

(Depressed Disciples) the Manifold Testings

by Willie Mullan

The sermon emphasizes the importance of being prepared for the manifold testings that come to believers, including evil speaking, false accusations, and various kinds of poems in life, and encourages believers to commit the keeping of their soul to God and not retaliate.

Duration: 58:14

Scripture: Genesis 40:21-23, Isaiah 26:3, Ephesians 6:14, 1 Peter 3:9-11, 1 Peter 4:3

Topics: "Testings"

Description

In this sermon, the preacher emphasizes the importance of having the same mindset as Christ and enduring suffering for the sake of the Gospel. He highlights the contrast between the sinful ways of the Gentiles and the righteous path that believers should follow. The preacher encourages the audience to seek truth and knowledge in order to stand firm in their faith and resist the temptations of the devil. He also discusses the concept of disappointment in life and urges believers to trust in God's plan and believe that He is working all things together for their good.

Transcript

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Good evening on this great matter of depression. And we're thinking again, of course, about depressed disciples. And I can tell you we've got a lot of work to do yet.

You see, we're only going to commence tonight to talk about the manifold testing that will come to try and test every believer. It matters not who you are or where you come from. Sooner or later you will be tested by the manifold.

And that word manifold, just, it's an old word that's translated diverged in many parts of the New Testament. Do you remember it said, God who at sundry times and in divers means, and by divers means? It just means different testings through manifold or different testings. And we'll all have these

different testings sooner or later.

And some of these testings, like depression, undistract, undisturb the believers. And, of course, some of the disciples of the Lord Jesus, they think, you know, that these things should never come their way. And I can tell you that no one understood more about the testings of believers or the trials or the impressions or the vexations or the depressions that would come their way.

Nobody understood it better than Peter. In fact, you see, this first letter, there are five chapters. And I'm going to show you tonight that in almost every chapter he's doing something about this very subject.

Because he understood it readily. And we're at chapter four just for the moment, of course. And we're reading verse 12 just now, and maybe 13.

And he's looking at these things in his writing. They were Jews, of course, and they were scattered throughout Asia, and they were meeting many things that distracted them and disturbed them and depressed them. And he says, Beloved, think it not strange, concerning the fiery trial that is to find you, as though some strange thing happened unto you.

We're at first Peter four, and we're at verse 12. As though some strange thing happened unto you. You see, the trial hasn't come to them yet.

But he's sort of warning them, think it not strange, concerning the fiery trial which is to find you. And you'll find that he warned the saints, first of all, about the strange trials and the manifold testings that would come. He says, But he does, inasmuch as we are partakers of Christ's sufferings.

And when we get these two words together, Christ's sufferings, we must be very careful about it. Because, you know, it's like the love of Christ, the sufferings of Christ need to be understood very carefully too. You see, when you get into the deep depths of the cross, when the darkness came, and God began to deal with Christ, and made upon him the iniquity of us all, and made his soul an offering for sin, and made him sin for us, you know, we'll never be able to partake of that.

Those are Christ's atoning sufferings. And you're outside of that. In fact, you're outside of properly understanding that, never mind partaking of it.

Oh, but Christ has a lot of other sufferings, and we'll come to see some of them this evening. And it's to this he's referring. He's referring to the sufferings when he was ill-spoken of, men falsely accused of them.

Some said he was mad. Some said he hath a devil. Some said he was demon possessed.

Many other false accusations were laid against him. And you maybe have to be prepared for what these sorts of sufferings cover, when the folks say things about you. But Peter's just warning them here.

Now, let's go to the first chapter of 1 Peter, and we'll get down to business then. I think for the sake of the young folks, we'll begin at the beginning. First Peter, first chapter, first verse.

And he calls himself Peter. And that, of course, always fills me. Not the Reverend Holy Father Peter, or anything like that, or even Dr. Peter, or even Pastor Peter.

He was information, just Peter. And it was he who signed it, so he ought to know. He says Peter, and then he puts the gift behind the name, an apostle of Jesus Christ.

And here's who he's writing to, to the strangers scattered throughout Pontus, Palaecia, Cappadocia, Asia, Bithynia. And when you say the strangers scattered, you know he's writing to Jews. Because the Jewish nation got scattered at times, and there were many Jews scattered throughout Asia and Asia Minor.

But these Jews that are scattered about are saved Jews, because in verse 2 he says, elect. They were elect according to the full knowledge of God the Father. And you should always say that all the time.

Don't just talk about elect. Casual get mugged with this. Some people just look away beyond yonder, away to eternity before the world began, and say, I was elect, I'm one of the elect.

It's quite true, but please say elect according to the full knowledge of God. Because if God stood that yonder, you know he could see the end from the beginning. God knew everything about you long before you appeared.

And if you'd like to argue with me tonight and say there was a place when he didn't know, then I would have to tell you then he wasn't God. Oh, he knew. And because he knew there would be a time when I would be called by an effectual call of the Lord calling the power of the Holy Ghost, and I would respond.

There I was elected according to the full knowledge of God, and there is nothing unjust about it. And the boys that are not elect are the boys that God doesn't lessen your responsibility a bit. It's your responsibility.

Make no mistakes about it. Now, it says that these Jews, he's right, they were elected according to the full knowledge of God the Father through sanctification of the Spirit. Yes, you know the Spirit comes into this election too.

As the Holy Ghost has to work through the Gospel on behalf of what subject this man tackles in a phrase. Elect according to the full knowledge of God through sanctification of the Spirit. Yes, and then he goes on.

On to obedience and sprinkling of the blood of Jesus Christ. Oh, he's got a lot in one phrase, hasn't he? And so he says to these saints, Grace unto you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, first of all, and on the side, secondly, and, say this not a way, thirdly, redoubt and heaven for you, sir.

That right now. You, one of the elect, did the Holy Ghost come upon you in sacrifice on you sprinkled by the blood of Jesus Christ then as an inheritance reserved in heaven for you. He has to tell you he's going to take it off.

If he's ever going to take it off, you must be bigger than God. Oh, Peter's getting down to business here. He says to an inheritance incorruptible and undefiled and the truth is not a way reserved in heaven for you who are took by the power of God.

Through faith unto salvation. That's the completeness of our salvation. Ready to be revealed in the last time.

And then he seems to stand on his tiptoes as I do sometimes and shout, When you gratefully rejoice, maybe if you're one of the elect and you're separated by the Spirit and you're washed in the blood and there's an inheritance reserved for you, surely you have every right to rejoice. But don't go too quick at it

now because in the same verse it says, When ye gratefully rejoice, Go now for our Satan. Let's get that.

But if need be, ye are in heaviness. How do you get rejoice and heaviness in the one verse now? Because there's some clones going about who never see it. They talk about being happy all the time.

Oh no, we rejoice of course in the great fact of the gospel. But God says right here, Go now for our Satan. If need be.

I want you to get that bit. Sometimes, you know, burdens and trials and storms and tests and tears are necessary. You see, when I was chosen in Christ the way that all of our lives be met according to the foreknowledge of God, you know, I was chosen in Christ, predestined, if you like, to be conformed to this.

There's a whole business of calling me out of the womb to make me like it. Our God knows that there needs to come storms and burdens and tests and trials and tears to make me more like it. I'll tell you if it was success the whole way from the day you were saved until you would get to the glory, you wouldn't be like him at all.

It's not necessary, he says. It needs to be. It's an absolute necessity.

And don't be thinking it's strange at all. It'll come your way, you know. Oh, yes, it will come your way.

You don't need to think it's strange. You see, it's just for the sake of listening, being. Now, the word happiness is the mighty word.

It's the word lute. L-U-T-E. It's an old Greek word.

And I'll tell you this. Get the Greek concordance when you go home. And look up lute and you'll get it from hell.

And you'll find that about twenty times in the New Testament that word is translated by the word sorrow. Yea, about ten times it's translated grief. So when we talk about happiness we are talking about sorrow.

We're talking about grief. You remember Paul saying, I have great happiness uncontinual sorrow in my heart. Oh, yes, it will come, you know.

There'll be a fountain of it, be it. And it will come through man of full justice. If need be, for this evening we are in happiness through man of full justice.

In man of full just different kinds of justice. You see, I've outlined some of them for you in the notes. Such as being evil spoken of.

Now, to some of us this rolls off our backs like water of a duck. Oh, but the others told you, doesn't it? I shall tell you a story or two tonight about people who nearly went out of their mind because other people said things about them. Well, people most likely went about their job of upsetting you, you know.

In all, it's the caliber of you by now. And the thing that would upset you is that it well fixed up for you. And then you see, there are some disappointments in life.

These are the two that we're going to look at tonight. First, there are people who are depressed because being evil spoken of. And there are people who are depressed because they're very fond of disappointments.

Sometimes you're best friends. It's hard to forget all about you in the morning. Yes, and we'll get into that this evening.

Then you see, we'll have other evenings because there are poems in life. And there are different kinds of poems too and I'll go into all the kinds of poems. Why, in the world of ours, in the natural world, there are all kinds of poems.

There are, say, clothes and household poems and reading poems. Well, it's a shame in the spiritual world but we'll take our time about it and get a whole night out of it so you'll know what sort of thing you've got there. Then you see, there are people who are distressed and perplexed and upset and oppressed and depressed because of false thinking.

And we'll have to have a real go at some of these false teachings and that's my take at the moment. But these are all minor things. Now, we'll tackle in this one this evening this being evil spoken of.

Now, let's go to first chapter and we're in chapter two. You see, this first chapter of Peter is all built around this sort of thing, going all the way down to verse eleven. First Peter, chapter two, verse eleven.

And when he's trying to get these things over you, look at how carefully he is. Dearly beloved. Always comes across like that.

Dearly beloved. I could teach you as strangers and pilgrims and we must never forget that as we journey day by day through this old world of ours that we're strangers and pilgrims. We're not in with the clouds, you know, not the people.

We happen to be strangers and pilgrims down here. Now, he says, as strangers and pilgrims abstain from sexual lust, which is more against the law, having your conversation honest among the Gentiles. Leon said, Gentiles around us, that whereas they speak against you as evil do.

Mind you, that's what you must expect from the world. You see, this world that we're in tonight, this is the very world that our Lord Jesus was in. And let me say to you that people stood up on faith from faith to faith on falsely accusing.

I'll speak evil of him without blessing. And if they did it against him, then I can be very sure they will do it against you. And you must get the hold of it.

Let's go to chapter three. We're sort of trying to get this tidied together. Chapter three, and we're way down verse eight.

And he's looking at these things and he's saying again, finally, be of one mind. Have in compassion one of another. Love of brethren, be pitiful, be hopeless.

Not rendering evil for evil, or railing for railing, but come to every wife blessing, knowing that we are thereon to call, that we should inherit a blessing. For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no doubt. Let him eschew evil, let him keep away from it, and do good.

Let him seek peace and ensue it, for the eyes of the Lord are over the righteous. And as these are open unto their prayers, but the faith of the Lord is against them that do evil. Who is he that will harm you if you be followers of God which is good? God and us.

Did you get that bit? Because that's very wonderfully put in. God and us, we suffer for life's goodness sake. You see, when you get saved, you know, the Gentiles, who once were you above, they don't like it.

And you know they're going to say things about you, going to upset you, going to distract your mind and make you lie awake at night. Just to prove this out fully, let's go to chapter four now. Verse one.

For as much then, just trying to sum things up, for as much then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind. You know, you'll have to go through the same thing. Look at verse three.

For the time past of our life may suffice us to have lost the will of the Gentiles, when we walked in insidiousness, lust, excess of wine, meddling, bankrupting, and abominable idolatry. Wherein they think it strange that we run not with them to the same excess of life, picking evil views. Did you get that? You see, this is what Peter says.

You know, he's written a whole picture about it. You know, as you get saved, and you take your stand for the Lord, and you go to start your business up a tiny soup. Oh, I know a lot about this thing.

You see, when I was first saved, I went to work at Dixie's Metro. And in those days you stamped the clock at seven o'clock in the morning. And all got crawling out of bed and going to work, you know.

And I read somewhere in this book in those days, that I should do my work as unto Christ, not as man-people. I got up early and I went around. And I never was behind ten to seven in my life.

Stamped the clock at ten to seven. He drew it because I loved work. And I didn't do it because I loved Dixie.

I did it because I loved the Lord. Working for the Lord. And I can see there's seventy men in this field.

They're not kids, you know. Boozers, every class and creed and colour. And, you know, there ain't no moose in a striped shirt.

Oh, more or less. The poor man was afraid of them. They'd put him in the drain if he looked wrong.

He had to stamp away at the far end of the field and cross himself or something. And these fellas played cards. And these boys played football.

And the believers. Oh, God help us. The believers.

Baptists and veterans. They had their Bibles. They're at the end of a row standing in the drain.

Of course. Hypocrites, they were. That's what they were.

Hypocrites. I didn't feel that I could do this. So I went up and started at seven.

When the clock struck seven, I put the spade in the ground. And a big tough fella, he came up the road and says, You don't start here at seven. I said, Would you like to have a go at stopping me? Because I had a spade in my hand, after all.

And I wasn't just an altogether very long conversion challenge, you know. They thought they knew what I meant and left me alone. But I started every morning at seven.

Of course, they said everything in the world about me. It's pretty evil of you if you do that. Oh, they say it's mud, there's a slick off, a roost off, everything and all the rest of it.

And they say worse things than that sometimes. Ah, well, you know. That's what they did with the Lord Jesus.

And all who will live godly shall suffer persecution, you know. And if you're not getting it, there's something wrong with your living. Oh, it happens.

But it just gets people, you know. Let me do this bit for you. Let's go back to 1 Peter chapter 2. I'm just filling you about a bit because I want to sort the pieces together for you.

And it says here, verse 19. We're at 1 Peter chapter 2, verse 19. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

Oh, there's a phrase for you. You should get it printed and hang on the wall. That's not marching for your civil rights.

That's what that is. And that's what pleases God sometimes when you just take it, you see now. And when you're brought up like I was brought up, it's just a course of death.

It's hilarious. See this, verse 21. For even here on to where you called, because Christ also suffered for us.

Leaving us an example that we should follow in his steps. You know, we're not talking about his atoning suffering. You could never follow there.

You couldn't go into the depths of the cross. Oh, but man's fucking faith, you know. And man had another cane and man did a thousand things to him.

And he never, he never opened his mouth. He's waiting, alarmed before he speaks. Now watch what it says, verse 23.

The day I learned this properly was a big day for me. Who, when he was reviled, reviled not again. When he suffered in this place, he threatened not, but committed himself.

Did you get that? To whom your God just likes to flip. You know, the Lord Jesus has just committed his faith all the time to God. You see, he's talking about suffering.

Now, he suffered. Now, let's go back to chapter 4. I know that I'm killing your God, but you'll work it out all right. Verse 19.

You see, the last verse of chapter 4. Wherefore let them that suffer according to the will of God. God may allow this, you know. It may be necessary for them.

Yes, God may allow it. Let them that suffer according to the will of God commit the keeping of their souls to him in hell, doing it unto a faithful creator. You just commit the whole thing to God.

You hear a thousand things. And you know, unless you get into the place where you just leave everything with the Lord and say, all right, you know all about it. You know you'll never get victory.

You see, when I started out just teaching in this land of ours, I had a trio singing with me every night. And I don't think I would be overemphasizing the thing when I say that perhaps they were the best singers in the land. And I think they were.

I think everybody agreed to that. Mr. McLean was the tenor, and Mr. Scott was sort of in between, and Mr. Donaldson was the bass. And these fellows could really sing.

And we ran the meetings so that Mr. McLean would sing once or twice a minute. And we never introduced nobody or said nothing. And when they had got through what they wanted to get through, they'd sit down and I'd get up and preach.

And we were having mighty blessings. People were saved continually. It was wonderful.

And we went through England and Scotland, through all the big cities. And I think I can safely say that we preached and sang in every town in Ulster, and maybe some of the villages too. But one morning the pastor of the church at home, he came to me and said, Hey Sam, Scott's a-singing with you.

Well, he's had to dance for us tonight. There's a lot of half-naked women at the dance. He said he told me that, pastor.

He said, the bread man told me this morning. I knew the bread man. He went to the same attendee.

Well, I said, pastor, you just leave your car at the door and get into this one. Oh, I said, I haven't had any offended on the boat so often. So I bumped him into the car, and it wasn't too easy, you know.

But we had a haunt around the town for the bread man. I just didn't know where he was at that moment. We were in one street, and out of another, and into another.

And here he is, Sam Crockinby, an old lady at the door. I said, listen you, you tell the pastor Sam Scott is at the dance last night. He said, is he? He told you.

He's the manager of the briefcase. John Henry's recalled. I said, shut that door up there and get into this one.

I said, I have a day's work to do. I said, so have I. It's a day's work with you I'm doing. Leave it in the car, unless I have to put you in there.

And that will not be as easy as you think. So I got him in the car. He knew he was not on that boat.

Anyway, we went to the briefcase. Manager of the white coat was running about. I said, follow you wherever I want to you.

He told the pastor this morning, there's a woman going on the boat. I was beginning to think I'd meet a boss before this was over. So I said, well, get her.

So we went. The pastor saw this. She was a great fellow.

They went. But after a long time, I said this. If I told him you were here, he would start to cry.

He said, who is this? He said, it's a liar. I made it up. But do you know that it nearly took Sam Scott off his rocker, even though he knew that I had proved it was a lie? Do you know that Richard Baxter was the best

evangelist in Britain at one time? And God used this man mightily.

And if there was a holy man of God, it was this man. A Roman Catholic girl was going to have a baby. And she went to the priest and confessed that she was having the baby.

And he said, blame it on Richard Baxter. I'm not saying that every Roman Catholic priest is like that, because I don't think they are. But this was this one.

And she blamed it on Richard Baxter. Richard Baxter was the man who was brought up in a nice family and didn't know scorns like this at all. Can you see? It broke him.

And actually he died of a broken heart. He shouldn't have done so. Or is he? I'll tell you, dear.

The old devil will be after you. And if he sees that he can upset you by saying things about you, unless you know how to take it to God, you'll have to take your faith to God and say, all right, there it's there. And you know what's right and what's wrong and who's right and who's not right.

Believe it, dear. The old pastor came to me once and said, put out a rejection. It's not true.

A woman accused him of coming into the house. And when she came before the assembly, she walked up the aisle and put her hand on the Bible and said, in God's name he did it. And the old soul's hand was trembling as he put it on the page.

He said, before Christ died, never touched it. Oh, yes, we're in that sort of world, you know. That's the sort of world we live in.

And the devil will be after you. You need to learn to commit it to the Lord. You need to learn how to gird up the loins of your mind.

You know, this is very tremendous. If you go to first Peter, the first chapter, you see, we've been in this book all night tonight. You're beginning to see how much he's in pain today.

And in verse 13, he said, therefore, gird up the loins of your mind. Oh, what a phrase to use. First chapter, verse 13, gird up the loins of your mind.

What are the loins of your mind? I said, look, it's a figure of speech. That's what it is. For as I know your mind, it's a figure of speech.

It's the same as when Paul's talking about going to war. And he says, let your loins be girded about with truth. The only way you can gird up the loins of your mind is to get to know the truth.

That's why we're doing these subjects to stand before God and present your case. And you'll be steadfast and unmovable. And the devil will not be able to do it.

The Lord said, I will keep him in perfect his mind. Now, we've got to move on tonight because we're not only looking at that test thing that comes out of the manifold. I want to look at some of these disappointments.

You know what Geoffrey was reading on Sunday morning? Well, it was Genesis chapter 40. Now, let me put a bit to it. And let me say how well he did on Sunday morning.

I think that everybody in the meeting was blessed and helped. The lady who didn't know him said, didn't that wee fella do well this morning? I said, if you knew his age, you would probably. Yes, well, it was chapter 40 he was reading.

Genesis 40, verse 1. And it came to pass after these things that the butler of the king of Egypt and his baker had offended their lord, the king of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers and against the chief of the bakers. And he put them in wards in the house of the captain of the guard, into the prison, the place where Joseph was.

And you see, when they were in there, they had dreams. And Joseph, of course, was able to interpret the dreams. You see, verse 12.

And Joseph said unto him, and this is the butler, this is the interpretation of it, that is the dream. The three branches are three days, yet within three days shall Pharaoh lift up thine head and restore thee unto thy place, and thou shalt deliver Pharaoh's cup into his hand after the former manner when thou wast his butler. But think on me when it shall be well with thee.

That was the plea that Joseph received. And it says, way down at the end of the chapter, verse 21. And he, the king, restored the chief butler unto his butlership again.

Verse 23. Yet did not the chief butler remember Joseph, but forgot him. You see, this is what I call the forgetfulness of friends.

You know, you go out of your way and you do this and you do that and you do the other thing. And yet, you know, they come to this place of holiness or tightness at times, and they don't know you anymore. I have led folks to the Lord, and I've gone down to them, and he and I had a... Our power was so established now and they're so tight that they wouldn't let me in.

Well, darlin', forget about it. I led them to the Lord. I fought the battle for them.

I did a thousand things for them. Some of them don't know whether I'm sad yet or not. Oh, it's a wonderful world.

Great to be blessed with a sort of mind that I have, because I don't get too hip about them. So I don't lie a wick about it. I'll tell you this, there are people who are distracted because friends.

Friends. Please forget them. And friends, forget them too.

You know, when Paul was standing up in the court, he said, No, man should wish me. Ah, there was Luke then. Luke was always with him.

The beloved physician, but he knocked up on me. Oh, no nail was on me. And they weren't crawling into that court.

They might get captured in there. Oh, no. Oh, sometimes the people that you want to stand beside you, they protect you, you know.

You'll have to learn that. And sometimes they fear us, you know. Yes, you can see Judas walking about with the Lord and you know he's going to stab the Lord in the back.

Yes, the friend that the Lord had, he was bitter in the business. He knew he would fail. Yes, and sometimes, you know, lovers fail in trouble.

I don't want to go into this too much. Whether the man gets on with the woman or not is not really my business. Sometimes you need to go a year or two with one another to get to know one another.

And that's not just my business, but I have seen a few things in my funeral. You see, a lovely American evangelist came to me one evening and the beautiful girl at his side said, Look, we're late. We want to get married.

I'm taking her in. We want you to do it. And I was pleased and proud to do it.

And everything was gone through. And this wonderful morning was starting. Great Victoria Street, Baptist Church.

And I was there looking my very best. I saw the bride just at the door. She wasn't ready to come up.

So I went down the aisle. I just found her. I thought that the car was held up in the door.

But I waited for half an hour and he didn't come. Now, I'm beginning to sense the danger now. I walked up the aisle again, got her a little arm, and I said, Come on down the side and go into the little vest.

Sit down and rest. I'll come for you. And we waited another half hour and he wasn't there.

And we waited another half hour. And we waited another, and that's two hours. You've got to go the whole distance.

You wouldn't know what was wrong. If it was appendix, if it was an accident, if it was some sort of a seizure, I've got to go easy. And I've got to sit there whether I like it or not.

I wandered up the aisle and went on out to the gate and had a look. The big fella standing out from the footpath, and he looked like he went for me. And I watched him and he watched me.

I said, You ain't anything to say to me. He said, He's away to America on the first train this morning. I said, You've got to come in and tell me before then.

No, I've got to go into the trips now. And there's about a hundred guests, maybe two hundred. I said, You folks kindly take yourself away home.

And I mean take yourself home. I don't mean just get out and stand and get out there. Just go home.

It's the kindest thing you can do. Now I've got to get in there. The real life's in there.

And your mother's in there. And your father's in there. I said, Dear, this man looks like a big fella out there.

I said, Listen, dear, come and kneel beside me. Get on your knees. Give a little bit of a squeeze of my arm.

Now, would you thank God for your mercy. Just thank God for your mercy. But that's the sort of character he is.

Thank God you never got him. Because he's not worth getting. And she told me, and she has told me many times since.

That saved my life. Because every day I awoke, I thanked God for his mercy. Oh, but disappointments, that's all.

Sometimes, you know, lovers. And sometimes livers at the side. Why, demons and all that's all.

He followed the Catalonia to the sports. To the present world he went. Sometimes, you know, you see a wee fella coming up.

And you're so blessed. And you praise God in the secret place. And you think he's going to be a wee man of God.

And you're so happy. And then the next thing you hear, he's out for football or something. What a bright young man.

And you need to know what to do when these things happen, don't you? Yeah, you need to take the case to God. You need to know that God is over all. You need to get the hold of the sovereignty of God.

You see, Martha comes up through the curtain. And she says to the Lord Jesus, God shall not tear us. What a word to talk to the Lord like that.

A good job I wouldn't dare give her a bit of a kick. What a word to talk to him. Jesus Christ.

See, there's something going on in the other room. I don't know what it is. She's either making the dinner.

Or she's all tossed up. Yes, Martha, you know, she's coming out. God shall not tear us, Martha.

He was disappointed. Sometimes you can be disappointed, but you can be on the wrong side. Dylan was disappointed with the arch.

I thought the arch was right and he was wrong. You have to be sure about these disappointments. The two going down the road to a mess.

They were disappointed with Christ. Oh. They said to him, we thought it happening.

We thought it was the one who would reveal the truth. Oh, they lost it all, Martha. They saw him hanging on the tree and gasping out his last and dying.

And everything faded from them. Oh, they were disappointed. He looked at them and he said, oh, fool.

Oh, hard to believe. You see, what you need to do, you must believe that God is working all things together for good. You must believe that the Lord is at your elbow.

You must believe that he understands and cares. You must believe that he's with you. You see, if I could get this, that when people speak to you, you can listen.

Oh, don't threaten them at all. Just commit your case to God and say, there you are, Lord. There you are.

You know about it, don't you? And talk. And when you're disappointed and the disappointment is true and right and somebody has done something terrible on you, just don't be a fool. Believe.

Believe that God is working all things together for good for you. Just believe that the Lord is on your side. I'll tell you this, dear.

You'll be more than conqueror through him. As far as I know, next week we're going to think about this permanent, physical infirmity. And that gives people a lot of terrible nights.

Let's sing two verses from that. It's 730. It's to the Lord's mouth.

730. And we're singing the first verse. And we're singing the fourth verse.

Just the first and fourth. And me, my God, and keep me fast. Lord, we realize that we're in this world just now.

And Paul called it this present evil world. And we believe that there are evil men in this world. And they're worse and worse and worse.

And we believe there are evil spirits in this world. And we believe there is much evil seeking in this world. Lord, help us to follow in thy steps.

Help us just to say nothing, but to commit all day unto thee. Lord, when the disappointments come, help us, Lord, just to know that thou art on the throne. And that thou art working all things together for good for them that love thee.

So we commit us to thee tonight. Help us in thy seeing. And with thy blessing for thy men's sake.

Amen.

Audio: <https://sermonindex1.b-cdn.net/7/SID7317.mp3>

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