

# The Saddest Verses In The Bible

**Introduction.** The Bible contains a long list of sad verses. Normally, when we think of sad verses, we might recall Job's lament before God (Job 1:20-21), Jacob's mourning over the supposed death of his son Joseph (Genesis 37:34-35) or David's sadness when he learned of the death of his son, Absalom (2 Samuel 18:33).

In the New Testament, we might be prone to think of Peter's bitter tears when he realized that he had denied his Lord (Matthew 26:75) or Jesus' sadness over the consequences of sin in the death of Lazarus (John 11:35).

The Bible is certainly full of sad tales and reflections of life as told through the eyes of its writers. We are going to study sad verses of a different kind. These are not verses which mourn a physical condition, but a spiritual one; and these verses are just as lamentable and heart-rending to a child of God interested in saving souls as tears which drip from the eyes of one who has lost a dear companion or relative.

## I. **Acts 17:32**

- A. This event occurred as Paul was making his defense of his teaching before the council of the Areopagus in Acts 17:19-34. The word "mocked" means "to jest or jeer."
- B. Some Greeks believed in the existence of the soul after the death of the body, but even among the Epicureans and Stoics, many of their greatest representatives denied any immortality to the soul and certainly both rejected the idea of a bodily resurrection. To them, the body was a prison for the soul, and they looked forward to its death.
- C. How sad it is when people will make fun of the resurrection of Christ. The Bible provides us with plain evidence that the resurrection is the main element of the Christian faith.
  1. By the resurrection, Jesus is declared to be the Son of God with power (Romans 1:4).
  2. Baptism saves by the resurrection (1 Peter 3:21).
  3. By the resurrection, men are begotten unto a lively hope (1 Peter 1:3).
- D. Those who cannot fathom a resurrection are lost, just like those Athenians who thought the resurrection of Christ was something at which to jeer or jest.

## II. **Jeremiah 6:16**

- A. Jeremiah pleaded for God's people to walk in the old paths. These "old paths" represented the way of truth which had been revealed to the children of Israel for so long. They needed to recapture the dedication,

conviction, faith, hope and love of the previous generations of Israelites. However, like many today, they said, "We will not walk in it," and that is very sad.

- B. There have been too many brethren abandon the truth for errors. There have been more and more brethren pull away from the ancient truths in favor of that which has no substance, pattern, guidelines or rules. We all know of friends who are not firm where they once stood for truth. They feel that the ancient approach to biblical authority is inconsistent and wrong.
- C. It is good to question what we do, but it is not good to always question and never establish any sound answers of our own. There have been too many dissatisfied questioners who never have any answers and the questions were just merely smokescreens to cover the real problem, which is a lack of love for the truth.
- D. It is clear that our world needs convicted members who will revive interest in the old paths. We must call people back to the old paths. The pattern for work and worship in the Lord's church was set in the New Testament. Do not go looking for "greener pastures." Plant your feet in the book and demand that the church and the world join you there.

### III. **1 Timothy 1:19**

- A. In 1 Timothy 1:18-20, Paul was giving Timothy one of many charges to uphold as a preacher of the gospel. When Paul wrote this epistle, he had suffered shipwreck at least four times. On each occasion, he had lost everything except himself. The word "shipwreck" literally means "to break a ship into pieces."
- B. These individuals did this because of a willful and deliberate rejection of faith in Jesus and the gospel. Their faith had literally broken to pieces. Many Christians have made shipwreck of their faith, and Timothy is told how it may be done.
  - 1. Departing from the faith (1 Timothy 4:1-4).
  - 2. Denying the faith (1 Timothy 5:8).
  - 3. Casting off faith (1 Timothy 5:12).
  - 4. Having faith overthrown (2 Timothy 2:17-18).
- C. If a person has been mistaught, their conscience is defiled. If they reach a point where they are no longer sensitive to the truth, their conscience is seared (1 Timothy 4:2). The root cause of all the trouble is false teaching; it is the cause of the immoral and irreligious life (Ephesians 4:17-19). In contrast, the life of faith is based on the good conscience, and fundamental to it all is learning Christ and being taught the truth.

#### IV. **Matthew 25:10**

- A. Jesus spoke one of His greatest parables on readiness in Matthew 25:1-13, and it contains one of the saddest verses in the Bible when He said the words in vs. 10. The word "shut" means to "shut and not be opened again."
- B. Half of the virgins had started to prepare for the bridegroom but failed to remain ready. Those who were ready went in and those who were unprepared remained outside and were refused entrance.
- C. There was also a great sense of sadness in Genesis 7:16 when Noah and his family entered the ark and God closed the door behind them. It does not take great imagination to picture all those on the outside with their sins, left to drown.
- D. How sad it is when men and women die unprepared to meet their God (Amos 4:12). God has told us what He desires (Amos 5:21-24).

#### V. **Matthew 25:41**

- A. Matthew 25:41 must some of the saddest words any individual will ever hear. The word "accursed" means "to wish evil against a person or thing."
- B. These individuals were accursed because they would not show compassion and mercy toward their king by helping their fellow man. True disciples will love and serve one another; in so doing they serve Christ. Those who have little sympathy for the gospel will remain indifferent and in so doing, reject the King.
- C. This saying is repeated to those who failed to obey the Lord (Matthew 7:21-23; Luke 13:23-30). Paul wrote in 2 Thessalonians 1:7-9 that those who would receive those words were those who would not obey the gospel.

#### VI. **Acts 24:25**

- A. Paul must have spoken some very solemn words to Felix and Drusilla in Acts 24:24-27. Information from first century sources concerning the character of this pair reveal that it was no surprise that Paul spoke of these subjects as he discussed faith in Jesus with them.
- B. Felix's response indicates that he thought seriously of his standing before the Lord in judgment. Whenever anyone does this, unless their sins are covered by the blood of Christ, they become alarmed. The emotions, intellect and conscience are all involved in this alarm, and there are only two ways to quiet it: one is by surrender to Christ and the other is by hardening the heart through an act of will.
- C. Paul's presentation of the gospel allowed Felix to see his true self. He saw not only his life in comparison to what God demands of His creatures, but also the judgment he had to face. Felix's response to his

alarm over his spiritual condition was considerably different than the Philippian jailer's when he was alarmed in a similar manner (Acts 16:30-31).

- D. The account tells us that Felix often heard Paul preach, but we never know if he became a Christian. Those who procrastinate should learn from the example of Felix. He postponed acting upon the message because of his hardened heart. Once he did this, it became harder for the gospel to prick his conscience and stir his emotions.

#### **VII. Acts 26:28**

- A. In Acts 26:28, when Paul is making his defense before Agrippa, the gospel of Christ almost brought another individual out of the world and into the kingdom of glory. Paul had pointed to the historical facts of Jesus' ministry and compared them with the predictions in the Old Testament. He then made his appeal to Agrippa.
- B. Paul's appeal had placed Agrippa in an uncomfortable dilemma. As a representative of Rome and a colleague of Festus in the administration of government, he did not wish to appear to Festus to share Paul's insanity; and therefore, it was inappropriate to agree with Paul. On the other hand, to deny that he believed the prophets would have seriously impaired his influence with the Jews.
- C. After Agrippa's serious reply, Paul fervently countered that he yearned for not only Agrippa's conversion, but for all others who heard him that day also. It is so very sad when we are trying our best to convince people to be pardoned, to be at peace with God and man and to have a hope stretching beyond the grave, and then watch them drift away.
- D. As with Felix, we never know if Agrippa had the chance ever again to obey the gospel. We can only pray that he did. Today, you do not have to be "almost persuaded." You can obey the gospel of Jesus Christ now.

**Conclusion.** These sad conditions do not have to exist. You can change them, but only by obeying the gospel. Do not let some Christian wail and lament for your soul because of your rejection of truth. Come to the truth today; accept it and obey it in its simplistic entirety. Relinquish your sins and former manner of life in belief, repentance, confession of faith in Jesus and immersion in water. Do not delay and let these sad verses speak of you (Jeremiah 8:20).