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Swannanoa Methodist Church Swannanoa, N. C.

'God's Concern for Sinners."

Lesson Text: Luke 15:1-32. Two groups stand out in this and eat with them" was unthinklesson, and in between an individ- able. And for a devout Jew to ual. On one side are the Phari- have any social contact with a tax sees and the scribes-"the godly" gatherer-that simply wasn't done as they liked to call themselves. in polite society. The Jews had On the other side were the publi- no dealings with the Samaritans, cans-tax gatherers and sinners; neither did they with the tax gathboth called the "ungodly" by the erers and sinners. Let's look at

ward Jesus needs a word of comment. The Pharisees and scribes are down on Jesus. "This man receiveth sinners and eateth with them." Jesus claimed to be a re-Lesson for Sunday, Jan. 29: ligious teacher. He did not protest when men called him "Rabbi." But for a Rabbi to "receive sinners "godly." In between stands Jesus, them and their attitude toward The attitude of both groups to- Jesus. "Then drew near unto him



for to hear him." What was he "looked on the heart" and what he sin is. But another question must saying? Was he talking to the saw had infinite worth. These who be asked. "What must I do to be whole group—Pharisees, scribes, had no value in the market had saved?" Paul's answer to that publicans and sinners—or were his value in heaven, far hevord the publicans and sinners—or were his value in heaven, far beyond the question was, "Believe on the Lord TO TABERNACLE WSCS remarks addressed only to the lot, pinety and nine. Those who were remarks addressed only to the lat- ninety and nine. Those who were Jesus Christ and thou shalt be ter? We don't know. Nothing is despised on earth were rejoiced saved." Is that enough, or ought told us about what Jesus said up over in heaven. Because they were we to go a little farther? "Reto the point where he began talk- more than lost sheep. They were pent and believe the gospel." That ing to them in parables. But we lost men. They were more than was what Christ said as he began may be sure of this: the message lost men. They were lost sinners. of Jesus had in it both censure and And that is tragedy. comfort. Censure for the "godly"; 2. The second act is the grieffor their ungodly attitude toward stricken search. I read a story in the other group; comfort for the the daily paper some time back "sinners" because the "godly" dis- about a mother out West whose trusted and despised them. "I am son had disappeared—just walked come to preach the gospel to the out and didn't come back. She plant only 168,813 acres of peanuts be held Tuesday night, Jan. 31, poor." "I am come to release the waited some months, hoping he next year if they use the full state at 7:30 was announced. Also a prisoners." "I am come to seek would return. But when he didn't allotment. and to save the lost." His friend- she sold her home, bought a trailly attitude toward them drew them ed, and started out in search of to him. These parables are a de- him. She went from state to state fense of his attitude, a statement from city to city, making inquiry, of his purpose.

Let's look at the parables from here on the East coast, her money that standpoint. In many respects they are very much alike; only the details are different. Both are out, and still no success—her son details are different. Both are details are different. Both are still lost. dramas in three acts. The first The lost sheep and the lost coin act is the tragedy of loss, the second act is the grief-stricken search, the third act is joy. Let's think of them that way.

1. The tragedy of loss. Did you cheeks wet with tears, her mind ever lose anything? A dime, a distraught with anxiety; too tired knife, a wedding ring, a billfold? to go on with her search, too eager If you did, you soon discovered to recover the coin to quit searchthat most things have two values. ing for it. Isn't that what hap-One we might call its market val- pened to you when you lost that ue; the other its sentimental value. knife or that ring? Did you find Your father gave you that knife. it? I hope so. He paid a dollar for it. But because he gave it to you, you would- one sheep-doth not go after the n't sell it for any price. He cannot one that was lost until he find it? give you another; it cannot be re- "Until," what a wonderful word in placed. Your father is no longer the vocabulary of Christ. That's with you, and you loved him dear- what he did, and is still doing. And that wedding ring! Your "But none of the ransomed ever husband is still with you. He has the money to buy a dozen wedding rings. But the one you lost he put on your finger and said, "With Nor how dark was the night that this ring I thee wed." I have a the Lord passed thru' watch. I have never lost it. I have had it for 40 years. It is a good watch, one of the best made. But I put a tax value of ten dol- and the bloody sweat; all the way lars on it. It wouldn't be worth to Calvary and the agony. He more than that to anyone who could not find his sheep until he might try to buy it. But to me it hung on the cross. "This is a is invaluable. I wouldn't part with faithful saying and worthy of all it for a hundred times ten dollars. acceptation that Jesus Christ came But the thing that makes it valu- into the world to (find and) save able to me makes it of less worth sinners." "Christ took our sins to anybody else. It has my ini- and bore them in his own body on tials in the form of a monogram the tree." on the back lid, and an inscription

becomes sorry not only for his AUXILIA sins, but sorry that he is a sinner. VALENTINE PARTY inside. That makes the difference. "Lost." A lost sheep and a lost He can't be saved until he is. You And, remember, Jesus is only insaved that way. He has something during the meeting. Members Mrs. Glenn Brooks, Mrs. G. C. Staniey, Mrs. Garland Reed, who also presided N. C. Staniey, Mrs. Garland Reed, who also presided N. C. Staniey, Mrs. G. C. Staniey, Mrs. G. C. W. H. Brooks, Mrs. G. C. Staniey, Mrs. Glenn Brooks, Mrs. G. C. Staniey, Mrs. Glenn Brooks, Mrs. G. C. Staniey, Mrs. G. C. St sinners—the despised tax gathers, pentance. who make their living off their for him. There was no both to give Mrs. June Olema's Quesinberry, Mrs. Garland Rect, with re-Girl Scout troop a Valentine par-Mrs. W. H. Propst, Mrs. Smith, The Auxiliary sponsors this Mrs. F. W. Jackson, and Miss. who make their living off their for him. There was no hope for ty. The Auxiliary sponsors this Mrs. E. W. Jackson, and Miss fellow Jews; those sinners who the prodical until the fail to keep the law. "Of how himself" and arose and came to sisted by Mrs. H. E. Stinchcomb, much more value is a man there the Eather fellow Jews; those sinners who the prodigal until "he came to troop. much more value is a man than a the Father.

It is a sentimental difference.

running down clues; but all in vain.

She came to the end of her journey

and arduous search. See the wo-

man, looking with her candle in

the dark corners of her house, her

"What man of you-having lost

How deep were the waters

the Lord passed thru'

Ere he found His sheep that was

Yes, all the way to Gethsemane

3. The third act in the drama is rejoicing. "There is joy in heaven over one sinner that repenteth,"

over every sinner that is saved.

Every once in a while a child is

reported lost in the mountains or

the desert. It may be lost for days. The papers are full of the search-

hundreds out looking for the child.

Sometimes they are too late. The child's body is found-that is all.

But if it is still alive, what relief and rejoicing, nation-wide, as the

papers carry the story of rescue.

Wouldn't it be wonderful if we

were as much concerned with sav-

ing a child's soul as we are its

body? And if we were half as

joyful here on earth as the angels are in heaven! The trouble is, of

knew

crossed;

"The godly" looked on There is much in the process of "the ungodly," and thought of salvation that man cannot do. But the club house on March 24 and them only in terms of their labor there is something that he alone June 25. Several letters of apvalue, and they might not use them can do: turn back to God; help God even for the menial service they find him.

might render. "A man is worth That leads to a couple of ques- were read by the president. \$2.00 an hour from his head down; tions we ought to ask before we At the close of the meeting a there is no limit to what he is close this discussion. "Can men dessert course was served. Mrs. Yes, any man all worth from his shoulders up." be saved?" What part of his body are you men. "The publicans and sinners." looking at when you try to ap-Christ came to seek and to save praise his value? The scribes and that which was lost. He puts no Martin, Mrs. Joyner, Mrs. J. I. Pharisees "looked on the outward limits on who the lost are. It inappearance" and they didn't see cludes all who have sinned—and all his ministry. It includes the other.

nounced that the Auxiliary would sponsor the teen-age programs at preciation from veteran's families receiving help from the local unit

Stephen Duryea was a visitor and assisted Mrs. Bullock in serving. Cook, Sr., Mrs. A. R. Rudisill, Mrs. D. P. Dinwiddie, Mrs. Stinchcomb, and Mrs. Clara Snyder.

The Woman's Society of Christian Service of the Tabernacle Methodist church met on Tuesday, Jan. 16, with Mrs. Percy Justus. Mrs. H. D. Smith, president, presided. Mrs. Justus gave the worfound—through repentance and ship service and Miss Ruth Woot-Mountain schools, taught the study taken from the Book of Corin--Tar Heel peanut farmers can thians. A fellowship meeting to

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Waycaster-McFee American Le- Refreshments were served by gion Auxiliary met Monday night, Mrs. Justus to the following memsheep had a value far beyond that, against its will. Men can't be And, remember, Jesus is only in, saved that way He has saved that And, remember, Jesus is only insaved that way. He has something during the meeting. Members Mrs. Glenn Brooks, Mrs. G. C. Stanley, Mrs. Glenn Brooks, Mrs. G. C.

builder, John Philli-THE WASH'N SHOP SELF-SERVICE LAUNDRY Now On Highway 70 Swannanoa, N. C.



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course, that we do not know the worth of a soul. Jesus and the angels do.

But there is an interesting word here: the word "repenteth." "One sinner that repenteth." Both parables have that sentence and that word. They start out as if the woman and the shepherd had it all to do. One searching for the coin, the other for the sheep. But it appears both the sheep and the coin have something to do with being found. "Repentance" you remember means "sorry for sin." A man



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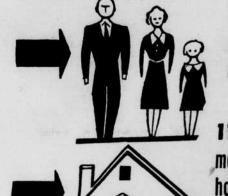
A recent U.S. Chamber of Commerce study reveals that if your community acquired 100 new industrial workers you would have: 296 more people, 112 more households, 51 more schoolchildren. \$590.000 more personal income per year, \$270,000 more bank deposits. 107 more passenger cars, 174 more workers employed in other businesses, 4 more retail establishments, and \$360,000 more retail sales per year.

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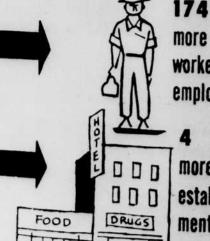
children \$590,000



more personal income per year \$270,000

more bank deposits 107

more passenger cars registered



more workers employed

more retail establishments



\$360,000 more retail sales per year