

My Notes 10-10-2023 Tuesday Morning

Handfuls On Purpose Predestination

SermonAudio - Media Player 10-10-2023 Predestination

[Romans 8:29-32](#) 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.

30 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.

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

32 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?

Back to Romans chapter 8. Going to look at the 29th verse. Spent what, two weeks on [Romans 8:28](#) well worth it I think, but here we have. Well, if we go back into context, in fact we're talking about. Yeah. Predestination. So 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 first born among many brethren. Now I like to, I like to give us a little bit of definition on this. So, Lord, give us your help this morning, and we pray for all of us to be alert and understanding, and these are some of the deeper things of the words, so we need your help. We're aware our minds are quite finite, Lord, so help us to grasp some of these eternal positions, and understand them, Lord, in a proper context. We thank you for the Holy Spirit, who's promised to be our guide through all of this, and we lean heavily upon you, Lord. In Jesus name, Amen. All right, so I like to make a distinction between the words predestination, which is a biblical word, and predetermination. Remember last week I spent a great deal of time speaking about predetermination, which is fatalism. Where God has already decided what it's going to be without any help of man. In other words, man is a passive part of the creation. In other words, he's already predetermined. Pre destiny it really has to do with the our position as believers that God has a predestined plan. Now that doesn't mean that we always conform to it, by the way, and so you can see here what the will of God is, and so for whom he did for know, he also did predestinate to be conformed to the image of his Son. So the pre destiny has to do with our sanctification. Our ultimate goal is glorification, and that will happen at our death. Up until then we will be shaped remolded into the image of of Christ. We made the decision to follow him. We made the decision to die with Christ, and to have our sins taken away, and so there's a rebirth, and the rebirth now is God shaping us and making us. Uh, conform to who Christ is, which is perfection.

We understand that, and so we're in the process of being perfected. If we get back to that Greek word teleiotes, we'll talk about the maturity of the believer. So the [perfection](#) here is not absolute, it's relative. And this is what the pre destiny is truly all about that we might be conformed to the image of his son. Now I've used [Jeremiah 29:11](#) which is a famous verse that's often misused, For I know the thoughts that I think towards you sayeth the Lord, thoughts of peace, and not of evil, to give you an expected end, and the expected end is glorification. [Romans 12:2](#) And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and _____, will of God. So God has it all in mind and that this is what He has for us. This is what He's laid out for all believers. Now again, this does not negate the will of the believer either. The believer still has to make choices. We all make choices today, and we'll decide what we will accomplish for the master or what we will end up giving into the flesh, and that's the great struggle between the new man created in us, and the old man that is still resident within us, and Paul takes this up in Galatians you know, where he speaks of the two natures. In [Galatians 5:17](#) So the flesh lusted against the Spirit, and the Spirit against the flesh: and these are contrary one to the other. So we cannot do the things which we would, and then of course, the chapter before [Romans 8](#) also lays all that out rather clearly with Paul struggle that which he would do that does he not So the will of man is clearly seen through all of this, and it's a struggle to put the old nature down and to adopt the new nature in [Ephesians 4:22-24](#) Paul says that you put off the old man and you put on the new man. Now that's all a matter of our choice making, and that's why those are imperatives. So here we see the ultimate design that God has for us. He has good things that an expected end for us, but we have to be faithful, and we have to make right choices. So now I'd like to use this [Romans 12:2](#) where it says be not conformed to this world. See again, that's the same word that he chose here in [Romans 8:29](#), conformed to the image of his son, [Romans 12:2](#) is a command to us. It's an imperative be not conformed to this world. That would mean the exercise of our free choice to be conformed, and transformed by the renewing of your mind, so not conformed to the world, but conformed to Christ, and the renewing of your mind that you may prove what is that good and acceptable and perfect will of God. Little lesson on this word, and I like this word a lot, but it's metamorphoo, which is the Greek word here for transformed. It's in other places translated transfigured. So we understand what happened when Christ in [Matthew 17:2](#) takes the three disciples up to the mountain, then is transfigured before them, and so there is a change, a physical change that takes place at that point. We see Christ in His glorified state. So when Paul employs this word, be not conformed to this world, but be transformed by the renewing of your mind. So we have this idea of a transformation changed into a different person. Now I hope that's been the happy experience for everybody here attending today is that we know that old man now, but there's still barnacles of the old life, you know, that attaches to us, and so we're still us, aren't we? And we still have a lot of the odious characteristics of the old man, and we're all aware of it because it crops up at inopportune times. Perhaps let's just put it this way. So you'll be setting sin might have been anger before you were saved. So you had a quick temper. You know you would lash out immediately, and and say things that you wish you hadn't said. Now you still see that cropping up on occasion, and it's still it's still besets us, but it doesn't have the same power it once had, and we rule the appearance of the old man when it does show up and we recognize it to be, but that's part of your old life. Why even sometimes believers, and I think more new believers than anything, they'll actually use old, old language old curse words, and so forth in their anger, and I mean immediately they know they shouldn't say that, and I think there's a spirit of repentance. Well, of course we're not perfect, and we understand

that, and we fight. In [1 John 1:8](#) If any man say we have no sin, we deceive ourselves, and the truth is not in us. So that's that old nature, but little by little we're transformed, and the beauty of Christ, and the conformity to the spirit of Christ actually takes root in our life. We become far, far more altruistic rather than egotistic. It's about others now. It's not really about ourselves. So we give a certain degree of sacrifice that was never there before. The old nature is very self-centered selfish, and now we become self denying. Deny yourself, take up the cross Jesus says conformity. So again, it's a wonderful word. metamorphoo. I like to use, so there's the illustration that I gave. In this case it's [Mark 9:2](#), but you'll find it in [Matthew 17:2](#) as well. Where you have Jesus being transfigured, and they take in the the glory, and they see Elijah and Moses on either side. So we have also Schema teacher, which is a we have the idea of conformity with that word. Ok, so now it's taking on schematically. That's where an English word that we derive from it. The schematic changes. So if we think about our bodies as being, you know, a a building of sorts, we have a schematic drawing, you know, and there's a change. In this case, it has to do with our Spirit though, a schematic change that takes place within our life, as we conform now to the not to the world, we reject this, but when we're when we're born and we we're adopt various characteristics of our parents and then we learn from our peers and we become conformed to that image, and there's this sin in [Galatians 5](#) of emulation. And that means adopting the nature and character of worldly people, people that are about us and so on, and emulation is a form of envy I want to be like. So we see folks all the time. They adopt, they watch a movie, and they want to be like their movie star., and that's how a lot of people started smoking cigarettes. They watched their actors on TV, and on in movies doing these things so they conform to it. Or there were the peer group and everybody's smoking, so they want to be part of that group, and so they begin smoking. I mean, there's no other explanation for why anybody would take up a piece of paper and tobacco, and begin actually lighting it on fire, and it really sounds rather idiotic, and it is and dangerous, and bad for the health and so on, but why do people do such things? Well, they're trying to be conformed. So you, and I want to be conformed to the image of the Son of Jesus Christ. We want to be as the Son of Christ, Son of God. The conformity now is used in a positive sense, and schematically we become a changed people. So again, you see these words that are adopt, adopted, I use Strong's concordance and I think everybody should have one. It's really the very best concordance, and it has a series of numbers that I've shown you here on this slide so that you can look up these words in the back in a lexicon, and the lexicon is the finest there is too, and that's Thayers lexicon, but here we see this. I like to use Play-Doh as an illustration because you can, you can stamp and impress you know, and you come up with this. It takes on the image completely of whatever is in that mold, and the same thing with jello by the way, not that I know anything about cooking, but I think you put jello I think in a like a liquid form or maybe even heated form I think, and then you put it in the mold, and then you you put it in the refrigerator, and hours later what comes out is this conformity takes on the image. So we can think of ourselves being conformed now to the image of Christ being made like Jesus. So we start off of course with having been conformed to the world, and now we're going to be beyond confirming, conforming into transforming, and we become more like Jesus. So our nature now we're dead with Christ, and we become more Christ like in our conversation, and our behavior, and the Christ then uses us as his witness. They see Christ in us as the hope of glory, and it's often said that, you know, people don't read the Bible, but they do read us, and Paul refers to this in [2 Corinthians 3:2](#) as living epistles read of men. So we must all strive to do our very best in this manner, and here's one of my passages in [1 John 4:17](#) where it says herein is our love made perfect that we may have boldness in the Day of Judgment because as he is, so are we in this world. Now that's just a very telling verse. So Christ is

risen from the dead, he said. I'm not gonna leave you comfortless. I'll send the Spirit, but the Spirit is quite as invisible, but he sent his Spirit to dwell in us so that a witness would be left to the world, and that the church now is the powerful witness of Christ, and as long as the believers are in the world, and this is one of the reasons that so frustrate the Devil and his ultimate plan. We are hindering him Where? We're the roadblocks. We're in the way. We're Christ in the world. We're conformed to his image, and we're giving out His light, and as long as we're in the world, and Christ is in us, then the world has some kind of gospel light, and witness, and so when the rapture takes place, the world you see is left in darkness, easily deceived, and the devil then begins taking control and implementing his evil agenda. Here's another passage in [Colossians 3:10](#) that tells us a similar thought and we put on the new man, which is renewed in knowledge after the image of him that created him. So again, predestined. This is what the pre destiny is all about. We need the by His foreknowledge He predestined us to be conformed to the image of his son. The [Ephesians 4:24](#) tells us of course, which is a twin epistle to Colossians, that you put on the new man, which after God is created in righteousness and true holiness, and then in [1 John 2:6](#) He that saith he abideth in him, ought also himself so to walk, even as he walked. And so this is what we speak of with the predestination. This is the pre destiny for the believer, and the ultimate end is a perfection we get. We reach, and press towards the mark of the prize while we're in the process of being sanctified, and ultimately we'll be glorified. Alright, here's a few bullet points here that will in this chapter. It's a glorious chapter that I've been spending so much time with, and so what do we see in the in the in the next ensuing passages? It's all about purpose, visibility, victory, and security. These are all the things that the believer enjoys when he becomes predestined to the image of Christ. Thus we know that all things work together for good to them that love God. So that's all positive outcomes at the end. As we wait for the return of the Lord, and of course [1 John 5:19](#) tells us we know and I've mentioned before, I think it's 28. Do I have that on here? Yeah, 28 times in first John that the expression know or we know or something about the this kind of assurance. So you can count it up there and first John now you only have five chapters but 28 times it is a repeated theme. So we know that the whole world lies in wickedness, but we know that the Son of God has come, and hath given us an understanding that we may know that He is true, and we are in Him that is true. So in the [2 Timothy 1:12](#) I know whom I have believed and persuaded, that he is able to keep that which I have committed unto him against that day. You know, so as we begin delineating these final verses here, we know that all things work together for good to them that love God, so we have assurance and certitude about what God has done, [2 Corinthians 5:1](#) For if we know that if our earthly house of this tabernacle were dissolved, we have a building of God, and house not made with hands eternal in the heavens, and this we do groan earnestly, desiring to be clothed upon with our house which is from heaven. So this becomes the believers substance it says rock. He doesn't have to walk around wondering maybe no, no, he knows, and there are people of the world that would say, well, you know, there's a certain amount of presumption. How can anybody know? They say, and it's hard for the believer to explain an inward piece of an inward certitude we have that we have that anchor, but the world, of course doesn't. They don't understand faith. So to them, nobody knows what's going to happen, and after you die and that sort of thing, but we know that, and we know that all things of course work together for good to them that love God. So the sufferings that Paul went through, he delineates this in [2nd Corinthians 11:23-27](#) So are they ministers of Christ, he said. Well, I speak as a fool. I am more. In laborers more abundant in stripes above measure and presence more frequent deaths often. Of the Jews, Five times received I 40 stripes save one thrice. Was I beaten with rods Once was I stoned thrice. I suffered shipwreck a night and a day. I've

been in the deep and journeyings often in perils of waters, in perils of robbers, and perils by mine own countrymen, in perils by the heathen. In perils in the city, in perils in the wilderness, and perils in the sea, and perils among false brethren. In weariness and painfulness. We can see that Paul here, he he's got all these things that he went through, but he he knows that all of those things work together for good and that this was all part of God's plan and that God knew what he was doing, and so he he makes no complaint here, but he lets us know, you know, and we're comforted by this passage because sometimes we're apt to think that our sufferings are so much different than anybody else, that we're going through more than anybody else has ever gone through, which is just isn't true, and if you bring up this, these illustrations, you have to say look here, here's a man that went through all of that, but is his trust and his faith carried in through all of this. So we know that all things, no matter what, and in this case all things, have to do with the troubles of the world. [2 Corinthians 4:15-16](#) So all things are for your sakes, that the abundant grace might, through the thanksgiving of many redound to the glory of God. For which cause we faint not, though the outward man perishes. At the rest of this I have well, and then [Philippians 4:11-13](#) Not that I speak in respect of wants. For I have learned in whatsoever state I am therewith to be content. I know both ought to be based. I know how to abound everywhere and in all things. I am instructed both to be full and to be hungry, both to abound, and to suffer need, and thus he says, I can do all things through Christ, which strengthens me. You know, [Philippians 4:13](#) is also, I think, misused by a lot of people. I mean, I don't want to take anybody's favorite verse away from them, but when Paul says I can do all things through Christ. He's already told you what those things are. In other words, he's suffered all kinds of trouble. He's gone through all sorts of problems. He's been a based, and he can do all of that. He's he's been in fastings often. He's been in prison. He's he's gone through all of this, and he suffered need, and he so he says I can do all that. I can go through all of that, in other words, all things. Through Christ, which strengtheneth me, and that's that's really the essence of that verse. It doesn't mean now that I can do all things, I can lift a 500 pound barbell. I could do all things, but people apply it in that sort of a context, and I guess I'll leave them alone, but that's not really what he has in mind with that verse, Alright so we know that all things work together for good to them that love God. Now notice the word according to his purpose. So he has a purpose and a plan, and we will glorify God in this. Now when it comes to purpose, and people truly need a reason, and a purpose, and we have to answer some of the most basic questions, and I think every human has to be confronted with these questions. He's going to be, he's going to have to answer these at some point in his life. Children, of course they're here to play, and enjoy life, but as they move from concrete thinking to abstract thinking, they have to answer these philosophical questions, and that, of course, is where did I come from? Why am I here? Where am I going after I die? And for a purpose filled life those questions must be addressed. Ultimately, we can't avoid them, and this is what gives man purpose. So the question can be asked, and is asked I think in the various catechisms of the denominational churches. You'll find that this is one of the questions as what is the chief end of man? And there has to be an answer to this, and the answer is simply is man's chief end is to glorify God, and to enjoy him forever., and I think that's the right answer, and that's quite correct, and it's certainly fits our our passage here in the context of the passage. All things working together for good. The predestined plan of God to be conformed to the image of the Lord, to glorify God with who we are now. Man, living independent of God, seeks glory for himself, and is looking for a personal enjoyment, and satisfaction in this world, but I think we have to get beyond that if we really want to have a life that has some significance, and meaning. It has to go beyond just satisfying oneself. So that's a good way to answer the question, Why am I here? What's the

purpose on it? What am I to be doing? People often lament this, of course, as they get older because they feel like they are useless, and that they serve no purpose, and this is because as our bodies wear down, we can't accomplish the things that we used to do, and so people become shut in, and after a while become forlorn. What, but this is all part of the plan also, and so we will do what we can while we're here, and even if we're shut down and shut in, and can't do anything, we certainly can still glorify God. We can still contemplate eternity. We can still pray, and become intercessors. We can still, there was a lady in our church, and she was all shut in, but she ran the prayer line for years for us, and she would write letters, and cards to people. I remember visiting folks. I'd visit folks, and there I'd see a card up on the bulletin board right above their bed, and I knew already who wrote that card, you know, but I would look just and I'd see. Sure enough, there was her name, and a little message that she would write in the card to these people that were shut in or had terminal illness. She served her purposes, and we all want to find some way to glorify God, and that's what life is all about, and then of course, in the life to come, enjoy him forever more. So in [Isaiah 43:7](#) we find even. Everyone that is called by my name, for I have created him for my glory. I have formed him, yea, I have made him. So there's the pre destiny that's what God has intended, and by the way, I might say for all people, this is what this is, what his goal was. This is what his purpose for creating man was, but because it creates man's sovereign, and man has his own choices, and he's not so forced as some kind of automaton, he can actually choose to reject God, and choose to glorify himself., and that's what Satan did, and that's what he inspires people to do, is to rebel against God, and to establish their own autonomy, and that they are their own people, and nobody going to tell them what to do, and that's that sort of nonsense, but that's where many of our the citizens of the world have gone. And [Joshua 22:5](#) we find. But take diligent heed to do the commandment in the law, which Moses, the servant of the Lord, charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart, and with all your mind. So if we could encapsulate, you know, the the purpose of man. There's a good verse right there, and Moses giving what I'd have to say, sage advice, and it spans through all the dispensations of time. There's certainly nothing wrong, and in New Testament context to accept what Moses is said here as well, and the passage that we're already considered about the expected end is seen here in [Jeremiah 29:11](#) I think a few weeks ago I gave you a brief outline of how to live in the purpose of God, and how to, how to live in his predestined plan some practical lessons. So let's go for a little review here on that, and that has to do with, as you can see, how to walk with God.

1. [Acts 16:31](#) You must be to be saved, you have to be saved. If you if you're going to please your creator. He intends for us to get under the blood of the cross and to believe on the Lord Jesus Christ and receive His Spirit into our heart.
2. To be baptized, and this does not save anybody. but the baptism is a symbol of the old life and the willingness now. For us to depart from the conformity of the world and to be Christ like in our walk, and that's all that baptism as a symbol of.
3. Reading the scriptures, and that they should be so familiar to us, and I'm sure that most of you here as we're doing these studies these these passages are not foreign to any of you and so we're reviewing them essentially this morning we're going over promises that are entrenched in our hearts, and minds in some cases memorized that we know them that well. Well it was Jesus that says in [John 5:39](#) Search the scriptures; for in them than you think you have eternal life, and they

are they which testify of me. So believers need to be searching and studying, showing themselves approved, and putting the word of God in our hearts, and this of course, I think is axiomatic. I think every believer knows that the we've got to read the word.

4. Personal prayer, and everything that we're doing, praying without ceasing here and [1 Thessalonians 5:17](#) would suggest that it's not ending, but I mean, there's such things as formal prayer, There's prayer meeting where we gather as people collectively. I think this is pleasing to the Lord, but then there's there's the casual sense of of praying constantly, and the idea here is, well, you all know that there's a kind of a conversation going on all the time in our minds, and to whom are we speaking? Well, once we know the Lord, we're actually directing our thoughts to Him, and we might not put it in a format formal prayer. Just before this, a few weeks ago, we were discussing the ministry of the Holy Spirit in Romans that this eighth chapter that tells us that you know the Spirit sanctifies our requests, and makes intercession with groanings which cannot be uttered, that he searches the hearts, and minds of the believer, and sanctifies the requests, and then delivers them through the Son to the Father.
5. Meditation, and we of course confuse this sometimes because of Eastern asceticism which is completely different. The Eastern's are hoping to reach a point of where their minds are blank, and that that's what yoga is about, and these various spiritual exercises that people go through that they're trying to evacuate the mind, and that they want to get to a point where they're it's non thinking. I think people get dangerously close to that, but at any rate there's no such thing, and so Eastern meditation they'll focus on a single syllable. You know, they'll just recite that and try to get into that kind of a mood. It's self hypnosis. No, no, that's not true meditation is speaking to the Lord. It is cognizance. It is a it's an acute awareness, just the opposite of what Eastern asceticism seeks to do. We'll take something of the word of God and meditate on it. So we give ourselves over to it and we think through it, and I like [Psalm 1:2](#) But his Delight is in the law of the Lord, and his law doth he meditate day and night, and he shall be as a tree that's planted by the rivers of water that bringeth forth his fruit in his season. It's very active. So Eastern meditation is passive. Yeah, the idea is to evacuate the mind of thought and all these things that are stresses. The believer doesn't evacuate his mind, he instead fills it with right and good things.
6. Obedience here, and this is truly what sanctification is about, and conformity to the will of God. God be thanked that you were servants of sin, but now you've obeyed from the heart that form of doctrine which was delivered to you, and we become a keenly aware of what the will of God is, and we want to follow His will in obedience as obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as he which called you as holy, so be ye holy., and that's certainly a wise word from [1 Peter 1:14](#) As obedient children, not fashioning yourselves according to the former lusts in your ignorance: [Romans 6:17](#) But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.
7. Fellowship it's essential. Believers need to be vitally tied to a local assembly. The people will argue, well, you know, that they can go out in the woods, and they can worship God out the woods. I mean, it's just total nonsense. You've got to be with other believers. It's so important the the fact that you are encouraged just by being with others that are of like minds. That you can add your Amen to whatever

the preachers preaching. That these are things that just you believe in and you say yes to them and that's the notion of fellowship and then fellow shipping in the in the active sense where actually we help one another, and we see people in various distresses, and troubled times, and we can be there with them, and this all can happen at the assembly of the Saints, and the believers are there. After I've done preaching, I try to meet people at the door, and so on, and we talk very briefly, but still I'm collecting information during that time, and some folks will mention that they're going through a surgery next week, and that that's how I find out, you know, that something's happening in their life, and that gives me opportunity to pray for them, and to see them in their affliction, or other things I mean, even practical things. People bring up things, uh, troubles that they're going through, and if we can, we try to ameliorate those situations, it's all part of fellowship, according to NIA, is the Greek word here, and so we begin to find what we can do for each other, and encouraging and edifying and lifting them up and and seeing what we might do in the name of Jesus Christ. All this has to do with our our text of pre pre destiny. This is what God has intended for us. This is this is our life now. This is who we are. [Hebrews 10:25](#) Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

8. Service. Serving the Lord with all humility of mind and with many tears and temptations, and so we we look for opportunity in the name of Jesus to give the cup of cold water, as it were, to do what we we can when we see those that are in need. [Acts 20:19](#) Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

All right, so that was a bit of a review. I think when we were in first Thessalonians, I think we we had this little discussion. Alright, so back to the positive outcomes. So purpose as we see in [Romans 8](#), and we see a victory now in the ensuing verses so. [Romans 8:29-31](#) Whom he did for know them he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate them he called, Whom he called them, he also justified, Whom he justified them he also glorified. So what shall we say then? Do these things, And that comes to victory. If God be for us, who can be against us? It's a very simple sentence, isn't it? I think all of us here have memorized it. We know it, and it's so true, and this we could recite this going down to the Valley of Elah with David, right? And we're facing giants and we say we, you know, we have no chance in the world of victory here, but if God before us, who can be against us? Jesus said in [Matthew 16:18](#) the gates of hell will not prevail against the Church. Now I fear that believers are too tight to the world, and we begin becoming very anxious about events in the world, and things that are happening in ensuing, and we get worked up about these things, and we forget that if God is for us, who can be against us? So ultimately we have the victory. The victory was won at the cross, and it's ultimately going to be the spoils of that victory are going to be known universally when Christ returns. What Jesus did on the cross, we have to say is the greatest victory that has ever been won. Now our previous generation, what generation it was, I think rightly called the greatest generation, and we're losing them one by one here. There are very few of them left, actually, but perhaps you remember from your parents and grandparents. Victory Day when there was a victory. It was really quite a miraculous event. God was in it, and God blessed us with that victory, and then

over Japan. So some would look at this historically as being the greatest victory ever won, while it really wasn't there was a greater victory than that. You know, in the sports world, we live here in Pittsburgh and everybody remembers the great victory that took place at Forbes Field on October 13th, 1960, and this was one home run that made all the difference. It is um the most unlikely team to win the World Series, and it was Mickey Mantle that said that suffered the loss, you know, with the Yankees over this, but he said it was the first time that he believed that the best team lost so if you look at the scores in that World Series, it was so lopsided, but the Pirates brought out they got this great victory, and they're still celebrating it. Because it's so rare, I suppose, with the Pirates, but that moment. They actually have a statue downtown on the north side of Bill Mazerowski's home run, and they'd be immortalized him there, as you can see. So great the victories they still celebrated to this day, and of course, if you're not much of a Pirate fan, you might be a Penguin fan, and they had a great victory second year in a row. Well, you might not be a hockey fan, but you might be a football fan, and there was a great victory that was wrought on February 1st, 2009. Obviously they will think, well the greatest victory that was ever won was one at the cross. All these other trivial things that have happened in sports history or even in human history pales in insignificance compared to what Christ has wrought at the cross, and his victory at the cross. Death being swallowed up in victory. Is one that we share in, and so we have become partakers with him in his death, burial, and resurrection. Now those scenes that I showed there of World War 2 and athletic events, and you could see people just jubilant, and praise for these victories. Effusive people still talking about it years later, and you think to yourself, you know what? You really don't understand what a victory is. Here's what a victory is. Here is the great victory. The greatest of all is that death is swallowed up in victory. Because every one of these transitory moments in human history have come, and they've gone past. It's over, and it's forgotten, and in so many other lives, for that matter, but this one, this victory, has permanence and it has eternal significance. So, [1 Corinthians 15:55-57](#) recite this. I'll be reciting it. I have a funeral Thursday, and at the grave site, I will certainly bring this matter to light. Oh death, where is thy sting? O grave, where is thy victory? But thanks be to God, which giveth us the victory through our Lord Jesus Christ, so we have we have a grand victory, and we celebrate in it, and thus if God be for us well, who can be against us, We have permanent victory. 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 so we have this as a part of our grand promise, and it's a major doctrine. As we've mentioned before, the book of Romans is filled with these wonderful doctrines. Vicarious substitution. So he that spared not his own son, but delivered him up for us all. So there's our victory at the cross, and it is in his substitution Christ takes the place of the sinner, and takes the punishment of the sinner, and thus takes away that punishment, and this is this is part of God's justice. How shall he then not with him also freely give us? All things, which is the consequence of his victory at the cross, now that he opens up the gates of paradise, and the from the repository of heaven can shower us with grace, unceasing and abundant grace. So this passage now on [Romans 8:32](#) So if God be for us, who can be against us? And he that spared not his own son, but delivered him up for us all. This vicarious substitution is seen throughout the scriptures, and again it is the means whereby God remains justified in forgiving sin. [1 Peter 3:18](#) Christ also once suffered for the sins, for for sins, the just, for the unjust. And that's a real simple way of saying vicarious substitution. The just for the unjust. Christ assuming and taking the place of the center. So I always use as an illustration of this what happened there at Gabbatha, and what we have is Christ. Taking the place in this, I mean literally taking the place of Barabbas. So Barabbas deserves to die. He is a murderer. He's an insurrection, and he is on death row. Pilate now thinks we'll present

two prisoners, and let the people decide who who's going to be forgiven. You know the story well, I'm sure as Pilate assumes that the people will let Jesus go. Barabbas is an enemy to the piece of Rome of Jerusalem, the Jews really don't want insurrection, they've learned to submit themselves to the authority of Rome, but troublemakers like Barabbas, and the zealots they were, they were they were frond upon. So Pilate assumed that they would choose Barabbas to be crucified, and Jesus to be set free, but to his shock, the people demanded the death of our Lord. Thus we have a substitution right there. Jesus takes the place of Barabbas at Gabatha and in a sense, and I think almost in a wonderful, and poetic sense. Barabbas's name bar abbas. So we have two Aramaic words. Bar is son and Abba is father. So he's the son of the father. Now, that's an interesting name, isn't it? Because all of us are sons and daughters of the father, and we're all Barabbas in that sens, and Christ takes our place. So, as [1 Peter 3:18](#) writes, Christ also once suffered for sins, the just for the unjust that he might bring us to God being put to death in the flesh, but quickened in the spirit, and [Isaiah 53:5](#) is a prophetic word about this vicarious substitution. He Christ was wounded for our transgressions, He was bruised for our iniquities, and the chastisement of our peace was upon him, and with his stripes we are healed, so we can see very clear language there about what a vicarious death, Christ accomplished at the cross, and certainly in [Romans 8:32](#). [2 Corinthians 5:14](#) is telling us as well. For the love of Christ constrain with us, because we thus judge that if one died for all, then we're all dead, and that he died for all that all might live so. This also could be speaks this notion of salvation, but we want to be careful about the expression here because this is not universalism. Universalism teaches that everybody's going to heaven when they die. There's so many people subscribe to this because they can't imagine a God that will judge, and send people to hell. So you know, they're concept of the love of God, and the mercy of God is skewed. They're not understanding anything about mercy as related to judgment, and justice, and truth. All they see is mercy which isn't so, and that's what universalism is. Now they'll take verses like this. The Well Christ died for all. So and since he died for all all they'll live in the so they take this as being a justification for Christ saving everybody at the end. What it really means is not universalism, but universal efficacy. So efficacy meaning, in other words, that what he did on the cross is efficient, and in other words, it is available, anybody can be saved if. They long to be saved if they want this, if they're willing to repent, if they're willing to to say I am a sinful person, and I desire forgiveness, and I desire a new life. Then Christ is available, and what he did at the cross is in that sense, for all it's available by free will, of course, is the the determinate factor. So that he, by the grace of God, should taste death for every man. God so loved the world we see these expressions in in the Bible, and [Hebrews 10:10](#) By the which will we are sanctified through the offering of the body of Jesus Christ once for all, and then in [1 Timothy 2:6](#) Who gave himself a ransom for all, and [Matthew 20:28](#) Even as the Son of man came to give his life a ransom for many, and [1 John 2:2](#) And he is the propitiation for our sins, not for ours only, but also for the sins of the whole world. So all all of those words speak about the death of Christ being sufficient efficient, all one needs to do then is access what's available to him. So I could, by illustration, say look I've got money sitting, you know at church, and it's in an envelope with your name on it, and you can you can come to the church and receive it, right, well, people could choose to say I don't, I don't believe he he's doing, he's just talking or whatever, and so the envelope stays with that person's name, but they never come to retrieve it. So it's there efficiently, it's been promised, and it's there, but it's of no value if the person doesn't come to claim it, and so with salvation, it's available. People can be saved if they want this, if they make the effort to believe it, if they're willing now to come to Christ, and that's what this is all about. So we don't want to confuse when we see the words they love the world, or that he died for every man

with the universalism though, well, that means everybody's going to heaven. It just simply means that he's willing, and [2 Peter 3:9](#) not willing that any perish, but that all come to repentance nevertheless, and the nevertheless means the judgment is ultimately going to fall. We better take advantage while the door of grace is open because the door is shutting, and all were invited on the ark, but only eight made it, and the the door was shut, and so there are many called, but few chosen. The many, of course all are called hearing the message, but not all receive it. All right so, um I guess I don't want to beat a dead horse, as they often say. But Calvinist, you know, they don't. They don't believe in an atonement for all. They believe in what's called limited atonement. So the passage is that we just reviewed are very clear that Christ's death is efficient for all, but they reject the notion and they believe, well, we can take these five points of Calvinism, as Edwin Palmer says, because God has loved certain ones, and not all. See, that's just in direct contradiction with the verses we just saw. He sent his son to die for only them and not the world. So this goes along with the Calvinist perspective of limited atonement, I mean. I hope you understand why I refer to it as heresy. RC Sproul said the doctrine of limited atonement also includes the claim that the purpose for which Jesus gave his life was limited to the elect, the atonement is limited in its purpose, limiting. It's incredible to me that people hold this position, and then the Westminster Confession of Faith, which is the basis of every Presbyterian Church is that neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, save only the elect. So that's the position of limited atonement, and it is a sad and heretical position, and as a result now what are we saying of what Christ did at the cross then? That his death was just for four people that he already for knew to be saved. So John Newton wrote an evil long I took the light on, awed by shame or fear. Till a new object struck my sight and stopped my wild career. I saw one hanging on the tree in agony and blood. Who fixed his languid eyes on me as near his cross I stood. Sure, never to my latest breath can I forget that look. It seemed to charge me with his death. They're not a word, he spoke. My conscience felt and owned the guilt and plunged me in despair. I saw my sins as blood had spilled, and helped to nail him there. A second look he gave, which said I freely all forgive. This blood is for thy ransom paid. I die that thou mayest live. Thus, while his death, my sin displays and all his blacklist you. Such is the mystery of grace. It seals my pardon, too, with pleasing grief and mournful joy. My spirit now is filled. That I should such a life destroy. Yet live by him I killed. So, well, that concludes our lessons for today, the greatest victory that was ever won is without question the victory at the cross. [1 Corinthians 15:51-55](#) Behold, I show you a mystery. We shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this, Corruptible must put on incorruption, and this mortal must put on immortality, and so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, than is brought to pass the saying that is written .Death is swallowed up in victory oh death, where is thy sting? Oh grave where is thy victory?

Lord how can we begin to be give to our thanks for all that was done? What have you required of us, Lord, other than to believe? To trust the finished work of Christ at that cross. It is there that we have taken our evil, and our sin, and we've had it nailed there, and we expect it to be taken away at the greatest size. When all of us stand before the king of kings and the Lord of Lords. What a day it will be, and in that hour, Lord, we do truly expect our Savior, our Advocate, to stand with us to be our defense, our propitiation, and we'll be there the marks and the scars that he bore in his hands, his feet and his side. Will be the attestation to a finished work, and we're grateful, Lord, to be a part, Lord, that you have considered us, and that we have rightly exercised our freedom of choice to believe on the Lord Jesus Christ to be saved, and that we followed these

admonitions, Lord and glad Lord, that we could surrender our life. Now, Lord, we only long to be used whatever life is left in us, Lord to be used to accomplish your purposes, and to be a blessing to others, Lord. That we would be your light in this very perverse generation of ours. We pray for your help to do it, Lord be with all my friends here on this study, Lord the they come here each week, and I pray that I can give them something to think about, and meditate on. We've covered some lofty themes here, Lord, and help us to be able to spiritually digest it, and Lord, that we can we can use to be stronger believers, and that we can appreciate the value of the word of God, and what a chapter you've given us here, Lord, this 8th chapter has so many nuances and dimensions to it. So many promises, and we internalized them all there, glad to apply them to our sinful lives, that you help us, Lord, to please you in our life continue, Lord, to forgive us of our shortcomings, and to remind us, Lord, how to gain victory through the power of your Spirit in Jesus name Amen.