

The Fellowship of His Suffering

by David Wilkerson

The church must shift its focus from human suffering to the spiritual sufferings of Jesus Christ and prioritize sharing the gospel over profits.

Duration: 43:52

Scripture: Jeremiah 8:8, Malachi 2:7, Mark 11:15

Topics: "Faith And Humility", "Religious Integrity"

Description

In this sermon, the speaker expresses his deep concern about the commercialization and profit-driven motives within the ministry. He criticizes the hiring of a promotion man and a public relations firm to raise more money and gain more exposure. The speaker emphasizes that when the focus shifts from the message of God to making money, it becomes a form of religious thievery. He highlights the importance of prioritizing the message over merchandise and profit, and warns against losing the genuine faith and humility in pursuit of a professional image.

Transcript

Heavenly Father, help us tonight to enter into the fellowship of your sufferings. Help us to get our eyes off our own sufferings and get our eyes on the sufferings of the Lord Jesus Christ, that we may pray tonight as Paul did, oh that I might know him in the power of his resurrection and the fellowship of his sufferings. Oh Holy Spirit, open our eyes.

Lord, I know I prayed about this. I know you gave this to me, so I humbly share it and ask that special unique anointing. Baptize it in love.

Help us to receive it, not as from a man who comes in to make a point or with a chip on his shoulder. I come with love. I come with a broken heart, feeling your heart and your needs, so minister to us in Jesus' name.

Amen. That I might know him and the power of his resurrection and the fellowship of his sufferings, not suffering, but sufferings being made conformable unto his death. Fellowship is a union of friends who share a similar interest or problem, and to suffer means to feel pain or distress.

And here you see Paul yearning to share the pain and distress that Jesus Christ experienced. You'd think that he had enough suffering of his own, because hardly anyone has suffered more than Paul, and didn't

he have enough hurt and care with all the churches weighing heavy on his back? And with all the cares of the churches and all his own suffering, he puts them aside and he prays, oh God, that I might know how to share your pain and your hurt. And it was soon after his conversion that Ananias came to him with the word of the Lord, speaking of the great things that he must suffer for the sake of Christ's name.

And it was more than just the shame that he would bear, or rejection, or persecution, hardships. He was going to suffer through shipwrecks, stonings, beatings, the afflictions of body and soul. He was going to take joyfully the spoiling of all of his goods.

In triumph over all of his sufferings, the day would come when Paul would cry out, I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. And you see, if you read his life story, you see Paul suffering as much as any other man of God on earth. Yet he considered his absolutely nothing in comparison to the sufferings of Jesus Christ as Lord.

Even Peter spoke of being not only a witness to his suffering, but a partaker of his suffering. Peter said, I, who am also an elder, was a witness of the sufferings of Christ. Then he goes on to say, rejoice in as much as you are partakers of Christ's suffering.

Peter said, I just didn't see him suffer. I partook of his sufferings. Here's Paul praying the same thing.

I don't want to be just a witness. I don't want to hear about it. I want to enter into his sufferings.

Who in our day and age is praying like Paul? Who is yearning to know Christ in the fellowship of his sufferings? Because the church in these last days is focused inwardly. We spend most of our spiritual energy on the pain and distress of hurts of our own members. In nearly every community in the United States today, there are small prayer groups, intimate prayer groups, who are reaching out with compassion to share their hurts of their suffering friends and neighbors.

And we've really entered into the fellowship of our brothers and sisters. We have. Thank God for that.

The problem is we're becoming selfishly consumed by our own hurts. We're consumed by the hurts of our own brothers and sisters. It's left us with little or no time to think of Christ's sufferings, let alone enter into them.

And I think I'm a bit ashamed as I look back over the past 25 years of my ministry and my preaching, how many sermons I've preached about human suffering and so little about Christ's suffering. I've wept over their hurts of multitudes, but I've never shed a tear over Christ's suffering. I've known the pain and sorrow of people from all walks of life and all kinds of sinners, but I've known nothing of his sufferings.

And look about you today and see if that's not the problem of almost all Christendom today. Go into any bookstore and count the number of books that deal with human hurt, depression, fear, rejection, divorce, remarriage, loneliness, etc. Go to any seminar, almost any crusade.

You're going to hear a lot of preaching about how to cope with personal pain and distress, but how little was written, how little was preached, how little was taught about the sufferings of Jesus Christ. Now I'm not putting all that down because we need all the help we can get, but my point is that Christians everywhere, including myself, we've become obsessed with our own problems, our own hurts, our own needs, our own suffering. We've become strangers, absolute strangers to his sufferings.

We've got to start praying as Paul did that we can share in his. Now the sufferings of Christ are not to be found in his human body. They're all spiritual.

We get very sentimental when we talk about Christ's pain at Calvary. We're deeply moved by the talk of the crown of thorns on his head piercing his skull. We talk about the driven nails, the piercing spear in his side, the jeering crowds and the mocking soldiers, but you can never enter into the sufferings of Christ if that's as deep as you go.

The sufferings of Jesus Christ go much, much deeper than that. Paul knew what it was to be beaten and mocked and scourged. Paul bled.

He too is despised and rejected by men. If you're going to use a human scale of pain, Paul probably just about balanced the sufferings of Christ. And I can take in church history and show you many men who suffered physically far more than Jesus Christ.

Nor was it a cosmic suffering that Paul's talking about. There's no human being that can enter into the divine suffering of Jesus, this universal suffering of taking the sins of the whole world on himself. He alone was wounded for our transgressions, and the agony of his redemptive act is uniquely his.

This redemptive act at Calvary none of us can enter into. We can't even begin to comprehend that suffering. Don't even try to describe it.

That's cosmic. We have nothing to do with that. The sufferings of Christ that Paul and we can fellowship in have to do with his spiritual sufferings while he was here on earth.

He suffered more before he went to the cross, I believe, than when he was on the cross. It had to do with the backslidden church, unbelieving loved ones, and what it cost him to leave this earth and go to the heavenlies. We often think about what it cost him to come down from heaven to earth, but there was another cost, and that was when he left the earthly for the divine, for the heavenly.

Now, no man can fully understand the sufferings of Jesus. Now, I'm certainly limited in my vision, but all in the past few months the Holy Spirit's been allowing me to fellowship in three aspects of his suffering, and I want to share them with you tonight. First of all, Christ suffered grievously at the site of his house being turned into a den of thieves.

Jesus went up to Jerusalem at the Passover, and he entered into the temple, and what he saw appalled him. All the grief at what he saw. Merchandisers had taken over the house of God.

He came seeking a house of prayer, and what he found was a business conducted by churchmen. He came to kneel with God's people at a holy altar of worship. What he found was a preoccupation with promotion, display, and sale of religious merchandise.

The selling of religious articles became more important than the sacrifice. The religious leaders were counting profits. God's people were not reading or studying or hearing the Word.

They were too busy selling religious articles. They were so busy, they went about promoting, thinking they were doing the work of God. Men of God had become more pushers of their articles than they were of the sacrifice of the temple.

If you speak of suffering, folks, you've got to understand the terrible pain that our Lord suffered at such a site. Which one of the disciples would have walked into the temple and felt that kind of pain? Which one of them would have stood there and have been appalled at what they had seen? How many of them would have taken a whip and driven them out of the temple? How many of them would have felt the wrath of God at seeing the house of God being turned into a merchandising mart? Picture that moment. Here's a compassionate Christ boiling with holy anger.

Here's a meek-spirited man raging with righteous indignation. Picture that lowly Savior now, his spiritual bowels boiling. He's got a whip in his hand and he storms into the temple and he's flailing in all directions.

He's overturning the tables piled with merchandise. He scatters the promoters and the pitchmen and the hucksters and he thunders, Out! Out of my Father's house you have desecrated this holy place, turning this house of prayer into commercial enterprise. Not anywhere else in the Scripture will you find such outrage in Jesus.

It was one of the most painful suffering experiences in his ministry. He couldn't stand by and see his Father's house become a den of religious thieves. And young people, when I see the wrath of God displayed, I watch and take notice.

Understand, this is the wrath of God on display. Wrath of God. Those words, don't they hit your heart? The wrath of God.

We become religious thieves when we are more interested in the money than the message. When we'd rather profit than prophesy. We are thieves if we produce or sell records, books, tapes, simply to make money, even for good causes, rather than to get a message out.

We are thieves if we merchandise more. We feel our merchandise is more important than the message. I'm not against the making and the selling of any books, records, tapes, or anything else.

But I'm wondering if you and I are willing to enter into the fellowship of Christ's suffering on this very point. Are we going to allow ourselves to feel the pain and hurt of seeing God's house being turned over to merchandisers? Think of the church in general. We have commercialized the gospel of the Lord Jesus Christ.

Do you feel any spiritual rage in you when you hear the hucksters promoting anything with the name of Jesus on it? Can we share his suffering in this point to stand up against those who had turned God's house into a theater or just a house of entertainment? That's what's happening one half of the time in many of our churches now. It's given over to nothing but pure entertainment, pure promotion. No Holy Ghost move.

No honoring of the name of Jesus. It's to get a crowd. It's to count heads.

And you finally come down to the point, are we merchants or missionaries? Can we grieve over profiteering on the name of Jesus? Can we get our eyes off cash and back on the cross in the church? Peter warns of the coming of false prophets. They're going to steal in among us. And the Bible said they're going to be covetous men.

They will, with phony words, make merchandise of you. In other words, they're going to come with a sales pitch. They won't see anything but dollar signs in the congregation.

They'll put the name of Jesus on anything to get your money to make themselves rich. And these are merchants that need to quit preaching the gospel and go into business. It's okay for businessmen to do it, but not evangelists.

How the heavens must rage against all the buying and selling of all the crazy Jesus junk. How it must hurt our Lord to see evangelists more concerned about the record and tape sales and the book sales than lost humanity. What fortunes are being made through promotion and sale of merchandise? We've done more than commercialized Christmas.

We've commercialized the Godhead. God gives us a talent, a gift, and we package and sell it. We freely receive and expensively sell.

We're so afraid to trust God for our ministries, we develop a side business out of what God has freely given us. We incorporate our talents to turn a profit. And I'm wondering if there are any evangelists in America left that have nothing to promote.

I don't know how God's dealing with me. You see, I don't have all the answers yet. See, the Bibles are sold and that's how the Word of God has gotten around the world.

Paul used his talents to make tithes. I think it has to do with personal profit versus support of God's work, but anything that demeans the name of Jesus Christ. I've got to tell you tonight, people, I'm struggling over this.

I'm really deeply struggling because listen to what Jesus says. This frightens me. Mark 11 15, he said, Jesus cast out them that bought and sold in the temple.

He threw them out. Listen to this. Take these things away, Jesus said.

Take them away. Make not my house a house of merchandise. That scares me.

That makes me go back and think of how many times publishers have called me up and said, David, we need a book, anything. Your book's sale. And I've got to confess to you, I've written three or four books over the past years that I did just because we needed money.

I weep over it now. I grieve over it. And I'm struggling with this because I believe God does raise up good, spirit-filled businessmen to produce, distribute Bibles and books and records and tapes.

But you see, my problem is what I feel in my heart that anything that touches the cross should not be expensive. I'm wondering if we were really where we should be with God if we would be selling anything. I'm wondering.

I don't know yet. I don't have the answers. I wish somebody could give it to me.

I can tell you tonight, God's been dealing with me. I can't tell you the grief I feel anymore when I pick up some magazine sent out by Evangelist and they're selling everything from holy mustard seeds to holy water to everything. And I think the world and the sinner out there associates the gospel with trinkets, gimmicks, promotion.

And see, the issue goes beyond selling merchandise in the house of God. It includes all sector promotion of the things that are holy and of God. Sector promotion of God's things.

You know, you and I would be shocked tonight if you knew how many popular ministries in America are in the hands of public relation men, secular promoters. They package and sell the gospel like soap and cereal. The result is cutesy little songs and sermons with a lot of hype and no life.

Just this week I got a formal notice from an outstanding ministry in America informing me that they had just hired a Madison Avenue promotion man because they wanted a new image to raise more money. Can't tell you, almost, it makes me want to vomit. The prophets are being replaced by PR men.

We need more exposure, one said. So he went and hired a public relations firm to make his name known and I can tell you the man and you'd cry. I want nothing to do with the professional hucksters and promoters.

They have no right to touch the anointed things of God. They compromise the men of God. They rob them of their anointing and they substitute some slick lifeless kind of evangelism.

They take these powerful men of God and they turn them into proud celebrities who build reputations on the gospel. If God's trying to do anything, he's trying to deglamorize the gospel and the preachers. We've got enough stars and God said he's going to get all the glory.

You know, I go to some crusades now and I see men coming on stage and the audience is standing and clapping and almost idolizing and sometimes I think, God, that man's on dangerous ground. He may drop dead. No man can take his glory.

No man can handle the glory. That's why I walked away. No man can handle it.

You know what these promoters are doing? They're taking anointed spiritual singing groups. They're dressing them in sequined jackets. They rewrite their songs so no one's going to be offended.

Then they try to make them so professional they can get a song on the secular charts. And I see singing groups all across America being seduced, losing God's anointing and ending up just another lifeless group. Few groups are left in America who are still unspoiled.

They all seem to go the same way. They want a professional sound and they want to sound even better than the secular. I hear it.

Someone sent me a record the other day of a group that my wife and I'd love to hear and they were so humble when they started. The first time I heard them I cried and I wept. But someone came along, said you're not professional enough.

You just don't have the professional sound and you're not dressed right. We got last week their last record. It's the most lifeless, pitiful thing I've ever seen.

It's glossy, it's smooth, but it's dead. It's dead. I'd rather hear someone stand up and make all kinds of mistakes and I don't care how they're dressed as long as they have the anointing of the humility.

That doesn't mean that you have to have an unprofessional sound, but it's so easy to get away from the anointing of all the groups. They say I'll never go that way. A year later there they go, same way, all trying to compete and finally they get to the place where they get on their buses or they get in their vans or whatever it is and they say how many records did we sell? How much did we make? Listen friends, not only will God not bless this modern trend toward professionalism, he's going to thunder against it and drive

it out of his presence.

Heaven didn't put up with it at Jerusalem, he's not going to put up with it in these last days. The days of the commercializers are over, he's going to drive it out of his church. It's all over.

God will not put up with that secular professionalism creeping in and destroying the anointing of the Holy Ghost. He won't allow it. Oh God, bring us all back.

God, bring us back. Secondly, Christ suffers when those he loves most doubt his interest in them and his power. When we who love him most doubt his interest in us and his power.

Now Jesus loved Lazarus. He dearly loved his two sisters Mary and Martha. Their home was an oasis for him.

We know that Lazarus loved Jesus. But you see, here's something unique. This is not the Bible speaking about man's love for Jesus.

This is Jesus, the Bible speaking of Jesus' love for Lazarus. It's just the opposite. How Jesus loved him.

The scripture says, he whom Christ loved was sick. It's Lazarus. He whom Christ loved was sick.

Jesus heard it and he sent a message to Mary and Martha. This sickness is not unto death but for the glory of God. Now let's stop right there.

It doesn't say the resurrection is to the glory of God. What does it say? Just back up a little bit. Come on now.

What does it say? This sickness is not unto death but this sickness is to the what? Now that's not a David Wilkerson version of the Bible. This sickness is not unto death but is for the glory of God that the Son of God may be glorified thereby. Jesus knew that there was a miracle coming that would give him glory and hopefully the faith and confidence of those who loved him most and he loved.

But oh what a suffering experience this turned out to be. It was intended by God to bring glory. It should have been a beautiful resurrection experience but it turned out to be one of the most suffering moments in our Savior's life.

How he suffered. I don't think, you see the disciples doubted him. Mary Martha doubted him.

The weeping friends of Lazarus doubted him. And I don't think Mary knew how deeply she hurt Jesus when she accused him of being disinterested or preoccupied. Master if you had been here, in other words if you'd just taken the effort and the time, it's too late to damage it, then where were you? I don't think she knew how that hurt him.

I don't think she knew how in his human form he suffered when the one he loved the most would not trust him and accuse him of being disinterested in their needs and their problems. I don't think Martha knew how she hurt the Master, made him suffer when she questioned his resurrection power. Jesus had plainly told her, thy brother shall rise again.

She shrugs her shoulders and she said, oh yes, on the resurrection day he's going to rise, but what about now? He's dead. How painful it must have been for Jesus, how he must have suffered when he had to try

to persuade his dearest friends that he was God in the flesh, that he had all power, that he was interested in them, that he'd not forgotten them. He's saying in essence, don't you still know who I am? You're hurting me.

I'm the resurrection, don't you understand? I'm the life. Believe in me. Believe in me.

Believe in me. I have the power. I have the life.

I wonder if Jesus wasn't saying to himself, now look, the Pharisees won't believe if I came to my own people. They wouldn't believe. The sinner doesn't believe.

The publican doesn't believe. The priest doesn't believe. And if those I love the most don't believe, who will ever believe? And no one left.

Oh, the pain. This matter of ignoring his power, this is what caused it. You want to enter into the sufferings of Jesus Christ? It's when his dearest friends will not trust his power.

And if we, his dearest friends, will not trust him, who will? Tell me who's going to trust God if we won't? We're the ones he loves. We're the ones who love him. We call him friend.

We call him Lord. But we don't live our lives as though he had the power needed to keep us in victory and joy. Oh, in recent weeks, every time I'm in the bathroom combing my hair, every time I take a bath, every time I sit down to study, I've had it coming at me night and day, every day of the week now for two or three weeks.

David, is he Lord? Is he really Lord, David? Am I Lord? Then why are you worried? If he is Lord, why do we have such pain when we think of sickness or death? Why does it frighten us? Why do we allow ourselves to live so empty and dry when our God has a strong arm that can crush all might and power? You know what I believe really satisfies the heart of Jesus more than anything else? And I believe this is the glory of God. You talk about seeing the glory of God. The glory of God is not something mystical.

It's not something you can't see. You can see the glory of God. You know what the glory of God is? You know what brings most satisfaction to his heart? When a child of his fully, completely trusts him.

That's the glory of God. That brings satisfaction to his heart more than anything else. There is one, there is one who fully, completely trusts me.

My power, my wisdom. Please turn the tape over for the remaining part of this message. It's that child who can say, I know God, you have all power.

I believe you can heal and save by whatever means you choose. But I also believe you have all wisdom and I'm going to treat, completely trust you, even when I don't understand how you're working. Oh, the church is full of people who believe in his power.

That's all they know and that's all they want to know. They all, you get in a meeting where the miracles are flowing and the blessings are flowing. You'll find all kinds of faith pumped up and all, oh I believe in God's power.

And everybody goes out glorifying God's power. But let God exert his wisdom and take a loved one home to glory. And those same power brokers start pouting.

They go into a tailspin of fear and unbelief and they end up accusing God of being unfair or unconcerned. Because all they knew was his power and nothing about his wisdom. I don't think there's anybody believes in miracles more than I do.

I believe in healing. I believe God can heal cancer. I believe there's any disease.

God is in the healing business. He's doing it all the time. But I believe my God has authority over all the universe, all nature, all the kingdoms of darkness.

But I don't trust God at all if I can't believe that he'll do what is right, even through good times, bad times, in sickness and in health, in life or death. You don't believe God at all, until you can believe him in any and all circumstances. I want to tell you something you may not have understood yet, but I'm beginning to understand it.

I enter into Christ's sufferings when I grieve over Christians who believe God gets glory only out of miracle signs and wonders. When I look at people who have boxed God into nothing but miracle signs and wonders and that's the only way they see God, the only way they believe him, I grieve over that. That's when I enter into the sufferings of Jesus Christ, because he grieves over that.

When Jesus said this sickness is for the glory of God, it was not just the resurrection from the dead. And there are a lot of Christians cringed at the thought that God can get glory out of a sickness. I'm going to go a step further than that and I can tell you that God even gets glory out of the death of his saints.

Death is a curse, but death in Christ is the ultimate healing. Death in Christ is the ultimate healing. And I had a woman and her husband come to me once and they were praying for a little child.

They prayed, oh God, heal him completely, heal him completely, and the boy died. And they got, they went in a tailspin and said, don't you understand, he answered your prayer completely. You, you prayed down on that boy the ultimate healing.

God healed him completely. He's got a glorified body. Ain't that better than the one you were praying for? Ain't that better? Who, who would trade a glorified body for even a healthy body? Name me the most healthiest Christian in America.

Wouldn't, would you trade that most healthy body for a glorified body? Would you? Well we hold on to everything, don't we? We put health above glorified bodies. You know what I pray every day of my life, Lord, let my living and my dying bring glory to your name. It's not doubt to rest in God's wisdom to overrule our prayers and our faith.

That's not doubt. Job said, though he slay me, yet I'll trust him. If God, and I mean this, if God doesn't answer another single prayer in my life, I'm still going to trust him.

I'm still going to believe him. You know what Mary and Martha should have done? He shouldn't have even had to prove his resurrection power to have their faith, should he? Weren't they his friends? Shouldn't Mary and Martha have said, Jesus we know you're able to raise him, but if not you must have some supernatural reason backed by your holy wisdom, so we're going to accept your will. Oh that's, that's contrary to everything we're hearing today.

I'll tell you something, I know a dying family in Ohio that's bringing more glory to God than all the healthy Christians in that state. I just got the clippings three days ago, was sent to my wife. They're called the Singing Seagrass.

They're in Wadsworth, Ohio. The father, the grandfather had a rare form of intestinal stomach cancer. It's been passed down through all the children.

They have three daughters. Two of the daughters died as teenagers, the last one that died a year ago. The third daughter has a large tumor in her stomach and she's dying, and the father has a huge tumor.

His stomach protrudes, a huge tumor in his stomach, but I'm going to tell you something folks, they've been in the headlines all over the state. A whole stack of clippings were sent to me. Even the news reporters were amazed.

You know what it says? Faith in the face of death. Faith in the face of death. I talked to them on the phone last night.

They couldn't believe that I just pick up the phone and call them. You know what they said? We've been praying for your suffering and your wife. They said, Brother Dave, when Lori died last year, people came to a room from everywhere.

She spread such joy. She had such a hunger to go and be with the Lord and sing in his choir. And I talked to them last night and they said, oh we've not suffered.

The Lord has revealed himself. You know people all over Ohio, you know what they're saying about the Seagrass? They're saying, that's the kind of faith I want. That's the kind of God I want to serve.

One who can give you peace and rest in the face of death itself. A God who keeps you from coming apart in a crisis. Let me tell you something folks, that's the kind of faith I want.

God doesn't have to have a miracle to prove his glory. He gets glory out of any situation. He even causes the wrath of men to praise him.

The sweetest grace that God has is reserved for those who go through the valley in the shadow of death. We know that. I have never in my life talked to someone sweeter who knew his grace more than brother and sister Seagrass.

To hear him talk, he said brother David, what it does, you hold on to everything in this world lightly. You don't get attached to anything and you live every day wanting to go home. Yet he's still making records for the glory of Jesus.

Blessed are they who have not seen, yet believe. Blessed are those who have not seen what? A miracle? An answer to privilege those who have not seen and yet believe. Thirdly, Christ suffered when he gave up that which on earth was most precious to him.

When he gave up on earth that which was most precious to him. Do you want to enter into his sufferings? Then listen closely. This is one of the most important.

Now the Bible says that Jesus loved Lazarus, he loved Mary, he loved Martha. Could it be that he didn't love his mother dearly? How could he love Lazarus and Mary and Martha not love his mother? Did he love

his disciples more than his mother? No, I can't believe that in his earthly form the Bible said he was the son of Mary. He was the son of Mary, he's the son of God but in the flesh he's the son of Mary.

Now one line tells us something about God's loving attitude toward this blessed woman. He was the fruit of her womb. She cuddled Jesus as a baby.

She taught him. She was just like every other loving caring mother who has a close relationship with a child. Our last boy Greg has just left home to go to Detroit to work on the streets and he had such a beautiful close relationship to his mother.

It was a painful thing for her to see him leave. She grieved when the neighbors and friends spoke against her son. How many times Mary must have whipped herself to sleep when she heard the slander and the lies and the accusations about her own son? How many times did she go in a crowd and hear them say something? You know when my wife spoke here today I was down on the first floor and got in the elevator and the meeting had broke up and a whole group of ladies came on.

They were talking about how they were moved by Mrs. Wilkerson. They didn't know I was on the elevator right there. They didn't recognize me.

I got off on the seventh floor and I said I'm so glad you said things nice about that lady. Then they realized who I was. But can you imagine Mary? People not knowing who it was she was and they'd hear she'd hear all these accusations.

He's a fraud. He's a phony. He's a liar.

He's the son of the devil. How it must have grieved her. Can you imagine Mary's pain at the foot of the cross? That's not only the son of God that's her son.

Now if Jesus is tempted at all points as we are then certainly he suffered deeply when he had to give up this earthly relationship to his mother. But what a touching human scene. I was reading this the other day and I really cried my heart.

I began to feel the pain of Jesus. Now they're stood by the cross of Jesus his mother Mary and his mother's sister and Mary Magdalene. When Jesus therefore saw his mother, evidently Joseph is dead now.

When Jesus therefore saw his mother and the disciple standing by her, that's John who he loved. He is saying to his mother, woman behold my son is pointing to John. Behold your son and to John who's got his own selfie to recycle.

John behold my mother and from that hour that disciple took her into his own home. That's who the Holy Ghost of God is. And when I just lost all this thinking of this woman, the cross of woman to man, woman, woman, cross, woman, cross, woman, woman.

Then one day John took Mary into his home. The man took her out and talked to her. And you know it's easy to skip over this sacrament of God's woman.

Behold my son and behold my mother. She's in a skipper that missed the significance of their suffering. Jesus at this moment was giving her up.

He's now going to become not just the son of Mary, he's going to become her lord and her savior. He's going back to his father with great joy in the divine being of God. There's nothing but rejoicing.

He's returning to his heavenly father. But he's also tasted in his human body the love of a mother. He's tasted this.

But I can't really relate to the pain in those nails in his hands. I can't relate to the thorns. I can't relate to the nails in his feet.

I can't relate to the skin of his father's cross. I can't relate to that. You have to go back to your life.

Back home.

Audio: <https://sermonindex1.b-cdn.net/15/SID15866.mp3>

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