

BaptistWay Press® Adult Online Bible Commentary

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Studies in 14 Habits of Highly Effective Disciples

Lesson 12

Thankfulness

Focal Text

Psalm 103; Luke 17:11-19

Background

Psalm 103; Luke 17:11-19

Main Idea

Disciples regularly express their thankfulness to God and others.

Question to Explore

Do I regularly express thankfulness to God and others?

Quick Read

Thankfulness expressed to God and others reveals a heart of gratitude that produces and receives blessings.

Introduction

At the high point of Rudyard Kipling's popularity, it was estimated that each word he had in print was worth one hundred dollars. A reporter interviewing Kipling said (with a note of sarcasm), "Mr. Kipling, I just read somebody calculated that the money you make from your writings amounts to over one hundred dollars a word." Mr. Kipling answered with surprise, "Really? I wasn't aware of that." Then the reporter said, "Here's a hundred dollar bill, sir. Give me one of your hundred dollar words." Kipling took the bill, quietly folded it up, put it in his pocket and said to the reporter, "Thanks."¹

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We find some of the greatest expressions of gratitude in the “hymnbook of the Old Testament” which we call the Book of Psalms. It turns out that the Book of Psalms is actually five different books. Psalm 100 is perhaps the most famous hymn of gratitude in the Old Testament. A few psalms later, closing out the fourth book of the Psalms with a great call to worship, are Psalms 103-106. Psalm 103 is a masterpiece of praise to God. In a declaration of contentment, King David gives thanks in this psalm without a single petition, never asking for anything from God at all.

Sometimes the psalms are addressed to God. At other times the psalmist speaks to a group of people. In Psalm 103, David talks to himself. Bless the Lord O *my* soul! One man was asked why he talked to himself. He explained, “Well for two reasons: first I like to talk to intelligent people and second, I like to hear intelligent people speak.”

David sang about God to his own soul. Thankfully, by recording it, he allowed us to listen in. He lifted a hymn of praise to God with all of his might as he remembered all of God’s benefits. David was able to praise God with his whole soul because God had made his soul whole. He felt God’s forgiveness, he had been healed, God had lifted him out of the pit, and God had satisfied his soul.

Our souls represent our whole beings – who we really are. When our souls speak, what do they say? Perhaps we struggle with pouring our whole souls out into songs because our souls have not been made whole. Dwight McKissic used to say, “If the Lord has blessed your soul, you ought to tell it. If the Lord has made you whole, you ought to yell it!” Only those whose souls have been made whole will praise and bless God with their whole souls.

Commentary

We Give Thanks to God Our Provider for Meeting Our Needs (Psalm 103:1-5)

Twice David instructs his soul to praise God. First he summons his inmost being to praise the holy name of the Lord. Second, he remembers God’s benefits. Then he enumerates them. The benefits reveal God’s covenant love for his people. Our praise should be commensurate with God’s comprehensive provision for us. “Forget not all his benefits.” David lists at least five specific blessings of God in 103:3-5.

Our God forgives all of our sins. God’s forgiveness stems from his nature. Why does God forgive us? Because God is who God is. He is not the great scorekeeper. I know we sometimes think of God up in heaven tabulating our sins. Where did we get that idea? Could it be that we project our own unwillingness to forgive on God. Do we keep score in our relationships? We know what others owe. But not God . . . listen to David and love God.

Marghanita Laski, a leading British humanist and novelist said in a moment of surprising candor, "What I envy most about you Christians is *your forgiveness*. I have nobody to

forgive me."² Everybody needs forgiveness. Apart from the God of the Scriptures, where will we find it? Once we find it we give thanks. Or at least we should.

Our God heals all of our diseases. David knew what it was like to be sick (Psalm 6:2). He realized that God had healed him of his illnesses. What are we to make of this verse in David's song? Is God obligated to heal? No. Our God sometimes heals us here. When he does we give him thanks.

Have you ever been healed? How do you feel about the one who healed you? Some years ago I had a serious condition which required emergency surgery. I remember the doctor who came late that night to operate on me. He was drinking coffee, presumably to wake up for the surgery. Then he came over and tried to speak to me through my sedation – “here are the risks.” He enumerated them and then said, “You could die. Do you understand?” The medicine dulled my pain and my comprehension and I agreed wholeheartedly with his words.

He did a great job. From time to time I run into him over at Memorial City Medical Center. I am grateful to him for his help and expertise. My bill has been paid, but I owe a continuing debt of gratitude, so every time I see him I still say, “Thanks!”

God promised the Israelites he would heal them: “If you listen carefully to the voice of the LORD your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians for *I am the LORD who heals you*” (Exodus 15:26). The Hebrew name is Yahweh Rapha – the God who heals you!

Jesus fulfilled this promise in his earthly ministry. Matthew tells us,

Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people. News about him spread all over Syria, and people brought to him all who were ill with various diseases, those suffering severe pain, the demon-possessed, those having seizures, and the paralyzed, and he healed them (Matthew 4:23-24).

Later we read, “Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness” (Matthew 9:35).

Jesus did not heal everyone when he was on the earth. Nor does he always heal every physical disease in this lifetime. Our mortality means, in part, that we will die of some infirmity here. But this is not the end of God's healing promise.

One day I went to M.D. Anderson to meet my friend whose wife was struggling with the latter stages of cancer. Dan Thompson, who now works for Buckner, made an

unforgettable statement of faith as he battled with Donna's illness: "Whatever God considers to be healing . . . whether he makes her well now, or just makes her well forever in heaven, we trust him." God chose to heal Donna in heaven. For Christians the ultimate healing is resurrection.

Our God also redeems our lives from the pit. What did Erma Bombeck ask, "If life is a bowl of cherries, why am I in the pits?"³ The Hebrew word for "pit" usually means "ruin, destruction, death or the grave." David may have been in some of the lowest pits in the world. Think about the Dead Sea area as the lowest point on earth.

David ran from Saul in the deserts of Ziph and Maon, and later from Absalom to Mahanaim. Perhaps, the lowest place he went was En Gedi right on the banks of the Dead Sea. David may have gone down into caves in that area. Geologically, by the measure of altitude, one couldn't go any lower than the Dead Sea, the lowest dry land on earth. David also walked into quicksand willingly on occasion – with Bathsheba for instance. When he was at his lowest, the God Most High heard his prayer and helped him, and gave him a reason to rejoice, and a song to sing.

Following God never exempts us from pits. Jeremiah was thrown into an old cistern which was used to catch water. There was no water, only mud. Jeremiah sank into the mud (Jeremiah 38:6, 9). That would be bad, but what if the pit had hungry lions in it, or was on fire? Daniel was thrown into a lion's den (Daniel 6), while Shadrach, Meshach and Abednego were thrown into a fiery furnace (Daniel 3). Paul and Silas landed in a dark dungeon because of their faithfulness to Christ (Acts 16:20-25).

I felt sorry for a poor deer in the park beside a zoo. The confused young deer jumped gracefully over a wall, only to find itself in a lion's den. Of course, the pit can be a scary place, combining our acrophobia with our claustrophobia.

Remember Jessica McClure? On October 14, 1987 this eighteen-month-old fell down an abandoned well or drainage pipe. The whole country kept vigil as rescue workers labored for fifty-eight hours and moved earth to rescue the toddler from an abandoned well. She became, as a movie title put it, "Everybody's baby."

Pits can take many forms: some are shaped like depression; others like disobedience; still others like disease. How low can we go? No matter. When we are at our lowest, God Most High hears our cries and lifts us back to life again. He redeems us and ransoms us and rescues us. How can we not rejoice in him? God will lift us if we will let him.

I remember as a college student attending a revival service at Calvary Baptist Church in Waco. Thirty-two hours from home, I was overwhelmed by a sense of loss. Walking into the worship center I heard our choir singing, "From sinking sand, he lifted me. With tender hand, he lifted me. From shades of night to plains of light, oh praise his name he lifted me." Then and there God fulfilled the words of that song and this psalm.

Our God crowns us with love and compassion. Remember David is talking to his soul. He knows something about being crowned. David himself had been through an anointing at Bethlehem and two coronations: he reigned over Judah at Hebron for seven-and-one-half years, and then over all of Israel at Jerusalem for another thirty-three years.

Which crown was his favorite? The best crown David possessed was the love and compassion of God which crowned his soul. Love is the beautiful Hebrew word *chesed* which means “God’s covenant faithfulness and love.” “Compassions” is plural in this verse. Our gracious God never runs out of love for his children. David was most grateful for this spiritual crown. Remember that David steadfastly refused to crown himself or take Saul’s crown. If we crown ourselves it will not work.

In the New Testament we read about the crowns that God has given to us. Paul tells the Corinthians that our crown is incorruptible (1 Corinthians 9:25). At the end of his ministry he reminds Timothy of the crown of righteousness that is reserved for all who love Christ’s appearing (2 Timothy 4:7-8). To the churches in Asia, Jesus promises crowns in the Revelation “I will give you a crown of life” (Revelation 2:10); and “let no one take your crown” (Revelation 3:11). We either wear the crown of God’s love and compassion or we are forever at the crown store trying to find one that fits.

Our God satisfies our desires with good things. We thank God because he satisfies. How does he do it? God gives us himself first. David does not say that money satisfies, or pleasure, or food. God is the one who satisfies our desires.

Jonathan Edwards wrote,

The enjoyment of [God] is the only happiness with which our souls can be satisfied. . . .Fathers and mothers, husbands, wives, or children, or the company of earthly friends are but shadows, but enjoyment of God is the substance. These are but scattered beams, but God is the sun. These are but streams, but God is the fountain. These are but drops, but God is the ocean.⁴

Oswald Chambers showed deep insight into our souls when he said,

The man or woman who does not know God demands an infinite satisfaction from other human beings which they cannot give, and in the case of the man, he becomes tyrannical and cruel. It springs from this one thing, the human heart must have satisfaction, but there is only one Being Who can satisfy the last abyss of the human heart, and that is the Lord Jesus Christ.⁵

Right after Jesus says don’t worry about food or drink, or run after clothes like the pagans he says, “Seek first the kingdom of God . . . Make him your king and all these things will be added unto you” (Matthew 6:33).

We thank God because he renews our youth like the eagles. David was God's man. David was God's old man. David was God's joyful old man. Have you noticed that we all grow older physically, but that does not mean we have to grow old in our spirits. Let us live Browning's words: "Grow older together with me, the best is yet to be."⁶

Eagles live twenty to thirty years in the wild, somewhat longer (into their forties) when living in captivity. They moult every year so that they become new. This symbol of the eagle speaks of freedom and strength. The question for eagles (and people) is not how *long* we live but how *well* we live; not the *amount of years* in the life, but the *amount of life* in the years.

At this writing, our pastor emeritus at Tallowood approaches his 92nd birthday. After he retired from Tallowood, Lester Collins preached in interim pastorates for nearly twenty years. Then he returned to us and started a vibrant Sunday School class. A few Sundays ago, they had over eighty people in attendance, so I helped carry chairs into the room to make room for more. Every day he shows all of us how God is renewing his strength to make a difference for his whole life.

We Give Thanks To God Our Judge for Declaring Us Forgiven (Psalm 103:6-13)

David, a man after God's own heart, reveals God's heart to us. He speaks of God as a righteous judge who gives justice to the oppressed. We are watching the dawning of a new generation of Christians who share a deep passion for justice. God, who revealed himself to Moses, is compassionate and gracious, slow to anger, and abounding in love. David corrects our misunderstanding of God: he will not always accuse. True, God convicts us of sin, but he is not forever accusing us. Satan is the great accuser in Job and in Revelation 12:10; God is the great Redeemer and Forgiver.

We don't have to have anyone else accuse us – because we accuse ourselves, don't we? The United States receives about \$45,000 a year into the "Conscience Fund." People pay back things they have stolen. It is repentance, like Zacchaeus who promised Jesus to make restitution for all he had stolen (Luke 19:8).

One man sent \$10 for blankets he stole in WWII because he wanted to be ready to meet God. One woman sent in two 8-cent stamps. Another man wrote, "I can't sleep because of my constant guilt. Here is \$125. If I still can't sleep I'll send in the rest."

God is not waiting to accuse us, but our own consciences accuse us. David wrote in another psalm, "Sing to the LORD, you saints of his; praise his holy name. For his anger lasts only a moment, but his favor lasts a lifetime; weeping may remain for a night, but rejoicing comes in the morning" (Psalm 30:4-5). God does not repay our sins as we deserve. Instead he puts them as far as the east is from the west.

In his unforgettable book *Six Hours One Friday*, Max Lucado told about his eldest daughter Jenna. When she was four she wrote on the wall with a crayon. She confessed it

to him and he asked, “Is it a good thing to write on the wall.” “No.” He said, “What does daddy usually do when you write on the wall?” “Spank.” “What do you think daddy should do this time?” “Love,” she said.⁷ And so our God does.

We Obey God Because He is the Eternally Holy King (Psalm 103:14-22)

As a father, God knows our frailty. We are here today and gone tomorrow. Not so with God. He is eternal. From everlasting to everlasting he loves those who fear him. In his holiness he asks us to keep covenant and obey him.

King David bows before the sovereignty of the ultimate kingdom. David ruled Judah and Israel. But David’s God ruled the world. No wonder David calls for everyone to praise God. The angels and the mighty ones, the heavenly hosts and his servants, all his works are to praise God. David, too will praise God with his whole soul, because God has made his soul whole.

Being the One Who Returns (Luke 17:11-19)

In the New Testament, Luke introduces us to an unlikely worshiper: a Samaritan leper. What do we owe to our Deliverer? If someone rescued you, what would you do?

A few weeks ago, a dog had his paw stuck in a chain link fence, and a police officer came and freed him. Fearing he had harmed the dog in the act of rescue, the officer followed the dog but the dog ran off. When the officer went back to his car, he found the dog sitting in the front seat. Who knows what the dog was thinking. Somehow it seemed like an expression of gratitude: “You set me free so I am going with you.”

If somebody delivered us would we want to be with them and spend our whole life with them? Luke tells the story of a man who did just that!

Jesus was literally betwixt and between: between Galilee and Samaria he was “in the midst.” Part way between the town and the country – he was in the middle. There he met ten lepers who were in permanent limbo – unable to enter the town or the temple. When he came close, they had to move because of concerns that they might be contagious. They see Jesus as their great chance. He sends them to the priests to confirm they are cleansed, and *as they go* they are cleansed.

Interestingly, the Samaritan has no need to go to the priest, because he is not welcome in the temple. But one who is greater than the temple is right there. So he comes offering loud and lavish praise as he bows lowly before Jesus.

In fact, he was an unlikely disciple. Leprosy was the great equalizer, but this man had two strikes against him. He was a leprous Samaritan who cried out for mercy. But when Jesus sent them and healed them, only one turned back glorifying God and falling before him in gratitude. What does it look like to give God glory and express gratitude?

Pastor H.B. Charles tells a story about a woman he knew who showed up at church and prayed the same simple prayer. "O Lord, thank you Jesus," she prayed week after week. The kids at church would start laughing every time she opened her mouth because they knew it would be the same prayer—"O Lord, thank you Jesus."

Finally somebody asked her, "Why do you pray the same little prayer?" She said, "Well, I'm just combining the two prayers that I know. We live in a bad neighborhood and some nights there are bullets flying and I have to grab my daughter and hide on the floor, and in that desperate state all I know how to cry out is, 'O Lord.' But when I wake up in the morning and see that we're okay I say, Thank you Jesus." She said, "Those are the only two prayers I know and when I get to church God has been so good I just put my two prayers together, 'O Lord, thank you Jesus.'"

All ten lepers prayed to the Lord for mercy, but only one prayed, "Thank you Jesus." What do we pray today?

What do we want from God? We can be sure that God wants more for us than we want from him. Whatever our greatest physical or temporal need is, greater still is our spiritual need. We might be satisfied with the temporal, but God is focused on the eternal. God doesn't just want to heal us; he wants to save us.

Ingratitude is our great sin. It becomes the root of other sins in our lives. But when we live with gratitude we are able to live as disciples. In Luke's story and in Psalm 103 we see one great truth for disciples: our gratitude is centered in the person of God even more than the provision of God.

We Go to the Master of Mercy Because He Alone Holds Our Hope of Healing (Luke 17:11-14)

If we were lepers, we might want healing more than anything. Leprosy was pernicious and insidious. It was a cruel and disfiguring death sentence in the ancient world. If you had it everybody knew you had it.

Who did the lepers think they were? They were lepers, unclean and unworthy of spiritual or even human interaction. Misery loved company and they had found it among other lepers. If you have leprosy, there is no fear of contracting it again. They were humble – staying at a distance. But they were also audacious – shouting to Jesus with loud voices. I love their humility, and their urgency, and their audacity. Jesus heard them, and best of all he took the time to look and see them.

Who did they think Jesus was? Jesus – "Master" – *epistaths* which means "commander" – it implies power and authority. What did they want from Jesus? We hear their plaintive cry, "Have mercy on us." Literally, they beg, "mercy us." Mercy is when we do not get what we deserve. They ask the Master of all mercy to have mercy on them. Are you

familiar with the “Jesus Prayer?” It states, “Lord Jesus Christ, Son of God, have mercy on me a sinner.”⁸

When Jesus saw them, he sent them to the priest. In so doing, Jesus acknowledged the legal requirements for those who were healed, and he also evoked their faith. The Old Testament law required that they go to the priest, but they would have had no reason to go to the priest unless they were healed. This gave them a glimmer of hope. As the lepers obeyed Jesus, they were healed.

In his book *The Divine Commodity*, Skye Jethani shares a story from a trip he took to India with his father. While walking the streets of New Delhi, a little boy approached them. He was, "skinny as a rail wearing tattered blue shorts. His legs were stiff and contorted, like a wire hanger twisted upon itself."

Because of his condition, the little boy could only waddle along on his calloused knees. He made his way toward Skye and his father and cried out, "One rupee, please! One rupee!" Skye describes what happened when his father eventually responded to the boy's persistent begging: "What do you want?" Skye's father asked. "One rupee, sir," the boy said while motioning his hand to his mouth and bowing his head in deference. Skye's father laughed. "How about I give you five rupees?" he said.

The boy's submissive countenance suddenly became defiant. He retracted his hand and sneered at them. He thought the man was joking, having a laugh at his expense. After all, no one would willingly give up five rupees. The boy started shuffling away, mumbling curses under his breath.

Skye's father reached into his pocket. Hearing the coins jingle, the boy stopped and looked back over his shoulder. Skye's father was holding out a five-rupee coin. He approached the stunned boy and placed the coin into his hand. The boy didn't move or say a word. He just stared at the coin in his hand. They passed him and proceeded to cross the street. A moment later the shouting resumed, except this time the boy was yelling, "Thank you! Thank you, sir! Bless you!" He raced after them once again—not for more money, but to touch Skye's father's feet.

Skye concludes, “This, I imagine, is how our God sees us—as miserable people in desperate need of his help. But rather than asking for what we truly need, rather than desiring what he is able and willing to give, we settle for lesser things.”⁹ When we go to the Master of mercy in prayer, he becomes our only hope of healing!

***When We Give Thanks to God We Find that He not only Heals us, but Saves Us!
(Luke 17:15-19)***

The lepers all must have realized they were well. But only one came back to Jesus. Where were the other nine? Were they so delighted in their healing that they forgot the Healer? Or were they so focused on their ceremonial obligation that they forgot their

spiritual need? Shakespeare wrote in King Lear, “How sharper than a serpent’s tooth is a thankless child.”

What a sharp contrast we see in the one leper who returned. His words and his actions synchronize in worship. He praised God in a loud voice. Are we rejoicing? Augustine said, “The Christian should be a hallelujah from head to toe.”¹⁰ We express this in worship. G. K. Chesterton wrote: It is the highest and holiest of the paradoxes that the man who really knows he cannot pay his debt will be forever paying it...He will be always throwing things away into a bottomless pit of unfathomable thanks.”¹¹

In the fall of 2000, doctors diagnosed Pastor Ed Dobson with ALS (Lou Gehrig's disease), an incurable and fatal disease. The doctors gave him two-to-five years to live and predicted that he would spend most of that time in a disabled condition. Shortly after he was diagnosed, Ed wanted someone to anoint him with oil and pray for healing. And he wanted someone to pray who really believed in healing.

So Ed invited a friend, a Pentecostal pastor who had regular healing services, to come over and pray for him. Here's how Ed described what happened:

Before he prayed for me he gave me some advice. "Don't become obsessed with getting healed, Ed," he said. "If you get obsessed [with getting healed], you will lose your focus. Get lost in the wonder of God, and who knows what he will do for you." This is some of the best advice I have ever received...Since that night, I've been trying to get—and stay—lost in the wonder of God.¹²

The healed man who returned and threw himself at Jesus’ feet reminds us of Naaman the leper. Though he had been skeptical of Elisha’s instructions to dip himself in the Jordan River, when he was healed he returned to Elisha to offer a gift of gratitude (2 Kings 5:1-19).

When was the last time we found ourselves falling face down? As he threw himself down he thanked Jesus. What did the former leper know? Only the Maker could be the Healer. He would rather be with Jesus than be healed. He preferred the Giver to the gift! Now listen to Jesus’ words: “Rise and go; your faith has made you **well**” (Luke 17:19).

Conclusion

One reason I love this season of my life at Tallowood is because I have come to know some of the greatest people in the world. For the most part they are simple servants of Christ, unassuming saints – like the servants in Matthew 25 who say, “Lord, when did we serve you?”

One of those servants was a man named Paul Chen. He was born in China. Then Paul became a brilliant Hebrew and Old Testament scholar. He taught at one of our Baptist

universities and then at a Baptist seminary here in town. He and his wife Li-Yang joined our church when we officed up on I-10.

A few years later Paul contracted ALS. He went home to China to search for a cure, because medical treatments here offered no hope. Over a period of six years or so he declined. One day I visited him at his home in Katy. I called him Easter of 2013 – his speech was slow, but he began to quote from the book of Psalms . . . I trembled as I heard him offer his praise.

He said, “I want to do all I can for the Lord. My heart is full of joy and peace. My life is in God’s hands. We are grateful to the Lord every day when we wake up. Easter is a great day of celebration: because he lives we will live forever with him. God’s word – the Lord is the strength of my heart.”

He was never healed here, and in early March of 2014 he went home to be with the Lord. I can hear the Lord say, “Rise up and come home, your faith has made you well” – Paul is healed, but better still he is saved and safe with the Father now.

Is that your story? We are here because Jesus Christ saved our lives. In faith, in simple trust, we cried out ‘O Lord,’ and he gave us brand new lives, so today and every day we just want to say, “Thank you Jesus.”

One woman said to Charles Spurgeon as he shared Christ with her, “Oh Mr. Spurgeon if Christ saves me He will never hear the end of it!”¹³ Well he won’t. Let’s start thanking and praising him now.

Meet the Writer: Dr. Duane Brooks

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Duane was called to preach while in middle school in Germany and ordained in Great Falls, Montana. He has served as pastor in four Texas Baptist churches - New Hope Baptist Church in Cedar Park, Williams Creek Baptist Church in Mart, and Pleasant Grove Baptist Church in Rosebud. Duane and his wife, Melanie, have two sons, Graham and Chase, and a daughter, Casey.

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¹ Robert H. Schuller. *Tough Times Never Last, But Tough People Do!* (New York, NY: Bantam Books, 1984), 219.

² John R. W. Stott. *Why I am a Christian* (Downers Grove, IL: InterVarsity Press, 2012), 85.

³ Erma Bombeck. *If Life Is a Bowl of Cherries, What Am I Doing in the Pits?* (New York: NY: Ballentine Books, 1971), cover.

⁴ Jonathan Edwards. *The Life and Character of Jonathan Edwards ... Together with a number of his sermons, etc.* (The British Library, 1785), 381.

⁵ John Eldredge. *The Sacred Romance: Drawing Closer to the Heart of God* (Nashville, TN: Thomas Nelson Inc, 2001), 136.

⁶ Robert Browning, "Rabbi Ben Ezra." <http://www.poetryfoundation.org/poem/173031>. Accessed 8/5/14.

⁷ Max Lucado. *The Lucado Inspirational Reader: Hope and Encouragement for Your Everyday Life-- Six Hours One Friday* (Nashville, TN: Thomas Nelson Inc, 2011), 382.

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¹⁰ Gerry Alderink. *Revitalizing Words for Hungry Hearts* (Xulon Press, 2005), 16.

¹¹ Dale Ahlquist. *G.K. Chesterton: The Apostle of Common Sense* (San Francisco, CA: Ignatius Press, 2003), 97.

¹² Ed Dobson. *Seeing Through the Fog: Hope When Your World Falls Apart* (Colorado Springs, CO: David C Cook, 2012), 110.

¹³ C. H. Spurgeon. *C. H. Spurgeon's Autobiography, Compiled from His Diary, Letters, and Records, by His Wife and His Private Secretary: Volume 1, 1834-1854, 239-40* (Bellingham, WA: Logos Research Systems, Inc., 2009).