

Audio Transcript of Sermon  
June 10, 2023  
Bad Things of Life

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Jesus taught that instead of hating our enemy and loving our neighbor, we were to also love our enemy, and bless those who curse us, to do good to those who hate us, and pray for those who spitefully use us and persecute us so that we may be children of God the Father who is in heaven, because God causes the rain to fall on the just and unjust as much as He causes the sun to rise on the evil and the good, and in adopting this perspective, we become spiritually perfect. Matthew five verse forty-three.

**Matthew 5:43-48**

**43. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.**

**44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which spitefully use you, and persecute you;**

**45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.**

**46. For if ye love them which love you, what reward have ye? do not even the publicans the same?**

**47. And if ye salute your brethren only, what do ye more than others? do not even the publicans so?**

**48. Be ye therefore perfect, even as your Father which is in heaven is perfect.**

God allows many of the same things to happen to both the good and the evil, the just and the unjust, and sometimes we are left scratching our head trying to figure out why something bad happened to a good person, and many times trying to find an answer, any answer that makes sense, is hard to find. Take the story of Joseph, the youngest boy of Jacob who was renamed Israel. Joseph was his father's favorite because he was Israel's son of his old age and it irritated his brothers. He was so loved by his father, Israel made him a coat of many colors, which then would have signified elite and special status. Only the richest of the rich would have something like that. When all of the boys were well removed

from home taking care of livestock, the older brothers plotted to get rid of Joseph with some suggesting he be killed outright and buried in an unmarked grave in the desert, but Reuben persuaded them not to take that action. When Joseph met up with them, they first took away his coat of many colors and threw him into a pit without killing him coming to realize if they wanted to get rid of him, they could sell him into slavery, financially profit from a little human trafficking, so they sold Joseph to Midianite traders who in turn sold him to Potiphar, an officer of Pharaoh, and captain of the guard.

To convince their dad that Joseph was dead, they took that coat of many colors, tore it up and poured goat's blood on it to make it seem like Joseph was dead, and back in a time without DNA or easy communication, they probably thought they had seen the last of Joseph. Genesis thirty-seven verse eighteen.

#### **Genesis 37:18-36**

**18. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.**

**19. And they said one to another, Behold, this dreamer cometh.**

**20. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.**

**21. And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.**

**22. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.**

**23. And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him;**

**24. And they took him, and cast him into a pit: and the pit was empty, there was no water in it.**

**25. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.**

**26. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?**

**27. Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.**

**28. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.**

**29. And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.**

**30. And he returned unto his brethren, and said, The child is not; and I, whither shall I go?**

**31. And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;**

**32. And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.**

**33. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.**

**34. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.**

**35. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.**

**36. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.**

So Israel was experiencing pain thinking his son Joseph was dead, and Joseph was experiencing pain because he was now separated from his family as a slave and came to Egypt. Joseph worked through his pain and quickly became chief of staff to Potiphar, overseeing the affairs of the house, and Joseph was well-liked. He even became eye candy for the wife of Potiphar who thought of Joseph as her personal plaything, until Joseph decided he would have nothing to do with her plans. Genesis thirty-nine verse six.

### **Genesis 39:6-23**

**6. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.**

**7. And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.**

**8. But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand;**

**9. There is none greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?**

**10. And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.**

**11. And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.**

**12. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.**

Potiphar's wife probably was used to getting her way and wasn't about to let Joseph upend her, so she lied and accused him of attempted rape, and used the clothes that Joseph left behind as proof of what had happened. Verse thirteen.

**13. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,**

**14. That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:**

**15. And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.**

**16. And she laid up his garment by her, until his lord came home.**

**17. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:**

**18. And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.**

Again, Joseph hadn't done anything wrong and again found himself in a heap of trouble. Potiphar believed his wife and had Joseph thrown into prison. Joseph, who was his father's favorite child, went from being a slave, to being an imprisoned slave, about as low as could be found. Even as bad as it was for Joseph, God caused him to find favor in the eyes of the warden, who made Joseph a trustee who directed the activities of the prisoners. Verse nineteen.

**19. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.**

**20. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.**

**21. But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.**

**22. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.**

**23. The keeper of the prison looked not to anything that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.**

Joseph interacted with Pharaoh's prisoners who remembered an incredible gift of Joseph, the ability to interpret a dream. After a few days the baker was executed and the chief butler was restored to his position with Pharaoh and forgot about Joseph. When Pharaoh started having dreams and wanted these to be interpreted, the chief butler remembered Joseph, and Joseph was brought before Pharaoh to interpret the dream, explaining there would be seven years of plenty followed by seven years of famine. Genesis forty-one verse thirty-eight.

#### **Genesis 41:38-52**

**38. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?**

**39. And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:**

**40. Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.**

**41. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.**

**42. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;**

**43. And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.**

**44. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.**

**45. And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt.**

This happened when Joseph was thirty years old. He had already had a hard life, and now his life would be changed as he would work directly under Pharaoh ensuring that during the seven years of plenty, enough grain was saved to survive the drought and famine. Verse forty-six.

**46. And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.**

**47. And in the seven plenteous years the earth brought forth by handfuls.**

**48. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.**

**49. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.**

During the seven years of plenty, two sons were born to Joseph, Manasseh and Ephraim, through Manasseh acknowledging that God had allowed him to forget his troubles and his father's family, and through Ephraim acknowledging that God had allowed him to be fruitful in the land of his troubles. Verse fifty.

**50. And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him.**

**51. And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house.**

**52. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.**

Even though many bad things happened to Joseph, Joseph found good in what had happened to him, and even with all of the bad that happened to him, was able to give praise to God. Joseph was even able to see that God had allowed all of the bad to happen to him so that he would in this place in life be in a position to save the lives of many during the famine. Genesis fifty verse fifteen.

### **Genesis 50:15-21**

**15. And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.**

**16. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,**

**17. So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.**

**18. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.**

**19. And Joseph said unto them, Fear not: for am I in the place of God?**

**20. But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.**

**21. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.**

During the earthly ministry of Jesus, He and His disciples passed a man who was blind from birth, and the disciples wanted to know if the blind man or his parents had sinned, and Jesus explained that neither sinned but through the blind man the works of God would be made manifest. After making a mixture of clay and His spit, Jesus placed the mixture on the eye of the blind man and told him to go wash it off in the pool of Siloam, and when the man returned, he was no longer blind. John nine verse one.

### **John 9:1-41**

**1. And as Jesus passed by, he saw a man which was blind from his birth.**

**2. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?**

**3. Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.**

**4. I must work the works of him that sent me, while it is day: the night cometh, when no man can work.**

**5. As long as I am in the world, I am the light of the world.**

**6. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,**

**7. And said unto him, Go, wash in the pool of Siloam, which is by interpretation, Sent. He went his way therefore, and washed, and came seeing.**

That man soon became the talk of the town as his neighbors recognized the man who was once blind as a person who could now see. They asked him how he was able to see, and he explained to them all that Jesus had done. When they asked him where Jesus was, he did not know where to find Him. Verse eight.

**8. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?**

**9. Some said, This is he: others said, He is like him: but he said, I am he.**

**10. Therefore said they unto him, How were thine eyes opened?**

**11. He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.**

**12. Then said they unto him, Where is he? He said, I know not.**

Having sight restored for many would be a reason to celebrate, but these neighbors brought him to the Pharisees, because Jesus had healed this man on the Sabbath. While they claimed Jesus could not be a prophet of God, the man whose sight was restored easily saw Jesus as a prophet. Verse thirteen.

**13. They brought to the Pharisees him that aforetime was blind.**

**14. And it was the sabbath day when Jesus made the clay, and opened his eyes.**

**15. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.**

**16. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.**

**17. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.**

That didn't set well with the Jews of the synagogue and they started dismissing the idea that he was even blind at one time, because they couldn't accept that Jesus could heal on the Sabbath as a prophet of God. In their concept of righteousness, they were limiting God while also rejecting God. They went the distance to find this man's parents who affirmed that he was born blind, but

couldn't explain how their son was now able to see. These Jews then tried to dismiss Jesus by calling Jesus a sinner and giving praise only to God. The man responded by telling them he couldn't confirm or deny if Jesus was a sinner. All he could confirm was that before Jesus he was blind and after Jesus he could see. Verse eighteen.

**18. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.**

**19. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?**

**20. His parents answered them and said, We know that this is our son, and that he was born blind:**

**21. But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.**

**22. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.**

**23. Therefore said his parents, He is of age; ask him.**

**24. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.**

**25. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.**

**26. Then said they to him again, What did he to thee? how opened he thine eyes?**

**27. He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?**

The Jews started to give the man a hard time claiming he was a disciple of Jesus when they were disciples of Moses. This man responded by telling them that God doesn't hear sinners, only those who worship Him, and who do His will. He concluded his thought by saying that if Jesus were not of God, He could do nothing. That angered the Jews so much they dismissed him as a sinner because he had been born blind, and threw him out of the temple. Verse twenty-eight.

**28. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.**

**29. We know that God spake unto Moses: as for this fellow, we know not from whence he is.**

**30. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.**

**31. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.**

**32. Since the world began was it not heard that any man opened the eyes of one that was born blind.**

**33. If this man were not of God, he could do nothing.**

**34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.**

When Jesus heard that this man had been cast out of the synagogue, Jesus reconnected and asked him if he believed Jesus was the Son of God, and the man did and worshipped Jesus. Verse thirty-five.

**35. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?**

**36. He answered and said, Who is he, Lord, that I might believe on him?**

**37. And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.**

**38. And he said, Lord, I believe. And he worshipped him.**

Jesus used the example of the blind man as a lesson that through Jesus those who cannot see would see, and those who can see would be made blind, and the Pharisees wanted to know if Jesus saw them as blind. Jesus told them that they weren't blind because if they were blind, they would have no sin but their sin remained with them. Verse thirty-nine.

**39. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.**

**40. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?**

**41. Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.**

From time to time, a few bad things might happen to a person to fit within the plan of God, but life is full of bad things that happen without that direct link. David, a man after God's own heart, had many bad things happen to him in his life. David explained in one of his psalms that even though it seems like the wicked prosper at the expense of the poor, that God does not forget about the poor. He explained that God is always King and will judge all who are oppressed and the orphans so that wicked people will not oppress them. Psalm ten verse one.

### **Psalm 10:1-18**

- 1. Why standest thou afar off, O LORD? why hidest thou thyself in times of trouble?**
- 2. The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.**
- 3. For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth.**
- 4. The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.**
- 5. His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.**
- 6. He hath said in his heart, I shall not be moved: for I shall never be in adversity.**
- 7. His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.**
- 8. He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.**
- 9. He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.**
- 10. He croucheth, and humbleth himself, that the poor may fall by his strong ones.**
- 11. He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.**
- 12. Arise, O LORD; O God, lift up thine hand: forget not the humble.**
- 13. Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it.**

- 14. Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.**
- 15. Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none.**
- 16. The LORD is King for ever and ever: the heathen are perished out of his land.**
- 17. LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:**
- 18. To judge the fatherless and the oppressed, that the man of the earth may no more oppress.**

When Job was going through his difficulties, his friends reminded him that while trouble doesn't just come out of nothing, man seems to be born into trouble, that life itself can be hard and challenging. Job was also reminded of the need to seek God. Job five verse six.

#### **Job 5:6-9**

- 6. Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;**
- 7. Yet man is born unto trouble, as the sparks fly upward.**
- 8. I would seek unto God, and unto God would I commit my cause:**
- 9. Which doeth great things and unsearchable; marvellous things without number:**

Ecclesiastes tells us that if God sets a challenge before us, only God can remove that challenge and reminds us to accept the good that comes from God through prosperity and blessing as well as times of trouble. Ecclesiastes seven verse thirteen.

#### **Ecclesiastes 7:13-18**

- 13. Consider the work of God: for who can make that straight, which he hath made crooked?**
- 14. In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.**

Ecclesiastes also tells us that sometimes it seems like we live in a world where the righteous die young and the wicked die old and advises the reader to not focus on being super righteous or even evil, but to fear God as the pathway to live the longest righteous life possible. Verse fifteen.

**15. All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness.**

**16. Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself?**

**17. Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?**

**18. It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.**

We live in a world where there is good and evil and when evil happens and takes life, sometimes many lives, it makes the news. Even Jesus thousands of years ago had mass casualty incidents that bothered the people of His day. Pilate had a group of Galileans slaughtered so that their blood could be used as part of their sacrifices, and there was another time when a tower in Siloam came crashing down killing many people. Jesus explained that death doesn't just come to those who have sinned, showing that death, horrible death, tragic death, can come to even the righteous. Luke thirteen verse one.

#### **Luke 13:1-5**

**1. There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.**

**2. And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?**

**3. I tell you, Nay: but, except ye repent, ye shall all likewise perish.**

**4. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?**

**5. I tell you, Nay: but, except ye repent, ye shall all likewise perish.**

There is no automatic escape from bad things happening to us just because we are the called, chosen, and faithful, but through Jesus we should find ourselves in peace. We might see many bad things happen to us or to people in our life, and

even when bad things happen, we should have peace, in part because through Jesus we have this hope of eternal life that is very real for us knowing that should we physically die our next conscious thought will be in eternity as a spirit being.

Through Jesus we should have peace. If we find ourselves without peace, we need to check our relationship with Jesus. John sixteen verse twenty-five.

### **John 16:25-33**

**25. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.**

**26. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:**

**27. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.**

**28. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.**

**29. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.**

**30. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.**

**31. Jesus answered them, Do ye now believe?**

**32. Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.**

**33. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.**

The peace that we have comes through faith and that faith should bring us to the point where even if we don't like a troubling time in our life, we know that the troubling time will bring us closer to Jesus and God through the power of the Holy Spirit, through patience, experience, and hope. Romans five verse one.

### **Romans 5:1-5**

**1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:**

**2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.**

**3. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;**

**4. And patience, experience; and experience, hope:**

**5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.**

Bad things in life will happen to all people. No person is exempt having only good things happen to them. Long ago in the Garden of Eden mankind rejected the Tree of Life for the Tree of the Knowledge of Good and Evil, and this pattern of good and evil, good and bad is being repeated throughout this world. Whether we experience bad things for ourself or if we see something bad happen to another person, this pattern of good and bad is being repeated because of a choice made thousands of years ago. If the Tree of Life had been chosen, maybe the reality of the world today would be more like what is promised for the future Kingdom of God in Isaiah thirty verse nineteen.

#### **Isaiah 30:19-21**

**19. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.**

**20. And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner anymore, but thine eyes shall see thy teachers:**

**21. And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.**

But today, bad things happen. When bad things happen individually through us, we tend to find a way to grind through what is bad to get to the place of peace. But when bad things happen to another person, it can be hard for others. Maybe some see the person experiencing bad things as a more worthy person than they. Instead of allowing that take you down a dark path, understand that for the called, chosen, and faithful, that is the Holy Spirit reminding us of the need we yet have to become perfect. When we see a person taken way too early in life and we can't understand why God would allow this other person to die leaving us behind, for the called, chosen, and faithful, it is the Holy Spirit reminding us of the need

we yet have to become perfect. Beyond the spiritual component, there is mental health support through grief counselors and therapists.

We do have many bad things we see in life. Suffering flows in and out of people's lives. Knowing we are the children of God being led by the Holy Spirit, even when times are bad we stay focused on the prize that awaits us knowing that the sufferings of this present time are not worthy to be compared to the glory that we will be given in the Kingdom of God. Romans eight verse fourteen

#### **Romans 8:14-25**

**14. For as many as are led by the Spirit of God, they are the sons of God.**

**15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.**

**16. The Spirit itself beareth witness with our spirit, that we are the children of God:**

**17. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.**

**18. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.**

**19. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.**

**20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,**

**21. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.**

**22. For we know that the whole creation groaneth and travaileth in pain together until now.**

**23. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.**

**24. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?**

**25. But if we hope for that we see not, then do we with patience wait for it.**

When bad things of life happen, we wait, and we wait patiently, knowing that the hope we have in the Kingdom of God and the glory we will be given at that time far exceed any trouble during this present age.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.