

# (Depressed Disciples) Victory Over Depression

by Willie Mullan

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*This sermon teaches that contentment and sufficiency are key to overcoming depression and trusting God in difficult times.*

**Duration:** 1:06:25

**Scripture:** Isaiah 53:5, Matthew 6:33, Romans 8:1, Romans 8:28, Philippians 4:19, Hebrews 13:5, 1 John 1:9

**Topics:** "Depression"

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## Description

In this sermon, the preacher begins by emphasizing that there is no condemnation from God for those who believe in Him. He then moves on to discuss the concept that all things work together for good for those who love God and are called according to His purpose. The preacher highlights the importance of understanding these truths in order to find contentment and overcome the stresses of life. He concludes by mentioning three ways in which God works to give believers contentment and discusses the significance of the Savior's sacrifice.

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## Transcript

Six hundred and twenty-eight please, six hundred and twenty-eight, abiding oh so wondrous sweet, unresting at the Savior's feet, I trust in Him, unsatisfied, unresting in the crucified. Six hundred and twenty-eight please. Oo oh oo oh oo oh oh oo oh oo ooooh! I trust in Him, unsatisfied, unresting in the crucified.

I'm broken, I'm broken hearted, I'm broken hearted, I'm broken hearted, The heart of the living, we have been looking at this matter of depression. We have been looking along all the avenues that the devil uses to confuse and to detect and oppress and torment the minds of the believing children of God. We have looked along all these avenues.

We have looked at the fear of death, because the devil brings this subject up to frighten some of the saints of God. And we have looked at evil speaking, sometimes on the grapevine you hear about the ugly things they might be saying about you behind your back and it keeps you awake all night. And we have been looking at that one thing, because this is a big wide sort of hideout that the devil uses.

Some thing that you committed somewhere sometime in the past, he brings it back again and again and again. And there are people who walk the floor at night just because of this. We have been dealing with all

these avenues, with storms of life and permanence of fiction and manifold testings and false teaching.

Now we are going to look tonight at how we can have victory over depression, no matter what avenue the devil uses. We are going to look at how you get contentment of mind this evening. Mind you, this word contentment is a great word.

In fact the spirit of contentment is the great spirit. In fact it's filled, because it's not only a word you know. This feeling of contentment is great.

This continual contentment of mind is a great blessing. Now don't let me lead you up a garden path just to think that there will be no opposition that there's some sort of secret formula. Let me tell you, this is what the Lord wants for you.

Contentment of mind. Oh but we are living in a world where the devil is going about as a roaring lion seeking whom he may deride. And we have an old nature within us.

Don't forget there's an old nature within you that can really upset you at night. And don't forget that the attractions of the world are still calling. And while God wants to give you contentment of mind, the world and the flesh and the devil dare to upset your contentment.

You know this word content, to be content, or this word contentment, it's a very mighty word. It's a Greek word. It's R-K-E-O.

A-R-K-E-O. Find it in any Greek-Mexican. And there are many times that that Greek word is rendered content in our New Testament, and rendered contentment when it's needed.

But sometimes it's rendered sufficient. And it's very difficult at the first glance to see now how contentment and sufficiency is the same thing. That's very difficult at first glance.

And yet if you think, the Lord Jesus said, my grace is sufficient for you. You know, if you think it can be transmitted like this, my grace is contentment for you. And it could be.

Because you see, if his grace is sufficient at all times and under all circumstances and in all things, then if we grasp that that should suffice us, that's where this word joins with sufficiency. Because I believe that contentment of mind in the believer is just the knowledge, all the time reigning supreme, of the all-sufficiency of God. Look, let me show you this word.

Let's go to Mark's gospel, chapter 15. The gospel by Mark, and with it chapter 15. And of course, if you know this gospel very well, there are only 16 chapters.

You're bound to know that chapter 15 brings you to Pilate's home, where Pilate was questioning our Lord Jesus. And then he was going to surrender to the clouds and hand Christ over to them for crucifixion. Here's what Pilate said, verse 14.

Mark's gospel, chapter 15, verse 14. Then Pilate said unto them, Why, what evil hath he done, speaking to them about Christ? And they cried out the Lord, and singing, I crucify him. You can hear the whole rubble cloud crying, crucify him.

And saw Pilate willing to content the people. Did you get that? The only thing that would bring them contentment at that time was to hand him over to the sages. The only thing that would suffice this cloud.

Did you get that now? Because you're beginning to see that contentment and proficiency and profite is all running on the one level. It's all the one root word. And that's what we have to watch this evening.

And so I'm going to talk to you about victory over all kinds of depression this evening. And how God can give us contentment of mind. And if you're looking at your notes just now, you will find there are three ways that God works through to give us contentment.

I call it the basis of contentment, firstly. This is the spiritual part. The strange of the saviour.

I think if we can just grasp some of the mighty sayings of the saviour, I think we'll begin to see that this is absolutely sufficient. And of course it goes a little bit further than that because the basis of contentment And secondly, and that's the doctrinal part, are the teachings of truth. You know there are some doctrines in this book that we believers would need to grasp and hold.

No. If we're going to have contentment of mind. And then of course there is not only this spiritual basis and this doctrinal basis.

There must be a practical basis. If we're going to talk about contentment then we must know this spirit and this feeling. It must be a practical thing in our own minds.

You see this is the scholar in the school. And he has to learn some things and he has to know some things and he must be instructed and Paul had passed through this class. He could say I have learned.

I know. I am instructed. I can do all things.

But we'll get round to that just in a moment. But let's look at some of the sayings of the saviour for a moment or two. And we're at Hebrews.

The very last chapter and it is chapter 13. Hebrews 13 and Paul is writing to these Hebrews believers. And he's saying this to them in response.

Let your conversation be without covetousness. And you know the word conversation there is a great old word. Actually it's translated in some of the translations and maybe some of you have the translation there.

Let your behaviour. Now this old word conversation doesn't stop in the English language. And it's an old root word for behaviour.

Let your behaviour be without covetousness. And be content with such things as you have. Now it's not easy to just do that you know.

You're just a human being and there is an old nature within you and the devil's not far away. And just look into yourself and say be content with such things as you have. But I don't think that you'll succeed at all.

I mean there has to be a better basis. You see we have to get one of the sayings of the saviour. Be content with such things as you have for he hath said.

I will never leave thee nor forsake thee. So that we may boldly say the Lord is my helper and I will not fear what man shall do unto me. You see this is a declaration the Lord makes.

You know when you get saved and some of you are not very long saved. Mrs. McLeod was with us this evening and when I was preaching at the Tower Hall one evening she was gloriously saved. And there's one or two of you saved since that you know.

But the day you were saved you know the Lord Jesus just stood on the road of life before you. And this is what he said to you. He hath said I will never leave thee nor forsake thee.

Is that sufficient? Maybe not for you but I assure you it is for me. You see I can see this declaration in all its glorious clumsiness. I can see that this is a non-conditional promise.

When my Lord makes a promise he will keep it. Sometimes there are conditions to be met but resist when there is no condition. He just comes out there and the Lord doesn't care whether you go to the Presbyterians or the Methodists or no matter where you go.

No matter who you are tonight. No matter what flag you're flying at this moment. If you're the Lord Jesus Christ he's standing in the road and he's saying listen to me.

I will never leave thee nor forsake thee. Think of that small thing. You know if your faith takes this in and you believe that the Lord has gone to walk with you step by step to the glory land.

Now at this very moment he's at your elbow. That's what I believe. I'd rather rest in all the Baptists you know.

God pity me as I was. I'd never be out of trouble. No no I'm walking home with the Lord.

I haven't just a text you know or a church or an assembly. I have a faith. It rings in me.

More real to me than any bummy out in this world. I will send the Michael at the fire of the Lamb. The Lord's more real to me than you are.

He's thought he gets annoyed about that. It doesn't matter whether he does or not. That's the truth.

What would I do without the Lord? It rings in you. Or you just go to church and carry a Bible and settle around. That is real to me.

And if he says I will never leave you nor forsake you. I'm here at your side and I want to help you the whole way through. So that I can answer that the Lord is my helper.

Surely that's sufficient. I don't need to get too excited about anything. And not particularly whether I have an election or not.

Because the next election the half-out Labour goes for good. They're not worrying me whether they get out or not you know. They're going to have it one of these days.

Oh it doesn't matter. Sure the Lord will be there to stick him for another year. Yes.

This is the mighty statement isn't it? This is one of the things. This is where you get contentment. You see be content with such things as you have.

For he hath said I will never leave you. You can just be content. The old woman in the London garret had got at lunch.

She was lying in the straw when the minister came in and he said. My God is this where you are? She says you're in me. He said so.

I have come. What more do I want? There we don't believe it. So our problem is that we're grubbing for so much that we get upset.

And this is the world getting in on us. Have a look at this. You should have been in Birmingham preaching the other Sunday morning.

Let's go to Matthew's Gospel. And at chapter 10. The Lord Jesus is sending out the disciples here.

Matthew chapter 10. And he's sending them out two by two. And he's telling them that they'll be put out of the synagogues.

And some will try to take their lives. And then he said this. Verse 20.

Fear not them which kill your body. That's the IRA you know. That's just as far as they can go with their crookedness.

They can only kill the body. And they think it's a mighty thing. Fear not them which kill the body.

And as my Lord says fear not, why should I be afraid? I have no notion of being afraid. Fear not them which kill the body. But I'm not able to kill the soul.

And the Rosalites can't see the difference between body and soul yet. If you can't see the difference between body and soul, then that's it, I can't help you. Because you're dumb somewhere.

My the Lord's making a difference between body and soul here. He says fear not them which are able to kill the body but cannot kill the soul. Surely you can see the difference between body and soul.

But rather fear him which is able to destroy both. They try to tell me that body and soul is one. And I want to know what the word both means.

Oh I tell you they amuse me. Really amuse me. Propagating themselves to be wise.

They stand at our door like fools. I'll tell you this thing. If you read the book for yourself you wouldn't need to preach.

It's all there. Yet rather fear him which is able to destroy both soul and body in hell. And he said this very quietly.

Are not two parrots sold for a party? And one of them shall not fall on the ground without your father. And there's an old translation says, One of them shall not fall on the ground without your father knowing. And put aside that, this little text, It's in Luke's gospel chapter 12.

Luke's gospel chapter 12. It is almost the same thing but it's not exactly the same. He says in verse 6, Luke 12 verse 6, Are not five spoils sold for two farthings? And not one of them is forgotten before God, but even the very hairs of your head are all numbered.

Fear not therefore ye are of more value than many spoils. Lord shall it challenge me once about this, if there is a contradiction here. Because over there it says, Two spoils are sold for a farthing.

Over here it says that five spoils are sold for two farthings. Should only have been four. I said you were never in the market in your life.

I said you think that we're worthless. That if you're only buying two, it costs you a farthing. Well if you're going to buy four, it costs you two farthings but they'll throw one in.

Just try it, that's all. When I was a boy and we, we were not getting a whole lot of things to eat at times. We used to have the baker come in round, and the baker's here this evening.

And there were prized buns in those days. If I'm remembering right, you could get twelve for three pennies. And if John's also got a penny, and Jim's also got a penny, and I got a penny, and we put them together, you see we would get the baker a dozen.

We would ask for twelve, but he would always get a thirteen. Of course that's all telling that I was arguing that there had never been lacking of anything in his life, but that is for him. He would not.

But the thing is this, that the Lord Jesus is bringing out the insignificant of sorrow, and of no violence. Remember people in those days who were poor and down the mountain and starving, were bound to sorrow. Yes, they were, you know.

Couldn't make much of a feast, you know. And if they could go a bit further and get the four, they would get one four, and then there was five, or two fives. The Lord is only bringing out the insignificant and the no violence of sorrow.

And yet on one place he said, not one of them falls to the ground without your Father knowing. And in the other place where we're at now he said, not one of them is forgotten before God. And if you put the two things together, Dr. Ironside said to me once, isn't it wonderful about the spouse, not one of them falls to the ground without God in heaven knowing all about it.

Wonderful God. He said, you know, he's at the funeral of every father. And I said, sir, I think it's closer than that.

I think he's at the birthbed of every son. Just when the sorrow is falling to the ground, the car may hit it on the road. How about that? This is nearly too big for us now, isn't it? Your little finite mind doesn't take it in.

That God, who is ordinary beings that only build around, and who is the boss of all this gigantic universe, and who controls the stars and the planets in their orbits that they never miss a second. Yet it's so wonderful that not a sparrow falls to the ground. And yet, you know, when you think of all the sparrows, somebody told me this once, there are sparrows in every country of the world.

You go to the Far East, the sparrows are there. I was preaching in Iceland, and as the boat was coming in, I can see the sparrow sitting on the front of the wheel of the boat. And I said to Norm Gordon, look at the sparrow.

He said, what's funny about that? He said, well, he is singing. He is singing. Every country of the world has sparrows.

A fellow told me, if we gathered them all from every country, there would be so many millions of them that they would blot out the sun. See all the sparrows, try and get them in your mind. Billions and billions and trillions, all flying together, blotting out the sun like a mighty gigantic cloud from each direction.

He said, not one of them is forgotten. What he is trying to say to his disciples, look, two sparrows are only worth a thousand, five are only worth two. Look, God will never protect them, and God will never forget them.

He said, what he is trying to say to you, what are you worried about? You are of more value than many sparrows are here. You are marked with precious blood that is in you. The Lord will never forsake you, and the Lord will never forget you.

Not one of them is forgotten before God. Is it sufficient or is it not? He said, we sort of take it in, and we see it, and we lift our lips over it, and then the next minute we forget it. Just have a look at this now.

It is something that I rejoice in maybe more than anything else, this is Revelation chapter one. You see, the Lord speaks to us by procreation, and then the Lord speaks to us by illustration, that was the sparrows. The Lord speaks to us by revelation, and we find John on the Isle of Patmos, and we find our Lord came.

What a wonderful day it was when John turned around and saw one like unto the Son of Man. Sure John had travelled with them for three and a half years. Sure John had laid his head upon his bushes.

Oh, John knew the law. And now when he sees them so many years later, it must have been sixty years after Calvary, because the book of Revelation is somewhere about 1893. Well, you see, John was thrilled that the Lord Jesus is clad in robes of glory now.

And John sailed on before him. John says, verse 17, When I saw him, I fell at the feet of death. And he laid his right hand upon me, saying unto me, Fear not, I am the first and the last.

I am he that liveth and was dead. And behold, I am alive forevermore. Amen.

And have the keys of hell and of death. And this bit thrills me. This is Revelation.

You see, the kings of death are at his door now. Our Lord has the keys. I'm going down the corridor of time, and down there somewhere, never not too far away, there's a door called death.

It gives me courage, I must go through it. Mr. Carson is the treasurer, and I keep each other going, saying, which one will go first? I think it will be him, but never mind. Don't tell him.

Yes, we've got to go through this door of death. And the Lord will choose what sort of death it will lead to. He shall see the boss over all the kings of death.

But I won't go through it, and David Carson won't go through it. I'll tell the Lord. It's for you and the girls.

Oh, don't get too scared now. All devil would scare you, didn't he? I was coming over the mountains from Kilkenny one night, and three lanes, you know, at the top of the road, masks on, and you don't know what side they're on now. And a big fellow looked in over the mask.

He says, where are you going? To heaven, I said. That took my stance over him. He says, well, just go on.

Go on. Well, you'll know what to do when you're stopped, won't you? Well, I wouldn't get shot for anything if the Lord just opened the door. And the devil is what I believe.

Is it fantastic? Is it fantastic? Is this enough? I believe that if we've got the sufficiency of these things, that the Lord will be there at every step. That I'm of more value to Him than all the flowers round about. That He's got the key of the door.

I think if we got the sufficiency of these things, it'd take a lot of us stressed out of life, wouldn't it? Yes, now, I'll cut it short a bit, because we're running behind time. That will do for that. You can pick these other ones up when you're on.

Yes, he speaks to us by declaration, and he speaks to us by illustration, he speaks to us by revelation. But you know, that's just the spiritual part. It's the sayings of the soldiers.

There's a great many of them. But I want to get round to the teachings of the truth. I want to get round to the doctrinal part.

Now, let's come to the letter to the Romans, and to the chapter in its place. This letter to the Romans, you know, you should almost get this in chapter printed and keep it in your pockets. Because I can tell you there are doctrines here almost in every verse.

And I believe that what is needed more than anything else today for the believers is for somebody to take the time to teach from the doctrine. And I'm sure that's what's lacking. And let me do one of two for you here.

See this one. Paul said a lot of things through chapter 5 and 6 and 7. And then he concludes it all. He says, There is therefore, just because of all that Christ did on the cross, there is therefore now no condemnation to them which are in Christ Jesus.

And let me tell you, in the original scriptures there is not a comma there, there is a full stop there. There's a mistake here in this. But you just get one or two good old fashioned translations and you'll find that out.

You see, the place who walks not after the flesh but after the spirit has got nothing to do is the first verse. Our condemnation doesn't be based on our walk, if you want to know. You see down there at verse 4. He's talking to them that the rights of flesh of the law may be fulfilled in us who walk not after the flesh but after the spirit.

That's where that phrase belongs to. And in some sort of a muddle of a translation it got clipped up into the first verse. But it doesn't belong there.

First verse keeps it very clearly. There is therefore now at this moment no condemnation to them that are in Christ Jesus. Full stop.

And I shall admit this. If Jesus Christ bare my sins away in his own body on the tree, if he was wounded for my transgression, if he hath curbed my sin, if he hath finished the work, how would you condemn me? Would you remember it all else and startle me? For thy sake of the world is weak. My blessed Saviour Christ.

Take him from God's esteem. Prove he bears one spot of sin and tell me I'm on plea. The statement is there is therefore now no condemnation.

Is it enough? You've got to answer it, haven't you? I'm satisfied with it. I'm perfectly content to go on from the very beginning. There's no condemnation from God to fear.

Let's go down the chapter. Here's another doctrine. This is a deep one, but I think we can do it quickly.

Verse 28. And everybody should know Romans 8 and 28. And we know, that is we believers know, that all things work together for good for them that love God.

For them who are recalled according to his purpose. You see, God has a purpose for all them that love him. For all them whom he hath called.

For whom he did forlorn. For the way back before the world began God foreknew everything. And I get people who would almost come to argue with me that the way back there that God didn't know.

Well, he did it for his God out there before the world began and he didn't know the end from the beginning. I don't think he would be God at all. No, he is.

Now, he's foreknown. And it says, watch it myself here, for whom he did foreknow he also did predestinate to be conformed to the image of his Son. He's standing away out there eternally before the world began and he foreknows he'll make the world, there'll be a planet called Earth, there'll be people on it, he can see a character like me born in the back street in Utah now, he knew I would be a drunkard but he knew that there would come a day when he would call me and that I would respond.

Don't tell me he didn't know. I'm recalling he foreknew. Then away back there he predestinated, he settled my destiny before I even began.

What does predestination mean, Bob? Predestined. He'll tell you what God did back there in case you missed it. He predestined me to be conformed to the image of his Son.

Do you think he will fail? Because it's God you're dealing with this time. Yes, all the forms of life, all the things I have to go through, every little bit of suffering and pain and all the rest of it and there hasn't been too much my way. I'll tell you this, it's all creeping me out.

One day I shall be like that. And as nobody can stop it, if you can come round and meet me tonight and tell me who can stop this purpose of God if the great God's purpose is something. Tell me who's purpose.

Because I'll tell you, you're much bigger than God. I don't know anything bigger than God. Satan can't do it, he's dealt with that.

Satan can't do it, he'll deal with him. You know anything can do it? I'll tell you this, baby. No alteration of purpose to threaten us.

You see, if there's no combination from God to sin and there's no alteration of purpose to threaten us. You know you would need to be sort of content with this, wouldn't you? See this one, look at verse 31. This I like.

What shall we then say to these things? If God be for us, how can we offend him? You see, there is no humiliation from the enemy to do it. I don't care how bad Satan gets, or how wicked men get, or how horrible the world gets, and it's better, no better. If God be for us, you just look at the question.

If God be for us, so can be against us. Mind you want to go back to the day I was saved, to see me standing on my chair seat with a coat peg, with a safety peg, the biggest scoundrel in the earth, drunk every night, everybody in the world fed up looking at me. People believed you were a pastor, don't think

nobody can do nothing with you.

And I never went to school, I never did a thing, I stood with a book in my hand, and I refused to learn. I never learned anything until the sleep of the teacher. Some of you don't know what a sleep is now.

You know, it's a pity you were there as though you were, isn't it? Yes, but here I am. I shall quote it again. If God be for us, so can be against us.

If God foreknew, and predestined, and called me, and gave me a gift to keep this book, how could He do that? I would like to know. I've been 25 years behind this desk now, and here you are tonight, bless you. And you wouldn't put up with a fool.

That's a big mistake. God, full God, none to do with me, I'm stupid. If God be for us.

Let's get the hold of it now. You see, I want you to get this, there's no condemnation. And there can be no alteration of the perfect of God.

And there can be no humiliation from the enemy to bread. I want you to get this. See verse 32.

He that spared not his own son, but delivered him up for us all, how shall he not become altruistically good at all things? You know, there'll be no hesitation of giving. Whatever I need, I'll get. This book declares in another place, My God shall supply all your needs.

I believe that. Not all my dreams. All my needs.

Whatever I need, I'll give. Heaven will supply it. Doesn't make a matter about making, or charlatan, or anybody else.

Not any man at all, of course, I'm concerned. Do you believe this? Is this enough for you? Is this enough for you? Ah, yes. I'll keep everything back.

I'll give what I'll do. A fellow said to me once, you know, if you go on teaching the way you're doing, and the things you're saying, you know, there'll be no counting to do at the end of the day. Oh, God bless you.

What's your name? And he called this in. I said, my dear, for a minute or two, I thought you were gone. I'll have the Lord at the end of the day.

Don't worry about the bastard, or anybody else. Don't you ever think that I was aiming on you. Not on your life.

Never once, and never will. My Christendom! That's where it is, and that's where it'll stay. And he won't keep anything back from me, let him eat.

He will free me. Give me all things, won't he? God, pity me if I was leaning on men. See this first certain dream? Who shall lay any sin to the charge of God's elect? It is God that justifies.

Who is he that condemns? You know, there is no accusation from man to tell a lie. And you know the last two verses, don't you? I am persuaded that neither death, nor life, nor angels, nor principalities, nor cause, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God. Did you get all these thick things this year? No condemnation from God this year? No, the judgments fell on Christ, so there's no condemnation for me.

There'll be no alteration of his purpose. There will be no humiliation from the enemy if God be for us, who can be against us. There'll be no hesitation of giving, in freely give us all things.

There'll be no accusation from man. Who shall lay anything to the charge of God's elect? There'll be no separation of love to alarm us. You've got these doctrines in your heart.

You know, you know, it's only gone down the page. There'll be a whole book of them after that. All I want to know from you is are they sufficient? You see, I'm absolutely sure that if we get the sound news of the Savior and the thick news of truth, and this is the basis that we stand on by faith, then I think that we'll have contentment of mind.

There's just a little bit more to do, you know. You've got to go to school here. You see, the basis of contentment is not only of spirit, you bitch, and the doctrinal bit, but it's the practical bit.

It goes on to the Philippines. Chapter 4, please. Four letters to the Philippines.

Chapter 4. And I suppose if I had to pick some chapter out of this great book of chapters, and that's speaking of Genesis 49 and Isaiah 53, and all the other wonderful chapters, I think I would have to take Philippians chapter 4 as mine. I think I've had more joy and peace and blessing and health and comfort out of the Philippines more than anywhere else. But that's just me talking.

And after Paul had said some things to these believers at Philippi, he said this to them in verse 10. But all rejoiced in the Lord greatly. Something really gave him sort of overflowing joy.

His cup was running over here. That now, at the last, you will care of me. I've flourished again.

You see, these things that Philippi never forgot, this man of God. And he sang to them, but I rejoiced in the Lord greatly that now, at the last, you will care of me. I've flourished again.

Wherein you were also careful, but you lacked opportunity. They would have longed to do this long before this, but they lacked opportunity. And he thought of six, the second verse, and said, not that I speak in respect of one.

Oh, the apostle would never do that. For I have learned. Oh, we'll have to get that bit.

I wonder, have you learned? In all the years that you've walked with the Lord, tell me what you've learned. Have you learned that Christ is sufficient? Have you? Because I'll tell you this, if you have learned that Christ is sufficient, there'll be no more. Oh, because I have learned.

Thank God I can say I have learned. You see, he's saying this, I have learned in whatsoever state I am. Therewith to be content, that's what we're about to see.

Let's take it bit by bit. I have learned in whatsoever state I am. Let's take this word state.

I think this is a big convention in America. And I talked about, for I have learned in whatsoever state I am. I thought I was going to talk about some of the states.

And I talked about financial states. In whatsoever financial state I am in. I have learned in whatsoever physical state I am in.

To be content. Do you learn? Or are you just waking up now? Because I have learned. I have learned.

I have learned in whatsoever financial state I am in. Or whatsoever physical state I am in. Or whatsoever circumstantial state I am in.

And when I mean circumstantial, I'm talking about the political, and the national, and the economic of the country. And I'm not worried at all about whatsoever state I'm in. I have learned this.

I have learned that in spite of the financial, or the physical, or the circumstantial, I have learned that Christ will be fortunate. Oh, the wonder of that thinking. God didn't want you to treasure that.

He said this, I know, and I think that's a great thing, and you can honestly say I know. Of course, if you have learned, then you can say I know. I know, and I like the word blessed, both how to be advanced, and I know how to abound.

You see, Paul had gone to school and had done his lessons. And if Christ blessed him with much of this world's goods at the particular time, then he just knew what to do with all that. And then if he felt himself in a deep dire desperate need at some point of the journey, then he knew how to handle that too.

And it's a great thing when you can do both. Because you'll never have contentment unless you can do both. He says, I know both how to be advanced and I know how to abound.

Everywhere, and in all things, I am instructed. So, you see, you've got to get all this in. I have learned.

I know. I am instructed. It was a good class in school who was that nice.

You see, he says, I am instructed both, if that is the case, to go to school and to be hungry. Both to abound in the suffering. There's an old translation which says, I know.

I am instructed how to handle both prosperity and poverty. That's what he does. And you do it I'll tell you this.

If you can't, you'll never be content. And I assure you this evening that I can handle either problem. And I'm not boasting.

Because I couldn't do it on my own because he comes in to clear it all up with the next statement. He says, I can run all fools. And if you put the fools to stop there we'll have to take them apart.

Oh, but it's not that. You know, an old-fashioned preacher, old Puritan, he used to preach like this. He would take a text out and do all things.

Then he would talk to Pope. Talk to him on the phone. He would come up to him.

What was that? I must know. You know, here you're saying you can do all things. It is not like you.

Because you used to be a humble guy. You used to be the least of all things. I dare you to say that you can do it.

And when the old preacher got struck across and was turning his back then he would take out Paul's petition and he would say, do that with me. He never let me finish it. I didn't say I could do all things.

Well, what was he saying? He says, I said I could do all things through Christ. Ah, that's different, isn't it? It's the truth. So I'm stood all the time.

It's the truth that he's telling me. It's the truth. This, this beautiful symbol.

Yes. The king and I. And we go together in the end. And I'm no use and I know I'm no use.

But then you see I have learned. And I know. And I am instructed.

And I can do all things. But it's always through him. I'll have to turn back to him all the time.

And it's, if I can do all things through him who's present in this moment. That's the bit. You see, he's got everything.

Suspicion for the devil. And he keeps pouring it into me as I keep looking through him but I think for it. This is where contentment comes.

My dear friend, if we could get the grasp of what he's saying. If we could only hold on to these doctrines. If we could graduate in this class.

Until we could stand before the king of kings and say Bless you. At last. I have learned.

I know now. I'm instructed. I can do all these things.

I can either handle poverty or I can handle prosperity. Because I can always do it through you. If you get there, you will be content.

The devil doesn't want you there. And the world doesn't want you there. And the flesh doesn't want you there.

Because it will be nowhere. It will be crucified. May the Lord give you a mind of contentment.

See you on the 2nd of August. All being well. Now don't forget to give the Lord his portion this evening.

Bless you. And if you didn't bring the money this evening, it's not a thing that I can talk to you on. Well, that was a good one.

Very good. I'm content. It's true.

949. When all my labors and trials are over and I am safe from that dutiful chore just to be near the dear Lord I adore well through the ages be glory for me. 949.

Now just before we sing let's do something. We need to get one or two of you up here to sing along. Super.

Lay the coat on your head. Just come on over here. Ah.

I'm the Roman Catholic. Come on up here. Filled by sovereign bliss.

Mrs. McGloverley, you was here. Come on dear. That's a girl.

God bless you. Yes. Well, what a quartet we've had this evening.

I'll tell you. Now you keep in tune to it. Now.

Let's have the music here. 949. When all my labors and trials are over and I am safe from that dutiful chore just to be near the dear Lord I adore well through the ages be glory for me.

949. Glory for me. 949.

Glory for me. When my disgrace has come to pass well I will be glory to be glory for me. When my disgrace has come to pass well I will be glory just to be near the dear Lord I adore well through the ages be glory for me.

Glory for me. When my disgrace has come to pass well I will be glory just to be near the dear Lord I adore just to be near the dear Lord I adore God of my heart and mind and soul He has just as much on my face as I do well through the ages be glory for me. 949.

Glory for me. 949. Glory for me.

949. Glory for me. When my disgrace has come to pass well I will be glory to be glory for me.

Dear Lord we thank you for thyself with blessing that everything we need for every step of the journey is found in its total sufficiency in thyself part of now in thy spirit and with thy blessing for thy holy name's sake. Amen.

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