

# When Life is a Mess Count it All Joy

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Date: 30 November 2025

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[ 0 : 00 ] Good morning. Excuse me. Let's pray before we get started again.

! Let's pray before we get started again.! Father, we look to you and! And the promises that you've given to us.

So we look to you, just ask that you would pour your spirit out upon us and guide and direct as you see fit. In Jesus' name. Amen. Yeah.

When life's a mess, we can count it all joy. There's a lot of churches today that, in my opinion, distort things.

There's a number that would say we don't need to spend time in the Old Testament that it's not really relevant for today.

[ 1 : 20 ] We have a whole segment that would call themselves red-letter Christians. I don't know if you've heard of that or not. Meaning, basically, they follow the words of Jesus that in their Bible is in red print.

And I'm thinking, my Bible doesn't have any red print. It's just black and white. I have one of those that don't put the words of Jesus in red.

So I was like, well, so I don't qualify, I guess. You know, but there's some that'll say, well, you should be familiar with the stories and know some of the figures, but for the most part, they spend their time in the New Testament.

And we pass Thanksgiving, Christmas is around the corner, then comes what? The New Year. And a lot of us as believers, when the New Year is coming, we think, okay, now it's time to pick a Read the Bible Through program and maybe I'll actually get through in a year this time.

And a few years back, I was talking with this one brother at a church we were at and the subject came up and I asked him, I said, you know, do you do the whole Read the Bible Through thing?

[ 2 : 48 ] And he's like, yeah. I'm like, okay, so what do you do? Because there's a lot of different programs. You can get little flyers that, you know, give you, suggest one and I asked him, I said, you know, do you go Genesis to Revelation?

I'm thinking personally that's kind of hard because you get some of the Old Testament books really bog me down. Personally, I go, you know, I might read an Old Testament book then I might read a New Testament book and I just go read through a book per se but I move around to keep things fresh in that sense.

But when I asked this gentleman this question, he's like, oh no, I just read the New Testament. I'm like, you just read the New Testament? And he goes, well yeah, I read the Old Testament once or twice and that's enough.

And I'm thinking, wow, I don't get it, right? The scripture itself tells us all scripture is given by inspiration of God.

It's profitable for doctrine, for reproof, correction, instruction, and righteousness that the man of God may be complete, thoroughly equipped for every good work. And all, believe it or not, means all.

[ 4 : 05 ] Now what's interesting is when this was written, what did they have as the scripture? The Old Testament.

So, when the Apostle Paul's giving Timothy this instruction, the all was referring to the Old Testament. Right?

Romans tells us for whatever things were written before pointing to the Old Testament, we're written for our learning.

So, the Old Testament is there for what? For us to learn from. Right? So, write down if you did pick up a pen or have one or a piece of paper.

But I want to look at 1 Corinthians chapter 10 beginning in verse 1. Paul again writing, says, moreover, brethren, I do not want you to be unaware.

[ 5 : 08 ] Now that word unaware can mean basically to be ignorant or to ignore, to not know or to not understand. So what he's saying? I want you to be in the know, to understand, to grasp, okay?

It says that all our fathers, all of our fathers, those who've gone before us, those spoken of as that great cloud of witnesses in Hebrews, we're all under a cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea and all ate of the same spiritual bread and all drank of the same spiritual drink for they drank that of that spiritual rock that followed them and that rock was Jesus Christ, right?

So again, what's he doing? He's speaking of the Exodus and he's pointing to God's provision through Jesus who the scripture tells us was that rock that provided for their sustenance.

He goes on and he says, now these things became our examples to the intent that we should not lust after the evil things as they also lusted and do not become idolaters as were some of them as it is written, again, pointing to the Old Testament.

The people sat down to eat and drink and rose up to play, nor let us commit sexual immorality as some of them did, and in one day 23,000 fell, nor let us tempt Christ as some of them also tempted and were destroyed.

[ 7 : 09 ] so again, that examples, that some of them, some of them, over and over. So, giving that account, pointing back again to the Old Testament and the Exodus and the example upon example that we can learn from.

Then, if you jump to verse 11, he says, now all these things happened to them as examples and they were written for our admonition, our instruction, again, so that we can learn, right, to warn us to see the examples and to know what not to do, as well as to look at their examples and the things that they ought to do.

And, again, the principles for us to glean from. Now, I've shared with our Bible study group on Thursdays that I tend to look at the Old Testament as a picture book, an illustration of the principles, the doctrine that the New Testament hones in on.

We get the real life examples as you look and you read through the Old Testament. Again, what it looks like when you follow the Lord's instruction, we see the blessings and the guidance that comes.

And when you go against the Lord's instruction, we see the discipline and the heartache that can come. Again, in the real lives of people as you spend time reading through the Old Testament.

[ 8 : 50 ] Now, all of that to say we're going to be in the Old Testament today. Okay? So, if you would, turn to Genesis chapter 27 and verse 41.

Now, to a handful of people this is going to be a little bit familiar. Quit laughing. It's been a while. Some will forget if you're old like me.

Anyways, verse 41 in Genesis chapter 27 says, So, Esau hated Jacob because of the blessing with which his father blessed him.

And Esau said in his heart, the days of mourning for my father are at hand. Then, I will kill my brother Jacob. And you're going, what?

Welcome to the Old Testament. Esau and Jacob brothers. Okay? Brothers, twin sons of Isaac who was the son of Abraham and Isaac's wife, Rebekah.

[ 10 : 03 ] Brothers who have been fighting one another since they were in the womb. Okay? Now, excuse me, at that point, God had told Rebekah that the older, who was Esau, would serve the younger Jacob.

So, before they were born, God had told them this is his plan. Yet, throughout their lives, dad favors Esau and mom favors Jacob.

So, again, at this point, what is transpiring is that Isaac is basically blind, pretty much bedridden, and expecting to die.

So, in preparation for his death, he asks Esau to go shoot some venison, go hunting for him, again, time of year, and fix his favorite dinner.

So, Rebekah overhears this, because she knows what's coming is that plan to bless Esau, and she's like, I gotta do something.

[ 11 : 23 ] Right? So, in order to help God out, she calls Jacob in, says, you go get a kid of the goats, and kill it, bring it, I'll fix it up to taste like venison, we're gonna dress you up in your brother's

clothes, we're gonna put some of the goat skin on your arm and hands in the back of your neck, because guess what?

Esau was very hairy, and just in case dad touches you're gonna feel very hairy, and so it's all of this scheming to manipulate to get blind dad to bless the son whom God already promised was the, of the lineage that he was gonna work through, but they're scheming and conniving in all of this, and you go back and you look at this, and one of the brothers in our Bible study said, this is the cream of the crop.

These are the patriarchs, right? Abraham, Isaac, and Jacob, how many times do we refer to them and look up to them and desire to emulate them, and these are the ones, if you go back and look, there is all kinds of fleshly maneuvering throughout these guys' lives.

But it tells me these are real people, right? We put them up on pedestals and look at and think about the things that they have done, and to a point, rightly so, but we tend to forget they're flawed, failed, sinful people, just like you and I, right?

So, it's some warning against elevating those that we should not be elevating. So, all of this, again, to say as the scripture tells us, what God has chosen the foolish things of the world to put to shame the wise, the weak things of the world to put to shame that which is mighty, right?

[ 13 : 46 ] He uses flawed, broken, sinful people. So, guess what? We all qualify in that sense.

So, Rebecca and Jacob pull off this scheme, and Isaac is deceived, he gives Jacob the blessing, Esau finds out when he comes back from hunting and fixing dad a meal, and he goes ballistic.

And that was verse 41. He's scheming, he says, as soon as dad's gone, you're dead. And that's the conflict of these brothers, and where we find ourselves in this passage of scripture.

So, verse 42, it says, and the words of Esau, her older son, were told to Rebecca, so she sent and called for Jacob, her younger son, and said to him, surely your brother Esau comforts himself concerning you, and intending to kill you.

Now, therefore, my son, obey my voice, arise, flee to my brother Laban in Haran, and stay with him a few days, until your brother's fury turns away.

[ 15 : 05 ] Until your brother's anger turns away from you, and he forgets what you have done to him, then I will send and bring you from there, why should I be bereaved also of both of you in one day?

So, Rebecca hears of this and tells Jacob, he says, you should probably go to Uncle Laban's house, and when your brother calms down in a few days, and I'm thinking, right, I don't think he's going to get over it in a few days.

But she says, you go to Uncle Laban's house, when your brother settles down, I'll let you know, and you can come back and come home. Now, the sad thing is, when you read through, you find out it's going to be over 20 years before Jacob comes home.

Rebecca will never see him again. man. Okay? You talk of consequences of decisions we make. There's consequences that come.

And yet, through all of this, the scripture tells us God will fulfill his purpose. In spite of the failings, in spite of the manipulations, the deceit, the poor choices, God's still going to do as he chooses.

[ 16 : 44 ] Now, again, this is consequence of trying to help God out. Parents choosing favorites, manipulating one another, using the kids as negotiating pieces.

And I think, you know, what, what can we learn as parents and grandparents in these things that we're looking at?

And some of the things that come to my mind are, don't try to fix things. When our kids make decisions, they need to learn from consequences.

And, you know, again, out of all of us, we've been different types of kids. To our parents. We've had different types of kids. We have different kinds of grandchildren and the decisions they make and all of those things.

things. I think, number one, don't rescue. Don't bail them out of jail.

[ 17 : 54 ] Let the consequences come. And how they learn, how we can learn. God can and God can use those things to grow, to shape, to develop, not only our kids and grandkids, but us as well.

And how he will work in our hearts in those kinds of situations. Now, Joseph, again, if you read through, know your New Testament, Joseph is going to be betrayed by his siblings.

And he's the son of Jacob, who we're looking at. Wronged terribly. Sold into slavery for years.

But God uses him incredibly and will raise him up to save a nation, his own family. So, again, how things look in the midst of the situations, yet how God can use them incredibly when we just simply trust in him.

Also, think about the stoning of Stephen in the New Testament, in the book of Acts. A consenting contributor Saul of Tarsus.

[ 19 : 28 ] Yet, that would haunt him and the Lord would use that very tragedy to influence him, bring him to faith, and he would become the Apostle Paul, who gives us a majority of the New Testament.

the tragedy of a murder used that we benefit from today.

Again, how God uses those things. So, again, what do we do with all that? How do we deal with the trials, the difficulties, the wrongs?

They're real. Okay? They're real. We have them. But how do we deal with those? Again, Paul would write in Romans 12, Beloved, do not avenge yourselves, but rather give place to wrath, for it is written, vengeance is mine, I will repay, says the Lord.

Therefore, if your enemy is hungry, feed him. If he's thirsty, give him a drink, for in so doing, you will heap coals of fire on his head, do not overcome, be overcome by evil, excuse me, but overcome evil with good.

[ 20 : 53 ] So, what's he saying? Trust me, I got this. Right? My knee-jerk reaction is, I want blood and I want it now.

I can lean easily more to the Esau side of things. But the Lord's saying, it's my place, not yours.

You're to do the things I call you to, or to bless, or to give, or to provide, or to love.

And he says, all that will have an effect on them. But that's how and what he calls us to. Do we trust that the Lord is sovereign? We say that God's sovereign.

He rules all of this. And then we look at some of the things that come in life, and we're like, how can God let this happen? And those are real, valid issues.

But God is still sovereign. Okay? Here's a mom sending her son away. She'll never see again. But God is still sovereign. Do we trust him?

[ 22 : 07 ] Do we take him at his word? He's given the promises. Do we take him at his word? Do we trust, as we're told by the prophet Isaiah, that he can bring beauty from ashes?

Says he can, says he will. Do we believe him? See, we get stuck in the ashes part. The ashes are there, the ashes are real.

But do we trust he can bring beauty? That he can turn mourning into dancing? Again, the reality is there's going to be mourning.

The pain. But do we trust that he can bring dancing from those very things? again, taking him at his word.

So, Rebecca is intent on sending her plan into motion and she's expressed it to her son. And we're at verse 46.

[ 23 : 19 ] So, Rebecca says to Isaac, I'm weary of life because of the daughters of Heth. If Jacob takes a wife of the daughters of Heth, like those who are the daughters of the land, what good will my life be?

She goes in, she's talking to her husband, she goes, if Jacob marries one of the local girls, just like Esau has, I don't know what I'm going to do.

I can't handle this. You have to do something. So, she's still maneuvering. So, Isaac calls Jacob. Blesses him and charges him and said to him, you shall not take a wife from the daughters of Canaan.

Arise and go to Paddan Aram to the house of Bethuel, your mother's father, and take yourself a wife from there of the daughters of Laban, your mother's brother.

And he says, may God almighty bless you and make you fruitful and multiply you, that you may be an assembly of peoples and give you the blessing of Abraham to you and your descendants with you, that you may inherit the land in which you are a stranger, which God gave to Abraham.

[ 24 : 47 ] So Isaac sent Jacob away, sent him to Paddan Aram to Laban the son of Bethuel the Syrian, the brother of Rebekah, the mother of Jacob and Esau.

So through all of this now dad has finally given a legitimate blessing to his son, which God said from the very beginning before they were even born, was what would happen.

And though he seems unworthy because of all of the conniving that's taken place, God still sees that he gets that blessing.

And I'm thinking, though he seems unworthy, he was unworthy. worthy. But look around. Which of us are worthy of the blessing that God has given us through his son?

And again, because it has nothing to do with us and everything to do with the Lord, his goodness, his grace. Now it's interesting, back in verse 3, it says my microphone's falling off.

[ 26 : 33 ] That so back in verse 3, it says he refers to as God Almighty.

Now God Almighty in the Hebrew is El Shaddai, the all sufficient one. And when we look at this, it's important to remember though it is Father passing the blessing on to his son, the reality is it's God that gives the blessing.

It's not the one who verbalizes it. It's certainly not got anything to do with the one on the receiving end. It has everything to do with the fact that the Lord is giving the blessing.

He's the one who gives it. He's sufficient to do and will do as he chooses. verse 6 it says Esau saw that Isaac had blessed Jacob and sent him away to Perdan Aram to take himself a wife from there and that he was blessed and that he gave him charge saying you shall not take a wife from the daughters of Canaan and that Jacob obeyed his father and his mother and had gone to Perdan Aram.

Esau saw that the daughters of Canaan did not please his father Isaac. So Esau went to Ishmael and took Mahalath the daughter of Ishmael Abraham's son the sister of Nabajah to be his wife in addition to the wives he had.

[ 28 : 38 ] So excuse me realizing that a Canaanite wife was not the choice of his parents and I'm thinking well that's kind of late to come to that conclusion because he already had two but he sees that it's not pleasing to his folks and that his dad has made that quite clear.

So what does Esau do? He goes to Uncle Ishmael takes another wife hoping to rectify the situation and make himself look good in his parents eyes but what's missing?

There seems to be no repentance it doesn't say anything about him looking to the Lord he's in the flesh trying to remedy the situation and smooth things over with his parents and he adds to that in increasing in the number of wives and the whole issue of polygamy now we can point to that but again if you continue and read and know your scripture you'll find out that Jacob ends up in the same situation having multiple wives now one of the things that again is interesting when you think about this is the scripture is not what do I want to say it's it's more like a newspaper than it is God giving approval to things he shares and shows us and points to the reality of things that were taking place in lives but it never says that he condones those things polygamy was a reality always with problem but God tells the reality of what was taking place in these guys lives not saying that he was giving approval of what they were choosing so again important for us to understand verse 10 I'm having difficulty it says now Jacob went out from Beersheba and went towards Haran he's going to uncle Laban's so he came to a certain place and stayed there all night because the sun had set and he took one of the stones of that place and put it at his head and lay down in that place to sleep then he dreamed and behold a ladder that was set up on the earth and its top reached to heaven and there the angels of God were ascending and descending on it so out in the middle of nowhere a rock for a pillow and he has this incredible dream this ladder that reaches from heaven to earth right and he knows

God's closer now than anything he's experienced in life to this point he sees the angels the messengers of God ascending and descending and the picture for us is Jesus sharing in John chapter 1 most assuredly I say to you hereafter you shall see heaven open and the angels of God ascending and descending upon the son of man so Jesus tells us what the connection from heaven is him he's the one by which heaven comes down he's the one by which we can enter into the presence of the father right he's that connection he's the go-between he doesn't show us a way he is the way the truth the life he says no one and no one would mean no one comes to the father but by me and we see that picture that illustration in the book of

[ 33 : 29 ] Genesis in this dream of that ladder Jesus is saying that's me right the apostle Paul would reiterate this in first Timothy 2 and says for there is one God and one mediator between God and man the man Christ Jesus one only one mediator this picture this ladder that we have in the book of Genesis we're also told in Acts 4 right nor is there salvation in any other there is no other name under heaven given to men by which we must be saved no other way right the scripture is clear from Genesis to Revelation that it's all Jesus so we see that illustration again given clearly

verse 13 he says and behold the Lord stood above it and said

I am the Lord God of Abraham your father and the God of Isaac the land on which you lie I will give to you and to your descendants and your descendants shall be as the dust of the earth and you shall spread abroad to the west and to the east and to the north and to the south and in you and in your seed all of the families all of the earth shall be blessed so again God speaks this blessing almost verbatim that he gave to Abraham and that he gave to Isaac and where's Jacob when God speaks this to him he's been sleeping on a rock as a pillow he's in the middle of nowhere running for his life in the midst of his sin his deceit and God speaks this promise to him again I go back is he worthy is he being good no he's in the midst of his sin yet God gives him this promise solely by God's grace has nothing to do with his worth has everything to do with

God's grace his unearned unmerited favor right and God speaks this to him in an incredible way and ratifies the covenant that he had made with his father and his grandfather now I'm sure Jacob's heard all about God he heard it from his grandpa he's heard it from his dad this is different this is personal right and again I think that's the point we can hear all about the Lord from our parents our grandparents our friends but it has to become personal because hearing about God doesn't cut it right and God's personal and he took the initiative he calls us his own by name and leaves us out personally

God doesn't have grandchildren we have grandkids God does not he only has children why the scripture tells us we must be born again right born of the spirit not looking to trusting in our parents faith our grandparents faith our church attendance any of those things it's got to be that personal connection with Lord Jacob is experiencing the Lord in a very personal and I would think it'd have to be a life changing way because again how could you have something like this that he's going through and that not affect your life and how you live Genesis 28 15 we read behold

I am with you God is promising Jacob his very presence he says and I will keep you wherever you go promising to preserve him to watch over him right and that he's going to return to the promised land I will bring you back God's promised land to Jacob hasn't changed God has this thing he does and we see it a number of times in the scripture where he changes names and I think he changes names as he changes character the book of Revelation tells us that we will all have new names the Lord already knows them we don't yet but you may remember

[ 39 : 30 ] Jacob's name means supplanter deceiver one pastor I heard years ago says dirty sneaky thief he's a conniver that's what Jacob means God will and is working in his life will change his name to Israel governed by God and all of that to say God is making this promise of this land to the family as he did to Abraham as he did to Isaac now to Jacob who will become Israel that promise has not changed so governments world organizations do all kind of manipulating and conniving and guess what the land belongs to Israel because

God said so and his promise to his son won't change God's faithful to his word so we see that over and over again and he says I will not leave you until I have done what I have spoken to you again do we trust God to do what he says bringing us to the New Testament principle that Paul writes to the church in Philippi tells us that we can be confident of this very thing that he who has begun a good work in you will complete it and then I always say when in the day of Christ Jesus until then I'm a work in progress but the promise is God's going to complete that work when I stand before him and I'm fully transformed and out of this fleshly body but he's going to do the work and he's telling

Jacob that same thing I will do that which I've spoken to you so again the Lord's faithful and he's going to keep us secure until he finishes that do we trust him back to Genesis it says then Jacob awoke from the sleep and said surely the Lord is in this place and I did not know it and he was afraid and said how awesome is this place this is none other than the house of God and this is the gate to heaven but you say God is here and I didn't even know it you know what God is here whether you know it or not where's he at in the middle of nowhere with a rock as a pillow running for his life no family no friends and guess what

God's there whether he knew it or not so wherever you're at whatever circumstances you're in the consequences of your decisions the consequences of somebody else's decisions the health issues the loss the pain the desert God's there whether you know it or not that's the point right Jesus would tell us or no excuse me let's back up to David the psalmist he would say where can I go from your spirit and where can I flee from your presence a rhetorical question regardless of where we're at or what we're going through

God's there Jesus would say the same in as Eric shared that dispersion of the disciples to go and to share the truth he says wherever you go I'm always with you right again with us as the Lord sends us to wherever that may be his promise hasn't changed he's there with us verse 18 then Jacob rose early in the morning and took that stone that he had put his head on and sat it up as a pillar and poured oil on top and called the name of that place Bethel but the name of that city had previously been Luz so a place of worship right whether you're lifting your hands to the

[ 45 : 07 ] Lord whether you're building an altar like Abraham whether you set up a monument it's a place of worship and again I think as the Lord works in our lives we learn in whatever state we're in that the appropriate response is worship he names the place Bethel which means house of God now it's not a physical structure it's where the Lord is right that personal encounter with the Lord Luz means separation separation and I think right he was separated from the Lord now he's in the house of God and we sing the song what I once was lost but now I'm found the appropriate response is worship when we have that touch that encounter with the

Lord the doctrinal principle expressed in passages like Ephesians 5 8 you were once darkness but now you're in the light of the Lord and then the instruction okay act that way walk in it walk as children of light make a difference in our lives Paul also writes in Colossians 1 he has delivered us from the power of darkness and conveyed us into the kingdom of the son of his love right he has set us free from that sin that so easily entangles us but do we walk in the freedom or do we continue in the sin so Jacob has set up this monument and vows then in verse 20 saying if God will be with me and keep me in this way that

I'm going and give me the bread to eat and clothing to put on so that I come back to my father's house in peace then the Lord shall be my God and this stone which I have set up as a pillar shall be God's house and of all that you give me I will surely give a tenth to you so so he says if back in verse 20 if you do this and I'm thinking no because it's not a it's not a question of if God will follow through on his promises it's a statement of fact God has given us his word he will do as he sees fit so may better be translated in my mind as since since God has given this promise to take care of me to be with me to bring me back home

I'm going to serve him no longer has God been merely Abraham's God Isaac's God now he's my God again that personal connection and recognizing the security of God's promise again brings worship and as he worship he expresses his faith to the Lord and how does he express his faith to the Lord he says no matter what you give me I'm going to give back now he mentions a tithe and a tithe means a tense a tithe but what's interesting is we look at the whole issue of the tithe and think well that's under the law it is under the law but this is the second mentioned of the tithe in the book of

Genesis and we have no law yet the first mention is Melchizedek Abraham giving a tithe a tenth to Melchizedek now we have it again so all of that to say we can't use quote unquote the excuse of the tithe being the law though it is part of the law and I thought it was rather interesting that Pastor Rich would bring this whole issue up last week and I think it's the next one yeah let each one give as he purposes in his heart not grudgingly or of necessity for God loves a cheerful giver the whole issue of giving has been an issue again in the church if you're one that thinks oh here we go again it's all about the money

[ 50 : 47 ] I want to apologize for the church at large for misrepresenting the Lord okay God does not need our money scripture tells us he owns the cattle on a thousand hills he doesn't need anything I have to offer look we can use it's not what I offer it's what he chooses to do so that's not the issue okay again you go into places and they pass the plate they do the count they say oh we didn't get enough we got to pass the plate again but it's sinful fallen people it's not the Lord okay now now giving is an act of worship that's where we're at that's what

Jacob is doing do we look at our tithes and offerings as an aspect of worship what is God concerned about the purpose of our heart we had a pastor years ago and had made the comment and it just kind of floored me because again that was kind of new to me he's like if you put money in the offering box and grumbled catch an usher after the service and ask for your money back back he goes you're better off to go buy a pizza because God is not going to honor what you gave if you're grumbling and complaining God does not need to raise cash he wants to raise kids and he does so in one manner in calling us to give so that we're not all focused on even as

Tom shared right we go from Thanksgiving to sales because it's all about the stuff God wants it to be about our heart even in the giving of gifts the heart of the gift not how much it costs so but as an

act of worship this is all that we're coming to right this is Jacob purposing to worship the Lord nothing's changed in his life he's still out in the middle of nowhere leaving home going to Uncle Laban's not sure even where that's at nothing physically situationally relationally between family members has changed nothing has changed in his life except the Lord it's not about what we're going through it's do we recognize that the Lord is here wherever here is that's what matters and the proper response when we get our eyes on the Lord and off our circumstances is worship setting a stone up and pouring oil over it what's that all about he remembers this is this is the place this is it guess what every time his family would go around that area and the newer younger generations come up what's the deal with this stone standing up instead of laying down like most stones do and he goes let me tell you let me tell you when your grandpa when your great grandpa came through here what the Lord did let me tell you and do we have those things in our lives those times those things that we can share those monuments that we build it's not about a stone standing up it's not about a building it's about that relationship with the Lord and being able to pass that on to friends family loved ones acquaintances when we have those opportunities right so again he's looking to and he's trusting the Lord and the question is what does God want to do with the trials and the difficulties in our lives because guess what we're going to have them right James you might have guessed right counted all joy you gotta be kidding me when counted all joy when not if when you fall into various trials knowing that the testing of your faith produces patience but let patience have its perfect work that you may be perfect and complete lacking nothing when they're coming the question is what are we going to do when they come right do we going to see it as an opportunity to trust the [ 57 : 05 ] Lord to look to him to see how he's going to work in this are we going to try and take care of it ourselves we have an example to look at and see this is what happens when we try to take care of this ourselves or we can trust the Lord and look to see what he is going to work in this and see it as an opportunity to worship Lord I don't know what you're going to do but I'm looking to you I trust you I take you out your word to set our minds on things above not the earthly things he's going to make the changes in us another pastor from years past at a men's conference he goes guys it's a past past test the question is how many times you going to take the test that's on us we can trust the

Lord day one or we can go around the block a few times till we get tired to try and take care of this ourselves and then we trust the Lord he's going to do what he's going to do how many times do we have to deal with whatever until we surrender it to him right things above not the earthly things to have an eternal perspective to see the trials and the difficulties as an opportunity to worship with our all in our plenty and in our famine to look to him regardless of the situation let's pray father we thank you that you are faithful that we can trust you at your word that you give us examples so that we wouldn't have to go there so that we wouldn't have to do same types of things and go through those school that school of hard knocks the same as those who've gone before us we can choose early on to trust you thank you that you are faithful and that we can simply rest in you help us to fix our eyes on the eternal and not get all hung up on the things that are going on around us again you tell us the real you tell us they're coming but you want to use them to show yourself strong on our behalf we thank you for your love your faithfulness to us we thank you for the promise that we have in the gift of your son it's in his name we pray amen