

Luke 10:21-24. the Savior's Joy.

by Favell Lee Mortimer

The Savior's primary joy is the glory of His Father, and He desires to reveal God to babes, teaching them to know the Father and experience eternal life.

Scripture: Exodus 33:18, Psalm 27:8, Isaiah 26:8, John 6:44, John 17:3

Topics: "Gods Glory", "Eternal Life"

Description

Favell Lee Mortimer preaches about how a person's character is revealed by what brings them joy and sorrow, emphasizing the natural selfishness in humans and the lack of concern for God's glory. Jesus prioritized glorifying His Father and rejoiced in revealing God to the humble. True knowledge of God is essential for eternal life, as Jesus Himself stated. Those who come to Jesus must first learn from the Father and are received with love and grace, experiencing a personal relationship with God that transforms the heart.

Transcript

A man's character is shown by the causes of his grief and of his joy! We might learn to know ourselves better than we do, if each would inquire, "What are the things that please, and grieve me most?" We shall find that we are by nature selfish--that we are too much concerned about the events that befall ourselves, and too little about those that befall our fellow-creatures. Above all, we are naturally indifferent to the glory of God. None, except those who are converted, care in the least degree whether God is honored or despised.

The object that lay nearest the Savior's heart was the glory of his Father. He rejoiced in spirit, because his Father had revealed to babes the things concerning Himself, for by this means the glory of God is increased. If the wise and learned alone were saved, it would seem as if they had saved themselves by their own wisdom and learning; but when it is babes chiefly who are saved, then it is clear that God saved them by His great power. Those are compared to babes whom the world esteems foolish and ignorant. Most of the disciples were chosen from among such people. The world called Peter and John unlearned. (Acts 4:13.) The apostle Paul was not unlearned; but he did not trust to his own wisdom, but came like a babe to learn of Jesus. None can explain the manner in which God teaches the soul. We do know the subject of his teaching--it is Himself. We are by nature unacquainted with God. To know Him is the great object of life. To die without knowing Him is to perish. The Savior, in his prayer just before he was crucified, said to his Father, "This is eternal life, to know you, the only true God, and Jesus Christ whom

you have sent."

No man comes to Jesus until he has heard and learned of the Father. Then he goes as a penitent sinner to the Savior. How does Jesus receive him? He has declared, "Him that comes unto me I will in nowise cast out." He teaches the sinner to know the Father; He shows him the Father's love in sending his Son to be the Savior of the world; he shows it to the heart, as well as to the understanding. It is with the heart we know our friends; it is with the heart we must know God. How different is the feeling that we have when we have become intimate with a person, from that which we experience when we have only heard him described, and have not known him ourselves!

We may hear a great deal about God, but until we listen to his voice speaking to our hearts we cannot know Him. It is sweet to hear him say, "Seek my face," but sweeter still to hear him declare, "You are mine." Then the heart, moved by the Spirit, answers as David did, "Lord, your face will I seek," and "You are my God."

Jesus has observed every desire that has ever entered into the heart of his creatures, and he remembers those of his servants of old. The ancient prophets desired to know him; there were even kings who esteemed the knowledge of God far above their earthly treasures. Such were the feelings of the great Melchisedek, and of the victorious David. But while they were on earth they never knew as much of God as the apostles did while they lived; nor did they ever hear as much as we have heard. Is it our desire to know Him better than we do? He observes the desires of our hearts--and he would be pleased to see in us the same feeling that Moses had, when he said, "I beseech you, show me your glory."

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