

It's Up to Me and to You

By Hugo McCord

Vol. 116, No. 11

Many gifts from God, as our lives, as the air we breathe, are absolutely free. But whether or not we are (1) thankful to God and (2) live for him and for others is wholly in our hands. It's up to me and to you.

Thankfulness

Some "believe that he [God] is" but are not "thankful" to him (Heb. 11:6; Rom. 1:21). To be thankful (says Webster) is to be "impressed with a sense of kindness received," to be "ready to acknowledge it," to be "grateful."

To be thankless (says Webster) is "not feeling or expressing thanks, not acknowledging favors," and Webster quotes Shakespeare, "How sharper than a serpent's tooth it is to have a thankless child."

After Jesus had healed ten men of leprosy, only one of them, a Samaritan, "when he saw that he was healed turned back and praised God with a loud voice, and fell on his face at the feet of Jesus, giving him thanks" (Luke 17:16). Jesus was shocked that the nine Jews were thankless, and he asked, "Were not ten cleansed? Where are the nine? Was none found to return to give God the glory except this foreigner?" (Luke 17:17-18).

A psalm written 3,000 years ago is timeless:

Shout joyfully to Yahweh, all the earth. Serve Yahweh with gladness. Come before him with singing. Know that Yahweh, he is God. He made us, and not we ourselves. We are his people, the sheep of his pasture. Enter his gates with thanksgiving, and into his courts with praise. Be thankful to him, and

bless his name, for Yahweh is good, his kindness is everlasting, and his faithfulness is from generation to generation (Psa. 100).

Paul was grateful “that Christ Jesus came into the world to save sinners, of whom I am the worst” (1 Tim. 1:15), “who loved me, and gave himself for me” (Gal. 2:20), exclaiming about Jesus, “Thanks be to God for his unspeakable [indescribable, inexpressible, unutterable] gift” (2 Cor. 9:15).

All Christians are exhorted, “Always give thanks to God, even the Father, in the name of the Lord Jesus Christ” (Eph. 5:20); “Give thanks for everything, which is God’s will in Christ Jesus for you” (1 Thess. 5:18).

Living for Others

Jesus not only died for others (Rom. 5:8; 2 Cor. 5:14-15), but he is a prime example of living for others. “He went about doing good” (Acts 10:38).

To believing, penitent hearts (Acts 16:31; 2:38), as their bodies are raised from the water of baptism (Acts 10:47; Col. 2:12), Christ is their everything (Col. 3:11).

Redeemed sinners (“all have sinned,” Rom. 3:23) realize that if “one died for all, then all had died” (2 Cor. 5:14), “and since he died for all, the living should no longer live for themselves, but for the One who died for them and was raised” (2 Cor. 5:15).

Living for the Lord includes daily Bible reading (Col. 1:10; 1 Pet. 2:2), daily praying (Rom. 12:12; 1 Thess. 5:17), a weekly observance of the Lord’s Supper (Acts 20:7), a weekly contribution (1 Cor. 16:1-2), and living for others as “living sacrifices” (Rom. 12:1), being “ready for every good work” (Titus 3:1, 8, 14).

No matter how selfish and self-centered a sinner was before his baptism, no longer does a Christian live “to himself” (Rom. 14:7). Every morning, as Jesus “went about doing good,” on the mind of every Christian is, “what can I do today to help somebody?”

Those who live for Jesus not only live to serve other Christians, but they look for opportunities to serve non-Christians, as Paul taught: “Therefore, as we have an opportunity, let us do good to everyone, especially to those of the household of faith” (Gal. 6:10), “contributing to the needs of the saints, showing love to strangers” (Rom. 12:13).

The first ones at Corinth in A.D. 51, “hearing, believing,” and being “baptized,” were “the household of Stephanas” (Acts 18:8; 1 Cor. 16:15); apparently Stephanas himself and his wife had children old enough to believe.

Their conversion was more than “joining a church.” Theirs was a life-long commitment to live for Jesus and to live for others. Six years later (A.D. 57) Paul wrote of them: “They have set themselves to serve the saints” (1 Cor. 16:15). The KJV says that “they have addicted themselves to the ministry of the saints.” The word addict means to give oneself over to a thing, and generally, says Webster, in a bad sense. The word is used in reference to alcoholics or those given over to drugs. But the KJV used the word in a good sense, that the Stephanas family addicted themselves to the ministry of the saints.

Sadly, some Christians allow selfishness to take over, and live only for themselves. Phygelus and Hermogenes “deserted” Paul (2 Tim. 1:15).

Demas, who had been one of Paul’s “fellow workers” (Phil. 24) “deserted me,” said Paul, “having loved this present world” (2 Tim. 4:10).

On the other hand, most Christians crucify selfishness, living

for their Lord and for others: "Those who belong to Christ have crucified the flesh with its passions and desires" (Gal. 5:24).

During Paul's three years at Ephesus (A.D. 54-57) a Christian by the name of Onesiphorus "served" Paul in such a way that he could say to Timothy that "you know better than I the ways he served me in Ephesus" (2 Tim. 1:18).

Then later, during Paul's last day in "chains" in the Mamertine Prison in Rome (A.D. 67-68), for some reason Onesiphorus was in Rome (2 Tim. 1:16-17), over 600 miles away from his home in Ephesus, and somehow he knew that Paul was there. The Mamertine Prison is a three-quarter cellar with a tiny window opening toward a cemetery.

In A.D. 67 Paul wrote, "When he [Onesiphorus] was in Rome, he searched diligently and found me. ...He often refreshed me, and was not ashamed of my chains" (2 Tim. 1:16-17).

Paul appreciated his good friend, and, apparently after Onesiphorus died, Paul penned two prayers about him in a letter to Timothy: "May the Lord grant mercy to the family of Onesiphorus," and "May the Lord grant that he may find mercy from the Lord in that day" (2 Tim. 4:16, 18), and Paul asked Timothy to greet "the family of Onesiphorus" (2 Tim. 4:19).

An unselfish Christian lady in Bartlesville, Okla., a member of the Sixth and Dewey congregation, showed no self-pity when paralysis made her bedfast. She had never missed a Bible class or a church service until she became bedfast. Then she asked that the names of the Sunday morning auditorium Bible class absentees be sent to her every Monday morning. With her telephone in bed she called each absentee. I preached for the Sixth and Dewey congregation six years (1951-57), and I am sorry I have forgotten the name of the bedfast Christian of whom it could be said, "She has done what she could" (Mark 14:8). She was a good example for every church member.

I am thankful that the Lord, though he does not need it, has "a book of remembrance ... written before him, for them who revered Yahweh, and who thought about his name" (Mal. 3:16), "whose names are in the book of life" (Phil. 4:3).

In conclusion, "None of us lives to himself, and none dies to himself. If we live, we live for the Lord, and if we die, we die for the Lord. Whether, therefore, we live or die, we belong to the Lord" (Rom. 14:7-8).

*5535 E. Evergreen, #7505
Vancouver, WA 98661*