

## Becoming Heavenly Minded 5

September 2017

Sunday School #5

- I. Possess your minds with the right vision of things above.
  - A. Big Rock Candy Mountain (Appendix)
  - B. 2 Cor. 4:18= Command
  - C. Col. 3:1,2= Paul's focus
    1. The exalted Jesus Christ
      - a) Let's look at some early sermons (Acts)
      - b) Benefits from archeological evidence. [see appendix]
        - (1) Augustus Caesar's title
        - (2) Coins
        - (3) Inscription translated
    2. What does Jesus bring with him in his exaltation?
      - a) A deliverance and freedom from all that is evil.
        - (1) Pain, sickness, sorrow, loss, poverty, death.
      - b) However, Owen places special emphasis on being delivered from sin.
- II. Owen finds a way forward by considering the continuity between grace and glory.
  - A. He summarizes this as from faith to sight. What we have faith in now becomes sight later.
  - B. 2 Cor. 5:7; 2 Cor. 3:18; 1 Cor. 13:9-12
  - C. Mark 8:24
  - D. Rehabilitation from stroke
- III. What is the object of faith and sight?
  - A. What, then, is the principal present object of faith as it is evangelical, into whose room sight must succeed? Is it not the manifestation of the glory of the infinite wisdom, grace love kindness, and power of God in Christ, the revelation of the eternal counsels of his will and the ways of their accomplishment, unto the eternal salvation of the church, in and by him with the glorious exaltation of Christ himself?
    1. Person, Offices and Effects
    2. From Vol. 1: You will not just see with eyes, but with intellect. Just as you see bread and wine and are taken to greater realities, so too will you see Christ in body, but intuit his infinite love and wisdom.
    3. I think we delight to praise what we enjoy because the praise not merely expresses but completes the enjoyment; it is its appointed consummation. It is not out of compliment that lovers keep on telling one another how beautiful they are; the delight is incomplete till it is expressed. It is frustrating to have discovered a new author and not to be able to tell anyone how good he is; to come suddenly, at the turn of the road, upon some mountain valley of unexpected grandeur and then to have to keep silent because the people with you care for it no more than for a tin can in the ditch; to hear a good joke and find no one to share it with. (Lewis)

One evening as the sun went down  
And the jungle fires were burning,  
Down the track came a hobo hiking,  
And he said, "Boys, I'm not turning;  
I'm headed for a land that's far away  
Beside the crystal fountains  
So come with me, we'll go and see  
The Big Rock Candy Mountains.

In the Big Rock Candy Mountains,  
There's a land that's fair and bright,  
Where the handouts grow on bushes  
And you sleep out every night.  
Where the boxcars all are empty  
And the sun shines every day  
On the birds and the bees  
And the cigarette trees  
The lemonade springs  
Where the bluebird sings  
In the Big Rock Candy Mountains.

In the Big Rock Candy Mountains  
All the cops have wooden legs  
And the bulldogs all have rubber teeth  
And the hens lay soft-boiled eggs  
The farmers' trees are full of fruit  
And the barns are full of hay  
Oh I'm bound to go  
Where there ain't no snow  
Where the rain don't fall  
The winds don't blow  
In the Big Rock Candy Mountains.

In the Big Rock Candy Mountains  
You never change your socks  
And the little streams of alcohol  
Come trickling down the rocks  
The brakemen have to tip their hats  
And the railway bulls are blind  
There's a lake of stew  
And of whiskey too  
You can paddle all around them  
In a big canoe  
In the Big Rock Candy Mountains.

In the Big Rock Candy Mountains,  
The jails are made of tin.  
And you can walk right out again,  
As soon as you are in.  
There ain't no short-handled shovels,  
No axes, saws nor picks,  
I'm bound to stay  
Where you sleep all day,  
Where they hung the jerk  
That invented work  
In the Big Rock Candy Mountains ...  
I'll see you all this coming fall  
In the Big Rock Candy Mountains.



## The Imperial Gospel of Caesar Augustus

"The most divine [Lord]...we should consider equal to the Beginning of all things. For when everything was falling into disorder, he restored order once more and gave to the whole world a new aura. Caesar, the common Good Fortune of all, ...[t]he beginning of life and vitality...[A]ll the cities unanimously adopt the birthday of the divine Caesar as the new beginning of the year....Whereas the Providence which has regulated our whole existence...has brought our life to the climax of perfection in giving to us the emperor Augustus, whom Providence filled with virtue [power] for the welfare of humankind and who, being sent to us and our descendants as our Savior, has put an end to war and has set all things in order; and whereas, having become god-manifest, Caesar has fulfilled all the hopes of earlier times...in surpassing all the benefactors who preceded him...; and whereas the birthday of the god [Augustus] has been for the whole world the beginning of the gospel concerning him, [therefore let a new era begin from his birth]."

*(From Orientis graeci inscriptiones selectae, vol. 2, ed. W. Dittenberger [Leipzig, 1903-5], no. 458. Translated and quoted in Richard Horsley, "The Gospel of the Savior's Birth," in Christmas Unwrapped: Consumerism, Christ, and Culture, edited by Richard Horsley and James Tracy [Harrisburg, PA, 2001], p. 116.)*