

If God be for us who can be against us

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[0 : 00] Let us now look at the point of the that we write together in Romans chapter 8. And verse 31, Romans 8, verse 31.

What shall we then say to these things? If God be honest, who can be against us?

We all know that the apostles said. What a courageous man. A man who never stands for meditation.

But we also know that courage was more than modern courage. Where their courage wasn't merely gravely, but their courage desired from the true knowledge that God was fallen.

He never lost sight of that. And in every instant, he was sure that God was fallen.

[1 : 17] And he would bring things to a right end. His own way. Now the question arises.

Is God on us? Or is he against us? Well in one way he is for us all. He is for us all in Zephyr.

He desires our salvation. God is an outside in that respect. If you want to be saved, so does God want you to be saved.

And he has made everything for the mission. He has made everything on the table of the Gospel. All you have to do is to partake. And there is no power in the world of his head that can prevent you from being.

Or if you like, from coming to Christ. If you want to. So that says God is for us all. But if we are enemies to him, in our minds, then God is not for us.

[2 : 39] God is not for the wicked. God is not on the side of those who deliberate his sin to cross with them.

and to give his approval to their deeds. He is not. So the question arises then. Is God on us?

When you may hesitate and say well, I will gladly say so. But I am not going to say so. While then, let me remind you of a text that I found you.

I have just after it and it did. Jesus himself said, He who is not for us is against us. In other words, he laid down his discipline that there is no neutrality in his kingdom in the world.

He is either for or against. You as it were choose between Christ and others, between God and man.

[3 : 56] You put your cross, you vote, pardon, or against us. There is a bit where our spiritual resonate.

We are on probation as that was. And a choice of the Lord. But what I was very saying is that if God does not follow us, then he is against us.

When God is against us. When God is against us, When God is against us, Which is in my hands with you and me? Can we thank the content of these words as we go along?

What shall we say to these things? To answer that question. And the question is an inference from what he sees.

That is probably more than the practice up to this edge. Or maybe the doctrines that are immediately preceding it in the two and three days, preceding the question.

[5 : 12] Now after Paul has written these words, now what can I more say? What conclusions have we come to in the life of these things that I have been writing to you?

What can anyone say against these things? Now, are this the conclusions? This is the answer. If God defies, Well then, who can be against us?

It is not a proposition. If God defies. It is not questioning that fact he is atoned.

He says, as it were, Since God is with us. What shall we say to these saints? This is what we shall say. Since it is a certainty, that God says, what you can be against us?

It is not a promise. It is a stated fact. They are quite a form based on. That is a promise based on.

[6 : 26] That is a promise to us. On this releases, partly, but not of it. There is a promise.

And what does it have said to him? What have said to him? Partly. But he based it, on the promise of the Lord Jesus Christ.

And that will never be moved. Lord, I am with you always. Even at the end of the age.

And I said, who cannot do that? Nobody cannot. Thy words step in the past in the heavens. And for the earth is no Lord.

For the sun is dark. This day, most. He makes no business for others. Behold, I am with you always.

[7 : 31] The heaven after the end of the age. Now Paul seized that promise. And he said, Since God is Christ, Who could be at these nerves?

Yes. Well now, will you not come to the promise of Christ, of his life? Yes. Will you not come to the assurance?

You know, friend, things are not going through the bed with you always the way they are tonight. Oh no. You are having them in your homes and they are all being happy for it.

And they are enjoying it legitimately as long as God gives it to you. There is nothing wrong with being happy for God's lives. God wants us to be happy in the world.

But remember, friends, things are not going to remain the way they are. And now, there are change coming. There are change coming.

[8 : 45] Sometimes. It may come soon. Now the question for you and for me, to define this is, this God has, to define this.

If he is, well, it doesn't matter what change should be. The change that became in all our own life, I see.

And if God is for us, who can be against us? So we have two propositions. Let us consider them. Stay with us.

Very briefly. First of all, God has for us. And secondly, since we are so, none can be against us.

What proofs have we, but God has for us? He says, by way of interest, since God has for us, well, what are the proofs?

[9 : 55] He gives some in this, in the vision of the earth, that I have mentioned to them. First of all, it gives the proof of, how he protects them in terms, according to his own sovereign will.

That is the first proof. Yes. And from that everything else comes, and far spiritual wealth is concerned. as far as temporal wealth is concerned, as far as temporal wealth is concerned also.

But it is not concerned so much as I am in this family. If God has predestinated us, then he has elected us for all eternity. That is a thousand head from which all the things flow.

And he has predestinated us, despite the words anyone says, this is a revelation, part of the creation of the word of God.

To unite the doctrine of election. Or do you wish it wasn't theirs at all? At all? Well, for me, if you don't like it, if you don't need it to come in years, because it is going to be preached in years, I hope forever.

[11 : 22] It will be preached as long as I have been in it, and I hope it will be preached after I am gone. We believe in the doctrine of election. We can't explain the doctrine of election.

Thank God we are not asked to explain it. But we are asked to believe it. Explain it. I am in a dark, my friend, about it as much as you are.

Why God did it, I don't know. But I don't want to know these things. It's enough for me to know that he did it.

I know that he did it from the word of God. He predestinated us. In his eternal land. And in his divine sovereignty.

And in his eternal land we are, with that joy and gladness, getting into communion with him. And in presence of his divine sovereignty, we've come down and sing that aid.

[12 : 41] And that's the aid. As I have said, the Lord before me, and then he shall bow. And then he shall confess to the glory of God the Father.

Now my friend, if you want to dispute the doctrine of election, you want to argue with the doctrine of election, you'll never find any man in this world you will satisfy.

You'll raise him on man. If the why of it, no man can tell. No man can explain. But I know one thing, that on a grave day of judgment, when we shall see the elect of God at his right hand, nobody will ask God, why?

Why would you elect them? And not me. Nobody will ask you that. I believe his sovereignty would shine as clear, a reason for his wind as clear as the sun.

For everyone to know, that God is chastened in his ways all. Some people believe, but they would hear, but some people don't.

[14 : 06] Now the second rule we have, is that he called us. He called us by his grace, and he called many of us when we didn't want to be called.

Some of us from our young days, from our school days, and perhaps before even our school days, have always wanted to be Christian people.

They may be something a few nights, and I can't remember the day when they began living Christ. They always learned it. I believe we have children in the Sabbath school, and I believe teachers here have children in the scripture union classrooms, and in their day schools, who really and truly love the Lord.

and they never know what they did, or they have the man of God's condition. They will always be loved, from the very beginning.

And I am not talking about these. He called them to the truth. He called them then, but they can't remember. They can't tell how he came.

[15 : 25] But they are others. And God called them, when they were living in sin, when they were satisfied their appetites with things that are contrary to God.

God called them, and they ran away from school, and God ran after them. And at last, He won their hearts. There was opposition on the part of their own hearts.

They didn't want it. Oh, one could tell you how people, how people forsook the helps of God. One could write a book on the metals.

People are used to stifle this call of God in their heart and conscience. That. It's our God, it's our knowledge, that a lot of people have gone to drink.

To drive in the drink. Now we have friends and other things. But not for long. And they've done that. They've gone with the companies.

[16 : 42] The wickedness of men, in order that they might get away from this thing that was chasing them up. They were following this call of God.

And they were determined that they would live. Some people have been staying in the house of God, I'm determined. I remember at one occasion, a young girl, coming to see me, about where the hall of the room was stable.

And she was telling me, that business she proved about their own condition. And she told me about their attitude in my own ministry. When God began to call her by His face.

And she said at last, that she hated me more than she knew it was possible for me to hate anybody in the world.

She said, I know that there is a very sight of you, coming into the wilderness. I knew, she said, what was awaiting me. Yet I couldn't stay away. But she said, I would rather than anybody else I knew.

[17 : 59] And I would tend to stay away from this. To go a ways from this. For I will be deceiving. But the Lord did not cease to call us. I don't understand that way. That wasn't be governed by God.

But by the devil. But the Lord called us. Called us effectively and won the house. And this is what he does. And my friend, if the Lord called us effectively and if the Lord wins our house, then brought us for us. Surely, we have to hear that this is for us, because we have to hear that this is for us.

Because we have to hear that this is for us. Because he has called us into union with his own son. He has called us into his own ownership.

He has called us into his own ownership. He says he is not, thou of mine, he is not pure own, he has bought without life. He has called us so that we are his father.

But what did he call us, father? He called us for that special darkness. He called us to make us to conform us, to hear the words of this chapter, to conform us to the image of the Son.

[19 : 22] I remember preaching several and a half. Though I preaching it again and again, many a times the words have been made fresh to my own soul.

And there are three years in which we could bathe all over the eyes. Do you think of the same? Do you think of people here tonight, yourself, myself?

They are the people. And maybe you know quite a lot of books about inches on the corners. The things which sometimes seem to say that we are not Christians at all. And you know these things about yourself.

Well now, what does our destiny? Now let us say it softly. But I hope it is indeed. It is that we are going to be conformed to the image of the Son.

The Son of God. Praise me. Can you not stand amazed at this doctrine of Scripture? That I and you, full of corruption and sin and evilhood.

[20 : 48] That one day you will die. And you will die. And you will be made like an optimist, Son of God. That is what they call it as far.

So then, he is sure to be honest. That is the case. Not only that they call it as far. It is an assurance that God is far.

And the call it as far. It is an assurance that God is far. It is not a man that he should be meant. He knew us before he called us.

And when he called us, he put on us, he put on us, as it were, he put on us the ring of adoption. He saved us with his own side. We are children of the covenant.

And therefore, the calling is eternal issues. He did not protect it. He did not cast us away. So therefore God is far.

[22 : 10] The third thing is that God justifies us. And here is another marvelous lot. And we can only touch upon because they are using it only as proofs.

I am not preaching on these things. But using them only as proofs to prove this proposition that God is far. So therefore, God is not saying that God is far. He justifies us. What does this mean? Well, it means that he acquitted us. That he blotted out all our sins. That he blotted out all our sins. That he pronounced that word with upon us.

It means that we were condemned because of our sins. And we were brought sanctification with God to the power of justice. And God said to us, you are free. God said to us, you are innocent. You are justified. There is no more condemnation for you.

My Lord. My Lord is in your favor. Quite so. Justified by faith in Christ Jesus. And what it means in French, it doesn't mean complete holiness. But what it means is this.

God says that every redeemed sinner is justified. That every redeemed sinner or miracle is justified from every hurt of the Lord. He is justified by the faith of God in Christ Jesus. As much as if he were in eternal glory. In every degree justified than he. God has absorbed. God has committed his guilt.

[23 : 59] God has committed his guilt. And he will not be afraid. And he will not be afraid anymore. God has followed us because he did that. God has committed his guilt. We are just the life people. We are not as holy as the ancients. But we are just as the ancients. We are not as holy as the spoofs of just men made perfect. But we are just as the spoofs of just men made perfect. In heaven and earth.

So as the ancients. We are we are. Therefore, as God has come and glory. That's not God wants us. Well, then, that is the third proof. The fourth proof I am just going to mention. He glorified us. Let me bring it to your attention, son. But it does not say, who will justify it, then he will also glorify him.

Virtually he has glorified us already. I am not going to do anything. But he has glorified us in Christ Jesus.

So that's what it is for us. But I am hitting me on to give you one more proof. Not to go on to self-reportation and supposition. The last proof I mentioned is that I will be delivered to you again and give you the truth.

What shall the rest say to these things? If God before us, who can be against us now, let us not throw our breath and just continue. He who spared not his own son, but delivered him up for us all.

[25 : 45] How shall we not do something with this and freely give us all things? I am not suspiciously after him. Beyond every dispute.

It is God for us. Well sometimes it seems that he is. But let me go back into history and remember that God gave his own begotten son, delivered to us as my sacrifice.

When he did that, he gave me his own begotten son, and he gave me, he gave him to me, and he gave him for me.

Well then, who can be against him? It is not God's voice. That is the great argument. Let me prove, friend, that in any time you are apt or liable to question his great proposition, let us feel true.

Let God give Christ for me. Did Christ give himself for me? God's word is not. That means of course that he didn't grudge to give him.

[27 : 01] Doesn't he spare him by way of not sparing him about evictions or suffering. But he did not grudge to give him. God gave him with all the willingness possibly to his deity.

He gave us. Even then, shall he not give us anything else? He gave us what is in great degree. Shall he not give us the things that are little and small?

God is for us. But let us come then to the sacred proposition. God, the horrors of the creationists. Why don't we remind you that God is for us in any situation, in every situation.

God is for us for the others to be tempted of the devil. God is for us for the inside of the cave. Now you can tell this yourself from the pages of Scripture.

Just as well as I can. And all you need to do is to tell the history of the patriarchs and of the martyrs and of the apostles.

[28 : 17] And now, if there was ever a moment that God was not part of him, but just another moment, there were times when God made it more visible that he was for them.

Better this. But was God more for Abraham? When he gave him the promise, look not to south and east and west.

All this land will I give me until I seek forever, because I know you love me. Crown the stars, if you can, so shall thine see me.

Marvellous promises will give him there on the top of Mount Moriah. But was God for Abraham then, more than what he made him take the knife, and bound his son, and put him on the, on the offenses, to cut his throat, and done them for a back alive?

No, then he was not. God was Solomon much in the one case as in the other. And God is with us in every same sense.

[29 : 27] Is God with you when you are at the end of your terror, when you are at the scene of your happiness? Is God with you when you are disgraced in life, as much as when you are proud of, your own achievements, or of your failure, of your excellence?

Is God with you when you say this trial, and you say, My God has forsaken me? Is he saying that sort of thing? Is he one of those things? Is God for you as much as he is for you, say, The leader of Nepal still won't, and lead to the green prostitutes, and my khafranarobal.

My friend, if he believes anything, he believes this, and I've told him to leave it with us, as sure as we are of the being of God. God is for us as much in one spiritual business up in another.

He is with us, for the doubt and well as for the love. And God is not born for the glorified saints in heaven, than for you and me. He is not born on death side, but he is on our own side.

God is for us to that extent. He is with us in promise, who take the promises of the Bible. When thou goest through the waters, the floods will not overwild thee.

[30 : 54] When you go through the fire, the flame will not be kindled upon you. And so on. That is just an example of the many promises given in the word of God.

That God will be with you, that God is for you. And it will be with us in wisdom, that our ends here we have to be kept.

This is such a part of what I have been saying already. See, the father in the Bible that says, and we should always think of this, this is this.

It says this, As the heavens are high under the earth, so are my thoughts high under you thoughts, and my ways under you ways.

Imagine if we let it together. The heavens are a lot higher than the earth. and the earth are the thoughts of God, and as the thoughts of God, and as the thoughts of you thoughts, and my thoughts, and your ways, and my ways.

[32 : 09] And remember that. Remember the things that come to me, and things that you can't understand, if you are going to the quark mind, sometimes you will be beaten, sometimes you will be persecuted, but again they have no attention to scripture.

And you see that in that word of circumstance, God was in his sleep. Abraham, Jacob, Jacob said, all these things are against me.

Now, what do you want? Joseph, sold as a slave, tempted to sin, cast into a prison mansion. And once or twice a group of Gentiles will read, what would it be worth about Joseph?

And will read, that God was with Joseph. And that is a word that he, God was with Joseph. Oh, my dear young people, you try and make that move you.

Whatever you go, whatever circumstances you'll be, you see through it that this will be true of you. God is with John.

[33 : 25] God is with Mary. God is with Anne. God is with you. Well then, who can be against you? Procter's wife was against you.

Procter's wife was against you. Procter's wife was against you. Everything was against you. You have the same emotions. But a man of triumph he was all his life.

Till at last he became weary of the dawn. And quarried with God. He said, And why because, you know, these are these my people? He said to God, Why did you put all this responsibility upon me?

I can't bear it. But God is with him. And David and Job, And the apostles of the apostolic church.

And the martyrs tell to this Roman, Roman executions, Spanish musicians, Scottish covenanthers, God was for them.

[34 : 29] God is with us in power. See the God, the God that he is. Sire said, My God, have forsaken me.

And then he brought Sire's attention to the fact that he is the creator of the years and the ends of the world, the Lord of which is his name. And then he said, Who is that and create these?

Hast thou not all be forged by my hands? Even the youths shall take and be weary. But pray that way that one alone shall be new and astray.

And then, Underneath, Underneath, He says to his people of the, What he surrendered upon the land of promise, Underneath are the everlasting arms.

The eternal God is by refuge. Underneath, Underneath are the everlasting arms. So then who can be against us? I can be against us.

[35 : 29] But of course what he means, Who can be against us on today? There will be no absence of opposition.

There will be plenty of us. There will be plenty of us. In fact, When you look at things with the eye of vision, There will be far more against you than will be for you.

You know, My friend, If you are at this year, It is very like heaven. You are a lonely man, Or a lonely woman. Very often. God in us, We have communion one with another.

We have communion with us, Prayer with peace, And with heaven's ships. But, Very often we are lonely. Every Christian.

But the world is hardly ever lonely. Oh no, They can go, They can go to the bar, With plenty of knowledge there. They can go to the dances.

[36 : 30] There are plenty of people there. They can go to watch football. There are thousands upon thousands gathered there.

And they are at all interested. I suppose, They are not him lonely. So, If you look at the end of the chapters, Look at the dances.

Tribulation, Distress, Terror, Persecution, Family, Nakedness, Sword, Death, Night, Angels, Principalities, Towns, Things present, Things to come.

Hide, Hide, Dead, Why then they are all against us. Sometimes. And some of them all the time. But they will not play. And this is the prior fact note in which she ended. And I'm persuaded that all his things would be utter. They shall not be able to separate us from the love of God, which is Christ Jesus our Lord.

Who can ■■■ BE AGAINST US? There can be Not something. I'm going to tell you that every time when I was haunted just are going, the Man Who can be against us?

[37 : 42] I've kind of got something. I'm going to tell you that everything will happen. Does somebody. Do somebody say something? Something like this.

I will tell you that every enemy of God will be against you. Yes, man. Every enemy of God. Clearly sometimes we accept the truth by way of commendation.

It is pronounced on another as a eulogy. It hasn't been anything in the world. They don't say that about why people are living, but they do say it of some people after they die.

It hasn't been anything in the world. But my friends, I hope nobody will say that about me when I die. If anybody says that about you or me when we die, then they don't speak favourably of us.

As Christians I mean, if you and I are loyal to our Lord, it will be faithful to the cross of Jesus Christ and to the eternal truth of Scripture.

[38 : 58] We have enemies in the world. We have everyone who is uneneming to God. Every believer will be uneneming to us. Marvel not that the world hates you. It hated me before it hated you.

They hated me without a cause. That's right. But they hated him nevertheless. We have to put them on to our cross. Our friends, if you are friendly with the enemies of Christ, there is something later wrong.

If you are friendly with them and they are friendly with you. Now don't mistake what I am saying. Don't take it into your mind that I am saying that you are going to flare up in people's faces or that you are going to, or that you are going to, like a monastic, that you are going to celebrate yourselves from people that you are not having business with them or delish with them.

I am not saying any such thing. But what I am saying is this, that it doesn't matter what their business is. We ought to be known as Christians before we are tired of being into the company of anybody in this world.

And if they know it is the real Christians, nor even a suitable say, they would not like it if they don't like the cross. They won't. They don't like the cross. And if you preach the cross, people won't like everything.

[40 : 30] All those who don't preach, it will be against you. Do you know that we in the free church today are looked upon, narrow-minded and bigoted and fools, undisturbed and educated, we are not with it, with ministry, but not with it, with just a band of small people that I think all need to be ignored.

We are not with it. That's all. Why? Because we try to be faithful to the teachings of the cross of Christ. We maintain that no man can save his own soul by his own power.

We maintain that people are saved by the grace of God alone. And that many others don't like that sort of thing. And they hate this for it. But you can be against us.

All means, the wisdom of evil, the power of evil, the knowledge of evil, is against us. Lord, I would like to think of more of this. You see friends, science possibly so-called is against us.

Science is not against Christianity. The facts of science never went and never would be. But the theories of science are. It would be a way in the Bible, the professional scientists, not the revolutionists.

[42 : 08] Oh, I know they teach it in the schools, in the Tarragune, and did every year later. They teach it in the children. They teach them that the Bible is not true and unauthorized, or most of it is alleged and big.

And they teach you that science has discovered this and that, that proves the Bible to be wrong, that proves it to be false and true. No friends, science never proved the Bible to be true. Never. Science will never prove the Bible to be true.

true. That science, so-called modern science. And who really is not against us? Who is not against us? The government against us. The kind of thing we live in against us.

You see, you see, you were, you were, you were, you were in prison in your home tonight, already with a hospital ward. And let this be said to me, an elastic shame, of the BBC in Britain.

There are people done with everything that was given to Christians. I remember myself the days when you would get a walk, Sabbath, and you would get an evening service, and many of them were excellent to listen to.

[43 : 36] And if you were in prison, and you were in prison, and you were in prison, and you were in prison, and you were in prison, and you couldn't go to church, you would get no evening service tonight. On British stations. On BBC stations. There are gangsters. Everybody is against us. The government is against us.

The rationalists and humanists are against us. The communists are against us. But this is it. Two things I want to say. Because, one, go on talking about these things, I will try to tell you that even since God is with you, there would be things against you that would not be against you till God were not with you.

You are drawn to where I guess. You are drawn against you. You are drawn against you. You are drawn against you, and you are drawn against you. Since God is with you. But two things I want to say to you very quickly. The power of everything that is against you, God is on you. It is limited. Absolutely limited by God.

Now there is one case in scripture. And I just point it out to you. The case of David and your lion, which is typical of what we have in hand. And here you have, I bring it up before you, here you have a mighty giant, fully armed, coming to your knees. This little stripling. This young lad.

in the ki that is medical you handed over it. This young lad. This young lad borrow you. Self-dipl parked every boy's watching a living in the blackboard. And with carry is something. And tens that way the word, no more pressing right out. There is one. There is almost no other thing. Where the Lord have this chama, what?

[45 : 20] You can't unlike you. At such página, YOUR ally in India. That until all that you do not attend, the■■■■ of Israel Smiths were longwares to live space. But cred still connected to one that you cannot according to your way. After all that God was with Israel, stamps out in disguise. The book did not want to offend any volder. And I told you nothing about.

God will limit the God-beard tongue. God will limit the malicious tongue. God will limit everything that against you. Leave your occupation with God. And because you are Christian, you are suffering, your occupation is suffering, leave it with God. God will limit the power of those who are trying to tear you apart and fight you off. He will limit that. Oh yes friends, there was a God-beard in my native district. And there was one man in me, to speak up here in me, who was very much against me.

Except that he would not come down from the position of divinity that he enjoyed as a servant of God.

My friends, God will never enter the power of the will of the Lord. And not do enough. I have even something better than a man to say. God will overrule the power of the Lord.

When they were against him. Not told. They were not aware. But they were foreign all the time. They were instruments in the hands of God to bring up the disturbance. So if God was against him, who can be against him?

Yes, he is. Father's purpose was concerned. But God gave Job twice as much as he had. There was a great persecution in the church at Jerusalem. And as something brought to all of these, the gospel has prospered more by persecution than by success.

And did not sin. Thomas gave away sins. Without sin. Jesus and the flesh. And saying, Without sin. And by success, Judas was not against them. God or those of men, His Holy Spirit has become and the quoted of Jesus. And which is ■■■■■■■s for his sins. And. Like then, Nath Simphal. And Jesus said, to fill the purposes of God that Christ might be the propitiation for all of sin.

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[50 : 29] And the same from death as well as himself from the trials. For I take all their gifts and the works of holy dependence upon God.

There was confidence in God, patience and ambition. That is what it is. I said to the believer of death, what I imagined through the mind was at the beginning that one day he was not going to change.

And my mind was not ensured that that one day you are dying going to do better with his last day. That is the last day we shall meet in this world.

Death. The greatest day that we ever set. And one day you and I are going to fight the battle of death. Death against us.

And then we overcome and send those bodies to graves. But what of it is death against us?

[51 : 32] No, my friend, death is only a midwife. To bring the believer into a glorious eternity.

Death is where a regeneration. Death is not the thing that does it? This man says so. He says, Nor height, nor death, nor life, nor death.

I am afraid. Don't be afraid of death and a glass. If God is for us. To one question and to another day. If you are hoping God is for you.

If you say, if that's the night when I ask the question, Is God for you? I will say, How will I hope so? One question.

And will I make it? Please do it. Anything else for you is your hope in it. Are you for him? Are you for him? If you are open?

[52 : 33] If all of you are new for him. Are you going to be fallen from now on to night? Until next Saturday morning? Are you going to be fallen? Are you going to be fallen? You are you? Are you for him? Are you going to be fallen from now on to night?

Until next Saturday morning? Are you going to be fallen? You are the odds in your own way.

Friend, are you going to be fallen? Answered by the question between yourself and God. You see how?

I have no time to answer. Oh, there are no such ways in which we can all be fallen. And he wants us to be fallen. And what we have caught in, It doesn't matter how difficult it is to be fallen.

He is for us. Invisibly, he is for us. The angel of the Lord encompasses. And is found and bound us to be sinners of the living temple.

[53 : 38] Amen. Lord, may we be among those of you, On whose side thou always art.

And may we be among those who are on thy side. Thine we are, O son of Jesse. May we be for this world, cost what it may.

And be done thee for the assurance That thou wast given to us in thy word. That thou art for us. And worthy as we are.

That God's arms should protect us. And that God's presence should be held. As we are. This is my life blessing. For Jesus. Amen.