

Date written: September 13, 1945

Scripture: Matthew 16:21-26

Text: Matthew 16:26

Theme: How is your soul?

Proposition: "How is your soul" is an important question to every human being.

Sources: Abingdon Bible Comm., p. 980-981  
L. B. Williams, Master Book of  
Numerous Illustrations, no. 494.  
Pulpit Digest, Sept. 1945, p. 76  
King James Bible, iv.

Places preached:

Independence - 9-23-45

Rocky oak - 10-28-45

Selma 4-24-46

Huntington, Ark. 4/18/48

Date written: September 12, 1933

Postoffice: Station 12, 21-22

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Scripture: Matthew 16:21-26

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

But he turned, and said unto Peter, Get thee behind me, Satan: thou savourest not the things that be of God, but those that be of men.

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

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THE UNIVERSITY OF CHICAGO

TO THE HONORABLE SENATE OF THE UNIVERSITY OF CHICAGO  
I have the honor to acknowledge the receipt of your letter of the 15th inst. in relation to the proposed change in the curriculum of the School of Architecture. The matter has been referred to the Faculty of the School of Architecture, and they have expressed their approval of the proposed change.

The Faculty of the School of Architecture has also expressed their approval of the proposed change in the curriculum of the School of Architecture. The matter has been referred to the Faculty of the School of Architecture, and they have expressed their approval of the proposed change.

I am, Sir, very respectfully,  
Your obedient servant,  
[Signature]

THE UNIVERSITY OF CHICAGO  
OFFICE OF THE DEAN OF THE SCHOOL OF ARCHITECTURE  
540 SOUTH MICHIGAN AVENUE  
CHICAGO, ILLINOIS

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Introduction:

1. This is the first definite intimation Jesus makes to his disciples that he will seem to be a Victim rather than a Victor -- or if a Victor, then only in a quite unusual sense.

2. He had, indeed, told them before that discipleship would be a costly thing (Mt. 10:9f.), and they had already seen him rejected in his own village (13:53-58), but his mighty works and his affirmations about his kingdom had kept alive their hopes of worldly power. The recent confession of Peter and its approval by Jesus (Mt. 16:16,17) must have greatly strengthened those hopes. Perhaps he realized that fact and desired to set them right.

3. More likely, however, he felt that the confession provided an appropriate background for announcing what he himself had long known to be the truth -- that he was, indeed, the Christ, but the Suffering Christ (Isa. 53).

4. In any case, from this time Jesus never lets the disciples lose sight of the fact that he is to suffer a violent death (Mt. 17:9,12,22,23, etc.). One who until now has been to them a teacher and wonder-worker endeavors from henceforth to have them see in him a Redeemer -- one who must suffer to save.

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5. The solemn words of verses 24-26 properly follow on Jesus' announcement of his Passion. The paradox of his own life must be the paradox of the life of his followers.

6. Self-discovery through self-surrender -- this was the law he laid upon them because he had himself learned its everlasting validity. It is not impossible to live selfishly -- but what an impossible life it is. To give up life is only to lose a lower and find a higher.

7. If men were content to accept things as they are, all progress would cease, of all kinds. Men are seeking a higher way of life. Many are the mistakes made in seeking it.

a. Some seek through acquisition of wealth.

b. Some seek through power.

c. Some seek through identification of self with a higher-than-man power.

8. Jesus in this passage points out that the highest way, self-discovery at its best, is in the well-being of the soul.

9. We want to look at this verse, then, to see if the condition of the soul is of worth to a person. "How is your soul," is the question, and the burden of proof is to show that it is an important question to every human being.

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I. Definition of the word "soul."

1. The dictionary definition breaks down into the following meanings or ideas as to the soul:

a. The essence, or substance, or material that makes up life.

b. The animating principle, or actuating cause of life.

c. That something peculiar to the individual which is manifested in thinking, willing and knowing,

d. The immortal aspect of man, as held by most religions.

2. How the idea of the soul differs from the idea of the heart.

a. In a previous sermon, (written Sept. 10, 1945, on Psalm 19), the heart was defined as the organ in which reside the forces of affections and attitudes.

b. This definition corresponds, to, is about the same as, that part of the preceding definition of the soul that refers to the soul as the animating principle or actuating cause of life; the heart and soul both seem to be the place, from which comes the individual's peculiar products of thought, will and knowledge.

c. Perhaps the soul and the heart are the same; man cannot know. But for the sake of thinking more easily about himself, with the view of helping himself to a higher way of life, it is wise to distinguish between the two.

1. The Essence of the Soul

The essence of the soul is that which is immaterial and immortal. It is the principle of life and intelligence, and is the source of all the faculties of the mind. The soul is not a substance, but a principle, and is therefore not subject to the laws of matter. It is the principle of unity, and is the source of all the faculties of the mind. The soul is not a substance, but a principle, and is therefore not subject to the laws of matter. It is the principle of unity, and is the source of all the faculties of the mind.

2. The Powers of the Soul

The powers of the soul are the faculties by which it operates. These include the intellect, the will, and the emotions. The intellect is the faculty by which the soul perceives and understands. The will is the faculty by which the soul chooses and acts. The emotions are the faculties by which the soul feels and experiences. The soul is the source of all these powers, and is the principle of their operation. The soul is not a substance, but a principle, and is therefore not subject to the laws of matter. It is the principle of unity, and is the source of all the faculties of the mind.

3. The Soul and the Body

The soul and the body are united in a single being. The soul is the principle of life and intelligence, and the body is the material principle. The soul is the source of all the faculties of the mind, and the body is the instrument of their operation. The soul is not a substance, but a principle, and is therefore not subject to the laws of matter. It is the principle of unity, and is the source of all the faculties of the mind.

d. The soul might be defined, then, as the sum total of all that a person is in mind, spirit, or heart, which is the immortal aspect of the individual.

e. This definition makes the soul peculiar as possessing immortal life. Here there will be no attempt to prove that there is immortality, for the very use of the word "soul," by this definition, presumes that there is immortality for the individual. If there is no belief in immortality, there is no soul.

(1) This idea of the soul as the aspect of man that lives on after the death of the physical body is the one most common to all of the world's great religions.

f. The soul, again, is the immortal aspect of a person. Thus it is all that a person is that lives on after physical death. It is bound, then, to include personal characteristics of the individual while on earth. If this is so, then it is important that the soul have desirable characteristics, for ~~the~~ they may determine to a large extent the soul's place after death.

II. What the question "How is your soul" means.

1. Do you enjoy living?

a. If you do not enjoy living now, it is not likely that you will want to keep on living after this life, if the after-life is anywhere like this one.



The first part of the document  
 discusses the general principles  
 of the proposed system and  
 its objectives. It outlines the  
 scope of the project and the  
 roles of the various participants.  
 The second part of the document  
 provides a detailed description  
 of the system's architecture  
 and the data flow between  
 the different components.  
 This section includes diagrams  
 and tables that illustrate the  
 system's structure and the  
 relationships between the  
 various elements.

The third part of the document  
 describes the implementation  
 details of the system, including  
 the hardware and software  
 requirements. It also discusses  
 the testing and validation  
 procedures that were used to  
 ensure the system's reliability  
 and performance. The final  
 part of the document provides  
 a summary of the project's  
 findings and conclusions, and  
 offers recommendations for  
 future work.

In conclusion, the proposed  
 system is a comprehensive  
 solution for the problem at  
 hand. It is designed to be  
 flexible and scalable, and  
 can be adapted to meet the  
 needs of a wide range of  
 users. The system's  
 architecture is robust and  
 secure, and its implementation  
 is straightforward. The  
 testing and validation  
 procedures have shown that  
 the system is reliable and  
 performs well under a variety  
 of conditions.

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 not be disclosed to  
 anyone outside the  
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b. If you do not enjoy living now, then, if you wish for immortality, you probably think of it as something which is entirely strange to you, something about which you know nothing.

c. But if you do enjoy living now, you don't want to give up this life. The fact that you will have to die makes it attractive and natural to hope that after-life will be similar to the happiness known in this life.

Ill. A man dreamed that he went to Heaven and was shown around by a heavenly guide. He saw the Tree of Life with twelve kinds of fruit, the golden streets, beautiful landscapes everywhere, a lovely stream, and by it growing a great tree, to which, much to the dreamer's surprise, a man was chained by his feet.

"What does this mean?" the dreamer asked the heavenly guide.

"O," said the guide, "he's from Boston, and he wants to go back."

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c. Those who do not believe in immortality, or are uncertain of it, often take the attitude expressed by the old saying "Eat, drink, and be merry, for tomorrow you may die." These would say they do enjoy living, but their answer is a false one, if the results of their type of living be compared with the results of those who believe in immortality and are trying to prepare for it through righteousness.

Ill. Heaven and hell demonstrated by the difference in forks.

Master  
Book  
Humor.  
Ill.  
no. 494

Sermons  
New Testament  
Matthew  
16:21-26



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## 2. Do you fear death?

Fulpit  
Digest  
Sept.  
1945,  
p.76

Illustration: The famous missionary, Hudson Taylor, set out for his China field in a sailing vessel that drifted, one day, perilously close to a cannibal island. Already the savages on shore were celebrating the expected feast.

The crew and the captain were fearful and desperate, as they viewed almost certain death. Only Mr. Taylor seemed to remain calm.

"If you ever prayed to your God pray to Him now for a breath of wind," the captain challenged the missionary.

"I will, provided you set your sails to catch the breeze," Taylor replied.

"And make myself a laughing stock?" the captain answered.

But as the dead calm remained unbroken the frantic captain unfurled the white sails.

An hour later there was a knock at Taylor's stateroom door.

"Who is there?"

"You still praying for wind?" the captain questioned.

"Yes."

"Well, you'd better stop praying. We have more, sir, than we can manage!"

a. If you fear death with the type of fear that the captain and crew did, then it is not well with your soul.

b. If you can meet the prospect of death unflinchingly and calmly, having trust that this life will continue, and doing what you can to keep it, but trusting that if death comes, all is well, then it is well with your soul.

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Sermons  
New Testament  
Matthew  
16:21-26

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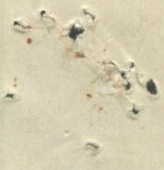
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III. The question "how is your soul" concerns all that a person knows.

1. It concerns the affairs of this life, whether they are enjoyed or not.
2. It concerns death.

Conclusion: "How is your soul" is an important question to every human being.



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