



Lesson Goal:

For you to further your understanding and experience --

- ⇒ how our Father calls us into partnership in His exciting business of changing lives
- ⇒ how we tend to prefer to “rust in peace” than risk in faith
- ⇒ how the gospel moves us out in ways that deepen our faith and bring glory to God



1. Listen to or watch the Lesson 16 talk.

Use the following transcript of the talk while you listen or watch.

Caring for People

Jack Miller

The subject is how to win friends and influence people for Christ. We are going to be talking about constructive conflict, but we are especially going to be showing how we can fight evil in others and ourselves by kind actions which flow out of God's mercy.

1 **I. HOW TO WIN FRIENDS**

2 **A. Making People in Our Own Image**

3 I don't know about you, but one of the most wonderful experiences that I have had is
4 being married. When you get married, in your heart of hearts your aim is to perfect the other
5 person. You many not say that in your wedding vows. You will probably say all kinds of
6 flowery things that you are going to do, but in your inmost soul you want to perfect the other
7 person in your own image. It is very distressing for a man to learn, after 20 years, that his
8 wife is incorrigibly a woman, and she is never going to be made in his image. I am sure

9 many wives have had the same experience, where they discover after many years, they are
10 never really going to turn that man into what they would like to see him be.

11 The glory of the cross is that Christ is at work in us, and it is a pretty exciting business.
12 It is a glory road and destination, even when you are busy picking yourself out of the mud.
13 You know that there is grace for you. You begin to realize, when you find the tensions, the conflicts,
14 the failures, and the sins in life, that Christ is for you. He is on your side. The
15 amazing thing comes the day you first make a basket and say, "I actually saw it go through
16 the hoop!" What we are really saying, if you want to win and influence people for Christ, is
17 that you want them to taste of the same grace and the same love. Somehow God must get
18 hold of us in a deeper way -- in a way that more and more we are letting go of false props
19 and attempts to shape each other in our own image.

20 **B. Risk or Rust**

21 In the case of Rose Marie and me, if you listen to her, she keeps using the image of
22 the canal and the river. Let me translate it to you the way I read it, and I think this is what
23 she is saying too. What I understood her to be saying is, "I'm going to set my goal so low
24 that my boat can never get out there in any dangerous water and get turned over." Part of
25 our struggle is over that issue. Where does Rose Marie let her boat go? When I look at it, I
26 have had the same problem even though I had the image of being bold. Actually, every one
27 of us inside knows in your heart of hearts we are a little chicken. We all want a canal and
28 we all like to dream about great goals, but in practice we tend to major in setting low goals.
29 Obviously, to realize low goals you don't need much grace. Isn't that true? Spurgeon says
30 that if you pray for the planting of a church with 200 people, it will never deal with your
31 pride. If you pray to plant a church of 10,000 people, you know you can't do that, and
32 therefore you will give God the glory if it happens. We set our goals too low.

33 The thing I want to leave you with is that Christ wants to call you to faith actions and
34 faith deepening where you will take greater risks. Rose Marie says that Jack says, "Risk or
35 rust," and her motto is, "I'd rather rust." We all have that feeling where we would rather rust
36 in peace, and not have people bothering me. The Lord is out there moving you out. You
37 may get burned by situations and circumstances; or you may find yourself feeling very
38 negative about yourself, family, church or future. You just have to cheer up. It's going to be
39 great! It's going to be a fire fight -- dying and living. It's going to be great even if you are afraid
40 of it. It's a wild river -- it never was a canal, that's only an illusion. It is only in the
41 river that you grow strong. Those little canals get stagnant. So get out there in the wild
42 rivers where you will grow, but you have got to be free. For freedom, Christ has set us free.
43 One of the things we have been trying to get you to see is that to be free you have got to let

44 go of things. This is the heart of it: You have got to let go of these things.

45 **C. Faith Deepening in Uganda**

46 One of the things I think God did, to free Rose Marie of small goals, was push her out
47 in the river where she didn't know what to do, and she had to grow right there on the spot. I
48 remember the first time we went to Uganda. I cried for a couple of weeks before we went. I tend
49 to try to struggle through things as quickly as I can, and get my sins exposed and dealt
50 with as quickly as I can. We Presbyterians don't like to waste time. So I repent, concentrate
51 on it, leave it behind me, and get on with the action. Rose Marie, with a Lutheran
52 background, moves in more deliberately. When I went to Uganda, all that I dreaded
53 happened. My fear was that I would get attacked by a microbe. I wasn't so much afraid of
54 the bullets, although I wasn't enthusiastic about bullets either. The thing that got me was a
55 stomach virus, and I lost 15 pounds in 3 weeks. Rose Marie was losing weight rapidly too.
56 We went to see a doctor, and he told us we had International Hotel food disease. We were
57 not to drink the water or eat the food in that hotel. What were we going to do? Starve?
58 One of the first things I did was try to get Rose Marie to go to the market to shop. The
59 market was not impressive. There were flies on the meat and that sort of stuff. Basically though
60 it was a good market -- a lot of fruit and vegetables. I tricked her into going to the market. We
61 were walking down the street, and suddenly without letting her know, I took her
62 by the arm and carried her into the market. She was ready to scream, but I had her in there before
63 she could stop. She decided the food looked very good, and within a few minutes we were
64 bargaining with people. The next thing we knew she was a veteran in the marketplace.

65 We then got an invitation through a friend to go to the state house at Entebbe and
66 meet the president. Somehow we got separated from the rest of those who were going to
67 meet the president. We came up over the big lawn, and here were all of the dignitaries. On
68 the first row was the president and his advisors. On the second row were the ambassadors,
69 and on the third row were various state functionaries. As we came up the lawn, there were
70 only two seats left, and they were right next to the president. Rose Marie said, "Jack, let's go
71 over there and sit down on the grass." She was basically saying, "Get that canal located!" I
72 told her we dare not sit on the grass in front of all of these people. I was wearing a suit and
73 she was wearing a lovely dress. I didn't think we should do that. I said, "Why don't we just
74 keep moving forward? Let's pretend we are sons of God." After all, we are, aren't we? She
75 somewhat reluctantly agreed, and we went up there. As we got closer, the president saw us
76 and waved for us to come over to him. We looked back to see who he was waving to, and it
77 turned out he was waving to us. The two seats were for Jack and Rose Marie. That did Rose

78 Marie's morale a great deal of good. By the next time we met with him for a little party, she and
79 he were old friends. She reveled in it. There is nothing Rose Marie likes better than nobility,
80 royalty, and presidents. Suddenly this whole character change came over her.

81 I saw another side to the story she tells in her book about Uganda. This was that there was
82 great potential and gifts in her which were being hindered with this lust for the canal. I
83 have it and you have it. It seems to me that when God begins to say, "Leave it behind. Let
84 it go. Let it all go; let your reputation, your friends, your properties go. Let your selfish ambition
85 go; your defensiveness go." Suddenly all kinds of things begin to come out of you. The next
86 time we visited with the president, Rose Marie and he were talking at great length,
87 like they were old buddies who hadn't seen each other for years. She is a shy person. Who
88 knows what God may want to use in you. Our desire to control our destiny is the very thing
89 that is hindering us from having God's kind of stature. It's a case of simply being willing to
90 let God be God and grace be grace. Does that make any sense to anyone? It isn't that we simply
91 want to bring you into the pain to see your idols; but rather to let the idols go for the
92 sake of joy, fulfillment, and freedom of a God-centered kind. No one is out to rob you of
93 anything worthwhile. If you get that perspective, then you begin to have freedom.

94 We had been holding worship services in front of a huge market, called Iweno Market.
95 (It was pigeon English for, "I win over you.") It was one of those places where they could
96 steal your watch at one end and you could buy it back at the other end as you went out.
97 These people were well organized. It was one of the few things that was organized in
98 Uganda. Always trust the entrepreneurial side of society to keep things going. A couple of
99 soldiers had been shot right there, and they were very angry. They were trying to grab young
100 people that they suspected were guerillas, and they were grabbing young men. Since we held
101 worship services there, we got right where they grabbed the young men and held our worship
102 services so they wouldn't kill them. We did this together, and we did it with other Americans
103 and Ugandans. We preached in sort of a parking area where the big market was, and over
104 here the soldiers were trying to capture the young men and take them and put them in the
105 vehicle over on the other side. They would grab them, and the crowd coming out of the
106 market would surround the soldiers and get real close. The soldiers would click on their
107 automatic weapons, and you could hear them click. They would then swing their guns on the
108 crowd around them. We had a crowd over with us, and as the crowd around the soldiers
109 heard the weapons click, they would run like scared rabbits toward us. They would hit our
110 crowd, and our crowd would panic. We were always in danger of being swept away or
111 machine gunned.

112 At one point when the soldiers became especially angry and threatening with their
113 AK47s, this huge crowd came sweeping toward us. I grabbed Rose Marie and kind of

114 propped her up. It was a wasted effort because she was having the time of her life. She was
115 singing from her heart and sounded just like a songbird. I looked at the crowd, while I was trying
116 to prop her up and push people away. She looked over at me, after she had finished singing, and
117 said, "Jack, your face is white." I said, "Rose Marie, you better believe it!"
118 This shy person was utterly fearless and was exuding the glory and the grace of God. Her
119 dread was that she was going to get hit by a bullet in Uganda, and her secret thought, she told
120 me later, was let it get it over with sooner than later.

121 By this time, she had lost those fears because she had a deep sense that Christ, who
122 had atoned for her sins, was Lord of the river. There was nothing going to happen to her on
123 the river that He had not ordained. You must see the connection, as Christ is the Lord of the
124 river of grace. The reason he is the Lord of the river is that in His atonement He established
125 not only our forgiveness, acceptance and God's favor, but He established a good plan for us.
126 This plan was established for eternity, but we were brought into it with the assurance that
127 everything works for our good and for God's glory. That makes the difference. The
128 challenge is, if you and I surrender to the glory of the plan, that we have some strategies that flow
129 out of that wonderful security and grand hope. We simply begin to treat others with the same
130 dignity we have. We begin to have a simplicity, a quietness and directness that are f
131 rom heaven.

132 **D. Doing unto Others**

133 When you notice people's lives that have been touched by grace, two things will stand
134 out. One thing is that they have some beginnings of humility, or maybe a great deal of it.
135 The other is that they can be absolutely upsetting to be around. I think those two things go
136 together. If you look at the great men of church history, what was it about Whitefield that
137 gave him all that peace and love? He was really childlike. If you read Jonathan Edwards,
138 perhaps the greatest mind the American continent has ever produced, he is a child --
139 simplicity. He is just deeply aware of a sovereign Father, of the love of Christ, and of the
140 Kingdom moving in history. He is such a large spirit that he can rejoice at any prospering
141 group that names the name of Christ. He can rejoice. There is not a small thing in him.
142 He's a big man, but he is big like a child. Jesus said, "Whosoever would be the greatest in
143 the kingdom of heaven, let him become like a child."

144 If that is so, then we begin to do simple things. Things that we might not think about
145 suddenly matter because we are presenting our whole life as a sacrifice of praise and prayer to the
146 Lord. The prayer isn't simply the times which I set aside to pray, which I must have; but really in
147 a sense, prayer is tied into my whole life. When I give something to another person
148 as a gift, in some sense, that is part of my prayer life. When I receive a gift from another

149 person, when I show love by gracious manners, or when I repent because I don't show love in
150 gracious manners, whatever it may be, I am treating others with the same dignity that we have
151 been treated.

152 You know that passage in Matthew 7 is tremendously convicting because it shows you
153 how it works. **"So in everything, do to others what you would have them do to you, for
154 this sums up the Law and the Prophets."** ^{Matthew 7:12} Jesus, in this part of the Sermon on the
155 Mount, is asking for good things in the Holy Spirit: "Ask, seek, and knock." He says all you
156 have to do is, "In everything do unto others what you would have them do to you for this sums up
157 the Law and the Prophets." If that is the case, then all you have to do is put yourself in the other
158 person's place and say, "What would I like to have this person do for me?" Or "What would I
159 like done to me in that situation?" It doesn't mean it may always be to flatter the person, and it
160 certainly wouldn't mean not to lie to the person because you don't want to be lied to. Show
161 gracious works -- the smile, the thank-you note, the appreciation, or sometimes even to ask them
162 to help here. It is a simple communion with life. When we do this, it is amazing what will
163 happen.

164 In Uganda in 1924, Florence Allshorn went there as the Church of England missionary.
165 When she arrived, she discovered that the woman in charge of her had, over the period of a few
166 years, seven women come and go. She wondered how this had happened. She walked into the
167 house where they were staying together, and discovered the living room was divided neatly in
168 half right down the middle. One half had no furniture in it, and the other half was filled with
169 furniture. The half with the furniture was for her senior. She found that she had a woman who
170 was so depressed that sometimes she wouldn't speak to her for two or three weeks. It was very
171 difficult to get along because she couldn't speak the language yet. She broke down and cried. A
172 Ugandan matron came out and said to her, "You know, you missionaries come out here and you
173 say, 'Jesus saves.' Well, Jesus hasn't saved this situation yet."

174 Florence says that she was struck in the heart, and apparently was converted on the spot -
175 - missionaries get converted too! The next thing she knows, she says, "That's right! That's
176 right! Out here, Jesus is not a power, and he has not saved the situation." She wept and wept
177 over her sin and self-centeredness. She said, "Now I know something. It doesn't matter two
178 hoots what happens to me. What matters is the glory and honor of God and what happens to
179 other people." From that day forward, she was free. What did she do? Once she was free, she
180 could see her senior with compassion. She didn't rush in because this lady was not one you
181 would want to rush in on. One day she saw that the woman loved books. Florence went through
182 her shelf and found a book that she thought she might like. She said, "Would you like to read

183 this?" The woman took the book and read it. A little later, she brought a book to Florence and
184 asked if she would like to read it.

185 At the end of the year, they were good friends and the whole atmosphere of the station
186 was changed. The life of Christ is present. Do unto others as you would have others do to you.
187 Simple stuff. Humble stuff. That's really how you do evangelism. You resolve to do this with
188 all kinds of people -- with your spouse, your friends, your enemies. They may be all mixed up.
189 Sometimes they all feel like your enemies, and they may feel the same about you. But however
190 that may be, when there are different ethnic groups or races, it's just true that you are dangerous
191 to the kingdom of Satan. He is in trouble. Think of that!

192 **E. Respecting People**

193 In the early days of New Life Church, we had some converts who were from some very
194 raw places. A friend of mine says to me, "Jack, some of the people in your church make me
195 nervous. I wouldn't want to be with them in a dark alley." I said, "If you were in a dark alley
196 and you had some of our converts with you, you would be much safer in there." He said,
197 "Touche!" You see, Christ is on a move. One of them was a former black Muslim and was a
198 little scary in appearance. Why did he respond to the gospel? I didn't want him to respond to the
199 gospel. I felt I didn't have the energy to cope with one more person, and wanted him to go back
200 to his dark alley. To defend myself, I told him that he had to go and tell the people at the local
201 park, where he had knocked down the park guard for a real or imaginary racial slur. I said, "You
202 have got to go back and apologize. You are just out of prison, and they are likely to lock you up
203 and throw the key away. I'm not going to have another thing to do with you unless you go with
204 me and do this." He looked at me and said, "Dr. Miller, let's go." I said, "Wait a minute. Are
205 you sure you want to do that?" He did this to do me a favor. He came back and told me what
206 had happened. When he went back, they had almost gone into shock. The guard said that he had
207 never had anyone ever apologize to him for anything before.

208 Gracious manners were coming out of this man. Talking to him, I asked, "Why did you
209 respond?" He said, "I responded to you because you called me Charles, not Charlie. (I knew
210 very much why I called him Charles -- small point?) And you welcomed me into your home and
211 you treated me with respect." For many people, if you say you love people but don't respect
212 them, they won't understand what you're saying. So when we begin communicating the gospel
213 to others outside of our own group, we must see that the key is respecting people. Not in some
214 groveling way, but with real respect. With your own dignity and with childlike confidence in the
215 Holy Spirit's presence, you are willing to be with them.

216 I think a good illustration of this comes from Rose Marie. We have been around South
217 Asians, especially people from Pakistan and India. In Uganda we ate with them in the hotel, and

218 witnessed with them. One Muslim family had even lived with us in Jenkintown for a while.
219 We've had quite a bit of background and we've seen God heal them. The amazing thing is that I
220 don't believe we ever prayed for healing for a Muslim that didn't get healed in that hotel. I
221 mean, some of them were really sick. I was as much in awe of it as they were. In fact, in some
222 ways I think I was more surprised than they were. The day came that they wouldn't do anything
223 without coming and asking us for prayer and wisdom. The amazing thing was that prayer was
224 what reached these people. They sensed the presence of God when we prayed. As Rose Marie
225 got bolder, she organized them into a Christmas choir. The Ugandans and Muslims went through
226 the hotel singing all these great Christmas hymns. So when Rose Marie gets to London two
227 years ago, she goes into these businesses and says, "Mr. Gupta, we'd like to pray for your
228 business. We believe God wants to bless it. My husband Jack here is ready to pray for it.
229 Would you like that?" Wow, would he like that? He sure would! So, we prayed for his
230 business. We came back the next year, and Mr. Gupta said, "It has flourished since you prayed
231 for it. The Lord Jesus Christ heard your prayers." He's a Hindu, and probably just added the
232 Lord Jesus Christ to one more god in his line, but nonetheless, the power center in his mind to
233 some degree is associated with the Lord Jesus Christ. So here's Rose Marie, this self-proclaimed
234 timid lady, going into all of these places. She goes into another shop and introduces herself to
235 the Asian owner, and starts talking about Nairobi. The next thing you know, she asks if I can
236 pray for them. He tells the customers to stop, and I lead in a little 10-15 minute prayer. I didn't
237 have them get down on their knees, but we could've done that. I summarized the gospel a bit
238 before I prayed, and then we prayed.

239 What a difference God has made in her life because of grace. I just want to drive home a
240 point. There are qualities about you that can be so powerful in God's service, if you are willing
241 to push the envelope just a little. Who said that? Chuck Yeager -- "Push the envelope; break the
242 sound barrier." Always try a little bit further than what you think you can. Push the envelope.
243 What does God want you to do? Are you trapped in you life and your ministry? Push the
244 envelope. Get more into the promises, and get more into grace. Get some tapes or whatever.
245 Get the people to pray for you. Humble your heart, and take risks. Don't just stand there. Go
246 and die. Right? Risk, and you'll never rust.

247 **II. CHANGING FROM THE INSIDE**

248 **A. Exposure**

249 That gets us back to one of the problems we have wrestled with during our time together,
250 and that's the whole matter of the hard side of the ministry this week. The hard side of the
251 ministry this week is, if you have listened to the Holy Spirit in the Scriptures, you are just reeking

252 with humility, or at least humiliation. They are a bit different, by the way. You have to
253 sometimes go through the humiliation to get to the humility, but nonetheless they can be
254 connected. You know when you look inside yourself, what do you find in there? When you
255 think about being a missionary, you are actually being stretched into other cultures. The way the
256 world is fragmenting today, it is almost as if you are moving to other cultures right in your own
257 community. Isn't that true? It really is fragmenting so that in fact you can go overseas and find
258 more stable cultures which you would adapt to much more quickly than you would some of the
259 cultures around you. You will find that in yourself there are fears, which we have really been
260 talking about, but there are also prejudices. You will find also there is content, and if you get
261 pushed far enough, meanness.

262 Now I like to minister to gypsies, but there is one thing about gypsies that I don't like,
263 especially Italian gypsies. They are always trying to steal my wallet. I have a thing about your
264 not stealing my wallet. It is a dangerous thing among the gypsies because you can get knifed for
265 your defensiveness. I get really angry. I am prejudice, not so much against gypsies, but against
266 anyone who steals my wallet or thinks they can. We all have some of those, don't we? Might be
267 black people or Asians. I grew up with Indians. My great grandparents believed in this
268 philosophy as Presbyterians, "Keep the Ten Commandments and shoot the Indians." The next
269 generation believed, "Don't keep the Ten Commandments and don't shoot the Indians." The
270 next generation went back to the Ten Commandments. Behind all that tradition is a racial
271 elitism. We have to face up to that: family elitism, racial elitism. It will bring out contempt for
272 others very quickly. How do you deal with it? Perhaps your own history has disappointments.
273 When you look on the inside, you don't have any real sense of forgiveness. All this is mocking
274 you. It doesn't really reach you. People talk their hearts out to you, but it just doesn't get into
275 you. How is that going to be changed? Sometimes it is almost like there is an invisible barrier in
276 front of you.

277 Richard Lovelace speaks of that. He says that sometimes in prayer it is like that. Angelo
278 (Jack's son-in-law), before he became a Christian, said that he had a terrible struggle with
279 praying out loud. He said that he couldn't become a Christian before he broke through that
280 invisible barrier. He finally had to shout, "God, have mercy on me!" When he prayed that out
281 loud, he was saved. You may have a problem of some kind like that where you never learn like
282 Emma to yell about it.¹ A good healthy, "God, be merciful to me, the sinner; God make
283 atonement for me, the sinner." God has made atonement for you, but the whole idea is you need
284 the blood of Christ to touch you.

¹Emma's story is told in Lesson 15, Constructive Conflict.

285 **B. Fixing Our Eyes on Jesus**

286 How do you get loose from action? I would take the gospels and I would soak myself in
287 those gospels until I am full of the way Christ thought. 1 Peter says we should walk in His steps.
288 **“But if you suffer for doing good and you endure it, this is commendable before God. To**
289 **this you were called, because Christ suffered for you, leaving you an example, that you**
290 **should follow his steps.”** ^{1 Peter 2:20b-21} As we walk in His steps, we ask Christ to show us his
291 grace -- to be Christlike. We become much more simple. Notice the kind of people that Jesus
292 ministered to. He ministered a great deal to the up and out. He had one disciple who would be
293 far out -- a zealot. He also had plenty who were down and out as far as that society is concerned.
294 He ministered to a Samaritan woman at a well. It was a no-no for a rabbi to even speak to a
295 woman. It was a double no-no to speak to a Samaritan woman. He broke with his culture. That
296 is the originality of Jesus Christ. Revealing that He is from God and is not culturally bound.

297 Would you believe He lets a prostitute kiss His feet without pulling them away? I once
298 spent the night in a room, occupied during the day by a prostitute. We didn't know it a first.
299 Rose Marie and I did this in Ireland. We were very poor at the time, and Rose Marie said we had
300 to keep within the budget. So, we ended up in a room we could afford, and the prostitute was
301 staying in it during the day and us at night. I was sleeping in her bed. I felt that I didn't want to
302 be touched by anything that she had been touched by or that she had touched. It was hard for me.
303 Rose Marie took it much more casually, but I was glad to get out of that room. Jesus accepts the
304 woman's touch on His feet. He goes to the Levi's banquet. Man, there must have been some
305 diseased people there! Sinners! Great party! Jesus is there. When He dies, He has a friend that
306 dies with him -- a thief on the cross. He keeps strange company, this Jesus. When He was
307 baptized, why was He baptized? He didn't have any sin. He was baptized in His priestly work,
308 in order to be numbered with the transgressors. He was representatively the repentant leader, not
309 for His own sins, but for ours. Numbered with the transgressors, He goes to the cross for the
310 transgressors. What is the conclusion of it?

311 If you are going to have that kind of courage, I think you need to personalize this
312 relationship with Christ. It is subjective, legal, permanent, and favor for you forever. But, is it
313 personalized? “I, John Jones, have been crucified with Christ. John Jones no longer lives, but
314 Christ lives in John Jones. And the life John Jones lives in the body he lives by faith in the Son
315 of God who loved John Jones and gave Himself for him.”² In other words, it is for me. Cry out
316 to Jesus for grace. Cry out to the Lord in Heaven, full of grace, so that you can put yourself in
317 the other person's place; so that the law may be fulfilled in you. You will not be accepted on the
318 day of judgement unless there are fruits that bear testimony to the work of grace in your life.

² See story in Lesson 3, The Passive Righteousness of God.

319 They must be there. Without the fruit, you don't have the root. So, you must have the obedience
320 of faith flowing from grace.

321 I don't know whether you have seen *Les Miserables*, the musical. I remember the book.
322 There is a scene in there where Jean Valjean, the escaped convict, now the mayor of the city, now
323 a converted Christian, goes to the city's center. As he comes by, there is a horse drawing a cart,
324 and he sees what happens. The cart wheel breaks under the axle and the old man, who is the
325 enemy of Jean Valjean, gets underneath the cart. It begins to collapse on the man, and the
326 terrible weight is crushing him. Jean looks into the crowd, and as he looks he sees Javere, the
327 detective, who says, "There is no man in the world except one who could lift that terrible weight.
328 There is no man in the world who has that terrible strength to lift that awful burden except Jean
329 Valjean, the convict, and he is dead." Jean knows at that point that if he lifts the load he will be
330 revealed as the convict. Here is his terrible problem -- What will he do? He crawls underneath
331 the cart, and with his awesome strength lifts the terrible load from the man. Now, since the
332 situation is not so shaky, others come and take the cart off of both of them. You see, with Jesus,
333 Jean Valjean was crushed by that awful load. The man under the cart had been an enemy of Jean.
334 That is what Jesus did for us when we were enemies. Terrible strength to do that. The load of
335 your sin, your curse, your judgment was taken by Jesus. In that death, there was a terrible
336 strength that just destroyed the cart, as it were. Pulverized it. So, you don't need to fear the last
337 judgment day. You can find, in that meditation on Christ and His work, a personal intimacy that
338 we so desperately need. The sense that God is for me as a father who loves me and gave His son
339 for me. It is for me. He who loves us loosed us from our sins by His blood. He made us a
340 kingdom to be priests to God His Father. To Him be the glory forever and ever, amen.
341 Meditation is on Christ and His work.

342 Risk or rust. Choose your course. Are you on a river? Or are you desperately longing
343 like an orphan to get back on the canal? Let's choose together the wild river of grace. It's going
344 to be so much fun!



2. Memorize Galatians 5:22-23

**"But the fruit of the Spirit is love, joy, peace, patience,
kindness, goodness, faithfulness, gentleness and self-control.
Against such things there is no law."**