

# Comfort of the Scriptures

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Date: 09 February 2025

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- [ 0 : 0 0 ] In Proverbs, there are more than four individuals or types of persons mentioned, but there are four that really dominate the Proverbs.
- The wise, the simple, the fool, and the scorner. It's interesting, isn't it?
- There is a progression there. And by the way, when Proverbs talks about the fool, almost always, there are a couple where it means like we would normally use it, where there are a few verses that mention fools that talk about in terms of people who are, they're dullards or they're stupid.
- But most of the time, fool is rendered as an evil person. And most of the time when you read your Proverbs, you're saying, that's a moral judgment on the fool.
- So this was unplanned, but Joe brought it up with the memory verse. And to think about it, Psalms, is it Psalms 19.1 or Psalms 1.1, where blessed is the man.
- [ 1 : 2 6 ] Which Psalm is that? 1.1. Grab that if you would, please. Just this helps launch maybe what we're going to talk about a little bit this morning.
- Psalm 1.1. Yes. And many of you probably have this memorized. So let's try this and you follow along.
- I'm reading from the New American Standard. Any version you have, if it's not a paraphrase, if it's a translation, it's going to read essentially the same.
- How blessed is the man who does not walk in the counsel of the wicked, nor sit in the seat of the sinners.
- Oh, I skipped a verse, didn't I? Or half a verse. Nor stand in the path of sinners, nor sit in the seat of scoffers or scornors.
- [ 2 : 3 6 ] But his delight is in the law of the Lord. And in his law, he meditates day and night. And notice the progression there of comfort.
- I walk with him. Then I stand around with him. And now I'm really comfortable and I'm sitting with him. And there's also progression.
- The sinners, the people who miss the mark, the wicked and the sinner, and then the scorner.
- The scorner would be the one who, very roughly speaking, the wise is the person who, what's the beginning of wisdom?
- We're going to interact here a little bit. What's the beginning? We just did the verse. What's the beginning of wisdom? Yeah, that's the basis of it. That's the beginning, the first things in first order of wisdom is fearing God, understanding who God is, and having an awesome respect for God.
- [ 3 : 5 4 ] That's the beginning of wisdom. Now, so the wise is looking after God and good counsel.
- The simple just doesn't, isn't thinking about it much. The fool knows he's doing wrong but doesn't really care.

And the scorner is scoffing at what's right. We don't see any of that today, do we, in our society? So, just, that was, that was somewhat unplanned but, thank you for your patience.

So, in, in the interest of interaction, God's word begins with what phrase? In the beginning, created the heavens and the earth.

In the beginning, God created the heavens and the earth. Now, the psalmist, in Psalm 19, you already have it open so just turn to Psalm 19.

[ 5 : 08 ] The psalmist puts it this way and we will be, be running to and fro in the scripture.

Psalm 19, let's begin right in the beginning with verse 1. the heavens are telling what? The glory of God.

Their expanse is declaring the work of his hands. In the beginning, God created the heavens and the earth. That's what he's talking about here.

Their expanse is declaring the work of his hands. Day to day, pours forth speech. Here he's personifying creation. When you drove here this morning, you looked around, you saw trees.

You saw grass. Now, Sherry doesn't want me seeing the trees and grass and the cattle out at Evans. She wants me seeing the road.

[ 6 : 07 ] But, you look around, what do you see? You see birds? You see the squirrels that think it's funny to run out in front of your car and then run back.

You see the grass. You see the trees. We're going to soon see the buds and then the leaves and crops springing.

All this is whose work? It's God's work. And it's creation. And he says, this declares God's glory and it shouts as it were his handiwork.

His work. The importance will become clearer in a moment. There is no speech, verse 3, nor are there words.

Their voice is not heard. At least, there's no place where you can't see it. Their line has gone out through all the earth and their utterances to the end of the earth.

[ 7 : 17 ] In them, he has placed a tent for the sun. The voice of creation shouts, there is a creator. That's the point.

Now, what about people who never have the Bible? See, we've been in Genesis and we're, we've been in Sunday school and we've been walking through that a bit.

What about people who have never had the scripture? Turn to Romans chapter 1. Paul addresses that. God addresses this. And as you're turning there, take something and bookmark it because we'll be coming back to that in a bit.

Romans chapter 1. So that when we look out here and I see trees growing, I see animals, I see the sky, I notice the change of seasons.

So the planetary motions, the motion of the earth around the sun, the earth turning on its axis morning and evening and I say there is no God.

[ 8 : 47 ] Now who says that? The fool says there is no God. That's an evil approach because when I look out, I see there must be a reason.

Now, I'm not real smart but I knew this much, I listened this much in ninth grade for the teachers. I did get something about the three main laws of thermodynamics, one of which is the law of entropy.

Now, that law, and why do they call them laws? Did somebody vote on it? God said it in order but it always works this way.

And the law of entropy says things run down. So when I look at creation, energy is lost, it's not gained unless something imparts the energy.

So when I look at creation, I can come to knowledge, number one, it can't be eternal because matter wouldn't exist.

[ 10 : 11 ] If it was really eternal, it would have been gone. Now, I can't get my head around eternity and time. I get that. But that's one thing even I can see.

The number two thing is it did not start from nothing and produce something. So I know that just by observation and that's where Romans chapter one comes in because even without God's revelation in scripture, we have natural revelation.

we have the creation. And what does he say in Romans chapter one? We'll begin with verse 18. And I hope to look at the greater section of that but we'll just go for a little bit on this.

For the wrath of God, this is something we don't like talking about too much but it's important for me to remember. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness.

It's not that they don't have the truth, they suppress it because, or this is the reason he says it.

[ 11 : 45 ] Verse 19, that which is known about God is evident within them. For God made it evident to them because, verse 20, for since the creation of the world, his invisible attributes, his eternal power, and divine nature, that is, he is divine, that's, he is God, his divine nature, had been clearly seen, being understood through what has been made, so that they are without excuse.

Mankind is accountable to God, because God's made it evident, outside. He has made it evident, it, and he said, this much, just from what you've seen.

Now, we don't know, we will never know exhaustively about God. He has not revealed everything about himself.

You have heard, you have heard someone who has said, well, I don't think I believe that, because I just don't really understand how God can do this, or how God can make that decision.

And God says then, well, that's okay, you don't have to understand, because he didn't reveal everything about himself. We can know God truly without knowing him exhaustively.

[ 13 : 31 ] We can know truth about God without knowing everything there is to know about God. In fact, if I knew everything there is to know about God, that would make me deity.

Now, the first order of theology is there is a God. The second order is, Roger, you're not him. There is an eternal God.

And then Paul goes on to explain, look, something about his eternity. we know that it didn't make itself, right? No matter what some people will try to say, it doesn't stand to reason.

There is a first cause. And we know that that first cause can't be contained within it, something of his divine nature. So he is holy, that is, he is entirely separate from his creation.

It doesn't mean he doesn't act in it, we will get to that. He does act in it. And it is real. But God's not contained by it.

[ 14 : 44 ] Therefore, it's an absurdity for me to say, can God create a rock too big for him to move? That he's not contained within his creation.

In fact, we learn from special revelation that it, by the way, when we talk about special revelation, we're talking, what do we call it?

I heard it, the Bible. Right. God's word is the special revelation. Now, we know more about God in the special revelation.

We know more about his character in fact, we don't learn a lot about God's character. We learn something about his nature in natural revelation, but not a lot about his character.

There are some things that are learned only by the special revelation. But here he says, men are without excuse because God's made it apparent that I exist, and that I exist separately from my creation.

[ 15 : 53 ] now, when God created the world, is it real?

And the answer is yes. Does God treat his creation as real? And the answer is yes, he does. it's important to understand it that it's real, and this takes some special revelation, but he's not contained within it, nor is he constrained by it.

Let's look, please, at Acts 17. Let's go to Acts 17, and here Paul is, Paul has left Berea, and he's heading toward Corinth, and he's residing right now in these verses in Athens.

This is the famous Areopagus, or Mars Hill. So, this is where Paul is at the time. He's en route from Berea, going to Corinth.

he stops in Athens. Verse 22 we'll pick up with, I think. Yeah, I think we better start there.

[ 17 : 24 ] This is a fairly lengthy passage, but in order to get the whole context. Paul stood in the midst of the Areopagus, and said, men of Athens, I observe that you're very religious in all respects.

For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, to the unknown God.

What therefore you worship in ignorance, this I proclaim to you. Now, Paul here is giving himself an inroad, for he's going to talk to these philosophers, and so he's giving himself an inroad.

he's not saying that God is one God amongst all these idols. That's not the message here. He says, I'm going to proclaim this God that you know exists, but you're not sure what to say about him.

I'm going to proclaim him. Therefore, what you worship in ignorance, I proclaim to you. Verse 24, the God who made the world and all things in it, in the beginning, God created the heavens and the earth.

[ 18 : 43 ] The God who made the world and all things in it, since he is Lord of heaven and earth, the master of it, does not dwell in temples made with hands.

Neither is he served by human hands as though he needed anything, since he himself gives to all life and breath and all things.

By the way, the crows that we saw on our way in, who gave them life? God did.

Who sustains their life? God does. This is beyond me. He knows every hair. hair that you have and every hair you used to have.

And he knows where they are. We sang about that great and glorious day when the dead in Christ shall rise.

[ 19 : 51 ] It is no problem for the God who created all this. what do they say? What's the Latin term ex nihilo?

The God who created everything that exists from nothing, it is no problem for him to gather every molecule and put it back where he wants.

I think that is amazing. by the way, Joe talked to him this morning and those of us who joined in prayer did.

We talked to the creator and sustainer of the universe. Nothing awesome about that, is there?

And what's really awesome is this creator and sustainer of the universe cares about us to the point that he became flesh and dwelt among us and took upon himself my sin, our sin, of all the world, and nailed it to the cross.

[ 21 : 23 ] Along with those ordinances which were written against us. The law was nailed to the cross with my sin. So that by faith in Jesus Christ, because of God's grace and mercy and love, I can have eternal life with him.

That is amazing. This is the creator and sustainer of all that exists. So that he gives us a conversation.

He talks to us in his word, and he says, and you can talk to me. All things, we mentioned it right after Sunday school, God says, this wasn't planned, I'm sorry, but God says, make all your requests be made known unto, now he knows what I'm thinking before I do.

But he says, I'm going to have a relationship with you and you can talk to me. Make all your requests be made known unto God. And the peace of God, which passes all understanding will keep your hearts and minds in Christ Jesus.

The peace of God comes in resting in Christ. And that is a wonderful promise. But back to the Areopagus.

[ 23 : 00 ] So, neither is he served by human hands as though he made, since he gives life and breath to all things.

Now, verse 26. So, by the way, creation is real. That's what we just read. Now we're going to see he acts within this creation.

And he acts truly in this creation. And he acts within time. He inhabits eternity, but he acts in time.

here. Verse 26. He made from one, one man, every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation.

He raises them up, puts them aside. God. Why? Verse 27. That they should seek God, if perhaps they might grope for him and find him, though he is not far from each of us.

[ 24 : 18 ] For in him we live and move and exist, even of some of your own poets. Now he's talking about pagan poets, have said, for we also are his offspring.

Here, by the way, Paul is using some of their own words and making an inroad into them for the gospel because he's using some of their words.

He calls up a pagan poet that has nothing for God, but he uses some of those words to make an inroad here.

being then, verse 29, the offspring of God, we ought not to think that the divine nature is like gold or silver or stone or an image formed by the art and thought of man.

I'm going to stop there for a moment because now we're so sophisticated we usually don't carve images and put them in the house. But no one's ever tempted to form God in his own image, is he?

[ 25 : 32 ] Well, this is what I think God said. This is what I think God's like. And then acting upon that. By the way, a question for you.

Does what I think about God change God? You know the answer to that, do you not? I may say, I know Joe.

And I'm going to tell you about Joe. That doesn't change Joe. I may be right on some and I may be wrong.

I may even be deceptive. But it hasn't changed Joe. He's still Joe as he is. God will be as he is no matter what I think about him.

Now, it matters to me. It matters to me. But it doesn't change God. So, I know we don't make graven images.

[ 26 : 40 ] But sometimes I'm tempted to make God into my image. And that's what he's talking about here. therefore, verse 30, having overlooked the times of ignorance for a time, that is judgment has not come yet.

All these years, judgment has not come. God is now declaring to men everywhere should, they should repent.

change their minds. Why should they? Verse 31, because he has fixed, he's appointed a time, a day, in which he will judge the world in righteousness through a man who he has appointed, that man we know as Jesus Christ.

He will judge him through righteousness, in righteousness, through Jesus, whom he has appointed, and he has furnished, having furnished proof to all men by raising him, that is Jesus, from the dead.

So the resurrection of the dead was God's proof that this is my plan. This is my plan.

[ 28 : 10 ] Now, we see there that God treats his creation is real. He actually works in it.

He has created, he has created from one man, from Adam, all men, all the races of men. He has appointed their habitations, the nations, their habitations, and the time of their existence.

He has done that. So he has acted truly in time and in creation. I think Francis Schaeffer would call it in time and space, or would have called it.

He's with the Lord now, of course. So, beginning with that first verse, in the beginning, God created the heavens and the earth.

All the rest of the scripture then goes on, and it teaches me about God, it teaches me about man, myself, and it teaches me about the relationship that God has with mankind.

[ 29 : 31 ] All of scripture is important for that. Now, one more verse to emphasize because of what Paul said about the divine nature.

1 Timothy 6. If we roll over to 1 Timothy chapter 6, please. 1 Timothy starting with verse 13.

Here, Paul is from the jail cell writing to Timothy. He's passing the gauntlet. He's giving Timothy a charge.

beginning at verse 13. I charge you, Timothy, in the presence of God who gives life to all things and of Christ Jesus who testified the good confession before Pontius Pilate that you keep the commandment without stain or reproach until the appearing of the Lord Jesus Christ.

Verse 15. Which he will bring about at the proper time. He who is the blessed and only sovereign, the King of kings and the Lord of lords, who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see, to him be honor and eternal dominion.

[ 31 : 17 ] Amen. God, now, I don't pretend to understand God the Father, God the Son, God the Holy Spirit. I don't pretend to comprehend Trinity.

I just believe what I'm reading. Jesus Christ reveals God, but God the Father, here Paul says, no man has seen or can see.

Now, Paul saw the risen Christ. The apostles, all the apostles had to have seen the risen Christ. Because Jesus told them after his resurrection, he says, you are to be my witnesses.

Now, that's not, that is a pretty important task. And in order to be a witness, that's why Peter says it's important that we replace Judas, and it has to be someone who, number one, was around the whole time.

And number two, he saw the Lord. He can witness to the resurrection. That's pretty important.

[ 32 : 37 ] So, Paul saw him, but here he says, the Father, you can't see. And it reminds me of Moses. When Moses was on Sinai, in fact, we have a song we sing, he hideth my soul in the, come on with me, in the cleft of the rock, and covers me there, that's Moses.

Moses asked God a question, you remember what it was? Show me your glory. Show me your glory. And God says, you can't take it.

You can't see my full glory. I'll tell you what I'll do. It's a wonderful picture of our salvation, isn't it? You can't really see my glory, Moses, but here's what I'll do.

I'm going to put you over here, and I'm going to cover you with my hand.

hand. And as my glory passes by, I'll take it away, and you can just see a glimpse, as it were, the backside of my glory.

[ 34 : 01 ] We can't come to God, but he says, here, I've paid the price. I've paid the price. You can come to me through Jesus.

It's as though he's, I'll cover you. I'll protect you from my awesome glory, because you're coming to me through the blood of me, of my son, Christ Jesus.

That's, it's an awesome picture. Anyway, so, he, he, here, he says, I'm charging you this to guard, because, and he finishes it up with, who alone, verse 16, God alone possesses immortality.

He alone is the uncaused cause. He is not dependent upon anything. Jesus put it this way, the father has life in himself, and he gives that to the son, and the son also gives it to whom he will.

It's, that's why when Jesus was headed for the cross, he said, no man takes my life, I give it willingly, I have the authority to lay it down, and I have the authority to pick it back up.

[ 35 : 47 ] None of us can say that. It's only in Christ that we have that hope, but what a hope. See, this isn't the end, is it Joe?

This isn't the end. There is better to come. And in fact, Paul will say, you haven't even thought of it.

You haven't seen anything like it. You can't even dream of it. Okay. To reiterate, most of God's attributes we know from revealed word of God.

Just a couple of instances would be in Malachi. We learn something of God's immutability. He doesn't change. He says, I am the Lord, I change not.

Therefore, you sons of Jacob are not destroyed. You're not consumed, he says. He's, now, that's talking about end times prophecy, but he's saying, you can rely on this.

[ 36 : 56 ] You're not destroyed because I'm God. I said you wouldn't be, and I don't change. that doesn't mean he's static and he doesn't do anything.

We've already seen that he actually works truly in history. It just means that God does not change his nature. He says, am I a man that I would lie or repent?

No. He said, no. I've said it. I'll do it. that means something to me, doesn't it, when I look at my salvation.

See, there's going to be days when I look in the mirror and it's not going to look like I want it to look. And I'm not talking about physically.

What was our verse last month? The word of God is quick and active and sharper than a two edged sword.

[ 38 : 03 ] It cleaves apart the soul and the spirit, the joints and the marrow and it shows me the thoughts and intents of my heart.

There are going to be some days that I don't like what I see. But God says, look, I have said that if you call on the name of Jesus Christ, you trust in what I did on the cross, what?

You have eternal life. And then I can read there in Malachi, I am the Lord, I change not. And I look through all of scripture and we've been in Genesis.

We see how God created, how man fell, how God provided. We see Noah and the precursor of judgment to come as he judged the world then.

We see all of that. We saw him pull Abraham out of idol worship. And Abraham believed God and it was reckoned to him as righteousness.

[ 39 : 22 ] And in Romans then we are going to see that that is the basis. Paul's going to use that time and again throughout Romans to show that the veracity and the immutability of God we can put our salvation in the bank as it were.

Because he won't fail it. And then we learn something we need special revelation to learn something this is by no means very much we learn something about his love we all know this one without having it in the bulletin John 3:16 in this fashion for for God so loved it doesn't mean he loved this much it means God loved in this way how that he gave his only begotten son that whosoever believes in him should not perish but have everlasting life so we learn about God's nature and character mostly from revealed revelation but I shouldn't forget apart from revealed revelation we have natural revelation that makes all men accountable all men are accountable because they know there's a

God and they know he's not part of the creation so by the way have you ever heard someone say something along the order all paths lead to God you've heard something along that well they're right all paths do lead to God but only one leads to glory with God all the rest lead to the judgment that's important to remember okay now we do as Christians all here who have put their faith in Christ do believe that the Bible is God's word it's not it's not God's word as I want to interpret it it is the very word of

God inspired all scripture is inspired of God God breathed so we do believe that so why do we study it well we study it first primarily because we have a relationship with our Savior and our God and so it's God talking to us it's the conversation part God speaks to us through his word but also we do study it for instruction you know these verses but we'll go there if you would please 2nd Timothy 3:16 and 17 you probably know this verse you certainly will recognize it when you get there all scripture all scripture that includes now when we say

Old Testament and New Testament I'm talking about the divisions that the editors put in for publication we do understand don't we that the Old Testament continues clear up through part of Acts I mean that's that's part of the the offer of the New Testament came in Acts but Israel rejected however for the church it came from the apostle Paul the revelation that God gave to the apostle Paul and it is there that we see salvation not by works of righteousness which we have done but because of what Christ did on the cross it is by grace you have been saved through faith and that not of yourselves it is the gift of



[ 43 : 57 ] God not of works lest any man should boast that part is really important by the way that's why God made the salvation that he offered the salvation he did specifically so that no one will boast see God cannot deny himself correct um you know the way I you notice the way I asked that question there's only I pretended it was a real question but I was anyway God cannot deny himself he knows he's God he knows he alone is eternal and he knows that he alone deserves glory so he cannot give glory that belongs to him to another that's one of the things that God can't do not many things can he not do but that's one of them so all scripture is given inspired by God and profitable for teaching reproof for correction and for training in righteousness righteousness and the next verse is important that the man of

God may be adequate equipped for every good work this is what the reformers called the sufficiency of scripture this is scripture is adequate for everything I need to be all that God wants me to be as far as information is concerned I don't need any more information than what he gives me it might behoove me to pay attention to what he says so he says all scripture is inspired it's profitable for teaching for reproof for correction for training in righteousness and then we will be thoroughly or thoroughly completely equipped for everything that God has for us to do so we we study for those reasons Hebrews chapter four if you would Hebrews chapter four you just keep going a little bit and we'll go to verse 12 this was our this was our verse right you recognize it

I'm going to read it this time from the new American standard we memorized it with King James for the word of God is living and active and sharper than any two edged sword piercing as far as the division of soul and spirit the reproof joints and marrow and able to judge the thoughts and intents of the heart that's the reproof and the correction in first Corinthians chapter 10 first Corinthians chapter 10 so roll back there to see I like reading first Corinthians because it makes me feel better about myself that may not be entirely true I may have made part of that up first Corinthians chapter 10 verse 6 now here

Paul is talking about the scripture that went before the old what we call the Old Testament and he's talking now remember he's talking to a Gentile church these are Grecian these are thoroughly Greeks but he's reminding them of the importance of the Old Testament and he says beginning with verse 6 these things happened as examples for us that we should not crave evil things as they craved do not be idolaters as some of them were as it is written the people sat down to eat and drink and stood up to play verse 8 nor let us act immorally as some of them did and 23,000 fell in one day nor let us try the Lord or put the Lord to the test as some of them did and were destroyed by the serpents verse 10 nor grumble as some of them did and were destroyed by the destroyer now verse 11 all these things happened to them as an example and they were written for our instruction upon whom the ends of the ages have come he's not saying look be careful not to grumble

Roger because you might you might be killed that's not the point the point is these things happen to them and you are to learn from it it has to do with instruction in righteousness right living there's going to be a lot in in the epistles to the church about do this don't do that there's a whole lot of that it's not that we he never says and God never says that you can earn your way to heaven what he says is on your way to heaven live this way and by the way Roger don't live that way and he says he gives us all of this for our instruction so that's not all though that we read it for let's look at

[ 50 : 04 ] Romans 15 please Romans chapter 15 and we'll speed on through so we'll go to verse four I guess whatever was written in earlier times was written for our instructions that through perseverance and the encouragement of the now let me read that again the perseverance and encouragement of the scriptures we might have hope by the way and I apologize for those who are who are regulars in Sunday school class you probably have heard some of these things but

I'll reiterate them nevertheless if I am reading God's word if I'm a Christian and I'm reading God's word and I'm getting disturbed by what I'm reading I'm probably missing the point because these things are written for our encouragement and hope that by the way is one of the dangers I should I shouldn't say danger but that can be a pitfall to some of us who when we're in the apocalyptic literature and we start getting all worried about what's going on and what's this doing and where do I fit in this that's not my hope

I go back and I see this is how God worked through history and I know who I don't know who George Beverly Shay I think used to sing it frequently I know I don't worry about the future I don't worry about tomorrow I'm going to paraphrase it because I can't bring it to mind now usually things I should forget come to mind easily things I wish I remembered they leave I may not know what tomorrow holds but I know who holds tomorrow and that's the peace of God that passes all understanding we trust the Lord and that gives us comfort we know from

Ephesians chapter 3 and we'll just speed through this you won't have to turn to it but it would I'm not going to read the whole thing because of time Ephesians chapter 3 verses 8 through 11 Paul says unto me that is him himself who am less than the least of all the saints is this grace given this gift of the gospel is given that I should preach among the Gentiles the unsearchable riches of Christ and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God now I shouldn't miss that my salvation is hid in God from eternity that's a that's part of our comfort it wasn't an afterthought it and when we read the scripture and see how God has worked we have the hope because we know where we're going so hidden

God who created all things by Christ Jesus to the intent now and this is amazing unto the principalities and powers in heavenly places angelic beings might be known the church by the church the manifold wisdom of God God will display his glory and his manifold wisdom to angelic beings by leading us as it were that procession before them for the glory of God according to verse 11 the eternal purpose which he purposed in Christ Jesus our Lord first Corinthians chapter two and in verse seven we speak to the wisdom of God this is again Paul talking in a mystery even the hidden wisdom which God ordained before the world and to our glory the gospel is hidden

[ 55 : 40 ] God in eternity he did not reveal it before but he didn't think it up as an afterthought there there's great comfort there and in second Timothy chapter one God has saved us and called us with a holy calling not according to our works but according to his own purpose and grace which was given us in Christ Jesus before the world began we have comfort because he's immutable I the Lord do not change we read that we studied our word that's why he can say Paul can say to the Corinthian church eat anything that's sold in the marketplace without question of conscience because the and he quotes from the Old Testament so God hadn't given up control he said because the earth is the

Lord's and all that's in it belongs to him so he says for that reason you don't have to worry about your conscience and what you eat now that's not the end of all that but we'll move on anyway so we're going to end with this then 2nd Timothy 1 and if you can it's worth turning there we!

we also have a song about this 2nd Timothy chapter 1 verses 8 through 12 Paul's coming to the end of his life and now he knows he's not getting out of jail he's heading toward execution and he's writing to Timothy and he says this therefore do not be ashamed of the testimony of our Lord or of me his prisoner but join with me in suffering for the gospel according to the power of God who has saved us and called us with a holy calling not according to our works but according to his own purpose and grace which was granted us in Christ Jesus from all eternity but now has been revealed by the appearing of our Savior Christ Jesus who abolished death and brought life and immortality to light through the gospel for which this gospel for which

I was appointed a preacher and an apostle and a teacher for this reason I also suffer these things that is my imprisonment my impending execution but I am not ashamed for I know this is important to me I know whom I have believed and I am convinced because of the scripture and because of his veracity and because of his he has proved it through his work in history I am convinced that he is able to guard that which I have entrusted to him until!

that day if you're able would you stand and we'll end with this verse from Philippians as a benediction to those who have trusted Christ I am confident of this very thing that he who began a good work in you will perfect it until the day of Christ Jesus have a blessed week