



Two Curious Cases

Series: Acts -- Worldwide Witness to the Worth of Jesus Christ

Acts 18:18-28

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This text that we are looking at this morning is a curious one; one that quite different than what we have been used to seeing in the book of Acts so far. It is one that reminds us that the story that is shared with us in Acts is one that is unique to redemptive history – the non-repeatable transition from the Old Covenant way of rightly relating to God to the New Covenant way of reconciliation with God through the blood of Christ. It is absolutely unique and necessary to the history, to the flesh and blood progression of the gospel and for that reason it is filled with some oddities and situations and circumstances that we need to really think about – for instance, in this text this morning, this vow that Paul makes and the curious case of Apollos.

And yet out of these unique situations that we observe in this text, and the questions that we need to answer as best we can, come some thoroughly applicable principles that we will see at the end of the message. This text, as we look at it, kind of divides into two foci – the first focus on Paul and the second focus on Apollos. So let's first look at the case of Paul, beginning in verse 18.

“After this, Paul stayed many days longer and then took leave of the brothers and set sail for Syria, and with him Priscilla and Aquila. At Cenchreae he had cut his hair, for he was under a vow.” (Acts 18:18, ESV) After the ruling by Gallio that we looked at last week, the Christian faith and Paul and the other missionaries who preached it, enjoyed a period of ministry and evangelism that was free from severe persecution. We don't know how long Paul stayed in Corinth, but most commentators think that he stayed probably another 6 months or so. When he left, he set sail for Syria and he took with him both Priscilla and Aquila. The fact that he took these two with him indicates that some leaders had already emerged in the Corinthian church and that Paul felt comfortable leaving and taking with him his two trusted friends.

Then Luke tells us that when he came to the Cenchreae, the eastern port of Corinth, where he could find a ship going east, Paul cut his hair because he was under a vow. This is the first that we have heard of any vow that Paul had made and the fact that Luke mentions it should catch our attention. At first, that Paul would take a vow seems kind of strange. Paul knew that the Old Covenant and all of the vows that were associated with it had passed away with the coming of Christ. Jesus had fulfilled the law and all righteousness by His righteous and obedient life. He had accomplished the full salvation of His people by faith through His atoning death and justifying resurrection. So how do we understand this?

Well, we need to remember that Paul is a man who had lived in two worlds – the Old and the New Covenant, and though he realized that salvation was not produced by rituals, traditions, legalism or efforts at external goodness and morality, but only through the true knowledge of God and of Christ, through real faith and trust in Christ and that by God’s grace – like he wrote in Philippians 3:7-9: “But whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith—” (Philippians 3:7–9, ESV) – still, he had a deep, sincere and authentic love for God’s Law and for the OT Scriptures. He was heavily influenced by his Jewish heritage and so when he wanted to express his gratitude, his thanksgiving, and his devotion to Christ in light of Jesus’ faithfulness to him in Corinth, that we looked at last week, he thought of typically Jewish way of doing so – with a vow, specifically with a Nazarite vow.

Now, the Nazarite vow is explained in Numbers chapter 6, but rather than read that whole chapter, let me just give you the highlights. The Nazarite vow was a special vow of consecration and devotion to the Lord. It was undertaken for a couple of reasons – either to express thankfulness for God’s gracious blessing or His deliverance or as an expression of expectation and anticipation of God’s future blessing. It could have been for either or both of these reasons that Paul made this vow. There is no doubt that he was grateful for Christ’s shepherding of his soul – the way that Jesus ministered to him when he was fearful, exhausted, doubtful of his calling and his effectiveness in the kingdom and renewed and reinvigorated him, as well as the way in which Christ had orchestrated a period of relative peace and calm for the progress of the gospel. And, there is no doubt that he was anticipating the blessing and fruitfulness of the gospel as it went forth in power in the Roman Empire, under the protection

of the Roman government, at least for the time being. It could have been for either or both of these reasons that Paul made this Nazarite vow.

This Nazarite vow would be taken for a period of 30, 60 or 100 days and during that time, three things were commanded: 1) abstinence from wine or strong drink; 2) abstinence from anything associated with grapes; and 3) abstinence from getting a haircut – and no, Sam has not taken a Nazarite vow. He’s just growing his hair out before he gets it chopped off at VMI.

Why these elements? Well, think about the culture in which Paul lived. Grapes were all over the place. Wine or fermented drink was served with almost every meal and grapes were used in a ton of different dishes. Vinegar made from wine was also used in that day to preserve food. Vineyards were everywhere. If you made this vow, you had to be very aware of your surroundings, of what you ate and drank. Repeatedly you would be in situations where you had to decline food or drink or be careful where you went. The point of the vow was not abstinence for abstinence’s sake. The point was to keep the Lord and your devotion to Him ever in the forefront of your mind, to keep your consecration to the Lord ever before you. This vow allowed opportunities for you to examine your heart and your thoughts, to consider your walk with God, to remind you to give thanks and praise to the Lord for His grace in your life. The Nazarite vow was deeply personal, but it was also public.

The public element of the vow was abstinence from cutting your hair. Now you wouldn’t notice that much on, say Joe Ciekowski or Nathan Carroll or myself, but you would notice it on others. It was very visible and offered you the opportunity to witness to the mercy and faithfulness of God to those that would notice your unkempt appearance. You could not hide this vow and it was a visible expression of devotion to delight in the Lord.

At the end of the vow, the one making it would go to the temple and there was an elaborate ritual that one would go through – offering a male lamb for a burnt offering, a ewe lamb for a sin offering, a ram for a peace offering, and “and a basket of unleavened bread, loaves of fine flour mixed with oil, and unleavened wafers smeared with oil, and their grain offering and their drink offerings.” (Numbers 6:14–15, ESV) In addition to those things, the one making the vow would also offer the hair that had been cut off on the fire of the peace offering. If someone

made the vow outside of Israel, as in Paul's case, there was a provision for keeping the hair and then offering it within 30 days after the completion of the vow. That was the Nazarite vow.

Now here are the two big questions that come out of this. First, was this necessary? As one who had been saved by the blood of Christ, as one under grace, Paul was under no obligation to make this vow. This was completely voluntary, but once he took this vow, Paul was under obligation before the Lord to keep it. It is like marriage vows, or the oath one takes upon entering military service, or any number of vows that we make in church. The taking of those vows is entirely voluntary, but once taking them we are under solemn obligation to keep them. Second, how do we understand the offerings that Paul would have made upon its completion? Clearly, Paul's understanding of the burnt, sin and peace offerings would have to be different. Christ fulfilled all of the requirements in his death and resurrection that these offerings represented. Paul knew that and so these offerings must have been made out of sense of worship for all that Christ had already accomplished of which these offerings were only a picture. Or it could be that Paul never offered these sacrifices at all as a testimony to the fact that Christ had fulfilled all of the requirements of the sacrificial law. But the context of what happens next seems to point to the latter. Let me show you.

"And they came to Ephesus, and he left them there, but he himself went into the synagogue and reasoned with the Jews. When they asked him to stay for a longer period, he declined. But on taking leave of them he said, "I will return to you if God wills," and he set sail from Ephesus." (Acts 18:19–21, ESV) So here's the idea. When Paul got to Ephesus, he left Priscilla and Aquila to sort of set up the tentmaking shop while he went to the synagogue to start preaching and reasoning from the Scriptures concerning Jesus. Surprisingly, the Jews in Ephesus acted much like those in Berea and they were willing to receive Paul's message, asking him to stick around for a while and teach them. It seems like the perfect set-up, right? But Paul declined, promising to return to them if it was God's will -- and it was later -- but why did he leave? I think the answer is that Paul needed to go to Jerusalem to complete his Nazarite vow. We do know that on his way to the church in Antioch that had sent him out on his second missionary journey, that he did in fact stop by Jerusalem.

Verse 22 says: "When he had landed at Caesarea, he went up and greeted the church, and then went down to Antioch." (Acts 18:22, ESV) Arriving in Palestine, Paul made port at Caesarea, the main port of call for those going to Jerusalem. Although Jerusalem is not mentioned by name, two clues let us know that he went there. First, would be the requirements of completing his

vow and second that phrase “he went up.” Going from Caesarea to Jerusalem on Mt. Zion would have required him to go up in elevation and then down to anywhere else, but more than that the phrase “to go up” was overwhelmingly used to describe going to Jerusalem, just as “going down” was used to speak of going anywhere else from Jerusalem – going up to the holy mount of God and then going down.

After going to Jerusalem, he then went on to Antioch, presumably to see the brothers there, to give a report of his missionary journey and then to stay there a while, ministering to them and being ministered to. This section closes with this sentence: “After spending some time there, he departed and went from one place to the next through the region of Galatia and Phrygia, strengthening all the disciples.” (Acts 18:23, ESV) In those two verses, 22 and 23, Luke describes both the end of Paul’s second missionary journey and the start of his third. That there is no great fanfare associated with his description tells us a couple of things. First, this was the normal course of Paul’s life – travelling and preaching the gospel of Jesus Christ all over the world. It was just the regular, everyday life of Paul. Luke did not see this an exceptional thing, in the sense that it was out of the ordinary. It was just Paul’s life. Second, it shows us that as much as we may know about Paul, we really know very little. In just those few verses, culminating with Paul returning to Ephesus, as we will see in chapter 19, Luke portrays a journey of some 1500 miles and does so with very little detail and description. And here, rather abruptly, Luke leaves off describing the ministry of Paul for a moment to focus on the curious case of Apollos.

“Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, competent in the Scriptures.” (Acts 18:24, ESV) After Paul left Ephesus, another preacher, an Egyptian Jew from the city of Alexandria, arrived on the scene – a man named Apollos. Alexandria, a city constructed by Alexander the Great, was a very important city in the ANE. Located in Egypt on the mouth of the Nile River, Alexandria was one of the great university cities of its day. It boasted one of the greatest libraries ever assembled, certainly the greatest library of the ancient world -- over a half million volumes in it, which at that time was utterly amazing.

Having a huge Jewish population, it was in this city that the Greek translation of the OT, the Septuagint, had been produced some 200 years earlier. The Hebrew Scripture had been translated by and for that community of Jews into Greek, since many Alexandrian Jews had forgotten or never learned the Hebrew language. So Apollos, though not a native of Jerusalem,

grew up in Alexandria in a traditional Jewish cultural setting and steeped in the OT Scriptures. And he was a pretty impressive guy. Just listen to the way that Luke describes him.

First he says that he was an eloquent man. That is a word that means that he was a powerful, skilled and engaging speaker. He was the kind of preacher that could hold an audience in rapt attention, very accomplished in his delivery and persuasive in his arguments. He was, quite simply, an amazing preacher. Combined with his gift for oratory was that fact that he was competent in the Scriptures. Really what this says is that he was mighty, powerful in the Scriptures. The idea is that he had a mastery of the OT. He was mighty in the word, and to emphasize the fact of his incredible skill and knowledge of the Word of God, I want you to know that this description, “mighty in the Scriptures” is not used to describe anyone else – not Paul, not Barnabas, not Peter, not Timothy – nobody.

Moreover Luke says of him, “He had been instructed in the way of the Lord.” (Acts 18:25a, ESV) What does that mean exactly? Interestingly enough, the phrase “the way of the Lord” was primarily an OT expression and it appears only four other times in the NT – and all of them in connection with the ministry of John the Baptist. This was what he knew and this was what he preached. Keep going and we will see it...

Luke says: “And being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John.” (Acts 18:25, ESV)

He knew the Law and the Prophets. He understood the meaning of the OT, the ways of God with His covenant people, the progression of redemptive history. He understood the teaching of the OT in such a way as to understand that the OT pointed to a coming Messiah, the servant of the Lord who would redeem his people, the Messiah described in Isaiah 53, who would have to suffer and die and rise from the dead in order to redeem His people and save them from their sins. With fervency, passion, eagerness, enthusiasm and zeal, Apollos preached, accurately and powerfully, the things regarding Jesus. So think of this – you have this man – a powerful, skilled and engaging preacher, with a brilliant understanding of the Scriptures, and who is filled with zeal and passion to preach the message. He’s like the perfect preacher, right? Only there is one thing -- he knew only the baptism of John.

That means that Apollos only knew the message of John, that although Apollos understood and preached accurately the character and the mission of the Messiah, he did not know or understand that the Messiah had come in Jesus Christ, that Christ was the fulfillment of all of the prophecies of the OT in His life, death, burial and resurrection. And here's how I come to that conclusion. What was the ministry and what was the baptism of John?

Well, it was a ministry that pointed to the coming of the Messiah. It was a preparatory ministry. In Luke's gospel -- remember that Luke wrote Acts -- he writes of JTB: "And he went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins. As it is written in the book of the words of Isaiah the prophet, "The voice of one crying in the wilderness: 'Prepare the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough places shall become level ways, and all flesh shall see the salvation of God.'" He said therefore to the crowds that came out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath to come? Bear fruits in keeping with repentance. And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you, God is able from these stones to raise up children for Abraham. Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire.'" (Luke 3:3-9, ESV) And then in verse 16 we read: "I baptize you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his barn, but the chaff he will burn with unquenchable fire.'" (Luke 3:16-17, ESV)

This was the ministry and the baptism of John, the ministry of preparation to meet the Messiah. In fact, John the Baptist himself did not know that Jesus was the Messiah until the very day that he baptized Jesus, as John testified in the first chapter of the Gospel of John, and then John's ministry as forerunner passed away. His ministry and his baptism were all preparatory. Apollos was like John before he set eyes on Christ, like John who never saw the completion of Christ's purpose in his life and death.

So how do we understand this? It seems that Apollos preached that the kingdom of heaven was coming, that the Messiah was coming, proving it from the Scriptures, and then he called people to the baptism of John -- the only baptism that he knew -- the baptism of repentance in preparation of that coming. He believed the testimony of the OT, believed the gospel promises

of the OT, and preached the coming of the Messiah, but he did not fully understand that the Messiah had already come in Jesus Christ. He was limited in his knowledge and preaching of the Messiah. He knew the office and mission of the Messiah, but not the Messiah Himself. He was an OT saint in a NT world. He believed all the truth that he had, but he had yet to hear the fullness of the gospel good news in the person of Jesus Christ, but that was about to change.

Luke says: “He began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately.” (Acts 18:26, ESV) You can imagine how all of this went down. Priscilla and Aquila were in the synagogue, in the same way as their partner in the gospel, Paul, was accustomed to do, probably looking for people whom they could evangelize when they heard this amazing preacher teaching boldly and powerfully from the Word of God. It had to be a curious thing to hear a man with such fervor and passion and precision in the OT preaching, still looking for the Messiah and not knowing that He had come. As they listened to him preach in the synagogue, Priscilla and Aquila had to be amazed realizing that Apollos’ preaching pointed so powerfully to Jesus but that he didn’t know it.

It was left to Priscilla and Aquila to “fill in the blanks” and complete Apollos’ understanding. God was going to use them to complete the conversion of Apollos from OT saint to NT Christian. Look at how it happens. They don’t publically correct him or go to the other people in the synagogue and explain his deficiencies. There is no record of them speaking to other believers in Ephesus and complaining about his failures. Instead, they took him aside and explained to him the way of God more accurately. They took him aside – most all commentators agree that the idea is that they took him to their home and there they clearly and diligently explained how Jesus Christ was the Messiah he was looking for. How did they do it? Probably in the same way that Paul did, but in this case they would have had an advantage. They simply took the words that Apollos believed and preached with such boldness and laid them alongside Jesus, and the truth, by God’s grace, became crystal clear to Apollos. Jesus was the Christ, the Son of the Living God, the perfect God-man, the one who by his sacrificial, substitutionary, sin paying and wrath extinguishing death and resurrection won eternal life and eternal forgiveness and reconciliation with God for all who would repent and believe in Him.

Apollos was teachable, Priscilla and Aquila were faithful and hospitable, God was gracious and merciful, and Apollos’ life was profoundly changed, not for the moment, but for eternity. He went from being a man who believed the promise of the Messiah to one who believed in the

Messiah, Jesus Christ. So much so that we read, “And when he wished to cross to Achaia, the brothers encouraged him and wrote to the disciples to welcome him. When he arrived, he greatly helped those who through grace had believed, for he powerfully refuted the Jews in public, showing by the Scriptures that the Christ was Jesus.” (Acts 18:27–28, ESV)

Clearly the fullness of the gospel took root in Apollos’ soul. When he wished to go to Achaia, to go to the city of Corinth, the brothers in Ephesus encouraged him to go, knowing what a blessing he would be to the Christian community there. And he became a great blessing to the church in Corinth, to those who by God’s grace had believed the gospel just as he had. And in the power of the Holy Spirit, he used his considerable gifts to powerfully refute the Jews – he was un-opposable in His wisdom and clarity --- showing by the Scriptures, not that the Messiah was coming, but that the Messiah had come, and that the Christ was Jesus.

What an awesome text this is, a different and curious one to be sure, filled with some oddities and situations and circumstances that make us really think, but one filled with some thoroughly applicable principles for us. What are they?

In thinking about Paul, a couple of things come to mind. First, like Paul our devotion to the Lord ought to be on the forefront of our minds at all times and in that sense, it is definitely appropriate to express that devotion through means like fasting from food, from some sort of entertainment, from some aspect of regular living for a time as an expression of thanksgiving, as an expression of faith, or as an expectation of future grace from the Lord. The encouragement that we receive from Paul in this case is that our devotion and delight in the Lord is rightly expressed both inwardly and publically. What Paul does here in taking this vow, though it is strange to our understanding, is absolutely appropriate and good.

Second, Paul shows us the vital importance of keeping our vows, keeping our promises and especially in and to the Lord, even when it is not convenient. Think about how easily Paul could have reasoned away his responsibility and commitment to keeping his vow to the Lord. He could have said to himself, “I made this vow but surely God will understand if I break it. I never could have foreseen these fortuitous circumstances in Ephesus, their receptiveness to the Lord. Certainly God would understand if I let this vow to him slide.” But he didn’t. He kept his vow to the Lord when it was not convenient, when it was difficult, even though something seemingly

better had come along. He did not rationalize away his integrity before the Lord and neither can we. We need to remember in this age of selective integrity and worthless words and easily broken promises that our word to the Lord and before the Lord is our bond. Vows are not made to be broken, but to be kept even – especially – when they are not convenient or easy to fulfill. God is a God of kept promises and so must we be as His people. That is true across the board.

In thinking about this interaction between Priscilla and Aquila and Apollos, again there are a couple of things that come to mind. Let's take Apollos first. The two things that stand out to me in Apollos is his humility and as a result, his teachableness. Apollos was a brilliant man, a powerful preacher and a man who was mighty in the Scriptures like no one else and yet, he was willing to humble himself and to learn from Priscilla, a woman – and that was no small thing in that day – and from Aquila, from two people who were better known as tentmakers than theologians. He humbled himself and learned from them and came to know Christ in his fullness.

His humility led to his teachableness and his teachableness to eternal life in Christ and to amazing usefulness in the Kingdom. And that should serve as a motivation for all of us to cultivate humility and a teachable heart. What does a humble, teachable heart look like? If you have a teachable heart, you know that you have not arrived, that you do not know it all spiritually and that the Lord is ever teaching you and refining you and growing you through various people and means. If you have a teachable heart you know what it is to grapple with truth and to receive it and have it mold and shape your life. A teachable heart knows that pride is the biggest obstacle to growth in Christ. A teachable heart knows that understanding and receiving God's truth is freeing to the soul. A teachable heart knows that real knowledge begins with a fear of the Lord and that human wisdom, divorced from God's truth, will always lead to ruin. A teachable heart is willing to change your views and practices when the truth is presented to you, even if it means admitting you were wrong.

Proverbs 27:7 says: "One who is full loathes honey, but to one who is hungry everything bitter is sweet." (Proverbs 27:7, ESV) Someone who thinks they know it all won't receive anything but the hungry soul, the one with the teachable spirit, will be filled. And the manner in which a person receives the truth reveals something about his character and will eventually determine his destiny. "Do not reprove a scoffer, or he will hate you; reprove a wise man, and he will love you. Give instruction to a wise man, and he will be still wiser; teach a righteous man, and he will

increase in learning.” (Proverbs 9:8–9, ESV) “There is severe discipline for him who forsakes the way; whoever hates reproof will die.” (Proverbs 15:10, ESV) it is the teachable spirit that is the way of life. Are we willing to be teachable when it comes to the words of eternal life?

Second, as it regards Priscilla and Aquila, this text shows us the eternal value of faithfulness, service and purposeful hospitality. Priscilla and Aquila were faithful to Jesus, faithful to the gospel of Christ and willingly put themselves in a place of service to Apollos and as a result to the church as a whole. They did not come up with reasons that they could not be used by God to minister the truth to Apollos’ soul. They simply did it. They sought for an opportunity and they took it. They didn’t let the fact that they were simple tentmakers and Apollos a learned man dissuade them from making an eternal difference in his life, not only for him but for the church.

There is a great story that comes from the Reformation that illustrates this kind of heart. Most of you are familiar with the story of Hugh Latimer. He was one the Reformers who was sentenced to death and imprisoned in the Tower of London until he was martyred by being burnt at the stake with Nicholas Ridley. He is remembered for his faith-filled last words spoken just before his death on October 16, 1555: Play the man, Master Ridley; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out. But before he was a Christian martyr, he was a Catholic priest, highly educated, well versed in Scripture, knowledgeable of the facts regarding Christ’s life but utterly ignorant of saving faith in the gospel.

While Latimer was a Catholic priest, there was a young monk, short in stature and not well-educated but who loved Christ and believed the gospel named Bilney – everyone called him “Little Bilney.” He knew Latimer and admired him very much and longed to find a way to bring the gospel to him, convinced that Latimer would be saved and become a tremendous force for the Reformation if he could just hear the gospel. So Bilney prayed about it. Finally he struck upon a plan. Since priests were required to hear confession, on day when Latimer was serving in the church, Bilney approached him and asked him to hear his confession. So they went into the confessional and there Bilney confessed the gospel: how he was a sinner, how he was unable to save himself by his own good works, how Jesus had died for him, and how, by faith, the righteousness of Christ had been imputed to him and he had been forgiven. As Latimer listened, the Holy Spirit applied Bilney’s simple testimony like a two-edged sword, piercing Latimer’s proud heart. As the truth gripped his mind and soul, he came to saving faith. Years later he reflected on this encounter, saying, “I learnt more by this confession than in many years before.” Something like this took place with Priscilla and Aquila in their encounter with Apollos.

And in pursuing Apollos, they opened their home and used it for gospel purpose. That's hospitality. What an encouragement and motivation that should be to us. We can easily imagine Priscilla and Aquila sitting at the dinner table with Apollos telling him of all they had heard and seen, instructing him in the gospel of Christ. And that's the way it ought to be -- Christian homes as centers of vital ministry, as points of contact between the kingdom of God and the unbelieving world. Think about how easily we can do this. Simply having our neighbors, the people we work with, the families that we know through sports for instance, over for meals or for parties, opens the door for all kinds of ministry opportunities. That is a paradigm shift in our day that often sees the church as building our homes and not the other way around. One person has said, "We might think of the church as a salt mine and the homes of its members as salt shakers." Priscilla and Aquila saw their role in building the kingdom of Christ and they did not shrink back.

Oh, beloved, there is much that we can glean from the curious cases of Paul and Apollos in this text, but the message behind it all, that gives it shape of is that of unceasing devotion to Christ as the supreme delight of our souls. It's what made Paul make his vow of consecration to the Lord; what made Priscilla and Aquila open their home and preach the gospel, and what made Apollos such a blessing to the church in Corinth.

And why not? Who or what is better than Christ? Who or what is more valuable than Christ? Who or what is more worthy than Christ? Who or what can delight our souls like Christ -- Sovereign Lord and the sinner's Savior? Nothing. Valuing Christ as we should affects the way that we live our lives. They are not our own, but His, and rightly so.

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