

How to Answer a Skeptic

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Main Scripture Text: 1 Peter 3:10–17

“For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:”

1 PETER 3:10

Outline

Introduction

- A. You Must Be Real
- B. You Must Be Ready
- I. Forego the Folly of Fools
- II. Learn the Limits of Logic
 - A. Creation Says There Is a God
 - B. Design Says There Is a God
 - C. Moral Law Says There Is a God
- III. Remember the Resource of Revelation
 - A. The Inspiration of the Word of God
 - B. The Illumination of the Word of God
 - C. The Confirmation of the Word of God
- IV. Fortify the Force of Faith

Conclusion

Introduction

Take God’s Word this morning and turn with me, please, to the book of 1 Peter, and, we’re going to be looking in chapter 3. 1 Peter chapter 3. I hope you brought a Bible. If you didn’t, share one with your neighbor. Maybe there’s one in the pew there before you, and pick it up. As I’ve already told those who are watching by television, that today we’re going to be talking on this subject, *How to Answer a Skeptic*.

Now, if you go to the modern universities in this city or any other city, you’re going to be faced with hostility toward your faith. If you go to a university philosophy class, by and large, your faith is going to be ridiculed. We live in a day and, of accelerating skepticism and humanism and scientism. Many of those of us who believe are made to look like country bumpkins who just fell off a load of pumpkins somewhere and, that we really don’t have any sound reason for believing what we believe; that we are uneducated and that we are somehow, not worthy of real, honest thought. Well, how do

you respond to this skepticism in this day and age in which we live? Thank God the Bible tells us 1 Peter chapter 3, verse 10: *“For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing”* (1 Peter 3:10–17).

Now, often we're told to keep the faith. But, my dear friends, in the strictest sense, not only should we keep it; we need to give it away. And, in my estimation, if you have no desire to give it away, you ought to give it up, because what you have is not the real thing. Any man who has been born of the Spirit of God has an innate desire to share his faith with others. Now, you're going to be ridiculed, as I've said, and before we get into the main core of the message, let me just tell you two things that must be true of you before you're ready to share with anybody.

A. You Must Be Real

First of all, you must be real. Look, if you will, in verse 13, and who is he that will harm you, if ye be followers of that which is good? Now, the word follower here is the word that we get our word zealot from, and it means that you are to have a full-hearted, burning, compassionate, overflowing love for God. You're to be a zealot for the Lord Jesus. Yours is to be a full faith. It is to be a fearless faith. Notice he says, And who is he that will harm you... in verse 13. In verse 14, but and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled. Don't let anybody intimidate you because you are a Christian. Now, this verse says that they may hurt you, but they can't harm you. I hope you'll learn the difference. Who is he that will harm you? That is, a little hurt won't harm. As a matter of fact, it will do you good. They may hurt you, but they can't harm you. Therefore, don't be afraid. Have a firm faith. Have a fearless faith. And, my dear friend, enthrone the Lord Jesus Christ in your heart. Look in verse 15 ...but sanctify the Lord God in your hearts... Just realize that Jesus Christ is there as a bright, living reality. So be real! Be real! Be real! Our world is not looking for a new definition of the gospel, but a new demonstration of the gospel, primarily. Be real!

B. You Must Be Ready

And then, be ready! Be ready! Look in verse 15. The Bible says... be ready always to give an answer to him that ask you... When you start being real, people are going to start asking questions about you. When they see something about you that cannot be explained, they're going to ask why you believe as you believe and why you act as you act. Remember, Paul and Silas were there in prison that night when they'd been cast into the innermost prison for preaching the gospel of Jesus Christ. And, at midnight, Paul and Silas were singing praises to God. And, God sent His earthquake angel. Maybe I shouldn't have used that word. God sent His earthquake angel in there to shake that prison. And, when He did, the bonds fell off of everyone. And, the keeper of the prison came in, and he looked at Paul and Silas, and he said to them, "Sirs, what must I do to be saved?" That is, he saw the reality of the faith of Paul and Silas and it caused him to ask them a question.

Now, I want to ask you a question. When's the last time anybody asked you to explain to them your faith because they saw something in you that they could not explain any other way? Answer that in your own heart. Don't answer it out loud. But, when's the last time somebody came to you in your office or in your school or in your club and said, "Say, there's something about you that I don't understand. There's something about you that's different. Would you tell me what it is?" Now, verse 15 says you are to be ready to give an answer to every one that asks you of the hope that's in you. Are you ready? Do you know how to respond to a skeptic; do you?

Well, I want to give you four basic ideas, propositions, today. I pray God the Holy Spirit will just emblazon them in your heart and in your mind. Four things I want you to remember as you respond to this skeptical age and people want to know what makes you tick, what makes you different, what is the reason for the hope that you have in you in verse 15, okay?

I. Forego the Folly of Fools

Number one: Forego the folly of fools. Forego the folly of fools. Now, some skeptics are fools. Not all skeptics are fools, but some skeptics are fools. Now, when I say a fool, I don't mean a person who is mentally deficient. When the Bible uses the word *fool*, it doesn't mean someone who is mentally deficient.

It means someone who is morally depraved, somebody who is morally depraved. That's what the Bible means when it uses the word fool. For example, the Bible says, "*The fool hath said in his heart, There is no God*" (Psalm 14:1). Now, my dear friend, when you come to a fool, and he shows himself to be a fool, don't argue with him. Just don't argue with him. Give him the mind of God, tell him what God says, and go your way!

Now, the Bible makes it very clear. In Proverbs chapter 26 and verse 4 the Bible says, *“Answer not a fool according to his folly, lest thou also be like unto him.”* (Proverbs 26:4). Just don’t answer him. Don’t get in a debate with a fool. Now, you may witness to him, but you just don’t answer him. To answer him means to get into an argument with him. Oh, you witness to anything that moves, but the Bible makes it very clear, *“Answer not a fool according to his folly...”* And, here’s the reason. *“...lest thou also be like unto him.”* You’d be surprised how many people I have who challenge me to debates. I don’t get into debates like that. If a person wants to know, and a person wants to be reasonable, I’ll reason with a person. But, I have a philosophy that you never argue with a fool because someone standing around is not able to tell who’s who. That’s exactly right. That’s what this Scripture says. *“Answer not a fool according to his folly, lest thou also be like him.”*

Jesus said the same thing in Matthew chapter 7 and verse 6: *“Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you”* (Matthew 7:6). Again, our Lord says we’re not to argue with every individual that comes along. In Matthew chapter 10 verses 14 and 15, Jesus sent His witnesses out to witness. And then our Lord said, *“And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city”* (Matthew 10:14–15).

So, don’t just simply beat your brains out and expend your time and energy arguing with a person who is morally degenerate, who has hostility toward the truth, who really is not an honest doubter, who really does not want to learn, who is really not interested. Now, the Bible speaks of these kind in chapter 3 and verse 16: *“Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ”* (1 Peter 3:16). God says, *“These are the kind of people that you’re not going to be able to do much with these kinds of people.”* Just forego the folly of fools.

I heard about a man who came to a preacher. He was one of these argumentative types. He said, *“I’ve never seen a miracle. I’ve never had a revelation. I’ve never had God speak to me. What would you suggest that I do?”* This pastor said, *“Well,”* he said, *“I’ll give you an experiment.”* He said, *“The next time there’s a hard, driving rain,”* he says, *“you go right outside and look straight up into the sky, look right up into the rain, and,”* he said, *“I promise you, you’ll have a revelation.”* Well, this man decided he’d take the preacher at his challenge. There was a hard, driving rain. He went out and looked right up into the sky. Later on, he came back to the preacher. He said, *“You told me I’d have a revelation.”* He said, *“I looked up into the sky. The rain came down my face and*

went down my collar.” He said, “I felt like a fool.” He said, “Wasn’t that quite a revelation for the first try?” Answer not a fool according to his folly. All right. Now, listen. Forego the folly of fools when you deal with skeptics.

II. Learn the Limits of Logic

Number two: Learn the limits of logic. Have you got it? Learn the limits of logic. You see, logic can carry you only so far. Now, there’s nothing wrong with logic. Logic is a valuable tool. And, when this Bible says, “...give an answer...” The word there that is for answer is the word we get our word apologetics from. Give an apologia, an apology. It doesn’t mean I’m so sorry. It means a reason to answer, as one would give in a court of law. You can be logical. Our Bible tells us that we are to reason.

Isaiah 1 and verse 18. Our God invites us, “*Come now, and let us reason together, saith the LORD*” (Isaiah 1:18). So, logic is a valuable tool. But, learn the limits of logic when you deal with a skeptic. For example, logic can only take you so far. That doesn’t mean it’s wrong. It can only take you so far. We’ve used this illustration. Suppose you want to go to Europe. You get in your automobile and you drive to New York City. And, you drive to the ocean, New York harbor there. You’re in your automobile. You want to go to Europe. There’s no bridge that crosses that great Atlantic. You park your automobile there and you get on an airplane, and you go the rest of the way on an airplane. Now the automobile is good, but it can only take you so far. And then, dear friend, you have to take some other conveyance. Logic is like that. Logic is good. Logic is wonderful, but it will only take you so far.

And, when you come to a chasm that is so wide that logic can’t leap, then faith must fly. But, there’s nothing wrong with logic. And, there are some logical reasons that we ought to give to people. Simon Peter calls it “an answer, an answer, an apologia to those who ask you.” And, so what are some reasons for believing in the God that we believe in?

A. Creation Says There Is a God

Well, for example, creation. I mean, creation is a good reason. Put in your margin Romans chapter 1, verses 19 and 20. The Bible says, “*Because that which may be known of God is manifest in them; for God hath shewed it unto them*” (Romans 1:19). God is not trying to hide Himself. God has showed it to them. “*For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse*” (Romans 1:20). Everything that is made has this stamp on it: “Made by God.” Now, dear friend, this is logical that out of nothing, nothing comes. If we have a creation, we must have a Creator.

Now, if you read in the Sunday supplement of the newspapers every now and then,

you'll come on an article by the humanist, Carl Sagan. You'll study him in philosophy and in college, and so forth. Now, Carl Sagan. How does Carl Sagan, who does not believe in the God of the Bible, how does he answer the existence of the universe? Do you know what he says? He says, and I quote, "The cosmos is all that is, or ever was, or ever will be." That is, he just believes it just happened. It never had a beginning. It's all that was, and is, or ever will be. Yet the scientists tell us, other scientists, that it is absolutely reasonable to say that everything had a beginning. They say, "Somewhere there was an incredible amount of energy that was released." They call it the Big Bang. And, they study our universe, and they say that everything in our universe is winding down. They call that entropy, or the second law of thermodynamics. That is, that all of the energy in our system is winding down. It is unraveling. Now, if it all winds down, there had to be a time when it was all wound up. Now, it had a beginning. And, even the great Carl Sagan is wrong when he says it just simply always was. Now, Robert Gastro, the founder and director of NASA's, Goddard Institute of Space Studies. That is a man that is really high up. He said this: "A sound explanation may exist for the explosive birth of our universe, but if it does, science cannot find what the explanation is. The scientist's pursuit of the past ends in the moment of creation." The scientist, you have to feel sorry for him. He only studies what? He never knows why. He never knows why.

If you walk into the kitchen, I walk into my kitchen, and the water is boiling and somebody says, "Why is the water boiling?" I say, "Well, the, the electric elements in our stove are transferring heat to the bottom of the kettle, which is a good conductor, and it's agitating the molecules of water that are causing them to expand and dance around—that is—eventually turning that liquid into gas or steam, which is forcing its way by expansion out through the nozzle of that kettle and making a whistling sound." And, you ask Joyce why is a kettle boiling? She says, "I'm making you some tea."

Now, the scientist may explain what, but he never knows why. He says, "This is all happening." God is the why, my dear friend. God is the why. And, God is the scientist can't explain how. He can't explain why. He only knows what. The argument for God just simply comes out of creation.

B. Design Says There Is a God

And, then the argument for God comes out of design. Not only do we have a creation, but what an infinitely complex creation we have. And, when you have design, logic says that a design means a designer. Isn't that right?

I mean, this building. Do you believe this building just happened or do you believe there was an architect? I think there was an architect, and a wonderful one. If you found a watch out in the field, would you say it just happened or would you say there is a watchmaker? Well, you would say there is a watchmaker. If you, dear friend, see a painting, a beautiful painting, you would believe in an artist. When you see a creation,

and that this creation has design— you see—you believe in a designer. And, the more complex the design, the greater the designer.

For example, if you see a dam built by beavers, as we had back here on one of the lakes on our property—that’s a kind of a simple dam—but if you see Hoover Dam, as some of us have seen Hoover Dam, you’d say that Hoover Dam was designed by someone more complex than a beaver. And, the more complex the design, the more complex the designer, the greater the designer. And, we see that God is a great God because He has made it all.

You know, man forces himself not to believe in the simple and the obvious. About, oh, I guess, ten or fifteen years ago, I picked up my newspaper and it said: “Scientists have created life in the laboratory.” Well, I didn’t believe that, but I thought I’d read that article. But that’s what it said, “Scientists have created life in the laboratory.” Well, you know, God is the giver and the author of life. So, I read that article, and it was written from a humanistic point of view. That is to say, that belief in God is no longer necessary, for we have created life. And, what they had done is to create some amino acids in a laboratory that they believed may have been the building blocks of life. Now, here’s what the newspaper said, “Scientists create life in the laboratory.”

Now, suppose my father is a master builder. I mean, he can build houses, the most beautiful houses and buildings and skyscrapers you’ve ever seen. Suppose I study what my father has done, and I watch very carefully to see everything he does. I see his methods, his techniques. Then, I take my father’s materials, I take my father’s tools, I take my father’s plan, and rather than building a magnificent skyscraper, I build a chicken coop. And, when I’m finished building that with my father’s plans, materials, and tools, I step back and say, “You see that chicken coop? That proves my father doesn’t exist.” That’s what they did in that laboratory. They took God’s tools, God’s materials, God’s plans and made, compared to God’s creation, a chicken coop, and said, “Look what we have done!”

C. Moral Law Says There Is a God

Oh, my dear friend, what I’m trying to say to you is that when we present our case, whether you are in a college philosophy class or anywhere else, you don’t have to sit in the back room sucking your thumb. You don’t have to be intimidated. Don’t be terrified by your adversaries. Be bold! Creation says there is a God. Design says there is a God. And, the very moral law of the universe says there is a God. Romans 2 verses 14 and 15. The Bible says, *“For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts”* (Romans 2:14–15).

Did you know that there is a moral sense in the universe that you cannot explain apart from a moral God? All men universally believe that the same things are wrong.

They believe, dear friend, that it is wrong to murder, it is wrong to rape, it is wrong to steal, it is wrong to lie. You can find that in any society across the world, around the world anywhere. Oh, there may be exceptions to it, but I'm talking about universally held beliefs. And, that tells us, dear friend, that the God who created it all is powerful. The design tells us He's intelligent. And, moral law tells us that He is a moral God.

Well, that's all well and good, but, dear friend, logic has its limits. Let me tell you something. If anybody comes up to you and says, "Prove there's a God," don't ever try because you can't prove there is a God, or you can't prove there is no God. Somebody says to me, "Prove there's a God." I just simply say, "I can't." And, then I just turn back to them and I say, "Prove there is no God." And, if he's honest, he'll say he can't. And, he says, "Well, you're just a credulous person because you believe there's a God." I say, "That's right. I'm a believer. And, you're a believer, too. I believe there is a God; you believe there is no God. You see, I have faith that there is; you have faith that there isn't." You see, listen. What we believe is reasonable, but it goes beyond reason.

Now, dear friend, forego the folly of fools and learn the limits of logic. Just learn the limits of logic. What we believe is rooted in logic, but it goes beyond logic. What we believe is not unreasonable, but it is supra reasonable.

III. Remember the Resource of Revelation

Now, here's a third thing as you respond to a skeptic. There's a third thing, dear friend. Remember the resource of revelation. Remember the resource of revelation. If you're to know God, if I'm to know God, God is going to have to reveal Himself to us. The finite can never understand the infinite unless the infinite explains Himself and reveals Himself to the finite.

Now, you're in 1 Peter. Just turn to 2 Peter here, chapter 1 for a moment and see what Peter has to say about revelation. Look, if you will, in 2 Peter, chapter 1 and verse 19. Peter says, he's talking about an experience he had with Jesus on the mountaintop when Jesus was transfigured. And, then he says in 2 Peter chapter 11 and verse 19: "*We have also a more sure word of prophecy...*"—now, he's talking here about God's revealed truth, what we would call the Bible—"*...whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day stars arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost*" (2 Peter 1:19–21).

Now, three things I want to say about The Word of God out of that passage.

A. The Inspiration of the Word of God

First of all, the inspiration of The Word of God. Look in verses 20 and 21: "Knowing this

first, that no prophecy of the Scripture is of any private interpretation.” Now, what does that word private mean? Well, it’s used 114 times in the Bible, and it means “of its own.” All right. Now, look at it. It is not of any private interpretation. What does the word interpretation mean here? It comes from a Greek word which means, “To untie or unfold or loose”—that is, what Peter is saying is this: no Scripture is of its own unfolding. It’s not like any other book. It’s not like any other book. How did the Scripture come about? Well, look in verse 21: “For the prophecy came not in old times by the will of man”—that is, it’s not of its own unfolding—“but holy men of God spoke as they were moved by the Holy Ghost.” Now, the word moved by the Holy Ghost is a term from the sea, that when the wind would blow upon the sails of a ship, that ship would be moved along. And, what Simon Peter is saying is that the writers of the Scriptures had their sails up, and the Holy Spirit of God just bore them along, carried them along. And, this is what we call the inspiration of the Scriptures.

B. The Illumination of the Word of God

Now, it’s not enough that we have the inspiration, but also we have to have illumination, because even if the Scriptures are perfect, and they are, we have to be able to understand them. And, God knows that. So look, if you will, in verse 19 of this same passage, and it’s such a blessing: “For we have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in our hearts.” Now, this Scripture that is inspired, the inspiration of the Scripture, also illumines. Now, it shines into our hearts. It gives light. Now, look at the word dark here. You know, you see it in verse 19: “...it shineth in a dark place...” It doesn’t mean dark like the kind of dark where you turn out the lights, but it has a meaning of being squalid or murky or dirty or filthy. It shines into a squalid, murky, dirty, filthy area. Look, if you have the idea here. It says “...until the day dawn—do you see that?—and the day star arise in your heart.” He’s not talking about the second coming of Jesus here. He’s talking about the sunrise of the soul. That dark, squalid, murky, filthy place is your heart. And, The Word of God inspired, shines into your heart, into that dark place, and reveals the Lord Jesus. You see, what happens is the Holy Spirit takes the curtain of your skepticism and He pulls it aside and pins it with a star of hope and floods your heart with gospel light. He did that for me, and He did that for you. You have the inspiration of The Word of God. My dear friend, you have the illumination of The Word of God.

C. The Confirmation of the Word of God

And, you have the confirmation of The Word of God. Look, if you will, in verse 19 of this same chapter. It says, “We have a more sure word of prophecy...” More sure than what? Well, Simon Peter has just told about what he’d seen on the Mount of

Transfiguration. And Peter then says, “I’ve got something more sure than what I saw and what I heard. It is The Word of God. It is The Word of God,” the confirming power of The Word of God.

Friend, you don’t believe because you’ve seen miracles. You don’t believe because you’ve had experiences. You don’t believe because someone has proved anything to you. God has revealed Himself in this book. And you need to tell a skeptic that the Bible is The Word of God. It is the inspiration of The Word of God, the illumination of The Word of God, and the confirmation of The Word of God.

I have a sermon on “Why I Believe the Bible is The Word of God.” If you’ve not listened to that, get the tape and listen to it. But, when you deal with any skeptic, dear friend, don’t forget there is this power in The Word of God. You say, “But, Adrian, he doesn’t believe the Bible.” Well, suppose a man breaks into your house tonight and you have a gun, and you’re pointing it at him, and he says, “I don’t believe it’s a gun.” What are you going to do with it? Shoot him if you have to. What if you’re in a sword fight? You’ve got a sword in your hand, and somebody says, “I don’t believe it’s a sword.” It won’t keep you from sticking him. What I’m trying to say is, dear friend, the Bible is power, whether he believes it or not. You use The Word of God. I have seen so many skeptics broken down by The Word of God. God says, “Is not my word like a hammer that breaketh the rock in pieces?”

You know, you have to be so careful when you preach in public. I’ll get a dozen letters from someone who says, “I don’t believe you ought to go around shooting people.” And, that’s not even what I’m talking about, folks. I’m not talking about shooting people. I’m saying that the Bible is The Word of God. If a man has a gun and somebody says, “I don’t believe it’s a gun,” that’s not going to keep you from using the gun on him. Do you understand what I’m trying to say? I’m trying to say, dear friend, whether a person believes the Bible is The Word of God, or whether he doesn’t, The Word of God still has power, even with an unbeliever. It’s a two-bladed sword. If it doesn’t cut him in salvation, it’ll cut him in judgment. Be careful how you grab that blessed blade. It is The Word of God. It is a savor of life unto life; it is a savor of death unto death.

So, what have I said? Listen, forego the folly of fools. Learn the limits of logic. But, remember the resource of revelation. Remember, dear friend, when you’re dealing with somebody, that God has given you the Word. It is quick, it is powerful, and it is sharper than any two-edged sword. Even if he says he doesn’t believe the Bible, the Bible still has incredible power.

IV. Fortify the Force of Faith

Now, here’s the last thing I want to say. Fortify the force of faith. Fortify the force of faith. Notice again in our original text what we’re talking about in, 1 Peter 3 verse 15. The

Bible says: *“But sanctify the Lord God in your hearts”—do you see it?—“and be ready always to give an answer to every man that asketh you a reason”—now watch this next phrase—“of the hope that is in you...”*(1 Peter 3: 15). I’ve told you before; I want to tell you again. To quote Dr. Vance Havner, “A Christian with a glowing testimony is worth a library full of arguments.” The hope that is in you. Fortify your faith!

You see, Joyce, for our Thanksgiving dinner, made an incredible pumpkin pie. I mean, out of a real pumpkin. She didn’t get it out of a can. I mean, she made it out of a pumpkin. I didn’t know people did that any more. Took a pumpkin and made a pie. I want to tell you, it’s good. I had it, and I had a second piece. There’s one more piece, and I’ve got my eye on it. Now, listen. Suppose, after I’ve eaten that piece of pie, somebody comes to me and they say, “I don’t believe in pumpkins. Much less, I don’t believe in pumpkin pies, and I don’t believe in cooks and ovens and all of the rest of it.” And, all that time I ate pie and, dear friend, I enjoyed it. And, you tell me there is no such thing as pumpkin pie. Friend, I’ve got the witness in myself, isn’t that right?

The Bible says: *“O taste and see that the LORD is good”* (Psalm 34:8). Taste and see.

Conclusion

Oh, listen, listen, friend. How do you answer a skeptic? Forego the folly of fools. Learn the limits of logic. Rely on the resource of revelation. But, fortify the force of faith. Let Jesus be real to you. Sanctify the Lord God in your heart, and be ready always to give an answer of the hope that is in you. And, do it with meekness and fear. Don’t be a smart aleck.

Your faith will be as much caught, as it will be taught. O dear friend, we need to hold our heads up high in this day in which we live. Thank God for that blessed assurance that we sung about this morning.

Heads are bowed; eyes are closed. Father God, I pray this morning that many will come to know Jesus. Open hearts and help them to discover, Lord, what we know. In Your Holy Name I pray. Now, while heads are bowed and eyes are closed, if you would like to know Jesus Christ and be saved, this is such a precious time. Let me tell you that you are saved not by joining a church or getting baptized or giving your money or living a good life. All of these are well and good. They all have their purpose. But, none of these, nor all of these, can save you. If they could, Jesus never would have died on that cross. He died to do for you what you cannot do for yourself, and with His precious blood He paid your sin debt. Now, I want to tell you right now, if you will trust Him, you’ll be saved. The Bible says that, “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised Him from the dead, thou shalt be saved. With the heart man believes unto righteousness; with the mouth confession is made

unto salvation, for the Scripture saith, whosoever believeth in Him shall not be ashamed.” Will you believe in Him right now? Will you trust Him right now, not only in your heart, but openly and publicly? Will you take a stand for Jesus? Father, I pray that many in this building today will accept Christ as their personal Lord and Savior and commit their lives to follow Him until, Lord, we meet in glory. In Your holy name, amen.