

Ministers
Rev. Art Griffin
Rev. Jack Shaver

10.30 A.M.

FIRST UNITED CHURCH
320 East Hastings Street
Vancouver, B.C. V6A 1P4

Organist
Harry Stothers

7:00 P.M.

PALM SUNDAY

SUNDAY, MARCH 19, 1978

"COME IN TO WORSHIP"

Organ Prelude
Call to Worship
Hymn: 390 (137) "O come, O come, Emmanuel"
Prayer of Invocation
Lenten Poster 6
Unison Reading: Selection from Pew Booklet
The Gloria
Quartette: "O Lamb of God, Most Holy" Bach
The Reading of Scripture
Hymn: 343 (297) "Jesus, Thou Joy loving hearts"
Prayer
Announcements
Distribution of Palms
Offering: Prayer, Organ Voluntary, Doxology
Soloist: Bill Shand
Communion Meditation: REV. ART GRIFFIN
Hymn: 325 "Let us break bread together"
Sacrament of Holy Communion
Hymn: 109 (86) "When I survey the wondrous Cross"
Benediction and Choral Amen
Organ Chimes and Postlude

"GO OUT TO SERVE"

WELCOME - We extend a sincere welcome to all who
are visiting with us today. An informal
Coffee Hour will be held immediately after both
Services and all are invited.

EVENING BROADCAST ON CKWX
(Heard at 8:00 P.M.)

Organ Prelude
The Call to Worship
Hymn: 458 (90) "O come and mourn with me"
Prayer of Invocation
Soloist: Bill Shand — KING EVER GLORIOUS — SIFWERS
Reading from Scripture: Isaiah 52: 13 - 53:12
Quartette: "Man of Sorrows" Mark 15: 15-39
Prayer and the Lord's Prayer (sung) Parry
Quartette: "O Sacred Head, now wounded" Bach
Sermon: "THE ONE WE ESTEEMED NOT SHALL BE EXALTED"
Rev. Jack Shaver
Prayer
Hymn: 149 (252) "In Christ there is no East or West"
The Benediction and Choral Amen
Organ Chimes and Voluntary
The Offering: Prayer, Organ Voluntary, Doxology
Announcements: The Life and Work of the Church
Hymn: 444 (88) — ~~Man of Sorrows~~ 444-2 Wedg
Blessing and Organ Postlude

NEXT SUNDAY, March 26, is EASTER SUNDAY.
The Morning Service will be conducted by Rev. Jack Shaver
and the Evening Service will be in the Chapel.

S195c

THE ONE WE ESTEEMED NOT
SHALL BE EXALTED

Tonight, the last Sunday of Lent, I intend that we allow ourselves a genuine exposure to the writing in the 52nd, 53rd chapter of the Book of Isaiah.

For centuries ~~it~~ has been called the "Song of the Suffering Servant"

It was written at a time when Israel was a defeated people in exile. The city of Jerusalem had been destroyed. The landy people had been transported to a Foreign land. The King regularly humiliated. ~~The~~ ~~new~~ ~~supremacy~~ power of Persia was stirring to life and its former prince Cyrus, held promise of restoring Israel.

After centuries of religious thought ~~surrounding~~ ~~which~~ ~~the~~ ~~creation~~ ~~spiritual~~ ~~thinking~~ of Israel ~~was~~ ~~struggled~~ ~~with~~ ~~the~~ ~~repeated~~ ~~rise~~ ~~&~~ ~~fall~~ of Israel the writer was breaking through with a new concept. Up to that time the thinking was relatively straightforward. Israel was a people created out of slaves of God. But they kept rebelling. Their rebellions resulted in the destruction and exile but God's Faithfulness could account for their constant restoration. Whether they were faithful they prospered and when they were faithless they suffered.

But the writer added a new twist. God's Purpose for Israel was to have a mission to all nations and the suffering of Israel was connected in some mysterious way with that mission, as well as ~~consequence~~ ~~with~~ being the results of unfaithfulness.

People had the mission - in the midst of it unfaithfulness.

I don't think it can be denied that it is a compelling passage.

Centrally it has captivated Christians from the beginning of the church until now.

The writing about it is endless.

Yet the passage is of such a living quality that no amount of reading about it can be felt as dealing with it satisfactorily.

The task of identifying ^{the individual} who ~~is referred to~~ has gone on for centuries. Was there such an individual? or was shared as a people intended, was it the household key - if so which one. None of the explanations are satisfactory. I think this is because the writer has got into matters that defy containment. ^{I think it knows even more compellingly}

Even any explanation of what is meant ~~that~~ ~~short of its meaning~~ prove unsatisfying for they feel short of its meaning.

It's a passage of such penetrating awareness that we ~~all~~ each have to keep coming to terms with it on our own. ^{Someone else approaches - even if he is a noted scholar - would} We end up then and again in having something to do with its word to us.

The reason it is so frustrating ^{simple} to search & study what was going on there in 538 B.C. is that what most wants to go on ^{there} is something between God & us.

When we try to be open to

How it addresses how we find life

Strange Connection - Night & Saffron
Night & Weebness

↑ Mayberry passage
↑ in the middle of
↑ made crystal clear - historic explanation
↑ premise of restoration -
↑ Cyrus - Persian Emperor

(S195e)

3

Connection

what is

Lifted up

Prosperity

Very High

what is it

no beauty as we usually. They of as the
feet of the same.

(1)

what is

Exalted +

that which we reject

that which we esteem not.

Explanation as to how that can come about -

even if the same

as our finding it so. →

What we esteemed not - lifts us up.

Rebels we didn't look for ^{lift us up} instead of good we sought in righteous zeal
People we didn't expect much of ^{some} - obvious ^{obvious} ^{feels of our desire}

(2)

Other people pay for our sin →

Hide our faces from victims in our midst.

Way Ones - From whom we hide our faces

- In whose stripes we are healed.

NOTION

In ^{we are healed} ~~Stripes~~ by fellowship if he suffers - healed

To be numbered with Transgressors

For Sin of Man.

Lifted up

Very High.

Proper

ASCENSION FOR Early Followers of Jesus.

How to deal

Same Prodding & ~~Drilling~~ with

carrots is

Passions of our Lord →
Foolishness of the Cross →

When he says that of God
he loved him
sinned this