

My topic today is A Soft Pillow for a Weary Head. I would revise it just a little bit and call it 'A Soft Pillow for A Troubled Heart and a Suffering Body.' Do you have a troubled heart? Does your body suffer? Now we will conclude the teaching on that theme, in V. 28. But in V. 19 and following, we have some other great Scriptures. I want us to look at it very, very carefully. Notice he says in

V. 18 (read) 'for I reckon (that means I KNOW for a fact) ... the fact that God promises to cause all things to work together for our good does not mean that we will not suffer. There is not a Scrip. that says that God's people may not be called upon to suffer. But notice

V. 19 (read) notice it begins with 'for' which indicates that the thought of V. 19 is linked with V. 18. He says that the glory which is gonna be revealed in Gods children are so much greater than any suffering that we should not even compare them. 'Of the creature' means 'the creation'. This word 'earnest expectation' means 'with the head outstretched'. The creation with the out-stretched head is waiting for the manifestation of (or the revelation) of the sons of God'. Now we have to go on, of course, to V. 20 to understand what he's saying. But I want to pause right here: he says that the creation - the natural creation - that would include the inanimate world of nature. It would not include, say, the good angels.

Includes plants + animal

They are not gonna be changed. It's not gonna include the bad angels for they're not gonna be freed from their bondage. But he says that the natural order is looking eagerly for the unveiling of the sons of God. That is, for the time when Gods children are going to be resurrected, and they're gonna be redeemed and freed from all sin and all bondage, that nature itself is eagerly awaiting that moment. We'll see later on, because at the time that our bodies are resurrected and we're freed from all bondage in sin, the natural world is gonna be resurrected, and freed from all bondage and sin.

~~XXXXXX~~ You see, when man failed, not only did he fall, but the natural order fell! Nature was corrupted. And simply doesn't measure up to Gods potential at all! Look at

V. 20 (read) 'creature' (that's the word creation; meaning the natural order of things) was made subject to vanity'. What does this mean? The word 'vanity' means 'frustration' or 'the failure to fulfill the purpose for which God made it. 'For the creation was subject to frustration, failure' - not willingly. The world did not want to be placed under a curse, 'but by reason of him who have subjected the same in hope'. The world fell. It didn't want to fall, but man caused it to fall.

The natural order was perfect. This earth would bear its fruit in total fulness. What it does today is but a partial of that which God intended. All nature has been affected by sin of man. Gen. 1: 31 says that God looked out upon His original creation and it was good'. The Hebrew says 'exceedingly good'. But after the fall, it was not exceedingly good. There were many bad things found in nature. Rattlesnakes and thorns, plant diseases. We're told that plant diseases costs us billions of dollars a year. Nature is bound. Think of a wrestler, who has all physical power to wrestle, and yet there are chains put on him, or weights, and he can only wrestle partially. That's nature! It's in bondage! Because of the sin of man.

But it's not gonna always be in bondage. Look at

V. 21 (read) 'creature' again means 'creation'. 'From the bondage of Corruption into the glorious liberty of the children of God'. Just like the Children are going to be given a new body. A perfect body. So nature itself is going to be liberated into that same liberty, into that complete freedom from sin and from defilement, which the fall cast upon it. You notice 'this bondage of corruption'? That really could be explained as the second Law of Thermodynamics. ⁽¹⁾ The First Law being that all things are conserved; ⁽²⁾ the Second Law being that all things are running down. All things are winding down. Scientists tell us that even the sun is burning up and if time stood long enough, that it would burn up.

Someone has said that the day God gives us life, He starts taking it away. All of nature is under the curse of sin; it's in the bondage of corruption. It's winding down. You and I are winding down today. We're headed toward the grave. This is because of sin. It was not Gods

original purpose at all. But PTL, the creation itself, also shall be delivered from this bondage of corruption into the glorious liberty of the children of God! And it says in

V. 22 (read) notice it says ALL creation. Which means the creation in its individual parts. That every part of this natural creation; the plant life and the animal life - that every part of it groaneth and travaileth (that's the language of childbirth). But see it's birth to a new age and to a new life - not to death. These pangs are not looking forward to death, but to that total life which is to come to the universe. Of course, we read in the O. Test., back in Isaiah 11 of a perfect world. Christ is gonna come and He's gonna reign for a thousand years in a redeemed world and there'll be a perfect man in a perfect world. You see, this world belongs to the Lord!

2 Pet. 3:9

Now Adam forfeited it for a time to sin and satan, but God has not abandoned this world. This world is gonna be redeemed. We read in 11 Peter 3: 9 how through fire - that the universe is stored with fire - and that this fire is gonna purge and cleanse and redeem the very world in which we live. This world will never be destroyed. This world is gonna be resurrected! Just like our bodies. Our physical bodies, in a miracle we can't understand, is gonna be raised from the dead. It's not gonna be something that's totally new, but it's gonna be this body, in a miracle of God that's gonna transform it. Jes. was raised in His physical body!

That's denied today, in so many theological circles. But that is true. He was raised in His physical body. This world is gonna be resurrected! It's gonna be born again. It's going to be totally free until there'll be a perfect man in a perfect world. Last part of V. 22 says 'in pain together until now'. Very strange - he personafies nature. He says 'the whole creation - birds and plants and animals groan to be delivered!' Now I can't say I understand this, but do you realize that recent experimentation has pretty well proven that plants are affected, even by us today, by what we say and the environment and our talk? There is a relationship between the inanimate world in which we are living, and Gods redeemed people!

Anyhow, it says here at that this creation is groaning, to be delivered. Nature, itself, is

groaning and longing for that time when the blight of sin will be lifted and nature will be free, as it was intended in the beginning! But notice in

V. 23 (read) not only does nature groan but he says 'not only they (this should be translated 'it' meaning the natural creation) and not only it, but ourselves also, which have the firstfruit of the Spirit'. He says 'even we ourselves, groan within ourselves, waiting for the adoption, to wit (or namely) the redemption of our body.' Not only does the natural order of things groan for this new world of complete freedom from sin, but he says 'also we (Gods people, who have the firstfruits of the H. S.). What is the firstfruits of the H. S.? That is the H. S. that comes in when you're born again.

It's the earnest - Paul says in Eph. 1: 13 (read) 'given the earnest of the Spirit (means the down payment; the partial part of the H. S. until the redemption of the purchased possession). We HAVE the H. S. if we're the children of God. You can't be a child of God unless you're born of the H. S. and Paul is saying we who have the H. S., that we are groaning for the adoption-- not meaning sonship, which we saw in V. 15, but the adoption which will include the redemption of our body, until they will be made free. Now why would we groan?

Because of the H. S. in our lives. We have the down payment of the H. S.; we have a foretaste of Heaven; Eternal Life has come into our hearts; we have experienced Christ and it is so wonderful until we long for the fulness of it. We long for the time there will be no limitation. That it will be complete until there'll be no limitation of our body. Just think today; if we lived in a perfect body, what we could enjoy! But you see, we're limited but we're groaning; we're groaning - there's something in us that says there is something better! And the H. S. has put ~~xxx~~ this in our hearts and that's the desire for Heaven. It's in our hearts. He says 'we groan, even we ourselves, groan within ourselves, waiting for the adoption and then he goes on to say 'this adoption is mainly the redemption, the full redemption, of our body.

Our spirits are already redeemed. But we're groaning for that time when we'll not be held down by the physical body, but that our body will be as saved as our Spirit, indeed. And of course

it's not hard to find a groaning today, through the weakness of our bodies and the discouragement of life. They're groans everywhere and there always will be groans until we come into that complete freedom that will come when we, of course, are completely redeemed in the body.

V. 24 (read) not 'saved in hope' but 'saved in THE hope (you have the definite article there in the Greek). you say 'well, that contradicts something else Paul says in Eph. 2: 8,9 (read) says Grace there and here it says that we are saved in the hope. No we are saved in the past by faith and we appropriate salvation by faith. If you're saved this morning, you were saved in the past by faith in JC. But you see our salvation is not complete. Now it's complete enough ^{can} that you know that you're ~~gonna~~ going to Heaven. Absolutely, right now! You're justified and nothing can be added to that justification; it's based on Christ's work.

But we Xtns are yet to be totally saved and that is our hope and that is the salvation of the total man or the body of man. So he says that we are saved in the hope. We're being saved - that is sanctification. But hope that is seen is not hope, for what a man seeth, why does he yet hope for? And, of course, if we could see it and we'd already experienced it, it would not be future - it would be present. But though it is future, hope does not mean just wish for and desire. It means a confident expectation. While it is future, yet it is something that is so real in our lives until it absolutely changes our lives and lifts our lives and gives us a perspective of hope and of joy.

Emil Brunner,

Listen, there's nothing much greater today than the hope! THE hope that God is in charge and that God will bring us through and is gonna make us like Jesus! And is going to redeem the body and that's a tremendous, tremendous hope. One theologian has said 'what oxygen is to your body, hope is to your Spirit'. Another theologian has said 'the greatest problem of modern man is not even sin but despair'. This is an age of despair! And the only hope is that hope that God is in charge and that we - that life is not meaningless. There's a broad school of thought in this country, taught in our major universities - existentialism(?) which says 'there is no purpose in life'. That's the major doctrine of the philosophy today and much of modern theology. Over against what we call in Xtn doctrine - theodicy (?) - that God has purposed and there is a hope.

Paul says in 1 Cor. 15: 19 (read) suppose we had no hope beyond the grave? We would be miserable! What gives meaning to life in the present is that hope! Is that HOPE that we, indeed, are headed for God and will be like Him and that nothing can ever change this! But if we hope for that we see not, then do we, ~~with~~ patience, wait for it. Now we're waiting for Christ to come. We can wait for that! It's going to come. I do not doubt it. I would like for it to come in my day. Dr. Lee used to say to me 'I believe that Christ will come before I die'.

He did not! You and I should never give up, though He doesn't come in our day. With patience, we should wait because it's just as true it's gonna happen; just as surely as if it'd already happened! Now the next two verses are a marvelous Scripture on the aid of the H. S. You see, we're in a body; we're very limited in our understanding but even in this body, we're not without a great helper. Likewise, the Spirit

V. 26 (read) 'infirmities here is the word 'weakness' and it's referring to our weakness in prayer. Now I want to read on and then I want to come back and break this down. He says 'the H. S. helps our weakness when we pray'. He goes on to say 'for we know not what we should pray for as we ought' notice Paul says WE - he includes himself! Now there are some things we know to pray for. We know that we ought to pray that we have a forgiving heart; we know that we ought to pray for the lost. There are many things that we KNOW that we ought to pray for but there are many things that we do not know. 'We know not what we should pray for as we ought'.

Paul includes himself but then She says 'but the Spirit himself maketh intercession for us with groanings (or unspoken groanings) which cannot be uttered'. Just unspoken groanings is the best way to translate it. 'With unspoken groanings' or groanings which cannot be uttered. Now what is he saying here? This is one of the greatest promises to the people of God! Who are interest ed in prayer. He says the Holy Spirit helps our weakness. Now this word 'helps' is found only one other time in the N. T. It's found in Luke 10: 40 (read) Martha said to Mary 'Help me in the kitchen'. It's a long Greek word; made up of three words: what it really means is 'one who comes along and picks up the side of a burden and helps us lift it'.

LK. 10:40

My father used to say to us boys 'grab hold, boys'. Get on the other/^{side} of the object, is a piano or what it was - 'grab hold'. The H. S. grabs hold our prayer requests and lifts them to the father which is in Heaven. When we feel that we're helpless and sometimes can hardly pray and are disturbed, the H. S. is right alongside of us to grab hold of our prayers and lift them to Heaven. But He does a great deal more than that. 'For we know not what we should pray for as we ought!! But the Spirit Himself maketh intercession for us with groanings which cannot be uttered'.

Notice it says 'groanings which cannot be uttered' - let me deal with this first and then I will talk about the intercession. Some have said 'well, what ~~does~~ this is - this is an unknown tongue or language, which we don't understand'. This could not be that at all! Tongues are spoken. He says 'this is an unspoken groaning which the H. S. makes while we pray'. Now this doesn't mean that you and I are not to pray. The Holy Spirit is doing His work and grabbing hold and interceding while we pray! James 4: 2 is still true. This does not mean that we're to sit back and not pray. But it does mean that the H. S. will lift our petitions to the Lord, but, more than that, will make intercession for us, with unspoken groanings, to the Father.

Now how can He do that? Look at

V. 27 (read) 'and he (that is, the Father) that searcheth the hearts .. etc. You and I pray. If we could pray in the will of God at all times, the H. S. would not need to edit our prayers. But 1 John 5: 14 & 15 (read) you see sometimes we pray and we do not pray according to the will of God, the Father. We just don't. We do not know at times. We are limited and yet, our hearts are right - we want the Will of God to be done - but we do not pray it. What does the H. S. do? The H. S. speaks to the Father in groanings unspoken, and we cannot understand, but which the Father understands very well! And He really interprets our hearts, not our heads. But He interprets our hearts! And the H. S. NEVER prays, except in the Will of God and when He prays that prayer, the Father hears it and indeed, He answers the prayers of the H. S.!

It's a marvelous and wonderful thing. There are many things that happen in my life and your

life which are the results of the intercession of the H. S. in Heaven. I read this story:
of a pastor who felt ill and the congregation began to pray 'oh, Lord, heal him!! Heal him and
SM raise him up!' But the Lord did not heal him, he died and his very best friend preached the
funeral. And he said to the congregation 'maybe some of you feel that God does not hear prayers
Oh, yes, God does hear prayers, but there were two prayers prayed: that opposed each other.
D You prayed that your pastor be healed but the H. S. knew that that was not best, because the
church had become too dependent upon the pastor and the pastor needed to be removed for the
good of the church and so the H. S., knowing your hearts really wanted the Will of God done,
interpreted to the Father really, that the best thing and the Will of God was that the pastor
not live' and so he died.

Now this is the way it is. Often the Spirit of God is interpreting our hearts and getting
those prayers through to God when we've stated them in a way that God could not answer them,
because they were not according to His Will. Listen, when you and really have the desire to do
the Will of the Father and we are ignorant in our praying, listen, the H. S. is lifting that
prayer to the Father. But more than that, He is seeking the very mind of the Father and our
prayers are getting through. I have never found a greater promise ~~xxx~~ in the Word of God, unless:
it is Rom. 8: 28. 'And the Father that searcheth the heart knoweth what is the mind of the
Spirit'. Indeed He does because He makes intercession - that is, the H. S. maketh intercession
for the things, according to the Will of God! MY, ~~xxxx~~ ^{what} a GREAT thing that is!

That the H. S. maketh (and that's present tense, which indicates a continuing going on) maketh
intercession for the saints, according to the Will of God! Now I have to move on to Rom.
8: 28 and spend the rest of my time there. A Soft Pillow for a Troubled Heart and a Suffering
Body. I want us to look at this verse. I'm reading from the KJV.

V. 28 (read) this is really a summary of all 27 verses. Now, let me read it as it appears in
the Greek tongue: and we know that to every one loving God - now that's the first thing in the
sentence - those who qualify. We know that to every one loving God, God (I am convinced that
God is the subject of the sentence) and if we have students here; some of you have been to Semina

and I would remind you that God is the subject in the ^{gospel} Olive Manuscript and also 'Thee' (?) - that is the two most ancient manuscripts of the N. T. that we have. God is the subject!

And we know that to all those loving God, God causes all things to work together for their good, to the ones called according to His purpose. Now in this, we have so much Truth that it is inexhaustable and please pray that I can cover the salient points! Look, we'll start with

Positiveness

1. WE KNOW. Paul says 'we know' - he's not trying to prove anything. The Greek verb means 'this is a fact' or 'no question'. The positiveness of it - we know! How did Paul know? He knew it from the O. T. Script. He knew it from the case of Joseph, if none other. Gen. 50: 20 (read) Joseph is talking to his brothers. And it was not only good for Joseph, but it was good for the brothers who had sold him in to bondage. Doesn't mean that they did right but God worked good out of evil. But also, Paul knew it from his own experience. Paul KNEW that God made all things work together for good to them who love God!

But then he knew it because Jesus had revealed it to him. This is a fact that we're talking about. This is not fancy. Now, we know - we know what? That to all those loving God, that God causes all things to work together for the good of them who are the called according to His purpose. Now there are many people who completely misunderstand this and humanize it. They'll say 'well, you know this means I'm lucky' - don't EVER use that word. A Xtn is never lucky! Or that everything will come out in the wash! You ever hear that expression? Or everything's gonna pan out? Or Brownings famous line, in the Victorian age, when the world was at peace and England was ruling the world - great poetry - bad theology:

Browning
Gods' in His Heaven; alls right with the world!

Oh, no, not at all! Alls not right with the world. This is humanism. This is not what Paul is saying! He's saying, in a positive way 'we know that God causes all things to work together for good to them who love God; to them who are the called according to His purpose'. We think of the positiveness. We're dealing with reality or Truth, not human speculation. Now

2. THE PEOPLE INVOLVED. We know that to those loving God that all things work together for

good. You see, there's a limitation in the promise. Now this is widely quoted by people who don't love God. Now didn't Paul say 'to those who believe on the Lord, JC?' Why didn't he say 'to those who are born again'? He brings it down to the bottom line. He brings it down to that ~~XXXXXX~~ which demonstrates the people of God, as nothing else does. Those who love God. Who loves God? The Bible says 'those who keep His commandments'. Obedience is the Hallmark of loving God. In John 14: 21 (read) you say 'will that mean I have to be perfect in keeping the commandments to qualify for this'? No, it doesn't mean that.

But it DOES mean that in your heart, there is that desire and fear of God in which you want to do His will and you're seeking to do that through the aid of the H. S. That you're not against God out here and claiming His promise. That you're not a worldly, ungodly person, but you love God! Now there are a lot of people in this class who love God. But I'm not sure everyone does. If you love God - now listen to what I'm gonna say: if you DON'T love God; He first loved you and the only reason you'll ever love Him is because He first loved you. 1 John 4: 19(read). You CAN love Him and you can claim His promise! Now that's the people. But how about

3. THE PARTICULARS. I put it in 'P's' because I hope that you can remember it. It says that all things - God ~~XXXXXX~~ causes ALL things. Did Paul really get out on a limb here and get excited? And get rhetorical? Does he REALLY mean ALL things? Or does he mean MOST things? Many things? Good things? Things that we can understand? He means ALL things! There is nothing excluded from what he says! You say 'really? ALL things'? Yes. Now he doesn't say that all things are good, see? He doesn't even say that all things happen as they're supposed to happen. Uh--huh, he didn't say that!

But he says that God causes all things - all things. Would that include our sins? Yes, it would include our sins, even though He may chastise us and punish us for our sins, it'll include our sins. Will it include the skeletons of the past? If it would not include my sins and your sins and the skeletons of the past, I find no comfort in it! I know that the good is for my good. The thing that is so tremendous is that God takes even the bad - the sins, the failures of the past - are you having any disappointments today? I heard of a business man in town, a

friend of mine who really made a bad business deal. Lost a lot of money. I've been so concerned! Would it include that? It certainly would. Would it include a child that's disappointed you? Certainly it would. It includes everything - ALL things - God causes ALL things - the darkest moment of your life - He causes ALL things to work together for good. The next 'P' is

4. THE PROCESS. Work together for good. Now he doesn't say that everything is good. Cancer, within itself, is not good. Some of the early Xtens misread this and they said 'all things are good' until they actually mutilated their bodies. They said 'it's good to suffer'. It's NEVER good to do things like that. Malignancy is not good. To lose your business is not good. To have a wayward child is not good! Bible doesn't say that! It says that God CAUSES all things to work together. God inter-mingles them and works them out, in a way that only He can do, in this life and also it'll continue in Eternity!

'For our good'. You don't understand this; I do not understand this, no mortal mind can understand this. There's no time frame put on it. He doesn't say He's gonna do this in twenty four hours. He may do it in twenty four hours; He may do it in twenty four days; He may do it in twenty four years. We don't know WHEN He'll do it; there's no time frame in it. It says that 'God causes all things to work together for good'. But you know what the bottom line of all this is? The glory of our Lord, JC. You see, when He adopted us into His family, He made us heirs and joint-heirs. What I become is His business indeed. I'm His child!

You think He's gonna forsake me? You think He's gonna let anything ultimately bad, happen to His children? His very Name and reputation is at stake! The Glory of our Lord, JC, is at stake here! We belong to Him; He's not gonna let the devil get us! He's not gonna let ANYTHING destroy us! He may punish us. We may suffer but He will bring it out ultimately and one day, we'll be just like He is! You and I don't understand it, but if we believe it, you'll never be depressed and you'll never be discouraged, my friend! NEVER! You can't do that and believe what this verse of Scripture says. We know that God - God is the subject. God causes all things to work together for good! What is the good? That is the last point

5. THE PURPOSE. That we should be conformed to the image of His Son. What is Gods purpose for you and me? That we be happy; that we have everything convenient? NO. What's Gods purpose for my life? That I be conformed to the image of Jes. He predestined that before the world ever began, according to Eph. 1: 3 (read). That we be conformed to the image of Jes. And everything that's happening, He is causing to contribute to this great, ultimate purpose He has that we will be conformed to the image of Jes. and that's what He's doing in our lives.

We could not be further from the Bible in our society today. And if I could be depressed, it would depress me - the thought pattern of American culture today! We're taught that everybody is to be happy. That everybody is to feel good. And we even have systems of theology that says you don't have to get sick. Everybody can be rich and never have any trouble - NEVER! And the whole world today is on a mad craze to feel good! To feel good! And there's not a word of Truth to this and not a word of Scripture that ever justifies this! That's the reason that I've tried to live by the principle and to teach my boys 'do what you KNOW you ought to do' based upon the Truth of the Word of God, whether you feel like it or not! And the feeling will take care of itself.

But this culture is built on feelings! And if it doesn't feel good, it's not good. God did not say that everything would feel good. He did not say that we would not have to suffer but He DID say that He would cause all things to work together for good to those loving God and to those who are called --- what does that mean? There are two calls in Scripture: there is the General Call - everyone receives this. There's the General Call - the H. S. speaks. But then, there's the Effectual Call. That's those who hear and those who respond and those who really trust Christ and who love Him. Called, according to His purpose and purpose here does not mean a specific vocation. Called to conform to the image of His Son.

Purpose is singular

We are so limited today until we just don't even know what is good for us. That's how ignorant you and I are. Only God knows. Only God knows! Any of us who have lived a few years can look back on a lot and see that that which appeared to be the greatest disaster, has already, in THIS life, become the greatest blessing! I ask you today 'what's troubling you? Are you trouble

1555 - Latimer, Ridley

Is your heart troubled? Is your body suffering? Do you love God? Do you love God?' If you do, this verse is a soft pillow for a weary head. I could go through history and show you the greatest tragedies that became the greatest blessings. SM Fifteen Hundred and Fifty Five, a Godly man by the name of Latimer and Reidly were burned at the stake in England, back to back. Latimer turned to Reidly, while the flames were going over their bodies and said 'fear not, Master Reidly, be a man; we'll light a candle in England that'll never be put out'. Do you realize that England never forgot that and Catholicism was DEAD from that day in England!

By the burning of two of the most Godly men who ever lived. Dr. Geo. Truitt killed a man on a hunting trip. Killed a police officer in Dallas. It looked like his ministry and life were ruined. God intervened in his life and gave him the greatest ministry AFTER he accidentally killed this man. God causes ALL things to work together for good to them who love God.

Dr. Truitt

I used to like to watch my mother bake a cake. It's one of the most vivid things in my childhood. First of all, she'd get together the ingredients for the cake. She would get flour, baking soda, lemon extract, shortening, various things. And she would start to put these together. Now any one of these things, within themselves, was not good. Did you ever try to drink a cup of shortening? Or some baking powder? That isn't good. But when she mixed them all together and they intermingled, that was really something delicious! And that's what God is doing in your life and in my life today; if we love Jes.

What about if you don't love Jes. this morning and you don't love Jes.? The Bible doesn't say that all things are working for good. The Bible says the very opposite: that you're under the wrath of God. I know of no greater reason or incentive to trust Christ than what we're studying today!

SIDE TWO OF TAPE

... is to
~~XXXX~~ have our lives under the authority of Jes. and the control of God. The lost man cannot claim this at all! This is only the Promise to the people of God. But now let me say the devil doesn't want you to believe this. So we've got a lot of discouraged Xtns and a lot of

depressed Xtns - we've got all our Xtns living by humanism and false theology. Now if you love Jes. tonight - today - believe this Promise. Believe it! Start living by it. Don't try to tune it down. Don't try to explain it away. Just believe it! We know ~~XXXXXXXXXX~~ also, that for those loving God, God causes all things - ALL things - now there are those who say 'but you know we've got to get in there and work these things out with God'. On no. Uh huh - that is false teaching!

Now the Bible nowhere teaches that you and I are not to pray and to be active but you see, this is not you working it out with God! Uh huh - the moment you try to manipulate and try to think it through - ~~XXXXXXXXXX~~ and work it out, you gum up the works and it gets worse! You can't work it out! It's God. There's not a hint in the Scrip. that you can work it out with God. It SAYS plainly 'we know that to every one loving God, God causes all things to work together for good to them who are the called according to His purpose'. That's a soft pillow for a weary head.

Let's stand.