

# The sufferings of this present time

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[ 0 : 00 ] Let us now turn to the critical voice of Romans, chapter 8, and verse 18. Romans, chapter 8, verse 18.

Yes. For I recognize that the sufferings of this present time are not worth it if it conserves with the glory which are revealed in us.

These words are written too. Christian people who suffer for their faith and Paul seeks the given consolation in every way of coming, so that they will endure the suffering and continue up to the end without any disloyal in Christ.

Now we set many reasons before then why they should do this. And we find many of them settled in this chapter. There are many of them settled in other parts of the Old Testament for a plentiful religion to others suffering and sheath.

So this message is given as a reason for us and an inducement to patience suffering for Jesus' sake.

[ 1 : 44 ] In fact, the hope is like that heavenly, burning house to chintest the hope of the Christian and install the truth and the fulfillment of the world to which he goes.

There are many of them, and sometimes, my friends, although we are not suffering outwardly as these Christian people wear.

Sometimes our world becomes very gloomy and we become responsible and we become blessed. And there is nothing for us to do but to go back to these words that we find in the Bible, there are only comforts.

Now then, let us consider tonight, because they are born, they are tasked, but there are sufferings in this life, in this present time, as one cause.

[ 2 : 58 ] Yes, suffering is a sort of distress in time. Now, Professor Murray, who wrote a comment, a short comment, he wants to say, he makes sense that the present time does not mean what we usually refer to as the time means, the meantime.

He says that the present time refers to the age, an age, not the age of man, not your age or your lifetime, but the whole age.

And Paul was referring to the time in which he lived, and right on until the end of time. And he said, the sufferings of the age, however long it may be, may be thousands of years, but the consequences of the years, but the conflicts of the age are not worth it to be confessed with the glory that should be revealed.

Now, probably that is right. That is the night of the apostle. But there is no reason, of course, why we should not adopt the easier exposition, because the one and the other, it means the age in that sense.

It also means all the minutes and moons that may just that age. So that is referred to what we mean when we say, in the meantime, although in the lifetime, it embraces that, even if it really does mean the other thing.

[ 5 : 05 ] Now, there are sufferings of different kinds. And sufferings can arise from different souls, as you all or as most of you identified very well know.

There is no matter what memory in the mind, or a memory in the body, from which suffering cannot arise.

There is no matter what memory of each of your ears, or your eyes, or your truth, or your silences, your hands or your feet.

In one thought, there is no matter what memory of each of you is, or your spirit, or your spirit. In one thought, there is no matter what memory of each of you is, or your spirit, or your spirit. In one thought, there is not a member in the body which may not cause physical suffering. And then the

mind has faculties as the body as members, and sufferings can arise from all the faculties of the mind.

But also, in the border, sufferings can arise from all the faculties, which cause trials, which cause sufferings to both body and mind.

[ 6 : 33 ] heid, for externalities, shouldn't have uttered, they now are brainwashed, when forming bodies, as the body of the iron-like gedules, at the abdomen connection, which, like the■■■, is a■■■, but causes grief of heart.

SHUNDLY NURSE C■ stylus with not only your wit. and it is some mystery of people. And today it is everything, to come to numerous dimensions, so they realize from these quarters of past ways. Now, we're both dwelling very much on this aspect of things.

It is such a big subject in itself that one can really dwell too long on it. We cannot judge the measures, the intensity of anybody else's suffering, although we are unable to know what we are going to do. We cannot judge, we cannot measure the intensity of what that suffering may be to you or to anyone else. What I mean is this, there are two people saying no to you and both are in exactly the same situation, both the same kind of suffering, in their family life, all in their own bodies, all are in hospital with the same kind of sickness, but all have the same kind of family of domestic trans. Now, we have mentioned what these sufferings are, and the people who have them.

it all depends on the character of people as they are. The measure of any suffering is according to the measure of pain that that suffering inflicts upon one's mind. And you can plenty of others going through life. You see somebody, and they tell you what is wrong with them. And they get it the best. And they are really going into a bad way.

And you are very happy to say, but why are they like that? They don't need to take it so seriously. Other people who have all the time and it hasn't had that debate upon them. No, you are quite right. As far as that goes.

[ 9 : 29 ] But what you are actually saying is, what that particular suffering may cause to the different mind who is going through it.

The God has made us all alive. And you may be able to put that one side does that way, mentally, in a marvelous way.

And be brave and courageous and courageous, cramply and with the very same tender suffering. But I don't think I can explain that. I don't think I can explain that. That's just what God needs us. And that is it.

So, what I am trying to say to you is, that we must not measure really the degree or the intensity of any suffering according to what we ourselves see.

Whilst one, a mere trouble may be to others. A real burden. It all depends on the intensity, the intensity of the emotion that the suffering causes.

[ 10 : 54 ] So, we clear that question on that. Now, there are two things which necessitate that we should have suffered in this mind.

I am just going to mention them and go on to the other problems. There are two things from which you should never really ask God to escape suffering. Two reasons.

And the other things from which you should be. And the other things that Christ suffered in the flesh. In mind and in body. Now, if you want to be like Christ, you must have summaries of mind and body in the world.

And that's one reason. And that's one reason. And you should never ask to be mistaken. The common signs of life or even body in common.

Because he went through the door. If you want to be like him, you must be like him like that. If you want to be like him, you must also suffer with him. Remember that. Always keep that in mind.

[ 12 : 24 ] Now, you may tonight be going through some mental activity that nobody knows of. Perhaps not even your wife or your husband. But remember this. Never forget it.

But Christ went through what you are going through. And for you going through it, you are in that degree anyway like Christ.

And that's the first thought. There is another thought which I want to give to you and bring with you. And that is, if you are a Christian Christian Christian, chastisement is necessary for your spiritual development.

You can't develop as a Christian without chastisement. Well, now that's a big question. Really, the question of chastisement.

But, although I am not able to go into it at the end, this is the case. Some parameters are athletes I have made mature and fit by exercise, continual exercise, by motivation, by self-denial.

[14:03] The person who is going to go into it at the end, the person who is going to run a mountain place is not allowed to eat what he likes the day before. But what are days before? He must diet? He must exercise?

Now, in exactly the same way, the Christian who is going to be allowed spiritually, must have chastisement in this life.

And chastisement develops us. Now these are the two thoughts which you ought to remember. One, that you must be like Christ. And they never say, now why? Why have I to go through this?

This is a peculiar situation. It is a familiar situation that makes you ashamed. You see, why? Try to miss if it has been something else. Don't you talk like that.

If that chastisement that God has sent upon you to be there, please, a Christian. And everything depends upon the way you handle it, and upon the way you bring it to God.

[15:26] The activity depends upon us. Well, there is a point in plenty about all these things. But he says something now. He is something else. He says that the sufferings of this present time are not worthy to be compared with the glory that is still redeemed in us.

Let us explain and review what it means by that. Paul, of course, wasn't a fool, nor an experienced man.

And he uses a word here, he says, I reckon, or as it sometimes may be translated, I am from the late.

I have made a welcoming, not the Hamanthara Vakrish, but I have put fasts to gas on both sides. And the balance has come down absolutely on this side. I reckon, I count, I encapsulate that the self in the present time are not worthy to be compared with the glory that shall believe in us.

[16:50] I assume we have a visual moment to see what he had to say of us. He was a bishop of the English Church.

And he was great at breaking out words. He was a great Greek scholar. And he is great at breaking out words.

And this is what he says. And he was greatly taken by what he says. Look, this Greek word that is translated of record. Paul and of record. And he says, it is a word of sublimest prose. More moving here than any poetry.

Because it is a word of sublimest prose. And he says, it is a word of sublimest prose. Now that is really wonderful. I thought it was really wonderful. The word is an uncommon word.

But it is used by God. For a single reason that what he is talking about. He is talking about sublimest. And these are facts. They were facts of the sublimest. And the only thing that he is talking about. The glory of the stick of the evening. If he called me an uncommon word. So that is how the word of the record can be used.

[18:26] Because there is a lot of the record can be used. Because there are facts on both sides. The ones are facts as much as the others. So he came into this calm deliberate transformation.

Concerned the sufferings of the present time. Now to Paul. The glory that is still in the evening. In us. Was not going to experience like the sufferings of the present time. Now I'm going to get granted.

I said to you. I said to you that Paul was facts. What he was going through. And what he was here to get. Paul was facts. But Paul was not experienced. The sufferings were experimental. But the glory was not experimental.

And you catch that. And you catch that. I know. The glory was something that he had not seen. The glory was something that has not yet come. He speaks of it as the glory that the city has revealed in us. It has not yet been revealed. It is God's saving glory.

But he talks of it as the glory. But he talks of it as the fact. And he speaks of it as the fact in the word of reckoning. How then did he know about it at all?

[20:05] And then. In some matter of experience like sufferings. How did he know about it? See. He knew about it by the promises of divine inspiration.

He said that I had to be the intention. That I had to be trying my very best to get an inspiration for this. Perhaps one of yourselves would get a better one. I couldn't really get one. But I was thinking

about how I was tortured by men that paid in a hospital. And the doctor said, no. Everything is going to be alright.

You are going to get all that you are going through. You are going to get all that you are going through. And you are going to get it soon.

And you are going to be so blessed that all things that you are going through won't even be worth your attention. Very good. Very good. Tremendously difficult for any doctor to convince a person of that what is going through the pain. Tremendously difficult.

But it is not getting more difficult than it is to convince a person of the grave of some things that the sufferings are not worth your being mentioned in comparison with the glory that you are going through the heat in us.

[ 21 : 38 ] How long did it fall to the end of the head? And we just give it an inducement until these children to be patient in us.

He did it in this way. By believing in the promises of Divine Spirit, the promises of God in life, God promised a glory that is to be super-advented, that is to be super-advented, that is to be super-advented, that is to be super-advented. And He suddenly has to be in this life.

God says, and God grasped what God said. And this is how you know it. He didn't see the glory any more than you did.

He was still suffering. But He believed in the glory. That is it. He believed what God has said. He knew it was true. Suffering.

When is any man never accepted Him. It was this man who has, it was this man. He had abundance of him. And yet you see, there is not what He did before that was.

[ 23 : 03 ] He was still suffering. In comparison with what is going to follow. With the glory that is in the glory that is in the glory of the deity. Now this is because He believed. Now my friend, to remember how Jesus said to His disciples, in this world, He shall have the aspirations. That be of good tears, I shall have a shining word.

Do you remember how Paul takes this saying and that I say in another place in the New Testament in the Corinthians, that how He liked the affliction which is but for a moment towards the forever far more exceeding and eternal wind of glory?

Why do not other things we just see? We don't look at the things. We don't measure other things that we see and feel and go through and suffer.

We don't measure other things. We don't think, we don't look at them. We think them but we don't hurry at them. We don't dwell on them. We don't get impressed by them.

We don't look at the things that are temporal, but at the things that are not seen. They believe that are eternal. So, oh, oh, blessed are those people, to whom God has given ambition that can penetrate the boundaries of death, that can go through the boundaries of death into eternity.

[ 24 : 36 ] That's what kept Moses going. He looked, he and Jules are seeing him who is in this world. We are told.

He saw him who you can't see. Can you make that look to say, he saw him who is in this world. That is a paradox. How can you see the in this world?

When the eye of faith, with faith, with belief, the Holy Spirit working faith in you and you can see through all the mist and the clouds and the darkness of the trials and sufferings of his life.

You are beyond that, beyond that, beyond that, into eternity, to the glory that shall be revealed in you. You all heard of John Calvin. John Calvin was probably the greatest theologian since Paul's day.

That many women would deny him since or after. All in all. And he suffered a tremendous love. He suffered a love in Geneva.

[ 25 : 56 ] But when he was dying, he died with his death on his knees. It was finished. He didn't finish it. He gave up the last breath. While he was gasping and dizzy.

Without Meaningful. He agreed to believe these words, how hate to say not travails for■■■.

■■■■■ sails■■■■ Dana and dramaturbath. And they gave up the loro tongue. And John Calvin suffered. And John Calvin and Duck shall be bornrd this man. They are not worthy to be mansion. character of pastor atroc■■ castles desp Queens skin felt As I said in the beginning, we always have different kinds of separation, a providence of God.

We have to be dealt with things in a providence of God. What the Apostle tries to make us do is to forget these things.

Not to be indifferent to them, I don't mean that, I don't approve all people who preach that. Not to try and not to feel them, the Apostle doesn't mean that.

[ 27 : 16 ] But what he says is, put the two things in a battle, and however many people suffer in self-destruction, never forget that they are all they are tricked, that not worth it to be mentioned, in comparison with the glory that is still going to be in us.

Now, let us be with it that. How wonderful it would be on our own hands. If we loved that, one doesn't say that people shouldn't go to the doctor, that doesn't say that people shouldn't be. If you don't feel that thing, it's not going to do you good.

If you don't feel that thing, it's not going to do you good. If you don't feel that thing, it's not going to work for you good. I am not preaching that. This is something that I always preach against. We must feel. But with all our feelings, let our pain exceed and let us look beyond these things.

We must feel that we are not worthy to be compared. Ah, somebody says to you, do so. You are suffering about that. And you know friends, there are some people in the world, and I was like to ask about one, I have wondered how the reason is able to stand when they go down. I have often wondered that.

I have often wondered when I sometimes do so, upset myself over living to these. How these people who never seem to be out of it at all, those who know there is one thing gone than another thing worse than it comes, and that forever and ever and ever there is in it in the fire and the flood, and you wonder how the reason can stand it. When?

[ 29 : 06 ] Here is an answer to it anyway. Faith in God. Faith in what is going to come in the glory that shall be believed in us.

There is not worthy of being mentioned. Now let us consider that last night, this glory that shall be believed in us. And there are many things to be said about this.

For example, there is no comparison between the duration of the sufferings and the duration of the glory.

No comparison at all. The duration of the suffering is maybe for twenty-if or thirty-if or sixty-or eighty-if.

That may be the duration of the suffering. But the glory is eternal. It never is. So, the sufferings of the present time are not worthy in emotion. In that respect, in respect of emotion.

[ 30 : 14 ] Oh friend, you'll suffer. And you are no sinfully and no compassion. And you'll suffer long. As we say about people, they had a long time of it.

So they had, as we lack of time. But then in their God's people, they'll pass on and their bodies full to the grave. And then their virtue will inherit the eternal glory. World without death, without suffering.

And there is the intensity. There is a comparison to be made today, perhaps, or rather a constant. The intensity of the suffering. The suffering may thrive in moment. The suffering may have got a new reason.

They may be very terrible. But the intensity of them is nothing, it's not worthy to be compared with the intensity of glory.

If you say, I feel I can't stand more of it. It's getting too much for me. Why friend, it is like a trigger compared to the ocean. Compared with the glory that is going to be relieved in you.

[ 31 : 28 ] Both in the sense of duration and intensity. They are not worthy to be compared with the glory that is going to be relieved in you. This does not mean, although it has been included, but it does not mean the glory that is going to be revealed in us at death when we die, if we are the three people.

That is hardly true, as he is included, because one after he dies, one after the healer dies, his soul goes into glory.

And his sufferings are over forever. His soul is dead and his un-divine, and his body goes to beat and grey, and his dead body does his suffering into life.

But his soul is possibly enjoying the glory of heaven. But that is not what is meant here. So that is true, that is the truth.

But the glory that is going to be revealed in us after a correction. See, this is how this age, of which I said, Professor Henry Baris speaks of, is compared to the Earth Age. The age of this world, the self suffering of this age, the age of the world, is not worth it, is not worth it compared with the glory that is not worth it in us in the Earth Age, in the Age of Eternity, if you may put it like that.

[ 33 : 09 ] But that is what it means, the actual expression. So, they are not worth it to be compared, because there would be a different incapacity.

different capacities would come into action. See, different capacities, you, after all, friend, there is a limit of what you can suffer.

You can't suffer anything. You only suffer, you know, all the trials. There is a limit of what you can suffer. But who can say, there will be a limit. But who can say, after all, what the glory will be.

Your capacities will be a dash beyond measure and beyond speaking, and you're able to suffer so much. But in glory, your capacity will be so increased that there is no saying what around that glory will be revealed in you.

It will be, if not infinitely more, and speak of me more than all the subjects you ever enjoyed. This is it, you see. Our capacities will be different. Our minds will grasp more.

[ 34 : 28 ] The clearest mind is the key that the suffering is in this life. But the clearest mind is in eternity, the more you will enjoy the glory of eternity.

You will have more knowledge than you are here. You will have more of the favor of God than you are here. You have more of the presence of God than you are here.

You know, friends, I wonder if you know what the presence of God in suffering is. Really, the presence of God in suffering is one of the most mysterious experiences in the life of Krishna.

How I know I can testify to this from my own experience of people and from what I have read. I have. You know, people have had the most prized circumstances, like the man of book John of Marl, speaks. And he said, indeed, I never forgot it.

I remember the name. Before I ever became a minister in the island of Marl. I was reading this book on holiday. And he says that, he speaks of a man who laid his son in the grave.

[ 35 : 54 ] And he says that, he said that, he said that he would have lived his son in the grave every day of his life. It is a marvelous thing. I have myself seen, I can testify, and if there was nothing to convince me of the power and proof of Christianity, I have seen people going through the wall, the most terrible things in life – and truthfully, know them saying, will you know, under righteousness? It's the most evil way of God containing things as if honed, because Soil, you can never be aware. And the rest of their lives as you are it is not earning money, it is what a life, or some kind of health nightmare.

He says to don't remember the trust of 22 years, what he said for holiday is not being u■ rights?

And there are many people that forgets. I am not sweating so much the love of his dream. Attempt by anything of ritual devotion. And the freedom of God grant may be to perishmen. But it's a lovely fact. He said so pleasant. And the truth of life is how it has been consolved? But that indeed he left the power of his deeds' name. Soles are not going to ■■■■. This brings us to be equal our everyone, there is present. and if there was nothing to convince me of the power and proof of Christianity, I have seen people going through the most terrible days in life, and they were the happiest people I ever saw.

There was absolutely anything that came from heaven, a heavenly joy to eat their souls. I remember at this particular moment, I remember one person, and it would require me half of my life to go and move what she went, with men before I found me.

It's indescribable, and I saw it with my own eyes, and she saw it. And yet, her nearness to God always made me afraid to speak to her.

She was that holy, she was so near to God. Now what I am trying to find out to you is this, if in this mountain of suffering you can get so much of the presence of God, what is not glory that is revealed in you, when there are no suffering, when there are more, and you will have the presence of God, much more, than God that he never had in his life.

[ 37 : 37 ] There is no compassion, there is not worthy of being mentioned, there is not worthy of being welcomed or compassion with at all.

But then, before the time of the storm is gathered, here is one big thing that I want to draw your attention to. These things are not worthy, says Paul, with a glory that shall be revealed in us.

Well then, you read the Bible carefully, always. I have always asked you to do that. If I have felt this vision like this, I wonder if you have noticed my mistake.

I was tempted to read it like that, but I did, because it is the inspired word of God. If I have read it like this, for I welcome that the sufferings of this present time are not worthy that you will compare it with the glory that shall be revealed to us.

Would you have noticed the mistake? That's not what's here. It's quite right, it's said, that that's not what's here.

[ 38 : 56 ] It would be a glory to the Christian in heaven after the resurrection. And glory, who can speak of the glory?

I have not seen it. Here is what he did. If you are a Christian friend after the day of the resurrection, what are you going to see? What glory are you going to see?

Well, you are going to see the prophets, the patriarchs, the apostles, the saints. You are going to see a countless number of Christian men and women, old and young children that have been brought to heaven by the saving power of the blood of Christ.

You are going to see that glory. All of them, if you saw the glory of one age, but you are going to see the glory of all ages.

You saw Abraham and Moses and Elijah, but you are going to see them all in glory. Are you going to see Christ?

[ 40 : 01 ] Are you going to see Christ? Are you going to see Christ? Are you going to see him as you see me just now? He is to be in the midst of the fall. But all is the glory that is to be revealed to you.

He is to be revealed to you, true, not in you, but true you. And for that true is to be revealed to you. In other words, will not be the mere spectator. That would be the mere spectator. The glory that is to be revealed to you, true, is to look upon it and gave her once low determination, crashed in the middle of the throne.

The Patriarchs, Abraham, Isaac and Jacob, and the Pharisees, the Cavernanters, all those who said what was the same, our own loved ones who would be among men, and so on.

And we would be mere spectators. But we are not going to be the mere spectators. We are going to be partated. See, the glory that shall be revealed in us, in us, or us-ward, or upon us, of the world of the universe.

[ 41 : 22 ] See, I thought this was saying. It means that there is a glory that can be given after the resurrection to a Christian that he hasn't got.

That he would not have until after the resurrection the glory is buried in him. Now, I am at a loss frame, because I am at a loss here.

I don't know what to say. The servants of the present time are not worthy to be mentioned in thousands. And I suppose, Paul, by the way, was able to grasp a little bit that he never saw when more than I, or you did.

But he knew it. And what is the glory? What is part of it anyway? That is simply revealed in us. It is this, that we shall have perfect likeness to Christ.

That is the glory that is simply revealed in us. We shall be immune from sufferings forever and ever. That is part of the glory that is simply revealed in us.

[ 42 : 29 ] We shall have endless joy. We shall partake in the glory of heaven. For there shall show night and God shall wash away all tears from the rise.

All his glory shall be given to us. We shall wane with him, says Paul. We suffer to him and therefore we shall wane with him in heaven.

Now I could never care about that. I don't know about it. I believe it. And many a time, with their grace in my soul, if so be that we shall wane with him, that we shall not shall wane with him.

How am I going to wane in heaven? How am I going to be a king of glory? I don't know, but I know it's true. We shall wane with him.

Oh friends, what in this life? In comparison we are what is to come. In comparison I've told you what you are to say.

[ 43 : 36 ] But in comparison we are what you are to get. In comparison we are what you are to be. And that is what this self says. A marble, narrow in your heart, soul.

I hope you will go away tonight. I will keep this verse for yourself and bring it to God. And I think it will cheer you. Be a good cheer.

I hope it comes to the world. Now will you be a partaker? Amen. I have your subject planned. Have you a God that you are Christ to go to?

To tell him about. To tell him about. Have you got this internship and hope? Are you sinking into the ocean and suffering and disappointment and gloom and things after which you believed would never happen?

Is your hope able to pin it in me that you say, not this is terrible? This is almost driving to him saying, but I rank on nothing is not worthily compared with what my hope casts.

[ 44 : 49 ] The glory and the spirit will be empty in me. Are you one of these? No. Well if not that you want, come to Jesus. And you will see what everyone has said.

Amen. Let us pray. Lord God of hosts, you pray that thou hast be our God that guide us even unto death.

And as we partake of the sufferings of this life, may we remember that if we are thy people, we shall also partake of the glory upon heaven.

And may this be an encouragement to our hope, a stimulus to our faith. Bless us all. Bless each one of us.

Remember the hearts that have broken here tonight. And if they are half broken for sin, if there are people who remember that they have spent their lifetime refusing Christ, meaning to themselves and to the world, we do not make them repent.

[ 46 : 02 ] We do not make the young boys and the young girls, the young people among them. We do not make them see that this life is worth nothing in comparison with the glory that thy people advocate in age to come for Jesus' sake.