

Romans 8:28-31

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 01 November 2017

Preacher: Rev Andrew Coghill

[0 : 01] I'd like us to think a little while this evening about these verses 28 to 31. Familiar words, no doubt, in a familiar chapter in Romans 8, from the 28th verse, we know that all things work together for good, to them that love God, to them who are called according to his purpose.

For whom he did foreknow, he also did predestinate, that he conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, and he also called, and whom he called, then he also justified, and whom he justified, then he also glorified.

What shall we then say to these things? If God be for us, who can be against us? If we look first of all then at the first of these verses in this section, verse 28, we know that all things work together for good, to them that love God, to them who are called according to his purpose.

Now that verse sometimes brings forth a sort of cynical snort from some people and say, oh well, that obviously isn't true, that obviously isn't working well. Look at all the bad things that happen in the world.

But it doesn't say that bad things won't happen. It says that whatsoever happens ultimately comes about for the good of those who love the Lord.

[1 : 21] And the first thing that strikes us from this verse is the statement, the realization that what befalls us in this life is attributable not to random fortune or luck or any such even invention.

Rather, what befalls us is attributable to the overarching providence of God, whereby he disposes all things firstly for his glory.

And that's the important thing we have to recognize. First of all, for his glory. God does all that he does. The creation, the heavens and the earth, the redemption of sins, and all ultimately for his glory.

But secondly, it is for the good of his people. Everything that God does, whilst it glorifies him, it also blesses and benefits his people, his beloved children.

He desires to bless them. And thirdly, also, it is for the benefit of his other creatures. Where the world or where a society is governed in accordance with God's word or his laws or his teachings, everybody benefits.

[2 : 24] You know, recently there was a celebration or demonstration in Ireland, in the north of Ireland particularly, celebrating there however many hundred thousand, there's like eight hundred thousand people or something, they thought were alive in the province today, because the abortion act did not apply in Ireland in the way it did in Great Britain as a whole.

And because of that, these people's lives were spared. These people were alive and going about their ordinary lives and business, because evil had been kept at bay there.

And where there is that outworking according to God's laws and commands, not to take the life of the innocent, much less the unborn, then people benefit, ordinary people benefit.

The vast majority of these people may never have become believers or Christians or anything, but they benefit in the very fact of having their life in their hand, because of laws made according to God's law and laws that are against his law kept part.

And that is the case for whether we're dealing with theft or injury or any other such sins, that where the law prohibits evil, where evil is restrained, good is able to flourish.

[3 : 41] And where wickedness is reined in and punished exponentially by the civil magistrate, everybody benefits from it. Because all that God does, he does for his glory, first.

Secondly, for the benefit, the blessing of his children. Thirdly, for the benefit of others. The blessing of his children and the glorifying of his name is not contrary to the benefit that others also reap from the ordering of God's law throughout his creation of providence.

But first and foremost, as we have instructed, that from this verse, God is in control of all that happens. If it were not so, how could he be God?

If things happened that were out with his control, then he wouldn't be in sovereign control. He wouldn't be the supreme being. Other things would have control over him. And of course, it has been said, at least sometimes by Christians, that the Bible teaches that there is such a thing as luck.

And if you look at Ecclesiastes chapter 9, for example, and you look at verse 11 where it says, Now some people take this, oh, chance, that's the same as luck.

[5 : 08] It's the same thing. But it cannot be the same thing. Luck is that which rules out the intervention or overarching providence of God. Time and chance, our times are in thy hand.

It says in the word of God, we know our times are in the hands of God. And if we take Proverbs chapter 16 and verse 33, it says, The lot is cast into the lap, but the whole disposing thereof is of the Lord.

People would draw lots, or they would throw lots, or whatever, to see what they should do. As though this were some kind of fortune ruling their lives. But the lot is cast into the lap, but the whole disposing thereof is of the Lord.

So that the race is not of the swift, nor the battle to the strong. Neither ye have bread to the wise, nor ye have riches to men of understanding, nor ye favour the men of skill. That time and chance happeneth to them all.

Our times are in the hand of the Lord. And chance is but an outworking of God's providence. Not talking about luck here.

[6 : 12] Talking of the biblical relation of chance. An outworking of God's providence. He is in sovereign control of all that happens.

And if it were not so, how could he be God? The Lord is glorified in the justification of sinners. And also by extension, in the condemnation of all ungodliness and evil.

In other words, the divine providence and goodness of God holds forth to us law and gospel. Law and gospel. If we will not have the gospel, there is nothing left for us but the law.

And God is justified. God is glorified in the punishment of evil. Just as much as he is in the redemption of those who are redeemed. Every divine providence and goodness of God holds forth to us law and gospel.

Each dispensation working for his glory one way or the other. Each dispensation proving a blessing to his chosen people in successive generations. Each dispensation holding benefit for those who are otherwise outwith the kingdom of God.

[7 : 24] God's law is a blessing. It is a benefit where it is implemented. Even if only for this world where evil is restrained. Nobody likes to live under the domain of the tyranny of evil.

And where it is restrained by the laws and commands of God. Everybody benefits. But if we will not have God's good news. The gospel of Jesus Christ freely offered to sinners.

There is nothing left for us but law. And we will live under one or other. In time and eternity. And that is just a conversation.

And just now in the best view I identified that as with the law. You can keep the law 99% of the time. But you can't complain if you're caught on the 1%.

And when you happen to break it. And if we know it. The law of the land were applied rigidly to each of our lives. If there were cameras in every corner of every part of our lives.

[8 : 22] And they saw every time we went at 31 miles an hour. Or every time we walked out of the shop with the wrong change in our pocket. And we didn't realize. And we didn't go back and take it back. And say look you've given me too much.

And that's taken a step. If everything we do wrong was melted down. And charged and punished. We would never be able to jail any of this.

If the law were applied in all its rigor to all of our lives. But if we do not have the gospel. The forgiveness of our sin through the blood of Christ.

There is nothing left for us of the law. Not the law of the land. But the law of God. Which makes no mistakes. In working for the good of his people. It follows. As indeed in this verse it is explicit.

That the called according to his purpose. Remember it doesn't say. All things work together for good. To everybody. In all the world. It's always going to be for the best. But rather it says. All things work together for good.

[9 : 19] To them that love God. To them who are the call. According to his purpose. Those who love the Lord. With all their heart and soul. And mind and strength.

Now. One's God. Whatever we make our God. Small g. To be. Is by definition. That of which we lavish the most time.

Of love. And devotion. And attention. In this world. Or for those who follow the things of this world. It may be. A pursuit of money. Or power. Or sexual gratification.

Or. Or you know. Popularity. Or one's career. In a leisure activity. Such as golf. Or football. Or whatever it may be. And that's not a joke. Some people do make.

Practically a illusion. Out of these things. They pour all their money. Their resources. Their time. Into it. But whatever we idolize. Which is other than the living God.

[10 : 15] Is by definition. If it is less than him. It is by definition. Idolatry. And the ultimate idolatry. From which I would suggest to you.

All these other things stand. Is the oldest one in the book. Which is. Putting. Self. In the place of God. If I were to give my life.

To football or golf. Or the pursuit of money. Or whatever. What am I really doing? I'm saying. I like these things best. And I want to gratify. Me. I do these things because they please.

Me. And I must please me. My life must be. Gratifying to me. I become the idol. These things really are just. The outworking. Of the expression of that idolatry.

Whether it's money. Power. Career. Whatever the case may be. It's really me. And remember what the serpent said. At the beginning. You know. To Eve. Lord knows. When you eat this fruit.

[11 : 13] You will be like God's. Now I'm good from evil. This is the oldest temptation. In the book. That we should be. In the place of God. And that is what it really.

All idolatry. Ultimately boils down to. That we should be. In the place of God. Second Timothy. Chapter three. Paul writes. And remember this is the last letter.

Paul writes. Listen also. That in the last days. Perilous times shall come. For men shall be lovers. Of their own selves. And what falls from that?

Covetous. Boasters. Proud. Blasphemers. Disobedient. Disobedient. Disobedient. Disobedient. Unthankful. Unholy. Without natural affection. Truce breakers. False accusers. Incontinent.

Fierce. Despisers of those that are good. Traitors. Heavy. High minded. Lovers of pleasures. More than lovers of God. Now what does all that flow from?

[12 : 08] We're being lovers of selves. Rather than lovers of God. When we put ourselves in the place of God. It is the ultimate idolatry. And all other idolatries flow from it.

And a test of whether we have other gods. Remember this is the first commandment of all. Remember thou shalt have no other gods before me. This is the most important in the first of the commandments.

The test of whether or not we love the Lord. As we should. Whether we are violating the first commandment. Is the extent to which we love the true God. Father.

Son. And Holy Ghost. The called are those who love the one true God. And this is the first commandment of all. You know. What did Jesus say? You know. The first and the greatest commandment.

You know Israel. The Lord our God is one. And thou shalt love the Lord thy God. With all thy heart and soul. And mind and strength. This is what the lawyer asked him. In Matthew 22.

[13 : 06] Verse 35. It was. Master. Which is the great commandment? Jesus said unto them. Thou shalt love the Lord thy God. With all thy heart. With all thy soul. With all thy mind. This is the first commandment.

And the second is like it. Thou shalt love thy neighbor as thyself. On these two commands. And all the law. And the prophets. Now if we have a love for the Lord.

Then we delight in him. I remember speaking on a previous congregation. To a lady who was a niece. Of a very godly lady in the congregation.

She came to look after her a bit. In her old age. And she said. Although this niece was offering church herself. She said. I just can't understand how she. You know. How she's able to just be content with that.

Just nothing but church. All the time. Just nothing but church. Now this lady was not in church anymore. Normally. And yes. Got on the Lord's day in the midweek. But for this woman who wasn't converted.

[14 : 02] She said. She did nothing but church. And sure enough. When you went in to visit this lady. If she was elder. If she was bedridden. Or whatever. There'd always be some godly. Worthy book.

Procter. Or the Bible itself. Or something else. And she delighted. In that which was of the Lord. Going to church. Was just the expression of that. Going to the prayer meeting.

Was just the expression of that. It was the outworking. Of that love. Because she delighted. In the Lord. How about 24-7. And the things that she did on the Lord's day.

And then she did in midweek. That was just sort of by the by. Almost. That was just the outworking. That was natural to her. It wasn't just church. It was the Lord. First.

Last. And always. And these other things. Just flow from it. They were the most natural thing in the world. But to her unconverted niece. She just couldn't see that. She couldn't get her head around it.

[14 : 57] All that she could see. Was the outward expression. All that she could see. Was the fact that. On the Lord's day. And the week. That's where this old lady was. And she just couldn't see it.

Because she couldn't see the love. Of the Lord. She saw only the outward. Expression. Now we know that the apostles said to the Lord. Increase our faith. And yes.

It's needful to increase our faith. But you know. Jesus answered them in terms of a mustard seed. Not enormous seed. But one that potentially. Would bring forth enormous fruit.

If your faith is in the right person. Then quantity is less vital. Than quality. And what perhaps we should ask. Is not Lord increase our faith.

But Lord increase our love. You know. We know that all things work together for good to them. That love God. To them who are the call. According to his purpose. How do we know. After we increase our love.

[15 : 51] To Jesus. Do we contemplate images. Like some would do. Another form of idolatry. Do we just try to really concentrate. On loving him more. How do we do that. Well. I would just give you a human example.

Most of you will be aware. Remember that earlier in this year. Mrs. Conklin and I had a silver wedding anniversary. Subsequent to that. When both our sons were married.

And they're starting out married life. With their new wives. And I'm sure all the future is before them. And we pray the Lord's blessing them. And so on. But if I were to say. Who do you think loves our wives more.

My sons or myself. I wouldn't have any hesitation in saying myself. I love my wife more. How do I know that. Because I've had a long way to do that. It builds up. The love builds up.

I can truthfully say. One can truthfully say. Who continues to be in love with their partner in life. That they love them more. Now than they did on their wedding day. There's nothing wrong. I'm sure the love of my sons for their wives.

[16 : 47] It's just that. They haven't had as long. To build up and accumulate. And go through these experiences. And life. And the tears. And the joys. And all the ups and downs.

And as you share this. The love increases. It becomes like a sort of rolling stone. It builds up a snowball. Going down there. It gathers more and more snow with it.

And so likewise. As you go through your life. In love with a person. Whether that person be a spouse. Whether it be the Lord Jesus himself. Whoever it should be. As you go through your life.

And all its experiences with that person. You build up layer upon layer. Of experience and love together. Love is just sort of romanticism.

It is the sharing and investment of the self with the other person. You can truthfully say with such a person. Love them more. Than you did. Say on the day that you married them.

[17 : 44] Because although the wedding may be a big hype. And a major occasion. As conversion is for the Christian. Great times perhaps. With all the mountaintop experience of our conversion.

Some of us. We would love to live up there all the time on the mountaintop. But these are times that in one sense are never to be repeated. They are unique. But as in a human marriage for example.

The love should be deeper now after so many years. And it was at the outset. Because it gets a chance to build. A chance to accumulate. Being through more together.

You've invested in ever greater proportion of one's life with the individual. You've shared the tears, the joys, the sorrows. The good days and the bad. The farther you go with somebody.

The more deeply you share your very life with them. Now whether one is in a married state. Or a single state. Or a widowed state. Or a separated state. Whatever it may be. If you have Christ.

[18 : 42] Then that relationship with Christ should be accumulating. We might say. It should be gathering interest. As we go on with the Lord.

There are many ways. Perhaps we might say. In which our relationship with the Lord Jesus. Is not as perfect as it should be. There may be many ways.

In which we may strive to place it. You know. As we go on in the faith. We should be seeing aspects of our lives. And saying. Well actually. This bit of my life. Isn't quite in line with God's words.

It should be. I'll have to try and amend that. I'll have to try and change that. I'll have to try and bring that more in line. With God's word. And somebody looking from the outside. They'll say. Oh. That's what he says.

God's not bothered about little things like this. But we all know ourselves. It is in the little things. That one shows. Love for a person. It's in the little things.

[19 : 37] That you anticipate. The little things that you show. The little things you take the time and trouble for. You know. It wasn't necessarily a big deal. When that woman who was the sinner.

In Luke's account of the gospel. Wept over Jesus' feet. And wiped his feet with her hair. You might think. That's not a particularly wholesome thing to do with me. It's not even particularly sad. Using one's hair.

And tears. And saltiness. And wet. Hot water. And so on. It's not a good thing. We're in better. She got a clean bowl of water. And done it that way. But it's a little thing. It's a little things in terms of the world.

But it's a big thing to Jesus. And to her. It's all that she had to give. Her tears of repentance. And to wipe his feet with her hair.

A little thing in terms of the world. And you might say. Well God's not really bothered. Whether you cry on his feet. Or whether you wash his feet with water. Or whether he washed it. It's not a big deal surely.

[20 : 32] The big deals. Are made up of lots. And lots. And lots. Of little ones. The big events. Are made up of lots. And lots. Of little preparations. And if one little piece.

Of a preparation. Is wrong. Then it can all. Fall down. Think of a big state. I guess. If you've got a royal wedding. And a state opening. Of parliament. And so on. Every aspect.

Everywhere. Everywhere. The lifeguards. And dragoons. Trot their horses. And the crash barriers. Are set by the police. And all the aspects. And details. Of that whole event. And all the secret service.

And the police detectives. And the way they're all placed. Along the route. Every detail of that. Will be planned. To the nth degree. If somebody doesn't do their job. In the right place. There's the potential.

For disaster. There's a potential. That so much goes on. If each little thing. Isn't done. In its place. In the preparation. In the plan. Each year. That passes.

[21 : 27] Is made up of 365. Individual days. Many of those. Individual days. May be very similar. To ones that have gone before. Or the ones that come after. But each individual day.

We only live in that day. Nobody lives tomorrow. And nobody can live yesterday. The Sundays once said. The present. Is the only time. When duty may be done.

And grace received. It is here. And now. With each individual. Action. Of obedience. And of faithfulness. That we show. How much we love the Lord.

Our faithfulness to him. And our ordinary lives. If you wait for every midweek. And every Lord's day. Well that's only like. One and a half days. You might say. In the week. That you're able to show love for the Lord.

He wants your whole life. He wants seven days a week. 24-7. He wants. And he claims. Your heart. And these. The Sabbath. The midweek. They'll just be unworking.

[22 : 22] Just the sort of more public statements. Of that faith. But the love itself. Will increase. Gradually. Naturally. Mutually. Over a lifelong commitment.

We know. These things. About the called. Because. We are called. We know that all things work together. From good. To them. Who love God. To them. Who are the called. According to his purpose.

Or because. Whom he did foreknow. He also did predestinate. To be conformed to the image of his son. That he might be the firstborn. Among many brethren. Moreover. He did predestinate.

And he also called. And whom he called. Then he also justified. And whom he justified. Then he also glorified. What has been called. The golden chain.

Of God's redemption. Whom he did foreknow. Whom he did predestinate. Notice that the term called. Is in the central possession. There's five categories there.

[23 : 20] Whom he did foreknow. Then he did also predestinate. Whom he did predestinate. Then he also called. Whom he called. Then he also justified. And whom he justified. Then he also glorified.

There's five of those. And in the middle. Is the term called. It is the central one. The calling of a soul. May be justified. He or she may be justified.

May be glorified. That perhaps is yet to be done. But the calling. Comes to us day by day. Through God's word. Through the ministry of the word. Through the invitation of the gospel.

And the call comes to each one of us. And it comes afresh now. But it's not already done so. We are called. Through the ministry of the service. Not the personal minister. But the serving of God's own word.

As we read it ourselves. As it is expanded. As it's read publicly. As we sing it. God's word is working on our hearts. Or not. As the case may be. But God is already at work.

[24 : 18] By the time a soul is called. God has already been working away in the background. He has already been working by his grace. He's already been preparing the ground.

You know. Harvest doesn't just spring up by itself. Before the harvest happens. The ground is prepared. And when the ground is turned. And plowed. And then the seed goes in.

And fertiliser. And rain. And sunshine. And so on. By the time you get to the actual harvest. An awful lot of work has already happened. Back to the state opening apartment. Or the royal wedding.

And by the time you actually get to that event. An awful lot of preparation. Has been made in advance. By the time a soul is called.

God has already been at work. Predestinating. And foreknowing them. Like a child of a journey. Who falls asleep perhaps.

[25 : 11] In the car. On the train. And wakes up when half the journey is over. And they look out the window and say. Where are we now? They say. We're at such and such a stage. And half the journey is gone. And they haven't seen it.

They haven't known it. Because they've been asleep. But it doesn't mean it hasn't happened. It doesn't mean he stopped the car. And pulled into the lay by. Until the child woke up. He didn't pull the emergency cord on the train. And get the train to screech to a halt.

Until the child woke up on the train. So that he wouldn't miss any of it. You keep going. And you keep going. Even if they don't know what's going on. God keeps going. In the journey of his labour.

And grace. And preparation. Of a soul. Even when the child of God does not yet know it. From the beginning. The Lord knew.

Who would he have for his father. Even if they themselves. For a time of matter. Knowledge. No recollection. From the beginning of what the Lord has been doing. He himself.

[26 : 07] Has known. Who he would have for his own. 2 Timothy. Again. Chapter 2. Verse 19. Nevertheless. The foundation of God's standards. Sure. Having this seal. The Lord knoweth them that are his.

And that everyone that nameeth the name of Christ. Depart from the iniquity. To know. In scripture. Is twofold. In meaning. Or multifold perhaps.

But two particular things. We should understand. First of all. It is to recognize. As a legitimate. And authoritative. Reality. If you think. For example.

About Pharaoh. We've used this example. In the past. Pharaoh. In Exodus chapter 5. Verse 2. When they say. You know. The Lord God of Israel says. Let my people go. So that they may hold a feast. Unto me in the wilderness. Pharaoh said.

Who is the Lord? That I should obey his voice. To let Israel go. I know not the Lord. Neither will I let Israel go. It doesn't mean he's never heard.

[27 : 02] Of the God of the Hebrews. It means he does not. Recognize him. As a legitimate. And authoritative. Reality. In the same way. As some.

I don't know. Whether it's the EU. Or whether it's our own government. I can't remember. Being on the news. But there's been much. In the news lately. About Spain. And Catalan. Independence. And that the Catalans. Have declared their independence.

And it was. I know you care. The EU. I forget which. Have said. That they are not prepared. To recognize. Catalonia. Yet. Perhaps you might say. As a separate state.

Now. It doesn't mean. That it's any less real. For the Catalans. It doesn't mean. That they're any less sincere. On what they've done. It just means. That this body. Whichever body it is. As far as they're concerned.

Spain is all one. They are not. Recognizing. The Catalanian. Independence. In other words. We do not know. Catalonia. As a separate country.

[27 : 56] Is what they're effectively. City. So to know. Is to recognize. As a legitimate. And authoritative. Reality. Secondly. It is an expression.

Of deep. Intimacy. And union. Adam knew. His wife Eve. And she conceived. It is intimacy. It is a union. Of two halves. Making one complete whole.

For love's sake. And for the creating. Of new life. When the Lord. Takes over. The life of a soul. He brings forth. A new life. In their heart.

And in their life. Which they couldn't do. But the Lord does. Through them. In them. The creating of new life. Any man being a Christ. Is a new creation.

Of course. Old things are passed away. Behold. All things are become new. God. New. From all. Eternity. Whom he would choose.

[28 : 50] And predestinate. Sometimes it's a bit of a scary word. Predestinate. What does it mean? It simply means. To fix the eternal destiny. For glory. Your destination.

Is preset by God. It is already. As though you were already there. Predestinated. Is that your destination. Is preset.

You know. I think. Oh yeah. That's great. But what if your destination. Isn't going to be heaven. What if it's. If you're going to be lost. You know. When the. When our church's confession of faith.

Talks about. Predestination. It never talks. About the predestination. Of the lost. Talks that. Some are predestinated. For glory. When God sets.

The destination. Of any. From all eternity. It is only ever. For glory. The rest. Who are lost. It is not because. God has. Predestinated.

[29 : 44] Them. To hell. In that way. It's just that. God. Doesn't. Predestinate. Them. For glory. And because. He. Doesn't. Predestinate.

Them. For glory. They have. To all intents and purposes. For ordained. To be lost. If God. Does not. Intervene. In our lives. We shall be lost.

If God. Does not. Himself. Come into our lives. And enter. With the. Good news of Christ. And we respond to it. If we have not. The gospel. We have nothing. But the law. And the law.

Will only. Ever condemn us. Because. We are sinners. To be. Predestinated. Is to have. One's. Eternal. Destiny. Preset.

One's. Destination. Prefix. Predestination. Without. That. Predestination. We are. Simply. Foreordained. To be lost.

[30 : 40] It's not. That God. Forces us. Into hell. It's that. We. Refuse. To accept. This grace. And without. That grace. We shall.

Infinitely. Be lost. Whom. He. For knew. He also. Did predestinate. To be conformed. To the image. Of his son. And whom. He.

Predestinated. Then. He also. Called. And whom. He justified. He called. Then he also. Justified. And whom. He justified. Them. He also. Glorified. But.

You know. Like the child. In the train carriage. Are we. Are we. Halfway. Along the road. And wake up. Finding. Half the journey. Is already accomplished. Or. Will we never. Really. Waken up.

To the truth. At all. Have we. Even. Begun. To start. We see. Here. Verses. 24. On words. We are saved. By hope. But hope. That is seen.

[31 : 34] Is not hope. For what a man. Seeth. Why does he. Yet hope for. If we hope. For that. We see not. Then do we. With patience. Wait for it. Likewise.

The spirit. Helpeth. Without infirmities. We don't know. What we should pray for. As we ought. But the spirit. Itself. Make an intercession. For us. With groanings. Which cannot be uttered. And he. That searcheth.

The hearts. Knoweth. What is the mind. Of the spirit. Because he. Make an intercession. For the saints. According to the will of God. If we have a longing. For Christ. A desire.

For his salvation. If we long. To love him more. But we're so conscious. That we don't love him. As we should. Then the very fact. There is that desire.

Means that God. Has been at work. May I summon the way. Along the journey. Christ has already been at work. Interceding. Praying. Urging. Preparing. And now calling.

- [32 : 29] That's not me seeing it. That's the word of God. That says it. For if God be for us. Who could be against us? And despite what some may say.
- Or think. God is not against. Those who he calls to follow. He's not trying to trick you up. Or catch you out. Or say. Here's a really difficult assault course.
- If you can get through it. Okay. Unscaled. I might let you into heaven. It's rather like. Ezekiel. Describes. You know. Likening the Lord's people. To the physical land of Israel.
- And the Lord says. In Ezekiel 36. The verse. He'll mount into this room. You shall shoot forth. Your branches. And yield your fruit. To my people of Israel. For there it had to come.
- For behold. I am for you. And I will turn unto you. And you shall be tuned. And so on. I am for you. God is for you.
- [33 : 26] That is a thing. I wish we could all get into our heads. That although many will be lost. It is not the will of the Lord. That any should perish. It is rather his desire.
- That they repent and be saved. He is made freely available. His grace in the gospel. God is for you. For behold. I am for you.
- Ezekiel 36 verse 9. And I will turn unto you. And you shall be told. And so. And so. The Lord desires. To save. And if that love of the Lord.
- Is in our hearts. We know that all things work together for good. To them that love God. To them who are called according to his purpose. And we are not going to be able to love God.
- If he has not first loved us. Our love is only ever response. To what he has first done. And if the Lord's love. Is toward us.
- [34 : 23] Then like Paul. I am persuaded. That neither death. Nor life. Nor angels. Nor principalities. Nor powers. Nor things present. Nor things to come.
- Nor height. Nor death. Nor any other creature. Shall be able to separate us. From the love of God. Which is in Christ Jesus. Our Lord.
- All things. Will be working together. As part of that great mystery. Oh grace. You need not fear. That God has abandoned you.
- Because we can say. With the authority of his word. God is for you. Let us pray.