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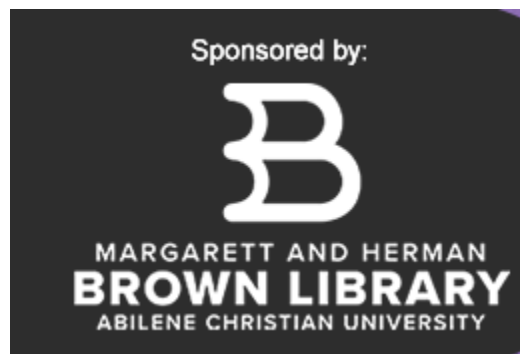
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## SUMMARY KEYWORDS

jesus, person, people, blessed, john, life, world, wiped, spirit, verse, yoke, word, god, blood, joy, message, christian, christ, christians, suffering

## SPEAKERS

Landon Saunders

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00:00

1128 to 30.

00:09

Jesus is speaking and says, Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me. For I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light. Now, I'd like for you to mark these three verses, because they are among the really significant verses in the life of Jesus. It is sometimes called the Universal invitation, Come unto me, all ye that labor, and are heavy laden, as the King James expresses it. And notice that the promise is rest. Come to me, and I will give you rest. Now that if it can be believed, would be a very encouraging text for people today, who are so tired, who are exhausted with life, who are suffering from mental fatigue, if they could really believe that rest awaits them. If they would come to Christ, it would, it would be a pretty great incentive to come come to me, and I will give you rest. But then the rest comes by yoking up with him. And that's another one of the paradoxes in the life and teachings of Jesus. But he says, Take my yoke upon you. And this is reminiscent of the old ox show, folks. It's not a single yoke, but a double yoke, implying that Christ is in one side of it. And you are in the other side, and plowing together, working together, moving together, while you're able to learn how to handle life's burdens, and carry on the work. And so Jesus says, Learn from me as we walk, step by step, and in step with each other. You watch me, and I'll show you how to do it. And that's really what the gospel is all about is an invitation to walk, step in step with step and in step with Jesus Christ. The promise is rest. Let us pray.

03:20

Our Father, we're thankful for this invitation to walk with your son. Help us to know what it means to have that privilege. And to help us to know, the tremendous help he offers in walking with us. We're not sure that we have found the rest that he promises. Because so often our lives are, are so torn and

so full of confusion and turmoil. And so help us to continue walking with him and learning. But in those areas where arrest has eluded us, that we may find the way into that wrist in Jesus name, Amen.

04:29

Now we're going to look into the teaching of Jesus this morning, particularly the message from the mound. But before we look at that, I'd like for you to turn to the third chapter of Luke. And I'd like for us to, to have in mind the teaching of John the Baptist, so that we can hold it in contrast to the teaching of Jesus. Now, John is the forerunner or Harbinger. of Jesus. And he has a hard, tough message in the wilderness. Luke three at verse three, he is preaching a baptism of repentance for the remission of sins. And then quotes from Isaiah the prophet, the voice of one crying in the wilderness, Prepare the way of the Lord make His path straight. Every valley shall be filled, and every mountain and hill shall be brought low, the crooked shall be made straight, and the rough way shall be made smooth, and all flesh shall see the salvation of God. And then immediately, he turns from that to the multitudes, and says, You brood of vipers, who warned you to flee from the wrath to come? bear fruits that Be Fit repentance, and do not begin to say to yourselves, We have Abraham as our father, For I tell you, God is able from these stones to raise up children to Abraham. In other words, addressing a Jewish audience, they claimed the Fatherhood of Abraham, by right of birth. And John says, the way you were born means nothing. And you have no special rights or claims on God, simply because you were born of the lineage of Abraham. But rather, he says, God is evil from the very stones that lie all about us to make children for himself. Indicating that from pagans from Gentiles from those who are outside the Jewish faith, that God would raise up children. Then at verse nine, it continues, even now the axe is laid to the root of the trees. Every tree therefore, that does not bear good fruit is cut down and thrown into the fire. rights because one is a Jew, no longer count. There is only one standard of measurement from here on, John says, And that's whether or not a person does the will of God for the naughty bears fruits of repentance. Then notice the multitudes. Ask at verse 10. What then shall we do? And Jesus answer? He who has two coats, let him share with him who has none. And he who has food, let him do likewise. And then tax collectors came? And he said, and they said, Teacher, what shall we do? And he said, collect no more than his appointed you. And that would have been very threatening to their source of income, because so often, the tax collectors in that day would would tax what was legally right. And then they would add quite a quite a large gravy train on top of that, and then they would scrape that off for themselves. And so this would have come as a very hard saying, and would have demanded a whole new way of looking at the matter of collecting taxes. Soldiers also asked him and we What shall we do? And he said to them, Rob no one by violence or by false accusation, and be content with your wages. And here again, we're was an overbearing army, who would go through the land and because they were badged by the government, felt they could run over people, and pretty well take for themselves, whatever moody they desired. And so here are lifestyles that are really being challenged by John the Baptist. Now, the result of this kind of straight talk, was the people wondered if he's the Christ. They wondered if he's the Messiah at verse 15. And John said at verse 16, I baptize you with water, but he who is mightier than is coming, the thong of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and with fire. His winnowing fork is in His hand, to clear his threshing floor, and to gather the wheat into his granary, but the chaff he will burn with unquenchable fire. And then verse 18, is interesting. So with many other exhortations, he preached good news to the people. You wonder what's good news about what's gone before. But it's almost like before you can give the good news you got to give the bad news. The bad news is we've got to change and the good news is we can be changed and then John winds up in prison in the next two verses, after he reproves. Herod the Tetrarch, for taking his brother Philips wife, John is is put into prison, and then follows the baptism of Jesus in Luke goes on. So keep in mind now, the teachings of John the Baptist, as recorded in Luke, the third chapter, I'd like for you

to be familiar with with John's central message. His central message was one of repentance, repentance and preparation for the one who was coming. And the way to prepare was to repent. But then he also promised that one was coming much greater than he, and he would baptize with the Holy Spirit and with fire.

### 11:21

This would have been, as we've indicated a very shocking message. This is the message Repent, for the kingdom of heaven is at hand. One is coming, who will baptize you with the Holy Spirit and fire in other words, John says there are some things I can do for you. But the thing you need most done, I cannot do but one is coming, who will be able to do that. And so John's has a message of expectation. John trembles with the excitement of the one who is coming, he anticipates the coming of the Messiah. Alright, there's the teaching then, of, of John. Now let's turn back to Matthew, the fifth chapter. And we will begin to look at some of the teaching of Jesus.

### 12:25

Now we're north of Jerusalem, and we're studying at this point, the Galilean ministry. Many healings have taken place, much preaching has occurred. At the beginning of chapter five, a great crowd has gathered. Jesus goes up on the mountain, it's hard to know where this spot is. Some think it's just a mile or so from Capernaum, which would be down the river away. Others feel that it's the Hatton the horns of Hatton mountains, which rise high, above the Sea of Galilee, it probably was a rather remote place. Apparently, the sound would carry. And so it may have been a cavernous region. Jesus sits down and begins to teach. This was the was the custom of the great teachers of that day, they would sit down. And that in itself signified that here was a person with some authority. I think it's interesting the way Matthew records all this detail. He sees the crowds. He goes up on the mountain, he sits down, and he opens his mouth, and he teaches them that's pretty well the entire sequence. Now, what we want to look at, as we go through this this morning, is when when thinking about a man, there is an outer man, and there's an inner man. John is pretty well calling attention to things that are external. John's teaching does not go into the same depth that the teaching of Jesus did. John was saying, make it make a change in your behavior, do this and do this and do this. But Jesus, rather than than saying this is what you should do. Jesus says, This is what you should be. And if we were going to contrast John with Jesus, John pretty much says what to do. And Jesus says, what to be the emphasis, and Jesus teaching is On Being. And therefore, it's going to deal to a very great degree with with motives, and intent. Now, coming to the fifth chapter, first of all, we have what is usually called the Beatitudes. The Beatitudes as listed, there are seven or eight, depending on how you count here and in Matthew's account. What is the meaning of these Beatitudes? First of all, look at the word, bless it. What does the word bless it mean? What does the word bless it mean? Do you use this word? Very much today?

### 16:17

Humble, all right, it carries that, that significance can we get even closer? Happy. Fulfilled. Alright, probably the most common translation of it is is the word happy. Happy are the poor, for theirs is the kingdom of heaven. Maybe to add a little more strength, happy be you. The word bless it says happy be you there is there is almost an imperative. That's in the Word. But it's not so much one of action as it is of being. He describes what the man of the kingdom is like. Here's his nature, Jesus says. And so

that's the way we want to enter the message from the mount. Listed as the character and nature of the person who lives in the kingdom. He's going to describe that character, that nature. He's going to describe the way now if you would like to put down a text for Jesus, you could put Philippians two, five. Paul said, Have this mind in you, which was also in Christ Jesus. Now, what is the mind of Christ that we are to have? There is probably no better single statement of what it is to have the mind of Christ than Matthew five, six and seven. Because certainly, this is not the mind of a carnal man. This isn't the mind of the world. This is the mind of Christ. Now, we're going to list some outer and some inner characteristics. And remember that one of our basic questions that we're trying to discover an answer for is what is a man? When is a man what a man ought to be? When does a man fulfill the creator's intention for his life? Matthew five, six and seven will tell us in explicit detail, how one fulfills his intention. I'd like for you to remember before we go into this text, that this is a message that is within the grasp of every human beings. This is a practical message. This is not a message of unreachable idealism. It's one which is available to you and it's available to me. And we say that at the beginning, because the tendency in recent time has been to say, well, here's a message that was well and good for the Oriental peoples to whom it was first addressed, but in our dog eat dog, highly mechanized world. It really doesn't make much sense. You live like this and you'll get wiped out

### 20:03

But look at that for a moment. If you live like this, you'll get wiped out is that different from the first century? It's really not all that different isn't? Didn't Jesus get wiped down? Didn't Peter get wiped down? John the Baptist got it. In fact, all of the apostles got it. Every one of them was wiped down. John was banished to exile on Patmos. Stephen, got it. James was wiped down. Hundreds and 1000s of the Christians in the first century or two. Got it. Some of them fed the lions, others burned at the stake, separate imprisonment.

### 21:11

This is a high it's a daring and adventurous road that Jesus says you come and you take my yoke, this is gonna be rough going ahead. And we're gonna need stay together. People make this kind of covenant with each other, when they're going into a time of great danger. It's the kind of thing you say to a little child who is in your custody. When you're crossing a busy street. You take him by the hand and you say, now don't get lost in the crowd, stay very near hang on to my coat to keep hold of my trouser legs, my dress tail. But whatever you do, don't let go. Because if you let go, you're gonna get wiped out right here in this crowd. And Jesus is saying the same thing. You better come and walk with me. Because if you don't walk with me, you'll never understand the meaning of this whole thing. If you walk with me and you get wiped out, it won't really matter. But if you try to do what I say, but you're not walking with me and you get wiped out, you're going to be discouraged. Can you see a distinction there? There is a distinction to be drawn between trying to do what Christ says we ought to do. On our own or with a goal of the world or with the success syndrome of the world. And walking with Him, believing that we gain life when we lose it. That's pretty tough to absorb at eight o'clock in the morning. But it's what Jesus says. And I want to pause here just long enough for us to at least hear again, that we are never really free to live until we have ceased to clutch to cling to our lives. As long as your life is something that you must carefully protect. You're never going to be free to live. Because the nature of the world is to destroy and is to put to death. The nature of other people is to get to you. It's to put you down and you have to fight and claw and scratch and kick to get along in this world. And then you just get a you just barely get along. Now Jesus is saying the first thing you have to realize is that the only way you can have your life and be free to live and free to

love is to forfeit your right to your life. You must be willing to be wiped down. Give me a few men who are not afraid to die. And those are the few men who will be able to blitz the world with a message of Christ. We aren't we are called to live in a way that opposition leaves us undaunted. We are to live in such a way that ridicule and scorn is interpreted as encouragement. We are to live in such a way that praise never turns our head

## 25:30

if you would save your life, you must lose it. Jesus says if popularity for yourself is an aim, you will spend all of your life trying to gain it. And at the end, it will have eluded you. There's no way to climb that way. Not with meaning and significance. And so that one would get wiped out, you see is already anticipated by Jesus. Not only is it anticipated, but he says the only way you can live is to get wiped out does that make any sense?

## 26:25

Now, you see if I have made the decision that I'm already wiped out then I won't fear that you're going to wipe me out why should I fear Why does the dead man fear death you wouldn't Why does is a person who is already as low as he can go fear anybody kicking him down in the lower can't. Wind is a person who has already forfeited his right to life. Fear the person who would threaten his life. See, that wouldn't make any sense. And so there is a certain fearlessness that is born in the heart of the person who has given up his life. You can be fearless. You can be courageous, where before you were timid and afraid. Now that's the kind of strength to which Jesus would point us. Now how does he say that that can be happy be you when you are poor in spirit. Yours is the kingdom of heaven. Now here is an enter characteristic. Poor in spirit. There is one one suggestion we'd like to make before we leave that word, bless it. In the old Oxford dictionary that traces the meaning of words back through their Latin origins and an own bank. There is a meaning to the word blessing, which suggests a marking by blood. And that's been a very rich and meaningful expression. Because really, even as the blood of the Passover lamb was placed on the lintel of the doorpost and Egypt, back in the book of Exodus, and that the angel would pass over, when I see the blood, I will pass over you that anywhere there was blood on the lentil of the doorpost of that house, the angel would pass over that house, spare the firstborn, and go on to claim the firstborn and the next house. And so the way to be spared the loss of your child was to be faithful to to be sure that the blood is on the lentil of the doorposts of your home. And carrying that analogy to the New Testament, the only way that we can escape the wrath of life as well as the wrath of God is to be marked by blood marked by the blood of Jesus. And when God sees the blood of Christ in our lives, he passes over us. There is no condemnation to those who are in Christ Jesus. They are the ones who are marked by blood. And so he's going to describe the character of the people who are marked by blood and therefore, who are beyond the objects of God's condemnation and wrath. And the first one, he says, is the ones who are poor in spirit. Now, the word poor does not mean simply having less than other people have the word poor as as occurs and this beatitude suggests the the Eastern beggar who crouches and trembles in humiliation and fear as he pitifully pleads for hell. Jesus says that's the person who's poor. Blood blessing is the one who's whose spirit is in poverty. He can receive the kingdom of heaven. Now, does that make any sense? I think it does. In contrast to this would be the one who is rich in spirit. Or one who is off are filled with pride. The one who is self centered, the one who is so full of himself that there is no room for anyone else. Jesus says the person who's happy is the person who has emptied himself out of of himself, and who has made room for love. We go around, sometimes in in a stupor. And the reason for the stupor is, we're just so full. We're so preoccupied with ourselves. The person who, who is easily offended, is

not a person who's poor in spirit. The person who is easily offended is the person to whom his own self image means a great deal. And when you threaten that self image, you've heard him the person who is really full of self is the person who, when passed by for a great honor, cries for a week

### 32:30

the person who is poor in spirit is what or who is rich and Spirit is the one who aspires to the spotlight and tends to put himself down if he doesn't reach it. Now, how can a person ever be fulfilled with those kinds of strivings? How can you ever just be if you're always striving for the elusive goal, the elusive prize? How can it measure everything. If we, if we strive for such a prize is that it'll determine who our friends are. It'll determine our concept of respectability. And it will create a certain driving a certain ambition in us that will make us insensitive to the lives and needs of others who are about us. Jesus would say to ACC students, that if you're looking for the good life, and if you're looking for personhood, you're going to have to forget all of these promptings and all of this building up and all of this ego centric living and you're going to have to relax your spirit. You're going to have to admit your poverty and be willing to accept the way of Jesus. When one has done that, and then is dragged into the spotlight, as the most popular student, then it will not be something of which that student can boast. But he will know that the glory of that honor came because he glorified Christ in his life. That Jesus produced that kind of character that made him first and the College of which he's apart We do not aspire to such honors. But rather we seek to be the kind of person that will have influence the worst kind of life that anyone can ever live as a life that has to be propped up every day. Less someone find out the truth about us. Jesus is counseling here, honesty, he is warning against the inflation of the Spirit. He is warning against a spiritual bloat that brings disease. And is saying that the happy person is the person who has laid down that kind of quest. And who now seeks in secret to become what the creator intended. This is the only way that you can develop all the qualities and facets of your life. It's the only way that real healing can come for in spirit. The Kingdom can come only to that person then who has emptied himself to receive the kingdom. Then he says bless it are those who mourn. For they shall be comforted. Blessed are those who go around crying all the time. No, that's not it. But rather, when Jesus came and looked over the city of Jerusalem, was recorded in John 11. It says Jesus wept. Or when he came to the grave of Lazarus, Jesus wept. And John 11. And when he came to the overlooking the city, he cried, Oh Jerusalem, Jerusalem, thou that kill us the prophets, and stone us them that our sin unto thee, how off would I have gathered you under my wings, a hen gather their chickens, but you would not. There is that lament, that is in the life of Jesus. In other words, blessed are those who see reality as it is, and who is able to sensitively perceive the sadness of a world without God.

### 37:58

These are the people the sensitive people who see the suffering millions of India. And who are sad because of it, these are the people who see the multitudes as sheep without a shepherd, and who are capable of having compassion. These are the people who who see the many fragile souls who are walking around the earth. And who summon the strength to be gentle. Bless it are those who see the despair that's in the world records those who see that comfort can come. It stands in contrast to those who see only the human point of view, and who have been able to add to that Jesus point of view. There is a silver lining to the sadness of the earth. And the silver lining is the one who speaks these words. He says this is the way for happiness in a sad world. Now sometimes people say well, that's a terribly pessimistic view of life. To which I would only reply, and you're a terribly unrealistic person. Now it may be that you have lived the kind of sheltered existence that maybe has kept from

your view, the real world. You may not know what the real world is like. But if you open your eyes even here in Abilene you can take a little drive over the city, a very religious city You'll see a lot about what the world really is. You'll see the suffering, right here in Abilene, Texas, then move into one of the great cities of the world, a metropolitan area of the world. And you'll see again, what the real world is like. I talk to people all the time. And to the question, are you happy? Almost without exception, the reply is not really. And even those who answer yes, so often have to hasten to qualify their answer. Now, I'd like to ask you, just a personal question that I don't, that I don't necessarily want answered out loud. But a student today a student for 10 years, the last 10 years, really a student for all time, I guess. A student has tended to pride himself on living in the real world, and questing after real answers. And he feels very often capable of real criticism. Whether it's have established routines, or established institutions, a student can be extremely judgmental can be extremely discriminating. And in a negative sense. The question that we're raising now is, is a student who boasts of those qualities capable, or may be willing to hear truth that slays him?

#### 42:34

Is he willing to hear a truth that slays him that slays are prideful views. That slays our egocentric existence, that slays our selfishness that slays our judgmentalism. I'm just asking for you to consider are we as courageous as we would like to believe? I don't know. We're just asking the question. Then it goes on. Blessed are the meek for they shall inherit the earth. Now the person who is meek is not the person who is what can we say? We need the make are not the week we a K. But rather he's saying Happy is the person who has been tamed. Happy as the person who has been harnessed. That's the person who says who will inherit the earth. And so Jesus says, Take my yoke upon you for I am meek and lowly and hard and you shall find rest. Here's a person who's running off in all directions. He doesn't really know who he is, and he doesn't really know where he's going. He doesn't really know what the goal is that he should be pursuing. He doesn't know the nature of the price. He's unhappy because he's wild and spirit. Jesus says the happy person is the one who has been properly tamed and harnessed for real life.

#### 44:56

Then he says blessed are those who hunger and thirst after righteousness bless it are those who sense their spiritual need. Blessed are those who know that they cave with hunger on the inside for spiritual food. Even as sometimes the stomach groans when there is a lack of physical food, less than or those who perceive that, that they haven't really found it, and who persist and looking and seeking for the real truth about life, righteousness, right living the proper way to live the proper stance in life. Then he says, Blessed are those who are merciful. For they shall obtain mercy. The merciful person is the person who has realized his own need for mercy. Now, let's be sure that we get that no one can be merciful, who does not realize his own deep need for mercy. The person who tries to extract the mote in your eye while retaining a beam in his own eye is not a merciful person is pretty unmerciful. The person who is merciful and contrast is the person who recognizes the motes and the beams that are in his eye and who has experienced mercy from others. And seeing his own need for mercy, then can extend mercy to other people. Every Christian is on a mission of mercy. The merciful and then Blessed are the pure in heart. For they shall see God pure and not in the sense of being purged of uncleanness but pure in the sense of single mindedness. To be pure in heart is to have a single mind or a single eye. Bless it are those in other words, before whom the road is clear, that they should walk on? Bless it are those who see the way they should go. And who set themselves to that way with a single mind, entertaining no thoughts for going any other way. Blessed are the pure in heart that



person of unalloyed heart, his heart is unmixed. No man can serve God and mammon. Jesus will say later, in the sixth chapter and verse 24. James says in the first chapter of his book, a double minded man is unstable. in all his ways. Blessed are the pure in heart. Blessed are those who pursue life with a single mind, who know what the target is, who know the way that leads to the target, and to walk relentlessly toward that goal. It's what Paul said, one when he said one thing I do, that's purity of heart, forgetting the things that are behind, he said, I stretch forth to the things that are before he reaches for the goal. He reaches for the price of God that's in Jesus Christ, single minded people. Blessed are the pure in heart, for they shall see God. And then he says, Blessed are the peacemakers, for they shall be called the sons of God. Now the peacemaker is, is one who is on an active mission, rather than a passive he is one who keeps the peace. He is one who lays his life down on the line between opposing parties and hostile influences, in order that on the basis of his sacrifice, life, parties may be brought together and peace may be had. Blessed are the peacemakers. Every Christian again is sent out every day on a mission of peace. Peace with God peace with sell peace with others. Now he says, Blessed are those who are persecuted for righteousness sake. lesson are you when men revile you, persecute you and utter all kinds of evil against you falsely, on my account, Rejoice and be glad, for your reward is great in heaven. Now here is a new note that is introduced into a sad and suffering, and blind, and cruel and hardhearted world. Jesus says, The way I'm showing you is the way of joy. And the only thing that we wrestle with this morning is is how to how to make this concrete enough that we won't miss it. Jesus says, this is the way to have your light. That's what every one of you is looking for. And I hope that, that you won't miss this possibility. Here as the way he says, to live, in the midst of a suffering world, sometimes in which you are the victim of injustice, with joy. There is a way Jesus says, for you to go out across this campus. be unacceptable to a lot of people, perhaps be ridiculed by a lot of people, perhaps be excluded by a lot of people, and yet be a fulfilled and joyful human being. Here is the way to have joy in spite of the world, to have joy in spite of circumstances, to have joy in spite of the way we were reared. To have joy in spite of our environment. And you recall the words of the Hebrew writer, when he said of Jesus, in the 12th chapter at verse two, who for the joy that was set before Him, endured the cross, despising the shame, and has sat down at the right hand of the throne of God. Joyful living, Rejoice in the Lord. Paul wrote to the Philippians. And again, I say, rejoice in the same one who admonished or exhorted the Philippians, to joy when he was himself suffering in a Philippian prison. He's saying, they sang songs and praise God. Here are the happy people, the people who have learned how to be happy

### 53:23

I'd like for us to remember that joy is a unique gift from Jesus. But joy, is a unique gift that the deepest joy is possible only to the Christian. That's where Jesus hideous

### 54:03

any comments or questions you'd like to make on these Beatitudes? Yes. And being why make. Being poor in spirit is really the preparation for the meekness. The preparation for the tame pneus becoming poor and spirit is, is becoming willing to be tamed or harnessed. For example, there are some who who like to think of Jesus as pretty neat, but who at the same time, want to retain the fullness of their own self and are not willing to turn the life over to Him for taming or for harness Really the poor the poverty and spirit is probably the key to every one that follows the heart that becomes poor and spirit is the heart then that can mourn properly that can be me that will hunger and thirst that we've merciful and so forth. It's kind of the prologue Are there other questions or comments?

55:35

Are these realistic?

55:42

Is there anybody here today who's like this?

55:56

Drive when you start with the goal of being the best person possible

56:07

Alright, why does one want to be the best Christian

56:16

the greatest humility is often the greatest pride

56:28

the greatest humility, it's often the greatest pride. Person sets himself to really be something. And therefore, he sees himself as towering over his peers in his own attainments, as a Christian. And this brings about these super spiritual Christians. You know, you've got Secretaries of State. And then you've got Kissinger's who's a super secretary, or as a national magazine, pictured him he Superman. And there are there are Christians who come off that way. They're superhuman. There are some Christians who are drippy to be around them is to be around a drooler. They have drew all over you. They're icky, and sticky. Isn't that true? Haven't you seen some Christians you just couldn't hardly stand? I I've had some, I've been around some Christians who are a real test of patience and love and all those good things. Because they just absolutely drip off. They're not real. They just, they they smear it. They just smear it all over you whether you want to be smeared or not. That's the amazing thing. And they are so full of themselves and their wonderful spirituality that they even walk on tiptoe. And their their hands are are very and they have this air and there's a tone of voice that says, I am a spiritual person. Aren't you glad for me to be here today. And you just want to say knock it off. We talk about preacher tones. I remember stainless ship saying when he was little he heard a preacher say God sees everything you do

59:16

and then he said before he recovered from that one. He had said God knows everything you think and by that time he was totally wiped out. Now we can we think about that kind of thing. And yet there is maybe not a preacher tone but there's a Christian tone that that can never get angry. And that if it

does get angry within it has to come back and just drip all over you or if it should A misstep itself, well then it has to come back and do all of this rationalization. When you just want to say to such a person, you know, you can, you don't have to do all that you can just be one of the things you love most about the disciples, Jesus chose to be around him. There wasn't a dripper in the bunch. They were people who who retain their own minds. There were people who retain their own personalities. And so James and John are called sons of thunder. And Peter is no wallflower. And we forget, we forget that. We forget that that being a Christian doesn't mean the annihilation of our personality. that being a Christian doesn't mean that we don't get angry that being a Christian doesn't mean that we don't get upset that being a Christian doesn't mean that we that we don't even have some anxiety. Paul was anxious and paced night and day in tears wondering where in the world is Timothy? I just know that some of these super Christians would have gone up to Paul and patted him on the back and say, Now Paul, God will take care of Timothy. You don't have to worry about oh, Timothy, don't you believe? And Paul would have said, Yes, I believe, but I love Timothy. And I want him and I'm worried about him. And feeling that doesn't mean Paul one's spiritual. I've been around people whose loved ones have died.