

James T. Jeremiah
The Experience of the Abundant Life
May 10, 1976

Transcript

James T. Jeremiah:

We've been thinking about that great text that the Lord Jesus Christ gave in John 10:10 when he said, "I have come that you might have life, and that you might have it more abundantly." The Sunday morning message we dealt with a matter of salvation, which is the beginning of life, spiritual life. And one of the super abundant things we find in relation to that is found in the Book of Romans 5:20, where the word of God says, "Where sin abounded, grace did much more abound." And because of the abounding grace, those of us who have trusted the Lord Jesus have the assurance that we have a Holy standing before a Holy God since God by His grace has imputed the righteousness of Christ to us. And we have God's life in us because He has imparted His life in the new birth.

James T. Jeremiah:

This is the beginning of the Christian walk and the Christian experience. The Lord Jesus furthermore told us in His word that in the world, you shall have tribulation, but be of good cheer, I have overcome the world. And He assures us in another section of the scripture in 1 Peter, that along with this great and wonderful super abundant life, the inheritance incorruptible, undefiled and fades not away reserved in heaven for us, there are manifold trials.

James T. Jeremiah:

Now, tonight we want to think about another aspect of this about the super abundant life, the life that Christ has given. And may I suggest that if I understand it correctly, the Lord is not talking about some kind of a way off farfetched experience that no one can really reach unless He has found a mountain top to which he can climb, which He has found some kind of a super spiritual attainment that nobody else can reach. I believe the super abundant life or the abundant life that he talks about in John 10:10 is the normal Christian life. And this is what God wants us to think about. There is abundance for us in this life in Christ for every need and every trial and every testing and every experience.

James T. Jeremiah:

When the Lord was giving, through His Spirit, the great message to the believers at Ephesus in the third chapter of this letter that we love so much, He writes this, verse 20, "Now unto Him that is able to do exceeding, abundantly above all that we ask or think according to the power that worketh in us. Unto Him, be glory in the church by Christ Jesus throughout all ages and world without end." What is that exceeding great power? It's definitely stated in Chapter 1 and verse 19 of Ephesians, "What is the exceeding greatness of His power to us who were to believe according to the working of His mighty power, which he wrought in Christ, when He raised him from the dead and set him on His own right hand in the heavenly places."

James T. Jeremiah:

Now, when you recognize that the Christian has at his disposal, the power of His resurrection. In order to live the Christian life, none of us ought to go through life, trying to live it on our own. And where are we find our difficulties and every one of us have one time or another and maybe more often than we like to admit where we've had our problems in the spiritual life is when we tried to live the Christian life without letting the Lord Jesus and His resurrection power live through us in this world.

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James T. Jeremiah:

In this portion of scripture that we've read tonight, there are some interesting exhortations for the Child of God that will require the resurrection power of Christ if they are to be fulfilled. Let me go back to this now. And we'll talk about these words a little bit and try to show how the power of the resurrected Christ is important, is necessary if we're going to really have this a part of our experience day by day.

James T. Jeremiah:

Notice, in chapter five now these words that we want to emphasize. Walk circumspectly. Let's start with that one. What does it mean? Well, to walk circumspectly means to walk exactly. It means to walk carefully. It means to walk, looking around you on every side, knowing that one wrong step may cause heartache to your life for the rest of it. If you think about the people in the Bible who took wrong steps, what it did for them. I think one of the outstanding illustrations in the Book of Genesis would be Lot. Lot looked toward the well-watered plains of Sodom and he pitched his tent toward the city. And when he took that look and made that decision and headed toward Sodom, he headed toward trouble. No matter how you look at it, Lot never recovered completely from that awful experience of living in Sodom. Had God not in His word in the New Testament referred to him as Just Lot nobody he would ever guess from reading the Old Testament records that he was.

James T. Jeremiah:

If you think about Samson, and the steps that he took, and how God's power departed from him when he went in the wrong direction, he took the wrong step. If you think of Jonah to whom God spoke about a call and he went in the opposite way, 500 miles in the opposite direction from the place God wanted for them to go. Judas and all the rest of this type of individual in the scriptures.

James T. Jeremiah:

I've been preaching the gospel for a while, at least attempting to do so when come. When it comes around to the first month or the first week of the month of October, I will have at least been trying to preach for 40 years. And I look back over some of the sermons I preached and wonder why I preached them. And if that's any encouragement to you, let me tell you that I preached some in the last 30 days that I wondered whether I should have preached them in the first place. But anyhow, 40 years is a long time to be around preaching the gospel. And through these years, I have seen Christian people. I have seen deacons and Sunday school teachers and gospel preachers and evangelists and missionaries go down the drain to spiritual oblivion because they did not heed what God says to walk carefully, walk circumspectly, looking around you, being careful how you walk.

James T. Jeremiah:

Now, the best way I can illustrate what that means is to illustrate how a motorist drives his car. I don't know how you are, but when I'm driving an automobile down the freeway, or down a two-lane highway with traffic coming at me and coming after me, I endeavor the best I know how to steer a straight car. And there's something within me that when I see a car coming, I try to keep my car on the right side of the center lane. That's driving circumspectly.

James T. Jeremiah:

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I remember reading about a man who learned to drive. He did all of his practicing out on a parking lot when no one was around it and he became very proficient in how he could drive the automobile. He could do very well. And he was so proud of his accomplishments that he felt he was ready for the freeway. He drove from the parking lot to the freeway and almost had a heart attack. Can you imagine what a shock it would be to find yourself somewhere between here and Dayton and that freeway that runs up from the city to that city or out on the Los Angeles freeway or a New York state freeway without having any practice in driving?

James T. Jeremiah:

I want to tell you, friend, God's people today are living their lives on the busy freeway. And we better be very careful how we walk, because if we are not, then our lives instead of being a testimony for Christ will be a testimony against Him. And there's no reason why that should happen because He said, "I have come that you might have life and that you might have it more abundantly." He says in His word that we have the resurrection power of the Lord Jesus Christ to enable us. And that ought to be sufficient to help us drive our little automobile, if you please, out on the freeway of life and do it circumspectly carefully watching where we go.

James T. Jeremiah:

Now involved in walking circumspectly are several things. First of all, there is the idea of redeeming the time. One way we can redeem the time is walk circumspectly. What does that mean to redeem the time? Well, it means to buy up for oneself a scarce commodity. It means to go to the marketplace, buy a very scarce item, an item that will make the largest profit for the buyer, and make it possible for him to use it wisely. May I suggest that there is no commodity as scarce as time. There isn't very much of it left for any one of us.

James T. Jeremiah:

You can look back over your life if you've lived a while and you think back pretty clearly to things that have happened and it seems as though they happened only yesterday. But sometimes you think of those events and they'd gone by 10, 20, 30 years ago. Time has gone by. And some of you young people think, "Well, I have lots of time. I am in my teens. I can live a while yet." Just take it easy and not get too serious, too concerned. Before you know it you'll be in your 20s and your 30s, and your 40s and your 50s, 60s. Before you know it, life will be over and you can't live it again. But just suppose for a moment that none of this would be true. If we believe what the Bible says, we believe the Lord Jesus Christ could come at any moment. And if He came tonight, where would it find us in relation to the investment of our time?

James T. Jeremiah:

One of the best ways I think to use our time with redemption or having it redeemed is to be available to do what God wants us to do when God offers us the opportunity to do it. I have some friends in Bible preaching relationships who are greatly disturbed about whether or not they have the gifts. But once in a while, I meet somebody who argues the point that you can't do anything for God until you find out what gifts you have. Some of my friends I think are waiting so long for gifts that by the time they discover whether or not they have any, it'll be too late to use them.

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James T. Jeremiah:

There is one gift I'm sure I can't give you exactly a scriptural reference for it, but I think it's a good gift. Let me refer to it as the gift of availability. Over and over again in the scriptures, you have the phrase "here am I." That's availability. The first thing the Apostle Paul did when he was convicted of his sin and driven to the earth with conviction was to say, "Lord, what wilt thou have me to do?" He was ready to do God's bidding.

James T. Jeremiah:

Now, the best way to redeem the time in any area of Christian service is to be available, or what's available. And I can hardly believe that in a congregation of people like Calvary Baptist Church, there are not more jobs calling for helpers than there are helpers accepting the call to take the jobs. And if we want to see the Word of God go forward and see God's work prosper, God's people must redeem the time and be available for the task that God has for them to do. Somebody said, "Well, I can't do any visitation or calling. I don't feel I'm gifted."

James T. Jeremiah:

Anybody who's gifted to talk is gifted the witness. Anybody who can say something about the weather can say something about the savior. Anybody who can talk about the Reds can talk about the road to redemption. Anybody who can get excited about the Ohio State University football team and some of us lost a little excitement. Anybody who get excited about that can talk about the greatest team in all the time in eternity, the business of belonging to Christ and being excited in your service. Don't give me that flimsy weak excuse that you're not gifted to witness. You're gifted to talk. God gave you something to talk about. Be available, redeem the time.

James T. Jeremiah:

Paul said there was a great door and effectual open under him. You know friend, we have many more doors open to us to serve than Paul ever had. You think of it. Think of the transportation God has provided for us that we might be able to preach the gospel, to go to the mission field, to go to the next town, to broadcast the gospel over radio, to tell it through television, to send it out through the printed page, all kinds of open doors, God wants us to redeem the time.

James T. Jeremiah:

It used to be a phrase or a saying that had to do with commodities, "use it up, wear it out, make it do or do without." That time has passed I guess. But I'm sure that we could do better than we do in redeeming the time and buying up the opportunities. I read somewhere about a man in business who accidentally tipped over a wastebasket in one of his offices. He found in that waste basket a memo pad, a clean envelope, almost a new pencil, many paper clips and rubber bands. He computed the value of what he found in that wastebasket to be six cents.

James T. Jeremiah:

Now that wasn't very much, but then in this business organization, he realized that his company had 2,500 wastebaskets. And so as he took the six cents and multiplied it times of 2,500 wastebaskets, he estimated that they were wasting \$150 a day, for an annual loss of about \$36,000 just on wastebasket,

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paper clips, pencils, pads, and so on. He needed to learn about redeeming the time. Redeeming what was in the waste basket. And friend of mine, time is going by and we'll never have today again. We better redeem the opportunities and use them to the best of our ability by the enablement of God through the resurrection power of Jesus Christ, redeem the time to carry out His will in this hour.

James T. Jeremiah:

Well, walking circumspectly involves redeeming the time. Walking with care and with concern involves also understanding what the will of the Lord is. Understanding what the will of the Lord is. The word understanding here means to set or join together in the mind. It refers to an attitude of reflective thinking. It means to carefully consider what the will of the Lord is, to know it, to do it. To walk in the whole will of God means that we must walk in the whole Word of God. The Word of God reveals the will of the God. And there is no knowing the will of God without the Word of God. And the two never contradict one another. Occasionally we have college students who say, "Well, this is the will of God."

James T. Jeremiah:

Many times we get all excited about doing something in the will of God that doesn't measure up to the word of God. God is the author of the Bible. And He is the one who reveals His will. And He never reveals the one without a proper relationship to the other. Several things are stated in the Bible as to what is really the will of God for us. And I don't think we need to pray about that. We need to ask God about it. We need to do it. And you know what they are so clearly stated. I haven't timed tonight to go into this.

James T. Jeremiah:

I guess the problem comes sometimes in knowing what God wants us to do, understanding His will when there is no particular statement in scripture upon the thing we're to do. For example, what's the will of God concerning some of our habits? What's the word of God have to say concerning some of our places of amusement? What does the word of God have to say concerning some of the places we go? Is it right? Is it wrong? Should I do it? Or should I not do it?

James T. Jeremiah:

There are a number of scriptures that have helped me in this. And because there are certain things we face in 1976 that were not faced in the day when the Apostle Paul wrote these letters. Let me give you a little secret that has helped me out of the scriptures. No secret to it. It's revealed in the Word of God, but a little verse of scripture that has helped me a little bit. And let me point for you tonight to a scripture in the Book of Corinthians. And we're going to look at 1 Corinthians and see if we can discover what the Word of God has to say about what is right and wrong for the Christian.

James T. Jeremiah:

Let's look at 1 Corinthians 6:12. This is a good key to all of this understanding what the will of the Lord is. 6:12. Paul said all things are lawful unto me. What's he saying? He said, "I can do anything." There isn't a thing I have to worry about. Everything's lawful for me. I've got perfect liberty, but that's the word you underline. "All things are not expedient. All things are not profitable. Not everything that's lawful is necessarily profitable. "All things are lawful for me, but I will not be brought under the power of any." Paul said I don't want to be doing anything that's going to make me a slave to anybody, but Jesus Christ.

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James T. Jeremiah:

And so you have two things. You might do anything you want to as long as it's profitable and as long as it doesn't enslave you. And then Paul goes on in writing this letter. And when we come to the 10th chapter and the 23rd verse, we have something else. "All things are lawful for me, but all things are not expedient, that is profitable." All things are lawful for me, but all things edify not."

James T. Jeremiah:

Well, we can determine the will of God concerning a lot of things then if we ask ourselves, are they profitable? Do they enslave me? And do they edify? Now, I can stand here half of the night and start listing some of these things and trying to show you how they measure up, but you can do this without me doing it. These are some secrets and how to know and understand the will of God as God enables His people to read his word.

James T. Jeremiah:

One of the great texts quoted by college students, Bible school students, probably more than any one else is the great chapter in Proverbs 3:5-6, "Trust in the Lord with all thine heart. Lean not unto thine own understanding in all my ways acknowledge Him. And He shall direct thy path." There is not a single one among us tonight who would not like that be able to say He shall direct thy path, but that verse has serious prerequisites to that phrase. He shall direct thy path. It involves first of all, a total dependence on Christ, trust in the Lord, that starts it. It involves a dedication with all thine heart. It involves doubt. Lean not to thine on understanding. Don't let experience be your guide. Friend, there are a lot of people today who are being guided more on how they feel than they are on what God says. That's a dangerous procedure to follow.

James T. Jeremiah:

It also has the element of discernment. "In all thy ways acknowledge him", be able to see God working in your life and then you'll make a great discovery. He'll direct your way, understanding what the will of the Lord is. We're going to walk circumspectly, drive that car of ours down the freeway without getting over on the other side of the road and without having an accident, we better understand where we're going. And how can we understand that? Well, God has given us the resurrection power of His own son who lives in us, that we might understand that. He wants us to know His will far more than we want to know it. He wants us to know it in order to do it, not to vote on it. I've known people that want to know the will of God as to whether or not they could decide to do it or not do it. God's not going to show anything that way.

James T. Jeremiah:

Then there's another element in this life, the Christian life, that's the element of singing. I like good music, but I'll never make it in the music world. I remember years ago when I was taking a course in hymnology in school, the teacher said to me, "Would you give me the signature of that song?" I said, "I haven't the faintest idea what it is. I don't even know what a signature is. I know that there are notes on a page that go up and down, but what way you put them when you see them going up and down, I'm not sure." I'm a Welshman by background. And because I am, I guess I ought to be able to sing, but there's something about this Welshman that something got left out when he became a Welshman. I don't know how to sing. I don't know what music is, but I want to tell you in the vernacular, I know what

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it ain't. And I hear somebody on the radio and somebody on records and restaurants and other places and I don't want to use that poor language that bad language when it isn't.

James T. Jeremiah:

But I want to tell you tonight, my Christian friend, where Jesus Christ lives in your heart, you can have a song, whether you can sing or not. Listen to it. Speaking to yourselves. Psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. My that's the kind of singing I like. Making melody in your heart to the Lord. May I suggest something to think about here. We're living in the midst of a confused day with the charismatics running here and there, up and down in the world. They have all kinds of things they want to tease you with to make you feel you haven't arrived yet. But if ever there was a time when the Apostle Paul missed his finest hour, it was right here, because this verse follows the statement which says be not drunk with wine wherein is excess but be filled with the spirit singing and making melody in your heart to the Lord.

James T. Jeremiah:

Seems to me, if Paul was ever going to tell the Ephesian believers that they ought to speak in tongues to show that they have been given the gift and the fullness of the spirit, this was his finest hour and he missed it. Why did he miss it? Because the Bible doesn't teach that speaking in tongues is an evidence of being filled with the spirit. That's the reason. That's a good reason. But think of it now. Old Testament scripture tells us he took my feet out of the miry clay. He put them on a rock. He established my going. He put a song in my heart, which is praise unto God He reminds us, and many shall see it. Many shall see it, the Word of God says, and fear and trust in the Lord.

James T. Jeremiah:

There isn't anything in this wide world so disgusting and disappointing as a sad Christian. I know some people I never ask them how they are because they tell me and I can't stand to listen. I know a few people, if you ask how they are, you might as well be ready for an organ recital. And I'm not thinking of Bach, Beethoven and the rest of them. Unhappy. They are unhappy. They're unhappy when they're happy, because if they're happy they can't be unhappy and that makes them in a terrible frame of mind.

James T. Jeremiah:

Some of them remind me of those who have been inoculated with sauerkraut juice. They just make you feel that if you want to be a Christian, just be as sad and unhappy as you can. That makes you happy. They live as though God is looking down over the parapets of glory and He's saying to His people, "What are you doing down there?" And they're enjoying himself. And he says, "Quit it." God doesn't say any such thing. God wants His people to sing. Wants them to be happy. Why? Well, because the singing of the believer is an expression of praise to God. When we sing to ourselves, if you please, or in our services, it ought to be to praise the Lord for what He's done. It is an experience of a heart. And don't shy away from experience.

James T. Jeremiah:

Now, let me say a word about that. We are living in a day when there is what has been called experience theology. That is, that people base their theology on how they feel. That's wrong. But there is an

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experience based upon the Word of God that is right. And the child of God can go through life singing, with joy in His heart. Sad singing wins few sinful souls.

James T. Jeremiah:

I remember reading about a man who was forced more or less into Christian service, you know. He was in a church. And he got so miserable because the preacher told him he ought to be doing something. So he decided under duress he would do something. That's a great way to serve God you know. So they got him down to the City Mission. And he was out front inviting the drunks to come in to hear the gospel. And he was acting as though he hadn't had any joy in his soul for lo on these many years. Finally he said to one old boy that came down the street said, "Won't you please come into the service and hear the gospel." That old drunk looked at him out of his bleary eyes and he said, "Leave me alone, bud. I got enough problems my own." Not much singing, not much happiness,

James T. Jeremiah:

God expects His people once in a while to have a sense of humor. If you don't think God has a sense of humor, read the Bible. He has a lot of reasons to laugh. All of us are His reasons. And our joy ought not to be just in humor, that's not the key to it at all, but our joy ought to be in the Lord, singing, making melody in our hearts to the Lord.

James T. Jeremiah:

Now, another one, how can you do that? Listen friend, when I realized that my savior is alive and that power is mine, that makes me real happy. Then He goes on to say, giving thanks for all things. I don't think we can walk circumspectly, carefully, looking all around us without being grateful. There is a sin that predominates in our society. It's the sin of ingratitude. It's almost an unforgivable thing for people to be unthankful. We get it all stirred up so it comes out in November sometime and we have a day all set aside so we can take care of our past transgressions and be thankful all at once. We ought to be thankful daily. We ought to thank God for what He daily does for us.

James T. Jeremiah:

Think of what He does for us directly. Saving us, giving us assurance, hope, peace, direct relationship with God in that way. Think of what He does for us materially. You look like you're well fed. At least you could go by McDonald's tonight and get the Quarter Pounder. Say, "How do you know about the Quarter Pounder?" "I've been around." It looked like you looked pretty good. You're thankful for your home and your food and the clothing God has provided for you. That meant sacrifice for somebody.

James T. Jeremiah:

Think about the money He has given you, the things you have. Giving thanks always for all things. Think of what God has done for us providentially. You can't get away from the problems of God and live in our society. Can't drive in the highway without believing in God's providential care. During the last 20 years, my wife and I have traveled somewhere almost every weekend. And in the year's time, we'd average about 40,000 miles a year. And by the grace of God, we've gone out and come back and gone out and come back 40,000 miles a year for about 20 years without an accident. I thank God. I thank God.

James T. Jeremiah:

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We'll drive the car into the driveway on the way home late Sunday night or early Monday morning or sometime during the week and say, "Well, thank God we're back home safely." But then I get to thinking about it and I realized that the child of God can't lose anyway because when we know Him as our savior and we go out in His name to serve him, we can't help but go home or going home someplace. And it gives me a great deal of encouragement to know that as I drive along the highway, that I have a home in Ohio, but I have a better one in heaven. And we ought to be thankful every day we live that we have that hope, that assurance. It'll help us to walk looking around with care as a testimony for Christ knowing the enablement of the resurrection power of the Savior who has provided the abundant life for His people.

James T. Jeremiah:

One more thing. Submitting yourselves one to another. The word "submit" is a military term. It means to line up under. It means for one who is a believer to subject himself to another believer. It is the opposite of self-assertion. It is different than an autocratic spirit. It is a humble walk of one believer with other believers. It means a desire to get along with God's people. It means to have a sweet, reasonable spirit to walk in harmony with the people of God. No one can walk circumspectly without walking in submission one to another.

James T. Jeremiah:

I suppose of all things that take place in Bible-believing churches that cause heartache, distress, trouble not in this church, I'm sure, but in many, is an attitude of self-assertion, having a position of authority without recognizing that we're members of the same body, the body of the Lord Jesus Christ, submitting ourselves one to another.

James T. Jeremiah:

Paul puts it in another place in honor preferring one another in love, a sweet, reasonableness, get along, not compromise, that isn't what it means, but it's the opposite of what Paul writes in Ephesians 4:30-32, 31 and 32. "And grieve not the Holy spirit of God whereby we are sealed unto the day of redemption. Let all bitterness and wrath and anger, clamor, and evil speaking be put away from you with all malice. Be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Somebody said, "I just can't forgive," or "I can forgive, but I can forget."

James T. Jeremiah:

Well, you look at the way He has forgiven us. Has the Lord forgiven our sins and forgotten them? He's buried them in the depths of the sea. He's taken them from us as far as the East is from the West. He's put them to his back to remember them no more against us forever. Has He forgiven them, has He'd taken them away, yes He has. And then if we're going to be submissive people and we have any problems with these people, other people who are His people, and we have to think of it in the light of forgiving one another, even as God for Christ's sake has forgiven you. It must be a sad experience whenever a Christian carries a grudge. It must make the individual who carries it very unhappy, very unhappy. But the Spirit of the Lord says that we are to submit one to another.

James T. Jeremiah:

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And let me call your attention to this, that this is the introduction to what the Apostle Paul teaches about the home. He goes on in the rest of this chapter in Ephesians and deals with the wife submitting to the husband. And when you wives hear that, if you've been brainwashed by the women's lib organization, you probably get all disturbed about that, but you needn't be disturbed because it's in God's order and God's way and it's right. You won't have any problem if your husband will carry out what God says about him. He ought to love you as Christ loved the church. You have that kind of love, you'll have that kind of submission.

James T. Jeremiah:

And then the children also are to obey their parents in the Lord. That is a matter of submission in the same word, line up under, be in subjection. It's not very popular preaching in this day of rebellion where we have it in the home, we have it in the government, we have it in the church, but there are many scriptures throughout the Bible that indicate that we are to be people of authority in each of these categories, in the home, in the government, and the church in that order.

James T. Jeremiah:

One of the evidences that the abundant life is our life is that we will redeem the time, seek to understand the will of the Lord. That we will have a song in our hearts because of being obedient to Him. We will be people of gratitude and we will have a sweet, reasonable spirit that we may honor God in the day in which we live.

James T. Jeremiah:

Now, I've been talking tonight to Christians. Perhaps I'm speaking to someone here tonight who has been of the impression that through life, somewhere along the line, you made a profession of faith, but it really didn't mean anything. If your trust in Christ is real, it will have something more than a baptismal certificate as evidence. If it's real, there will be a desire at least for the sweet, reasonable spirit and a happy life.

James T. Jeremiah:

I desire to go to work for God and be useful for Him and to Him in these days. You ever read The Pessimist's Creed? What's the use of sunshine? Only blinds your eyes. What's the use of knowledge? It only makes you wise. What's the use of smiling? Just wrinkles up your face. What's the use of flowers? Clutters up the place. What's the use of eating? Nothing, only taste. What's the use of hustling? Haste is only waste. What's the use of music? Just a lot of noise. What's the use of loving? Only for the joys. What's the use of singing? Only makes you glad.

James T. Jeremiah:

What's the use of goodness when the whole world's sad and bad? What's the use of health? Might as well be sick. What's the use of doing anything but kick. Isn't that an outlook on life? Aren't you glad you don't have that? If you do brother, sister, you have that attitude of the pessimists. You better ask yourself, "Do I know that He came, that I might have life and that I might have it more abundantly?" God help us tonight to examine our hearts by the help of the spirit of God. So we think about these matters pertaining to the Christian life. Shall we pray.

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