

Times of Trial

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- [0 : 0 0] It would be a great help if you have a Bible in front of you to keep it open at the passage that was just read out.
- Can you hear me? That's all right, I'm just going to shout anyway. Please keep your Bibles open at that passage. It's page 857 if you have one of these church Bibles.
- So please keep it open and follow along with me. How about I do it like this? Okay, excellent. Let me just pray first before we get into this passage tonight.
- Father in heaven, I thank you for your word. I thank you that it's clear and that it reveals who you are. Father, I offer this message to you tonight in a declaration of war, war on sin and error and the devil.
- Please use this message tonight to build up your people, to make your truth known to people who don't know you. Please, Father, use this message to glorify your Son, Jesus Christ, put his glory and magnificence on display for us to see tonight so that those who do not believe will now believe.
- [1 : 1 1] And those of us who do believe will continue to believe. Amen. I want to tell you a challenging story I read this week and it's about a man named Graham.
- A man named Graham Staines. His story is phenomenal. Graham Staines went to India. He's an Aussie guy. He went to India and he lived in India for 35 years with his wife and his teenage daughter and his two boys.
- One's age seven. One is age nine. And he lived in India for 35 years in a leprosy mission. So his job day to day was to touch and be around and minister to people.
- Most of us, to be honest, would say are disgusting. We would find difficult to love and be around. People we would avoid. We would find them smelly and disgusting.
- But Graham Staines went to India to minister to people in a leprosy colony for 35 years with his wife and kids. So that's pretty amazing. But not just that that's amazing.
- [2 : 2 2] He was also... So he did the leprosy mission stuff during the day and at night he was a preacher. He was an evangelist. That is, he would tell local Indians, people that he cared for, about Jesus Christ.
- And he would help train other Christians in India to talk to more Indian people about Jesus. So that's pretty amazing. But it gets even more amazing is that one night on the 23rd of January 1999, so 10 years ago, he was in the jungle on his way to an evangelism training conference, something like, you know, an AFES national training event or a summon or a Belgrave Heights, if you will.
- So he was going to this evangelism training conference to train these Indian pastors in evangelism. And he spent... He was asleep at night in his Jeep with his two boys, seven and nine, cradled in his arm.
- They were asleep. And during the night, an angry mob of Hindu militants surrounded his car and they had clubs and they smashed open the windows while he was inside asleep with his two boys and they threw petrol inside the car and around the car and on the car and they set it on fire.

So Graham and his sons burnt in the car. This guy is holding his two little boys and they're burning to death.

[3 : 50] And the angry mob who surrounded the car also had knives and machetes and axes so that if they tried to get out, they would slit their throats and kill them. So Graham was martyred.

He died for his faith. And it's an incredible story. But what's even more incredible than that is that his wife and his daughter weren't in the car when it happened.

They were in another part. They didn't know about it until it made the news. And his wife Gladys and his little daughter Esther found out that Graham had been killed and his two sons had been killed and the authorities caught the people who did it.

So the media wanted to know how the wife felt about what was happening. So how do you feel about the attackers? I mean they attacked and they killed your family.

How do you feel about them? What would you say to them? What's your response to them? And what she said is absolutely amazing. So it's one story of suffering I've been challenged by this week.

[4 : 58] The story of Graham, his wife and his kids in India as missionaries and he was killed. Now if you missed out being at church last week we had a speaker come from Myanmar a Christian brother Peter and he told us about how he grew up as a Buddhist monk and he's from a particular part of the world where everyone's Buddhist and he became a Christian.

And he was telling us last week that after he became a Christian he went back to his villages to tell the Buddhist monks about Jesus. And if you weren't here last week you missed when he told us that all the villages the leaders of the villages got together wrote on a little piece of paper a little note they all signed it and gave it to him and said if you ever come back to our village to preach Jesus we'll kill you.

So just stories like that in the last week or two have really been sort of on my mind challenged me got me thinking about suffering for the Christian life. See I know a bit about suffering let me tell you about the suffering I've experienced.

When I was in year 12 like I just became a Christian I was at a party and there was a girl I really liked and I decided I'd be really cool and go over and talk to her so I went over and talked to her and just who I am I just started talking to her about Jesus and she her nose turned up at me like she'd smell something bad she turned her back on me and walked away and I thought ouch that really hurts.

So that's one story of suffering another story of suffering that I've experienced is that when I was at work I worked a bunch of different jobs but one of the first jobs I worked in day one day one on a new job getting to know the guys that I worked with and I they said oh what did you do on the weekend I said I went to church love church love Jesus that did not go down too well I got laughed at and it kind of hurt for a little bit and that's the suffering that I've experienced as a Christian pretty extreme I know so I'm thinking about suffering and my suffering in no way compares to people like Peter who preached last week the ex-Buddhist monk people like Graham Staines and his wife Gladys who go to India for 35 years minister to the poorest of the poor preach the gospel and get killed for their faith and I just ask the question why is there suffering in the Christian life why become a Christian if in the end it's just a path of suffering if people don't like to hear about Jesus why become a Christian when Jesus tells you to tell other people about him that's not a way to get friends it's not a way to win friends and influence people right so why be a Christian if it's all about suffering if there's suffering in the Christian life why be a Christian and thankfully

[7 : 51] I don't have an answer for it but God does in his word so it'll be helpful if you keep your Bibles open and read along we're in Luke 22 let me fill you in for the last few weeks and leading up to Easter we've been hearing from Luke's gospel that the last few days and moments and hours in the life of Jesus before he goes to death on a cross which we celebrate at Easter that's where we are in the Bible so we're looking at Luke's gospel leading up to Jesus' death a couple of weeks ago Johnno taught us from Luke 21 about how Jesus predicted the future he didn't look in a crystal ball or a magic eight ball Jesus looked at the Jerusalem temple and said that it would be destroyed now that happened in AD 70 so the point of that was that because what Jesus said about the temple came true we can trust what else Jesus has to say about the future and in particular he says he's going to come back and judge the world and we can trust that that is going to happen

Chris taught us a couple of weeks ago from Luke 22 and the last supper about the significance of the Jewish Passover meal Jesus was Jewish his disciples were Jewish his last meal was a Passover and Chris taught us about how the symbols of the bread and the wine in the meal point us we're pointing forward to Jesus' death on the cross to save us from our sins and Chris also said that when we have communion together we have the bread and the wine or grape juice we shouldn't eat that meal flippantly or lightly we should actually eat it remembering back to the death of Jesus on the cross so that's what we've looked at the last couple of weeks in Luke 21 and 22 and tonight we're in 22 and we're going verses 24 to 46 and put simply this passage really is about suffering suffering of the disciples for the most part but also the suffering of Jesus which we'll look at at the end so under the sort of banner if you like of the suffering of the disciples there's sort of four episodes if you like that I want us to look at so if you're with me in Luke 22 we're going to look at the first episode under the banner of the suffering of the disciples and this first episode is called greatness and it's verses 24 to 27 a dispute also rose among them as to which one of them was to be regarded as the greatest but he

Jesus said to them the kings of the Gentiles lord it over them and those in authority over them are called benefactors but not so with you rather the greatest among you must become like the youngest and the leader like one who serves but who is greater the one who's at the table the one who serves is not the one at the table but I'm among you as one who serves greatness is called that because we get to eavesdrop into a conversation that's happening at the Passover meal table between the disciples and they're arguing about greatness they argue about whether or not which one of them is going to be greatest in the kingdom of God now the reason they could be arguing about that is because Jesus mentions the kingdom of God back in verses 16 and 18 during the meal when he says I tell you I will not eat of it until it is fulfilled in the kingdom of God and in verse 18 I will not drink of the fruit of the vine until the kingdom of God comes so one level they could be arguing about who's going to have the best seats in the house in the kingdom of God or at another level maybe the disciples hearing about a betrayer one of them will betray

Jesus and so maybe they're starting to dispute about well if the betrayer is the worst of the disciples who would be the greatest then and so maybe accusations fly and the conversation gets out of hand but they get into an argument and really it's just stupid and insensitive the fact is that Jesus just talked about his blood being poured out for forgiveness of sins he talked about his body being broken he's talking about his death what happens they start talking about themselves and who's going to have the best seats in the house when the kingdom comes how insensitive and rude and childish is that but Jesus corrects their understanding of greatness not about who has the best seats in the house listen to this he said he said to them the kings of gentiles lorded over them those in authority over them are called benefactors but not so with you rather the greatest among you must become like the youngest and the leader like one who serves and he goes on to say

I'm among you as one who serves Jesus corrects their understanding of greatness after Jesus death they do become leaders leaders of the church we see that in Luke's second account the book of Acts they take the good news of the lord jesus to the ends of the earth there is leaders his ambassadors they act and they teach and they preach on his behalf jesus prepares them for that by saying greatness is not about worldly standards so like the rulers of the world the rulers of the world the emperors of the world the dictators the tyrants the oppressors the public officials who do their works to get credit and get glory and get attention the emperors in the ancient world were deified by the people so roman coins often had godlike and divine attributes written to describe the emperor just so that as money got passed around just from day to day in the marketplace in everyday life people would see an image of the emperor and there'd be these great divine titles and characteristics about them to show their greatness and their power and their influence and jesus says true greatness is not measured like that it's not measured in power influence or popularity he says it's actually by service the greatest among you must be like the servant it's sacrificial self-effacing humble service and that's just not simply a throwaway proverbial pithy saying that jesus is just throwing out there jesus models this himself he himself is god in the flesh he's the greatest king in the world he's the true emperor if you like of the world he made the heavens and the earth and he rules them but he came to earth as a man he's lived in a humble town took on a humble job he served others he poured himself out in the service of others john's gospel tells us that at the passover meal jesus washed the feet of his disciples and that's a job that only the lowest person in the household would do that's the job of a slave jesus did it and he cared for the poor and the sick he fed the hungry and ultimately we'll see a little bit later in luke when we get to good friday greatest act of service by this great king this great emperor of the world jesus is that he dies on a cross but for now he even though he's just come out and said he's going to die at the passover meal that's clear and the disciples just forget it and just start fighting amongst themselves jesus has every right to i guess take a block of two by four and beat them over the head to get their attention and say hey a bit of respect here he's the son of a carpenter so getting a block of two by four would have been pretty easy in fact that he swung a hammer for a living meant it would have hurt too but he doesn't he's patient he teaches them he cares for them he doesn't abandon them he doesn't beat them over the head with a block of two before he's patient true true greatness is not the greatness of worldly dictators worldly empires worldly emperors it's humble service modelled on jesus and pointing others to him so it's the first episode in this passage about suffering and suffering of the disciples is the example that they have to follow have to follow jesus and be a servant so the next episode is glory that's not to say that even though they're going to be servants that there's no glory for them at all there is glory in fact following jesus means there's going to be great glory for those that

[17 : 08] follow him there's sacrificial service now but later there is great glory so the second episode is verses 28 30 you can read along with me he says you are those who have stood by me in my trials and I confer on you just as my father has conferred on me a kingdom so that you may eat and drink at my table in my kingdom and will sit on thrones judging the 12 tribes of israel that is huge positions of great glory jesus doesn't just simply give them power and authority to be in his kingdom like in some far corner that no one's going to see or not like he doesn't give him a position like that he says you're going to rule judge judge or rule with me the 12 tribes of israel it's great glory the language of glory and ruling israel comes from old testament psalms like 100 psalm 122 or daniel chapter 7 where there's this great glorified messiah ruling the world with his people all israel as well what a great promise of glory for the disciples but the question is if glory is going to be with jesus in the kingdom to come does that mean that jesus followers have it made in the shade now does that mean if there's going to be glory then does that mean that there's going to be prosperity and abundance and blessing and favor and victory and conquest now let's read on verse 31 simon simon listen satan has demanded to sift all of you like wheat so the next episode that we're coming to is called trouble there's trouble for verses 38 sorry 31 to 38 first line of trouble ahead for the followers is verse 31 satan has demanded to sift all of you sift like wheat ancient farmers used a big sieve and they'll just throw their grain in and they'd shake it violently so the language of sifting is a violent shaking it's an attack satan is going to attack you we've already seen satan's work in judas we saw that in chapter 2 verse 3 satan entered into judas called iscariot who's one of the twelve and he conspires to betray jesus so we've already seen him work in judas now jesus says he's going to attack the rest of the disciples so that's the first trouble ahead is they're going to be attacked by satan verse 32 and 34 trouble goes on but i've prayed for you that your own faith may not fail once you've turned back strengthen your brothers and he peter said to him jesus lord i'm ready to go with you to prison and to death attaboy peter that's it the chips are down satan's going to attack the disciples you're the man right jesus said i tell you peter the cock will not crow this day until you've denied three times that you know me so peter's very quick to declare his loyalty at this stage so satan's going to attack the disciples but he stands up don't worry about it that's okay you know whatever happens i'm with you one for all and all for one right well it's all talk and we'll see a little bit later jesus words here come true peter will buckle under pressure and he'll deny three times publicly that he knows and is associated with jesus so the trouble for the disciples is they're going to be attacked by satan trouble for peter is going to be the test of loyalty and he fails the next trouble ahead is in

verses 35 and 36 he said to them when i sent you out without a purse bag or sandals did you lack anything they said no not a thing he said to them but now the one who has a purse must take it and likewise a bag and the one who has no sword must sell his cloak and buy one the trouble ahead is going to be for mission the mission of proclaiming the kingdom is not going to stop after jesus death again luke here gives us a preview of his second book the book of acts jesus is reminding the disciples of their mission and that it has to keep going he sent out the 12 in luke chapter 9 he sent out the 72 in chapter 10 he wants the mission to keep going but the thing is the disciples aren't going to have their master with them to provide for them so when they were with him in his ministry and they were around the multitudes who were hungry and starving jesus used a handful of loaves and a handful of fish and he fed thousands when jesus dies and he rises again he's not going to be with them to provide for them like that anymore so the mission is going to be dangerous that's why he says you'll need to take a purse bag and a sword not a sword to take revenge on anyone not a sword to christianity is not spread by the sword it's not advocating that the sword is for their dangerous mission they're going to be sent to places where their message about jesus is not welcome so they're going to have to fend for themselves in in rough areas in the wilderness in exile they'll have to fend off wild animals so they're going to need a sword mission is dangerous and it's risky what lies ahead for the disciples is not kicking back sipping margaritas and pina coladas on the beach waiting for glory it's going to be a dangerous mission and jesus is not going to be with them physically anymore and and lastly the last trouble is from verses 37 i tell you this scripture must be fulfilled in me and he was counted among the lawless and indeed what is written about me is being fulfilled jesus quotes there is isaiah 53 and the trouble is in quoting that and saying it's going to be fulfilled in him the trouble means he's going to die jesus predicts he's going to die now isaiah 53 itself predicts and looks forward to jesus being the servant described in that chapter and the servant isaiah says bears the sins of many and he's crushed by the lord and by his wounds we are healed so the fact that jesus quotes this servant song this chapter of isaiah and says it's going to be fulfilled in me he's talking about his death he's definitely going to die that's that's clear and he also he quotes not just the whole chapter of isaiah 53 but he says he was counted among the lawless jesus was crucified he was killed put to death the way a common criminal in the ancient world was put to death and jesus was crucified between two thieves one on either side he was counted among the lawless just as isaiah said so in those sort of four episodes of satan's attack peter giving up dangerous mission ahead and the fact that their master and best friend and rabbi is going to die is a very bleak picture so we've gone from verse 28 to 30 this kingdom this glory sitting at the table in the kingdom with jesus ruling the twelve tribes of israel it's a picture of great

glory and just a few verses we've come crashing down to the darkness and despair so that's the suffering of the disciples and in the last section verse 39 to 45 particularly luke focuses on jesus in the garden and his prayer he came out and went this is after the meal as was his custom to the mount of olives and the disciples followed him when he reached the place he said to them pray that you may not come into the time of trial and he withdrew from them about a stone's throw knelt down and prayed father if you're willing remove this cup from me yet not my will but yours be done so jesus is in the garden and he's praying to the father luke tells us in verse 44 he's suffering anguish and his sweat becomes like great drops of blood falling on the ground in luke's account in verse 41 he just says that he knelt down but in matthew and mark they tell us that three times jesus threw himself on the ground face down and prayed this prayer jesus prays to the father that he will remove the cup from him jesus prays about a cup and i want to argue that the cup is the wrath of god firstly the old testament quite frequently uses a cup as a symbol of god's wrath so psalm 75 for example isaiah 51 jeremiah 25 just a couple places important places in the old testament where it's very clear that god is pouring out his wrath on sin and evil rebellion against him it's a symbol of god's wrath the cup and the fact that jesus is praying in anguish and sweating great drops of blood and that he's falling face down on the ground in great pain jesus is not praying about a light a light matter jesus is praying in desperation because he's going to drink the cup of the wrath of god now we don't like to talk about god's wrath in this country or this culture anyway most people prefer a kind of post-modern god of all tolerance and all love for all things at all times now some of you know that i hang around deacon uni a little bit and i talk to a lot of uni students about god and jesus and i ask them whether or not they think god is a god of wrath and nine out of ten people say no not at all god's not that god would never punish anyone for anything we live we live in a culture in a world where we want and believe in a post-modern god of all tolerance and all love for all things at all times people people don't like the idea and don't like to hear about a god of wrath at all but i want to suggest that god does get angry at sin and evil god does punish sin and i also want to argue that his righteous anger is not a flaw god's anger is a glorious and most excellent attribute of god and let me put it to you like this imagine a universe and a reality where god doesn't punish sin imagine a universe and reality where the post-modern god of all love and all tolerance exists think about our world the way it really is think about evil and injustice that happens on a global scale to start with

think about the evil and injustice done to people in the third world by greedy corporations think about nations that war against nations think of ethnic cleansing that happens think of genocide and terrorist regimes throughout human history just in our century alone think of hitler and stalin and pol pot and in our day robert mcgabs that's evil on a global scale think of evil that happens on a societal scale materialism consumerism the divide in this country between rich and poor the injustice is done to the indigenous people of australia teenage binge drinking that every night on the news seems to claim more and more young lives in this country supposedly christian clergy who abuse members of the church the murder of unborn children in the wombs of mothers think about the racism in this country against people from the middle east and sudan just watch any night on the news and you'll hear stories about the elderly who get ripped off by the government think about the elderly who get bashed on their doorstep by a bunch of teenage thugs think about the the idiot drunk driver who drives up the on ramp of the eastern freeway and plows into a pea plater and kills their car of teenagers and the guy gets off scot free because it's a first offence evil on a societal level bring it home a little bit and think of evil on a personal level when someone gossips about us lies about us spreads a rumor about us it's not true a husband that walks out on his family to go have an affair when you're bullied at school just some examples of personal evil that happens on a personal level think about our world the way it really is and something in us when we add all those stories and experiences up something in us wants to cry out god do something please in this world it's stuffed and it's ruined do something please step in take action please cry out for justice and imagine if god turned around and said this it's your problem not mine what do you want me to do judge people don't do that a god that doesn't get angry at evil in his world is more terrifying than a god who punishes sin that's truly terrifying a god who does not get angry about or judge do anything about evil that happens in this world the fact that the god of the bible is not a postmodern god of all love and all tolerance for all things at all times is excellent it's great and praiseworthy of god to be a god who judges sin and gets angry at sin and punishes it it's good news that god is just and perfect and promises to intervene in the world and punish sin because he promises to punish those who do evil in his world but it's not good news if we're the ones who do the evil and i think that by and large that's

the reason why we most aussies don't like to think of god as a god of wrath it's not because of any theological kind of you know yeah it's nothing intellectually kind of objectionable about it but i think in the end when we look at our own lives and we think well yeah i do want god to punish evil and i do want god to punish sin i do want god to step into the world and take action it's fine for god to judge other people but what we don't want to say is god i'm part of the problem because as much as we want god to step in when people sin and do evil against us how often are we the ones who say the wrong thing and do the wrong thing and we're the ones who hurt people and lie maybe we don't take money out of the till at work but maybe just fudge our tax details a little bit so it's not technically stealing right maybe we don't you know hold up a bank but you know we download stuff that we shouldn't download and we justify it by saying by thinking that we're not that bad but really when we examine ourselves and we think about the fact that god tells us to love him with all our heart all our soul all our mind all our strength love our neighbor as ourselves we don't live like that so as much as the murderers and the rapists and the pedophiles and terrorists deserve god's judgment according to god so do we and we are sinners and none of us have kept god's law perfectly none of us have loved him as we should and obeyed him as we should and the reason why we don't want to think about that stuff is because god does punish sin and we don't want to face it we do all deserve god's judgment and the penalty for sin is death and eternal conscious torment under the wrath of god in hell forever so god forbid that the rafters in this building tonight should give way and kill us all according to god there's not one of us in this room who'd be able to stand before god with a clean slate a record of righteousness that would allow us to enter into his heaven of our own works we are the ones who are guilty dirty law breaking sinners everyone in this room everyone out in the street watching so you think you can dance everyone out in the city everyone in the world everyone is a sinner deserve and deserves god's judgment so jesus in the garden is praying about drinking a cup the cup is the wrath of god that we deserve the punishment the penalty for sin that we deserve death and hell and jesus chooses to accept to drink it jesus we get a preview of jesus suffering in the garden but really the story of jesus drinking the cup happens on the cross on the cross which is just a few chapters away in luke's gospel jesus goes to the cross and he bears the sins of the world our sins our guilt and he experiences he receives he absorbs the wrath of god directed at us he takes the punishment for us in our place and he dies as our substitute and that's good news because we who deserve to be punished have a substitute the perfect righteous sinless son of god dies in our place on a cross taking

[37:10] punishment we deserve turning away god's anger at us so that god forbid the rafters in this building do collapse and fall on us and kill us if we trust in jesus death in our place give our guilt and our sin to him and he's paid for it if that should happen we would die and go to heaven to be with jesus forever not because of a record of our righteousness but because jesus died for our sin he died at our place and he gives us his righteousness so i just want to so even though this passage is about suffering and we looked at the suffering of the disciples the suffering of the disciples does not compare to the suffering of jesus because his suffering was for our sin and our guilt so two kinds of people in this room tonight people who do follow jesus and people who don't follow jesus to the people who follow jesus this passage is about suffering so when you hear stories like graham stains and peter last week the buddhist monk and hear stories about my bad dating experience there's encouragement that there is great glory in heaven secure with jesus now the road between now and then is paved with suffering i want to be on about the mission of jesus most people don't want to hear about jesus this is going to be suffering but there is great glory and it's secure in heaven so don't think that life here and now is made in the shade sipping margaritas and pina colodas by the pool hanging out with jesus that's awesome the party is not now the party is in heaven with jesus on the last day so between now and then friends if you follow jesus there's work to be done the gospel needs to go to the nations that requires suffering churches need to be planted friends and family need to hear that the wrath of god is coming at them and that jesus is the only way that they can be saved from that wrath are you going to bite the bullet and just tell them because they're not going to hear it from me they need to be warned and prayed for you need to speak to them invite them to our evangelistic meetings and invite them to our church they may hate you for it but are you willing to do it people in this church need to be cared for that requires sacrificial service ministry needs to be done in this church and 99 percent of it happens outside the pulpit sacrificial loving selfless thankless tasks being a servant that needs to be done the glory is in heaven so what are you doing now what are you going to do now that that's for the people who follow jesus now i i don't expect that everyone in this room does follow jesus you may be a visitor or a guest here tonight you may have been dragged here by someone uh and if that's the case you've got no idea what i've just said you think i'm a complete raving lunatic and that's okay uh what i want to say is though that the message for you tonight is that jesus drank the wrath of god at your sins on the cross he died in your place god raised him from the dead and jesus now rules the

world so what he's inviting you to to to do and what he's asking you to do is to respond to him by putting your putting your trust in his death on the cross for your sins if you have any questions about that i want to take that up with me a little bit further i'll be here afterwards i would love to talk to you about that so would any of the other ministers in this church or maybe the friend who dragged you to church tonight maybe you could talk to them about it but you need to think seriously about why jesus died you need to think seriously about the wrath of god and you need to be forgiven it'd be foolish to sit in a church on a sunday amongst christians and not talk to someone about god if you can't do it now when else are you going to do it and finally i would like to finish with a poem i don't know how you feel about poetry but this is a poem called when i became a christian it's by a man named adrian plass when i became a christian i said lord now fill me in tell me what i'll suffer in this world of shame and sin he said your body may be killed and left to rot and stink do you still want to follow me i said amen i think i think amen amen i think i think i say amen i'm not completely sure can you just run through that again you say my body may be killed and left to rot and stink well yes that sounds terrific lord i say amen i think but lord there must be other ways to follow you i said i really would prefer to end up dying in my bed well yes he said you could put up with sneers and scorn and spit you used to want to follow me i said amen a bit a bit amen amen a bit a bit i say amen i'm not completely sure can you just run through that again you say i could put up with sneers and also scorn and spit well yes i've made my mind up and i say amen a bit well i sat back and thought a while and tried a different ploy now lord i said the good book says that christians live in joy that's true that's true he said you need the joy to bear the pain and sorrow so you still want to follow me i said amen tomorrow tomorrow lord i'll say it then that's when i'll say amen but i need to get it clear can i just run through that again you said i need the joy to bear the pain and sorrow well yes i think i've got it straight i'll say amen tomorrow he said look i'm not asking you to spend an hour with me a quick salvation sandwich and a cup of sanctity the cost is you not half of you but every single bit now tell me will you follow me i said amen i quit very sorry lord i said i'd like to follow you but i don't think religion is a manly thing to do he said forget religion think about my son and tell me if you're man enough to do what he has done are you man enough to see the need and man enough to go man enough to care for those whom no one wants to know man enough to say the thing that people hate to hear to battle through gethsemane in loneliness and fear and listen are you man enough to stand it at the end the moment of betrayal by the kisses of a friend are you man enough to hold your tongue and man enough to cry when the nails break through your body are you man enough to die man enough to take the pain and wear it like a crown man enough to love the world and turn it upside down

are you man enough to follow me i ask you once again i said oh lord i'm frightened but i also said amen amen amen amen amen amen amen amen i said oh lord i'm frightened but i also said amen will be you man enough to have the name bye í ■ ■ I' ■■■■■ Deaf