

Do All Things Work Together for Good?

by Ernest C. Reisinger

The Bible teaches that God is sovereign and that all things work together for good to those who love Him and are called according to His purpose.

Duration: 38:52

Scripture: Psalm 103:13-14, Matthew 6:33, John 3:16, John 11:3, Romans 8:26, Romans 8:28, James 4:10

Topics: "Christian Life"

Description

In this sermon, the speaker begins by using a hypothetical scenario to illustrate the importance of having complete control over all variables in order to achieve a goal. He then shifts to discussing the Christian life and the significance of the Bible. He emphasizes that being called an elect of God is a reason to believe in the good news from a far country. The speaker also shares a story about an old preacher using a watch as an analogy to explain how seemingly opposing circumstances can still work together for good. Lastly, he reflects on his experience with dying cancer patients and how it has reinforced the importance of finding true home in God.

Transcript

Jesus said, He whom thou lovest is sick. I have good reasons for that. I've struggled all week about what to preach tonight.

It's not because I don't have anything to preach. That is the absolute sovereignty of God. To his logical conclusion, you become an atheist.

The God of the Bible is sovereign in redemption. He brought his people out of Egypt. We referred to it in the Sunday School tonight.

That was a sovereign act when he did that. He's sovereign in providence. He not only creates the world, but certainly the Bible teaches that he governs the world.

Isaac Watts put it in that Christmas hymn that we just sang so much at Christmas time. He rules the world in grace and truth. He makes the nation prove the glory of his righteousness.

Joyce sang it last week. In those words, I don't have the words to that hymn, but I know two things she sang. He reigns in wisdom and in power.

She sang that, didn't she? He reigns in wisdom and in power. Last week we began this little study. I'll be on this subject because it's the beginning.

You might want to know why I'm on this subject at the beginning of the year. Because we've faced some difficult times this year, some of us. In fact, if you don't know how difficult they may be.

These truths, you can pillow your weary head and your teary eyes and your broken heart upon the truth that God is sovereign. That's why at the beginning of the year, it's not a hobby with me. If I had a hobby, it would probably be that.

It's not a hobby, but it's a good time to think about the sovereignty of God a little bit. Last week we began to consider it from Psalm 93, when we looked at the meaning of sovereignty and the mystery of sovereignty and the message of sovereignty. Today I want to direct your attention more to the sovereignty of God in providence.

Sovereignty of God in providence. And I'm going to read my text. And we know that all things work together for good to them that love God, to them who are called according to his purpose.

From the fact that God is a gracious God, that God is a kind God. Therefore when we think of his sovereignty, it's a sovereignty and a gracious sovereignty. It's a loving sovereignty.

It's a wise sovereignty. It's a powerful sovereignty. And it's a holy sovereignty and a merciful sovereignty.

Now if you could convince me that Bud Evett had my destiny in his hands, you couldn't convince me of that. But if you could convince me that Bud had my destiny in his hands, it would be something I'd want to know. I'd want to know what kind of a man is he? Just what kind of a man is he? Is he a kind man? What's he like? Is he a cruel man? And so when we tell sinners about the sovereignty of our God, we must be sure to tell them that he's a gracious being and that he delights in mercy and that no sinner, no sinner ever humbled himself at the sovereign throne that did not find grace and forgiveness.

My text, Romans 8.28, probably next to John 3.16, is probably as well known as any text in the Bible. And we know that all things work together for good to them that are called. To them, I better quote it correctly myself, we know that all things work together for good to them that love God.

To them are rather called according to its purpose. Though it's a well-known text, there's probably not a text in the Bible that's more misquoted and little understood and little believed, and yet it's one of the most remarkable statements in all the Bible. One of the most comforting statements in all the Bible, in the whole range of Scripture.

Now how is it misquoted? Well, let me tell you some of the ways that it's misquoted. Some people say all things work together for good. That's not true.

That's not true, and that's not what the verse says. Others come a little closer and they say all things work together for good to them that love God. That's true, but that's not the quote.

That's not all the quote. That's not quite correct. Still others get a little closer and they say all things work together for good to them that love God.

To them are they called according to its purpose. Now that's probably the most common quote when people quote it, but you know that's not an accurate quote either. They missed three very important words.

And we know they're important words. We know. You leave off and we know.

And these words have a very important significance, which I'll touch on later. Let me quote it before I begin from the New American Standard. And we know that God causes all things to work together for good to those who love God and those who are called according to his purpose.

Now with such a great text in the Bible, with such a great text in the Bible, it's amazing that there's so little comfort and hope by the people who claim to believe the Bible, and especially when God's people are in a time of difficulty, a time of difficulty or a time of affliction or a time of trial when they should be drawing great comfort from this wonderful verse. Because it's a verse to put a weary head. It's a verse to put a sorry heart.

Why do people receive so little comfort when they need it most? I'm going to suggest some reasons. First of all, they do not take the verse in its entirety or in its context. As I've already mentioned, many misquote it.

It does not say that everything works together for good for everyone. It says, those who love God and those who are called according to his purpose. Now that sends the crowd down immediately.

That means there's a lot of people with whom that verse does not apply. It says, to those who love God and to those who are called according to his purpose. We notice immediately there's a limitation on the statement.

It's a qualified promise. It promises good for the people specified in the promise, to those who love God and to those who are called according to his purpose. This immediately emphasizes something.

It emphasizes something that needs to be emphasized, and it is emphasized throughout all the Bible. That is, that ultimately there is only one real division of the human race. I said ultimately.

Everyone here and everyone in the world is on one side of that dividing line. And that is, the divide is all those who love God and are called according to his purpose and all the rest. But there is a division that's throughout the Bible and throughout all mankind.

That is a division, and the verse divides it very clearly. The Bible tells us quite plainly that all things work together for them. But the Bible tells us that the rest, and teaches us very clearly, that the rest are under the wrath of God.

And this morning you're on one side of that line or the other. You either qualify, all things work together for them, love God and are called, you're either in that crowd or you're in the other crowd. And the apostle had already told us in the first chapter of Romans, he made it very clear that the wrath of God is revealed from heaven against all ungodliness, against all wickedness, and men who suppress the truth in wickedness.

Now that doesn't sound like all things are working together for good. If I took you to the Red Sea and saw the people of God, who love God and are called according to his purpose, go through on dry land, and I then saw, let you see, God pulled up Pharaoh and buried him in the Red Sea, that was not working together for good for that other crowd. That didn't work together for good for them.

If I could take you to Sodom this morning, and let you see God pouring out his wrath and fire on all the Sodomites, I'll tell you that, that particular thing didn't work together for their good. If I could take you to

Noah, have you hear him preach for 120 years righteousness, and then see that day of his wrath come, his judgment, what he promised, and see that flood, that deluge pour out and wipe mankind away, except those who found grace in his sight, I say that flood did not work together for good for everybody. Nor does this verse teach that.

Some of you ought to quit telling your unconverted people all things work together for good. It doesn't all work together for good, and the sooner you know it the better. Whatever may be true of the unconverted at this moment, however prosperous they may appear to be, however much sun seems to shine on them, the terrible fact remains that those who do not love God are under the wrath of God.

Appearances may seem to contradict the fact, but they will ultimately, ultimately discover that there is their own position in their state. You will note that the verse does not say all things are good. It doesn't say all things are good.

Let me tell you, my dear, pain is pain whether you're a Christian or an unchristian. And pain is not good. Pain is not good.

Affliction is never good. Sorrow is never good. It's in itself I'm talking about.

And the verse doesn't say that. The text does not say that if I love God and I'm a Christian, nothing evil or painful will happen to me. That's both contrary to scripture and experience.

Sin is always evil. Christian or non-Christian, young or old, sin is always evil. Original sin is one of the mysteries that we do not fully understand.

But we are sure of one thing, it's here. The old Westminster divine said this about it. God was pleased according to his Wahai's and holy council to permit sin having purpose to order it for his own glory.

Well, our personal sins are always evil. They're never good. But they're included, if you're a Christian, they're included in this promise.

How can good come out of sin? Well, there's a lot of... What was the most wicked act that was ever committed by the hands of men? The crucifixion of our Lord. That was the most wicked, sinful act that was ever committed by sinful men. And yet the most good that ever came to this world came through the blood of the cross.

Sin can show Christians his weakness, his frailty, and his fallibility. Self-confidence is always the greatest danger, even among Christians. But when a man falls, his self-confidence is shaken.

John Bunyan put it like this. He that is down needs fear no fall, and he that is low, no pride. You see, when things go well with a man, he's in danger of pride.

He's in danger of being puffed up. When he's very prosperous, there is a danger. Not all people forget God, but there's a great danger to forget God.

But the moment a man falls into sin, he is made to realize again that he is weak, that he is frail. This does not mean that sin is good, but rather that God brings good out of it. God never makes sin the instrument of good.

Yet, his providence, he makes the occasion of good for his people. So there are spiritual benefits that come by wise overruling providence. You know, the prodigal son, he knew more about his father's love after he returned home than he did before he left.

It was after he was received back that when his father ran out and met him and held him in his arms, he knew something about his father's forgiveness and his father's love like he never knew before. Yes, it was wrong for him to leave home. Certainly his riotous living was sinful in that far country.

All was wrong, but nevertheless, when he returned and God brought him back, he was a much better man than he was at the beginning. And he knew more about sonship, more about his father, and more about his father's love than he did before. It brings the Christian to see his need of grace.

When a Christian sins, we're talking about our tempers, and I know something about that. If anything that makes me feel badly is after I've gotten mad. I suppose you think I never got mad.

Well, you've never been around me enough. But I'll tell you, I hate it. I hate it.

And it makes me see my need of Christ. The sin is bad. Sin is sin.

But it has some good benefits. I hope you understand that. It brings us to see our constant need of grace, and of watchfulness, and of care.

This does not teach us to entice us to sin. No, no. It is meant to show God as using even the sinful acts of men to bring good out of it for his people.

Do you know? We would never have Psalm 51 if David had not sinned. If David had not committed adultery, if David had not murdered, we would never have Psalm 51. And I'll tell you what.

I would not want a Bible without Psalm 51. I would not want a Bible without Psalm 51. You know what it is? It's a long cry of pardon and restoration from a sin.

This Psalm, my dear, is blotted with tears, and many a sinsick soul, many a tormented soul, has found the path from a backslidden life to a fresh view of Christ and His forgiveness. David's sin was evil, evil, evil! But God has blessed the world with Psalm 51 and the rest of the penitential psalms as far as that goes. Psalm 32, Psalm 145, Psalm 130.

They're all penitential psalms. We would not have those psalms if David didn't recognize his need of repentance and was restored. They work together for good.

Well, a second reason why Christians draw so little comfort from hope in this wonderful verse, they do not realize the extent of the promise. They do not realize the extent of the promise. That is, when God says all things, all things, He means all things.

Not just important things, not just many things, not just most things. God has pledged to work all things without exception for His own glory and for our good. All things without exception.

It applies, therefore, to us whether we're a boy or a girl, whether we're youth, whether we're a man or a woman, whether I'm a father, a mother, a grandfather, a grandmother. It applies to all places, at home, in the shop, in the church. It's hard to believe, but it applies.

First of all, be very sure of this. Note one other thing that's very important. It does not say each thing is good.

It doesn't say each thing is good. Therefore, when you run up to somebody in some catastrophe, a murder or a wreck on the highway, you say all things work together for good. It doesn't say each thing.

It says all things, plural. And it says God works all things, plural, together for good. And again, not one single thing, but all things.

You see, we do not see the all things. We do not see the whole picture. It says all things.

You know, I don't know much about baking a cake. Ann does, and some other people here bake good cakes. I don't know much about that.

But I do know that there's a lot of ingredients that go into a cake to bring out the finished product. I don't know all the ingredients. Maybe Betty could help me.

Or my wife could help me. But I know there's flour goes in. I know there's shortening goes in.

I know there's salt goes in. The sugars go in. And a lot of things, plural.

Did you ever try to eat a handful of flour? Did you ever try to have a cup of Crisco? How would you like to go home today and your wife put out a cup of Crisco and say, I'll have this. Or did you ever take a mouthful of salt? They're things single. It's when those skillful people put them together that they bring out a beautiful cake.

When mother puts them together, puts it in the oven, then comes out that delicious cake. All things, that flour that you couldn't stand by itself. Well, some of the individual things, the individual things in our life are ugly.

They're bitter. They're painful. And sometimes unbearable.

Read the book of Acts and see all the things the apostles went through. Unbearable things by themselves. And my dear, we cannot explain the individual things in our lives.

There are many things that we don't understand looking at them separately. And we do not know all that God is doing with these several things. But the Bible does teach that ultimately, ultimately, ultimately, when God puts them together, it will be for His glory and the good for those who love Him and are called according to His purpose.

And let me tell you something this morning. If you demand an answer for each individual thing or each individual circumstances, all you'll get is to feel the pain of the jagged edges of unbelief. I'll tell you that again.

If you demand of God an answer for each individual thing or each individual circumstances, all you'll get is to feel the pain of the jagged edges of unbelief. You see, Christians, we do not know all things. We do not have all the pieces.

I suppose we've all put jigsaw puzzles together sometime in our life. And I suppose we've all had this experience. You had that piece that you pick up.

A thousand times you pick up this piece and it won't fit, and it won't fit, and it won't fit anywhere. And finally you conclude that some clerk just got this extra piece in the box by mistake and that stupid clerk has caused me all this trouble while I'm spending all this time putting this puzzle together. And then at the end, probably the last piece, there's a little hole and that piece sits in there.

It sits right in there. My dear, our lives are a great deal like that. I got a lot of pieces that I can't put together.

They are not in the puzzle yet in my life. And I suppose you got some pieces that aren't in your puzzle yet. But it's not the ultimate yet.

It's not the end yet. It's not the end. So these pieces that we don't get in our life, ultimately the picture will be complete.

Ultimately the picture will be complete because we don't see the all things. But I do believe with all my heart this morning, I don't think I could preach if I didn't believe this, that all things do work together for good to them that love God, to them who are called according to His purpose. It's just so important that we know that there's a sovereign God who's not in control.

I wouldn't want to put my head on the pillow tonight thinking that there's a God who's not in control. I really wouldn't. He controls all the variables.

He controls all the variables. It's important to see that God controls all things. Let me explain why.

Suppose you had some project in mind that you wanted to do, something you wanted to build or something you wanted to do or some goal. And that goal, that project or whatever it is had six specific things that had to take place in order for you to ultimately complete your goal or your project. Now there are six variables that had to be complete that you had to have completely control of in order for your work to plan out.

But in the course of your operation, you were only able to bring five of these variables under control. And since you could not bring the sixth variable under control, your whole plan failed and therefore you didn't reach the goal. Now if God were like that, if God were like that, we would not have such a statement as we have in Romans 8.28. This promise could not be certain.

You know, children grow up and most of you have had children. And children, parents always want the best for their children. They don't always know what's best, but they want their best.

And other times, you think that they do know the best for their children and they don't have the means financially or some other reason to give them what they would like to see them have. Other times, parents know what's best, they have the means to do what's best, but they can't get the cooperation of the children. You know anything about that? Can't get the cooperation of the children.

Let me tell you something. God is not like that. He controls all the variables.

Whether they're six or seven or how many it is. And not only that, He knows what's best. And He has their hearts.

I wish you'd mark this verse. I found comfort in it. Proverbs 21.1, it says this, and I quote, The King's heart is in the hand of the Lord, and as the rivers of water, He turns it wherever He will.

You see, He's not like sinful, ignorant parents. He knows what's right and best and He has power to perform. Yes, He has the power to get the cooperation that He needs for all the variables.

There are many variables and often they seem to be working in opposite directions. We would be dishonest if we didn't admit that. They seem to be working in opposite directions.

How can this particular thing be working for my good when it seems to be going in the opposite direction? Dr. Martin Lloyd-Jones, one of my, I think the greatest preacher of my generation, he's gone now, but he tells of an old preacher who used a good illustration to try to, because people are always asking, how can that work together for good to them that love God? How can that be? He said, I can see the good things. Somebody came to the old preacher and said, I can see how, I can see the good things that are working in the right direction. But look at all these other things.

They seem to be working in the opposite direction. They seem to be working opposite of that with my good. How can you say that all things are working together for good when they're going in the opposite direction? And the old preacher pulled out his watch.

And he says, take the back off of this watch. He said, you see these wheels going this way? And you see some going this way? He said, they're working in the opposite direction. But he said, look at the front of the watch.

They're moving the hands. They seem to be going in the opposite direction. It looks mad to look at the back of a watch.

It's a madman did this. You see, you look at this and see and you say, this is a madman. How ridiculous.

Ah, but when you turn the watch over and you see it's moving the hands in the right direction. Well, things do go in the opposite direction but you can be sure that the great watchmaker will be going in the right direction. Our lives are like that.

Look at life. Look at life. Ask it first, what's happening? You say, what's happening to me? I say, I can see that certain things are good for me and other things seem to be against me so much.

Oh my dear, you must think of the great watchmaker who planned it all. Don't jump to conclusions. Look at the ultimate purpose.

Look at the ultimate end. And if you do so with a spiritual eye, you'll soon begin to know what God is doing. How great.

How could the great apostle say in this text, and you look at your Bible where he says, and we know. Now, I told you, never leave that off. When you quote that verse, dear heart, never leave that off.

I'm coming to those three words that some people leave off. They just say all things work together for good. Don't leave off those three words.

And we know. Don't ever leave them off. And we know that all things work together for good.

Now he had just said, if you look back in verse 26, he says, we know not what we should pray for as we ought. Now, how can these two statements be reconciled? He says, I know not. And now he says, I know.

Well, I'll explain that paradox statement. You see, the Christian is one who can be certain about the ultimate, even though he is most uncertain about some immediate situation. The Christian may say about this immediate situation, I don't know.

But I know that the ultimate, so he could do that. The Christian, sometimes, he can find final comfort in the consolation of the Christian. The Christian doesn't know everything.

He doesn't know all the things. He doesn't just look at the Christian in trouble with everything appearing to go on against him. And he's so perplexed.

He doesn't even know how to pray as he ought. All that he can do is breathe out groanings that are produced by the Holy Spirit in the text, you'll see. He's confused.

He doesn't understand. We're often in that state. And yet, at this very point, he can say, I don't know what to pray for as I ought.

I don't know which way to turn to go. I don't understand the things that are happening at this moment. But I know this, that in spite of my ignorance, in spite of everything that's happening to me, this is everything else where this is the final comfort.

You know, it's like in the war, you know, a lot of times they lose the little campaigns, but it's the ultimate victory that's important. It's the ultimate outcome of the campaign that's beyond doubt. You may lose many battles, dear friends.

Christians do lose some battles. You may fail in many details, but that makes the ultimate, that doesn't make the ultimate difference. It is the ultimate that is guaranteed.

And this is how to reconcile we know not in verse 26 with we know in verse 28. And this is a principle that one has to constantly be applying in the Christian life and in the Christian warfare. I don't know the immediate, but I do know the ultimate.

Now, coming back to my verse. You know, two of the apostles' favorite words is in this chapter, verse 28, notice what he says in verse 28. We know and we know.

Notice what he says in verse 38. I am persuaded. He likes that.

Now, they are sweet-sounding words in this generation of unbelief. They're sweet-sounding to me, because we live in a generation of unbelief, uncertainty, existential despair. Surely, this generation is absolutely sure of nothing.

But under these circumstances, the Christian can say, I know. I am persuaded. Well, how could he say that? He could be sure of all things working together for good.

Now, listen to his argument. Listen carefully to his argument. Here's his argument.

This is why he could know verses 28, 29, and 30. And that's why he should never leave us off, because his argument for making that statement, and we know his argument is found in verse 29. This is how he could know.

For whom he did foreknow, he also did predestinate. Don't you fight that word. You may never understand predestination.

That'll be quite all right. You don't have to understand it to go to heaven. But don't speak against it because it's in the Bible.

You may not have a right view of it, and you still go to heaven. But don't speak against what's in the Bible. And I've heard Christians, mature Christians, make bad statements about predestination.

It's a blessed doctrine, if you understand it right. And Paul uses it here. Listen to his argument.

For whom he did foreknow, he did predestinate to be conformed to the image of his son, that he might be the firstborn among many brethren. Moreover, now get this, moreover whom he did predestinate, them he also called. Whom he called, he justified.

Whom he justified, he glorified. My dear friend, here is God Almighty's unshakable, unbreakable chain of theology. Unshakable, unbreakable chain of theology.

And if you're in the first link, be sure that you'll be in the last link. If you're in the first link, whom he did foreknow, you'll be in the last link, them he also glorified. Verse 31.

What should we say to these things? That's his argument. That's why you don't leave those first three words off. And we know the reason he knew is because of God Almighty's unbreakable chain of truth.

That's the only reason he could know. What should we say to these things? Verse 31. If God before us, who can be against us? What things is he talking about? In verse 31, what things is he talking about? Why he's talking about the things that he just mentioned in verses 29 and 30.

The great purpose of God, to ultimately perfect us and bring us to glory. We know the ultimate end. And we can sing with the hymn writer, when all around my soul gives way.

He then is all my hope and stay. His oath, his covenant, his blood, support me in the whelming flood. Ah, but this promise in verse 28, and God's unspeakable change, make sure of this promise to those who love God and to those who are called according to His purpose.

And I ask you this morning, which side of that line are you on? Do you come under that head of loving God and are you called according to His purpose? Let me tell you, God will be glorified, regardless which side you're on. God will be glorified, yes, in the destruction of the wicked. Just as His love and mercy will be glorified in the salvation of His people, His justice and His righteousness will be magnified and glorified in the damnation of the wicked.

That's what His righteousness and His justice will be glorified in the damnation of the wicked. This text should cause every unconverted man or woman here, everyone to cry out in their heart and plead with Him to open their understanding, to open their heart. Oh God, teach me who Jesus Christ is and how I savingly put my trust in Him.

And let me tell you, that is whosoever will, whosoever will, may cry out. Whosoever will, let him take of the life freely. Now of course, we live in a world of whosoever wants, but whosoever will, let him take of the life freely.

And that should cause every unconverted man to cry out and plead with God. And it's a proper question. If I have a care for people's soul, if I care the least bit for their soul, I should ask, which side of that line are you on? Do you come under the head of those who love God and are called according to his purpose, or are you part of the rest of mankind who are lost and doomed and damned? You say, well, I don't know which side I'm on, preacher.

Well, let me try to help you this morning. There's a verse in Proverbs. I'm going to read from a far country.

You know, we were talking about being in the Navy, Bill and I this morning. And I remember, you know, when I was in the Navy, if I wasn't too tired, I would go to mail call. But if I was tired, I wouldn't stand in line to get my mail.

And most of the letters I got, I really didn't read. And some of them I opened and read halfway through and put them away. Do you believe that? Do you believe that, Bill? No.

No, that's not true. No, sir. If anyone was overseas, he knows that that's not true.

Why? Because that was news from a far country. That was news from a far country. Some of those letters, if I could find them, you'd find some of those letters I got in the South Pacific, had marks and tears rolled down my cheeks.

Because those letters represented everything I lived for. They were from home. Oh, I did my job the best I could in the Navy.

I worked. But my real life was represented by those letters. And so with the real Christian, you tell me your attitude toward this book we call the Bible.

And I'll tell you whether you have reason to believe that you are called an elect of God. Because let me tell you, that's news from a far country. That's news from a far country.

News from a far country. And our real life, the Christian's real life, is shared with God and Christ. And we know that soon all that we are and all that we have will be finished and gone.

And for the first time we'll be with real life. I suppose that's been brought home to me in the last eight years more than any time in my life. I've never been until the last eight years with dying cancer people.

And in my last church I had seven people dying with cancer at the same time. And I want to tell you I found out where my real home was. And some of them were rich, two of them were millionaires.

It didn't make any difference. They were dying anyhow. Let me ask you, let me tell you, this became good news from a far country.

My dear heart, we're trying to find out which side that line are you on. Is this scripture good news from a far country? Does this message of the Bible refresh your heart as cool water to a thirsty soul? Because it brings to you the grace of God that helps in need. Good news of forgiveness, good news from a far country, good news of forgiveness, because it brought you the knowledge of Jesus Christ.

Well, I'm not quite finished, but I'm going to quit. I haven't left you out after twelve o'clock yet. I'll try not to do that.

It has to be a special time. I'm going to quit. And we know, and we know, why do we know? Because of God Almighty's unbroken chain of theology.

We know what? We know that all things work together for good, for everyone? To those who are called, to those who love God, and are called according to His purpose. Let us pray, and Carl's going to come and lead us in a hymn. Our Father, truly, Thou art a great God, and You set Yourself forth, set forth to be a great and wise God in creation.

And Your Word sets Yourself forth to be a wise, a powerful, and a merciful Heavenly Father. Today we thank You for this, that for those who are not on the right side of that line, by Your Spirit this morning, Lord, show them which side of the line they're on, so that they may cry out for mercy. And for those of us who are on the right side, that sometimes we act like we don't believe it, help us to get all the sweet juice and the sweet comfort from that great promise that's meant for us to have for Jesus' sake.

Amen.

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