

All Things Work Together

How Do All Things Work Together For Our Good?

Rom 8:28-39 “And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

Rom 8:28 “And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”

1. All things - G3956. πᾶς pas; or πᾶσα pasa; or πᾶν pan; including all the forms of declension; apparently a primary word; all, any, every, the whole
2. Work Together - G4903. συνεργέω **synergeō**; from 4904; to be a fellow-worker, i.e. co-operate
 - a. The whole is greater than the sum of its parts
 - b. Divine Synergy is altogether more than that
 - c. All things synergize when the power of the Holy Spirit is at work
3. **“Good” – the great need for accurate definition**
 - a. What actually defines whether a thing is good or not?
 - b. Are all things *good*?
 - c. Does our “view” determine how we see a thing – whether we see a thing as good or not?

Col 3:1-3 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.

1. If you are “risen”

- a. Presupposes that you are dead (the old man is dead)
 - b. Crucified with Christ
 - i. Gal 2:20 “I am” – not “I have been”
 - ii. Rom 6:6 old man crucified
 - iii. Gal 5:24 “And they that are Christ's have crucified the flesh with the affections and lusts.”
 - iv. Gal 6:14 the world is crucified to me and I am crucified to the world
2. Set your affection on things above
3. Death and Life are Working!
- a. 2 Cor 4:12 “So then death worketh in us, but life in you.”
 - b. 2 Cor 4:11-12 Wuest “for, as for us, we who are living are perpetually being delivered over to death for Jesus' sake in order that the life of Jesus might be clearly and openly shown in our mortal body. So that death is operative in us but the life is operative in you.”
 - c. g1754. ἐνεργέω *energeō*; from 1756; to be active, efficient
 - i. active
 - ii. efficient
4. Who Can Be Against Us?
- a. Who here means: who, which or what
 - b. Who can be against us?
 - c. Who shall lay anything to the charge of God's elect?
 - d. Who is he that condemneth?
 - e. Who shall separate us from the love of Christ?
5. The big 2 Who's!!
- a. vs34 “It is Christ that died, yea rather, that is risen again, who is even at the right hand of God”
 - b. vs34 “who also maketh intercession for us”
6. Remember that there is always a “who” behind the “which” and “what”
7. But moreso, remember that there is a BIG WHO behind whatever you are going through!!!

Col 3:2 “Set your affection on things above, not on things on the earth.”

g5426. φρονέω *phroneō*; from 5424; to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed (more or less earnestly in a certain direction); intensively, to interest oneself in (with concern or obedience)

1. What are you exercising your mind on or about?

2. What are you entertaining or what entertains you?
3. How are you regularly disposed? What direction are you thinking in / going in?
4. What interests you? What are you concerned with?

Our Maturity Most Often Defines Our Experience

Paul said, "When I was a child I thought like a child."

Isaiah 55 says God's thoughts are not our thoughts

"For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD."

1Co 13:11 When I was a child, I **spake** as a child, I **understood** as a child, I **thought** as a child: but when I became a man, I put away childish things.

Child: G3516 **νήπιος** nepios *nay'-pee-os*: From an obsolete particle **νη** ne; implying *negation* and G2031; *not speaking*, that is, an *infant (minor)*; figuratively a *simple minded* person, an *immature* Christian: - babe, child (+ -ish).

1st John 2:13 - key verse I write to you little children (paidion: neuter diminutive of G3816; a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian) **because you have known the Father** (Note: vs 12 "children" = G5040 teknon: diminutive of 5043; an infant, i.e. (plural figuratively) darlings (Christian converts). So, a true believer knows the Father, but that same believer will "continue to know" the Father more and more. The more we truly know the Father, the more accurately we can see and define the circumstances of our life.

To know the Father is to know and believe in His sovereignty

The stages of maturity as a son of God have a direct relationship to:

1. knowing the Father
2. knowing the voice of the Father
3. knowing the character of the Father
4. knowing the motive of the Father

The issue of maturity:

1. is promised throughout the Scriptures
2. it is ours as sons by grant / covenant / right
3. however, the outcome of maturity is not guaranteed

4. it depends on personal obedience, discipline, desire

Some believe that being saved guarantees maturity and thus guarantees the ability of every believer to hear clearly the Father's voice and know his character and motive in every condition and situation. It is true that every son of God can hear the Father's voice, but how the voice of the Father is understood and interpreted is almost always influenced by that son's actual maturity.

Our ability to hear God accurately is generally informed by our personal maturity, by our culture, by our Christian history, and by the things that we read and listen to and by those that we relate to. Revelation is the children's bread and it is ours by right of inheritance. However there's a huge margin of difference between information and revelation; there is a world of difference between the rational, the logical and the revelatory. And even the revelation that God gives us must be converted into experience before it actually empowers us to walk and live differently. This takes time and there is no alternative to the God ordained process of transformation.

We All Have Experiences That Include: Trouble, Peril, Tests, Pressure, Trials, Persecution, Tribulation, Suffering

1. Are all things listed above the same?
2. Who has had experiences that are included in the aforementioned list?
3. Is trouble and pressure the same as persecution and suffering?
4. 2Co 12:10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

Suffering for Christ

- For righteousness' sake: Mat 5:10
- For my sake: Mat 5:11
- For the Son of man's sake: Luk 6:22 (hate, separate, reproach, cast out name)
- For Christ's sake: 2 Co 12:10
- As a Christian: 1 Pe 4:16 (see vs 12-16)

Do not suffer as a: (1 Pe 4:15)

- murderer

- thief
- evildoer
- busybody in other mens matters

How should we respond when we suffer for Christ?

- Rejoice – Mat 5:12
- Rejoice and leap for joy – Luk 6:23
- Glory in – 2 Co 12:9
- Take pleasure in – 2 Co 12:10
- Be happy – 1 Pe 4:14
- Take it patiently – 1 Pe 2:20

Note: It has been suggested by scholars that the last days will be attended by the blessings of the last feast – the Feast of Tabernacles. It is very interesting to note that in 2 Co 12:9 & 10, the experiential context of infirmities, reproaches, necessities, persecutions and distresses is stated to be one of the primary contexts where the power of Christ and strength manifest. Secondly, in the companion text to the 2 Co verses, 1 Pe 4:12-14, the context is described as fiery trial and suffering, and it is in this context that the glory of God, in fact, the spirit of glory comes to rest of those found in the experience of fiery trial and suffering.

Going back to 2 Co 12:9, I want to address the phrase, “that the power of Christ rest upon me.” The portion, “rest upon” is said to mean, to pitch a tent over and abide upon or in it; to tabernacle.” The indication, and I believe the reference here, is the Feast of Tabernacles. This feast occurred at the end of harvest, and unlike the Day of Atonement, during which the people were commanded to “afflict themselves” (repent), the Feast of Tabernacles was a time of joy and great celebration.

But how can we joy and celebrate in the midst of fiery trial, infirmities, reproaches, necessities, persecutions and distresses? By understanding that it is in this very context that Christ comes in glory and power to tabernacle upon us and abide!! What better condition can any of us ever hope for? What greater fellowship is there than the “fellowship of His sufferings?” This, my beloved, is a greater glory!! This is joy unspeakable and full of glory!