

J E S U S - THE MAN NOBODY KNOWS

SESSION FOUR - WEDNESDAY, JULY 13, 2011
BASED ON THE WRITINGS OF ATTORNEY BRUCE BARTON

JESUS, THE MASTERFUL COMMUNICATOR

Matthew 13:34

All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

There can be no question that Jesus Christ was the finest communicator ever! No one could touch Him. Multitudes flocked to hear His words. He was a story-teller. He told stories of hidden treasure, of a woman who lost a coin, a father who lost son, of a pearl worth a fortune, weddings and fig trees. We call His stories - PARABLES.

WHAT IS A PARABLE?

Someone has said a parable is an earthly story with a heavenly meaning. Someone else described a parable as a word-picture which uses a story to illustrate a truth greater than the story itself.

The parables of Jesus stand alone and defy comparison. Aesop's Fables and the Canterbury Tales of Chaucer pale into insignificance alongside the matchless stories of Him who remains the unrivaled Teller of stories."

ALL THE PARABLES OF THE BIBLE / HERMAN LOCKYER / ZONDERVAN / PAGE 143

Where did Jesus come up with such stories? We must remember that for 30 years He lived in Nazareth, a worker of wood and stone, coming in daily contact with Jews, Romans, Greeks and still others who traversed those hills of Galilee. One writer has observed that Jesus "was intimately associated with human life, as well as the political order of His time." He had met many people and in the course of His ministry wove their stories into unforgettable mini-dramas that to this day remain unforgettable. Out of each story came eternal truths that teach us yet today.

Jesus gave us dozens of these parables. A writer from yesteryear, A.T. Pierson, classified them according to the moral lessons they enforced and broke them down into these categories:

1 FIVE - especially set forth the divine character and attributes of our Lord and that in our
2 lives are acceptable to God

3
4 EIGHT - the history of the Kingdom in this present age

5
6 NINE - the responsibilities of stewardship

7
8 NINE more - the importance of obedience as a habit of heart

9
10 SIX - the beauty of forgiveness and unselfish love

11
12 FOUR - the need of perpetual watchfulness

13
14 THREE - the importance of consistency in teaching and conduct

15
16 THREE others - of humility and importunity in prayer

17
18 ONE - of humility in all relations to God

19
20 KNOWING THE SCRIPTURES / A.T. PIERSON / JAMES NESBET PUBL. LONDON / 1910

21 22 **JESUS, THE MASTER AT KEEPING THINGS SIMPLE AND UNDERSTANDABLE**

23
24 I truly feel as a communicator of many years that potentially great speakers are ruined at the
25 college level. Most “budding” preachers are required to take a course in *homiletics* - which
26 is defined as “the application of the general principles of rhetoric to the specific department of
27 public preaching.” Or, to put it more simply, “the art of preparing or preaching a sermon.

28
29 And so we have most sermons headed our way in three to six “points”, interspersed with
30 stories or practical application. (Note: the word “homily” comes from “homiletics.” Many
31 main-line churches call the “sermon” a “homily.”)

32
33 In years of studying God’s Word I have yet to come across any sermon preached by Jesus that
34 was “homiletical.” His message was simple. And He used simple words. For example:

35
36 John 3:16

37 **For God so loved the world, that he gave his only begotten Son, that whosoever**
38 **believeth in him should not perish, but have everlasting life.** Note: total number of
39 words - 25. Those with only one syllable - 19. 76% of the words in our favorite verse had
40 but one syllable. I often hear sermons today where the speaker uses lengthy words I have
41 never heard before. When one leaves the sanctuary, he or she is very impressed with the

1 speaker's vocabulary but has no idea whatsoever what the speaker talked about.

2
3 I have often imagined that at Baniyas, Jesus asked the disciples, "Who do people say I am?"
According to some communicators, Peter might have responded:

"Thou art the crystallized perfection and manifestation of God's incarnate and supernal altruism - revealed in myriad manner by spontaneous and combustive capacity to coalesce and charm in soteriological mores."

And Jesus said, "What?"

4
5 Jesus never attempted to impress with the method of communication, but rather to impress
6 with the message.

7
8 *Jesus' parables have a double meaning. First, there is the literal meaning, apparent to*
9 *anyone who has had experience in the subject matter. But beyond the literal meaning lies*
10 *a deeper meaning - a beneath-the-surface lesson about God's truth and his kingdom. For*
11 *example, the parable of the leaven (Matthew 13:33) describes the simple transformation of*
12 *dough into bread by the inclusion of the yeast. In like manner, we are transformed by*
13 *God's kingdom when we allow His word and Spirit to take root in our hearts. And in turn,*
14 *we are called to be leaven that transforms the society in which we live and work. Jerome,*
15 *an early church father and biblical scholar remarked: "the marrow of a parable is different*
16 *from the promise of its surface, and like as gold is sought for in the earth, the kernel in a*
17 *nut and the hidden fruit in the prickly covering of chestnuts, so in parables we must search*
18 *more deeply after the divine meaning."*

19 DON SCHWAGER / WWW.RE.NET/WEE/PARABLE1.HTM

20
21 **Classic Example / Luke 15**
22 **GOD'S LOST AND FOUND DEPARTMENT**

23
24 The key verse in Luke's Gospel is this: Luke 19:10 **For the Son of man is come to seek**
25 **and to save that which was lost.**

26
27 The most tragic thing that can ever happen to a human is to be eternally lost. I heard my
28 preaching mentor Jack Shuler in a powerful salvation message declare:

29
30 *"It seems just now that I am gazing out into eternity, down the flaming corridors of*
31 *burning worlds. Some day all this will pass away with fervent heat, but eternity will last*
32 *forever. I see an immortal soul out there that is lost, a never-dying soul that is weeping*
33 *and wailing in eternity's most tragic language as it wends its way over the cinder trails of*

1 *hell, beneath the charred, burning mountains, and around the lakes of blood crying, 'I'm*
2 *lost! I'm lost!' THE SADDEST THING THAT CAN HAPPEN TO ANY PERSON IS*
3 *TO LOSE HIS OR HER IMMORTAL SOUL."*
4

5 But Jesus came to seek and save the lost. In Luke 15, Jesus gave us three stunning parables
6 of "lostness," three cases of ways people can lost their most precious possession - their souls:
7

8 Luke 15:1-32

9 Then drew near unto him all the publicans and sinners for to hear him. [2] And the
10 Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with
11 them.

12 [3] And he spake this parable unto them, saying, [4] What man of you, having an
13 hundred sheep, if he lose one of them, doth not leave the ninety and nine in the
14 wilderness, and go after that which is lost, until he find it? [5] And when he hath found
15 it, he layeth it on his shoulders, rejoicing. [6] And when he cometh home, he calleth
16 together his friends and neighbours, saying unto them, Rejoice with me; for I have found
17 my sheep which was lost. [7] I say unto you, that likewise joy shall be in heaven over one
18 sinner that repenteth, more than over ninety and nine just persons, which need no
19 repentance.

20 [8] Either what woman having ten pieces of silver, if she lose one piece, doth not light
21 a candle, and sweep the house, and seek diligently till she find it? [9] And when she hath
22 found it, she calleth her friends and her neighbours together, saying, Rejoice with me;
23 for I have found the piece which I had lost. [10] Likewise, I say unto you, there is joy in
24 the presence of the angels of God over one sinner that repenteth.

25 [11] And he said, A certain man had two sons: [12] And the younger of them said to
26 his father, Father, give me the portion of goods that falleth to me. And he divided unto
27 them his living. [13] And not many days after the younger son gathered all together, and
28 took his journey into a far country, and there wasted his substance with riotous living.
29 [14] And when he had spent all, there arose a mighty famine in that land; and he began
30 to be in want. [15] And he went and joined himself to a citizen of that country; and he
31 sent him into his fields to feed swine. [16] And he would fain have filled his belly with the
32 husks that the swine did eat: and no man gave unto him. [17] And when he came to
33 himself, he said, How many hired servants of my father's have bread enough and to
34 spare, and I perish with hunger! [18] I will arise and go to my father, and will say unto
35 him, Father, I have sinned against heaven, and before thee, [19] And am no more worthy
36 to be called thy son: make me as one of thy hired servants. [20] And he arose, and came
37 to his father. But when he was yet a great way off, his father saw him, and had
38 compassion, and ran, and fell on his neck, and kissed him. [21] And the son said unto
39 him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to
40 be called thy son. [22] But the father said to his servants, Bring forth the best robe, and
41 put it on him; and put a ring on his hand, and shoes on his feet: [23] And bring hither

1 the fatted calf, and kill it; and let us eat, and be merry: [24] For this my son was dead,
2 and is alive again; he was lost, and is found. And they began to be merry. [25] Now his
3 elder son was in the field: and as he came and drew nigh to the house, he heard musick
4 and dancing. [26] And he called one of the servants, and asked what these things meant.
5 [27] And he said unto him, Thy brother is come; and thy father hath killed the fatted
6 calf, because he hath received him safe and sound. [28] And he was angry, and would
7 not go in: therefore came his father out, and intreated him. [29] And he answering said
8 to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy
9 commandment: and yet thou never gavest me a kid, that I might make merry with my
10 friends: [30] But as soon as this thy son was come, which hath devoured thy living with
11 harlots, thou hast killed for him the fatted calf. [31] And he said unto him, Son, thou art
12 ever with me, and all that I have is thine. [32] It was meet that we should make merry,
13 and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

14
15 Let's dissect these three parables and learn the lessons Jesus meant for us.

16 I. THE PARABLE OF THE LOST SHEEP

17
18
19 In many years of traversing the Holy Land, I have on occasion spent time with Judean
20 shepherds in the fields near Bethlehem keeping watch over their flocks. Especially in the
21 days of Jesus, a shepherd had a difficult and dangerous job. There was not much grazing
22 area. The topography was steep with plunging cliffs and wadis that could within moments
23 become raging torrents of flood waters. We saw exactly that in April as it rained in
24 Bethlehem and the water came down the mountain sides at En Gedi in brutal sheets, stunning
25 in their quickness and danger.

26
27 George Adam Smith wrote of the shepherd: *On some high moor across which at night the*
28 *hyenas howl, when you meet him, sleepless, far-sighted, weather-beaten, armed, leaning on*
29 *his staff and looking out over his scattered sheep, everyone of them on his heart, you*
30 *understand why the shepherd of Judea sprang to the front in his people's history; why they*
31 *gave his name to the king and made him the symbol of providence; why Christ took him as*
32 *the type of self-sacrifice.*

33
34 To this day, the shepherd watches over sheep that are placed by someone in his care. Only
35 rarely are they his own animals. He knows them by name. It was - and is - expected of a
36 shepherd to give his life for a sheep. When a lamb or adult animal was lost, the shepherd
37 took out across the terrain - even at night - to find it. That Judean area was known -
38 especially in Jesus' day - for mountain lions, for bears, for cruel hyenas, for poisonous snakes
39 and other dangers to the both the shepherd and his sheep. But when a shepherd returned
40 with the lamb over his shoulders or gently prodding the lost sheep home, it would be a time of

1 thanksgiving and joy.
2
3 That's the way God feels about a lost soul coming home.
4 *One of thy children is coming home - open thy merciful arms;*
5 *One of thy children no more to roam - open thy merciful arms.*
6
7 Now how did the lamb or sheep get lost in the first place? Not intentionally. It doubtless
8 just wandered away. How many millions of human beings are in that condition today!
9 They don't mean to be eternally lost. Perhaps they are under the power of some power such
10 as alcohol or narcotics or illicit sex. BUT, FRIEND, GOD DOES NOT GIVE UP! He
11 keeps searching for the lost soul. Again, Luke 19:10 **For the Son of man is come to seek**
12 **and to save that which was lost.**

13
14 (I will soon release a new CD on which I have recorded this marvelous old song:)

15
16 THE NINETY AND NINE
17 *by Elizabeth C. Clephane / 1868*

18
19 There were ninety and nine that safely lay in the shelter of the fold
20 But one was out on the hills away - far off from the gates of gold
21 Away on the mountain wild and bare
22 Away from the tender shepherd's care / away from the tender shepherd's care
23
24 Lord, thou has here thy ninety and nine
25 Are they not enough for Thee
26 But the shepherd made answer, "This of mine has wandered away from me.
27 And although the road be rough and steep
28 I go to the desert to find my sheep / I go to the desert to find my sheep."
29
30 But none of the ransomed ever knew how deep were the waters crossed
31 Nor how dark was the night that the Lord passed through
32 Ere he found his sheep that was lost.
33 Out in the desert He heard its cry,
34 Sick and helpless and ready to die / Sick and helpless and ready to die
35
36 Lord, whence are those blood drops all the way
37 That marked out the mountains track?
38 "They were shed for one who had gone astray ere the shepherd could bring him back."
39 Lord whence are thy hands so rent and torn?
40 "They're pierced tonight by many a thorn / they're pierced tonight by many a thorn."

1 But all thru the mountains thunder driven and up from the rocky steep
2 There rose a cry to the gates of heaven
3 “Rejoice I have found my sheep!”
4 And the angels echoed around the throne
5 Rejoice for the Lord brings back His own / rejoice for the Lord brings back his own!

6
7 II. THE PARABLE OF THE LOST COIN

8
9 *It would not be difficult to lose a coin in a Palestinian peasant’s house and it might take a*
10 *long search to find it. The houses were very dark, for they were lit by one little circular*
11 *window not much more than about eighteen inches across. The floor was beaten earth*
12 *covered with dried reeds and rushes; and to look for a coin on a floor like that was very*
13 *much like looking for a needle in a haystack. The woman swept the floor in the hope that*
14 *she might see the coin glint or hear it as it moved.*

15
16 *Think of the joy of the woman when at last she saw the glint of the elusive coin and when*
17 *she held it in her hand again. God, said Jesus, is like that. The joy of God, and of all the*
18 *angels, when one sinner comes home, is like the joy of a home when a coin which has stood*
19 *between them and starvation has been lost and is found; it is like the joy of a woman who*
20 *loses her most precious possession, with a value far beyond money, and then finds it again.*

21 THE GOSPEL OF LUKE / WM BARCLAY / WESTMINSTER / PAGE 202
22

23 Now notice this vital point: The coin did not choose to be lost. It was caught up in the grip
24 of gravity and apparently fell from the woman’s clutches , dropping to the floor. There are
25 many like that today. Because of upbringing, place of birth, or any similar circumstance,
26 they find themselves lost, without God and Christ’s salvation. They did not CHOOSE to be
27 lost, but that does not change the fact that they, indeed, are very lost. Another reason, my
28 friend, why we celebrate missions and Christ’s Great Commission.

29
30 One of the most powerful stories of such a conversion (the lost coin syndrome) is that of Mel
31 Trotter. I have printed his story, taken from Sword of the Lord Ministries via the Internet.
32 His story - that of a broken alcoholic headed for suicide - is marvelous. Trotter found Christ
33 in the most unusual way. And a man who was headed for hell instead became a rescuer of
34 thousands of “lost coins.”

35
36 His story is on the last page of this syllabus.
37
38
39
40
41



(I found this marvelous painting of "The Prodigal Son" - only couched in days of about 100 years ago - by James Jacques Joseph Tissot 1836-1902.)

III. THE PARABLE OF THE LOST SON

This parable masterpiece by our Lord Jesus has been called by some as "the greatest short story in the world." The younger of two sons braced his father demanding his inheritance immediately. The father did not argue with him and the boy left with a lot of money and ventured into a foreign country. There he lived like a wild man and soon went through his inheritance with false friends. He ended up feeding pigs (a terrible task for a Jew). He finally "came to himself" and said, "My father's servants live better than this. I'll go home and just ask for a job as a hired hand. I am not worthy to be called my father's son any longer."

As Jesus told the story, the father saw his son coming from far away. *I see that boy as he rounds the bend one eventide. He has journeyed far; his feet are sore; his back is weary; he s calloused and blistered and aching in every joint; he is hungry and sick. The father is looking down the road. He says, "You know, perhaps my son is out in the elements like*

1 *that boy tonight. That's someone's boy. I think I'll take him in and take care of him if he*
2 *turns n the garden gate and comes down the path. Yes, he's opening the gate; he's*
3 *coming in. We'll treat him just like out – why, that boy looks like our son! IT IS OUR*
4 *SON! He has come home!" I can see that father leap the bannister as best he can in his*
5 *old age and run the distance that separates him from his boy. He kisses him and throws*
6 *his arm around him. He orders the best robe and the ring for his finger and the shoes for*
7 *his feet. LISTEN TO ME! THAT IS EXACTLY WHAT GOD MEANS TO DO FOR*
8 *YOU.*

9 JACK SHULER

10
11 A similar story is told of President Abraham Lincoln. He was asked how he was going to
12 treat the rebellious southerners following the Civil War. Lincoln responded, "I will treat
13 them as if they had never been away." (An attitude that probably motivated his
14 assassination; it cost him his life. But God's attitude cost His son His life as well. John
15 3:16)

16
17 You will recall from our scripture setting that the elder son threw a fit when his brother came
18 home. "He's not worthy!" But the father's response shows the heart of God: Luke 15:32
19 **This is a wonderful time, and we had to celebrate. This brother of yours was dead, and**
20 **he's alive! He was lost, and he's found!' "**

21
22 Our theme tonight is **JESUS, THE MASTERFUL COMMUNICATOR.** Today, 2,000
23 years later we still retell the stories of Jesus, long after preacher's outlines are forgotten.
24 Whether you're a preacher, witness, Sunday School teacher or whatever - you can learn how
25 to communicate by studying the stories of Jesus in Matthew, Mark, Luke and John. There
26 was never anyone better!



Mel Trotter
1870 - 1940

"I was there when it happened, January 19, 1897, 10 minutes past 9, Central time, Pacific Garden Mission, Chicago, Illinois, USA."-Mel Trotter's response when asked how he knew he was saved."

Following in his father's footsteps, Mel Trotter became a hopeless alcoholic by the age of twenty. Despite his mother's godly example, the influence of his father's saloon and drinking proved to be a temptation too powerful for the young man to overcome in his own strength.

Although Trotter would marry and have a son, his drinking problem persisted. In spite of his best efforts to stop drinking, he would always fail again miserably and go on another drinking binge. His family often suffered from lack of necessities as a result of his addiction. Trotter once sold his family's horse and buggy to support his obsession. After one ten-day drinking spree, he returned home to find his two-year-old son dead in his mother's arms. Despondent and penniless, he vowed to his wife never to touch another drop of liquor. But, only two hours later, he returned home drunk again.

He left home for Chicago, but his drinking continued. He even sold his shoes in winter to buy liquor. Contemplating suicide, Trotter started walking toward the freezing waters of Lake Michigan, where he intended to plunge in and drown himself. Along his path, he passed the Pacific Garden Rescue Mission where he was pulled inside to hear the meeting that was in progress. Harry Monroe, who was the superintendent of the mission and a converted alcoholic himself, was giving his testimony of conversion and deliverance from alcoholism. At the invitation Trotter came forward and was converted. After gaining complete victory through Christ over his addiction, he chose II Corinthians 5:17 as his favorite verse: "If any man be in Christ, he is a new creature." He was indeed a new creature, and he immediately started assisting Monroe in the work of the Chicago mission.

In 1900 Trotter was asked to supervise a new rescue mission established in Grand Rapids, Michigan. This mission would eventually expand to support 750 men. As superintendent for the next 40 years, he saw many great victories, such as having an adjacent saloon close its doors due to lack of business. In conjunction with that work, he also helped to found at least 67 other rescue missions across the nation.

Many desired to hear Trotter's powerful testimony, and it wasn't uncommon for him to be asked to fill in for R. A. Torrey and Billy Sunday during their revival campaigns. Suffering from cancer, Trotter last preached at the Grand Rapids Mission on its 40th anniversary in January 1940.



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