

(John) the Sickness of the Saint

by Willie Mullan

The sickness of a saint is not necessarily a punishment from God, but rather an opportunity for God to be glorified.

Duration: 1:00:06

Scripture: Matthew 6:33, John 10:30, John 11:1-2, John 11:7, John 11:38, John 18:38

Topics: "Sickness"

Description

In this sermon, the preacher emphasizes the importance of never doubting God's love and questioning His wisdom. The preacher uses the story of Lazarus to illustrate this point. Jesus, as the Savior, demonstrates his love and power by responding to the pleas of Lazarus' sisters and raising him from the dead. The preacher encourages the congregation to bring their burdens to the Lord and trust in His unfailing love, even in the darkest and most difficult times.

Transcript

John's Gospel, chapter 11 this evening. The Gospel by John, and we're at the 11th chapter, and we're just going through the first 10 verses this evening. There are so many great truths that I just feel we won't get any further than the 10th verse.

That will just be the introductory part to this wonderful chapter where we have the mighty miracle of the raising of love. And I want to say six things about these 10 verses. I want to underline first for you the sickness of the saint.

The chapter begins, Now a certain man was named Lazarus of Bethany, and I don't think that I'll have any trouble at all proving that he was a saint of God. And I want to talk for a moment or two tonight about the sickness of the saint. And then there is a great something here that we need to underline, the supplication of the sister.

You see, verse 3 says, Therefore his sister sent unto him, saying, Lord, behold, he whom thy loveth is sick. It was a very short prayer or request, but I believe that there is a great truth here that we must take our time with this evening, and I think we'll see a model of real supplication. Supplication that we all should be working out in the days in which we're living.

So that, secondly, we'll deal with the supplication of the sister. Then we'll come to the saying of the Savior. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

And we, of course, have the saying of the Savior. Then there's a little phrase put in now, verse 5. It should be a parenthetical phrase, it's a parenthesis in some of the other translations. It's just something that's put in quickly, and it's put in by the Spirit of God.

And it's these words, verse 5, Now Jesus loved Martha and her sister, and loved her. And then we are coming from what I have called the skill of the Spirit to the submission of the servant, because we find that our Lord Jesus abodes still today in the place where he was, just because it was God's will and he was the servant of God. And then we finish with the surety of the Son, because just as the hours of the day were fixed, so was his day fixed.

And he was absolutely sure as he walked in the light that he would neither stumble nor fall. So that here are the great truths we want to underline this evening, the sickness of the saints, and the supplication of the sisters, the saying of the Savior, the skill of the Spirit, the submission of the servant, and the surety of the Son. Now we'll start the chapter following.

Verse 1, Now a certain man was fixed, named Lazarus, of Bethany, the town of Mary and her sister Martha. And I don't think that we shall have any trouble with proving that Lazarus was a saint. I think you remember something about this family.

Do you remember Luke's Gospel, chapter 10? If you don't have a look at it now, Luke's Gospel, chapter 10, and at verse 38. Luke chapter 10, verse 38, Now it came to pass, as they went, that he entered, that is our Lord Jesus Christ entered, into a certain village. And a certain woman named Martha received him into her house, and she had a sister called Mary, which also started Jesus' feet and heard at work.

I want you to notice that Martha is talked about here as receiving him into her house. That makes me think, of course, that Martha was the oldest one of the three. I think Martha and Mary and Lazarus lived together, but Martha, I believe, was the oldest one of the three, and she's talked about as receiving him into her house.

You see, there was a welcome for the Lord Jesus at your home. And I want you to come back to chapter 11 now, and we'll go down the chapter just a little bit to where our Lord Jesus Christ is talking to Martha. And here is her reply to him in verse 27.

John 11, verse 27, She saith unto him, Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went away and called Mary, her sister, secretly, saying, The Master is come and called us for thee. Now, I'm only doing all that to point this out, that just because of the welcome that Martha gave, and just because of the words that she said, I believe that thou art the Christ, the Son of God, you can see that Martha was a real believer, a saint of God.

No trouble about her. And you'll find this out when you look at the Mary sitting, and then we find something else about Mary right at the beginning of this chapter, don't we? Look at verse 2. It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. And when you take Martha's welcome, and Martha's words, that will do for her.

And when you take Mary's sitting, and Mary's sacrifice, and Mary's whooping, to wipe his teeth, that will do for her. She really followed him through. But you know, when you take the declaration of Martha, and the demonstration of Mary, not one of them is greater than the resurrection of Lazarus.

You don't think that he raised the sinner again, do you? Because that would throw a spanner into the works for him. Because if the sinner dies, his soul goes to hell. Well, it was a saint that he brought back from the dead.

And so there are no problems here. For me, at any rate, Lazarus was a saint. Now, you see, we are going to talk now about the sickness of the saint.

You'll find that the sisters could say in verse 3, Lord, behold he whom thy loveth is sick. There is no doubt at all that the Lord loves Lazarus. You see, there is a teaching abroad that all sickness comes because of the judgment of God.

Well, that's the biggest lot of twaddle whenever I listen to. And if that's what you believe, I know right well that you've never really read the scripture. Because here is a saint here, and there is no problem about him being a saint.

And here is one who was a loved saint, and he's sick. And the sickness, said Christ, is for the glory of God. A tremendous thing to think about.

Because I would make the case quicker if I went back to Job, wouldn't I? And we listen to God saying to the devil, hast thou considered my servant Job? There is none like him in all the earth. A man that fears God and acts to his evil, tell me, was he a saint? Is anything wrong? Didn't he become sick? Was it judgment from God? You mustn't read your Bible. Well, I think there's a far greater case in the New Testament.

You see, some of the boys who preach this sort of rubbish, they say, oh yes, you know, those are Old Testament cases. But in the New Testament, they undergrace anyone who is sick, thin, must be in their life. They talk like Job's comforters did in the old days.

Well, we're in the New Testament now, and come to Philippians chapter 2 for a moment. Paul's letter to the Philippians, and we're after second chapter. And Paul is writing to the church at Philippi, and in verse 25, this is what he penned by the Spirit of God, yet I suppose it necessary to send to you Apophroditus.

What's what he says about him, my brother. No trouble about his conversion anyway, he was one of the brethren. My brother is another lovely little thing, uncompanioned in labor, is another little thing, armed fellow soldier, but your messenger, and he's administered to my wants.

Well, there's a testimony for you, isn't it? I wrote a testimonial to one of the men sitting before me here today. He, my dear friend, he is a testimonial to this man, armed by the Spirit of God. So, there's no trouble about this fellow, he was a saint, all right.

My brother, uncompanioned in labor, armed fellow soldier, but your messenger, and he's administered to my wants. For he longed after you all, arms full of heaviness, because that ye had heard that he had been sick, for indeed he was sick nigh unto death. There's another sick thing for you.

Now, I tell you, there was nothing wrong with his write, was there? Well, the Spirit of God is writing the testimonial, and he knows best. If you want to argue with the Spirit of God, that's your business. But he is a saint who has got the testimonial from the Spirit of God, and he was sick nigh unto death.

And I'll tell you this, this is what happened. But God--my, these two words are worth following through the Scriptures--but God had mercy upon him. Upon him.

Men, youth, small, didn't heal him. Not a bit of him. Not a bit of him.

And they didn't take Epaphroditus to some healing meeting, either. No, they didn't. No, indeed, they didn't.

And nobody laid hands on them. And there was no miracle performed, as far as man was concerned. Here is what happened.

God had mercy upon him. That's what the book says. And mind you, that's worth taking note of.

So it is. Now, I know that Paul was an apostle, and I know that in his early days he had great gifts. The signs of an apostle, of course he had.

But I shall be sure you, at the end of his days, he is not working these fine gifts. Not a bit of him. He is the fellow here that was his companion, and a fellow that he needed.

He didn't work any miracle, you know. It was the mercy of God that brought him back. Worth your noting, you know.

Have a look again, and we're at 2nd Timothy, and we're at the last chapter. 2nd Timothy, and Paul is recalling some of the great things, and bringing them before Timothy's notice. See, verse 19, saying to young Timothy, salute Priscilla and Aquila, they were saints, and the household of Anastaphorus.

Then he says, Erastus abode at Corinth, but trophimus have I left at Miletum sick. It's a wonder he didn't work a miracle, isn't it? What was the big idea? Why, some of you that are here tonight, you'd have said bring them down to the healing meeting, wouldn't you? Well, Paul didn't do it. It's a wonder he didn't do so much.

Well, he just didn't. He just left them. That's what your book says anyway.

He left them at Miletum sick. Why didn't he work a miracle? Why didn't he put his hands on them? Why didn't he do all the keepers that they're doing now? That's for you to tell me. I'm just telling you what the book says.

Paul left them at Miletum sick. One wonders where these great gyps were even at the very end of Paul's life. For in 2nd Timothy, he's Paul the Edge.

And it would make you question something if you listen to now. All that I'm getting out of this, you know, and all that I want to get out of it, is that I'm bringing before you saints that were sick. That's all.

Here's another lovely one for you. We're at 3rd John. Way at the back of your New Testament, there's 1st, 2nd, and 3rd John.

3rd John begins like this. The Elder. That's a lovely way that John describes himself, isn't it? No populist nonsense there, is there? No, he just calls himself the Elder.

He's one of the Elders. Unto the well-beloved guest whom I love in the truth. Beloved, and the word wish is not the best word in the translation before me, the other one is, I pray above all things that thou mayest prosper and be in health, even as thy soul prospereth.

There is no doubt at all about it that the man he was writing to was all right spiritually, wasn't he? His soul was prosperous. But the very fact that John was continually praying that he might prosper and be in health, even as his soul prospered, would tell you that he wasn't doing so well physically. And the boys who can't differentiate between body and soul would need to sit up all night and take a look at this.

But he was a man and his soul was really prospering. But his body, which was differing from soul, wasn't doing so well. Is it another case of the sick saint? And there isn't anything spiritually wrong with him.

Of course it is. You see, the people who talk about all sickness, bringing a judicial punishment from God for sin, have blinded us to the teaching of the whole book. We went through sickness the other week and we found out that in Job's case it was satanic, and God allowed sickness.

We found a man in the Old Testament whom God struck with the incurable disease, and when God struck him with an incurable disease, you can take him to any healing meeting in the country and you'll bring him home again. That was judicial. We find that Paul's thorn in the flesh was essential.

We find that some of them were mystical. God allowed sickness for the glory of his name. And it was so in the case of Lazarus.

A whole lot of people miss this. You can be born for the glory of God. When Jesus was born, they found what glory to God in the heart.

Some people miss this. You can die for the glory of God. When we come to the 21st chapter of John, in a week or two, if the Lord will, we will find the Lord saying to Peter, when thou wast young, you just went where you would.

But when you shall be old, somebody shall take you and stretch forth your arms. This said he signifying what death people should glorify God by. Yes, you can glorify God in death.

Yes, you can be born for the glory of God. You can live for the glory of God if you give in your body and soul to be glorified. And you can die for the glory of God.

And you can be set for the glory of God. So was the teaching of John 11. You can be set for the glory of God.

So don't let Job's comforters get one over on you. Take them through the whole book and make them face up to things. Well, let's get back again to John's chapter 11.

I can't say any more about the sickness of the faith. You ponder it. Verse 1, Now a certain man was sick, named Lazarus of Bethany.

This is a lovely little bit that the Holy Ghost has put in our soul. The town of Mary and her sister Martha. You know, it's a wonderful thing that God thought about the town of Bethany, or the village of Bethany.

You know, he just thought of it as the place where Mary and Martha were. You know, I think that's how God looks at the world. As he looked down at John's little small village, he said, you know, I've got

outstanding ones yonder.

I've got Mary and Martha and Lazarus. I wonder when he looks down the road at which one of us he picks out. I wonder does he say, yonder town where I've got Willie Mullen.

Yonder town where I've got Ned Allen, is it? I wonder what he says. Does he, does he see the town of our town? We saw Bethany, and that's a wonderful wee bit to watch. I'd like to live down here that God noticed me.

Watch again. It was thus Mary which anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick. Now we come to the supplication.

Therefore his sister sent unto the Lord, saying, Lord, behold he whom thy lovest depict. Now, whatever you're going to get tonight, please take attention to this little phrase that is really a model of supplication. It begins like this.

It begins with looking straight at the deity, at the one you're talking to. Lord, I think that's the way you should always come to pray, you know. The book says he that cometh to God must believe that he is.

You know, we must realize the wonderful, majestic, omnipotent presence we're coming into. We must ever come with our eyes. You know, prayer is just drawing nigh to God.

But don't forget he's God, shall you? The way some of you talk, you think it was a schoolboy you were coming to. Well, they said, Lord, and that recognized it. Then they said, Lord, behold.

Dr. Hendrickson has translated that word, behold, with another word. It's the word, listen. Is this where we're saying this? Lord, listen, Lord.

You see, that proves their sincerity. The intensity, the fervency that was behind the supplication. Lord, listen, Lord.

That's the idea of it, sir. I hope you don't only come with trouble. Because I feel there's a whole lot of just deep repetition.

But prayer, it's all, you know, it's only talk. But these people were really sincere. Lord, listen.

And the first one shows that they recognize the deity, and the second one shows that it's revealing their sincerity, and fervency, and intensity. And then they said, Lord, listen, he whom thou lovest. And you know, that recalls not only the identity of the one they're talking about, but the familiarity between him and the Lord.

Well, I think that's very nice, you know. You know, you can really go into the Lord's presence with sincerity, and you can recall any of the things that he said to you in the days gone by, and you can produce all promises. You can show the familiarity that you and he had in the days gone by.

And I'll tell you something, here's your biggest lesson, dear. Would you take your time with this wee bit? They just went to the Lord, and they said, Lord, listen, he whom thou lovest. You see, what I feel is this.

Oh, get the hold of this, would you? I feel they were casting all their care upon him who cares for them. I believe that they were committing their way unto the Lord, and the psalmist said, trust also in him, and he

shall bring it to pass. Put me through a minute.

When some of you come and cast it, and you want it to come to pass, you'll tell them how to do it, and when to do it, and all the rest of it, won't you? Well, they didn't. They just didn't. You know, the way you really pray, dear, is like this.

You draw nigh to God, and you make your request. But don't ever change the word request into command. Some people seem to think that the farewell prayer takes them up to the throne, where the pushcard to the side, and they command God to do things.

Oh, don't be doing that. Some people would love to change the word request into direction. Oh, they love to tell God when to do it, and how to do it.

They would love to say, commit your way unto the Lord, trust also in him, and he shall bring it to pass, just the way you want it, and just when you want it. Oh, well, it doesn't say any such thing. And the people before us didn't say it either.

I think there's a great education here. They just came to the Lord, and with their whole heart behind it, they reminded him of the familiarity, and they gave him the identity without naming the name. And they just said, Lord, listen, you my Lord, et cetera.

And they laughed at that, hadn't they? Up to him now, isn't it? There's an education and supplication there in that phrase. And I only wish that God we would all learn. It would be better for you, and it would be much better for the kingdom of God.

You know, friend, when I see or hear somebody flying into the heavens, and they're claiming so much, and they're commanding God, and it's just going to happen when they say, I know they'll blast the whole town. Because if it did the way they wanted, they'd come strutting in next week and say, boy, didn't we do well last Thursday. Well, it's a far better sleeping than praying like that, you know.

Oh, let's learn to trust God. They brought their burden, laid it there, and crushed it. Boy, there's an education and supplication there, isn't there? It's a tiny one.

All right, we'll move on. Verse four. When Jesus heard that, he said, this sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

I honestly believe, of course, that he just didn't say this to himself, you know. I believe that he heard the messenger bring the message, Lord, listen, he whom thou lovest is sick. And I believe, in his own words, he sent the answer back.

And I believe the messenger went back and said, this sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. And I think from that moment, Mary and Martha had to stand on the word of the Lord and wait for what he would do. And it's wonderful, because that's how he still works.

But you know, there is something here. You see, when our Lord Jesus Christ said, this sickness is not unto death, remember, he wasn't saying that Lazarus, Lazarus will not die. He was saying, Lazarus will not die in the abiding sense, but this sickness will eventually be for the glory of God, that the Son of God might be glorified thereby.

You see, he knew the end from the beginning, even at that moment. He knew that Lazarus would die in a moment or two, you know, when we get down to the chapter, before he ever reads this. And when they couldn't get it, it came up in three or four, that Lazarus was dead.

You know, there's one thing that really gets my blood moving, and it's when these half-damned modernists try to teach that our Lord's knowledge was limited to me going, you know. But I'll tell you this, I'm taking you through John's gospel, and I believe that John's gospel was written for this purpose, that we might see the glories that belong to the Son of God. And one of the glories that belong to the Son of God while he was down here was his knowledge.

So, let me see how much you know John's gospel. Do you remember chapter one? Do you remember this? That he knew all about Nathanael. The moment that Nathanael was brought into his presence, he said, Behold, in this for a life and deed in whom there is no guide.

And Nathanael nearly jumped out of his chair. He said, When sworest thou me? Before that Phillip spake to thee when thou wast under the fig tree, I saw thee. He knew all about it.

Do you remember John chapter two? Quick. How did the chapter end? He knew what was in man, and he knew it not that any should testify of man. Do you know chapter three now? He knew the deep, dire, desperate need of the Pharisee to ruler Nicodemus.

He didn't know it. Do you know what? We're born again. That's what he didn't know, but Jesus knew it, me.

Do you know chapter four? Well, he knew about the woman's past, and all the husbands, and the man she was living with, and he'd only been uptight as well. Ten minutes. John chapter five? And we're at the pool of Bethesda, and he knew that the man had been lying there, quick, thirty-eight years, and he was only thirty-three.

I can go on, John. I can do every chapter in John's gospel, and show you the knowledge. It was really wonderful.

Don't ever listen for a second to a man who says Christ's knowledge was limited. Not for one moment. And when we come to John 13, which will be only in a night or two, my, that's the chapter that really deals with the wonderful knowledge of our Lord Jesus.

The fact that he knew the end from the beginning here, proved beyond a shadow of a doubt, the wonderful knowledge of the lost. You know, he knew that Lazarus would die, and he knew that he would be buried, and the stone would be rolled upon him, and by the time that he would get there, he would be stinking, and he yet knew this. I would call him out, put him on the dead, think of the power of the Lord.

My, I tell you, friends, this wonderful saying not only shows his knowledge, but it reveals that he was at that moment absolutely sure of his power, and think of the glory of the Son of God. My, this is the thing that sticks all the old potter things. You know, when you come to think about Lazarus, and he's in the grave, there wasn't very much that he could do to help the Lord.

Some people try to tell me, you know, that unless you have faith in your side miracle son, the work will not make the Lord Lazarus fearful. He's dead, and he's in the dark, with the fire of truth. Lazarus! All we want to gaze at now is the glory beyond my favor.

Ay, and if the skin worms destroy this body, yet I'm perfectly sure that in my flesh... Let's go quickly still. I want you to notice this. You see, when the sisters really supplicated, or interceded for their brother, and Jesus heard, and made this great saying, now the Holy Ghost very quickly placed verse 5 in there.

It's really a parenthesis. You see, because the next verse starts again, when he had heard, therefore, that he was saved. Which tells you that verse 5 is a parenthesis.

But the point is this, you know, Jesus has listened, and Jesus has answered, and yet God the Father desires that the servant is to wait for two more days. And before that revelation is given, the Holy Ghost puts in very quickly, now Jesus loves. Boy, that was very skillfully done, wasn't it? Didn't wait until after verse 6, you know.

So on off, just a minute before it there, the Holy Ghost used John's arms to say that Jesus loves Martha, and her sister, and Lazarus. You know, although there's going to be a little bit of hesitation, and although he's not just going to fly over to Bethany, although there's going to be no rush about it, there must be no questioning. The Holy Ghost has done this right through this gospel.

I couldn't have time to do very many of them tonight, but here's one I'll do. Watch this one, I think it's a good one. It's chapter 18, John chapter 18, and it's the last verse.

We might read verse 38. Pilate saith unto him what is truth, and when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye of the custom that I should release unto you one at the passover, will ye therefore that I release unto you the king of the Jews? Then cried they all, saying, not this man, but Barabbas.

And as quick as lightning, the Holy Ghost put the next phrase here. They didn't say it, you know. Now, Barabbas was a robber.

It was the Spirit of God who put that. You see, the Spirit of God was putting in a phrase very quickly, just to show the choice that the people made on that particular morning. They chose the robber.

And there's someone you're sitting in this meeting tonight, and up to this very moment you have chosen the robber. And you're almost robbed of eternal life, and you're almost robbed of peace and joy for all eternity. If you don't watch my summary, you've substituted things for Christ, and you've held on to them.

And really, you love them more than your true salvation. And you're robbed, robbed eternally, with the Holy Ghost who put that in. And right through John's Gospel, if you open your eyes and watch out, you'll find these phrases that he inserted very quickly.

It just shows the skill of the Spirit. Just how he placed this word, just how he phrased this word, there must be no question at all about Jesus' love. You know, my old friend, Joe Quinn, was 89 years of age on St. Patrick's Day, 17th of March, 1961.

And I was talking to him one day, and I thought I'd test him out, you know. I said, Joe, how long have you walked with the Lord? Over 65 years with the Lord. Wonderful, isn't it? I said, tell me, what's the greatest lesson in life you've learned? He didn't have to tip me.

He said, I've learned, no matter what the circumstances may be, or how dark the night may go, or how difficult my way may seem, I have learned never to doubt. God loves me. I said, is that it all? He said, it's

another wee bit.

I've learned never to doubt his love, and never to question, or that we could learn that, even tonight. No matter what happens, don't doubt his love, and don't question his wisdom. He's inserted this before he would stay at the place.

Now, let's move on from the skill of the Spirit by inserting that wonderful fifth verse to this verse six. When he had heard, therefore, that Lazarus was sick, he abode to this still, in the same place where he was. Now, I've called this the submission of the seven.

You see, I think we get a great picture of our Lord Jesus Christ here. We see him standing as the Savior. We see him speaking as the Sovereign, who knew the end from the beginning.

But we see him staying as a servant. You see, if somebody should ring me in the middle of the night and say, my brother's dying, well, I'd just run down the stairs and jump into the car. I've done it often.

I'd ride there in my pajamas, and I would do it again, too. But you know, our Lord Jesus Christ knew the end of this story from the beginning, and he knew that God desired that Lazarus would die and go into the grave and was taking before he would get there. And as the servant of Jehovah, he did something that was misunderstood by many.

And I found this out, that if you ask God about everything, and you begin to do exactly what God wants you to do, there's a whole lot of your friends who misunderstand. You find yourself in a place where God wants you and where nobody else wants you. If you're going to be a true servant of Jehovah, you have to be prepared to be understood by your dearest friend.

And a great example, of course, is the Lord, and another one is Mary the Mother. Does the angel of the Lord appear to this young woman one day? I wish I could picture a virgin for you, a young woman walking in full fellowship with God. The angel appeared suddenly and said, fear not, dearie, thou hast found favour with God.

Thou art blessed among women. Thou hast conceived a young woman bringing forth her son, and she must have shuddered. She said, how can this be? I don't know a man.

She said, but the Holy Ghost will come upon you and you'll have the child without a mind. She's going to have the child without a mind? She's going to be terribly misunderstood, isn't she? And she is to this moment, you know. Some of the old hypocrites that limit the power of God can't believe it yet.

But in spite of it all, she looked into the angel's eyes and said, be it unto me according to thy words. And she was being a servant of Jehovah, to do Jehovah's will in Jehovah's way, in the very midst that Jehovah had planned for her. She cried on and you'll be misunderstood.

You can see the submission of the servant here. You see, it's perfectly true that he loves Lazarus. It's perfectly true that the tenderness of his wonderful heart was going out to these dear ones in their time of distress.

He knew the thinking of Lazarus. He knew all about it. And he knew the sighing of the sisters.

Of course he did. But he knew exactly what God wanted him to do. And he said, you see, he did really love Lazarus.

But the glory of God came first. So as a servant of Jehovah, he abhors this very one. And then watch this, verse 7. Then after that, says he to his disciples, let us go into Judea again.

You remember last week in chapter 10, my friend, he said, I am the father of one. You remember they took up stones to stone him, so that they had to get out of Judea. He went out over the Jordan to Bethabara beyond Jordan, where John was baptizing at the first.

Now he's saying, let's go into Judea again. And immediately, of course, some of the disciples jumped to this. Verse 8, his disciples say unto him, Master, the Jews of late thought to stone me, and goest thou sever again? Now here's the lovely thing.

Jesus answers, are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. You see, these disciples were afraid that he might get hurt.

So, I might stone you to death, you know, if you go back there. They took the stones the last time, they were afraid for him. And he put this to them like this.

He said, are the hours of the day not six? Are there not twelve hours in the day? And he's taking this as an illustration that God has fixed my day. Oh, I'll not get hurt till the hour comes, is what he's saying. Don't you fellows worry about me.

I know exactly what I'm doing. God has fixed my day. I'm not walking in the dark, you know.

I'm walking in the light. You can only say this, you know, when you really seek the Lord's faith about everything, and let your footsteps be guided by the word of the Lord. Wherewithal shall a young man cleanse his way, but by taking heed thereto according to thy words.

And I feel for all the young men and women who leave the word of God, and turn to dreams and visions. God knows where you'll go. My, some of you come and talk to me about envy have been written on the roof.

Well, the devil could write anything on the roof. A young girl came to me not so long ago. She said, you know, I'm going to be a missionary.

I said, how do you know this? She said, I prayed yesterday morning that if God would give me two pounds today, I'll take it as a sign that I'm going to be a missionary. Did you get your two pounds, I said? She said, yes, I did. I got it this morning.

And I suppose it never dawned on your narrow intelligence that the devil could give you two pounds. That's what a squatter in the works is. My dear, don't come talking to me about dreams and visions.

Come and tell me what God said. God can speak from any portion of that book, and he'll speak in a way that's unmistakable. Wherewithal shall a young man or woman cleanse their way, but by taking heed thereto according to thy word, oh, let God speak through you.

And when God has brought his word and challenged your heart and shown you the way and said, this is the way, walk ye in it. Don't be afraid of public opinion. But don't go dreaming through life, you know.

Remember, you've got a devil. Remember, he knows how to hoodwink you too. And if you want to get envy, paint it on the roof, he can paint it, you know.

But paintings on the roof don't work for me, dear. It will need to be the word of the Lord by the Spirit of the Lord. Do you see what the Lord is saying? You see, this is the surety of the Son.

He was absolutely sure that the hours were cut and dried and fixed. He was absolutely sure that God at his pathway fixed, he knew exactly where it would go to, right from the heights of yonder glory, right down into the depths of yonder cross, and all hell can stop it. I'm walking in the light, he said.

So you, you're walking in the light when you obey the Word, and you're not walking in the light when you're disobeying it, my dear. Now we've only touched the introduction. Next week, God willing, we'll go on to the raising of light.

Let us bow together before the Lord. Our Heavenly Father, as we come to thee, we come to thank thee for what thou hast said to our hearts about supplication, you see. We pray that thou would enable us in the days to come to bring our burden to the Lord and leave it there.

We pray, Lord, that we might ever always remember that no matter how dark and difficult and shoddy and puzzled life might become, that thou dost love us. Thy love for us, Lord, will never cease. Thou hast said in thy words, I have loved thee with a never-lasting life.

Lord, we pray that thou would teach us, as thy servants, to just be in the niche that thou hast formed. We know that we will be misunderstood and criticized and talked about and questioned, but, oh Lord, help us to be there, and help us to be ever sure of the path that we're treading, because we have the words of the Lord for us. Dear Lord, we pray that as thou dost look down upon this planet of ours, and through thy holy eyes over Lurgan and many other places represented, that thou would be able to say, that's what's thought, but our good, honored servants, teach us these great lessons.

Help us to know, Lord, that we can even die for thy glory, and now part us in thy favor, and with thy blessing. And before we go, Lord, remember those who have only a robber tonight, those, Lord, who maybe think they're wise, but are still the fools of the devil. O God, wilt thou not draw them to thy son for salvation? Pass us now in thy fear, and with thy blessing, through Jesus Christ, our Lord.

Amen.

Audio: <https://sermonindex1.b-cdn.net/6/SID6866.mp3>

Source: <https://sermonindex.net/speakers/willie-mullan/john-the-sickness-of-the-saint/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net