

# ***THERE IS A SEA***

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The song from which the title is taken beautifully describes the responsibility which uniquely belongs to members of the church of Christ to pass the soul-saving message of the gospel of Christ along to others. The song was written and composed by Lula Klingman Zahn and copyrighted in 1921 by E. L. Jorgenson. The imagery is taken from the comparison between the Sea of Galilee with its abundance of natural resources surrounded by famous coastal cities like Capernaum and Gennesaret and the Dead Sea with its toxic salt deposits and surrounding wastelands.

## ***There Is A Sea***

*There is a sea which day by day  
Receives the rippling rills,  
And streams that spring from wells of God,  
Or fall from cedard hills;  
But what it thus receives it gives  
With glad unsparing hand:  
A stream more wide, with deeper tide,  
Flows on to lower land.*

*There is a sea which day by day  
Receives a fuller tide;  
But all its store it keeps, nor gives  
To shore nor sea beside;  
It's Jordan stream, now turned to brine,  
Lies heavy as molten lead;  
Its dreadful name doth e'er proclaim  
That sea is waste and dead.*

The natural phenomenon of the two seas compared in song parallels the choices before the faithful in the reception of “all spiritual blessings in Christ” (Eph. 1:3). Will the blessings be kept, cherished, even nourished? Or, will the blessings point up the dearth of the same in others and move to action the disciple of Christ eager to share the wealth of the unsearchable riches in Christ? The greatest example of love the world has ever seen is that of Christ, who gave up so much that

undeserving mankind might gain immeasurably the joys of heaven. The Lord said, “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” (John 3:16). The apostle Paul described what Jesus gave up so that others might benefit: “Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross” (Phil. 2:5-8).

The songwriter asks some serious and searching questions to consider in the final verse of *There Is A Sea*.

*Which shall it be for you and me,  
Who God's good gifts obtain?  
Shall we accept for self alone,  
Or take to give again?  
For He who once was rich indeed  
Laid all His glory down;  
That by His grace, our ransomed race  
Should share His wealth and crown.*

“Which shall it be for you and me?” Inactivity and indifference yields its morbid fruit. Zeal and enthusiasm for the cause of Christ yields its fruit unto eternal life. Remember that Jesus said, “He that is not with me is against me; and he that gathereth not with me scattereth abroad” (Matt. 12:30). The concept of being with Christ contains its inherent reward. The Corinthians received the edifying statements of Paul, “Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building” (I Cor. 3:8-9). The certainty of successfully laboring for the Lord is guaranteed by the pen of inspiration later in the Corinthian correspondence when Paul wrote, “Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (I Cor. 15:58).

A few closing suggestions are offered to help implement the desirable disposition of graciously giving as we have received. First, pray for the lost and those in position to bring them to Christ. Jesus said, “Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest” (Matt. 9:38). Second,

meditate on the two basic elements of evangelism: Sending and going. Paul wrote, “How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” (Rom. 10:14-15). If someone is not in a position personally to go, that individual to the extent he or she is able can send or help send someone else who is in a position to go. The local church treasury needs to swell with collections from members zealous for souls. Third, use the power of an invitation. Remember Andrew, “One of the two which heard John speak, and followed him, was Andrew, Simon Peter’s brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ” (John 1:40-41). The rest is, of course, history. Inviting a friend, relative, associate, co-worker to come out to the Bible study and worship services will not only strengthen the individual doing the inviting and at a time and in a place where that strengthening will have the greatest effect, that is, where he or she lives and works, but it will swing wide open on hinges of welcome a golden opportunity of investigation of the church of Christ by someone who has seen firsthand one who practices the precious principles of Christianity. The Lord said his disciples are like a city set on a hill (Matt. 5:14). Take advantage of it. Fourth, set the example by attending every service of the church for study and worship (I Cor. 11:1; Heb. 10:23-25).