tecture of this building, but you can never see the mind of the architech who drew
the bluprint or the faith and hope and love of the individuals who made it so. You
may see the stars at night, but you can never see the law of gravitation that holds
them there. Everything that we see is a shadow cast by that which we do not see. The
visible is a shadow cast by the invisible.

So this morning let us go out with the conviction that God is still most certain
Fact of the universe. Let us realize that all of the avances of modern science and all
of the comforts that it has brought about can never be substitutes for God, as
significant as they are. Televisions and radioes, aeroplanes and subways, dollar and
cents can never be substitutes for God, for long before any of these came into exis-
tence we needed God, and long after they have passed away we will still need God.
Have faith in God, the God of the universe, the God who is the same yesterday,
today and forever, the God who threw up the gigantic mountains kissing the skys,
the God who threw up the stars to bedeck the heavens like swinging lanterns of etern-
ity, the God in who we live and move and have our being, the God who has been
our help in ages past and our hope for years to come, our shelter in the time of
storm and our eternal home. 20 This is the God that commands our faith, and only
by have faith in him do we create the abundant life.

III

The privilege and responsibility of creating life is one that confronts us all
Who this morning will start out on this great creative work, by giving oneself to some
great purpose that transcends oneself, by living up to ones highest and best self, and
by having an abiding faith in God.

The story goes
Preached at Dexter, Sept 26, 1954

AD CSKC Sermon file, folder 71, “Creating the Abundant Life” / “A Moment of Difficult Decision”

20 Cf Hebrews 13 8, cf Acts 17 28 King cites Isaac Watts’s hymn, “Our God, Our Help In Ages Past”
   (1719)
"Neither do men put new wine into old bottles else the bottles break, and the wine runneth out and the bottles perish but they put new wine into new bottles, and both are preserved"—Matt 9:17

Introduction Jesus came in the world conscious that he was bringing something essentially new. The long caravan of humanity had been moving in one direction for centuries, now it was to stop and change its course. Wherein it had been moving toward the city of legalism, it was now to move toward the city of Grace. Wherein it had been moving toward an earthly Kingdom of God political in scope, it was now to move toward a spiritual kingdom which is both "now" and "not yet." It was the recognition of this newness which finished the figure which Christ is using in our text as he thinks his own new ideas. He is compelled to think also how it will adapt itself to the old ways and thoughts and habits which it finds. To put this new life into the old patterns of thinking was like putting fresh flowing wine in a dry and rotten bottle. It is inevitable that the bottle will break and the wine will run out. The old will not hold the new.

It is not necessary to go into the full application of Christ figure. By now we can see the central idea which it imparts—that what is new and strong and creative needs something new and strong to hold it.

I. Note how the truth of this text can be applied to historical events. There have been times in history when good new and creative ideas appeared on the scene, but they ended up unaccepted because the very historical atmosphere at that time was not sufficiently new and strong to contain them. This is the meaning of the statement that a man is ahead of his times. It often happens that an individual comes forth with a new dynamic ideas, only to find that it perishes is temporarily defeated because it can only find abode in an old worn out bottle. As he thinks his own new ideas, he was compelled to think also how they would adapt themselves to the old way thoughts and habits which they found. To put this new life into the old pattern was like putting fresh flowing wine. It is inevitable that the bottle will break and the wine will run out. (Use ill of Wilson and League of Nations (Wilson's vision of one World) (Wallace vision of Racial equality).)

On the other hand there are times when history is ready to accept a new event. This was the case in the event of the coming of Jesus. That is why it can
be said that he came at the fullness of time. The atmosphere of time and history had been so impregnated with a newness and fullness that the new event of God’s revelation that appeared in his person was destined to succeed. The new event which appeared in the coming of Jesus was so world shaking because it was contained in a new bottle of historical receptivity. Time and history were ready for his coming (ill Luther’s reformation (Lincoln’s ending of slavery)

II This text has not only meaning for history

Note how the truth of this text applies to our personal lives

We often attempt to get rid of bad habits. Here is a made who has a new and fresh desire to stop drinking, to be more honest etc, but in a few days he is doing the same thing. The real problem lies in the fact that this new fresh resolution is not coupled with a change in one general or overall structure of life. He has a new and fresh desire to change one segment of his life, but this new desire is placed in the same old worn out general structure.

1 Deal with our concern for internationalism

2 Give example of people going coming to Church In revivals They bring a new emotional determination to an old mental framework. We must teach people that when they get new wine to get a bottle strong and new enough to contain it.

III Within this text is the ultimate meaning of Jesus answer to Nicodemus. The partake of the new moving that comes as a results of salvation, you’ve got to born anew. You must be born all over.

Why is it that we find it difficult to follow resolutions?

1 We concentrate on changing this one bad habit, forgetting that this one bad habit infiltrates the whole personality, and to change this habit means changing the whole habit structure, the whole general make up. The fresh new desire for changing is poured back into the same old general framework.

2 We often accept a thing intellectually, but not emotionally. The new intellectual change must be poured into an illegible old rotten emotional make up (White students).

3 We often accept a thing emotionally, but not intellectually. (Revivals)

Preached at Dexter Third Sunday Oct 17, 1954

AD CSKC Sermon file, folder 73, “New Wine in New Bottles”

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5 Cf Galatians 4:4 and Ephesians 1:10
6 Cf John 3:1–8