

# "Is all well?"

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Date: 01 October 2020

Preacher: Mr Scott Macleod

[ 0 : 0 0 ]     At Naaman's word to Gehazi, the question, is all well? And he said, all is well.

At verse 21 and 22. I was wondering what to do for tonight and I thought, well, this stuck out to me for some reason.

It is a good question to ask ourselves at this time, is all well? As we are trying to adapt to new ways and ways that we maybe are not all that comfortable with or happy with.

We prefer things to be as they were of what we were comfortable with before. But it's just to ask the question to each of us tonight, is all well?

And look at the response that Gehazi gave. I spoke about Naaman earlier in the week on Sunday.

[ 1 : 1 1 ]     And so I just want to follow on and away from where we were. And briefly summarizing, you'll know that Naaman had been healed in the Jordan, rightly returning to Elisha with a thankful heart, offering without grudging a portion of his wealth that he had taken with him as a gift.

But Elisha by no means wishes to receive any such gift. And Naaman actually departed, taking with him two mule loads of soil as grounds to build an altar to the Lord.

Now, remembering Naaman would have already have stripped Israel of many valuable treasures. Maybe now he was feeling a guilt and inclined to return something of significant value.

And in a sense, it's quite comical when we read that, well, he came with all this. And he left with even more than he came with. He returned once again with more.

He returned to Syria with more than he came with. And all the while, we can imagine Gehazi more than likely surveying this agreement with Elisha.

[ 2 : 3 8 ]     Maybe himself craving that Elisha would accept a portion of the gifts that had been brought. Maybe thinking in himself that, well, he's taken so much of what Israel's treasures.

It's right that he would return something. And he's actually been healed here under a prophet. So surely he's dutifully bound to leave a gift for his thanks of being healed, if nothing else.

But the man of God, Elisha, perceives things otherwise. He must have been sufficiently provided for by God.

And content with such as he had, and acknowledging that Naaman had indeed put his pride behind him, and bowed himself to the Lord's instruction.

And admitted that there is no other God like him. Maybe Elisha saw that he had already paid a great price. Far greater cost to Naaman to reject his own pride than to give off any of his silver talents that he had in abundance.

[ 4 : 0 5 ]     And see, you would like to think that Gehazi and other sons of the prophets would generally have been considered respectfully under Elisha's leadership.

As self-sacrificing men, drawn to follow and study God's word under his chosen servant. Maybe that's a resemblance of the church today, even as we know it, who gather under the authority of Christ, the Lord's chosen.

And yet even from such gathering of beautiful flowers, can thorns be manifest? And I'm not saying that we are to be anyone's judge, or identify thorns and flowers as different people.

But rightly examine ourselves for what God has given us, and what grows in our hearts deceitfully and sinfully.

Is there thorns in our hearts sprouting? For we know and confess ourselves that these thorns of different nature can sprout unaided in our hearts.

[ 5 : 23 ] And even ourselves can be perplexed by their appearance and wonder, where on earth has that come from? Why has that temptation been put in my heart?

And even at times, I've shamedly admit to allow its growth and allow it to remain. See, we have a man here that was perceived to be close to God, but he was so easily deceived by the devil.

So what grew in Gehazi? We obviously read of the greed that was present. The lack of contentment he had in his heart.

And you can wind back and maybe see that this thorn that was in his heart sprouted by the sight of the riches of Naaman. A sinful, lustful eye.

And how we ourselves know the danger of that. It quickly requires suppression. We quickly need to show self-control in our hearts.

[ 6 : 35 ] And bring it to God, our Saviour, privately in prayer, that he would take that from. But then he follows with, Gehazi follows with a justification being made in his own mind.

And possibly fueling it with a contempt towards Naaman. I never noticed this until I read it in Matthew Henry's commentary. He specifically says Naaman as Syrian.

And he doesn't say Naaman, my brother. One who had confessed God as Lord. It's like he had a contempt towards me in referring to him as a Syrian.

Coming to our prophet to be healed. We deserve your gifts. And we can't let him go away without some cost being put upon him.

After him so willingly offering gifts to us. Maybe I will go myself and take just a little bit from him for the cost of his healing.

[ 7 : 51 ] And is that not often the case in our hearts? That we just want a little bit more. I was told, I don't know if it's written down, but I was told a story the other day about a man in Balalami.

He had all these business enterprises running. This was years ago. And he was asked, are you not happy? It was in Gaelic he was asked, are you not happy with what you have?

And his answer was, just a little bit more. Just if I had a wee bit more. And that's not the case in our own hearts. We strive for that wee bit more.

We're not content with what we have. Rather than asking ourselves, when we feel that, what's the roots of that desire in us?

And he even justifies, or tries to justify his reasoning in the Lord's name, as the Lord lives in verse 20.

[ 8 : 52 ] And I don't really know how to approach that, but other than saying that he will unquestionably face God's punishment for that. And I'm not necessarily wanting tonight to focus our time on the nature of Gihaz's sin, although it is profitable for us to do so, to restrain that nature that can sprout within us.

And essentially it takes us right back, as was referred to in prayer, to the Garden of Eden. That sinful lustful eye that sees the fruit on the tree and the reasoning and justifying for it being made.

So Naaman's question to Gihaz is all well. Something that I want to consider for us tonight.

But we would be stirred at this question for a moment. And how effectively do these words speak to my soul? Maybe more so in light of her current situation.

How would I respond? And there are different elements to that. There's a physical element, a mental element, an emotional element, and a spiritual element to our ultimate well-being.

[ 10 : 16 ] Not that we have time to assess each one individually tonight. But are we guilty of saying like Gihazi that all is well but knowing fine in our conscience that it isn't?

Even though we speak so well, our conscience does not let us agree with that. At this moment, Gihazi should have turned on his heels.

He's given a moment here to go back on the plan that he has made in his own mind and with his own reasoning. He should have walked away. Or bid name and safe journey, I am wrong to come.

These words is all well. They should have pierced his heart to the core. To question his motivations and his intentions.

Self-assessing that, no, you are right. All is not well in my heart. I need to be cleansed by the power of God as you have been cleansed of the leprosy that clung to your skin.

[ 11 : 32 ] I have a far greater leprosy that clings to my heart. And we are familiar with asking each other, are you well or how are you in our day-to-day lives?

And we automatically respond with, yes, we're fine, we're well. I normally say to myself, I'm not bad. That's not a good answer either because that's effectively saying to someone that all is well.

I have no badness that I want to speak to you about. And I'm giving the impression that there is no badness in my life.

And I want you to think that all is well. You don't really assess these things. But when you're saying that, this is essentially what you are saying. But to ask, is all well, is a different tone to it.

Because it's implying that there's maybe initially something wrong. As a side name, I'd seen Gehazi run after him. It implies that there is something wrong.

[ 12 : 47 ] And so we need to ask ourselves frequently that question. You know, is all well for that reason? You know, is there something wrong in my heart?

You know, it's probably good to do it daily. Why we incline at heart to deceiving people that all is well.

And portraying our lives in a well manner. And you know yourself how refreshing it is when someone will say to you, or reply to you after asking, are you well?

And they say, no. No, things are not well. Things are not well in my life or in my soul. And there's an unrivaled honesty in that.

And our whole world is adapting to imply that all is well. Our different media platforms, like Facebook and Instagram, kind of want us to boast that all is well.

[ 14 : 00 ] As much and as most valuable Facebook is at the moment, and these different platforms, we have to use them to communicate with another.

And with anything else, things can be used and misused. But it inclines people to boast about themselves and to maybe make a false impression that all is well in their lives.

To take pictures and essentially show off to people. But equally, when people do not respond to you, after doing such posting pictures or whatever, there's a negative evaluation.

You kind of negatively evaluate yourself from it. And the whole thing with taking selfies, I don't know, it just doesn't sit well with me.

I just don't think it's good or healthy for anyone. I don't know, taking selfies. Because you take a photo and you assess it. You just naturally assess it yourself.

[ 15 : 21 ] And you might look at the imperfections or you might compare it with someone else or you might see that nobody has responded to that picture that you have taken or no one pays any attention to it.

But if you want to take a selfie, and if you want to assess anything, take a selfie of your soul and assess your soul under God's light, under the Word of God.

make that assessment of ourselves. That draws us closer to Christ. It doesn't draw us closer to the want, you know, the satisfaction of man places.

You know, it draws us closer to seek after Christ's favour and not man's. But even these platforms, you know, at this time, it's hard to put opinions across and we need to be careful using them.

You see different comments and it's unbelievably bitter how people can be to each other. Proving each other wrong because I am always right is essentially what's happening.

[ 16 : 35 ] and my opinion is good. My opinion is the one that works for me and it is well with me because I am never wrong.

We have different things, we have different ways of portraying our lives to be well. and in that portrayal, we end up chasing the wind.

We think that we are in control of our lives, but then we realise that no other is chasing the wind is controlling us in a way because we are trying to satisfy other people.

Just putting false perceptions of our own lives and overvaluing people's perceptions and undermining God's perceptions of us.

We are valuing people's perceptions far too much. And it is in fact, if we go back to your question, rarely that we can honestly say that all is well.

[ 17 : 50 ] Like, completely well. Especially when I examine myself and my Christian walk. We are always well in Christ Jesus, but when we examine our Christian walk, we see flaws and we see different things.

But the man with his heart fully embraced in the Lord's promises is sure to be well. It's when we lose our eye of Christ, of that secure hold and sure hold that our heart is inclined to go with it.

Maybe Gehazi's eyes caught that britches that Naaman had and it drew his heart away ever so slightly and gradually. and I feel as Christians we are similarly keeping our eye on the ways of the world far too closely and it's drawing us away ever so gradually.

but how do we deal when we have to admit and say that all is not well? But that's the first, that is the commendable thing of saying all is not well, is that you know all is not well.

And it is a sure sign that the Lord is walking in you, having the ability to say all is not well. for if we say that all is well, constantly, every day, there's a blind assumption of ourselves not feeling drawn by passions or sins or lusts, greed, temptations, which are in every one of us.

[ 19 : 40 ] We have to admit, but if we don't see them, then maybe all is not well. And our conscience convicts us of these things in us.

And right now in our current situation, it is hard to say it is well with my soul. Maybe you're feeling missing out from public worship, missing out, singing together, maybe even joining together in prayer in one spirit and one mind, physically.

Maybe not getting to visit one another as you once enjoyed. And turning on the TV, I was thinking that, you know, just turning on the TV, it's not what we want.

It's a disheartening to it in a way, but we are to be thankful that we have. It's not as we would desire things to be. And maybe some people feel it harder than others, and maybe some people deal with it with ease differently.

But maybe it is exactly what we need, to awaken us from our comfort that we have gotten maybe too used to, and make an assessment and examination of ourselves.

[ 21 : 10 ] And there's different rules imposed on us, and they can inadvertently create a conflict between people's perceptions of the rules and how they deal with it.

Many have been weighed with the separation of isolation, and maybe especially more so since it's changes in the last few weeks, and it's gradually going to be reimposed by the looks of things.

We pray it won't, and that's just dampening our hopes that we had, that we would return to the things as we knew them.

The prospect of a long winter does not fill us with any joy. We have the utmost desire to rejoin in worship. considering our own souls good but not forgetting others.

The question maybe we need to ask ourselves, do we need to re-evaluate ourselves as a church, as we care for each other, as a whole family, and ask what things can we do differently, and what things can I do?

[ 22 : 37 ] You know, it's good to check and ask ourselves these questions and rethink how I am doing things, and I am guilty myself.

I'm not saying that I know what I'm doing, but I don't. But I read somewhere that the Christian in the program's progress was so encouraged with the good talk of his companions along the way, and I thought, all right, so maybe that is the simplest of things that we can do, and it nourishes our souls maybe in ways that we don't realise.

Maybe we're going through the slough of despond, and to have that good conversation with each other, it's the most precious thing, and maybe our phones need to be employed in that work more so than we have ever been used to, as we hopefully not, but possibly are not allowed to see each other like we have been.

But how do I say all is well without deceiving myself? And is it even possible to say all is well? And in one sense, I suppose, not until we are renewed in body and mind and glory will all not be completely well.

that I think we get moments of it. We get a taste of it here, even just for a while.

[ 24 : 29 ] And if you have been so close to Christ that nothing else matters, that's kind of what I'm getting at. That you meditate upon Christ and Christ is in your mind and, you know, there's a wonder in Christ and he is awesome to you and he is like no other and nothing else really matters, not the intensity that it did, because you know that Christ has everything held in his hands.

Naaman had been blighted with unalienment in light of his unwellness that drew him to God.

The leprosy drew him to God. And would God not blight our nation with unalienment in order to awaken us to the fact that all is not well?

And draw many to Christ. Wouldn't it be wonderful if he worked this virus for good, as he does work all things for good?

And maybe we will see many draw. We pray, and we each need to pray, that he will use us to awaken people that all is not well, life is so fragile.

[ 26 : 01 ] When you look at numbers of Scotland's social, different things, suicides, abortions, you know, they're up and up and up. You know, our country needs Christ.

And, you know, it's all well in our country and we have to say, you know, our leaders, is Christ in our leaders?

No. Maybe it's a love of riches, you know, that's distracting us. You know, and Gehazi has ended up taking advantage of the Lord's newest convert in a way, in the story that we read.

And he is so willing to part of this gift. He's come for one, tell him, he's saying, take two, take two. I believe he would have given him a lot if he wanted because he had Christ and the money.

That didn't matter anymore. Money is freely parted with when Christ is your treasure. And otherwise you'd be led to want more and want more, even a little more.

[ 27 : 19 ] It's amazing how often spiritual lessons relate to money. You have Mary who gave the ointment of great value to wash Jesus' feet. And Judas who thought it was a waste.

And he's got Zacchaeus who desired all the money in his taxes, but then who freely parted with it after meeting with Christ. And like Elisha in this passage, there is no love for money.

Adequate provision has been made in God. And it's a notable point of those who have no love for money, therefore had no want of it, even when it was freely offered to them.

Now, we could try and claim to say all is well, but to do that, I try to sort of think, you know, what would make us well, or how could we say that all is well, as we hold to Christ above all things, how does that show itself to us?

We have a love for the person of Christ beyond anything else, far richer than anyone, and secretly converting with it as often as we can.

[ 28 : 40 ] to claim all is well, we must have a love and desire for scripture, more so than to sit and watch a favourite TV programme.

I must love my neighbour as myself. This includes caring for the souls of men, saved and unsaved, and particularly with much emphasis as kind of what we touched on in our reading, our own brothers and sisters in Christ.

Those of whom find favour with us and those of whom do not find favour with us for whatever reasons, you know, those who we agree with and those who we disagree with, we are to love them equally and work with one another through these disagreements and not just say, no, that's it, I'm having nothing to do with it.

Regardless of what church we are in or regardless of what denomination we are in, we should not show any conceitedness about two others.

We are of the same like-mindedness and we are so ready to separate ourselves from people that we do not agree with. If it is well with my soul, we'll be ready to forgive.

[ 30 : 06 ] And how many times? Seven times? No, seven times, 70 times. We will have a love for our enemies and our prayers all this time will be desiring these things constantly.

even though our prayers may seem so feeble and seem so pure and we may seem just to be saying, be merciful to me, a sinner, like the man was as he approached the temple.

Be merciful to me, a sinner. Maybe that was the person who was most well at the temple that day. and my well soul will show itself in its actions.

The man who is not well will not be concerned to do anything for the Lord. And maybe most of it will be quickest to criticize. So what am I doing?

What can we do? And while observing these restrictions that are upon us, as we assess ourselves and ask, is all well with me?

[ 31 : 25 ] That we would search at heart, honestly, deeply, profoundly, before the one who knows all, and that we would be recognizing and restraining the frustrative works of the devil that plants these seeds in our hearts.

that my eye would be on Christ and nothing else. That we would not allow these seeds to grow.

We would show self control and show discipline in our lives. That my desires would be rightly aligned with Christ's.

Because he does all things well. that we would seek to follow his example, though we do not perfectly follow it.

That we would strive all our days. Strife is a working, a difficult working. You know, it's not a level walk.

[ 32 : 34 ] you know, the Christian in Pilgrim's Progress had hills and different battles, the Sly of Despondi, all these different things. We strive through all that. Holding to the one who does all things well to last.

The final enemy of death comes. And what would be the best thing for us to say in these moments is that all is well.

that we cling to Christ, that eyes on Christ, and all is well. All is well with my soul.

That was a hymn written by Horatio Spafford. I think that's how you say his name. You may well know the story. I'll finish just, I'll just finish with a wee story.

He wrote this hymn, It Is Well With My Soul. He had sent his family before him, his wife, and I think two kids across the Atlantic Ocean in a boat.

[ 33 : 35 ] But that boat sunk. And his wife sent a telegram saying, Saved Alone. The children had been lost. And he followed after and was notified of the point of where the ship had sunk.

And he wrote this to him, It Is Well With My Soul. Although completely around, his world had fallen apart, he could still say, It is well, it is well with my soul.

When peace like a river attendeth my way, when sorrows like sea billows roll, whatever my lot there has taught me to say, It is well, it is well with my soul.

That's just a verse. So I leave you with these thoughts, that we would question ourselves, as it well with our soul, that we would ultimately be well with our eyes upon our Saviour, the Lord Jesus Christ.

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