In The Missing Something Juke 14; 15-24

see 55/

5th and State - 11/14/48 Hudron Galls - 1/4/49 Broodens NTRY 1/20/52 Lucker St. 11/14/54 Trining albany 11/30/58

> YOU ARE MISSING SOMETHING Luke 14:15-24

I. Introduction

#921

A. What are you going to do tomorrow?

1. Your washing
2. Start that term paper

3. Sell that hard prospect

4. Clean the cellar, the attic 5. Write that article 6. Answer that letter

B. What will determine what you do?

1. Your boss

2. Circumstance 3. Necessity

4. Your own desire

C. The chances are that whatever you do you are missing something. Emerson wrote: "DAUCHTERS OF TIME, THE HYPOGRITIC DAYS, MUFFLED AND DUMB LIKE BARSFOOT DERVISHES AND MARGHING SINGLE IN AN ENDLESS FILLS, BRING DIADEMS AND FAGOTS IN THEIR HANDS. TO EACH THEY OFFER GIFTS AFTER HIS WILL, BREAD, KINGDOMS, STARS, AND SKY THAT HOLDS THEM ALL I, IN MY PLEACHED GARDEN, WATCHED THE FOMP, FORGOT MY MORNING WISHES, HASTILY TOOK A FEW HERBS AND APPLES, AND THE DAY TURNED AND DEPARTED SILENT. I TOO LATE, UNDER HER SOLEMN FILLET SAW THE SOORN."

II. The Farable of the Wedding Feast

A. The setting
1. Jesus often attended feasts

2. At this one everything went wrong
a. Heals the man although it is the Sabbath
b. The rush for the best places

c. The tables are turned and Jesus is not

the one who is embarassed (1)"Now when he marked how they chose

(1)"Now when he marked how they chose places of honor"

(2)"When you give a dinner do not invite your friends..."

3. Some plous soul, in order to relieve the tension says: "Rlessed is he who feasts in the realm of God."

B. Then Jesus tells the story of the Wedding Feast

III. The teaching
A. Our failure to see what is really important

1. Eagle Bridge saves 80¢

2. William Law in "A Serious Call to A Devout

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and Holy Life"
"PERSONS THAT ARE WELL AFFECTED TO RELIGION, THAT "PERSONS THAT ARE MISES OF PLETY WITH PLEASURE AND SATIS-FACTION, OFFEN WONDER HOW IT COMES TO PASS THAT THEY MAKE NO GREATER PROGRESS IN THAT RELIGION WHICH THEY SO MUCH ADMIRE....NOW THE REASON OF IT IS THIS: IT IS BECAUSE RELIGION LIVES ONLY IN THEIR HEAD, BUT SOMETHING ELSE HAS POSSESSION OF THEIR HEART......IF IT BE ASKED WHY RELIGION DOES NOT GET POSSESSION OF THEIR HEARTS, THE REASON IS THIS: IT IS NOT BECAUSE THEY LIVE IN GROSS SINS, OR DEBAUCHERIES, FOR THEIR REGARD TO RELIGION PRESERVES THEM FROM SUCH DISORDERS: BUT IT IS BECAUSE THEIR HEARTS ARE CONSTANTLY EMPLOYED, PERVERTED, AND KEPT IN A WRONG STATE BY THE INDISCREET USE OF SUCH THINGS AS ARE LAWFUL TO BE USED..... FOR OUR SOULS MAY RECEIVE AN INFINITE HURT, AND BE RENDERED INCAPABLE OF ALL VIRTUE, MERELY BY THE USE OF INNOCENT AND LAWFUL THINGS....GROSS SINS ARE PLAINLY SEEN AND EASILY AVOIDED BY PERSONS THAT PROFESS RELIGION. BUT THE TIDISCREEP AND DAMEROUS USE OF THRONGENT AND LAWFUL THINGS AS DOES NOT SHOCK AND OFFEND OUR ONSCIENCES TO IT IS DIFFICULT TO MAKE PEOPLE AT ALL SENSIBLE OF THE DANGER OF TT."

3. I was in the Library the other day.
a. I thought of all the treasures that
were there—it seems that it should be

b People complain about being bored, and lonesome, and what have you and here at our doorstep is a treasure.

1. I have the feeling that so many young people are missing the things that are truly important

mportant
a. A Minister has the opportunity to talk
to people who tell him about all the
things they have missed
b. They missed them because they thought
other things were important.

B. The second thing this parable says to me is that
Jesus pictures fellowedly with God as a banquet
1. If you are leaving religion out of your
life you are missing something
a. And do you know that it is not only
plant of the continual of the counce who do
his
b. I continually find that "the faithful
ones" have failed to discover what
religion is and means
2. If you are failing to find Joy in your faith
you are missing something
3. In Seligion is only a casual thing in your
life—you are missing something:

C. In the thirdplace this parable teaches us that the punishment is not that we are forced to come—we are not allowed to come.

1. Barlus Jones—"ERFURE TOU NOW IT YOU ARE CAUGHT AND MOVING TREADMILL MINICA CRAREES YOU, AND LITTLE BY LITTLE THE INNER WALLS THICKEN, AND YOU NO LONGER HEAR THE ENDOCRING OF THE STRAIT ON THE CLOSED BOOK,"

SFIRIT ON THE GLOSED DOOR."

2. Are you taking music lessons? Is your punishment that you are forced to practice? Let me tell you about scores and scores of people who say to me today—If only I could...

3. A minister once said to me, I haven't read a book since I left seminary—I had to read to book since I left seminary—I had to read the book? We be until the punishment to have to read the book? No the vunishment was that he did not read it.

Was the punishment was that he did not read it!
No the punishment was that he did not read it!
H. Nels Ferre talks about—"Gmall talk, small
acts, small lives,"
5. "For I tell you, none of those men who were
invited shall tasks my banquet,"

D. Fourth, the story teaches the persistence of Ged 1. John Bretins says "FIE DITAININ OF THE STORY, HOWEVER, IS SIMEN! TO SER FORTH A LOVE WHICH REFUSES TO BE DISCOURAGED ON DEFEATED." 2. I frequently get discouraged 3. I have to deal frequently with people who are

4. But God does not get discouraged

IV. This is the message of Advent

A. I read the other day that too many of us are telling the bad news about men rather than the good news about God

B. Advent prepares us for the good news about god

C. Advent is an invitation to a feast, but you and I must decide whetherour farms and own and even our families are more important.

1. Shall we hear only TV or Radio commercials of shall we hear the angels sing?

2. Shall we see only the glittering things to buy or shall we see a star?

Nov. 30, 1958

ADD TO FRATER.

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. CALL TO PRAYER.

Be still, and know that I am God
The Lord is nigh unto all them that call upon him
in truth.

FRAITER:

O God, who in the days of old dist make thyself known to prophets and poets, and in the fullness of time didst reveal thyself in thy Son Jesus 'hright help us so to meditate upon the revelation of thyself which thou hast given, that thy constant love may become known to us, and we may feel thy presence always with us diamens, and put to me the more of light, is Jesus came in the midst of the common life of our world so help us to live our own common lives in uncommon fashion.

darkness, and put upon us the armor of light. As Jesus came in the midst of the common life of our world so help us to live our own common lives in uncommon fashion lay we realise that life never can be the same after it has been touched by the presence of the divine and may we realise that the possibily of the advent of the divine is always immenst in our world.

Grant that we ever know Thee and love Thee, and rejoice in Thee. Show us the course wherein we should rejoice in Thee. Show us the course wherein we should rejoice in the state of the course wherein we should rejoice in the state of the course wherein we should rejoice in the state of the course wherein we should rejoice in the state of the right blessings. Let Thy Sotrit our conjugactness and enable us to do that which is truly good.

So many people have asked for our prayers and we would remember them at this time—the sick, the troubled the lonely, the defeated—do Thou, O God, meet their needs and supply that which they should have. We pray that our church may ever minister to the needs of people and may never be content just to exist. We pray that as Christians we may ever seek that further perfection and not be at ease in Zion.

So often, Our Heavenly Father, we are discouraged and we are depressed, We would find Thee and the comes from a Thou alone cante give and the joy which comes from a Thou alone cante give and the joy which comes from a Thou alone cante give and the joy which comes from a Thou alone cante give and the joy which comes from a Thou alone cante give and the joy which comes from a Thou alone cante give and the joy which comes from a Thou alone cante give and the joy which comes from a Thou alone cante give and the joy which comes from a Thou alone cante give and the joy which comes from a Thou alone cante give and the joy which comes from the course of this world and attain a haven of eternal brightness through Thy

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OFFERDRY SENTENCES:
Let your light so shins before men, that they may see your good works, and glorify your Father which is in heaven.
They shall not appear before the Lord empty: every men shall give as he is alle, according to the bellessing of the Lord thy dod which he hath given thee.

YOU ARE MISSING SOMETHING

Luke 14:15-24

What are you going to do tomorrow? If you are a housewife perhaps you start off with the washing as your major project. Perhaps you are going to make a dress. If you are a student perhaps you are going to finally get at that term paper that has been due for so long - or start that review for mid-years. Are you a salesman? Then it is possible that you have made up your mind that right at the beginning of the week you will see that hard prospect that you have been avoding. Or you may be the wort of person who prefers to line up the easy ones at the beginning of the week. Well - you know what you are planning to do. I am interested in what has determined your choice. Do you take up whatever cicrumstance may lay in your way - just do the next thing whatever it is? Or do you do only what your boss tellsyou to do. Some of us do only what necessity compels and consequently feel that life is always cracking the whip over us. A few do only what they want to do. Their own personal, and possibly selfish, desires are the determining factors. But whatever you are going to do - whatever your reasons for doing it are the chances are that you are missing something. You are not finding all that you should find in life. Long ago Emerson wrote:

> "Daughters of Time, the hypocritic Days, Muffled and dumb like barefoot dervishes, And marching single in an endless file, Bring diadems and fagots in thier hands. To each they offer gifts after his will, Bread, kingdoms, stars, and sky that holds them all. I. in my pleached garden, watched the pomp. Forgot my morning wishes, hastily Took a few herbs and apples, and the Day Turned and departed silent. I, too late, Under her solemn fillet saw the scorn."

One of the most famous stores which Jesus told is related to this possibility of missing something in life. It is the parable of the Wedding Feast found in the 14th chapter of Luke. The gospels seem to indicate that Jesus often attended feasts. At this one everything seemed to go wrong from the very start. It was apparent that there were some people who were trying to trap Jesus. He sensed this and took it as a challenge. Consequently even though it was the Sabbath he healed a man. He did it defiantly and in the face of their bitter but unspoken disapproval. Then he noticed that there was a rush for the best places in the room and he told them to be careful lest sometime after choosing the best place they be compelled to go down to a lesser place. Better, said Jesus, to ake a lower place first and then be asked to move higher! Now the tables are turned and it is not Jesus who is embarassed. Then a pious soul - I have always thought in an effort to change the subject - says: "Elessed is he who feasts in the realm of God." Somehow I can see the look which Jesus gave this man - his piercing eyes, his lips turned up in the trace of a smile - the flashing eyes softening as he tells asimple story:

"There was a man who was giving a large supper, to which he had invited a number of guests. At the hour for supper he sent his servant to tell the guests, Come, things are all ready. But they allawike proceeded to decline. The first said to him, I have bought a farm and I am obliged to go and look at it. Pray consider me excused. The second said. I have bought five pair of oxen and I am going to try them. Pray consider me excused. Another said, I have married a wife; that is why I cannot come. The servant went and reported this to his master. Then the master of the house was enraged, and said to his servant, Quick go out to the streets and lanes of the town and bring in the poor, the maimed, the blind, and the lame. When the servant announced, Your order has been carried out, sir, but there is still room, the master said to the servant, kGo out to bhe roads and hedges and make people come in, to fill up my house, FOR I TELL YOU THAT NOT ONE OF THOSE WHO WERE INVITED SHALL TASTE MY SUPPER."

Think back now - have you ever made a wrong choice - have you ever chosen the wrong thing - have you ever missed something and discovered it too late? Then be careful you may miss something today!

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Too many times we fail to see what is really important. Someone, much wiser than I has said; "We are beginning to realize that there is something fundamentally dangerous rather than merely naive about a man who, while an expert in economics, let us say, muddles along with no religion or with scant regard for it, or with a ten-year old conception of it." What is your reason for neglecting religion? I'll bet it is a good one. You work all week and you have to take care of your home on Sunday. You have no time to yourself except week-ends and you owe it to yourself to have a "day off". You have a beautiful garden and these only time you can work in it is on Sunday. You are all tied up in community activities, lodge activities, with good causes which need your support. Every person who refused to come to the feast in the parable was doing something worthshile. You see it is not a choice simply between something good and something evil. It is a matter of values, a matter of deciding what good thing is most important. Back in the eighteenth century William Law wrote "A Serious Call To A Devout and Holy Life." In it he said: "Persons that are well affected to religion, that receive instructions of piety with pleasure and satisfaction, often wonder how it comes to pass that they make no greater progress in that religion which they so much admire... ... Now the reason of it is this; it is because religion lives only in their head, but something else has possession of their heart... If it be asked why religion does not get possession of their hearts, the reason is this: it is not because they live in gross sins...for their regard to religion preserves them from such disorders; but it is because their hearts are constantly employed...and kept in a wrong state by the indiscreet use of such things as are lawful to be used ... For our souls may receive an infinite hurt, and be rendered incapable of all virtue, merely by the use of innocent and lawful things Gross sins are plainly seen and easily avoided by persons that profess religion. But the indiscreet and dangerous use of innocent and lawful things ... as it does not block and offend our consciences make it difficult for people to be sensible of the danger." Are you making the right decisions? Will you wake up someday to find that you have missed what to most important.

The second thing I should like to have you notice is that the punishment is not

that we are forced to come to the feast - the punishment is that we are not allowed to come. Bufus Jones puts it well when he says: "Before you know it you are caught in a moving treadmill which carries you on, and little by little the inner walls thicken, and you no longer hear the knocking of the Spirit on the closed door." Nois Ferre characteries the present day with the phraises "Small talk, small acts, small lives." And it has all come gradually, imperceptabily, because day after day we have made wrong choices and no one ever stoped us - certainly not life, certainly not God - but now we maddenly discover that the door is closed and we are outside when we chould be inside. That is certainly true of friendship. How many times people grow to be old and do not realize that their preoccupation with good things has cost them the friends who could have enriched their later years. That happens in the family - how many times a man is so concerned to provide material things for his family that he misses the great feast of companionship with his family? Are you missing something?

In the third place we must not miss the fact that the values of life are not destroyed because we neglect them. Others go to the feast, others enjoy what we could enjoy. We must remember the teaching here about the persistence of God. John Erskine once said: "The intention of the story is simply to set forth a love which refuses to be discouraged or defeated." Because some of us refuse God's gifts does not mean that God will withdraw these gifts from others. There are certain groups of people who particularly need to hear this word today. Is there a teacher listening to this broadcast - a teacher who is tired and discouraged and a little cynical? You have tried again and again to teach what you believe is true and valuable and necessary. Pupil after pupil has missed the point, has neglected the wisdom, has turned away to something else. You have come to the place where you are saying - well, fit's a sort a living, but I can't do very much, what's the use? Don't say that! Remember the eternal persistence of God, who although men turn from him, never ceases to continue to seek them. Is there a minister listening to this broadcast? You've got the grippe and couldn't take your service today and you are really down. You have tried and tried. You have prepared feast after feast and those who should have come were not there. You of all people should remember that God is never defeated - that God continues to seek. Is the

a leader in some community venture listening to this service? You have expended energy, time, money to do comething for your community and so few have responded. Is it worth while? Sure it!s worth while. Never forget the permistence of God.

Finally, Jesus pictures fellowship with God as a banquet. Too many times we think of religion only in terms of its demands, its obligations, its responsibilities. Once in a while we should remember that religion has its rewards. The reward of religion is in the real of mind and spirit and bring to us, no matter what our external circumstances, an attitude which will bring us victory. There is an old, old hywn that is not sung much any more that says it so well:

But when I am happy in Him, December's as pleasant as May.

Milow tedious and tasteless the hours when Jesus no longer I see!

Smeet prospects, sweet birds, and sweet flowers, have all lost their sweetness to me

The midsumer sun chines but dim, the fields strive in vain to look gay;

If you are leaving religion out of your life you are missing seasthing! If you are failing to find joy in your religious faith you are missing seasthing. Religion is a banget - religion is a feast. If religion is only a casual thing in your life - you are missing seasthing! You found some joy a fewerents ago in Christmas. You do not need to mait for Easter to find more joy. There is a feast waiting for you. Don't miss it!