

Mk. 12: 37



SUBJECT: Christ and
the Common People

Re Segmented Mk 12^{38, 39}

Take in the Information Mood 12³⁰

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CHRIST AND THE COMMON PEOPLE

The title a little aside, a curious comment by an onlooker
A contrast between a hierarchical political Leader, today
and the common folk in their reaction to the Teacher.

- I. Jesus and the Religious Leaders / the Day
1. They held their interest system 7:45-49 ^{marked him} ^{wise?} ^{Heed their?} ^{consider}
 2. But the common people Acts 4:13 ^{2 Vp. unwaroc R&L 10. 1976}

II The Tendency for Organized Religion

To withdraw behind academic doors, go intellectual
to go elite, forsake the common people, look down

- (1) To go academic, intellectual - Paul University
of the "dry" preachers go down deep, stay down long, land of dry
intellectual in his refined platonistic ideas removed,
society books (in small circle) intellectuals & need
write about a they called "this": ^{spiritual animalism} ^{A theological celebration}
visit me your name, address, show eye a specimen ^{environmental} ^{as}
concern about red-letter theories, abstract endless discussions
(2) but ^{on way to die} come to a red shirt person in the street
where he lived, to a tree in blanket, called nation,
you to his home - big fine belt wanted, set before
& sell; the souls ^{for more spectators}, a few
page (N.T. gospel, publican, tax collector, merchant, a few ^{hostile}
he did not come to condemn the sinner
^{the sinner}, ^{religion}
It was a sin it the case
as when we call the poor "condemned"
We call this by the same

2. To go elite, superior
 formal ritual, institutionalized every, robes, gold armours
 (a) Jac. Wesley. Refused pulpit. Outside. "a shortly redoubt"
 (b) Baptists long meeting, revivals, missions, 1900, did 150000.
 (c) "To look to George, Agincourt, side is victory too large
 may ~~size and gold~~ ^{form} and ~~size~~ ^{size} ad us dapt say, 'And, take my
 life but as need'"

III Poor Pasture This is wth the Masses of the Common Right
 their neglect & our ultimate destruction
 of the dark age 12th c. a school for misery alone
 deliberate purpose of priests
 b. Banquet culture. In military target, rechristened
 the common people to trade & destroy, did all
 target to stay the military leaders

but if follow you, out to the common people
 except about this to take and
 with store means, sheep & could not bear down
 top - mostly nests, houses. Could have
 vicinity - H. 4: 18: 7: 22
 death - malfeasance
 Resumption - Appeal to Amble out to rulers
 of two towns appeal. Cities there so signify bound?
 one volume; other documents. Cities there so signify bound?
 b. in decay, less flesh, below, disclosure to nation
 now, glazed, enlarged ^{underwings} ^{hand}
 (d) not all persons ⁱⁿ Long or short "

The V report the theme
is the X, who informed
the despised Samaritan hotel problem
the have the hold on them, the bandy bony eggs
a far, they about the bright day sun, the face... even
a bread, get about with golden yell, - John became
his sky, but one change in his feet.

V. God's Call to Our Clergy

Our need

(a) The man on our doorstep

(b) A learned father of great austerity
climbed up in his bed and stayed
to be near God, till he might learn
With need down to the path.
For the day had said, "Come down & do"
and he went out from his bed
When art thou, when art thou reply
"Does the body of thy?"

Jerry Elman, Smithsonian, on club a more generous
(c) 2d age last, 7 day on a donkey did
was on sale (over 7)

For the last (had it great
from the moment, was said
as a sick, he stood
by next morning) And.

Mark 12:37 Take little aside; comment thrown in.
Invariably, the contrast between - and the leaders of his day.

Christ and the Common People

The folly - just folks - plain people
Galilee - Capernaum - Gennesaret - Decapolis
Perea - Judea - Temple

I. Jesus and the religious leaders of his day.

The failures of Jesus rich young ruler, all the rulers,
John 7:45-49 The streets filling at the Roman offices
when they failed to arrest Jesus.
Caiaphas? Cessnas? Sanhedrin? Antipas?

We hate Jesus because "the people know not .. cursed"
of our superior training, of the goodness, a superior wisdom.
The people? ignorant? g. Luke 4:13 "insane and ignorant men"
αγράμματοι καὶ ἀσέβεις

A. Superiority

It's been said that people are more or less equal in God's eyes

but we're not in God's eyes and it's wronged us.

"There is not for you dog" you

III The masses - the common people. and IV
Their neglect, to our ultimate disintegration. Disaster.

1. The Dark Ages.

of 12th century schools. Only schools in history, those which educated the sons of the aristocracy - those who wrote before laws, etc., checked the rulers. No schools for children of the people. Different purpose of priests to follow up a Christian & secret of mission of priests to follow up their own class.

2. The German Wars.

The group of German aristocracy. German literary culture. But the children, the common people, often taught the rudiments, and in the trade (vocational) schools. The sons of the aristocracy went to the universities. Common people taught to be obedient, content to follow the lead of their parents. Pliable in hands of military....

3. The parochial school.

This group - others outside in other groups. Division, distinction. When children away from home - special training, university... But when home, under parents, all together, ...
their religious training there being church
school, parent, teacher

To Our Baptist responsibility

1. Our own very restrictive freedom, denouncing the people.
- we die under any heavy totalitarian regime, subject to closed groups.

2. The new day and modern social revolution.
(a) Nigeria. The negro wanting education. The purpose of the commission appointed by the F.M.B.

(b) India. The English rulers - becomes having - the masses

(c) Indonesia. The K.N.I. executive having to centralized, would not then be turning over to ignorant bands. But still, they are told on...

The future lies with the masses - never again the aristocratic hierarchy. Turning to the masses - first following Jesus, most directly & the poor, taught the poor.

Everything about living toward that end.

Birth - marriage, birth, sickness

Training - labored,

Morality.

Death - making over

Resurrection - agreed to death follows, not to rulers.

Commission: "go back to my nation"

Lk. 24:13-21a, 28-32

CHRIST AND THE COMMON PEOPLE

Emmaus - 7 or 8 miles from Jerusalem

Two gloom-covered men...

Not long ago, hope burning like a star, following from ^{gray} you
Now, lost him. Their hope, gladness. Sad.

a sadness on life feels, far, far away from home.
" " the aged feel, memory of youth, friends, loved ones
" " of the cold grave.

a spiritual sadness.

The leaves are bare.
Hope in God a mockery
Bitter loss its meaning
Sorrows a melancholy.
Faith, hope - dead.

"Jesus himself drew near."

Who are these men so rapidly closing?

One - man named
The other - named but unknown. Unquestioned elsewhere.
Not of the Twelve. Had been Peter, John, nothing unusual.
But these two; occupied no place of great prominence
nameless, obscure.

In the days of his flesh, Jesus gave himself with full fulness
of disclosure to the nation, the undistinguished, simple, the poor, despised,
Samaritan, outcast, publican, sinner. Mt 12:37 "Come and first hear..."
Now glorified, unchanged. Still reveals himself to the lonely.

(a) Father, mit. art miss. N.Y. "X among the lonely"

The X of the same on Pentecost

The X upon the Throne

is the X of Bachelor of the despised Samaritan, hated publican.

The hand that holds the 7 stars, the hand of Jesus, still
the face shining from the brightness / In, now, the face that draws
the moment to his feet

the breast girt about with a golden girdle, ... John learned..

His glory - no change in his heart. "Jesus himself - "

His solicitude over us ^{is} ~~that~~ half of the people who needed him
The outcast, the runaway, the sinner
not the well but the sick; not those who think they are, but the blind
In this, Jesus vastly different from the religion of ~~his day~~ ^{of} today.

The tendency is rather, even, to go ~~up~~^{superior, etc., affluent}, least, lookdown on, the masses.

John 7:47-49
and 4:13 ὅρμαντος καὶ ἴδιωται

(1) To go "intellectual"

- A light ray of
Truth is
beginning to
penetrate.

 - (1) To go intellectual.
 - The Biblical schools, scholastic casuistry, . . .
 - The ecclesiastical intellectual in his philosophical chair, removed, endowed, with books for other intellects to read.
 - write about a thing called "sin" as if it were an abstraction, discuss it in polyglotistic, philosophical terms.
 - No such polyglotistic discussion in the Bible.
 - sin is a concrete, definite reality. Sin was not a mere combination of letters, terms. Tell me your name, address, one specimen? ^{or sinning}
 - write about the way of redemption. Theology, abstraction, wordless discuss the regeneration of man.
 - Christ's way of redemption: comes to the lost sinner to the particular street in the town, to the particular tree under the lost sinner is. Calls him by name as if acquainted with him all his life. Goes to his home - for first time lost sinner felt not suspicious, remarkable. "The best I give to the poor."

seeking the souls of lost men everywhere. Also see the pages of the N.T., gospel, Matthew, Mark, Luke, John, etc.

to modernize the world

It did not come to ~~meadow~~
plant

1 : 200

it has to come

A new & rare & well pig fe

as when we carry our goods
in "big" to big stores.

The tree ^{red} with white, brown, yellow
- dotted, feather, sun-like,
- marked in the ground with the bark.

- (2) To go elite, become religious snobs,
 a certain wife, a certain class. Outside is "W.M., where
 did you come from?" A sanctified society for the saints
 The course of Israel, a kingdom of priests, said Wesley,
 The course of salvation. Wesley refutes the pulpit - out on the
 green, river banks, streets, "a simple Methodist" Now.
 (3) "With judgment & love." N.W.
 The Presbyterians. Rural churches, ^{N.W.}
 The Baptists. People sometimes walk ^{out in barges & the pools} to A.A. meetings.

The tendency:

- i Architects.
 A reason is catholic. The sacrifice of the mass.
 The word of the Lord.
 But to us is a melody known, the presiding of the word, BIBLE.
 of Longinus - "People don't come like sheep to
 of Englas, not 27. just 800 - 2000
 ii Services.
 Formal.
 iii to identify with the affluent
 Gravatah & those who support it
 So criticism of communism - an ally of reaction
 (4) Thomas Aquinas to Pope - "and we do you
 in the sq, army, take it, too & make"

A call to our Baptist brothers.
 One church, sermon, service, to the people, the masses of people
 just following it.

(a) The way or the cross.

a learned ministry of great austerity
 clothed up in the high church style
 to be never seen at the right time
 His went down to the people.
 In his day the word, "come down & die"
 was to live and face the struggle
 "What art thou, Lord?" asked God almighty.
 "Down here am I glad!"