

THE



"The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest" (Luke 10:2)

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PERSONAL EVANGELISM

A very effective way to evangelize in today's religious climate is to have personal Bible studies with those whom we have gained their respect and have developed a good relationship. We have many examples where Jesus taught privately. He often visited the home of Mary, Martha, and Lazarus. We find one such personal visit is recorded as follows:

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called

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Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. (Luke 10:38-42)

Martha's intentions were good. She wanted everything to be prepared and in place for her honored guest. It wasn't that Mary was lazy; she was so interested and occupied with the teaching of Jesus, 'the spiritual eternal food', that she forgot all about helping Martha with supper, 'the temporal, material food.' Jesus was the greatest and most effective 'personal worker' recorded in the Holy Scriptures. From this account we learn to be a good listener, and then we will be able to properly answer their questions. Jesus always did this. His main interest was to save souls.

One of the most interesting accounts we have of Jesus teaching one-on-one is in the case of Nicodemus. This man sat on the Sanhedrin, a counsel made up of 70-72 highly esteemed Pharisees and Sadducees. The Bible records the beliefs of these sects in Acts 23:8: *"For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both."* Anyone who disobeyed one of a multitude of rules and regulations overseen by this counsel could be stoned to death. Nicodemus as a member of the Sanhedrin endangered his career and life by having a private visit with Jesus.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same

came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn

the world; but that the world through him might be saved. (John 3:1-17)

What have we learned from reading the above? We, like Jesus, need to be good listeners, never let a question go unanswered, but keep focusing on their salvation. Nicodemus, even so educated in his own religion, yet was a sinner and lost. He needed to be born of water and spirit.

Another one-on-one conversation Jesus had is recorded in John 4. Jesus did not honor the discrimination the Jews had against Samaritans. This adulterous woman was lost.

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come

hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he. And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him. In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to

do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours. (John 4:7-38)

Is he not talking to us? We need to set aside our excuses for putting off our evangelistic duties. Let's open our eyes. We must be looking for opportunities to share with others the good news. Nicodemus had reached the top of the political ladder; the Samaritan woman had reached the lowest moral condition. It made no difference with Jesus whatever their status, high or low, rich or poor, young or old. *"Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you"* (Matt. 21:31).

Many of the Samaritans from Sychar believed in Jesus because of the woman's testimony,

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were

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come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. (John 4:39-42)

May we learn from the Master Teacher.

From an email by WILLIAM YARBROUGH
Deceased

APOLOGIA

QUESTION: What is meant by the word *selah* found many times in Psalms?

ANSWER: The single word *selah* is found 71 times in Psalms and 3 times in Habakkuk.

There are various views as to the meaning of *selah* in Scripture. Some feel the word is similar to our use of a musical term such as the "bird's eye" indicating a hold for emphasis. Strong (5542) defines it as "good words." The nature of its use in the many passages surely means to call attention to what has or is being written; to emphasize.

As in most situations, however, the Scriptures themselves are their own best interpreters and often in simple, understandable terms. In agreement with the other 73 times *selah* is used, Psalms 4:4 states, "*Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.*" *Selah* appears to emphasize the need to "stand in awe" and "be still;" pause and reflect upon the greatness of what is stated and of God Himself.

HARRY COBB
Wedowee, AL

Gospel Meetings

DATES	PLACE	SPEAKER
May 30 - June 1	Pleasant Ridge Woodbury, TN	Joe Hill Hager Hill, KY
June 1 - 6	Taylor's Cross Roads Roanoke, AL	Various Speakers Fairburn, GA
June 5 - 8	Jigger Jigger, LA	Wilbur Bass Auburn, AL
June 6 - 8	New Bethel Cullman, AL	Joe Hill Hager Hill, KY
June 8 - 13	Mt. Carmel Woodland, AL	Brad Prince Wedowee, AL
June 9 - 13	Freefield State Line, MS	Joe Hill Hager Hill, KY
June 15 - 20	Ephesus Ephesus, GA	J.D. McDonald Woodbury, TN
June 20 - 22	Estesburg Eubank, KY	Joe Hill Hager Hill, KY
June 26 - 27	Annual Fellowship Conference Lake Guntersville State Park Lodge, Guntersville, AL	Various Speakers
June 27 - 29	Hokes Bluff Hokes Bluff, AL	Sam Dick Cave City, KY
June 27 - 29	Verona Verona, KY	Joe Hill Hager Hill, KY
June 27 - 29	Antioch Douglasville, GA	Ron Scott Bloomington, IN
June 27 - 29	Willow Oaks Church Russell Springs, KY	J.D. McDonald Woodbury, TN