

“Solid Rock or Stumbling Block?”

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Scriptural Foundation: Matthew 16:21-28

Jesus Foretells His Death and Resurrection

²¹ From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised. ²² And Peter took him aside and began to rebuke him, saying, “Far be it from you, Lord! This shall never happen to you.” ²³ But he turned and said to Peter, *“Get behind me, Satan! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of man.”*

Take Up Your Cross and Follow Jesus

²⁴ Then Jesus told his disciples, *“If anyone would come after me, let him deny himself and take up his cross and follow me. ²⁵ For whoever would save his life will lose it, but whoever loses his life for my sake will find it. ²⁶ For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul? ²⁷ For the Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done. ²⁸ Truly, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom.”*

Today, I’m going to tell you three stories. Story number one: John was born in 1824, in Scotland, to a sock-maker. In the home, there were eleven children. John was the oldest of five boys and six girls. The family home was an environment of security and happiness. It was a home in which the Lord Jesus was taught, proclaimed, and worshipped each and every day. As John grew up in this loving environment, he too came to place his faith and trust in Jesus Christ as the only Saviour and the only payment for his sins. It was also in this home where John began to cultivate a passion for missions and he began to develop a desire to, one day, go someplace far away and tell others of this Jesus.

As he grew, John got into school, but school was rough for John and after the second beating at the hand of his teacher, Mr. Smith, he quit school and stayed at home to help his dad make socks. He didn’t have much free time as sock-making was a very laborious work, but in what free time he had he studied Greek and Latin because these were essential to become a missionary in that day. Eventually, John landed a job with the government taking surveys and creating maps. This was much better for his studies, and in fact, he would sit under the shade of a tree, while the other boys were playing football, and he would read and study. This pattern of behavior caught the eye of an official and he came to John and asked, “John, what are you studying? Why is it you sit here and study while the others play?” John said, “I love the Lord Jesus Christ and I want to be a missionary. I am using every moment of my time to study and learn about Him.” The official was very impressed! He said, “John, I have an offer for you. We would like to give you a promotion and give you a great new job. In fact, in this new job, not only will you get more pay, but we also pay for some training and education.” This looked like a provision of the Lord.

There was one stipulation: John would have to spend seven years working in this new job. It was an impact between God’s plan for his life and man’s wisdom when he heard those words. There was a collision between what God had designed for him in sending him off to be a missionary. That plan was supposed to involve a few years of work, saving up, going to the training, and getting to the mission field as quickly as possible, where man’s wisdom said, “Maybe you should take this job and allow the government to pay for your training. Who cares if it should take a little longer?” This was not the first time John would navigate this collision and it surely was not the last.

The second story involves the fourth born in a family of twelve boys. They grew up on a farm and in growing up on a farm they loved to tell stories about the pillars of the faith: men like Abraham and Isaac. The stories surrounded God’s promises to this family that through this family there would be land, a seed, and a blessing. Through this family, God would create a people as numerous as the sand on the shores of the sea. There were dreams among all of the boys and they would spend much time in the fields. As they were out in the fields each day, you can imagine the thoughts of

“What would happen if God were to fulfill those promises for me today. What if God were to build this ‘nation’, what roles might we have?”

The boys began to dream as they were in the fields and ultimately, one day, their younger brother, Joseph, came out and saw them not using their time most effectively. He ran back to his dad, Jacob, and told him the boys weren’t doing a very good job in the fields.

A little while later, that upset the boys, and especially since Joseph was a “daddy’s boy” and dad didn’t hide his affection for this young man. He even gave him a colorful coat as a reminder to the other boys who’s affections the dad had.

A bit later, Joseph runs out into the fields where the boys are working and he tells them, “Guys, I had a dream last night and you are not going to believe this. All of you are going to bow down and worship me!” Bang! Do you hear the collision in Judah’s mind and in Judah’s heart? He had been dreaming of what his role in this kingdom God might build for them would be, and now Joseph, this little teenage brother, has the audacity to tell him the whole order is going to get turned upside down and the older will serve the younger and will bow down to him. There was a collision, a massive crash, between God’s plan and Judah’s plan.

The irony is this would not be the last time Joseph would come to them. It wasn’t but a few days later he came back to the fields and told this story at the dinner table that night. He said, “Guys, I have had another dream and even mom and dad are going bow down and worship me.” That was it. For Judah the collision had to stop; this crash of how things were supposed to be and this plan this “dreamer” was talking about needed to end.

Flash forward a bit and as the brothers were out in the field, and Joseph as the favorite did not have to work in the field and as he is coming out into the fields to check on the other boys and they say, “This is our chance and our opportunity to get rid of the problem and to press on to get our will in this situation.” Joseph comes out and the brothers throw him in a pit with the hope he would starve or thirst to death. In an agrarian world, where wild animals were a constant threat, they could cover their tracks and get away scot free.

They throw Joseph into the pit and sit down to eat lunch. Off on the horizon they see a band of Midianite traders. Judah about jumped out of his chair when he saw those traders and he had a plan. The oldest, Reuben, was off at the time, so Judah gathered his other brothers and said, “Listen, carefully, guys, this is what we need to do. Why bring the guilt of Joseph upon our own heads. We can sell him to those traders and make a little extra pocket cash and we can get away without anything having been done wrong on our account.” The brothers said, “This is a great plan,” so they took Joseph and sold him to the Midianite traders and did away with their “little” problem.

That was not the end of the story for Judah. Eventually, he grew up and left the family farm and he met a gal from Canaan, got married, and like any family, began to have children. They would have three boys, Er, Onan, and Shelah. The first-born grew up and got married and things seemed to be going well for Judah and his family, but Er was evil. He was so evil God took his life. As a God-fearing man, Judah said, “I will give my second-born to, Tamar, Er’s wife. Onan was not keen on the idea so he only partially obeyed the instruction. The Lord was clear and judgment came and Onan died. There is another collision and train wreck between God’s plan and Judah’s.

In a world where sons were the most valuable commodity, Judah was down to one son and obedience to God’s plan and design may cost him his last treasure on earth, his last son. What will he do? Will he follow God’s plan or press on with his own? Judah decides to press on with his own. He does not give his youngest son to Tamar. Judah feeds her some lines and deceives her, but he ultimately has no designs of giving his son to Tamar.

It was sheep-shearing season and Judah’s wife had died and he is with a friend on the road. They see a beautiful woman off in the distance and Judah decides to celebrate with this woman and as he is leaving, because he does not have anything to pay her with, he tells her it is sheep-shearing season and he would have payment for her, a young goat, when he comes back, and he leaves with her his scarf, his staff, and his ring. He assured her he would come to collect those things later and pay her later.

He went on his way and sheared the sheep. He found it strange, when he came back by the road, this woman was gone and nowhere to be found. Judah didn’t think anything of it; it was a great season for him so he went back to his home.

Oh, did his blood boil when he got home to find Tamar, his daughter-in-law, pregnant. Can you feel the outrage in Judah's veins as he sees her pregnant. He knows what has happened. "Who did this to you? How? Why? How could you?" His anger was so strong he was ready to burn her at the stake. At the moment he had the match out, Tamar said, "Oh, by the way, Judah, these things belong to the man who did this." Imagine how Judah felt, "That looks like my ring! That is my scarf! That is my cane!" Judah, in that collision, had chosen his way and not God's.

Thankfully, that is not the end of the story. Ultimately, famine would reunite Judah and his brothers and they would go to Egypt for food. There is a great turn in the story because on their second trip to Egypt to get food and they still do not know Joseph, the brother they sold, was the one who controlled everything. He was God's agent of deliverance for this family, but they did not know that yet.

They are sent with the youngest brother, Benjamin, and Jacob made it very clear, "If you do not come back with Benjamin I will die. I cannot stand to lose another one of my sons. So, Judah and the brothers are in Egypt and Benjamin is going to be thrown into prison, but here is the striking thing, do you remember what Judah did at that moment when Joseph threw Benjamin into prison? There was a collision of man's wisdom and God's wisdom and of man's will and God's will. What will Judah do? He said, "My life for his! Do not put that boy into prison. Put me into prison. Whatever you are going to do to him, do to me." Judah got it right!

You may think this collision between God's will and our will only happens in the big decisions of life, but the reality is it hits us every moment of every hour of every day. For most of us, before our feet hit the ground in the morning, we have an agenda and we have a plan for the day. We know what needs to happen and it does not take long before that plan collides with God's plan for the day. At the root of discipleship is how we respond when that impact takes place.

It defines terms for us; terms like success and terms like the glory of God. What does that look like? What does it mean to be efficient and to be effective? This collision between God's will and man's will help us to understand the meaning of success and of the meaning of the glory of God. It helps us to understand what it means to be a godly husband, a godly wife, and a child who honors and pleases God.

The third story is a story of a man who grew up in a very obscure family. You would have never heard about this family. He grew up kind of like "The Deadliest Catch". He was a fisherman and it was a life of long nights and early mornings, working hard to get the nets ready for the next day. This young man grew up in a world which looked for a day when Rome would no longer hold sway and Roman power would be defeated. They would tell stories about Moses, stories about David, and perhaps they would even recall Judas Maccabeus and his defeat of Antiochus Epiphanies, the cleansing of the Temple, and how the Jews had finally been freed for at least a brief season from the oppression of Rome. He would have thought about these things during the long nights working the nets.

One day they are fishing and his brother, Andrew, comes running up and he says, "Peter, Peter, you are never going to believe this. That Messiah, the Deliverer, God said would free us from Rome, I have found him. You have to come with me!" Peter listened up because Andrew was not the "drama queen" kind of guy. He was not one of those who was all about hype. Peter went and he followed Andrew and met Jesus for the first time.

A bit later in his life, Jesus came to Peter another day while he was fishing. Jesus said, "I want to get into the boat. I have a story to tell and I want to talk to the crowds for a little while." After He taught from Peter's boat, He was going to teach Peter an object lesson about what it meant to follow Him. While He is in the boat, He tells Peter to cast out his net. It is in the middle of the day, mind you, and you do not fish during the middle of the day. Peter obeys and there is a huge catch of fish. Peter never forgot that day. He never forgot how he felt after that, either.

That was just the start. They would follow Jesus and ultimately there would be twelve men who would spend every waking hour with Jesus. They watched Him do amazing things. He would heal the sick. He would give sight to the blind. He would make the lame walk. He would cast out demons. Remarkably, He would send them out in pairs one day and they, too, would be able to heal the sick and cast out demons.

There was one time, and Peter could not get it out of his mind, when there were five thousand people on a hill and they had been talking and ministering to people all day. They had nothing to eat and their stomachs were churning and rumbling. All they could find in this big group of people were five loaves and two little fish. That was nothing for

Jesus as He took the five loaves and two fish and fed this entire group. The people, at that moment, wanted to make Him king on the spot. This was the kind of ruler they wanted.

That was not the plan and Jesus backed away and slid to the other side of the lake. As the people are wanting to make Him king, conflict with the religious leaders of the day is rising. Jesus decided Peter and this band of twelve needed a “staff retreat” to reassemble and regroup. He takes them to a popular Roman getaway: Caesarea Philippi. It was a place of huge rocks and bluffs where, cut into these rocks, there were idols of all the Roman gods. On the first session of the retreat, He turns to the disciples and says, “Who do the popular polls of the day say I am?” “It is easy, ‘John the Baptist’, Herod the tetrarch had said that.” “Maybe it is Elijah,” the last book of the Old Testament spoke of “one like Elijah would come”. Others were thinking of the Maccabees accounts where this prophet like Jeremiah would rise up and come again.

The populous knew this; Jesus was at least a prophet. Imagine, at the staff retreat, as He hears these answers, Jesus turns to each one of them and says, “Now, who do you say I am? I get it. You understand. You have been doing cultural analysis and you know what the world thinks of me, but what do you think of me?”

Peter could not hold himself back. He shot out so fast, “You are the Christ, the Son of the Living God.” He understood Jesus was both the Messiah, this Deliverer God had promised, but He was also God in the flesh. You can imagine how Peter felt when Jesus responded to him, “Oh, blessed are you, Peter, for flesh and blood did not reveal this to you, but my Father who is in Heaven.” That must have felt so good to hear those words from Jesus. In fact, I do not know Peter slept much that night as he kept pouring over the plan of those who would confess Christ this way would be like a rock upon which God would build His church and give authority, power, and keys to the Kingdom.

The next day Jesus gathers them together. It is time for the second session during this staff retreat. Now, for the first time of all those days and all of those years following Him, He begins to unfold God’s plan for His life. Here is the key: there was no back-up plan. There was not a “Plan B”; this was a must from eternity past which was working it’s way out right before the Disciples very eyes.

Imagine the Disciples clinging to Jesus’ words as He explains to them the centrality of His plan. They are listening and He says to them, “From that time you must go to Jerusalem and suffer many things from the elders and chief priests and scribes.” They are tracking with Him. From Messiah to Vindicator, from Messiah to Deliverer, for the people of Israel there would be hardship and it would be difficult, but then came those fateful words, “He must die!” At that point Peter’s ears just went blank and he did not hear anything after that. He did not catch another word. “The Messiah come to die! No way! No how! That is not the plan and that is not how it is supposed to unfold. That is not how the story is supposed to end!” Peter probably did not catch the last part about being raised from the dead.

Jesus concludes this portion of the staff retreat and as soon as He is done Peter quickly grabs Him by the arm, takes Him over to the side, and says, “Jesus, I need to talk to you,” and he gives Jesus the “riot act” of how this cannot be, of how He is supposed to come and conquer Rome, overthrow the government, and establish the Kingdom right here and right now. Then there are those words, “Get behind me, Satan!” and a dagger to the soul. From one moment, Peter, whose name meant “rock”, now goes to being a stumbling block.

Do you see the difference between the rock and the stumbling block? The two are as far as Heaven is from earth. When Peter was able to make that confession, to say, “Jesus, you are the Christ, the Son of the Living God,” that was not something he picked up on the streets. It was not some great speech he learned at a Dale Carnegie course. No, Peter had his eyes opened to see the beauty of Jesus and it was from Heaven that answer came. But, it did not take much time, did it, for a different answer to come from a different source? Peter wanted a Messiah who would come and overthrow Rome, and in doing so he became a stumbling block.

Look with me at Verse 23 again,

²³ But he turned and said to Peter, *“Get behind me, Satan! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of man.”*

This is a powerful conflict between a stumbling block and a solid rock. Which will you be? Jesus recognizes the tension which has build in Peter's soul and He turns to His Disciples, and He turns to each one of us and He gives us a powerful lesson as to what it means to follow Him.

In this lesson we will, first, see the mindset of a disciple. What does it mean to truly follow Jesus Christ? That is discipleship, but more importantly He is going to give us three motivations and reasons it is worth it, over and over again.

After this encounter with Peter, He turns to His Disciples and says, "If anyone would come after me, let him deny himself, take up his cross, and follow me." Notice the connection to His rebuke of Peter, "Get me behind me" and "whoever wants to come behind me." It is the same idea. Jesus is saying it is right to "be behind me and not in front of me. That is where you need to be." The first idea every disciple must understand is discipleship demands self-denial.

Think of it this way, self-denial is a mindset and a way of thinking which is what Jesus said at the end of Verse 23, "You are not setting your mind, Peter, on the things of God but upon the things of man." The collision and crash emerges! It is a battle of the mind between what we want and what God wants. Self-denial begins in the mind.

Romans 8 says it this way,

⁵ For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit.

Colossians 3:2 puts it this way, "Set your mind on things above, not on things below."

Perhaps the most beautiful picture we find is in Philippians 2:5, "Have this mind in you that was in Christ Jesus as well." What was that mind, "Who, though He existed as God did not consider equality with God something to be clung to, to be held onto." Jesus had the power and the authority and He could have conquered Rome right then and right there, but what it meant to be like Jesus was to lay down that dream and vision, and as He prayed in the Garden, "Not my will, but yours." That is self-denial.

Think of it this way, self-denial values obedience over expedience. There are so many situations in our life where the easy way, the path of least resistance, can cause us so much trouble and so much difficulty. Self-denial says, "I am not going to just choose the easy way out. I am going to choose obedience because that is God's plan for blessing and to give me the best of life." Expedience will always knock on your door. It is crouching and it desires for you, but you must rule over it and you must choose obedience over expedience. That is what self-denial is all about.

Self-denial is a surrender of man's wisdom for God's wisdom. Self-denial is a rejection of man's wisdom for God's wisdom. We see that in the Book of James. It is easy to assess a situation and say, "I am preaching this week so I need to prepare, study, and pour over my notes." All of a sudden, a week has gone by and I have not prayed each and every day for the message I have prepared. That is man's wisdom verses God's wisdom.

God's wisdom, and notice this, is not something which is hidden. The issue for Peter was not one of revelation. Jesus had clearly told them what God's plan was going to mean for Him. It is no different for you and for me. God clearly describes what it means for a husband to love his wife. God clearly describes what it means for a wife to submit to her husband. And yet, the difficulty is actually doing it. The difficulty is choosing God's wisdom over man's wisdom. The self-denial says, "No, no, not my way, but yours, Lord."

Think of it this way, you might think of self-denial and believe this is like asceticism, "I need to beat myself up and not eat and not sleep." That is not self-denial that is a sugar coating for pride. If we make it all about externals and we make it all about checking the boxes, that is not self-denial, for we can still do that for our own glory and for our own name's sake to look spiritual around other people.

Self-denial says, "I am selfish to the core," and we know that is true. I have young children and we do not sit around the breakfast table or dinner table and say, "We are going to have five lessons on 'How To Be Selfish Today!'" Each of you take a toy and say, 'My toy! My toy!' After that we are going to say, 'I want! I want!'" We do not have to teach our children to be selfish. We are all selfish. At the core and the root of self-denial is the recognition we are

selfish and we want what we want because we want it. Turn from that and say, “Not what I want, Lord, but what you want.” We have to change our want. That is self-denial.

The second mindset discipleship demands is suffering. It is not suffering in a vacuum, but it is suffering for the sake of Christ. Jesus says, in Verse 25,

²⁵ For whoever would save his life will lose it, but whoever loses his life for my sake will find it.

It is not suffering in a vacuum where we rush out and say, “Beat me up, world!” No, it is suffering for the namesake of Jesus Christ and as we point people and say, “Look at how great and glorious Christ is. I am nothing and He is everything,” the world does not like that message. It boils down to the concept of what it means to magnify. Magnification works in two ways. The first is like a microscope where we can look through a microscope and the magnification takes something really small and makes it big. We like that kind of magnification because that is what we do with ourselves. We are very small and we like to make ourselves very big.

There is another kind of magnification which is use with a telescope. With a telescope we can take something small and make it truer to the size it actually is. That is what God is calling us to do; to magnify Christ for His sake is to make much of Him because the reality is there is no amount of magnification which can capture how big, how great, and how glorious Jesus Christ is. When it comes to suffering and we tell the world, “You are not as big as you think you are because Christ is greater than anything you can ever imagine,” they do not want to hear that because their version of magnification is to make themselves bigger and greater.

You experience this in performance reviews at work, “Tell me, Mike, what have you done over the last year? How have you accomplished your goals?” We tell about ourselves and those who do the best job of selling what they have done over the last year are the ones who get the promotion. That is the kind of magnification we are used to, but God calls us not to make ourselves great but to make Christ great and to make much of Him and say, “Whatever good you see in me, it is because of Him and what He has done in my life. You can have it, too.” You might not get the promotion, but you will have a joy which can never be taken, and that is the beauty of suffering for Christ’s namesake.

Suffering will cost you much. Suffering will cost you the rejection of your peers. It will cost you the rejection of a watching world because the world tells us to enjoy life and to make much of ourselves; “Talk to your self and tell your self how great you are.” God says, “Make much of me and you will find true joy, happiness, and fulfillment beyond compare.”

I have often wondered, this church, Bethany Baptist Church, why is we do not suffer very much? Let’s face it, we are not really suffering for the sake of Christ because the suffering Jesus has in view is not suffering which comes because of cancer, of tornadoes, or natural disasters. It is a suffering which comes as a direct result of my allegiance and my profession of Christ and my commitment to live for Him.

Could it be the way we live and in our work place and in our neighborhoods and in our relationships and even in line at the grocery store we try to be a good person but we never tell anyone about Christ and we never magnify and make much of Him? Church, could we be a people who magnify Christ and say, “New home, dream home? No, I want Christ. Promotion, fame, success? No, give me Christ. He is who I want.” If we begin to do that, I believe we would suffer much, but in the suffering we would find great, deep, and lasting joy.

The third point, in Verse 24, is what it means to take up His cross. This is an active idea and we willfully choose to suffer. Jesus turns and simply says, “Follow me!”

Think of following someone. If you follow someone and they stop, are you still following? No. Jesus says, “Follow me, continually.” This is an active dynamic in your life and discipleship demands stamina and this is the third mindset of being a disciple. Life is evaluated at the finish line, not at the starting line. As you follow Christ, do not settle for simply starting to follow Him and for calling out and confessing who He is, but be committed to living a life which follows Him each and every day.

Discipleship is no less than a clear confession, but it is so much more. Peter wanted Jesus to take the crown without the cross and Jesus reminds us there is no crown without a cross. We must bear that cross each and every day and over the long haul it will be worth it. I realize that is a long word and Jesus realized that, also. That is why He ends, in Verses 25 through 27, with three motivations for committing your life to Christ in this way.

The first motivation is in Verse 25, and it is following Christ will bring wholeness. What can wash away my sin? What can make me whole again?¹ Following Christ brings wholeness. You chase after riches, a dream home, and all sorts of things this world will seek to sell you, but at the end of the day you will always want more and it will be like trying to hold water in your hands – you will never catch it. Jesus says, “Don’t chase after those things and seek to save your life by pursuing your own will and plan for life and merely giving God a few hours on Sunday morning and nothing else matters beyond that.” No, Jesus says, “You will find wholeness, completeness, fullness of joy, and you will save your life if you are willing to die to your own agenda and what you believe is best, and pursue what I say is best.” This pursuit is not a joyless pursuit. It is a pursuit filled with joy.

Following Christ not only brings wholeness, but it also brings security. That is what Jesus is getting at in Verse 26,

²⁶ For what will it profit a man if he gains the whole world and forfeits his soul?

Jesus is using trading and stock market language. What is the only sure investment? It is an investment in glorifying God and magnifying His name. Jesus is reminding us of that. We can so easily get caught up in our will and in our plan which has no profit and no security. If we would just align ourselves with Christ we would find great security for all eternity.

The third motivation is following Christ brings great reward, as we see in Verse 27. Jesus is coming back and there is a day when Christ will return. On that day, oh to hear, “Well done good and faithful servant.” No matter what happens here and now, no matter what promotions I do or do not get, no matter what home I live in now, I am looking to that day when Christ will make right all that is wrong and when Christ will reward richly those who follow Him. This is true triumph. This is true victory. This is true glory.

What is the difference between a stumbling block and a solid rock? It is a lifestyle marked by a radical dependence upon God which sacrifices our will and plan in order to pursue the lasting joy as we follow God’s plan and purpose for our life. It is a sacrificial life which lays down our agenda for God’s. It is a radical sacrifice which says, “I want to pursue lasting joy in God’s will for me.” That is the essence of discipleship and the difference between a solid rock and a stumbling block.

We began with three stories. The first was a missionary named John. Ultimately John would go to the New Hebrides Islands and lead an entire island to Christ. He would be dubbed by Charles Spurgeon as “The King of the Cannibals”. John was willing to align his will with God’s.

The second was a man named Judah. Judah had a colored history. Sometimes he is aligned with himself and at other times with God, but in the end he was aligned with God and he gave his life for his brothers. What did God do? Through him he brought about a lion from the Tribe of Judah. Through him He would bring the Messiah Jesus Christ.

Then there is Peter, great Peter! It is easy to get down on Peter, and yet, throughout his life, and certainly his death as a martyr for the name of Jesus Christ, Peter came to understand what discipleship was all about and how central the cross, and suffering and sacrifice would be. Listen to what he writes in his letter to these dispersed Jews, in 1 Peter 2,

²⁴ He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. ²⁵ For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.

By His wounds we are healed.

¹ Words & Music: Robert Lowry, in Gospel Music, by William Doane and Robert Lowry (New York: Biglow & Main, 1876)

Would we, as a church, return to the Great Shepherd and Overseer of Our Souls today? What will you be? Will you be a solid rock, one upon which God can build and advance His Kingdom? Or, will you choose your way and become a stumbling block?