offering
Offertory "Mary's Child"
*Doxology - page 382
Anthem: "Once Upon a Christmas"
Scripture: Luke 1: 26-38
Sermon: "Fear Not, Mary"
*Closing Hymn No. 193 "O Come, All Ye Faithful"
*Benediction
*Closing Chimes
*Postlude "The King is Coming"

----- *Congregation Standing -----

The beautiful flowers on the altar have been placed by Mr. & Mrs. Alvin Tait and Pam in memory of Ralph Tait and Mr. & Mrs. John Sweeney.
Mrs. Betty Tressler will greet the congregation at the door this morning.
Ushers for today are Sandy Sheppeck, Mary Lou Davis, Peg Nazaruk and Gloria Walker.
Nursery will be provided today by Mrs. Sue Gamble.
Robert Dellen and Harry Fry will be visiting the hospital this week.
Attendance last Sunday was 138 with 11 visitors.
Hospitalized: Eleanor Sandbach in West Penn Hosp. in Pittsburgh and Marcia Forsberg in BMH.

MONDAY - Volleyball
Committee appointment meeting at 7:00 P.M.
(All Council members and committee chairmen)

WEDNESDAY - Special Olympics in the hall 7-9

THURSDAY - Choir practice 7:00
Basketball 7-9

December 15th is our Family Christmas Program in Rehoboth Hall at 7:00 P.M. We will be decorating the tree and having entertainment from the Sunday School classes. Please bring the kids out and enjoy an evening of fun and fellowship. We will have refreshments and a visit from the Jolly Santa.

Cookies are needed for the Family Christmas Program. If you would like to donate cookies for this evening, bring them to church or with you when you come for the program. You may sign up in the office.

December 20th is the night we go caroling from the church. We will meet at the church at 6:30 and proceed to the Butler Arbors apartments. Afterwards we have been invited to the Mangel's for refreshments. Come along and join in the fun and fellowship.

Today is the last day to order your Poinsettia for the holidays. Drop a note in the offering plate or see Ginny in the office. The price is \$6.00 each.

December 22nd we will be taking in new members. If you know of anyone interested in joining the church please contact the office. If you are a visitor and would like to join, please contact the office or pastor.

The new Yearbook will be published in January. If you or any family members have any changes in a phone number or address, please notify the office as soon as possible.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - DECEMBER 8, 1996

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

CHRISTMAS CAROLING DECEMBER TUES. 17TH - 7-9 P.M.
LORD'S SUPPER - CHRISTMAS COMMUNION DECEMBER 22
CHRISTMAS EVE CANDLELIGHT SERVICE DECEMBER 24, 7:00 P.M.

BI LO TAPES -

DINNER TALKS

THANK THOSE WHO DECORATED.

LIGHTING OF ADVENT WREATH SECOND SUNDAY OF ADVENT

- *HYMN
- PRAYER/OFFERING
- *DOXOLOGY
- (DISMISSAL FOR JUNIOR CHURCH - AGES kindergarten thru 11)
- PASTORAL PRAYER
- HYMN

SCRIPTURE: LUKE 1:26-38

SERMON: "FEAR NOT, MARY"

ST. PAUL'S, BUTLER - 12/8/85

- *HYMN
- *BENEDICTION
- *POSTLUDE

JEAN
SHERRY
EDNA
HAROLD

SCRIP: LK 1:26-38; SERM: "FEAR NOT, MARY"

I REMEM VISIT 2OUR COUNTRY BY PRINC PHIL & PRINCES DIANE
TV STATINS TUK TIME 2PREP AMERICANS ON HOW 2ADRES THEM IF EN-
COUNTRING THEM IN STORES ON CN TH/STREET
TH/RESON - WE NOT ACUSTOM 2GREET ROYLTY & STAND IN AWE OF THEM
HOW MUCH MOR THEN DO WE STAND IN AWE OF GOD???

(...IS PROFESSOR OF PSYCHOLOGY & CHILDREN)

SUMHOW WE THINK OF G LK THIS - HE LUVS US ABSTRACTEDLY
MYSTICL SUMTH NO CAN EXPL
BUT TO BLIEV G LUVS US IN A TANGIBL/REAL WAY DIF 2EXPL OR TAKE
THER THRED RUN THRU GOSPLS DIREC FR/GOD WH/SHOWS G GUMS 2COME &
HELP MANK & IS NOT 2B FEARED

NO MEAN G IS 2B LKD UPON AS "BIG BUDDY," "OLD PAL," "MAN IN SKY
THRUOUT HISTRY G SOT 2DRAW CLOSR 2MANK ETC
BUT MAN QUITE OPTN SOT 2WITHDRAW FR/GOD - HISTRY OF JEWS
G'S INTRVNTIN IN LIVS OF BIB PEOPL IS SEEN IN WORDS - "FEAR NOT
THIS OUR ADVENT THEME THIS YR

LAS WK LK AT ANGEL & "FEAR NOT, ZACHARIAS"

THIS WK LK & MESAG IS "FEAR NOT, MARY"

END SCRIP LAST WK W/VSS 24-25=(READ THEM)

VS 26=MEANS IN 6TH MONTH ELIZ PREG MARY VISIT BY SAME ANGL GABRI
LAS WK DETERM EVENT W/ELIZ & ZACHARIAS OCUR 1ST WK OCT,
ELIZ BCUM PREG IN OCT & HID SELF 5MONTHS

VS 26=TEL US 6mos OF ELIZ PREG - (COUNT ON FINGERS)

6TH MONTH =MARCH MARY CNFR BY ANGL GABRIEL

VS 28=THIS IS STRNG PRONOUNCMENT TO A YNG GIRL & SO WE READ ----

VS 29="SHE WAS TROUBLED" - COMPAR TO VS 12=READ THIS

LIK ZACHARIAS - SAME FEELING/SAME FEAR & WHO WUDNT???

HERE WAS MESENGR OF MOST HIGH GOD PAY VISIT 2MERE MORTAL

VSS 30-33=ALTHO MARY HAD SAME FEELS AS ZACH NO ASK 4SIGN

SHE JUST ASKS A PRACTICAL QUESTIN -----

VS 34=MARY WAS ONLGY ENGAGD TO JOSEPH & WUDB GET MARRYD NEAR FUT
URE

VSS 35-37=THIS IS TH/ANGEL'S EXPLANATIN TO HER

VSS 34-37=SUMMATION OF ALL OF THIS IS VS 37
G IS ALWAYS TH/GOD OF TH/IMPOSSIBL
HE TUK ORINARY PRIEST-LIK ZACH,& MADE FATHER JN BAP 4RUNNR OF TH/MESSIAH
(ZACH CONSIDR 2B JEIOT BCUZ UNLEARN/UNLETRD.COMCN AS DIRT)
G SAW FIT USE COMON/ORD PERSN & BLES W/CHILD IN OLD AGE /IMPOSSIBL FR/GOD
NOW HE GO 2TAK YNG COMON GIRL & LET HER BCUM MOTHF OF MESSIAH BUT NEED GO BAK TO VS 36=READ AGAIN
THIS GUD PLACE LK AT DATE OF JS BIRTH (EXPL DEC 25, AS DATE & CONTROVERSY W/PAGAN CELBRATIN)
(GAME PEO PLAY REGARD YNG COUPL MARRY UNEXPECTEDLY - EXAMPL CPL)
WE COUNT ON FINGRS & OLD EXPRESIN IS: TH/1ST BABY CAN CUM AT ANY TIME, ALL OTHERS TAK NINE MONTHS
LET'S COUNT W/MARY - CONCEIV IN MARCH - (COUNT ON FINGERS)
SO THER POSSIBLTY JS WAS BORN LATE DECEMBER
IT MAKES NO DIF WEN HE BORN,BUT IT NICE 2THINK WE CELBRAT CLOSE TO THE TIME
SO AFTR MARY IS GIVN INFO BY GABRIEL SHE SEZ= VS 38=READ SHE ACCEPT WAT G GO 2DO W/HER & THRU HER
THIS SCRIP PT OUT TWO THINGS W/GOD DID
FIRST: HE DID TH/IMOSIBL
ELIZ/ZACH NORMAL CONCEPTIN,NORML BIRTH - EXCEPT IN OLD AGE MARY=A VIRGIN 2B IMPREGNATD BY TH/HOLY SPIRIT
IN TH/COUNTY MARY LK UPON AS B IMORAL,HAV ILLEGIT CHILD (THIS WHY JEWS NO BLIEV JS MESSIAH,GOD NO STOOP 2B HUMAN FORM)
(WHY WE SHUD BLIEV IN VIRGIN BIRTH=JS WUD HAV BIN ORD,NORML CHIL ANY PERSN CUD SAY HE XP - VIRGIN BIRTH MADE SPECIL)
G'S MIRACLES=ELIZ/ZACH IN OLD AGE, MARY BY H SP
IF BLIEV TH/ONE-ELIZ/ZACH, SHUDNT HAV TRUBL BLIEV OTHR
SECOND: G DID ALL THIS USING CERTIN CLASS OF PEOPLE (ILUS WOMAN SPEND XMAS SAN FRAN,& TRAVEL ON XMAS DAY)
G TUK TH/LOWLIEST & GAV TH/WORLD ITS 1ST XMAS PRESENT THAT PRESENT CAN IN TH/FORM OF AN UNWANTD BABY
THAT CHILD WAS CONSIDRD LEGITIMAT
THAT CHILD WAS BORN IN A DIRTY STABL & CHANGD TH/WORLD
PAUL INSPIRED TO WRITE= 1 COR 1:27-28 - (READ THIS)
WAT IS MOR FOOLISH THAN BLIEVING IN MIRACLES???
WAT IS MOR WEAK THAN A BABY???
BUT GOD CHOSE THEZ MEANS TO BRING JS INTO TH/WORLD
WEN WE STAND IN TH/PRESENC OF SUCH MAJESTY CAN WE DO ANYTHING BUT FEAR???
YET, GOD REACHES OUT TO TH/WORLD & SEZ - "FEAR NOT"
HE SEZ "FEAR NOT" BCUZ HE WANTS HAV PERSNL RELATSHIP W/EACH OF US & ONLY POSSIBL THRU BABY BCUM XP THE LORD,HE CAM 4U & ME

F E A R N O T

recal yng reio/girl marry whil home on lv, "girl had 2/ 2B prenat & sur enuf 4yrs latr had bak boy.
So lets count acord 2scrip:Eliz Bcum preg Oct & hid 5mos=that March;Mary visit 6th mo,April to Dec,& now do U C possibly Js born late Dec? Dec 25 no far fetcl
It duznt mak any dif,but nic 2think hav rt day/mo
A2** Mary givn info read-Vs 38=READ
1. & agin as las wk,Scrip pt 2things wh/G did
1st=He did imposibl;wen compar 2incident G Eliz/Zach marry many yrs & childles:G made possibl Eliz cud conceiv old age & she did
But Marys case G tuk yng girl only engag & she Bcum preg thru H Sp
Import=Js no conceiv,born thru actins man in eyes comunity Mary giltly of B immoral,hav illegit Son
This reason many Jew then/nw no acpt Js as Messiah Can no Bliev illegit child cud B Saviour
Thez peop no Bliev H Sp can do this
It import whethr we Bliev or not much lates Bib scholrship pt 2not tru & prob no acpt as Doctrin is that Js then no dif fr/anyl of us
If Js conceiv/born norml wat mak Him dif/specil in all of mank?
Why cant l of U men here B Js Xp?
If evrth bout Js same as othr men,He cudnt possibly B sav'our of worl
G used a miracl 2produc Jn Bap=4runnr & use specil miracl 4Messiah 2B born
No easier 2Bliev bout Eliz/Zach,than Mary /Js
No Bliev 1,no Bliev othr
2nd=This part of story similar to Eliz/Zach (I a famly travl Xmas Day,restaunt,lyr old & bum)
G tuk lowliest & gav worl 1st Xmas gift
That gift came form unwanted baby,conside illegit child born dirty stable & He chang whol worl
P writ=1 Cor 1:27-28=READ
Wat mor foolish than Bliev miracl?
Wat mor weak than baby?
But G chos thez means 2bring Js into worl
Wen stan presenc majesty can we do anyth but fear?
Yet,G reach out 2worl & says=Fear Not,Bcuz He wants 2hav persnl reltship w/ea us
That only possibl thru miracl of baby B born & Bcum Xp the Lord.
He came 4 U & Me, "FEAR NOT."

"Fear Not, Mary"

Scripture: Luke 1:26-38

(Expl royl vistor & rub elbows comon peop & need of TV expl how adres & greet=Princ Phil/Princes Diane) many peop stan bak in aw of them, how much mor of G? (I'us prof & no spank child, luv him & cement=I do luv hi in the abstract, but not in the concrete) Sumhow we pictur G this way, think Him luv us abstract Sum mystic th/can no expl, but real & can acpt it But 2Bliev G actul luvs us real/tangibl way dif 2tak That why I Bliev thred run thru Gospls direc fr/G wh/ther 2sho G cums 2comf/help mank & no 2B fear Duznt mean treat G lik 2Big Buddy"or"Old Pal" G sot thruout histry 2draw closr 2mank evn tho man quit oft sot 2withdraw fr/G Thus, G's interventin in 2 livs Bib peop is seen in words=Fear Not.

This theme use this Adv ~~xxxxxx~~ series Las wk lk angl Gab cum 2 Zach & tel=Fear Not Zacharis This wk lk Virgn Mary & mesag is =Fear Not, Mary Scrip Bgin Lk 1:26=READ Now wat duz mean? If remem vs 24 underst, lets bakup & read

Eliz was cusin of Mary & 6th month pregnancy las wk sed 2remem 5months vs 24 Evidenc suport 1st wk Oct as time Zach serv morn serv & confr by Gabriel Lets count=(on fingers & this bring 2 March) Eliz hid until March of nex yr, so 6th month=April Gabriel sent=vs 27-(READ) vs 28=Angl spok 2her

actin same as pr Zach=vs 12=READ vs 29="She troubled"=same feel, same fear & who wudnt Here mesngr mos Hi G pay visit 2mere mortl vss 30-33=Altho Mary had sam reactin as Zach, no ask 4 sign this wudB so

Rathr, ask practicl quest=vs 34=READ Mary only engag 2 Jos & wud get marry near futur vss 35-37=Angl expl & need pt out & stres=With G nothin shalB imposibl

G is always=The G of the impossibl Tuk ord pr lik Zach & made Fathr of 4runnr=Jn Bap Sed las wk Zach considr lik=Idiot Bcuz unlern, un-lettred, as comon as dirt

But G saw fit no only use, but 2bles wif w/chil old Now, was 2tak comon girl & letB mothr of Messiah Mus go bak vs 36 & read agin=read end vs

Gud plac 2spk of birth of Js Expl celbrat pagan festivl 25 Dec, etc but lets play game used wen yng coupl get marry in hurry

"Fear Not, Mary"

Scripture: Luke 1:26-38

Recently we had two visitors in our country who caused quite a stir. They were going to be traveling among us and rubbing elbows with the most common Americans which caused a few controversies. This type of visit by them prompted TV stations to devote special time to advise Americans how to address them if they happened to meet them on the street or in a store. The couple of course were Prince Phillip and Princess Diane of Great Britain. Americans are not accustomed to meeting royalty and so their visit was something which made many people stand back in awe of them. How much more then do we stand in awe of God?

(Illustration of professor of psychology and children.)

A professor of psychology had no children of his own, but when he saw one of the neighbors scolding or punishing a child he would say, "You should love your child not punish him." One hot summer day the professor was working on his driveway. He had fresh concrete poured in a certain area and had it smoothed and troweled just right. He decided to go into the house to take a break. He walked toward the house and just as he was ready to go in the door, out of the corner of his eye he saw a neighbor boy run up the driveway and step into the fresh cement. He yelled at the boy and pulled him out of the cement and turned him over his knee to paddle him. A neighbor was trimming his hedges and when he saw this he said to the professor, "Watch it, professor! Don't you remember? You must love the child, not punish him." At this the professor yelled back angrily, "I do love him in the abstract, but not in the concrete."

Somehow we picture God in this manner. We think of Him loving us abstractedly. It is some sort of mystical something we cannot explain, but it is real and we can accept it. But to believe that God actually loves us in a real and tangible way is difficult to take, or explain. That is why I believe there is a thread running through the Gospels directly from God which is there to show that God comes to comfort and help mankind and is not to be feared. This doesn't mean that we treat God as a "Big Buddy" or "Old Pal." God sought throughout all of history to draw closer to mankind even though man quite often sought to withdraw from God. Thus God's intervention into the lives of Biblical people is seen in the words, "Fear Not." This is the theme we are using in our Advent series. Last week we looked the angel Gabriel coming to Zacharias and telling him, "Fear Not, Zacharias." This week we are looking at the Virgin Mary and the message is, "Fear not, Mary." Our Scripture for this morning begins with the 26th verse of Luke 1. There we read, "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth."

Now what does that mean? Well, if we remember the preceding events ending in the 24th verse, we understand the meaning. Backing up to that verse we read, "And after those days his wife Elizabeth conceived and hid herself five months."

Elizabeth was a cousin of Mary and in the sixth month of her pregnancy, Mary was visited by this same angel Gabriel. Last week we had said to remember

what this 24th verse said about "five months." We had also said that there is much evidence that the time of the morning service in which Zacharias was confronted by Gabriel was probably in the 1st week of October. Now if we count from October, (on hand, count five fingers, and this brings us to March.) Elizabeth hid herself until March of the following year. ~~xxxxxx~~ So, in the sixth month, April, Mary is ~~informed that she is~~ confronted by the same angel Gabriel and we read he was sent, read verse 27. Then the angel spoke to her, read verse 28.

The reaction of Mary was exactly the same as that of the priest Zacharias. We read in verse 12, "And when ~~he~~^{Zacharias} saw him, he was troubled, and fear fell upon him." When saw him, "She was troubled." The same feeling, the same fear. And who wouldn't have fear? Here was a messenger of the Most High God paying a visit to a mere mortal. Then we read, "And the angel said unto her, "Fear Not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His Father David: And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." verses 30-33.

But although Mary had the same feeling as Zacharias she did not ask for a sign that this would be so. Rather, she asked a practical question. In verse 34 we read, "Then said Mary unto the angel, 'How shall this be, seeing I know not a man?'"

Mary was only engaged to Joseph and they would be getting married in the near future. So the angel explains to her, verses 35-37. The main thing which is pointed out here and which should be stressed is that, "With God nothing shall be impossible."

God is always, the God of the impossible. He took an ordinary priest like Zacharias and made him the father of John the Baptist the forerunner of the Messiah. As we said last week, Zacharias was considered as an "idiot" because he was unlearned, unlettered, and as common as dirt. But God saw fit not only to use this common person, but to bless he and his wife with a child in their old age.

Now, He was going to take a common young girl and let her be the mother of the Messiah. We need to go back to the end of the 36th verse and read again, "And this is the sixth month with her, who was called barren."

Here is a good place to speak about the date concerning the birth of Jesus. I'm sure that most of you have read and heard that the date of December 25th couldn't possibly be the date of Jesus' birth. There is the story that the 25th of December was a pagan festival which actually started around the 22nd of December celebrating the lengthening of the days leading toward the end of winter. This festival was chosen as the birth of Jesus to placate the pagans/heathens who had been taken into the early Christian church and gave them and Christians a reason to celebrate. Well, that may be, but we have a

little game many people play when a young couple get married. Especially, if they get married in a hurry. I recall a young fellow coming home on leave from the army for a short period of time and he and his girlfriend getting married right away. Many people knew for certain the girl was pregnant and they had to get married. And sure enough, 4 years later she gave birth to a baby boy. Well using that manner of counting as we do for some couples getting married, let's count concerning this Scripture. Elizabeth ~~was~~ became pregnant in October and hidfor 5 months, then the angel came to Mary in Elizabeth's six month to announce she was to become pregnant. So that's, (count on fingers, October, November, December, January, February, March, April). So ~~April~~ between March and April Mary became pregnant and then it is, May, June, July, August September, October, November, December. Do you see the possibility that it may well have been in late December that ~~the~~ Jesus was born? It doesn't really make any difference, but it's nice to think that we are so very close to the actual time of Jesus' birth in late December.

So after Mary is given the information about this event by Gabriel we read, "And Mary said, 'Behold the handmaid of the Lord; be it unto me according to thy word.'" And the angel departed from her."

Once again ~~this~~ ~~fact~~ as last week, this Scripture points out two things which God did. The first is that He did the impossible. When we compare the two incidents we see that Zacharias and Elizabeth were married for many years and were childless. God made it possible that Elizabeth could conceive in her old age and this she did. But in Mary's case, God took a young girl who was only engaged and she became pregnant through the Holy Spirit. This is important from the standpoint that the ~~fact~~ conception and birth of Jesus were not the result of anything done by man. In the eyes of the community Mary was guilty of being immoral and guilty of having an illegitimate child. This is one reason the Jews could not then, nor up to this time accept Jesus as the Messiah. He was considered to be illegitimate and no amount of reasoning ~~will~~ ~~convince~~ could or can convince certain Jews that God's Holy Spirit was responsible for Mary's conception.

The importance of this point is that it makes a great deal of difference whether we believe that Jesus was born of the Virgin Mary. Much of the latest Biblical scholarship deals with disproving this doctrine. And the problem with not accepting this as the doctrine we should have is that Jesus becomes no different than any one of us. So if Jesus was ^{conceived} ~~born~~ in a normal manner, and born in a normal manner, why is He so special among all mankind? Why can't one of you men here this morning claim to be Jesus Christ? If everything about Jesus was and is exactly the same as any other man, then He couldn't possibly be the Saviour God sent into the world. God used a

miracle to have the forerunner of the Messiah come to earth and He used a special miracle for the Messiah to be conceived and born. It is not easier to accept that Elizabeth could have a child after the childbearing age, than it is to accept the Virgin Birth of Jesus. If you believe the one, you ~~xxxx~~ shouldn't have trouble believing the other.

The second thing that God did in this incident is much like the miracle He performed in the ~~lives~~ lives of Elizabeth and Zacharias.

(Illustration of woman spending Christmas in San Fran & traveling on Christmas Day, (Sunday), in order to be back to work on Monday)

One year old made up to drunk and bum in restaurant. Eric held out self to bum and he held him. "Take care of this baby lady" bum said. Around lump in throas said, "I will." Bum pry Eric loose, but Eric hang on. "Thank you and God bless you Ma'am. You've given me my Christmas gift."

God took the lowliest and gave the world its first Christmas present. That present came in the form of an unwanted baby, considered an illegitimate child, born in a dirty stable and He changed the whole world.

Paul was inspired to write, 1 Cor. 1:27-28, (read these). What is more foolish than believing in miracles? What is more weak than a baby? But God chose these means to bring Jesus into the world. When we stand in the presence of such majesty can we do anything else but fear? Yet, God reaches out to the world and says, "Fear Not," because He wants to have a personal relationship with each one of us. And that is only possible through the miracle of a baby being born and becoming "Christ the Lord. He came for you and me. "Fear not!"

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor December 15, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: David Andrews and Doug Vensel

ORDER OF WORSHIP 11:00 A.M.

Prelude "O Holy Night"

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Lighting of the Advent Wreath

*Processional Hymn No. 178 "O Little Town of Bethlehem"

*Ascription

*Exhortation

*Confession (In Unison) "Father, forgive our excesses at this beautiful and expectant time of the year. We are too loud, too selfish, too concerned about what we want, and little concerned with those about us. Tear away our guilt. Open our hearts to the joy of your promise. Give us the happiness which the birth of Thy Son would bring, and help us to sustain it for the future. We ask these things in His name.....Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God

People - And Blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 177 "Good Christian Men, Rejoice"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray.

Prayer

Offering

Offertory "Christmas Medley"

*Doxology - page 382

Infant Baptism

Anthem: "Christmas"

Scripture: Matthew 1: 18-25

Sermon: "Fear Not, Joseph"

*Closing Hymn No. 190 "Angels from the Realms of Glory"

*Benediction

*Closing Chimes

*Postlude

----- *Congregation Standing -----

The beautiful flowers on the altar have been placed by Mr. & Mrs. Charles Fleegeer in memory of loved ones.

Mrs. Florence MacKinney will greet the congregation at the door this morning.

Ushers for today are Rob Vinroe, Randy Dellen, Bob Dellen, and Kevin Snyder.

Nursery will be provided today by Mrs. Jane Snyder. Richard Mangel and Paul Riemer will be visiting the hospital this week.

Attendance last Sunday was 132 with 10 visitors.

The beautiful Christmas greens on the front doors have been placed by the Women's Fellowship of St. Paul's.

> Hospitalized: Velma Collins, Marcia Forsberg BMH

MONDAY - Volleyball

WEDNESDAY - Golden Circle 7:30

Special Olympics in Rehoboth Hall 7-9

THURSDAY - Choir Practice 7:00 P.M.

Basketball 7-9

Mary Martha Circle 10:30 a.m.

FRIDAY - Christmas Caroling - meet at the church at 6:30 followed by refreshments at the Mangel's. Come one and all for some fun and fellowship. The little singers can come too. See you here!!

> FAMILY CHRISTMAS PROGRAM tonight at 7:00 P.M. Come and join in the fun of the evening. Refreshments served, along with a visit from Santa. All of the Sunday School

will hopefully be participating. Come and bring a friend. COOKIES are needed for tonight's program in the hall. You

can sign up in the office or let Shirley Link know.

> December 22nd we will be taking in new members. If you or someone you know is interested please inform the office or the pastor. *ADD COMMUNION*

The new Yearbook will be published in January. If you or any family member have any changes in a phone number or address, please notify the office as soon as possible. Mrs. Beryl Cook is now residing in Hillside Boarding Home R.D.#3 Schiebel Road Butler, Pa. I'm sure she would enjoy some cards and notes from the congregation at this holiday season.

JANUARY COUNCIL MEETING WILL BE HELD January 8th because of the new year.

> The Poinsettias will grace our chancel next Sunday. We would like to have them remain for our Christmas Eve Service. However if you must take them do so after the Sunday Service.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - DECEMBER 15, 1996

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

THIS WEEK, ~~CONCORD~~ NIGHT 7-9, CHRISTMAS CAROLING
Friday 6:30 on 10.

NEXT SUNDAY: THE LORD'S SUPPER - CHRISTMAS COMMUNION
CHRISTMAS FELLOWSHIP DINNER AFTER CHURCH

REFRESHMENTS - SIGN-UP
BI LO - TAPES

LIGHTING OF ADVENT WREATH - THIRD SUNDAY OF ADVENT

- *HYMN
- PRAYER/OFFERING
- *DOXOLOGY - DISMISS CHILDREN KINBERGARDEN THRU 11
- *HYMN PASTORAL PRAYER
- HYMN
- SCRIPTURE: MATTHEW 1:18-25
- SERMON: "FEAR NOT JOSEPH"
ST. PAUL'S, BUTLER - 12/15/85

- *HYMN
- *BENEDICTION
- *POSTLUDE

*GOSPEL CENTER CHURCH
SHARBY*

SCRIPTURE: MATTHEW 1:18-25; SERMON: "FEAR NOT, JOSEPH"

(ILLUS BAKGR GENEALOGY OF JS, THRU JOS & THRU MARY)
 HOUS OF DAV SUNK 2LOWES LEVL, HEROD FAMLRY NO RITEFUL KING ISR
 RITEFUL KING ISR BELGAT 2ROL SIMPL CARP IN NAZ
 LK ANGL VIS ZACH, THEN MARY & SAY=FEAR NOT, & NOW WIL CUM 2JOS
 BY GIVN HER NEWS, GO VISIT COUSIN ELIZ, 3MOS CUM HCM TEL JOS
 VS 18B=ESPUS-ENGAGD *EXPL SERTUSNES THIS 1YR PERIOD
 VS 18C=B4 LEGIT HUSB/WIF & HAV THAT RELATSHIP
 VS 18D=PROB NO TEL JOS HOW THIS CAME ABOUT & SO JOS DEEPLY TRUBLI
 VS 19=NO WANT MARY STOND, GIV DIVORC PRIVATLY=ENGAGMENT LIK MARAG
 VS 20="FEAR NOT" AGIN, BUT MARY THY WIF? -ENGAG CONSIDR BINDING
 DURING THIS PERIOD JOS BLD OR PREP HOUS, MARY BEDING, DISHES, ETC
 JOYFUL TIME 4YNG COUPL, NOW SPOILD BY HER HAV BABY
 VS 20B=EXPL TO JOS 2KNO THIS WAS OF GOD & NOT MARY'S INDISCRETIN
 VS 21=FUL EXPL THAT PLAIN, SIMPL MARY 2B INSTRUMENT OF GOD
 VSS22-23=MT WRIT 2JEMS GIV ED CEMENT WH/PROPH FR/ISA 700 YRS B4
 MT & LK BOTH STRES JS' VIRGIN BIRTH & MAK POSIB G CAM IN2 MIDST
 THIS WAT "EMANUEL" MEANS- G W/US & WE CAN & SHUD BLIEV THIS
 BUT WUD MESSIAH CUM LIK THIS?? JEMS NO BLIEV SO
 FIRST, FR/MARY HE WUDB ILEGIT; SECONDR, SHE COMON PEASANT, & SO HE
 MESSIAH 2B KING, CONOUR ENMYS, BUT ALSO 2SAV PEC=NEED A KING 2DO
 VS 24=HERE IMPORT OF DREAMS 2PEO OF ISR SHOWN
 (ILLUS ALFRED EDERSHEIM & IMPORT OF DREAMS PEOPLE OF ISRAEL)
 3THINGS WH/WER MARKS OF G'S FAVOR:
 A GOOD KING, A FRUITFUL YEAR, A GOOD DREAM
 VS 24B=JOS WIL 2ENDUR SHAM, NO WAIT 1YR 2MARRY, BUT JOS ALSO FULFII
 G'S PLAN
 JOS & MARY CUD NOT HAV TRAVLD 2BETH 4CENSUS IF UNMARRIED
 SO WE C GOD TUK CARE DETAILS ONE BY ONE
 VS 25="KNEW HER NOT"-KNEW IN GRK HAS SEXUL CONOTATIN
 L'RLY MEANS JOS/NO HAV SEXUL RELATINS B4 JS WAS BORN
 HONORBL MAN, WIL TAK SHAM/HUMIL & MARRY MARY, & DO WAT GOD
 WANTD
 THIS INCIDENT IN JOS LIF GIV US IMPORT INSITE OF LIFE
 (ILLUS COLEGE STUDENT PAUL & NEW CAR FROM BROTHER)
 OLDR BROS NO THINK OF SELF, BUT MAK BROS HAPPY
 HIS WELFARE WAS HIS CONCERN & THIS EXAC WAT JOS DID LK AFTR MAR'
 NEEDS
 CUD HAV WALK AWAY FR/SITU ANGL OF NO ANGL & SED - NOT ME, FIND
 SIMONE ELSE, I DONT WANT TH/RESPNSBILTY
 BUT HE DIDNT & PROVID 4NEEDS OF TH/WOMAN HE LIUVD, ENDUR TH/SHAME
 WH/INHERENT UPON HIS ACTINS
 IN SHAL MEASUR THIS ILLUSTRATIV WAT G DID THRU JS XP 4MANKIND
 HEB 12:3 WE READ ---- READ THIS

HEB 12:3 ---- READ

HERE WAS GOD GO THRU HUMILIATIN/SHAME OF DYING
AND DOING IT IN TH/REPULSIV MANNR OF EXECUTIN HIS CHOSEN PEOP
ECTD AS B LEGITIMAT FOR TH/MESIAH 2NDURE
THEZ WER TH/VERY PEOP JS CAM 2SAVE
TH/MESAG CUMING FR/THE SACRIFIC OF JS TO THEM & TH/WHOLE WORLD
WAS ---- FEAR NOT

TH/ANGEL SED TO JOSEPH - FEAR NOT, JOSEPH, TO TAK UNTO THEE THY
MARY THY WIFE

G IS SAY TO MANK THRU JS --- FEAR NOT ANYONE & EVERYONE TO TAK
UNTO THEE THY SAVIOR

G REACHD DWN INTO TH/WORLD TO PIK MANK OUT OF TH/DEPTHS & HIS
MESSAGE IS,

"FEAR NOT, FOR I HAV LUV'D THEE W/AN EVERLASTING LUV, FEAR NOT!"

"Fear Not, Joseph"

Scrip: Mt. 1:18-25

Hous Dav sunk lowes depth & man rein or thron as K
of Is was not riteful monarch

Sum mannr subtrfug,famly Herod claim thron 4selvs
& ther ancestrs

record propr line sucesin chap 1-vs 6-READ
on it reads thru histry til Mt record vs 16-READ

Riteful K of Is relegat rol vilag carpentr
We lk anounc 2 Eliz/Zach wud hav child old age & he

2B Jn Bap as 4runnr of Messiah,delivr Is
Then lk anounc 2 Mary 2B mothr of Messiah

In ea instanc they tol=Far Not
Mary went 2visit cousin Eliz & read Lk 1,saty 3mos
If figur as las wk:Eliz hide 5mos,Mary visit 6mos
then Mary visit 4 three mos,it time 4 Eliz hav baby
B4 tak plac Mary cum home 2 Naz & prob tol Jos bout
baby 2B born 2 her

dont kno whethr tol him baby of H Sp,but do kno bit
of news mus hav troubl him deeply & Mt explain:
vs 18-In Is,marag takn seriously;not only work keep
marag sacred,but time B4 wed just as import 2sthem
Mos marag arang by famly;this no rul out lov

But famlys try 2mak bes mate 4 son/dottr
Wat'vr arang made by Mary/Jos famlys nokno
But do kno involv engage period & Mary return hom Pr
period B espous/engage-lyr & afr lyr,Br Gr tuk her
home 2his hous as bride

Jos prob lk 4ward 2 marag 2 Mary=mak furn,etc.
U can wel imagin how felt wen Mary,whom luv very muc
lk upon as claeen,decent,sudnly turn up rpegnant
vs 18-Phras=B4 cum 2gethr=mean no sexual contact

r wait period as bind as marag itself,but no sex
vs 19a-How cudB hus? considr hus/wif & serius as rea
vs 19-1st C Jos just man & mean accord J Law keep it
means he honorabl & do wat rite & no want mak examp
of Mary,perhaps she wudB stone 4 adultery

decid 2divorc & this only way brk engagement
Jos mus hav thot long/hard & Mt tel us-vs 20-READ
Altho tol only dream,mus bin mor real than othrs
Angl gav Jos same mesag gav-Zach,Mary=FEAR NOT

Notic angl refr 2him as=Thou S of Dav & mean in roy
line & in line of sucesin
He had rite 2thron,but sinc line perfert cud lay no
claim 2it,but angl remin wat ritefully his

The dream alway was riteful sucesor wud cum & asert
rite 2sit on thron & rul 4evr & that persn 2B Messia
& all gud Jews knu that
So 2 Jos this miteB that son of his was 2B that king
But can underst Jos confusin wen realiz son of Mary
wudB ilegít & no acpt a s propr K of Is, & not Mess.ah

After angl remin Jos of ancestrl lineage he tol not 2/
2B afraid 2marry Mary Bcuz baby of H Sp
He 2 legitimiz birth of this child
vs 21=nothr rev 2 Jos, & all Jew find hard swallow
Messiah acord traditin was not 2hav as main role
Altho redemptin/atonment spokn by G thru Scrip, Messia
wa 2B more politicl; asum rol as K & ovrthro enmys
E, G tel them of Messiah & redemptin fr/sin=Jer 31+3
Jer 31:34=Here G expl nu cov w/Is=& wil 4giv, etc
vss 22-23=Mt add editorial coment spokn by Isa 700yr
fulfil this proph mak Js birth unique & Mt/Lk stres
this import doctrin 4us & reasn=Js birth set Him apa
apart & miracl Js birth G cam in2 midst man & liv
Emanuel=means G with us
vs 24=Here C import dreams in livs peop of Is
in sum writs tol if persn sleep 7day & no dream=wick
(Ilus Alfred Edersheim from Book=Lif/Time Js th Mess)
3things marks of G's favr=gud king, frutfl yr, gud drea
Tis sho signif of dreams & thus Jos ros fr/sleep &
did as angl tol in dream
Jos so convinc complet fr/G imed tuk Mary as wife
this brok all customs of day Bcuz lyr wait no ovr
but Jos wil sufr shame along w/Mary that she go 2hav
baby conceiv B4 marry
Also by marry Mary, Jos set stag 4 travl 2Beth latr
as husb & wife
all thez futur event wer of cors unknown 2 Mary/Jos
vs 25=here final pt & in word=KNEW=EGINOSKO
this mean no sexual rrelations tween Mary/Jos
Jos honrbl man chosn by G 2B 1 claim as erthly F of Js
he wil 2tak sham/humil thro his way that had 2get
marry Bcuz fiancee preg B4 legl marry
marry Mary in spite probs knu wud cum ther way
Bcuz he want do want G want from him
So trus G all way Jos name son Js as angl tel
Incident in lif Jos giv import insite of life
(Ilus coleg stud Paul & nu car, little boy/bros)
oldr bros no think self, but of mak bros happy
his welfar, his concern & this exac wat Jos did 4Mary
cud easly hav walk away & sed, Not me, find suml else
But no did & provid 4woman he luv, endur shame heap
upon them
this in smal measur ilus wat G did in lrg measur thru
Js=tol Scrip=He endur shame of cross 2redeem mank
Here was G go thru humiliation & shame of dying in
mannr repulsiv 2 His own chosen peopl Is
thez very peop Js cam 2sav
& mesag cum fr/sac of Js=Fear Not; angl sed 2Jos=vs
vs 20B=G say 2mank thru Js=Fear Not anyl/& evrl, 2tak
un2 thee thy Sav=G reach dwn in2 worl, pik mank out of
depths & mesag is=Fear Not, 4 I hav luv thee w/evrlas
luv/ FEAR NOT

"Fear Not, Joseph"

Scripture: Matthew 1:18-25

The House of David had sunk to its lowest depths and the man who reigned on the throne as King of Israel was not the rightful monarch. In some manner of subterfuge the family of Herod's claimed the throne for themselves and their ancestors. Matthew records for us the proper line of succession in the first chapter of his Gospel. If we look at the 6th verse we read, "And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; and Solomon begat Rehoboam; and Rehoboam begat Abia; and Abia begat Asa;"

And on it reads down through history until Matthew records in the 16th verse, "And Jacob begat Joseph the husband of Mary, of whom was born Jesus who is called Christ."

The rightful king of Israel was relegated to the role of being a simple ~~carpenter~~ village carpenter in Nazareth. We don't know how old Joseph was only that he must have been older than Mary. ~~xxxxxx~~ We first looked at the announcement to Zacharias that he and his wife would be able to have a child in their old age and that child was to be John the Baptist, the one who would go before, or precede the Messiah. John was to prepare the way for the deliverer of Israel. Then we looked at the announcement to Mary that she was being honored by God with the privilege of bearing the Messiah. In each of these instances Zacharias and Mary were told to "Fear Not." Mary went to visit her cousin Elizabeth and we read in the 1st chapter of Luke that she stayed with her for 3 months. Now if we figure again as we did last week we come to the conclusion; Elizabeth became pregnant and went into hiding for 5 months; then Mary was visited by the angel in the 6th month of Elizabeth's pregnancy; and then Mary went to visit her and stayed with her for 3 months. Added together that makes nine months and time for Elizabeth to give birth to her son. So before this took place, Mary left to go home to Nazareth. Arriving back home she probably told Joseph the events which were taking place in her life. Whether she confided to Joseph that the baby she was going to have was the result of God's Holy Spirit or not, we do not know. But we do know that this bit of news from Mary must have troubled him deeply. Matthew tries to explain it in this way, "Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit."

In Israel, marriage was taken very seriously. They not only worked at keeping the marriage sacred, but the time before the wedding was just as important to them. Most marriages were arranged by the families. This didn't rule out a fellow and girl falling in love and seeking to get married. But it was a means for the families to get the best possible mate for their sons or daughters. Whatever arrangements had been made by Mary's family and Joseph's we do not know. But we do know they were involved in an engagement period when Mary suddenly returned home, very obviously pregnant. The period of

being espoused, or engaged as the word meant was for one year. After the one year waiting period the bridegroom appeared at the family residence of his bride to be and they were married and he took her to the home he had prepared for them. So Joseph was looking forward to claiming his bride. In all probability he had prepared a humble house for them to live in. He was perhaps spending that year making furniture and equipping that house with everything he possibly could provide to make his bride happy. Each thing that he did was not work, or a chore, but was done with love and devotion. So you can well imagine what he must have felt when he learned that the girl he loved so very much, the girl he had looked upon as pure and clean and decent, suddenly turned up pregnant. The phrase that Matthew uses in this 18th verse, "Before they came together," simply means that there was no physical relationship between Mary and Joseph. The one year waiting period was as binding as the subsequent marriage itself, yet, it involve no physical relationship during that time.

So Matthew then explains, "Then Joseph her husband," Now how could he be considered her husband? The engagement period was so binding that the engaged couple were called husband and wife even before ~~xxxx~~ their marriage was actually solemnized. And we see the seriousness of this as we read on in this 19th verse. "Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privately."

First we learn that Joseph was a "Just man." That means that according to the Jewish law he observed it as any good Jew should. It means that Joseph was an honorable man and he wanted to do what was right. He didn't want to declare Mary publicly as being an immoral woman and perhaps see her stoned for committing adultery, and so he decided that he would quietly divorce her. That meant he would draw up a divorce paper and before two witnesses he would declare he was divorcing her and then she could have her illegitimate child and suffer the disgrace and embarrassment involved in this situation. When we consider that even though he was only engaged to Mary that it required a divorce to sever the relationship, we can see the serious intent the Jews placed on the engagement. It was as binding as the marriage itself.

Joseph must have thought long and hard about this situation and Matthew tells us, "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, 'Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit.'" verse 20.

Although Matthew tells that this is a dream, it must have been more real than any dream that Joseph ever had. The angel ~~xxxx~~ gave Joseph the very same message he had given to Zacharias and Mary. That message was, "Fear Not." But notice that the angel refers to him as "Thou son of David." That meant that Joseph was the successor to the throne of David. He

He had a right to that throne, but since it had been perverted through the years and the wrong people were on that throne, Joseph could lay no claim to it. But here the angel was reminding him of what was rightfully his. The dream always was that the rightful successor would come along and assert his right to sit on ^{THAT} throne and to rule forever. That person was to be the Messiah and all good Jews knew that. So for Joseph this just might be that a son of his was to be that king. But we can understand Joseph's confusion when he knew that if Mary were to have a son it would be illegitimate and not be ~~the accepted~~ accepted as the proper King of Israel, much less would he be accepted as the Messiah.

So now the angel has reminded him of his ancestral lineage and he says, "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."

Joseph is being told to marry Mary and legitimize the birth of her child. He is also being told that all of this is from God. Then the angel goes on, "And she shall bring forth a son, and thou shalt call his name, JESUS: for he shall save his people from their sins."

Now there is another revelation that Joseph and all Jews for that matter would find hard to swallow. The Messiah according to their expectations was not to have this role. Although this redemption, or atonement was spoken of by God throughout His revelations to His people, the principle role of the Messiah was conceived as being more political. The Messiah was going to come as a conquering hero. He would assume the role of their king much like David, who would overthrow their enemies. But God had told them over and over that the Messiah would "save them from their sins." One example of this is to be found in Jeremiah 31:34, (read this). Here God is explaining in this chapter His new covenant with Israel and as the verse points out, He will "forgive their iniquity, and will remember their sin no more."

Then Matthew adds his editorial comment which is typical for him throughout his Gospel by saying, "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 'Behold, a virgin shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.'"

The prophet Isaiah had given the prophecy over 800 years before that God would come to earth and be born through a virgin. The fulfillment of this prophecy in this manner is what makes the birth of Jesus so unique. Matthew and Luke both stress this important doctrine for us and the reason was that in this manner God sets the birth of Jesus apart from all mankind. The miracle of Jesus' virgin birth makes it possible to believe that God actually came into our midst and lived among us. That is what Emmanuel means, "God with us."

And so because of this dream, Matthew adds, "Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife."

brother like that. But what the boy wished startled Paul completely. "I wish," the boy went on, "That I could be a brother like that." Paul looked at the boy in astonishment and then asked, "Would you like to go for a ride in my new car?" "Oh, I'd love that," the boy said. After a short ride the boy asked, "Mister, would you mind driving in front of my house?" Paul smiled because he thought he knew that the boy wanted to show off to the neighbors that he was riding in a new car. But Paul was wrong again. "Will you stop right where those two steps are, and stay there til I come back out?" he asked. He ran into the house. In a little while Paul heard him coming back, but he wasn't coming fast. He was carrying his little polio-crippled brother. He sat him down on the bottom step, squeezed up against him and pointed to the car. "There she is buddy, just like I said. His brother gave it to him for Christmas and it didn't cost him a cent. And someday, I'm gonna give you one just like it. Then you can see for yourself all the pretty Christmas windows that I've been telling you about."

Paul got out and lifted the little ^{boy} to the front seat of the car. The ~~shiny~~ shiny eyed older brother climbed in beside him and the three of them began a memorable holiday ride. That Christmas Eve Paul learned what Jesus meant when He said, "It is more blessed to give, than to receive."

The older brother was thinking not of himself, but of making his brother happy. His welfare was his concern. This is exactly what Joseph did in looking after Mary's needs. He could easily have walked away from this situation, angel or no angel visitation, and said, "Not me! Find someone else. I don't want the responsibility." But he didn't and so he provided for the needs of the woman he loved enduring the shame which was inherent upon his actions. This in small measure is illustrative of what God did through Jesus for mankind. We are told in Scripture that He endured the shame of the cross in order to redeem mankind. Here was God going through the humiliation and shame of dying in a manner that was repulsive to His chosen people. Israel. The very people Jesus came to save. And the message coming from the sacrifice of Jesus was "Fear Not." The angel said to Joseph, "Fear not Joseph, to take unto thee Mary thy wife." God is saying to mankind through Jesus, "Fear not anyone and everyone, to take unto thee Jesus thy Saviour." God reached down into the world ^{to} pick mankind out of the depths and His message is, "Fear Not, for I have loved thee with an everlasting love. Fear not!"

St. Paul's United Church of Christ
Butler, Pennsylvania

Rev. Ralph Link, Pastor December 22, 1985

Mr. Dale Rice, Minister of Music

Mr. Roland Thompson, Saxophonist

Acolytes: Kelly Mangel and Megan Hewis

Prelude "Silent Night"

Chiming of the Hour

Announcements

Congregational Greeting

Joys

Lighting of the Advent Wreath

*Processional Hymn No. 175 "While Shepherds Watched
Their Flocks by Night"

*Ascription

*Call to Worship:

Pastor: The voice of him that crieth in the wild-
erness, "Prepare ye the way of the Lord,
make straight in the desert a highway for
our God."

People: Every valley shall be exalted, and every
mountain and hill shall be made low: and
the crooked shall be made straight, and
the rough places plain.

All: And the glory of the Lord shall be reveal-
ed, and all flesh shall see it together: for
the mouth of the Lord hath spoken it.

Pastor: Let us Pray!

*Prayer of Confession (In Unison) "Almighty and Merciful
Father, the fountain of all goodness, who knowest the
thoughts of our hearts, we confess to You that we
have sinned against You, and have done evil in Your
sight. Wash us, we beseech You, from the stains of
our past sins, and give us grace and power to put
away all hurtful things; so that, being delivered
from the bondage of sin, we may bring forth worthy
fruits of repentance. Remove from us the shadows
that we might stand in the radiance of Him who is
the Light of the world, our Saviour, Redeemer and
Lord, Jesus Christ..... Ame.

*Assurance of Pardon

Offering

Offertory "Away in the Manger"

*Doxology - page 142

Reception of New Members

Communion Hymn No. 202 "As With Gladness Men of Old"

*The Institution and Consecration of the Elements
Distribution of the Bread
Distribution of the Cup

*The Prayer of Thanksgiving

Anthem: "Gentle Mary Laid Her Child"

Scripture: Luke 2: 8-20

Sermon: "Fear Not, Shepherds"

*Closing Hymn No. 184 "Hark! the Herald Angels Sing"

*Benediction

*Postlude "Joy to the World"

----- *Congregation Standing -----

Mrs. Sandy Shepcock will greet the congregation at the
door this morning.

Ushers for today are: Dick Mangel, Don Kingsley, Ed Walker
and Dick Dally.

Nursery will be provided today by Janet Bowser.

Lloyd Link and Marty Henry will be visiting the hospital
this week.

Attendance last Sunday was 139 with 19 visitors.

Hospitalized: Velma Collins and Marcia Forsberg in BMH.

*TUESDAY - 11:00 P.M. Christmas Eve Service of Carols,
Communion and Candlelight.

NEW MEMBERS that we are taking into our "Family" today are

Mrs. Frances Atwell

Ben and Isabel Hockenberry

Jeffery L. and Shelley Hockenberry

Elma Clay

The New Yearbook will be published in January. If you or
any family member have any changes in a phone number or
address, please notify the office as soon as possible.
Mrs. Beryl Cook is now residing in Hillside Boarding Home
R.D.#3 Schiebel Road Butler. Take some time during this
holiday season to drop her a card.

Mrs. Eleanor Sandbach is now in the Sugar Creek Nursing
Home. We hope this is a temporary visit only.

JANUARY COUNCIL MEETING WILL BE HELD JANUARY 8th at 7:00 P.M.

We are asking that the Poinsettias be left to beautify our
chancel for the Christmas Eve Service. However, if you
must take it today you may do so, the Ushers will assist
you after the service.

We are still seeking new volunteers to add to the Prayer
Chain for 1986. If you would like added please contact
Ginny.

*Communion cards in the backs of the Pews. Please sign
them. If you are a visitor and would like this record
forwarded to your church please put the name on the back
of the card.

RENEW MEETING DEC 30 - 7:00

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - DECEMBER 22, 1996

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

INVITE ALL TO LORD'S SUPPER

LUNCH/FELLOWSHIP AFTER CHURCH

CAROLING THIS AFTERNOON

CANDLELIGHT SERVICE CHRISTMAS EVE 7:00 P.M.

GENESIS }
DE DEC/1996 } FLORIAN

LIGHTING OF ADVENT WREATH - FOURTH SUNDAY OF ADVENT

- *HYMN
- PRAYER/OFFERING
- *DOXCLOGY - DISMISS CHILDREN K TO AGE 11 - JUNIOR CHURCH
- PASTORAL PRAYER
- HYMN

SCRIPTURE: LUKE 2:8-20

SERMON: "FEAR NOT, SHEPHERDS"

ST. PAUL'S, BUTLER - 12/22/85

- *THE LORD'S SUPPER
- *HYMN
- *BENEDICTION
- *POSTLUDE

FOWA

JUDY'S MOTHER - HELEN

LAWRENCE/TWILA

SCRIP: LUKE 2:18-20; SERM: "FEAR NOT, SHEPHERDS"

(ILUS CHRISTMAS PLAY & THE ACTORS BEING ELSEWHERE)
FORTUNAT GUS, TH/SHEPS WER NOT ELSWHER, BUT WER AT THEIR JOBS &
GOD WASZ ABL 2USE THEM

TH^M MORN LK THEZ WATCHRS OF SHEEP AS LAS 2HEER "FEAR NOT"
W/ SAME COUNTRY - BETHLEHEM WH/IS WAT MENT HERE
JOB NOT END W/5 O'CLOCK WISTL, END CLCK JOB THEZ SHEPS VERY SPECI:
PEOPL 2TH/JEWS MESIAH PROPH 2B REVEAL FR/WAT CAL=TH/TOWR OF TH
FLOCK

THIS 2B NOT JUS ORDWATHTOWR 4ORD FLOKS RND BETH, BUT FR/FLOKS
WH/LAY VERY CLOS 2TOWN
THEZ FLOCK TEND BY SPECIL SHEPS BCUZ THEY 2B USED IN TEMPL SACS
SHEEP & SHEPS HAD 2B VERY SPECIL & THEZ SHEPS EXEMPT FR/LEGAL
OBSERVANC OF JEWISH RELIGUS CODE

SO AS THEZ SHEPS WER BOUT TASK TEND SHEEP WH/2B USD TEMP WORS
VS 9=ZACH, MARY, JOSEPH VIS BY ANGEL BUT NO READ - VS 9B=READ VS
LITE OF GOD IN HISTRY - PILAR OF FIRE, CLOUD BY DAY, TAB & TEMPL
AT MERCY SEAT - SHEKINAH GLORY - PZEK SPK OF GLORY DEPART
G'S GLORY DEPARTD FR/ISRAEL & NOW IT RETURN IN MESIAH
AFTR YRS OF WAIT ANGEL TELLS - VSS 10-11=READ VSS
VS 12=THIS NARROWS PLACE 2LK ± EXPL LOGICL DEDUCTINS
VSS 12-14=ALL HVN REJOIC BCUZ MESIAH CUM 2ERTH, HVNS RANG W/MUSIC
VS 15=TH/SONG ENDED, TH/LITE GCNE & THEY ALONE

NO KNC HOW FND STABL WHER JS WAS, BUT BLIEV ANGEL GUIDE THEM
(ILUS BILLY GRAHAM FR/BOOK=ANGELS) SUMHOW

WAS ANGEL OF GOD? WHO KNOWS, BUT I BLIEV IT WAS & BLIEV IN ANGELS
VS 17=WAT WAS SAYING? I BLIEV IT VS 11=READ AGAIN
TH/MESIAH HAD CUM NO LNGR 2B LOOKD 4, HE WAS HERE/NOW
VS 18=TH/NEWS WAS 2MUCH 4AVG PERSN 2COMPREHEND 2GUD 2B TRUE
VS 19=MARY KNU ENTRUS W/SPECIL TASK & NOW THOT WAT HAD 2DO IN

FUTUR DAYS 2RAIS THIS MESIAH 2ADULTHOD
CANN CERT SHE TUK NUFND ROL VERY SERIOUSLY
VS 20=THEZ MEN PRIVILEG 2C & HEAR HVNLY THINGS & 4THIS PRAISD GOD
NO READ, BUT PROB ASK HOW THIS POSSIBL? WHY ME???
(ILUS SHEP IN MONTANA AND SYMCHONY GIV HIM AN "A")
THIS WAT G DID-GAV MANK TH/RIGHT NOTE 4EACH LIF
HE PROVID ANSR 4LONLY HARTS W/BIRTH OF JS XP
WAT PEOPL HAD WAS ONLY A HOPE OF HIS COMING, & LONLY SHEPS WER
GIVN WAT THEY NEEDED

IT WAS 2Comon ordinary that g gav th/MESAG, WHY DID HE DO THIS???

(ILUS CAMDEN, MAINE PAPER, TWO PICTURES & REVERSED CAPTIONS)

THO MISTAK, THER MOR TRUTH THAN IF IN'ENTINAL

ISNT EVRY PERSN LIK A SHEEP IN NEED OF A SHEP?

ARNT ALL PEOPL LOST W/CUT A SAVIOR???

THIS WAT G SAW IN MANK & SO HE FULFIL THEZ NEEDS THRU XP

APOSTL PAUL SUMS THIS UP IN 1 COR 1:27-28

HAD IT HAPPND IN ANY OTHR WAY IT WUDNT HAV BIN AS ACPTABL
G TUK COMON ORNARY PEOP, IN COMON ORDINARY WAYS & USE THEM 2
BRING TO TH/WORLD HIS PLAN OF SALVATIN
A COMON PRIEST, A COMON ORDINARY PRIESTS WIFE
A COMON CARPENTR
A COMON PEASANT GIRL ENGAGD TO THAT CARPENTR
COMON ORDINARY SHEPHERDS
A COMON BARN/STABL
A FEEDING TROUGH FOR A CRADLE, A BABY HELPLES ORDINARY
PAUL SEZ - READ 1 COR 1:27 AGAIN
TH/WORLD LOOKS AT GREAT ACOMPLISHMENTS, GREAT PAINTINGS, BOOKS,
ETC.
IT LOOKS AT SO CALLED "GREAT MEN & WOMEN"
GOD LOOKS AT TH/COMON ORDINARY & SEZ I CAN USE THOZ THINGS TO
GIV THPEOPL MY LUV FOR THEM
HE VISITED MANKIND IN SUCH A SIMPL WAY & HIS MESAG IS
BCUZ OF HS XP "FEAR NOT"

"Fear Not, Shepherds"
Scrip: Lk 2:8-20
(Ex. of Xmas play & actrs sumwher else)
fortunat 4us-1st sheps wer not hocky practic or othr
form entrtain & wer at jobs & G abl use them
This morn lk individs who wer las 2hear fr/angl bout
birth
vs 8-lk expl grp sheph same area near Beth & they do
work which was theirs
job no 8-5 & end w/whistl blow-rnd klok job
mor import thez sheps prob very specil peop 4 Jews
that Mesiah 2B born Beth kno fac thru proph Micah,
also Bliev He 2B reveal fr/wat Jew cal=Tour of Flok
This was no 2B jus ordinary watchtowr 4ord floks rnd
Beth, but 2B fr/floks lay clos 2 town/no outskirts
Thez floks tend specil sheps Bcuz sheep 2B use 4 temp
sacrifics, & sheep & sheps had 2B specil
Sinc sheps wer specil had specil privs exempt from
legl & stric observ of Jew Law
As sheps wer bout task tend sheep wh/cudB use temp
worsh, at very plac wher Mes 2B born, read-vs 9
1 prob vs is main part vs dwnplay/ovrlik
study Zach, Mary, Jos, & no read wat fnd vs 9
Lk carfly-It say=Glory of L shon rnd bout them
nowher else read this=Here Lite of G talk bout
thruout histry Jews G's Lite play import rol livs
Fillr of Fire/Cloud; appear Tab shin Mercy seat; Glory
fil templ in Jeru & all instanc we talk=SHEKINAH GLOR
This G's supnatrl presenc appear as LITE
Isnt ironic G shud announc w/own Lite, Lite of World?
Thus C why sheps wer=Sure Afraid, knu in presenc of G
10=Mesag same as othrs=Zach, Mary, Jos=FEAR NOT
angl job 2alay all fear, convey G's mesag & mesag was
vs 11-city Dav=Beth & anounc gav assuranc wat bin
proph bout Mes now cum 2pas, afr yrs of wait He cum
vs 12=here clu wher 2lk-mangr not in homes, naro 2
stables, places wher cattl R hous
vs 13=B4 cud go serch, All G's domain join in joy Mes
cum 2erth & hvns rang w/song of prais
vs 15=jus as quik visit by hvnly host, fnd selvs alone
now their turn 2do wumthin bout wat herd/seen
Song ovr, Lite gon, & mus Bgin serch 4 Js in Beth
No kno how fnd Him, but I Bliev angls guid them 2exac
spot wher He 2B fnd
but our scientif mindset no want 2Bliev thez things
(Ilus B. Graham & Korean incident of angel)
Was he an angl G sent 2delivr fr/enmys? Who knws?
I'm sur evrl hav opinon, but I persnly Bliev G duz
indeed send angls many times during out livs 2direct
Also Bliev pt of deth G send angl escort Bliev home

2/
Aft'r sheps cam 2stabl lern=vss 16-17
Wat was saying tol them concern th/child?
It was mesag angl gav=vs 11
Mesiah had cum, no longr 2B lk 4, anticipat, it no long
"Sunday He wil cum" "Sunday I wil apear"=it was moment
in histry & sheps wer ovrcum by lit
B lern=vsl8=This news 2much 4avg persn comprehend
They amaz, they marvl, they wondr wat tol them
It 2 gud 2B tru & Lk tel us=vá 19
Mary knu wat bin tol by angl & how she 2B entrust by
G w/specil task & now thot bout futur days 2rais this
child 4 God
She tuk her nufnd rol of moth'r seriously
Lk add=vs 20=thez men privileg 2C & hear hvnly things
& 4this prais & glorify G
No read in Scrip but quite prob thez men ask same
quest ask by Zach, Mary, Jos=How this posibl? Why Me?
(Ilus shepherd in Montana & giv him an "A")
this exac wat G did=He provid ansr 4evr lonly hart
w/birth of Js Xp
only thing many peop had was Hope of Sav 2cum
2lonly sheps G gav them 1 things wh/need, He tun
ther livs 2Himself by send long await, long lk 4
delivrer
It was 2comon, ordinary G gav mesag & why G do this?
(Ilus Camden, Maine paper & 2pictures, wrong captions)
Evn tho that was mistak, ther mor truth 2it than posib
if had bin intential
Isnt evr persn this worl lik sheep in need of shep?
Arnt all peop lost without Sav?
And U C, this precisly wat G saw in mank
This was need He was fulfil in Js Xp
I biev this why all cam bout/thru comon men, comn ~~xxx~~
means
Had hapn any othr way wud no Bin acctbl
P sum up in lettr 2 Cor 1:27
G has visit mank in such simpl way & mesag is=Bcuz
of this, FEAR NOT"

"Fear Not, Shepherds"

Scripture: Luke 2:8-20

(Illustration of Christmas play and actors elsewhere)

A man tells that his daughter was selected to portray Mary in a Christmas pageant. On the morning of the first rehearsal they overslept and he got his daughter there late. The director listened to their apologies and then wearily said, "It doesn't matter. Joseph went ice-fishing and the shepherds have hockey practice."

Well fortunately for us the first shepherds weren't ~~offxxx~~ at hockey practice or some other pursuit of entertainment. They were at their jobs and God was able to use them. This morning we are looking at the last individuals to hear from the Angel about the birth of Jesus.

Our Scripture begins with the 8th verse of the 2nd chapter of Luke. It is there that we read, "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night."

Luke explains that a group of shepherds were in the same area near Bethlehem which is what he means by being "in the same country." These shepherds were doing the work which was theirs. Their job didn't end with the five-o'clock whistle. Theirs was an around the clock job. But more importantly, these shepherds were probably very special people for the Jews. That the Messiah was to be born in Bethlehem was a known fact as prophesied in the book of Micah. It was also believed that the Messiah was to be revealed from what the Jews called, "The tower of the flock." This was not to be just the ordinary watchtower for the ordinary flocks around Bethlehem, but was to be from the flocks which lay very close to town. These flocks were tended by special shepherds because these sheep were destined for the temple sacrifices. The sheep as well as the shepherds had to be special. And since the shepherds were special, they had special privileges that exempted them from the legal observance of the Jewish religious code.

As these shepherds were about the task of tending the sheep which would be used for temple sacrifices, ^{at the very place where the Messiah was to be born,} we read, "And, lo, the angel of the Lord came upon them and the glory of the Lord shone round about them: and they were sore afraid."

One of the problems with this verse has always been that the main portion of it has always been downplayed. We studied about Zacharias, and Mary, and Joseph each being visited by the angel of the Lord. But in none of those instances did we read what is found in this 9th verse. Look at it carefully, it says, "And, lo, the angel of the Lord came upon them." But then Luke adds, "And the glory of the Lord shone round about them." Nowhere else do we read of this taking place in the lives of Zacharias, Mary, or Joseph. In those ~~ix~~ instances it just says the angel appeared to them. But here ~~xxxxxx~~ the Light of God is being talked about. Throughout the history of the Jews God's Light played an important role in their lives. God went before them in the promise land as a "Pillar of Fire," and as a "Cloud." Then He appeared in the

Tabernacle shining on the Mercy Seat. His Glory filled the temple in Jerusalem, later on. In all of these instances we are talking about what was called the "Shekinah Glory." It was God's supernatural presence which ~~often~~ appeared as Light. And isn't it ironic that at the announcement of the birth of Jesus the Light of the world, God should announce it with His own Light of Glory? Thus we can readily see why the shepherds were, "Sore afraid." They knew they were in the presence of Almighty God, and not just an angel. "And the angel said unto them, 'Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.'"

The message is the same as the angle Gabriel had delivered to the others. "Fear not, Shepherds." The duty of Gabriel was to convey God's message and to allay any fears the receiving people may have because of this.

The message was, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

The city of David was Bethlehem as the shepherds well knew, and the announcement gave them the assurance ~~of~~ that what had been prophesied about this Messiah was now come to pass. After all the years of waiting God had sent Him. This news was to be for all people which made the shepherds aware that this announcement was not just to them.

They were told, "And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

This narrowed the field quite a bit for them. If this baby were born in a regular house, He certainly wouldn't be found in a manger. And where was a manger found? Somewhere where there ~~were~~ animals to be fed. So they knew they had to look for a barn or stable to find this baby. But before they could go in search of this child, "And suddenly there was with the angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men."

All of God's domain was joined in the joy that the Messiah had come to earth, and the very heavens rang with that song of praise. And just as quickly as they had come, "It came to pass as the angels were gone away from them into heaven, the shepherds said one to another, 'Let us now go even unto Bethlehem, and see this thing which ~~the~~ is come to pass, which the Lord has made known unto us.'"

And so they set off for the town of Bethlehem. The song was ended, the light was gone and they were alone. We don't know how much trouble these common shepherds had finding the stable in which Jesus was to be found, but I believe we can be certain that God directed them in some way that they didn't have a difficult search for Him. Just as sure as the angel appeared to them, I believe the angel directed them to the exact spot where Jesus was in Bethlehem. But with our scientific thinking we discount things like ministering angels.

(Illustration of example Billy Graham wrote in his book, "Angels.")

In his book "Angels, God's Secret Agents," Billy Graham relates an incident about some Marines during the Korean War. A group of Marines were trapped up North. The temperature was around 20 degrees below zero. They were close to freezing to death and had not had anything to eat for six days. Surrender to the Chinese seemed to be their only hope. One of the men was a Christian and he talked to the men about the Bible and told them of Scriptures of hope. He even taught them a song of praise to God. Shortly after this they heard a crashing sound in the brush and they saw a wild boar charging toward them. They all moved to get out of his way, and one of them raised his rifle to shoot, but before he could the boar dropped over dead. That night they had roasted meat. The next morning at daybreak they heard another noise and they thought a Chinese patrol had found them. But it turned out to be a Korean who spoke English and he said, "I'll show you the way out." He led them through the forest and the mountains to safety behind their own lines. When they looked around to thank him, he had vanished.

Was he an angel God had sent to deliver them from their enemies? Who knows? I'm sure everyone may form an opinion of something like this. But I personally believe that God does indeed send angels at many times during our lives to direct us.

After the shepherds came to the stable we learn, "And when they had seen it they made known abroad the saying which was told them concerning this child. What was the saying which was told them concerning this child? It was the message the angel gave them, "For unto you is born this day in the city of David, a Saviour which is Christ the Lord."

The Messiah had come. He was no longer to be looked for or anticipated. It was no longer, "Someday the Lord will come." That moment had arrived and the shepherds were overcome by it. But more so we learn, "And all they that heard it wondered at those things which were told them by the shepherds." This news was too much for the average person. They were amazed, they marvelled, they wondered at what was told them. It was too good to be true. Luke tells us, "But Mary kept all these things and pondered them in her heart. Mary knew what she had been told by the angel and how she had been entrusted by God with this special task. Now she thought about what she had to do in future days to bring this Messiah to adulthood. We can be certain that she took her newfound role of a mother very seriously.

Luke adds, "And the shepherds returned, glorifying and praising God for all the things they had heard and seen as it was told them."

These men had been privileged to see and hear heavenly things and for this they praised and glorified God. We don't read of it in Scripture, but quite probably these men asked the same question that Mary asked, and Zacharias asked, and Joseph asked, "How is this possible? Why me?"

(Illustration of shepherd in Montana and giving him an "A")

A Montana sheepherder wrote to a radio station in Chicago with a strange request. He said he lived alone with his dog, 4000 sheep, a battery radio and a violin. He loved to listen to the symphony orchestra and wished he could play along with it with the parts he knew, but his violin was out of tune. He asked, "Sometime before you start the next program would you have the orchestra play A for me?" Just before the next Chicago Symphony broadcast, thousands of startled listeners heard these words, "The orchestra will now play 'A' for a sheepherder in Montana."

This is exactly what God did. He provided the answer for every lonely heart with the birth of Jesus Christ. The only thing ~~keeping many people from~~ many people had was the hope of a Saviour to come. To the lonely shepherds God gave them the one thing they needed. He tuned their lives to Himself by sending their long looked for and awaited deliverer. It was to the common, the ordinary that God gave the message. Why did God do this?

(Illustration of Camden, Maine paper and two pictures, reversed captions)
 In Camden, Maine the newspaper ran two pictures on the same page. One was of the town officials and the other of a flock of sheep. Unintentionally the captions were reversed. Under the picture of the sheep the caption identified them ~~xx~~ left to right as town officials. While the ~~xxx~~ caption under the photo of the town fathers grouped around a table read, "The sheep fold - naive and vulnerable, they huddle for security against the uncertainties of the outside world."

Now even though that was a mistake, there is more truth to it than possible if it had been intentional. Isn't every person in this life like a sheep in need of a shepherd? Aren't all people lost without a Saviour? And you see, this is precisely what God saw in mankind. This was the need He was fulfilling in Jesus Christ. I believe this is why all of it came about and through common men and common means. Had it happened any other way, it would not have been as acceptable. ~~But Paul~~ Paul sums it up in his letter to the church in Corinth where he states in the first chapter of his first letter, "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty." vs 27.

God has visited mankind in such a simple way and His message is, "Because of this, Fear Not."

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor December 24, 1985
Mr. Dale Rice, Minister of Music
Acolytes: Kelly Mangel and David Andrews

ORDER OF WORSHIP 11:00 P.M.

Prelude "Christmas" (sung by the choir)
Chiming of the Hour
Announcements
Congregational Greeting
Joys
Lighting of the Christmas Wreath
*Processional Hymn No. 171 "Joy to the World!"
*Ascription
*Prayer of Confession (In Unison) "We confess, Almighty God, that we have erred and strayed from Your ways like lost sheep. We have followed too much the desires of our own hearts. We have offended against Your laws. We have left undone the things which we ought to have done; we have done those things which we ought not to have done. There is not health in us. O Lord, have mercy upon us, through Your Son, our Lord Jesus Christ."
Amen.
*Assurance of Pardon
Communion Carol No. 193 "O Come, All Ye Faithful"
*Call to Communion - Pastor
*The Institution and Consecration of the Elements
Distribution of the Bread
Distribution of the Cup
*Prayer of Thanksgiving
Anthem: "Once Upon a Christmas"
Christmas Scripture and Carols
A Prophecy: Isaiah 9:2-7
Carol No. 206 (first verse)
Prophecy in Retrospect: Titus 2: 11-14
Carol No. 179 (first verse)
Prophecy Fulfilled: Luke 2:1-20
Carol No. 197 (first verse)
The Offering of Our Gifts
Offertory
*Doxology - page 382
Anthem: "Song of Bethlehem"
Christmas Meditation: "Who Would Have Thought?"
The Candlelighting
The Candlelight Carol "Silent Night" (printed on the bulletin) (congregation standing on the last verse)

Silent Night, Holy night,
All is calm, all is bright
Round yon virgin mother and child,
Holy infant so tender and mild,
Sleep in heavenly peace,
Sleep in heavenly peace.

Silent night, Holy night,
Shepherds quake at the sight.
Glories stream from heaven afar,
Heavenly hosts sing alleluia.
Christ the Savior, is born!
Christ the Savior, is born!

Silent night, Holy night,
Son of God, love's pure light
Radiant beams from Thy holy face,
With the dawn of redeeming grace,
Jesus, Lord, at Thy birth,
Jesus, Lord, at Thy birth.

*Benediction

*Postlude

----- *Congregation Standing -----
Elders and Deacons will be Ushering as well as serving communion this evening.
Mr. & Mrs. Paul Riemer will greet the congregation at the door this evening.
Nursery will be provided tonight by Michelle Henry.
Communion Cards are in the Pews. Please sign them and deposit them in the offering plate. If you are visiting this evening and would like it forwarded to your church please put the church's name and address on the back.
There are covers for your Poinsettias in the office. The Ushers will assist you with your flower after the service.
CANDLELIGHTING - when receiving the light from the candle-lighter, please tilt your unlit candle toward the one that is already lit.
Please remain seated until the last verse of Silent Night!
Thank you goes to Dick Mangel for assisting with the service tonight.
December 30th at 7:00 P.M. the Benevolence Committee will hold a brief meeting.
When leaving tonight, please take your candle with you.

MERRY CHRISTMAS !!!

BUT NO WIN WAR W/PILAT & ROMAN WHO OCUPY THEM 2/
THIS ENGENDRD IN PILAT A DEEPR HATRD 4THEM THAN HE HAD B4
but pilat had 2B CAREFUL HOW HE HANDLSD THIS SITU W/JS
SO THER WAS PILAT IN HIS ROMN AUTHORTY SEEK 2PAS CORECT JUDGMEN
AND THER WAS JS,BDRAGLD/WORN FR/HIS TRIAL & BETING LKING MCR
LTH A KING THAN PILAT
PILAS QUESTNS WER SHARP & 2TH/POINT,WHIL JS WANSRS WER QUIET &
SUBDUED
WAT HE SED WAS W/OUT FORC/IMPAC & YET,WAS EASY 2C WHO WAS THE
REAL MASTR OF TH/SITU
BUT SINC HE CONTROL DESTNY EVRY PRISNR,& CUDNT TAK CHANC OF EXI
OFFEND EMP,PILAT BND JS OVR 2ROMN SOLDIERS 2B EXECUTD
INTRSTING 2NOTE CPS TWEEN JS & PILAT - THEY STUDY IN CONTRASTS
PILAT ROMN,BORN & EDUCATD IN ROMN SKULS,SHO PROMIS & SINGL OUT
4LDRSHIP:START BCTOM,WORK UP & REACH PINACL AS GOVERNOR & HAD
ALL ADWANTAGS ROMN CITIZNSHIP ENTITL HIM TO
JS CUM FR/SIMPL CIRCUMS & THIS WAT MADE THIS LAS YR SO INTRESTIN
I LOS TRAK OF SUM EVENTS TUK PLAC MANY YRS AGO
I WAS W/OTHR SHEPS TEND SHEEP OUTSID BETH,IT WINTR & IN DECEMB
CENSUS BIN CAL BY THEN GOV CYRENIUS 2GET MOR TAXES 24ROME
BETH LJK ALL TWNS WAS PACKD,& THIS ONE PARTIE NITE WAS COLD &
CRISP & TH/WARNTH OF A FIRE WAS VERY WELCOM
ONLY ONE THING STUO OUT FR/ALL OTHR EVENTS & THAT WAS BRIL STAF
WH/BIN SHINE IN EAST FOR SUMTIME
BUT SINC WE NO STEDY STARS NOTICD IT & LET GO AT THAT WE SPEC-
ULAT HAD SIGNIF,BUT OTHR THAN THAT DIDNT KNO
OUR SILENT WATCH INTERUP BY BRIL LITE RND US & APEAR OF ANGEL
NATURLY WE COMPLETLY TERIFYD & ANGL TRY PUT US AT EAS BY TEL US
WE RECIPS OF GOOD NEWS
MESAG HAD TO DO W/COMING OF MESSIAH,WH/WE HAD PROPHS OF & KNU
BUT NO ONE THOT HE WUD CUM THIS WAY & THAT WAS HE BORN STABL
N. RLY ALL THIS NO ADD UP 2WAT EXPEC OF TH/CUM OF TH/MESSIAH
BUT SINC WE SINGL OUT W/THIS NEWS WE DECID 2INVESTIGAT & AFTR
ANGL DEPART,HVNLY LITE GON OUT,HVNLY CHOIR GCN WE TRY CALM SELVS
& MAK SENS ALL THIS
2SAY WE FRITEND WUDB PUT IT MILDLY BUT THOT NEED LK INTO THIS
WE SEEM DRAWN CERT PART BETH & WEN ARIV INQUIR RND & DIREC 2INN
THER IN STABL FND NUBORN BABY IN MANGR,MOTHR MARY,FATHR JOS CARE
& THEY WER FR/NAZARETH
IF THIS MESIAH WE BOWD,& ACPTD HIM ON THAT BASIS & LATR LERN
THIS COMPLETLY FR/GOD & H SP PLACE HIM W/IN TH/VIRGIN MARY
ONE DAY FOLO ANOTHR & YRS ROL BY & NUTH SEEM 2B DIF 4ANY OF US
THER,BOUT 3YR AGO BGAN HEAR SUMONE GO TWN 2TWN,VILAG 2VILAG
DOING WONDROS THINGS
HE WAS CAL FAITH HEALR,MAGICIN,SORCERER & ALL SORTS THINGS
ONE THING CERT HE WAS PERFORM MIRACLS & THER WER PLENTY OF
PEOPL 2PRUV IT
IT WAS THEN I LERND NAM WAS JS & HE WAS FR/NAZARETH

FURTHR INVESTIGATIN REVEAL HE WAS TH/BABY BORN IN BETH SUM 30
YRS B4 ~~XXXXXXXXXXXX~~ AND WE WER THERE
NOW, I WATCHD W/INTREST AS HIS CAREER UNFOLDED IN TIME
FR/TIME TO TIME HAD 2GO JER DELIVR LAMS & ON SEVRL OCASINS I
SAW & HERD HIM PR/TEACH IN TEMPL THER
HE CERTNLY WAS AUTHENTIC APEARING
BCUZ OF HIS CLAIM 2MESIAHSHIP HE GOT IN2DIFCULTYS W/JEWISH AUTH-
ORITIES & THIS LED TO HIS DETH
THAT WAS TH/TRIAL OR EXAMINATIN I SAW TAK PLAC B4PILAT & SAW
HIM LED AWAY TO HIS EXECUTIN & DETH
BUT MOS STARTL EVENT TUK PLAC FOLO HIS DETH & THAT WAS HE LITRLY
CUM BAK TO LIFE
I SAW/HERD HIM & THIS REMOVD ANY DOUBTS I MAY HAV HAD ABOUT HIS
BEING THE MESSIAH
AND ALL OF THIS DREW ME BAK 2TH/DAY OF HIS BIRTH
I CUDNT HELP BUT MAK CPS TWEEN HIM & PILAT
NOW I NEVR SAW TH/BABY PILAT, BUT I DID SEE TH/BABY JS
I'M SUR AS BABYS THEY WER VERY SIMLAR AS ALL BABYS R
I THOT BAK HOW I HELD TH/LITL HAND IN MINE & "WHO WUD HAV THOT"
THAT LITL HAND CUD TOUCH DISEAS, OR ILLNES & REMOV IT FR/THAT PERSN
OR "WHO WUD HAV THOT" HE WUD STRETCH THAT HAND OUT TO BRING SUM-
ONE BAK TO LIF?
OR "WHO WUD HAV THOT" THAT BABY WUD DY ON BHALF OF OTHRS?
OR "WHO WUD HAV THOT" THAT A SIMILAR PUDGY LITTL HAND WUD ONE
DAY B USED 2PAS SENTENC ON TH/LIF OF ANOTHR MAN 2HAV HIM PUT
2DETH? AN INOCENT MAN NO LESS
AND SO YOU SEE JOHN THIS HAS BIN SUM YR FOR ME
BUT U SAY ITS BIN SUM YR FOR YOU TOO?
YOU WER W/HIM AS ONE OF HIS FOLLOWERS??
AND HERE I MM TELLING YOU ABOUT HIM
WELL ALL I CAN SAY IS "WHO WUD HAV THOT" THAT WE HAV BIN ABL
TO SHAR THIS GUD NEWS & TRY TO PASS IT ON
TH/MESAG OF TH/ANGEL HAS INDEED CUM TO PASS, "FOR UNTO US BORN
THIS DAY IN TH/CITY OF DAVID A SAVIOR, WHICH IS CHRIST THE LORD."

Dr. Bevil

THIS COPY IS BEING SENT TO THE BUREAU TO BE FILED IN THE
FILE OF THE BUREAU OF INVESTIGATION AND TO BE MADE
AVAILABLE TO THE FIELD OFFICE AT NEW YORK, NEW YORK
ON THE DATE OF THIS REPORT.
Yours faithfully,
Special Agent in Charge

"Who Would Have Thought?"

Scripture: Luke 2:7A

Picture if you will, an elderly man approaching a table of a small sidewalk cafe in Jerusalem. At the table is another man and the conversation begins. Hi, mind if I sit down? It's nice to find someone who is a little congenial which is a rare commodity these days. My name's Samuel. I'm glad to meet you John. This year has certainly been an eventful one for me and it is one which I shall not forget too easily. What ~~makexxxxx~~ has made it so eventful? Do you really want to know? Don't say I didn't warn you in case you get bored. I suppose I should start at the beginning, but there are so many loose ends. Let me begin by saying that I'm a retired shepherd. The years I spent watching sheep were years I enjoyed. One reason was that I had the privilege of tending the sheep which were used for the temple sacrifices. The priests and the Rabbi's weren't too difficult to deal with as long as we made sure the sheep remained unblemished while in our care. And quite truthfully, we had it made because we could dispense with much of the strict observance of the Law. Our hours were such that it was impossible to attend Sabbath worship and the feast days. So we were granted the privilege enjoyed by very few. We were an elite group in that respect.

So after watching sheep all of my life I have had the distinction of being able to retire just as the priests and Rabbis do. But my experiences are memories I will treasure for years to come. But back to what made this year so special. This past Spring is where it all started. I came to Jerusalem to celebrate the Passover. This town was absolutely packed and to make matters worse, the Jewish authorities were having some sort of dispute with the Romans over some criminals. I had eaten my breakfast and was wandering around enjoying the sights and sounds of the crowded city when I was drawn to the Temple area by the large crowd gathered there. Upon closer inspection I discovered that some sort of trial was being held in the square in front of the judgement seat of the Roman Procurator. I elbowed my way to the front as far as I could go and it was then that my gaze became fastened upon two men. One of the men was the prisoner a man named Jesus. The other, was the Roman Procurator a man named Pontius Pilate. What struck me was that both men were about the same age. The only distinction between them was naturally their manner of dress, but also their demeanore as they both portrayed their individual roles. Perhaps the word "Role" is not quite right, since neither of them were playacting.

I had heard some things prior to my retirement as I watched and tended the sheep just on the outskirts of Bethlehem about this Roman. You know, the usual stuff about who he was, where he came from, what he was supposed to be like. He had come to Jerusalem and within a short period of time he had engendered the wrath of the Jewish populace. When he marched into Jerusalem

he had done so with each legion carrying the standards on which were emblazoned the image of Caesar Augustus. Atop the standards was the golden eagle of Rome. He had to know full well that this was in complete defiance of all Jewish tradition and particularly it was an insult because of the Mosaic Code which stressed not having idols or images. The Jewish authorities complained to him and when they received no results, they aired their complaint to Rome. In the meantime, Pilate had surrounded a large group of the more militant Jews and when he threatened to kill all of them, they simply laid on the ground baring their necks, so the Roman soldiers could slash their throats. Talk about ~~nerve~~ nerve! Pilate didn't dare kill all of them or he would have had a mass insurrection on his hands. So he told them to disperse which they did. Shortly thereafter he received word that he was to remove the Roman standards from Jerusalem and the Temple area and take them to his summer residence at Caesaria where they were to remain. So the Jews had won a battle of sorts, but not the war because it engendered in Pilate a deeper hatred for them than he had before. Pilate had been a protegee of Sējanus who was one of the most ardent anti-Jewish men to arrive in Jerusalem. But just as he was at his highest point of power, Tiberias had him slain and many of his followers with him. Since Pilate was one of these followers, his situation became a little precarious. This was one reason he handled the situation with Jesus in such a gingerly fashion. So it became an interesting observation to see the maneuvering taking place between Pilate and this Jesus. Or at least, Pilate thought it was maneuvering.

But there was Pilate, the Roman Governor in his most splendid attire seeking to pass correct judgement on this Jew. And there was Jesus bedraggled and worn from his ordeal of a trial and beating, but looking more like a King than Pilate. Pilate's questions were sharp and to the point. While the answers of Jesus were quiet and subdued. What he said was without force or impact and yet, it was easy to see who was the real master of the situation. But since he controlled the destiny of every prisoner, and since he could not take the chance of offending the Emperor, Pilate bound Jesus over to the Roman soldiers to be executed.

It was interesting for me to make comparisons because I knew much about this Jesus and had gathered much about Pilate. They were a study in contrasts. Their ages were very close to being the same. But there the similarities ceased. Pilate had been born a Roman and educated in the Roman schools. He had shown promise so that he was singled out for a role of leadership. He had started at the bottom gradually working his way up until he had reached this pinnacle as governor. He had had all of the advantages which being

a Roman citizen entitled him to.

Jesus on the other hand had come from very simple circumstances and this is the unique thing which made this past year so interesting. I had lost track of some events which took place many years ago. It was in the winter near the end of December and I was with a group of shepherds tending sheep very close to the town of Bethlehem. A census had been called by Cyrenius the governor in order to get more taxes for Rome. Bethlehem, like all towns was packed with people. This one particular night was cold and crisp and we welcomed the warmth of a fire. Only one thing had stood out from all the other events and that was one brilliant star had been shining in the eastern sky for sometime. But since we didn't study the stars too much we just observed it being there and let it go at that. We speculated that it probably had some significance but other than that we didn't know.

Our silent watch was interrupted by a brilliant light around us and the appearance of an angel in our midst. Naturally we were completely terrified. The angel tried to put us at ease by telling us that we were the recipients of good news. His message had to do with the coming of the Messiah. We had all heard of the prophecies of His coming, but no one ever thought He would come in this manner. That manner as it turned out was that He was born in a stable somewhere in Bethlehem. Naturally, all of this didn't add up to what was expected of this Messiah's coming. But since we were singled out for this news we decided it was worth investigating. After the angel departed from us and the heavenly light had gone out, and the heavenly choir was gone, we tried to calm ourselves and make some sense of this news. To say we were frightened, would be to put it mildly. After some time we decided we should investigate, which we did.

We seemed to be drawn to a certain part of Bethlehem and when we arrived, after further inquiry we were directed to a stable in back of an inn. There we found a newborn baby had been laid to rest in a manger. The mother's name was Mary we learned and her husband was named Joseph, a carpenter. They were from Nazareth. So if this was the Messiah, we saw Him firsthand and we bowed before Him and accepted Him on that basis. Later we heard that He was born completely of God through God's Holy Spirit placing Him within this virgin, Mary.

Well, one day followed another and the years rolled by and nothing seemed to be different for any of us. Then, about three years ago we began to hear of someone going from town to town and village to village doing many wondrous things. He was called a faith healer, a magician, a sorcerer and all sorts of things. But one thing was certain, He was performing miracles and there were plenty of people to prove it. It was then I learned His name was Jesus:

and upon further investigation I discovered He was the baby we had been told about and had visited in Bethlehem. This made it all the more interesting for me. So I watched with interest as His career unfolded in time. From time to time I had to go to Jerusalem to deliver sheep and on several occasions I saw Him and heard Him preaching and teaching there. He certainly was authentic appearing. And it was because of His claim to the Messiahship that He got into difficulties with the Jewish authorities, which culminated in His death.

But the most startling event took place following His death and that was He literally came back to life. I saw Him and heard Him and this removed any doubts I may have had about His being the Messiah. And all of this drew me back to the day of His birth. I couldn't help but make the comparison between Him and Pilate. Now, I never saw the baby Pilate, but I did see the baby Jesus. And I'm sure as babies they were very similar as all babies are. I thought back of how I had held the little hand in mine and "who would have thought" that little hand could touch disease, or illness and remove it from that person; or who would have thought He would stretch forth that hand to bring someone back to life; or who have thought that baby would die on behalf of others? Or who would have thought that a similar pudgy little hand would be used to pass sentence on the life of another man to have him put to death? And so you see John, this has been some year for me. But you say it has also been quite a year for you? You were with Him as one of His followers? And here I am telling you about Him. Well, who would have thought that we could share this good news and with the telling pass it on? The message of the angel has come to pass, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

St. Paul's United Church of Christ
Butler, Pennsylvania
Rev. Ralph Link, Pastor December 29, 1985
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: Megan Hewis and Kelly Mangel

ORDER OF WORSHIP 11:00 A.M.

Prelude
Chiming of the Hour
Announcements
Congregational Greeting
Joys
*Processional Hymn No. 179 "The First Noel"
*Ascription
*Exhortation
*Confession (In Unison) "Almighty Father, kings came forth to bow the knee before an infant king; people knew Him to be something other than a baby; we know Him as Jesus the Saviour. Yet too often we do our own will; we do the things we know are wrong; we submit to the lures and enticements of the world. But we know also that we can have forgiveness, and this we seek at this time, through Jesus Christ."
Amen.
*Kyrie
*Assurance of Pardon
*Praise: Pastor - Bless be the Lord God
People - And Blessed be His glorious name forever.
*Gloria Patri - page 142
Hymn No. 175 "While Shepherds Watched Their Flocks by Night"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray
Prayer
Offering
Offertory
*Doxology - page 382
Infant Baptism
Installation of Council Members and Officers
Anthem: "Let the Lights be Burning" (Organ & Sax)
Scripture: James 4: 13-17
Sermon: "Winding Down"
*Closing Hymn No. 170 "Thou Didst Leave Thy Throne"
*Benediction
*Closing Hymns

----- *Congregation Standing -----

The beautiful flowers on the altar have been placed by Mr. & Mrs. Wally Feder in memory of Loved Ones. Mr. & Mrs. Wally Feder will greet the congregation at the door this morning.

Ushers for today are: Alvin Tait, James McClymonds, Mike Nazaruk and Gottlob Kradel.

Nursery will be provided today.

Bill Thompson and Kevin Snyder will be visiting the hospital this week.

Attendance last Sunday was 157 with 12 visitors.

Hospitalized: Velma Collins in BMH.

THURSDAY - Basketball

WEDNESDAY - Special Olympics in Rehoboth Hall 7-9

CHOIR PRACTICE will be Thursday January 2nd at 7:00 P.M.

We are still looking for a few more voices. Come and join in the fellowship and singing for the Lord.

JANUARY 8th COUNCIL MEETING AT 7:00 P.M. because of the holidays.

JANUARY 9th all books will be audited. We ask that you have all your books in order. Audit will begin at 7:00 P.M. Please bring all bank statements, deposit slips and books for the audit. Each treasurer will be contacted with a time to come. If for any reason the weather does not cooperate and we must cancel, it will be held January 11th at 9:30 a.m. We wish to have present the Treasurer who holds the books.

We are asking that all committees for 1986 please meet and select their chairman before December 31st, and report the results to the office.

DECEMBER 30th at 7:00 P.M. the Benevolence committee will have a brief meeting.

The FLOWER CHART FOR 1986 is hanging in the Narthex. Take a minute and sign up now for the date you wish.

*CHURCH BOOKS WILL BE CLOSED ON
DEC 31ST.*

*SPENDING ENVELOPES IN MAIL. IF DO NOT
RECEIVE BY NEXT SUNDAY USE SOME OTHER
ENVELOPE & PUT NAME & NUMBER ON IT.*

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - DECEMBER 29, 1996

PRELUDE
GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

*WILLING NEXT SON. WILL DETAILS NEXT WK.
OPEN TO ALL.*

*HYMN
PRAYER/OFFERING
*DOXOLOGY — *JR CH. K TO 11*
PASTORAL PRAYER
HYMN
SCRIPTURE: JAMES 4:13-17
SERMON: "WINDING DOWN"
ST. PAUL'S, BUTLER - 12/29/85

*HYMN
*BENEDICTION
*POSTLUDE

*BILL
EDNA
EMMA -*

"Winding Down"

Scrip: James 4:13-17
(Ilus time lik footbl gam figur on yr=12-20 start 2m
Finl 2minut 85 start & klok wind dwn
(Ilus V Borg & time telling piano)
Poem anon writ bout klok of lif wnd only lnce
Regard who we R,time of esesnce
(Attr by Jean Doering 2 father)
TIME! How do we spen it?
it ceem ther nevr enuf time 2do things want do
how oft mak plans apart fr/G? How oft includ Him?
This isu James deal w/Scrip portin lk this morn
James spk 2busnesmen,prob Xpain Bcuz vs 17~~XXXX~~
this imply knu rt fr/wrong & THER4 sum up wat sed B4
READ vs 17
th busnesman or men wer typicl persns do wat think
musB dun without thot givn 2 God at all
vs 13=Go to now=Now Listen
vs 13=isnt this usul procedur? dont we say=I go 2do th
this/that? & all without thot I may hav othr plans?
vs 14=James adds ther is no guarantee 2morro prom 2us
we can mak all plans want,but 2morro may nevr cum
(Remem parbl Js tol man & biggr/bettr barns?)
thot cud tak lif easy & Js sed=2nite thy soul requir
James say=vs 15
mus add 2plans=G willing
ther nuthi nwrong plans/mak plans as long as this isnt
all we do,or livs consist of
Js knu cudnt liv jus 4 presen time & we hav need plan
But w/sum peop 2morro is an obsessin & all lif spent
mak futur secur Bcuz=Wat If?
vs 16=James pt out busnesmen prid selvs plan/planing
Tray plan/execut shrewd deals & brag bout
shin wrong mak gud deals,but 2glory in B shrewd
wheeler/dealer is 2glory in self,& that is sin
If persn kno rt/fr wrong & do-it sin & no excus B4 G
As pondr mesag G try impart thru James,I Bliev it
self-evident that how we spend time all important
Time shud hav specil meaning Bcuz givn by G
But how do we trus G w/time?
(Ilu Xpian workr & money need/givn but doubt=Isa 65:24
G kno circumstanc,wil provid all need,but musB wil 2
trus Him 4 that providenc & His providenc cum acord
His time,not ours
As think time mus think all G dun 4us & giv as yr
almos end
Wat hap this yr 4U from G?
(Ilus unknown writr Wat Dun 4U)

VS 14=JAMES ADDS & RIGHTLY SO, BUT THEN HE GARANTEES TOMORRO
IS PROMISD TO US
WE CAN MAK ALL PLANS WANT 4 TOMORRO, BUT TOMORRO MAY NEVR CUM
(ILS JS STORY OF BARNBILDER & HIS SOUL TAKN FR/HIM - LK 12:16ff)
VS 15=JAMES IS TEL US WE SHUD SAY AS MAK PLANS - GOD WILLING
NUTHIN WRONG MAK PLANS AS LONG AS THIS ISNT ALL OUR LIVS CON-
STY OF
J. WE CANT JUS LIV THIS MCMENT & WE MUS MAK SUM PLANS FOR
LATER
BUT 4 SUM PEO 2 MORRO BCUMS AN OBSESIN & ALL OF LIF IS SPENT
MAK TH/FUTUR SECUR BCUZ OF "WAT IF?"
VS 16=JAMES ADD THEZ BUSNESMEN PRID SELVS ON THEZ PLANINGS &
PLANS
THEY PLANND, EXECUTD SHREWD DEALS & THEN BRAGD BOUT THEM
AGAIN, NUTHIN WRONG MAK DEALS, BUT TO GLORY IN B WHEELR/DEALR
& HOW SHREWD ONE IS, IS TO GLORY IN SELF & THAT IS SIN
THIS EXACLTY WAT JAMES WAS SAYING AS HE ENDS THIS CHP=VS 17
if a persn knows rt fr WRONG & PERSIS IN DOTH/WRONG IT IS SIN
& THER IS NO EXCUSE B4 GOD
AS PONDR MESAG G IMPART THRU JAMES I BLIEV SELF-EVID HOW WE
SPEND TIME IS IMPORT
TIME SHUD HAV SPECIL MEAN BCUZ IT IS GIVN BY GOD
BUT HOW DO WE TRUST G WITH TIME??
(ILUS G'S PROVIDENCE QUESTIONED)

G KNOWS OUR CIRCUMS - HE WIL PROVIDE 4 ALL NEEDS BUT WE MUSB
WIL TRUS HIM 4 THAT PROVIDENC
HIS PROVIDENC CUMS W/HIS TIMING NOT CURS
AS WE THINK OF TIME WE MUS THINK ALL G DUN 4 US & GIVN US IN
THIS YR ALMOS ENDED
(ILUS WAT HAS HAPPND THIS YEAR FOR U FR/GOD?)
ALF OF THEZ R GIFTS FR/GOD IN HIS TIME
HOW DO WE SPEND TH/TIME HE HAS GIVN US?
AS TH/YEAR IS WIND DWN & TH/FINAL SECONDS TIK AWAY, WAT CUD
WE HAV DUN BUT DIDNT?
WHO CUD WE HAV HELPD??
(CONCLUSIN OF JEANNE DOERING & LETTER TO HER FATHER)
WAT HAV WE DELAYD DOING THAT SHUDR DUN?
WHO HAV WE NEGLECTD TELLING "I LOVE YOU"??
WHO HAV WE NEGLECTD TO SHO TH/SAVIOR'S LOVE??
TIME IS WINDING DOWN AS EACH SECOND IS TICKD OFF TH/CLOCK
BUT THAT TIME CANB WELSPENT IF WE USE IT AS GOD INTENDE.
AND NEX YR CANB BETTR IF WE SEEK 2 SPEND G'S TIME AS WE SHUD

All thez gifts fr G in His time
How do we spend time ~~xxx~~ He giv us?
As yr Wind Dwn & finl seconds tik way wat cud we h
hav dun we didnt?
Who cud we hav helped?
~~xxxxxxxxxxxxxxxxxxxx~~
(Conclusin of klok writrs poem)
(Conclusin of Jesn's lettr)
Wat hav we delay do, shud hav bin dun?
Who hav we neglec tell of our luv?
Who hav we neglec tel of Sav's luv?
Time is Winding Dwn as ea 2nd is tik off klok
But that time canB wel spent if use as G intended

SCRIP: JAMES 4:13-17; SERM: "WINDING DOWN"
(ILUS OF TIME LIK A FOOTBAL GAME, FIGURD IN A YR)
(ILUS VICTOR BORGE & PIANO THAT TELLS TIME)
REGARDLES WHO WE R TIME FOR EA US IS OF TH/ESSENC
(ILUS OF JEANNE DOERING AND LETTR TO HER DAD)
T. HOW DO WE SPEND IT?
SEEMS THER NEVR ENUF TIME 2 DO TH/THINGS WE WANT TO DO
BUT HOW OFTN DO WE MAK OUR PLANS APART FR/GOD??
IN FACT, HOW OFTN DO WE INCLUD GOD IN TH/PLANS WE MAK??
THIS IS TH/ISSUE JAMES IS DEAL W/TH IN OUR SCRIP THIS MORN
JAMES WAS SPK/WRT 2 BUSNESMEN WHO WER PROB XPIANS
BCUZ WORDS VS 17 IMPLY THEY KNU RT FR/WRONG - READ VERSE
VS 17-THEREFORE - SUMS UP ALL GON B4
TH/BUSNESMAN, OR MEN IS TYPICL PEREN DO WAT THINKS MUSB DUN
W/OUT ANY THOT GIVN TO GOD AT ALL
VS 13=BGINS WITH "GO TO NOW"
THIS MEANS, "NOW LISTEN"
VS 13=READ AGAIN
ISNT THIS TH/USUL PROCEDUR?
DONT WE SAY "I'M GO DO THIS/THAT" W/OUT ANY THOT GOD MAY HAV
OTHER PLANS FOR US?

"Winding Down"

Scripture: James 4:14-17

~~Illustration of Victor's experience being so short in time~~
If the year were reckoned in time like the game of football reckons time, we would be working and living in the ~~xxxxxxx~~ last two minutes of the game. In fact, the final two minutes started on the 20th

James was speaking to businessmen, who were probably Christians because the words in verse 17, imply they knew right from wrong, when he writes, "Therefore," which means all that has gone before is now summed up here. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

The businessman, or men, is a typical person doing what he thinks must be done without any thought given to God at all. James begins the 13th verse with the words, "Go to now," which actually means, ~~listen~~ "Now listen." "Now listen, ye that say, 'Today or tomorrow we will go into such a city and and continue there a year, and buy and sell, and get gain.'"

Isn't this the usual procedure? Don't we say, "I'm going to do this or that, without any thought that the Lord may have other plans for us?"

James adds, "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

There are no guarantees that tomorrow is promised to us. We can make all the plans we want to for tomorrow, but tomorrow may never come. Remember the parable Jesus told of the man who tore down his barns and built bigger and better ones and then thought that he could relax and take life easy? Jesus said of him, "Tonight, thy soul shall be required of thee, then whose will these be?" James said, "For that ye ought to say, 'If the Lord will, we shall live, and do this, or that.'"

We need to add to our plans, "God willing," is what James is saying. There is nothing wrong with plans or making plans as long as this isn't all that our lives consist of. Jesus knew that we cannot just live for this present moment that we must make some provisions for later. But with some people tomorrow becomes an obsession and all of life is spent making the future secure because of "What if?"

Then James adds that these businessmen prided themselves on their plannings and plans and he says, "But now ye rejoice in your boastings: all such rejoicing is evil."

They planned and executed shrewd deals and then they bragged about them. Again, there is nothing wrong with making good deals, but to glory in how shrewd a wheeler-dealer one can be is to glory in self and this is sin. And this is exactly what James was saying as he ends this chapter, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

If a person knows right from wrong and persists in doing the wrong, it is sin and there is not excuse before God.

As we ponder the message God was trying to impart through James I believe it is self-evident that how we spend ~~our~~ our time is all important. Time should have special meaning because it is given by God. But how do we trust God with time?

(Illustration of God's providence questioned)

A young man who needed ~~help~~ financial help while preparing to go into Christian service prayed that the Lord would help him.

The next day he received a large check in the mail which helped him to further his studies. He was very happy that God had answered his prayer. But then he looked at the postmark on the letter and saw that it had been written several days before his prayer and he was disappointed. But he was reading Isaiah 65 a short time afterward and in the 24th verse read, "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

God knows our circumstances. He will provide for all of our needs, but we must be willing to trust Him for that providence. His providence ~~xxxx~~ also comes according to His timing, not ours.

As we think of time, we must think of all that God has done for us and given us this year almost ended. What has happened this year for you from God? An unknown writer puts it this way: What do you have this year you didn't have last year? A bill paid off? Food in the freezer? A job? You reached a goal? A savings account? A new baby? Who did you thank for it? God? ~~xxxxxx~~ Or Master Charge?

All of these things are gifts from God in His time. And how do we spend the time He gives us? As the year is "Winding Down" and ~~xxxxxx~~ the final seconds are ticking away, what could we have done that we didn't? Who could we have helped?

(Conclusion of illustration of Jeanne Doering and letter to her father)

We had shared a letter a girl named Jeanne Doering wrote to her father. After she had mailed it, she wondered if her father had read it. About ten weeks after he got it he died of a heart attack. Some friends told her he had shared it with them and he had cried. But she wondered if it meant anything to him. She had to quit graduate school to come home and straighten out the affairs at home. She began sorting through everything and disposing of things little by little. As she moved among her mother and father's possessions, she didn't run across the letter. Had he destroyed it because it upset him so much? January went past, then February, and in March she began to clean out the closet in which the luggage was stored. She took down a battered old suitcase her father always used. In fact, he had used it on a short trip just a week before his death. She opened it and in the pocket of the suitcase was her letter. He had taken it with him and had read it over and over because it was dog eared from use. She said she cried again, but this time it was tears of thanks that she had written and told her father of her love - in time.

What have we delayed doing that should be done? Who have we neglected telling of our love? Who have we neglected to tell of the Saviour's love? Time is "Winding Down" as each second is ticked off the clock. But that time can be well spent if we use it as God intended.









Ralph C. Link
153 Keck Road
Sarver, Pa. 16055
(412) 352-1103

Born: April 9, 1929, Pittsburgh, Pa.
Married: December 15, 1951
Wife: Shirley Margaret Neill
Born: December 8, 1930, Pittsburgh, Pa.

Children: Ralph Dale Link, born May 11, 1955, Pittsburgh, Pa.
Lloyd Alan Link, born May 28, 1958, Pittsburgh, Pa.
Nancy Lynn Link, born March 15, 1961, Butler, Pa.

SCHOOLING:

Graduated from Perry High School, Pittsburgh, Pa.
June 1947

Lay Ministry School, Penn West Conference of United
Church of Christ, September 1965 to May 1969

Commissioned Lay Minister June 1969

Lancaster Theological Seminary, Lancaster, Pa.,
September 1970

Graduated from Lancaster Theological Seminary May 1974

Ordained to Christian Ministry March 10, 1974

PASTORATES:

As Lay Minister: short term, 1 month or less in
various churches 1965 to 1967

Emlenton Lamartine Charge of United Church of Christ
1967 to 1969

Short term in various churches 1970 until Seminary
entrance July 1970

July 1970 to December 1973 Student Pastor at Trinity
Charge, New Bloomfield, Duncannon, Pa., Penn Central
Conference, United Church of Christ

December 1973 to present, St. Paul's United Church of
Christ, Butler, Pa., Penn West Conference, United
Church of Christ

PERSONAL TESTIMONY

OF

Ralph C. Link

I am the youngest of five children. I was born just prior to the onset of the Depression. Our family was very poor. My father was an alcoholic and my mother was a very religious person who was searching for the Lord. During my childhood she did her best to teach me the things of the Lord. Later in life she came to a personal relationship with Him.

I grew up in the Evangelical and Reformed Church where salvation by grace alone was not preached nor taught. I knew all about Jesus, what He did, how He lived, His miracles, His death and resurrection, but I didn't know Him personally.

My life had many ups and downs and all the while I was attending church and striving with my good works to please God. At a very low point in my life when we were deeply in debt and my wife and three children were all ill, I came to the crossroads. I watched a Billy Graham Crusade on television from some distant city and the message he preached seemed to be directed right at me. I wrestled with making that commitment to Christ, but didn't. The next afternoon and evening at work on the 4 to 12 shift I came to the conclusion that I needed to make that commitment to Christ. It seemed like there was no other choice if life was to have any meaning. That night when I came home from work at 1:00 A.M., I laid face down on the living room floor and told God that I couldn't live my life in my own strength and I accepted the gift of salvation from my Savior Jesus Christ. My life has never been the same.

Through several meaningful circumstances I was called by God to serve Him in the Christian Ministry and to help spread that wonderful message of salvation through the shed blood of Jesus Christ. What a wonderful and rewarding time it has been and I give Him all the praise for my salvation and the opportunity to serve Him.

STATEMENT OF FAITH

OF

Ralph C. Link

I believe the Bible, both the Old and New Testaments to be the inspired inerrant Word of God. I believe the Bible is the complete revelation of His will for the salvation of men and it is the final authority for the Christian faith and life.

I believe in one God, who is eternally existent in three persons: Father, Son and Holy Spirit.

I believe in the Deity of the Lord Jesus Christ that He is true God and true man. I believe that He was born of the Virgin Mary, that He lived in sinless life, that He performed the miracles recorded in Scripture, that He died on the cross as a sacrifice for our sins, that He bodily arose from the dead, that He ascended on high where He is at the right hand of Almighty God as our intercessor.

I believe in the Holy Spirit and that He comes and indwells each believer at the time of conversion. I believe that He lives in each believer to lead, to instruct, and to convict so that a believer may live a more godly life.

I believe that through the shed blood of Jesus Christ and through His resurrection, this is the only ground for justification and salvation for all who receive Him A Lord and Savior and to such as receive Him, they are born of the Holy Spirit and become children of God.

I believe water baptism and the Lord's Supper are ordinances of the Church but are not means of salvation.

I believe in the personal and premillennial and imminent coming of the Lord Jesus Christ.

I believe in the resurrection of the dead, for the believer to resurrection of life and joy with the Lord, for the unbeliever to resurrection of judgement and everlasting punishment.