

“THE RESPONSIBILITY OF INFLUENCE”

Delivered to DANVILLE BAPTIST CHURCH

Lord's Day Morning June 19th 2016

Elder Jeff E. King Th.M.

Rev. 12:4

And his **tail drew the third part** of the stars of heaven, and did cast them to the earth:
And the great dragon was cast out, that old serpent, called the Devil, and Satan, **which deceiveth** the whole world:

Tertullian said: “*Diabolos est Dei simia,*” and that translates into “The devil is God’s monkey.” While this may be truth to a degree- He is no joke.

It is a shame how ministers mishandle Revelation.

I have even seen them scoff at the mention of this book.

The greatest asset or ability of Satan is his influence. (Seen in Garden of Eden)

Romans 14:7

For none of us liveth to himself...

1. Some have resigned themselves of this responsibility. There will be a Judgement Day

- I remind you of last week’s sermon. “So Detached it is Sinful” otherwise known as the “Baptist Abortions” sermon.

- We must be a people that is willing to help, and that often means for us to just use the influence we have.

2. What material do I use to influence or by what message do I preach or teach to others?

Mt. 10:27

“**What I tell you** in darkness, **that speak ye** in light: and **what ye hear** in the ear, **that preach ye** upon the housetops.”

-Not old wives fables or foolishness. But truth sent to us from above.

Proverbs 3:17

Her ways are ways of pleasantness, and all her paths are peace.

The Pleasures of Piety:

A Sermon by John A. Broadus (Piety: the quality of being religious or reverent.)

Look at the Influences of Piety.

1. The influence of piety upon those objects and relations which are commonly thought to contribute most to happiness.

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2. Influence upon length of days. How religion contributes to this. Even conscientious care, even strong religious principle, fails to save many persons from neglect of health; but what would become of them without such principles?

3. Influence upon reputation. Consistent piety secures respect and confidence.

4. Influence on riches. It deters from vices, and vice is commonly expensive. It enjoins and encourages those virtues, which are promotive of wealth, as frugality.

5. Influence upon our social relations. Piety gives a greater disposition to forgiveness and to self-sacrifice

The Influence of Delay

Haggai 1:2

Thus speaketh the Lord of hosts, saying, **This people say, The time is not come, the time that the Lord's house should be built.**

1. People are deceiving themselves in the concerns of their souls.

-Unfaithfulness in church attendance is a proof of this. (Most think they can afford to miss)

- Most accepted absents are: sickness & vacation.
(Can't be in two places at once and the occurrence is few.)

- A newer reason is work: (I am confident the Lord will judge this one on that dreadful Day.)

2. Delay simply breaks the rules of the Kingdom of God!

Christ says:

John 9:4

I must work the works of him that sent me, **while it is day: the night cometh, when no man can work.**

Added as a hand out for this sermon:

The Pleasures of Piety

A Sermon by John A. Broadus

Her ways are ways of pleasantness, And all her paths are peace. Proverbs 3:17

Some have thought it wrong that Christianity should appeal so much to the desire of happiness - most men, on the contrary, dislike its requirement of self-denial. As objections, a French preacher has well said, we might leave them to refute each other. But then both statements are true - and religion herein corresponds with human nature as we find it. Men in general have a conflict between feeling of interest and of duty - desiring gratification, yet

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feeling that they ought to deny themselves. Religion proposes to reunite and harmonize these so that the desire for happiness may be satisfied with holiness; that not only interest in fact, but men's *feeling* of interest, may coincide with duty - and while denying themselves all unlawful gratification, they may have new desires, whose gratification shall afford real happiness. Religion should make us happy, for love is the fulfilling of the law, and love is happiness. Religion may properly appeal to our desire for happiness, because we cannot exercise love to others without self-love. Selfishness, the perversion, the caricature of this, is wrong, but self-love is a necessary part of our nature, indispensable to our loving others, and thus indispensable to religion.

Condescending to our infirmities, and seeing that men have lost the relish for holiness, God appeals to their relish for happiness. If attracted by this, they may then be less averse to holiness. But observe, there is no compromise - it is not by the offer of sensual pleasures, here or hereafter, that we would attract men to religion. We do not say that you can be religious, and still enjoy the pleasures of sin. We do insist that you can be religious, and still have pleasure. It would not do if happiness were the sole object in seeking religion - but it may attract, and other elements enter in afterward.

Take this, then, as the subject of the sermon, "Religion affords Happiness," or, "The Pleasures of Piety."

I. The influence of piety upon those objects and relations which are commonly thought to contribute most to happiness.

1. **Influence** upon length of days. How religion contributes to this. Even conscientious care, even strong religious principle, fails to save many persons from neglect of health; but what would become of them without such principles?

2. **Influence** upon reputation. Consistent piety secures respect and confidence. Those who are religious should refuse to compromise with others. They may be annoyed, even vexed, at your refusal, yet in their hearts they will honor you. A firm, decided stand is easiest to maintain, and at the same time most reputable.

3. **Influence** on riches. I cannot speak of this, any more than the former topics, at length. Riches do not of themselves make a man pious - they often, though not always, have a contrary effect. Piety does not necessarily promote wealth - but it must always have that tendency. It deters from vices, and vice is commonly expensive. It enjoins and encourages those virtues, which are promotive of wealth, as frugality.

4. **Influence** upon our social relations. Affection for kindred and friends is enhanced by piety and mutual duties are performed better where there is piety. Piety gives a greater disposition to forgiveness and to self-sacrifice. It sheds a new luster over the brightest home, bestows an added joy upon the most loving hearts.

With reference to all these, observe the disposition religion produces, as regards both prosperity and adversity. Piety gives contentment, the disposition to make the best of everything. How great the value of this to happiness!

II. The new sources of happiness which piety opens up within us.

Piety opens up many new sources of happiness.

1. Trust in providence. Rather than "trusting to luck," or trusting merely to the uniformity of the laws of nature, we place our trust in a personal God who governs all things by his powerful Word. How immense the importance to our happiness of regarding the doings of providence as the work of our Father.

2. Peace of spirit. This grows out of reconciliation with God. How often the happiness of the impenitent is marred by thoughts of his danger as the enemy of God. But reconciliation with God, what a ground for peace of spirit - appropriating all the gracious promises, resting upon them, delighting in them. Then we may be able, by God's grace helping, to attain peace of conscience.

3. The enjoyment of religious exercises. Piety makes our worship, both public and private, pleasant. In seasons of private prayer and in Scripture reading, truth comes with unwonted clearness and preciousness.

4. Self-sacrifice for the good of others.

5. The hope of eternal blessedness.

Let it not be objected then to religion, that it would destroy happiness. It confers the highest happiness in life, the only happiness in death and in eternity.