

God's View of Romans 8:28

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Bible Text: Romans 8:28

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Let us pray.

Dear heavenly Father, most gracious and holy and just Lord, how excellent is thy name, how glorious thou art. O Lord, we thank thee this morning for thy faithfulness, the guiding light of thy son, the power of the Holy Ghost in our souls to lead us to thee. O Lord, may you at this hour and the hour to come, may you lead us away from this world, the things that so easily beset us, the sins that so easily beset us and, Lord, may you lay us at thy feet humbled, to be instructed of thee, to be taught of thee for, Lord, we know that all must be taught of thee. Thy children shall be taught of thee in the day of thy power. I pray, Lord, in this hour to come that this be a time of thy power to instruct us in thy word, to search our hearts, to see, Lord, what work thou hast done. Bless this day to thy glory. In Jesus' name I pray. Amen.

It's humbling to be up here today as I reflect today, it's my birthday. I've never been called to preach on my birthday and in 44 years I think of what my Lord has taught me. I think of what he has said about how evil and wicked this world is. I think about how he has told me there is enough evil in every day not to look past this day and not to look to tomorrow because of how much evil is, indeed, in this day. I think of that, in 44 years, and I think of how he has kept me. I think as evil as things are, to be given another day is truly a mercy but I think more about the second birth, the new birth in my life. I can't tell you what day that was but I can tell you that that was far more precious to me than my first birth and that says something because the only way it is precious to me is by him.

As the pastor said last week, it's a hard thing. It's a hard thing and a very sobering thing to stand before you and say "thus saith the Lord." That really has been impressed upon me this week of the difficulty, not caring what I have to say about the Scriptures, but what does the Lord say about them? What does the Holy Spirit say about these words that we pick up and a lot of us read them every day? We read over passages and we can quote passages and we have hid passages in our heart but what does the Lord say in them? Sometimes he'll bring them into most trying times; sometimes he'll bring them in times of tranquility and all of that his design. His design in our life. His design to grow us up into him.

Today my desire and I pray that it's his desire, is that in the text that we have today, probably the one that all of us in here could quote the easiest or at least one of them and that's Romans 8:28. If you turn with me there, I want to read the text and I want to hear what the Lord says in it. I don't want to hear about the promises that the world claims. I don't want to hear anything that any man has to say but what does the Lord say in it.

Romans 8:28 reads this way,

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”

Today I want to look at three things as the Holy Spirit would open them up. I want to talk about who are the ones this promise is for. I want to talk about the promise itself. Finally, what the knowledge of this promise means. What does it mean? So the first thing we'll do this morning if the Lord is willing, is we will look at who are the ones intended for this promise because if we err here, this verse is just another verse that the world will claim, that the religious world will claim. You don't have to go far, you can go across the street, you can go into supermarkets, you could go in the workplace and you could ask someone if they loved God and they will tell you that they do. This promise has two marks to who this promise belongs to. The two marks are: “them that love God” and “to them who are called according to his purpose.” That one certainly comes first but we're going to examine in light of the Scriptures, “them that love God.” I think if I went around this room today and I asked everyone sitting in this room if you loved God, you would say to me, “Yes, I love him,” but what does it mean? If you were asked this morning to give a testimony of what it means to love God in your soul, what would it be? Because, as I said, I don't want to talk to you about what I say loving God is, I want to see what the Holy Word says. What does it mean to say and to who are the “them” that love God?

This morning you will see a lot of bouncing back-and-forth between Paul and John. The first thing I want you to go to this morning, the first place is in 1 John 4. We know in this passage, in 1 John 4, John speaks a lot about love. All throughout this epistle and this letter, he talks about what not to love and he talks about what to love and he tells us in 19 that, “We love him, because he first loved us,” and that's great, that's wonderful. That tells us where the origination of the love is. If you love God today, the reason being is because he loved you first. But this chapter has three distinct fruits that the child of God will bear in Christ Jesus if he loves God. Three of them. Two of them are found in verse 7, “Beloved, let us love one another: for love is of God,” there is the origination again, “love is of God and every one that loveth,” if you claim today to love God, it is because “every one that loveth is born of God, and knoweth God.” You must be born of God to love God. You must know God to love God. And the third mark or the third fruit comes from chapter 5, verse 3, where John writes, “For this is the love of God that we keep his commandments and his commandments are not grievous.” Three things that all throughout this epistle: we're told not to love the world; we're told the love of the brethren is a mark of love. But for you to profess today that you love God, John narrowed it down and the Holy Spirit narrowed it down and he said, “There are three things,” and

you can sit there and you can tick them off in your mind if you want to: yes, I'm born of God; yes, I know God; and yes, I keep his commandments.

That's the first question this morning. For this promise to be a promise to you, for this promise of Romans 8:28, it is to them that love God so the first part we look at is that we must be born of God. John in the opening of his epistle, when he speaks of the sons of God – in the opening of his regular epistle, I should call it – he says this in verse 13, “which were born not of blood.” Now, little ones, the younger ones in this room, hear this: you don't love God because your Mom and Daddy love God. Husbands and wives, hear this: you can't love God because your husband or wife loves God. The sons of God, the daughters of God, all of us in Christ Jesus are not born of blood. When the word of God says we must be born of God, we've got to eliminate what the word of God says it's not. It's not born of blood. You can't be born into a family that loves God and you be a lover of God also. It's not in the bloodlines; it's not hereditary. I can't pass that along to my sons, I can't pass it along to my daughters as much as I would want to, as much as my desire would be to. We're not born. The ones who are born of God are not born of blood nor of the will of the flesh. That first part, I told you, you could walk out in the supermarket and you could walk anywhere today and people will tell you all the time, “Oh, I love God. I just know I love him. Oh, I love him so much,” but, you know, here's a newsflash, here's a soul-flash: your flesh can't love God; your flesh can't speak up and say, “I'm a lover of God,” and it mean anything. This is a distinct, particular promise, Romans 8:28, and if you lay claim to that promise today, if you lay claim to it, it's because the Lord has searched your heart and revealed that you're a lover of God and what that means is you weren't born into it, not of the blood, and you haven't sought it on your own. That's what the flesh means. You haven't accepted Jesus Christ as your Savior; you haven't accepted this God on your terms. That's what that means.

Born of God means birthed by God in the Holy Spirit. Let the religious world lay claim to whatever it is that they do, I'm not concerned about them. I am concerned about this lot. I am concerned about the people of God and the boastfulness that we may boast of. It's not of me. It's not of you. We're not born of blood, not of the will of the flesh nor of the will of man. I just say minutes ago that it would be my desire to will my children to love God. That's the will of me. I can't do that. No man in here can pronounce any of you a lover of God. You see, you must be born-again. You must be a new creature in Christ Jesus. I don't know about you but that just sounds to me like it's all of him. It's all his work. That's what we're looking for today: his work, not your work. If you find your work, you're going to see this promise is not for you. Ah, but if the Holy Spirit leads you to his work, if the Holy Spirit reveals what Christ has done in your soul, if the Holy Spirit has revealed that you are born-again and we are just starting to scratch the surface of what this means.

You must be born of God. Nor of the will of the flesh, nor of the will of man, but of God. Ye must be born-again. I don't know how else to add anything to that. I don't believe I can add anything to that. It is the gospel truth. Remember, we're trying to find what a lover of God is. The first thing and nothing else. You will never be able to love God if you've not been born again. “I will put my love in their hearts. I will put my fear in their

hearts.” That's how it gets there. Born from above; a heavenly seed. Nothing in us. Our mind, our nature. That's the thing: how can we in our nature be a lover of God when our carnal mind is always at enmity with him? Always. Oh, you can profess things with your mouth, you can say them and they'll make you feel better but in your soul-of-souls, in the quiet time, in the time of consciousness, what is the Lord saying in the depth of your soul? Because that fruit of loving God is not something that doesn't produce other fruit and that's where we're headed here.

Being born of God is the beginning of loving God. It is the kingdom of Christ that's set up in your soul. It is the new creature in Christ Jesus. It is knowing that he has the pre-eminence in your soul. The first thing that was impressed upon me today as I woke up because I had a few torments last night that I'd never see this day but the first thing that was impressed upon me was the Lord kept me. I'm not talking about my body, I'm not talking about waking up and being 44, I'm talking about my soul and my mind. He kept me and do you know what a presumption that is to think that every day is going to be that way? That every day you start to slip into the things you do, the things that are good to you and you start to think that you might have some kind of place in this? The Lord is faithful to show us that it's all of him.

So we're told that we must be born of God to love God and then we're told that we must know God. How can we know him? We must all be taught of God, right? How can we know him? We lost communion in the fall. We lost everything in the fall. We lost the desire to know him. We have a veil upon our face now. We have always had this veil; this veil of darkness; this veil of death; this veil of deception. We have all of these enemies working against us to hide the knowledge of God. How can we have the knowledge of God? Paul tells us to grow in the grace and knowledge of God and we look at that and some in the world look at that and some of your religious people look at that and they say, “I'll grow myself. I'll grow myself. I'll read more. I'll study more. I'll pray more. I'll seek God more.” But Paul tells us a little secret over in 2 Corinthians if you'll go there with me in 2 Corinthians 4:6-7 about this knowing God. He said, “For God, who commanded the light to shine out of darkness,” that's the veil that's on our face, he “commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” It astounds me how many conversations I hear about knowing Christ in the world, finding Christ in the world. Finding Christ, he's not found there. Jesus Christ is revealed by the Holy Spirit in your soul. We have a veil and we keep looking and going in with this veil groping in the darkness trying to find things and the only way that we're going to be led to Christ is right here: he gives the light of the knowledge of the glory of God in the face of Jesus Christ. There's nowhere else. It's not in theology. It's not even in doctrine. It's in the face of Jesus Christ.

Then Paul says in verse 7, “But we have this treasure in earthen vessels.” This grace that the Lord gives us, do you know what? It's humbling because all we have is in this earthen vessels, this body. This body that's decaying; this body that you see before you today is getting older by the minute. That's what we have this treasure in. This great treasure of grace, what the Lord has condescended to do, it's put this seed in our soul which is

housed by this body that's dying daily and we have this great treasure in this earthen vessel. Why does the Lord reveal that to us? Why is it so important that Paul brings this out? Well, he tells us, the rest of the verse, "that the excellency of the power may be of God, and not of us." How do we love God? Man is going to go off and tell you all the merits in everything he's done and why he loves God. Believe me, I've had this conversation quite a few times, "Well, how do you know you love God?" "Well, I do this. I go to church here. I give a tenth to this. I've done this. I've tried to live a good life." That's what you've done, what has he done? But the religious world is not going to know that. There's a veil over their eyes and what the Lord reveals to us is he's put this treasure in this body? What a grace it is. That's what he keeps. That seed that's in us, Christ in us, the hope of glory, the Holy Spirit revealing Christ. What is he revealing? That it's not of us that the power may be of God and not of us.

That's what knowing God is. Remember, John said a lover of God had to be someone born of God and someone who knows God and then someone who keeps his commandments. Now, how silly would that be if it's the Ten Commandments? How silly would that be if it's the "have-to's" and "must-do's"? If he truly fulfilled everything in himself, if he truly kept the law, if he truly did everything perfectly, why would you and I believe that we have to do it too? How are you and I, fallen creatures, going to keep a perfect law? How are you and I going to perform the things of Christ, what he's done? And he's in perfection and you and I are imperfect? What could this mean "keep his commandments"? Well, if he kept them perfectly, it must be the fruit that he works out of the child of God. What is that? What marks do you have? That's what we're having today, Romans 8:28 is a searching passage. It's not a fly-by-night thing. I have it on a plaque over my desk and time-to-time, people will come in there and, "Ah, I like that verse." Good. What does it mean? What does it mean? Do you know how particular that verse is? Do you know how particular it is that "them that love God" and "them that are called according to his purpose"?

Keep his commandments. He kept them perfectly and by keeping them perfectly, what the child of God now does with the Holy Spirit illuminating, that light of knowledge, he searches our hearts. What is he looking for? My work? Your work? No, he's looking for Christ and when we walk in this world, we walk after Christ. That's what the Holy Spirit does: he leads us in the path of our Shepherd. We hear his voice and we walk that way. Now, I just jotted down a few things that the Lord said in his word. Here they are. "Come out of this world, be ye separate." Is that your mark? Has the Lord said that to you or have you said, "No, I can befriend this world." This world is at enmity with the Lord. I was reading Philpot this week and Philpot said – boy, the sermon I was reading on "love not the world" that he had, it wasn't that verse but another one but he said, "I'll define for you what the world is." He said, "You know, a lot of people think that means the creation out here and everything that the Lord made." He said, "That's true, it is going to burn up so you don't want to love that but the world simply defined is we try to always put a definition on it, it's the people of this world." I thought about that and I said, "No, isn't it the lust of the eyes and the pride of life and the presumption?" No, it's the people because anyone outside of Christ is the world. Anyone. Anyone, it doesn't matter how family

relations they are to you, how close they are to you. Anyone outside of Christ is the world.

You say, "Wow, that puts me at a great disadvantage. I don't know who is outside of Christ." You're right, we don't. It makes us dependent, doesn't it? Dependent on the Holy Spirit that leads to Christ. You see, everything about the Holy Spirit, he convinces us of sin. Why? To lead us to Christ, the Savior who has covered the sin. Everything about this Triune Lord is about this Triune Lord for the glory of his name. Come out of this world, be ye separate. Desire him above all things. Sincerity in serving him. The pre-eminence of Christ. All of these things are the fruit of the knowledge, "If you love me, keep my commandments." Is this in your walk? Does your walk show that Christ has a pre-eminent spot in your life? *The* pre-eminent spot in your life. *The* pre-eminence in your life. Does the walk of Christ divide you from this world? Does it divide you or do you just kind of mesh right in with it? Or does it divide you just on Sunday? The rest of the week not so much. Well, I'll tell you, that's not the love of God. That's not the work of Christ. That's the work of your conscience that's half-seared.

Humility. Boy, I tell you, when you mention those two words, the Lord Jesus Christ and humility, just a flood of Scriptures and all the laying down of his life, the washing of the feet, what took place in the Garden. Humility. Where he was born. Humility. That isn't something that's natural to us, in fact, it's the opposite. Christ's work, "If you love me, keep my commandments." Do you know what? They're not grievous, that's what John said. They're not grievous. The humility is not grievous. Oh, I had better be humble here. I really have something else to say but the humble thing to do, once again, that's not the work of Christ. You know, I've about had my fill of robotic religion too. I think I just termed that; I've never heard that term, it's just what I call it. "Tell me how to live and I'll live. Tell me what I need to do and I'll do it. Pastor, what must I do to be saved? You tell me what to do and I'll do it." Is that in you today or is there fruit? Has Christ done something in your soul?

So we have a true lover of God defined this way: being born-again, being born of God; knowing God, the one true God and Jesus Christ whom he has sent; and then one who keeps his commandments because Christ is his life and Christ has gone first and Christ leads him in the way of his righteousness. I think of the struggle that we have sometimes of whether we do love the Lord or not and we'll try to get this right. Newton's poem and I've quoted it a few times; I usually have it written down.

"Tis a point I long to know,
Oft it causes anxious thought.
Do I love the Lord, or no?
Am I His, or am I not?"

Do you know what's strange about that when Newton wrote that? I've never read it from Newton. Never. I've read it from Philpot; I've read it from West; I've read it from Bradbury. And they're all writing about themselves and they're all writing about the times of darkness in their lives where they said, "Do I really love God?" You see, loving God is

not the boastful presumption that, "I love God. Let me show you how." It's, "Lord, I pray I do love you. Show me, Lord, your work. Show me your work in my soul. Show me what you've done. Show what 'it is finished' means. Show me that you finish that love. Show me, Lord."

But now we come to the second mark: those that are called. "To them that are called according to God's purpose." Do you know what this does? It excludes all those false lovers. It excludes all those who profess and say, "I love God." In fact, I said at the beginning, this should have come first. What I mean by should have come first is that it does come first, the calling, the calling of the Lord. Has there been a call? Has there been a call in your soul? One of my favorite places to go in the word of God is 1 Thessalonians 5:24 which says, "Faithful is he that calleth you. He will do it." Has he been faithful in your life to call you? What does calling you mean? Do you really believe today as you sit in that chair and may the Lord search our souls when this question is asked: do you really believe that calling you means the same life that you've always had? Do you really believe that calling you means leaving you in this world to be part of this world in mind, thought, word and deed? Do you really think that? Do you really think that him calling you and being faithful to call, calls you to the way of this world? Do you really think that? May the Lord search our souls right now and show us what a call is. What is a call? He's faithful to do it. He's faithful to call and he will do it. Has he?

Peter said in 2 Peter, "Make your calling and election sure." People run around, "Oh well, I make it sure by what I've done. Let me count the works that I've done. Let me see what I've done for the Lord." That isn't what he's talking about. It's what we're talking about today. Has the Lord done this? Have you ever stopped to think and said, "Lord, I'd like to know, have you done this? Am I elected before the foundation of the world? Have you called me away from this walk that I have? Is it a path of hardship? Is it a path of temptation and trial as your path was?" If it's not, may the Lord ask you today, why? Why? Why is it not? Why is it so hard for us? Why do we shrink against living a different life? What is it in us that wants to go to the wide gate? It's that fallen nature. It's sin and that threefold enemy and all of them saying the same thing, "Come over here. Come over here. Come over here." And there's one voice over here saying, "Come out of the world and be ye separate." But I've got good news for you: that one voice is stronger than all of those voices in the child of God's life. Faithful is he that calleth you, he will do it.

I want to just for a minute turn over to 1 Corinthians 1. I thought this was interesting this morning so I'm going to take you there too. 1 Corinthians 1 and I'm just going to read you a couple of verses here. We're looking for the word "called." Do you want to know what the Lord has called his people to? Look at verse 1, "Paul, called to be an apostle of Jesus Christ through the will of God." Called to be an apostle, "Paul, did you do that?" No, by the will of God. Verse 2, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." It's a calling. He took them out of the place at Corinth and said, "I'm calling you to be saints. I'm calling you to walk a different way. I'm calling this one away from his life and I'm calling him to be an apostle unto me." That's what a call is.

Look at verse 9, “God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.” Have you been called to that fellowship? Do you have fellowship with Christ that way? Just like what we've talked about: is he pre-eminent; is he your life?

Look at verse 24, “But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.” To them that are called, here's two more fruit: the power of God and the wisdom of God is given to them, is upon them, governs them, is their life.

Then we see the absolute truth of 26 which really puts down high-mindedness, “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called.” Not many. You know, the Lord came to save sinners. He came to call the righteous unto repentance, his ones made righteous, his children, his work. Sinners unto repentance. Made righteous by him. There is no way you're going to get to confess your sin without his righteousness, without him revealing his righteousness.

Now we come to the promise and what is the promise of Romans 8:28? Well, it's simply this: all things work together for good. That's the promise. All things work together for good. Not some and this throws us back to God's wisdom, it throws us back to his providence, it throws us back to his power. All of those things that we've just read in Corinthians that we're called unto, that's what the Lord has done. It's his wisdom. It's his power. But the promise says this: it's all the things that concern our body and soul. And when I see that little word “all” at the beginning of it, we have to put everything, all in there.

I read Mason in the morning, William Mason, and at the end of the book it has all the verses that he spoke from so I went to see if he'd written on Romans 8:28 and he did and it's coming up in July so I sat, took a moment to read what he wrote about Romans 8:28 and he had one theme going through the whole thing and that is: sin, that even sin worked for the good for the people of God. That's a deep, deep concept because that's what separates us from God but, you know, without sin how would we know our Savior? Without having this sin being impressed upon us that we're sinners, why would we need a Savior? Remember, the Holy Spirit comes and convinces us of sin and that's the thing. When we say “all things,” that sin was allowed in this world, we say, “Why?” We say, “Gosh, what an evil plan,” but the plan of redemption is in his Son. It's for his glory and that's the whole thing here. When we look at this word and we look at what are “all things,” we can't carve things out of it and say that afflictions aren't good. We can't say that he doesn't have his hand in the afflictions. We can't say he didn't bring them or the temptations or the trials.

David said in Psalm 57:2, “I will cry unto God most high; unto God that performeth all things for me.” All things and these “all things” are what are in his decree and these “all things” are what he brings to the child of God. Everything that you're passing through

today, everything that you've passed through in your past and everything that you will pass through in your future as hard as they are, as hard as they will be.

Paul wrote in Ephesians 1:11, "In whom also we have obtained an inheritance being predestined according to the purpose of him who worketh all things after the counsel of his own will." This is a precious promise but it's a particular promise. It's a particular promise to a particular people: them who love God and them who are the called according to his purpose.

But, you see, it's not just the "all things" that we have to focus in on, it's that they're all good. You know, I think the thing that he's impressed upon me where this is concerned is that I have a lot of ideas of what's good in this life and sometimes that doesn't mesh with my Lord's ideas of what's good in this life because his ways are higher than my ways. That's what this means when it says "we know that all things work together for good," it means what he calls good. You see, I told you this morning when we started, it doesn't really matter how we view this; it doesn't matter how we view what good is. What does the Lord say about his word? What is good unto the Lord? We have a lot of things that we call cross providences in our lives but the Lord has called them good if we be the children of God, if we be the ones who are called, if we be the ones who love God.

It's the Lord's idea and his sovereignty over what is good and that's what he brings the child of God to see. We can't even start to contemplate the concept of sin for good. In fact, I just can't even entertain it because I hate it so much, because it separates me from my Lord and in my limited understanding, that's not a good thing. When I see the afflictions that afflict this body, not my body but the body of Christ here, sometimes I ask how can that be good? How can these things be good? It's very trying.

Philpot said as I was reading him on a different sermon, he said, you know, we don't know that they're good. We never know what God is doing in our afflictions, in our trials. We don't know that it's good but when we do, when that thought comes, when the Lord brings that thought to us that it is good and that the Lord is doing it, he said, we're more than half-way through it. We're never revealed that at the beginning, have you noticed that? When we're brought these hardships in our life? The first thing doesn't come to us, "Oh, God brought this. It's good." Oh no. We have to be exercised in it. We have to be shown that it is by his hand and then we have to be shown how it's good for us. Everybody likes to get on poor Thomas because he had to see everything, well, we're basically the same people and the Lord is gracious and just and holy and he reveals those things to us. That's how we know him.

So the question we come to at the end of this, the "for good" part, is we have to say: has it worked any spiritual good in our life? And the Lord will always show his people how his hand was in it because he's got food for their soul in it and that food is it's not puffing us up with pride but he fills our hearts with humility. It's not encouraging us to be presumptuous but he's raising our affection to him, our love for him. It's not carrying us into this world but it's bringing us out of it. And it's not giving us a veil of arrogance but it's stripping us of it. These are the things that the goodness of the Lord is seen and how

many times have we read in Hebrews where we talk about the chastening hand of the Lord and what it yields? The peaceable fruits of righteousness. That's a hard thing. It's a hard thing sometimes spanking your child and then picking them up and holding them and telling them it's good for them and they're looking at you like something's wrong with you but it's a picture of our Lord. He has ordained all things.

That brings us to the first three words of this verse, "And we know," the knowledge of these things. I've already talked about how that knowledge is attained by the removing of the veil but it's by his word testifying. It's by his word testifying in our soul. That's what the Holy Spirit does, it takes his word and it speaks to our soul what the Lord has said and done and then he testifies to our conscience, he testifies to who we are. That's how we know.

I want to leave you with the end of 1 John. When I think of these words "And we know," I always think of this passage but let's see what John says we know today. Of course, we know all of this is addressed to the people of God. Verse 18, chapter 5, we'll start there, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself." Now, the two great precious truths there that we have a new man who doesn't sin and that we're kept. That's what we know. John said that's something that the Lord exercises us in because he shows us that we can't keep ourselves and he shows us the depravity of our old nature. "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." You think about how many times the wicked one touches us but you think of what it can't touch. He can't touch Christ's work in the soul. He can't touch Christ in the soul. He can't touch the new man. That's God's triumph in us. Verse 19 says, "And we know that we are of God, and the whole world lieth in wickedness." Do you know that? It's how we started today. That's what the Lord impressed upon me, his keeping me 44 years in a wicked world. The whole world lies in wickedness. Which part are you trying to save? Which part are you trying to conform? "The whole world lieth in wickedness." Verse 20, "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

We know. Are these the things you know? If they are, you've been taught. You've been taught at the feet of Christ and may we all be taught today. Our text one more time, Romans 8:28,

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

May he reveal the depth of the truth in this passage to our souls this hour.

Dear heavenly Father, may you add your clarity. May you remove that, Lord, which is not pleasing unto thee and may you reveal thy Son in our soul for the glory of your name. In Jesus' name I pray. Amen.