

# (Suffering in the Christian Life) 5. the Glory to Be Revealed

by Roy Hession

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*The glory to be revealed is out of all proportion to the sufferings we endure, and those who suffer with Christ will reign with him in glory.*

**Duration:** 55:43

**Scripture:** 2 Corinthians 4:7

**Topics:** "Suffering"

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## Description

The sermon transcript discusses the theme of suffering and the glory that will be revealed. The speaker begins by reading relevant passages from 2 Corinthians 4:7-18 and Romans 8:16-18. The speaker emphasizes the paradoxical nature of suffering as believers are troubled but not distressed, persecuted but not forsaken, and cast down but not destroyed. The sermon also mentions the concept of underground evangelism and the suffering that believers may endure for the sake of spreading the gospel.

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## Transcript

So that is to be our theme this morning, suffering and the glory that shall be revealed. And I want to read to you various relevant passages to begin with. First of all, 2 Corinthians chapter 4, verses 7 to 18.

2 Corinthians chapter 4, verses 7 to 18. We have to break in to Paul's argument somewhere, because he goes on from one thing to another. But we begin at verse 7. But we have this treasure, the treasure of the gospel, in earth and vessels, that the excellency of the power may be of God and not of us.

We are troubled on every side, but not distressed. We are perplexed, but not in despair. Persecuted, but not forsaken.

Cast down, but not destroyed. Always this lovely paradox, always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

So then, death's work is in us, but life in you. You get the benefit of it. I die the deaths.

You get the benefit of life through the precious word I bring, he says. We having the same spirit of faith, according as it is written, I believed and therefore have I spoken, we also believe and therefore speak, knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

And especially do I want to emphasize these verses. For which cause we faint not, for though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more and exceeding and eternal weight of glory.

While we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal. And then I want to turn you to Romans 8, verses 16 to 18.

Romans 8. Once again we've got to break in somewhere into Paul's argument. We'll do so at verse 16. Chapter 8, verse 16.

The Spirit himself beareth witness with our spirit, that we are the children of God. And if children, then heirs, heirs of God, and joint-heirs with Christ. If so be that we suffer with him, that we may be also glorified together.

For I reckon, for I reckon, that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. And then again in 2 Timothy chapter 2. 2 Timothy chapter 2, verses 11 and 12. It is a faithful saying.

For if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him. If we deny him, he will also deny us.

And so there you have the Apostle Paul contrasting the sufferings of this present time with the glory that shall be revealed in us. And he says there's no comparison. The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

We're going to be blessed. We're going to have an experience out of all proportion to anything we've known here on earth in the glory that is to be revealed in us. However, it's not going to be on what you might call a flat rate.

It's not going to be all at the same level for every one of God's redeemed children, apparently. In another place Paul says one star differs from another star in glory. And he also speaks of those who in glory are going to reign with Christ, are going to have authority in glory.

Now we don't know what reigning with Christ is going to mean, but I'd suggest to you it's something rather different from merely being in glory and partaking of that glory. Some are going to be given the privilege of reigning and having authority in some ways that we can hardly understand. While on the other hand some are going to be denied that special privilege.

That immediately makes us ask the question, who are those who are going to experience this special blessing, reigning with Christ? And the answer is those who have suffered with it. Not the big preachers, not the well-known evangelists, not the people in positions of prominence necessarily at all, but those who have suffered with him. We read that with regard to that glory, we're going to be joint heirs with Christ, if so

be that we suffer with him, that we may be also glorified together with him.

And then in that passage in 2 Timothy 2, if we suffer with him, we shall reign with him. He's going to put all your tears in his bottle. They're all going to be remembered, all you've been through.

The spirit that you face those things with, you didn't get it right the first time, who does? But the second time you did, you repented, and you got your attitude right, and you went through it. It may be a little woman, it may be someone of no great consequence in the eyes of the church, but it's they who are going to reign with him. It will be some of those people that are in Siberia in concentration camps today, now, and we don't even know their name.

I receive a magazine called Evangelism today, and each month it has a little article, the prisoner of the month, telling the story of those that are languishing in concentration camps just because they believed on the Lord Jesus and stand up for him. But those are only a few, and there are many that we know nothing of. They have suffered with him.

But we shall see that the suffering, that is counted suffering with Christ, is not only those more ostensible ways on the path of martyrdom, but all sorts of ordinary suffering will be regarded. Not itso facto, just like that. But when that suffering is taken up with the right attitude, that is regarded as suffering with Christ.

And if one star differs from another star, that which is going to make the difference is not that one has one more soul than another. Those in whom one degree or another have suffered with him and for him. So praise God for sorrow.

Praise God for suffering. Because, my dear friend, it gives you the opportunity of qualifying, to be amongst those who are counted worthy to reign within. The disciples were said that they were going to sit on thrones judging the twelve tribes of Israel.

And it is going to be those who have gone the painful way. And not necessarily who have hit any headlights. Now a very special verse along this line that gives us this teaching is the one we looked at in 2 Corinthians chapter 4. Verse 17.

For our light affliction. He said our affliction is light. And it is only for a moment.

At the time you did not think it was light. It was grievous to be born. But in the light of eternity, in the light of this glory that is to be revealed, it is light.

It is feather weight compared to the eternal weight of glory. And these light afflictions have an effect. Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

And as you go through with it, with Jesus, you have got God's word for it. It is working for you a far more eternal weight of glory. You are going to reign with Jesus in a special way, in a way you would not have reigned, perhaps, had you not suffered with him.

His own beloved son suffered. When you suffer too with him, you too share in the glory that was given to him. Now, you cannot rightly estimate how things are unless you reckon that this life isn't everything.

We looked at that verse the previous morning. No chastening for the present seemed to be joyous but grievous. Nevertheless, afterward it yieldeth the peaceable fruit of righteousness.

And we saw some of the afterwards that come from suffering, patiently born, and from which we learn lessons, wherein we have departed, wherein we need to return. And oh, what a blessed afterward! We read that testimony from that dear friend of mine in America, and we mentioned other things. But what if that grievous affliction ends in death? In that case, there can't be an earthly afterward yielding peaceable fruit of righteousness.

But this life isn't all. And you cannot estimate how things are unless you take into account the glory that shall be revealed. That leads us to ask ourselves, what does it mean to suffer with him? If so, be that we suffer with him.

We shall reign if we suffer with him. Well, quite obviously, those who have incurred the enmity of the world and false rule, because of their loyalty to Jesus Christ, they are suffering with him. They, in God's sight, are very, very special.

And we can in a sense understand how that might well indeed qualify them for rule and authority in the coming universe. We can understand how they may indeed be, so to speak, the aristocrats of heaven. They didn't think there was anything in him.

They just sweated it out in the dungeon. They just went blindfolded to the firing squad. They were cast into a general grave along with others.

But they who suffered with him shall indeed reign with him. There's a movement called underground evangelism which is concerned with spreading the gospel in one way or another behind the iron curtain. And this society is a much bigger one than I thought.

You can understand how a society for that would touch the hearts, especially of our American friends, where it is widely known. And alas and alas, squabbles and the like got in to their organisation, question of leadership and so on, the old question of self, even in a society with such a noble aim. And I haven't bothered my head to go to the ins and outs of it, though there's been literature, letters published and so on.

But I did hear this. There was one man who, rightly or wrongly, felt that leadership should be in his hands. Was it Pastor Wurmbrandt? A man who suffered tremendously under communism and was in a jail in terrible condition for a long time before he was released.

And at a certain meeting where they said, what leads you to think that you should be taking a lead in this work? And for answer he unbuttoned his coat and unbuttoned his shirt and showed the terrible scars he'd received at the hands of the communists. I don't know all the rights and wrongs of it, but quite obviously that was an argument very difficult to refuse, if we suffer with him. On that day, when all wrongs are put right and Jesus is glorified, those who suffered like that in similar ways will reign with him.

They're widows, who are widows, because of the love and loyalty of their spouse for Jesus. Often, it is said that in the last 25 years there have been more martyrdoms than in any like period of the world's history. But not only so.

Not only such ostensible martyrdoms are to be regarded as sufferings for him and with him. Not only the character of the affliction, but the length of its continuation and the person's reaction to it, makes it to be suffering with Christ. The sufferings that we endure aren't often associated very directly with our faith in Jesus Christ.

Not only the nature and severity of the suffering, but much, much more the quality of a man's spirit in which he goes through those sufferings. The whole matter of him is a reaction. If he rebels and resents and resists and hasn't accepted this as something that God has allowed, he can hardly regard his sufferings as sufferings with Christ.

They may not be very grievous sufferings compared with others, but my, it's hurtful! My, it's painful! Thinking of a father and his wife, what they've suffered at the hands of a rebellious son. The length to which that boy has gone, kicking over the traces, indulging in sin and bringing shame on his family, all that suffering, especially when the father was himself the pastor of a church. So we could go on.

The routine sorrows and difficulties and hurts of life, we all have them. The matters of health which afflict us and the question of relationship with others, because our own relationships, our own attitude are never wholly right, but what's come to us is a suffering from others. And what is so important is our reaction to those things, the quality of the spirit in which we go through.

Do I go through them with Jesus? Or do I resent them? Do I have self-pity? Do I rebel against them? Well, as I've said more than once, invariably, nearly always, our first reaction is the wrong one. But there's always a second chance, because there's a wonderful chance of repentance. Nevertheless, afterward, that parable says he repented and went.

And I believe when I see a beautiful spirit manifested by a sufferer in one way or another, I like to hear the story, It was not ever thus, nor prayed that thou shouldst lead me, O Lord, first. Oh, how I felt! Oh, how I retaliated! But the Holy Spirit convicted me. And what you see of grace and sweetness, no thanks to me, it's come direct from Calvary.

That's beautiful. It's so lovely when you see, hear a couple give their testimony honestly. Oh, we never have any trouble at all, never had a moment's ruffling of the surface.

Very good. All glory to you. But if, if, if it should be, we do have our problems, that what you see of love and sweetness has come because we've repented and been to Jesus.

We gave him our negative at Calvary and he gave us his positive. We not only got forgiveness there, restoration, but he gave us the very opposite of the thing we were confessing, love, patience. And what you see of sweetness in that home from their testimony we gather comes from Jesus, from Calvary, and he gets all the glory.

I don't think anyone is likely to walk the difficult path without having often recourse to Jesus, to his blood, for restoration, for adjustment. And that's a beautiful thing. You enter into the positive by confessing the negative of sin.

You don't get love by asking for love for that person who's hurt you. You get love for him by confessing you resented him. You took it ill to begin with, and as you went to Jesus with the negative, you'd not only got forgiven the negative, but you had imparted to you the positive.

And when that was shared with a man concerned or the person, that finished it off and you became brothers and sisters indeed. And so he goes through with all this difficult path, and that is suffering with him. And the ordinary affairs of life can be sufferings with him, partakers of his sufferings.

In any case, I belong to him, I'm entirely his. He doesn't have a special catalogue for religious sufferings, persecutions, and ordinary secular things. It's all one.

And he assumes that all our sufferings are his. And when you begin to manifest something of the same spirit with which he went through, of course, that is regarded as sufferings with him. And if we suffer with him, and it isn't only one instance, it's when a thing continues and God sees a child of his blotting through it all, bringing his worries to the cross, bringing his self-pity, daring to believe the promises of grace, seeing when he doubts, he's going through with Jesus, I want to tell you, that man is going to reign with him in glory.

But the point that Paul is making in Romans 8, 17, is this, even so, he's said, if so be that we suffer with him, that we may be glorified with him, but I reckon, even so, the sufferings of this present time aren't worthy to be compared with the glory. They're out of all proportion, they're going to be, in what you've suffered, in what you've submitted to. It's not going to be an evenly balanced thing.

You say, this is ridiculous. Why? I forgot what I went through over that, and we do, frankly. I've forgotten what I went through when Revel went to be with the Lord.

It's water under the bridge. God hasn't. There's no past with him, it's all present.

He knew what it was. And I find it difficult to take it in. That's going to be remembered.

Those who suffered with him, went through it with him, are going to reign. That's why it's so important not to waste your sorrows. Not to resent them, not to resist them, but to see they are qualifying you for just that bit more of glory.

Yes, you get to glory by the blood, and everything is by the blood. And if you manifest the right spirit that please God in your troubles, that too is by the blood. And where you've been willing to go that way, you're going to reign with him.

And again I say, it's going to be out of all proportion. Those who have laid down their lives, those who have suffered so grievously, behind the Iron Curtain and elsewhere, what sufferings! But I want to tell you, they're going to be the first to say, but the glory that's being revealed to me now is out of all proportion to the little bit of trial I went through. Now I don't think we can rightly understand life, certainly the Christian life, certainly our salvation, except in the context of glory.

And I believe we are possibly in danger of forgetting that we're bound for glory. Not merely because we are earthly minded and worldly minded, we may not be that, and yet be forgetful of that coming day. Very often it's the very demands of Christian service that are so many and so grievous, we've got to get on with it, and after that the next thing.

And we're not giving ourselves time to get the light of glory on our faces. I feel like that. But man, give yourself time.

Enjoy those scriptures that speak of the glory that shall be revealed. Enjoy those hymns, my favourite hymn, alas it's not in the book, Jerusalem, the golden. With milk and honey blessed beneath thy contemplation sinks heart and voice oppressed.

It's meant to lighten your days, to strengthen your heart, your arm, to encourage you to go through. And you don't regard death as the one thing to be avoided at all costs. You don't feel the necessity of running off to any healing evangelist that you might be healed.

If God wants me to continue to suffer, it may be it's because he wants me to reign with him in glory a little more. And in any case, what am I frightened of? I am frightened, naturally. We're human.

But we've got to be all the time preaching to ourselves. Do you know, you've got to learn to preach the word of grace to your own heart. Please turn the cassette over now.

Do not fast wind it in either direction. You've got to learn to preach the word of grace to your own heart. And right in that last bed we've got to be rejoicing in hope of the glory of God.

The most fulfilled Christian life you can think of, where all his objectives were gained, objectives, spiritual objectives in service and the growth of the church, when they've all been achieved, his prayers have been answered, it is still an unfinished symphony. It's still only an unfinished symphony. The final symphony is going to sound forth when we stand side by side with Jesus in glory.

And of course there's many anticipation of the glory that follows suffering before we get to the final glory. Paul said, he always bore about in his body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in his body. He was like a sorbo ball.

The more the devil bounced him down, the more certainly he came up. And he saw the great principle that as death worked in him, so life worked in others. That's a benefit.

Right now, as you have some new experience of the dying of Jesus, you're taking your suffering to Jesus, it's the dying of Jesus you can put in for a corresponding experience of the life also of Jesus. I'm thinking now of an incident years ago when I had a little hurt, I hardly dare tell you what it was, it was so small, but it stung me a little bit. I felt it.

And at that time I was seeing just this very truth. I said, alright Lord, it's alright. OK on me Lord? A little bit of the dying of Jesus.

And Lord, because it's the dying of Jesus, I want to tell you, I'm putting in for just so much of the life also of Jesus. The incident happened earlier in the day, at the end of the day, I had the privilege of counselling a minister who himself was in grave need and helping him to find his way back to God. I said, I believe that was connected.

I believe that was connected, as I had something of the dying of Jesus. I wasn't to lick my wounds, it was anyway, after all, it was just pathetic really how sensitive we can be. But as I had that little extra bit, I saw the principle.

I said, now Lord, I'm putting in for so much more of the life also of Jesus. And there was evidence of that fact. It's up to him as to how he evidences, but I believe it can work long before we get to that final glory, this blessed thing, as we suffer and accept it as such, we may reign.

Death works in us, life in others, but you've got to put in for it. I'm afraid I've had my knocks and this, that and the other, and I haven't always put in for it the life. I haven't got the corresponding overplus of life, but I can do.

And as I've done it, I've found it. Man, learn to put in for the life also of Jesus, where you, in one degree or another, have borne about in your body the dying of Jesus. So here then is this great word.

If we suffer with him, we shall reign with him. Now this gives us considerable light on the whole matter of what is called Divine Healing. And there is Divine Healing.

God can lay, bear his arm and rebuke disease and sickness. And this that I've said gives light, when I said on Divine Healing, no, I say it gives light on the fact why not everybody who seeks to be healed gets healed? Because they don't. I care not who it is, Catherine Kuhlman or any other person who appears to have a great ministry, gift of healing.

Not everybody under their ministry gets healed. There's a whole company, I would say, probably, if you knew the statistics, there are far more people who go forward with healing and don't get healed than those who do. Are they second class Christians? Were they lacking in faith? Was there some sin they hadn't confessed? I understand there's a book, someone's written in America and the title is What about us who are not healed? It's all right.

No problem. You're given the opportunity to qualify for the crown, to reign. Those who are healed, maybe, yes, God gets glory, but they don't get a crown for having suffered with Him because they were delivered from it.

But those who are left afterwards, and it's a very painful thing. People, they heard of others being healed and this, but they go and they don't get healed. Has God miscarried? Not at all.

I believe there's error in what is sometimes taught that healing is in the atonement. That it is as much on tap through the death of Jesus as is the forgiveness of sins. Yes, there is a verse, Himself bare our sicknesses and carried our sorrows.

But I don't think, it cannot be, that He did that in the sense that He bore our sins in His body on the tree. It can't mean that because we see an experience. I see some people getting forgiven and not being forgiven when both of them equally come to Jesus in repentance.

But when it comes to healing, it isn't absolutely even. It isn't a sort of flat rate. And what about us who don't get healed? Oh, what an encouragement this is.

And they're left on their sick bed. But they're left with Jesus. They're left to carry that situation with Him.

And when they get rebellious they can get right again. And they go through. They're a blessing to people who come to see them.

They got a testimony. And because they've suffered with Him, they're going to reign. I don't understand it.

I can't think what reigning with Christ will mean. But it must mean something. I'm prepared to leave the details till I get there.

There's been, of course, a case which has really concerned Christians all over the world. The case of our saintly brother, David Watson, who died recently of cancer. I personally knew him.

Pam and I, we stayed in his home. And on one occasion I preached for him. And I have a great regard for him.

And some time ago he was diagnosed as having cancer. And I don't think any one man has been more greatly prayed for than David Watson. He was known and loved in America as well as England.

He was an evangelist and pastor, a great spiritual leader. And over America they prayed for him. Indeed, three pastors from a church in California, which has had an extraordinary ministry along the lines of signs and wonders.

Those three pastors flew over just to pray for him. They went into that hospital and they prayed for him. They had had this long journey and they had felt very tired.

And they said, David, we'll come in tomorrow and we'll really, really give ourselves to prayer for you. But they thought, well, let's at least pray now. And they laid their hands on him and they prayed, tired that they were.

And they had such liberty in prayer. They went on and on. And the room was filled with the glory of God.

And David said he felt almost something, almost like electricity or something going through his body. He said, brother, God's healed you. And he believed it.

And though the x-rays still showed the tell-tale growth, they said, we believe it nonetheless. Very often these things do continue for a bit and then they recede. But he died.

And someone asked those pastors, well, what do you make of that? We got it wrong. We gave a wrong prophecy. They were false prophets when they said, thus saith the Lord, or whatever it was they said.

And sometimes we create problems for ourselves. Instead of accepting God's way, being willing to go if God wants us to go, but rejoicing as we go in hope of the glory of God. He's well able to restore and do the miraculous.

And that church has seen some astonishing things. But God must be allowed to be sovereign. And for those who remain, if they suffer with him, they're going to reign with him.

I want to tell you, David is going to have something in glory that he wouldn't have had, had he been immediately healed. And so, dear one, things haven't ended because the miraculous didn't take place in your life. Well, it may not always be miraculous.

There may be quite a natural recession of things. Oh, praise the Lord. He's able to do it.

And I think it's right to seek his face, but all the time to be deeply willing to be amongst that great company who have been permitted to suffer with him that they might reign with him. And really, we don't need to go to anybody but Jesus. I think we've made that book a very sad book.

It's a beautifully written book. It's there in the bookstore. Get it by all means and let it cause you to think furiously.

Learn what you can learn from that story. Right up almost to the last few days of his death, he was writing his story. There are not many people who have done that.

Beautifully written book. There's some very good spiritual nuggets in it. But when at last he was fighting for his life, one of the last things he did with his wife's concurrence, of course, they got the money together

and he flew over to California to that great church.

And he had eight days. And eight days that whole church prayed for his restoration. And instead of coming back as he had hoped, bouncing with health, he came back virtually a skeleton and shortly after died.

You see, it's only a question of proportion. And because we're so sold on life, we will go to any length to give ourselves a little bit longer. Jesus says, what about glory? Why don't you take that seriously? Why do you do anything for that if that's my will? By all means, seek my will.

But you know, sometimes people put themselves under great strain. Say, I believe he's healing me, I believe he's healing me, and then there's a symptom. Oh dear, what does that mean? And it was so there.

We want to be willing. We're the life or death, we're the Lords. And if we suffer within, hallelujah, the glory is going to be all the sweeter.

I remember in one of our conferences when we were in the previous place to Southwold in Clevedon, we used to have the meetings in a tent, we had with us an African Christian leader whom we all loved very much. He was a great leader in the revival movement and he'd been a blessing to many of us in England, William Degendo. And he contracted a disease which is periodically Parkinson's.

It was pathetic to see this once, vivacious man, weaker and weaker. Mercifully he wasn't in any great pain, but he was obviously fading away. And one day in that tent I was there myself, a stranger came.

Good morning, William. I've come from America. We've heard of your need.

And brother, if you will permit me, I feel I have it from the Lord that I lay hands on you and pray for your healing. And you know, William wouldn't let him do it. Come all the way from America to do it? No, he said, I've been to Jesus.

Can I do better than that? It's in his hands. I remember my first wife, Revel, 16 years before the Lord actually took her. She was very ill.

A pregnancy had gone wrong and her kidneys had ceased to work. And they said unless something happened to those kidneys, that would be the end. Well, the Lord blew his whistle.

I didn't do anything. And people all over the place, in other countries, who prayed for her. And the wonderful thing happened.

Those kidneys worked again. And she was restored. But they were damaged.

And they were left damaged. And there were certain signs, whenever we went to take meetings, we happened to stay in the home of a doctor. A doctor would look at her, my host, and say, would you mind coming to surgery? Just want to see.

Took her blood pressure and so on. What does your doctor say? Oh, she said, it's all right. And that happened so often, till at last, we said, why are they always getting so concerned? So she went to her doctor.

She said, why are my doctor friends getting concerned about me? Is there something about me you haven't told me? Yes, he said, there is. And he said, I thought there's no need to tell you. It's a progressive

breaking down of the kidneys, nephritis.

And, well, it will end fairly soon. Or may. He wasn't dogmatic.

He may. Well, of course, that fairly threw us both. And he said, you need to have a special consultation with a consultant.

And he wasn't available immediately. So there was about three weeks before this doctor, this consultant could see her. And I can tell you, we went through, I buried her about a hundred times almost in that three weeks.

And then I heard there was a man, I can't remember his full name, Brough, from Chicago. He wasn't a Pentecostal, with a special emphasis on healing, but he did have a side of his ministry, which did emphasize healing in a very level-headed way. And he was a man who was held in high repute by the most Orthodox.

And he'd been a tremendous help to people. I said, where's that man? He's over in this country. And I was going to find out where he was, and if he was in Scotland or anywhere, I was going to take revel to him.

Just then, Ken Moyner visited us. Ken is now in heaven. Wendy is not with us this year, his widow.

Well, Ken was one of the dearest brethren we've had, blessed in revival, and what a ministry he had in this country with us here. And he was also a doctor to the nurses at Bath. And I told him about this.

And he was a man who seemed to always have a tester about any problem you might have. He says, Roy, wait a minute, before you think of going to that man. When we were in Rwanda, our Rachel, our little Rachel, contracted polio.

I tell you, that was a big thing for us. We had no answer for it, the doctors out there. And then he said, some of the Africans said, you know, we've got a remedy.

Have you? Oh yes, yes, we know this. And really they told him of a remedy. And it came from what was really the witch doctors.

And he said, you know, although I was a fully trained doctor and a missionary, I was sorely tempted to try this heathen remedy. But the Lord challenged me. What do you need to go to them for? Bring her to me.

Can you do anything greater than that? And God just saved me from that terrible retrograde step. And God saw her through. Today she's a vicar's wife.

A little limp perhaps, but otherwise free. God put her back. And he told me this story.

And he says, Roy, I had to see. I hadn't got to go to man. I got to go to Jesus.

Could I do anything better? And I saw that I didn't need to run to Mr. Brown or whatever his name was. I simply had to go to Jesus. But the trouble was, I couldn't go to Jesus with an unsubdued will.

I could go to that healing preacher. I want, I want, I want. Please, please, please.

It must happen. Couldn't talk like that to Jesus. I had to say, your way, Lord.

Your will. And you know, before the time came for going to see that consultant, I'd gotten through. I'd been to Jesus.

I'd subdued my will. I'd surrendered it to him, knowing that his way, whatever it might be, would be right. And both of us went to that interview with peace.

And they discovered something that had the heart enlarged on one side. It would have been the fatal thing. But not if it had enlarged on the other.

And as they put in front of that X-ray screen, they found it had enlarged on the safe side. And God gave her 16 more wonderful years. And when she did go to heaven, it was by another route altogether, as so often happens.

How much better to go to Jesus. In complete willingness. Knowing he could, but if he wants you to go that other path, you're going to start right now rejoicing in the glory of God.

And when you get there, it's going to be worth it all. There's a chorus which says, it will be worth it all, when we see Jesus. Life's trials will seem so small, when we see him.

One glimpse of his dear face, all sorrow will erase. So let us bravely run the race, till we see Christ. And we read, And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying.

Neither shall there be any more pain, for the former things are passed away. Let us pray. Lord Jesus, thank you.

You went this way. You've sanctified it, and made it glorious by choosing it for yourself. And you've got this way for us.

And oh Lord, we thank you. We thank you, for the glory that shall be revealed in us. So far in excess, of the little sufferings, we've had to pass through.

Now Lord, we've got to take it on trust. You don't give us a lot of details what glory is like. We couldn't take it in if we did, if you did.

But we're going to take it on trust. That the sufferings of this present time, are not worthy to be compared, to the glory that shall be revealed in us. We thank you for our dear ones, who are enjoying that glory now.

Oh Lord thou knowest, how David longed to live, that he might serve thee on earth. But you've got something better. He's serving you in glory.

And so, of so many other wonderful brothers and sisters, and we are going to be amongst them. We want to praise thee, in thy dear name. Amen.

Now we're going to sing as a closing song, a hymn that's not in the book, but you all know the words, at least you will, after my brother David Bowman has recited them. Oh that will be glory. Just give us the first verse and the chorus, and we'll sing that and conclude.

We'll do one verse at a time, I guess. The chorus, the hymn, sorry, that we want to sing is, When all my labours and trials are o'er, And I am safe on that beautiful shore, Just to be near the dear Lord I adore, Will

through the ages be glory for me, Oh that will be glory for me, Glory for me, glory for me, When by His grace I shall look on His face, That will be glory, glory for me. All right.

Da da da da da da da da ha ha ha ha ha We teach David That's it That's it Thank you for watching.

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