

TITLE

Galilee and The Dead Sea

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PREACHED

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| Fremont | 5/22 |
| Santh Farms Conn. | 10/22 |
| Novelville | 4/23 |
| Jonesville | 10/18/25 |
| Grooves | 10/18/25 |
| Trinity | 1928 |
| Amsterdam | 5/23/31 |

"What Is Your Chance For Greediness?"

"GALILEE AND THE DEAD SEA"

"Freely ye have received, freely give."
Matt. 10:8.

In Palestine there are two lakes that have an important relation to the history not only of the Bible but also of the land itself. These two lakes are Galilee and the Dead Sea. Galilee lies in a great ditch in northern Palestine that is six hundred eighty feet below the level of the Mediterranean Sea. The lake is nearly thirteen miles long by eight miles broad. The region around the lake is also known as Galilee and is characterized by its close dependency on Lebanon, the abundance of water which it receives from Lebanon, its great fertility, its volcanic elements, its great roads, its busy industries, and the absence of a neighboring desert such as infects Judaea with austerity. All these seven features of Galilee are concentrated upon her lake and its coasts. Today we find the remnants of its departed glory. In the time of our Lord busy cities thronged the shores; the sea itself was dotted with white sails, for there are plenty of fish in it and also there was a thriving commerce between the cities there located. Yet all this prosperity is due in a large measure to the lake, for in that torrid basin approached through such sterile surroundings, the lake feeds in every sense the body with life. It presents a surface of sparkling blue which is sweet not only to the eye but to the taste as well. George Adam Smith has said that the Lake of Galilee is at once food, drink and air, a rest to the eye, coolness in the heat, an escape from the crowd, and a facility of travel very welcome in so exhausting a climate. Even those people who do not share memories of Christ dwelling near here feel enthusiasm for her. The Rabbis said: "Jehovah hath created

seven seas, but the Sea of Galilee is His delight." So there lies Galilee drinking in the waters of the Jordan at the north and then pouring them lavishly out again at the south as well as feeding her surrounding coasts.

About sixty-nine miles south of Galilee there is another sea which is fifty-three miles long by ten miles wide. In other words it is four times as long, one and one quarter times as wide and covers five times as much territory as the Lake of Galilee. "Perhaps there is no region of our earth where Nature and History have more cruelly conspired, where so tragic a drama has obtained so awful a theatre. The history of the DEAD SEA opens with Sodom and Gomorrah; it may said to close with the Massacre of Masada." The sea receives besides the Jordan, four or five smaller streams, BUT HAS NO ISSUE OR RELIEF FOR ITS WATERS EXCEPT THROUGH EVAPORATION. The moisture from this evaporation usually forms into a haze thru which the eye cannot penetrate and sometimes great columns of this mist rise from the sea forming heavy clouds above it which turn themselves into violent, raging thunderstorms as though Nature herself were grumbling at this freak of its own creation. Because of this everlasting evaporation, and due to the fact that the sea has no outlet whatever, its bitterness is indescribable. The water is nauseous to the taste, oily to the touch, and leaves on the skin when it dries, a thick crust of salt. No fish exist in its waters; it cannot be proved that any low forms of life are there; everything around and in the sea complies with its name--dead. On the western side are some steep marl cliffs but everywhere else is a gravel that is crowned with an almost constant hedge of driftwood every particle of which is stripped of bark and bleached while much of it glitters with salt." Could you imagine a more proper crown for

Death? All around one finds ancient beaches of the sea that are the last crumbling shelves of the upper world and that are the most weird symbols of forsaken desolation that can be found in all nature. It was in this awful hollow, in this part of the infernal regions come up to the surface that was laid the scene of God's most terrible judgement on human sin; it is from this dead, forsaken, gastly valley that the glare of the destruction of Sodom and Gomorrah is flung down through the whole length of the history of the scriptures.

What a contrast between the Lake of Galilee and the Dead Sea. The one glorious in the memory of Jesus, the other repellant in the memory of the sins of an ancient, almost forgotten civilization. The one the life of a prosperous, fertile country, the other a rotten sore on the surface of the earth. The one wide in its extent, the other modest in its proportions. The one GIVING UP ALMOST AS MUCH AS IT RECEIVES; THE OTHER TAKING ALL IT CAN GET AND LETTING NOTHING GO SAVE THAT WHICH IS TAKEN BY THE BRUTE FORCE OF THE SUN.

WHAT ARE YOU A GALILEE OR A DEAD SEA!!

① Christianity is not a method; it is a life, and we must, therefore, treat it as a life. If life were worked on a basis of hoarding and self-preservation everything in the world would soon become extinct. All nature gives as much as it takes, or that part of nature becomes useless. "I will not give away my perfume," said a rosebud holding its pink petals tightly wrapped in their tiny green case. The other roses bloomed in splendor, and those who enjoyed their fragrance exclaimed at their beauty and sweetness; but the selfish bud shriveled and withered away unnoticed. "No, no," said the little bird, "I do not want to sing." But when his brothers soared aloft on joyous wings, pouring a flood of melody, making weary hearers forget sorrow and bless the

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"Freely ye have received, freely give! This command, as you probably know, Jesus gave to his Disciples as He was sending them out to work. He told them that since they had freely received the gift of working miracles, they must freely give that again by healing the sick, helping those in need, and by ministering in other ways to the people to whom He was sending them. It was the disciples chance for greatness, it was their chance to prove their claim of having followed the Master by GIVING to others what they had received. It was the test of their lives and would prove whether the disciples could be likened to the sea of Galilee or condemned with the Dead Sea.

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singers, then the forlorn little bird was lonesome and ashamed. He tried to sing, but the power was gone; he could make only a harsh, shrill chirp. "If I give away my wavelets, I shall not have enough for myself," said the brook. And it hoarded all its water in a hollow place, where it formed a stagnant, slimy pool. A fire on a gentleman's estate in England destroyed his mansion. It spread to a plantation near by, and trees and bushes were burned and charred. The gentleman next day heard the chirping of little birds in a blackened thicket close by him. He searched among the charred branches and discovered a nest, on which was lying with outstretched wings, a dead robin. Under her were three fledglings, safe and sound. The mother bird had covered her young, saving them at the cost of her own life. She had given one life to save three. The story is told us of a squaw, the wife of one of the Indian chiefs on Manitoulin Island. She had wandered too near the edge of the shore ice at a time when thaws had loosened it. The block on which she stood parted from the rest, and a wind carried it out into the open water. She was found dead from the cold, but her last care had been for her baby, which was found to have perished also, but had been covered by the mother with everything she had which might give it warmth; and when she had herself lain down in the icy blast to die, she had arranged her body so that even in death she might be a shelter for her infant against the storm. You say that was Mother love. But what makes the love of a mother so beautiful if not the constant desire to give --to give--no matter what the gift be, whether it be love, or time, or money, or life itself, but always the desire to give. What, after all, are the requisits for greatness? What is it in a man that makes one man beloved and another hated? It is the

will also notice that both Galilee and the Dead Sea RECEIVE water first, then the one gives of the water, the other hoards as much as it can. Therefore the first lesson for us to learn from these two lakes and from the text is, that in order to be of any service at all in the world we must be willing to receive something from someone else. This may be material help, it may be kindness, it may be ideas, it may be many other things. What it is does not matter, so long as we grasp the idea that we must receive before we can give. If Galilee were to refuse to receive the waters of the Jordan it would not be the same Galilee and would be as much of a curse as the Dead Sea. If the Disciples had refused to let Jesus give them the power that he had given them, they would not have been able to go out on their mission of mercy. Progress is a process of receiving and giving. "The nineteenth century received from its predecessor the horse; it bequeathed the locomotive, the bicycle, the automotor. It received the scythe; it bequeathed the mowing-machine. It received the painter's brush; it bequeathed lithography, the camera, and color photography. It received twenty-three chemical elements; it bequeathed eighty. It received the sailing ships, it bequeathed the magnificent steamships. It received the beacon signal fire; it bequeathed the telephone and wireless. It received; it bequeathed. It received; it bequeathed. It received; it gave. Every time, it received one thing, then gave something better. The dominant mood today is active; but some things never come into life until a man is receptive. "That a boy should run many errands for his father and should be faithful and energetic in doing it is of great importance; but the most far-reaching consequences in that boy's life are likely to come from some quite hour, when he sits with his father, and has his eyes opened to a new idea of life, which the father never

amount that a man gives of service that determines what his degree of greatness shall be. Think over the list of people whom you know. What persons do you like best, the ones who are living vacuum cleaners, always taking things in, always looking for what they can get out of life and their friends; or is he whom you love most the one who is always and forever giving something of service, of time, to others? Not long ago H.G. Wells, the noted historian was asked, "Who are the six greatest men in history?" His answer was: "Jesus, Buddha, Aristotle, Asoka, Bacon, Lincoln. Surely a list to stimulate wonder, to provoke questionings in a man's mind about the objects for which lives are lived; yes, and questionings about himself." "I thought", says the writer of the article, "of the thousands of kings who had erected temples and arches to bear their names--seeking by brick and stone to insure remembrance; of the emperors who determined to lay hold on immortality while they still lived by decreeing their own divinity. Not one of them is in the list. No millionaire is there, except Asoka, who is included not because of what he had but because of what he gave. It seemed a grim sort of joke that these men who sought fame with every ounce of their selfish energies should have failed utterly to be remembered, while six simple, very human men should achieve lasting eminence. I recalled Emerson's observation that the mass of men worry themselves into nameless graves, while here and there a great unselfish soul forgets itself into immortality." Mr. Wells himself says, "In writing the 'The Outline of History,' where everything had to be compressed, we could find no space for many of the Roman emperors, we could not mention even the names of many of the kings of France and Germany and Great Britain. But we gave a good many pages to a poor monk named Luther and to two other very humble, very simple beings, Loyola and St. Francis of

could give him in his more active moods.

As necessary as it is to be willing to take, it is absolutely essential to give. I have pointed out the results of taking always and never giving. The Dead Sea is a classic example. The Dead Sea must have heard a talk similar to the part of mine that is just completed, and then, must have left the church after having forgotten that it ever heard the word give. I heard, sometime ago, a gentleman speak who lives in Palestine. He said, "If a man in Palestine is after money for some charitable purpose and he happens to inquire about a certain Mr. A. and is told that Mr. A. is a Dead Sea, the person seeking the gift is sure NOT to go to see Mr. A. On the other hand, if he is told that Mr. B. is a Galilee, he is sure to go to him and is sure to receive something for his effort." The contrast between a Galilee and a Dead Sea.

Christianity is not a method; it is a life, and we must, therefore, treat it as a life. If life were worked on a basis of hoarding and self-preservation everything in the world would soon become extinct. All nature gives as much as it takes, or that part of nature becomes useless. "I will not give away my perfume, said a rosebud holding its pink petals tightly wrapped together. The other roses bloomed in splendor, and those who enjoyed their fragrance exclaimed at their beauty and sweetness; but the selfish bud shriveled and withered away unnoticed. No, no, said the bird, I do not want to sing. But when his brothers soared aloft on joyous wings, pouring a flood of melody, making weary hearers forget sorrow and bless the singers, then the forlorn little bird was lonesome and ashamed. He tried to sing, but the power was gone; he could make only a harsh, shrill chipp. If I give away my wavelets, I shall not have enough for myself, said the brook. And it hoarded all its water in a hollow place, where it formed a

Assisi. Why? Because the kings and emperors only TOOK; these men GAVE; and by the spirit of their giving they wrought permanent changes in the thought and lives of many millions after them." Freely ye have received freely give!

This command, as you probably know, Jesus gave to his Disciples as He was sending them out to work. He told them that since they had freely received the gift of working miracles, they must freely give that again by healing the sick, helping those in need, and by ministering in other ways to the people to whom He was sending them. It was the disciples chance for greatness, it was their chance to prove their claim of having followed the Master by GIVING to others what they had received. It was the test of their lives and would prove whether the disciples could be likened to the sea of Galilee or condemned with the DEAD SEA.

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Will you stop for a moment this morning to think of the things that you have received. Life, homes, freedom, belong to all of us. Education, health--you name over the rest for yourself. But this is not all. You have received the assurance that Jesus Christ has died for you and that if you believe on Him and obey His commandments that you will be saved. He gave His life for you, he gave it freely. What have you given for Him?? I am not talking about money now--not all of us

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have freely received that. I AM TALKING ABOUT SERVICE. Christ served you, He gave his life for you, he gave up power for you, he suffered for you, he has given you eternal life. It is your privilege and your right to receive everything I have mentioned. You must receive them in order to even claim to be a Christian. But so also must the Dead Sea redeive every bit of water that it does in order to claim to be a sea. If you go as far as this you are as good as the Dead Sea. Is that satisfactory?????? Is there anybody here who wants to stay around taking everything he can take and just getsaltier and saltier every year. I DON'T! I want to be a Galilee.

But you say, "Hold on here, wait a minute. All that you have said is true enough but how can we become a Galilee, Christ is not here so that we can give these things back to Him." Your're right. Remember this, however, that GALILEE DOES NOT TURN ITS WATERS BACK INTO THE JORDON TOWARD THE DIRECTION FROM WHICH THE WATERS COME, the water GOES OUT IN THE OTHER DIRECTION. That is in direct accordance with the command of Christ. If you recall He said, "For inasmuch as ye have done it unto the least of these, ye have done it unto me!" That is the way to become a Galilee--serve the least of these. Love has been received, should it be hoarded to yourself, or given out and be made to radiate from you? Well, that depends on which Sea you admire the most. You have received a life of service, I have said that Jesus gave you His, will you keep that service for yourself or will you give it for others. You have received the assurance that Jesus can save you, comfort you, keep you, are you going to soak that idea into your own consciousness and let it lay there or are you going to give that idea unto one of the least of these. Freely ye have received, freely give.

yourself. But this is not all.//////Way back 2000 years ago there was born in Palestine a boy. No one could have been in more humble circumstances. Story tells us that the boy grew in wisdom and stature, and in favor with God and man. This boy grew to be a young man who worked in a carpenter's shop until he was almost thirty years old. It was then that he left hammers and boards, to cease bringing boards together and to try to bring God and man together. For three years he had no home. For three years he travelled from place to place preaching a doctrine that was so new and marvelous and wonderful that the freedomless people of that time could not comprehend its meaning. Those people could not understand why they should love their neighbor as themselves, why they should pray for their enemies, why they should do unto others as they desired others to do unto them. God as a loving Father had no place in the lives of men and women who had always imagined him as a Lord of Lords, as a King of Kings who was to be worshipped and for whom they must go through certain forms. The doctrine of love was beyond their comprehension. It was among these people that this former carpenter worked. He healed their sick, he raised their dead, he taught their ignorant, he comforted their sorrowing, he made glad their sad. In return for this they scorned him, they buffeted him, they said he was a fanatic, they said he was of the Devil, they drove him from their cities and only a few would have him in their homes. The "better" class of people persecuted him, those who were in trouble went to him for what they could get out of him. He gathered about him twelve men whom he inspired with the spirit and the vision that he would have gladly given twelve million men, even some of the twelve did not catch his spirit--none of them understood it. He labored on, looking far over the heads of the sneering Pharisees and rulers. He foresaw what was coming, yet he returned to Jerusalem and for a short time

"Beyond all this and permeating it--his kindness. Felix Adler relates that while President of the United States Jefferson was one day horseback riding with a group of younger friends. The party came to a swollen stream. On the bank sat a poor man looking ruefully at the raging flood he was unable to cross. The man watched the others ford the stream on their horses, but said nothing to them. Last came Jefferson. The man, not recognizing him as President, asked if he might mount behind him and cross the stream. Jefferson cheerfully took him across. On the opposite side someone asked the man why he had not requested the service of one of the other members of the party. He replied: 'There are some faces on which is clearly written the answer No to a question you intend to ask. There are other faces on which is written Yes. On their faces was written No. On his Yes.' Thereinlay probably his greatest source of power--that answer 'Yes' to the insistent, if humble, claim of the commonman for his rights."

(From Eastman--Men of Power)

Too often we have thought of all of this in terms of money. It includes that but only as a part.

I suppose technically we could say that a healthy personality must maintain a delicate balance between being an introvert and an extravert!

revived the triumphs of his early ministry. He tried to prepare the twelve for that which was coming but they would not listen. Finally, one night he went out in the garden, alone, where he talked to his Father in Heaven and where he determined to go thru with that which he had started. His dearest friends slept thru this agony. Shortly after, soldiers came and took him. The judge found no fault in Him, it was impossible in such a perfect life, yet that judge condemned him because the people did not like a doctrine that was meant to be of help to them. Christ lived for us. Christ died for us. We have the assurance that Jesus Christ has died for us and that if we believe on Him and obey His commandments that we will be saved. He gave His life, he gave up power, he suffered he has given us eternal life. WHAT HAVE WE GIVEN FOR HIM? I am not talking about money now--not all of us have freely received that. I AM TALKING ABOUT SERVICE. It is our privilege and our right to receive everything I have mentioned. We must receive them in order to even claim to be Christians. But so also must the Dead Sea receive every bit of water that it does in order to claim to be a sea. If we go as far as this we are as good as the Dead Sea. Is that satisfactory??? Is there anybody here who wants to stay around taking everything he can get and just get saltier and saltier every year. I DON'T. I want to be a Galilee.

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 Who sometimes had not where to lay His head.
 Time was when He who nourished crowds with bread
 Would not one meal unto Himself afford.
 He healed another's scratch; His own side bled,
 Side, feet and hands with cruel piercings gored.
 Twelve legions girded with angelic sword
 Stood at His beck, the scorned and buffeted.

Oh, wonderful the wonders left undone,
 And scarce less wonderful than those He wrought!
 Oh, self-restraint, surpassing human thought,
 To have all pwer, yet be as having non!
 Oh, self-denying love that thought alone
 For needs of others, never for its own!

D.H.G.

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- 9a -

We must give ourselves to
life recognizing that we must
receive and then give

The Christian Church and
Christian people are impotent today
because both are seeking to save
their lives. We are hoarders of
money, energy, cheerfulness,
kindness, ourselves.

10.

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