

These Things

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[0 : 00] Thank you.

Many of God's people who love the gospel and it's a privilege to be involved in the Communion, first time on the island here, and to be amongst people that are familiar, that have known some of them for a good many years.

And your minister is well respected and loved by many people in England, especially our congregation. In Leicester, where he has preached twice, and many people remember him very fondly and praying for him and his family.

And several people asked me after his visit the first time, why can't we have him as our minister? So don't worry about that, he's not going anywhere just now.

But we're looking to the Lord to help us and in whom is our confidence as we turned to his word this afternoon.

[1 : 41] In Romans chapter 8, the Apostle Paul talks about these things.

He says in verse 28 of this chapter, a verse that is so familiar to us. And we know, he says, that all things, all things work together for good to them that love God.

And then, what shall we say in verse 31? To these things, all things, these things. What shall we say to these things?

What are these things? And then at the end of verse 32, how shall he freely not with him also freely give us all things again?

And then verse 37. Nay, he says, coming to his conclusion. In all these things, we are more than conquerors through him that loved us.

[2 : 58] Well, that's the confidence of the Apostle. It is not in himself. It is in the Lord Jesus Christ. And that is where God's people have their confidence to.

We have already heard in prayer this afternoon that we cannot put our trust in anything that we are. It is the Lord Jesus himself.

And surrounded with these things and all things, the Apostle Paul is asking a few questions. And there are five of them.

And we could say that they are unanswerable questions. These are the kind of questions that have no answer. You know, what shall we say to these things?

You know, who shall lay anything to the charge of God's elect? There is no answer. Who is he that condemneth? Is it anyone? Who shall separate us from the love of God?

[4 : 09] The love of Christ. Nay, he says, we are more than conquerors in all these things. We are more than conquerors through him that loved us.

So first of all, then, thinking about the old things that he mentions in verse 28. And thinking about providence and how God's providence is at work in the life of the Christian, in the life of the believer.

And everything, the good, the bad, and the ugly, it seems, according to the Bible, is working together for the good of God's people.

A bit like spirals in the old clocks and watches. Well, because nowadays they're all digital, so they have batteries. And I don't understand how they work.

But in the old times, you had all these spirals that were moving inside a watch. And some of them were going like this, clockwise.

[5 : 25] And there were others that were going in the opposite direction. And there were a number of them, some small ones, some big ones. And they were all moving together, some of them in one direction and another direction.

But at the end of the day, the needle was going, and it was going forward all the time. And that's what the Apostle Paul is saying that is happening here.

And we know, he says, that all things work together. What are these all things? Well, the context is very important in this case.

And it is really the things that he has been talking about. For example, suffering. Into the life of a Christian.

In verse 18 he says, For I reckon that the sufferings of this present time. Well, the present time, not just for the Apostle Paul, almost 2,000 years away.

[6 : 27] But just now, the present time. The sufferings of this present time. And suffering in the life of a Christian can take any form. It can come pain and distress.

Stress can come from any direction. And, in any way, it can be illness. It can be sickness. It can be problems in your own lives, in your personal lives.

Problems in problems at home. Problems in the congregation. Problems on the island. Sufferings. He says, for I reckon that the sufferings of this present time.

And it seems that God intends to take suffering in the life of a Christian.

And work it for his good and for her good. God intends to take pain. God intends to use our heartache.

[7 : 28] Our brokenness. Sometimes our broken lives. God intends to take our tears. And our sorrows. Our grief. Our pain.

He intends to work it. For our good. And that's a wonderful thing. Because many times you may find yourselves asking questions.

And trying to grapple with what is going on in your life. And I often meet people in our city who are struggling. People come to us with all manner of problems.

Sometimes the problems that people have. They are so many and so complex. And we, you know, as ministers, we just don't know how to help them.

And we have to say, well, only God is your help. And they are trying to understand. They are trying to grapple with life. But for the believer, it is.

[8 : 31] What is happening is for our good. And all things. The groanings. Three times he talks about groanings here. And the groaning of the creation.

So that is working as well. It is working for the good. Of God's people. The groaning in the creation. So groaning in the universe itself. And what is happening.

It has been since the fall. See, God cursed the ground. And the earth. Because of Adam's. And Adam's sin. And as a result of that. Everything around us is groaning.

For its redemption. And groaning for its revival, if you like. And reconstitution. For the earnest expectation of the creation.

Waits for the manifestation of the sons of God. And everything is for. We know, he says in verse 22. We know that the whole creation is groaning.

- [9 : 32] These groanings. God is working them into the life of his people for their good. We know that the creation.
- The whole creation is groaning. And travailing in pain. Together until now. Until that end. Until the Lord returns. And there is a new heavens. And the new earth.
- But then there are also the groans. In our lives. And not only they, he says in verse 23. But we ourselves.
- Who have the first fruits of the spirit. Even we ourselves. Groan within ourselves. There is groaning. Inside. That's different from.
- Murmuring. Or complaining. These are groanings. Distressed in a way.
- [10 : 34] Wandering. And hoping. And waiting. Patiently. Waiting. For our glorification. We are groaning.
- Says the apostle Paul. Waiting for the adoption. To which. The redemption. The minister last night. Spoke at the end about our. Redemption. The redemption of our.
- Body. Our hope. These things. God is working. Suffering. Groanings of the creation. And our groanings.
- And then there is something else. And often. A believer finds. Himself. And herself. In this situation.
- Seeking to know. God's will. In what's going on. What is God's will. Even when we are praying. How to pray. How to pray. What really to ask for. Will.
- [11 : 29] Will God. Is it God's will. To pray for the situation. Before us. In the way that we are praying. And often. We do not know. How to pray for. As we ought.
- Likewise. He says. In verse 23. The spirit also. Helps us. In our infirmities. Our weaknesses. Our helplessness.
- When we do not know. For we do not know. What to pray for. As we ought. What is God's will. Today. But the spirit himself.
- He says. Make it. Intercession. For us. So the spirit. Is interceding. Like. The Lord Jesus Christ. Is interceding. For his people. He is interceding. At the father's right hand.
- So the Holy Spirit. Is interceding. And he is interceding. Within the believer. That's where he is. So this intercession. Is taking place. Here. Right. In your own.
- [12 : 25] Innermost being. There. The Holy Spirit. Is asking. Like. The Lord. Is asking. Of his father. The spirit. Is asking. The father.
- And the son. That is intercession. And it is. Accompanied. With groanings. As well. Not. Mine. This time. But.
- Or yours. But the groanings. Of the Holy Spirit. And that's a mystery. That's a. Huge. Big subject. Which cannot be uttered.
- And he. That searches the heart. Knows. What is the mind. The spirit. For he makes. Intercession. For the saints. According to the will of God. And we know. You see.
- This is where it all comes together. All the pain. The suffering. The tears. The brokenness. And knowing the will of God.
- [13 : 24] That God is sovereign. In all those things. That God is in charge. God is the. The master. He is the Lord. Of heaven and earth. And absolutely nothing takes place.
- In our lives. That he is not permitted. That he is not allowed. And we know. That all things.
- All these things. And. Absolutely. Everything that you can think of. Even the most. The deepest crisis in your life. The darkness. Yes. All things.

All things. Work together. For good. To them. That love God. His providence. And then his purpose. In verse 31.

What shall we say then? He says. To these things. All things. What shall we say to these things? Well. What are these things? Things. And these are the things.

[14 : 23] That he has been talking about already. And. It's spoken of. As the golden chain. In theology. In the Christian doctrine. The golden chain. And it's a wonderful chain.

It's got. Several links in it. And. And. If one of those links. Is absolutely secure. And can never be broken. That means that. All the other links. Cannot be broken.

And what are they? Well. All things. Work together. For good. To them. That love God. Who are the. Called. According to his purpose. That's the first link.

There. The called. The people. Of God. Who are. Called. By him. Who heard. The gospel. And in hearing the gospel. The Holy Spirit.

In his own time. Accompanied that gospel. In his time. And. That call. At one time. Became. An effectual call. Where we heard.

[15 : 23] The voice of Jesus. Say. Come unto me. And follow me. For whom he did. Foreknow.

So there's the link there. Another link. In this wonderful chain. Golden chain. The foreknowledge of God. Where God has known. His people. And he has known them.

Before. The creation of the world. Long. Long time ago. Six thousand. Seven thousand. Wherever you put it. Before that time. In eternity.

God has known. His people. And he has known them. In Christ. And he has. Loved them. That's. You know. It's the knowledge of his. His love. And he has loved them.

With a special. Everlasting love. And those whom he has foreknown. He has. Predestined. So he has. Determined. Their end.

[16 : 16] He has determined. What is going to happen to them. He has determined. What he is going to do. For them. In their lives. He is going to. Transform them. He is going to. Save them.

He is going to. Sanctify them. He is going to. Change their character. And make them. Like his own son. To be conformed.

To the image of his son. He is predestined. These things. What shall we say. To these things. That he might be.

The firstborn. Amongst many brethren. So he is the first. He has died. He has buried. He has risen. And he has been glorified.

He is the firstborn. And that means. The rest. The rest. Will follow. And that is guaranteed. Guaranteed. Moreover.

[17 : 11] Another link. In the chain. Whom he did predestine. Them he also called. Because. He had foreknown them. And he had predestined them. He called them.

And our salvation. And the salvation. Of God's people. Is not to be found. In ourselves. You know. When I think about myself. And.

Where I came from. And how I heard the gospel. And. And. You know. I often wonder. There are. So many Sikhs. In the world. Maybe there are about.

12 million Sikhs. All over the world. And a few of us. Have been. Converted. And have been saved. By the Lord. Why.

Why. Why. Why did he save. I am not anything special. None of us are special. We are sinners. I am a sinner.

[18 : 12] We are all sinners. And we are unworthy. Sinners. But he has foreknown. It pleased him to do that.

And. For known. And he predestined. Then. He called. Call of the gospel.

And surely. You can trace that. And. Every one of his people. Can trace that call. The times. That we were under the gospel. The times. That he was.

Coming after us. And knocking. At the door. Of our hearts. And then one day. That knock was so powerful. Irresistible grace.

All the resistance. And all the opposition. Came down. All the fears. And all the doubts. And all the questions. They evaporated. And that call became so.

[19 : 12] Irresistible. That voice of Jesus. The Holy Spirit. In the gospel. Became so powerful. That you had to cry out.

Lord. Have mercy on me. A sinner. Please save me. Without you. I am lost. Unless you save me. I am lost. The called.

Then he called. He did it. And then he. Those he called. Another link in the chain. He also justified.

He declared them not guilty. He pardoned them. He set them free. He took away all the handwriting. That was written against them.

He wiped it all away. All the charges were dropped. And when these charges have been dropped. And those whom God has justified.

[20 : 07] Never again. Can that person be brought to the court again. Never again. Can that person come before the judge. And never can those charges again. Be brought.

Against that person. He justified. It's free. And those whom he justified. Another link in the chain.

Then he also glorified. And the way the apostle Paul is talking is. He's saying. Well. It's almost. In the mind of God. In his purpose.

These things. As if. They have already. They have already. Happened. And what shall we say to these things.

If God be for us. That's what we say. If God be for us.

[21 : 07] Who can be against us. Well. Think about it. If the apostle Paul had just said. Who can be against us. Who is against us. Well then.

We would be able to come up with. A number of things. Well. We would say. Well. Sin is against us. And don't you. Find that. That sometimes.

That sin is against you. Sin is present. Indwelling sin. Sometimes it is. Like a balloon. And it becomes puffed up.

You know. With hot air. And it raises its head. And sometimes. It looks as if. Sin is going to. Subdue us again. And carry us back.

To where we came from. But what shall we say. To these things. If God be for us. Who can be against us. Who can be against us.

[22 : 00] It just said that. Sin. Death. The last enemy. Devil. Satan. Satan. Satan.

Satan. All the demons of hell. All the powers of hell. If they were against us. What would happen. The world.

Don't you find the world. Against you sometimes. You are going into this. Narrow road. You are on this narrow road. And. This is broad road.

A lot of people are on it. And they are going in the other direction. And you are only one person. Only one person is walking on this narrow road. And many are going in the opposite direction. And they are saying.

And they are calling you. They are calling you. Come. Why are you going on this narrow road? Come over to us. Come with us. We are going. We are going to enjoy life. We are going to have a good time.

[22 : 55] We are going to have a party. The world. Disease. Sickness.

Terminal sickness. Sorrow. Distress. But you see.

He didn't. He didn't. He didn't just say. Who can be against us. He said. If God be for us. If God be for us. Who can be against us.

If God is for us. He said. What shall we say to these things. If God be for us. That means. What he is saying is. That. God is for us. And how does a believer know.

That God is for us. God. Because. God. God. Because. God. Because. Those whom he. He called. Whom he foreknew. That's how we know.

[23 : 57] That God is for us. Because. He knew. Those whom he foreknew. He predestinated. Whom he predestinated. He called them.

My sheep. Hear my voice. And I know them. And they follow me. And I give unto them. Eternal life. And they shall never perish. And no one shall pluck them. Out of my father's hand.

And my father is greater than I. Said the Lord. And no one shall pluck them. Out of my father's hand. He called them. He also justified them.

This is how we know. That God is for us. And if God is for us. Who can be against us? Sin can't be against us anymore. Because God is for us.

We have been justified. We have been glorified. We have been set free. God has seen it. That we are going to be conformed. To the image of his son.

[24 : 53] He has seen it. That we are going to be present. In glory. With his beloved son. He has seen it. He has determined it. Sin can be against us.

Death can't be against us. The devils can't be against us. Hell can't be against us. The world can't be against us. In fact there is silence. When the apostle is asking this question.

If God be for us. Who can be against us. And there is silence. Hallelujah. Sin has been silenced. The devil has been silenced.

We'll see the devil. Diabolus. The accuser. The slanderer. He wants to come. He wants to bring all those accusations. Again.

See this man. He is a hypocrite. He is not really a perfect Christian. He is saying one thing. And doing another thing. You hear those voices.

[25 : 54] Let's put them to silence. If God be for us. Who can be against us? Silence. No one.

There is nothing. Hell. Hell. Hell can't be against us either. Death cannot be against us either.

Because God is for us. What shall we say to these things? Because he that spared not his own son.

The proof of it. One by one. All these accusers. Have been dismissed as it were.

They have been shown the door. They have been shown the exit. Here is the exit. Like the chase program.

[26 : 55] You have been caught. Sin has been caught. You have been caught. And for you. The chase is now over. Shown the door.

Goodbye. To sin. To death. To hell. Satan. Demons. Doubts. Unbelief.

Nothing. Because he that spared not his own son. This is our confidence.

It's in God. He spared not his own son. But delivered him up for us all. How shall he with him. Not with him also. Freely give us.

All things. If he has given us the. The best. If he has given for us the greatest. His own beloved son.

[27 : 51] If he has given him up for. For us. For his people. How shall he freely not give us. All things. He will give us strength.

He will give us grace. He will give us knowledge of his love. He will hear our prayers. He will comfort us. He will encourage us.

He will uphold us. He will carry us through. He will carry us through. He will stay with us. He will not let go of us. We may feel like letting go of him.

But he will not let go of us. Because he has got his hold upon. His people. And he is not going to let go of them. And they are going to finish the journey. Because.

How shall he not freely. Give us. All things. And then. The proof of it all.

[28 : 50] Is the person. Beyond all reasonable doubt. He. That spared not his own son.

See the apostle is now. Gradually. He is climbing a ladder. Step by step. He is coming higher and higher. And he is got. You know.

Quite a way to go. Remember how. Martin Luther. Remember. The reformer. He was. He had to face the emperor.

And. The German emperor. And. Along with the. The bishops. And. All the big. Names. In the church.

In the Catholic church. So he was summoned. To this. Deer to. Worms. And. And before the emperor. And all these. Charges were brought against. Martin Luther. And he was saying.

[29 : 48] Well have you written these tracks. Against us. Or against the church. And you know. In those days. He. Pends.

A hymn. A song. And. It goes like this. It says. A safe. Stronghold. Our God is still. A trusty.

Shield. And weapon. He'll help us. Clear. From. All the ill. That has now. Oath. Overtaken. The ancient. Prince of hell.

Has risen. With purpose. Fell. Strong male. Of craft. And power. He. Weareth. In this hour. On earth. Is not his fellow. And then he says.

And were this world. All devils. Over. And watching. To devour us. You see. If all the devils. Had come. And watched. Wanting to devour us. And we lay it. Not too hard.

[30 : 43] So. So sure. Nor. Not that they can. Overpower us. And let the prince of ill. Look grim. As air he will. He has.

He can harm us. Not of it. For why. His doom is writ. A world. Shall quickly slay him. God's word. For all their craft.

And force. One moment. Will not linger. But spite of hell. Shall have its course. For it is written. By his finger.

And though they take our life. Goods. Honor. Children. Wife. Yet is their profit small. For all these things. Shall vanish all.

But the city of God. Remaineth. How shall he not. Freely. Give us all things. Since he has given. For us. His own.

- [31 : 37] Beloved son. And then. He asks another question. And. It comes with a proclamation. He says. Who shall lay anything. To the charge of God's elect.
- Who. And there is silence again. Because. No one can come. And no one can come. Justifiably. And bring any charges. Against. God's elect.
- Against God's people. For it is God. That justifies. Who is it. That condemneth. There is another question. That is. Unanswerable. No one can answer.
- And no one can come. And say. Now there is. No condemnation. He has begun. To them. That are in Christ. Jesus. Who walk. Not after the flesh. But after.
- The spirit. There is no condemnation. You are free. You have been pardoned. And. The believer. Has been saved. And if you have been saved.
- [32 : 34] You have been justified. You have been sanctified. And you have been glorified. No one is now able. To condemn you. Who is he. That condemneth.
- In fact. There is no one. Silence. Silence. Why? Because it is Christ. That died. Here is our confidence. Again.
- Back to the cross. Back to Calvary. Back to where it all happened. To the place. Where all our confidence. Comes from. It is Christ.
- That died. That is our hope. That is our hope. Today. It is Christ. That died. He died for our sins.
- He was wounded for our transgressions. He was bruised for our iniquities. The chastisement that brought us peace. Was laid upon him.
- [33 : 31] And by his stripes we are healed. That is our confidence. The wounds of Christ. The passion of Christ. His groanings.
- The groanings that he uttered. His agony. His bloody sweat. His expiring there on the cross.
- Lifeless body. Hanging on the tree. He who knew no sin. Was made sin for us. Becoming a curse for us.
- It is Christ that died. Yet rather that is risen again.
- That is our confidence. Our savior is alive. The savior of God people is risen. He has conquered. He has conquered the grave.
- [34 : 35] He has conquered sin. He has conquered Satan. He has put them to silence. We haven't put anybody to silence. I haven't. You haven't. But it is him.
- He has silenced all the enemies. He has silenced all those voices. It is Christ that has died.
- Yes. Rather that is risen again. Who is even at the right hand. Of God. That is where he is now. A mighty God.
- A mighty savior. A mighty Jesus Christ. The Lord Jesus Christ. The conqueror. The king of kings.
- Then the lord of lords. That's who he is. Who maketh intercession for us. Our advocate. That's where we are. Our righteousness.
- [35 : 31] That's what really changed Martin Luther's life. That's how he was converted. It is when the spirit of God enlightened him. And you know poured light when he was reading Romans chapter 1.
- And he saw that he says my righteousness. He says it's there is my righteousness in heaven itself. There he is. He has died for me. He has risen again.

And now he is at the father's right hand. Making intercession for us. My righteousness is in heaven. And Martin Luther was saved. He was converted. When God showed him that.

And then finally. The power of his love. Who shall separate us.

From the love of God. Who shall separate us from the love of Christ. It's not our love for him.

[36 : 36] See that will change. Changes doesn't it. There are days when you feel. You're nearer to God than other days. There are days when you feel.

That your love is. Cold. You feel like that sometimes don't you. There are days when you feel. You hardly love him at all. You hardly spend any time.

Meditating. Praying. Or even when you did. It was. It was lifeless. There was nothing in it. There are times when you feel. You're in the presence of God. There are times when the Bible is.

Real. It's alive. It is. Full of energy. Full of power. Full of life. We're changing all the time. Our love for him.

My dear friend. If that's. If that's what anyone was to rely on. Will not carry us far. But it's. His love. His love for his people.

[37 : 36] That doesn't change. And to find out what it is like. We have to come again to that same place. To the cross. The apostle says. For God has demonstrated his love toward us.

Demonstrated it. In that while we were still sinners. Christ died for the ungodly. That's where it is. That's the proof of his love. He has died for the ungodly.

And who shall separate us from the love of Christ? Trouble. Don't you feel sometimes trouble?

And trouble sometimes comes. Doesn't it? It comes sometimes like a flood. Sometimes it comes like a torrent. One after another. Not just some one thing.

But many things happen. And many things can go wrong in our lives. Sometimes in one day alone. Sometimes in one hour. Our whole world seems to turn upside down.

[38 : 38] Shall that separate us from the love of God? That is in Christ Jesus. Silence. Silence. Because the love of God is so strong.

Because the love of God is so majestic. Because the love of God is unconditional. God didn't say that he will love his people when they are trouble free.

He says I will love them in trouble. He says I will love them in sickness. I will love them in death. I will love them in sorrow.

I will love them at all times. I will love them. I will love them. And continue to love them. Forever and forever. I will love them even when they are cold.

I will love them all the time. In any condition. And in every condition. I will love them because I have chosen to love them.

[39 : 41] And because he has chosen to love them. There is nothing that can separate us. Trouble. Distress. Persecution. Famine. Not having anything to eat. Peril. Danger. Martyrdom. Death.

Hell cannot. No. In all these things. All these things.

Can you think of anything? Can you think of anything at all? Anything in your life. As a Christian. Anything at all.

Silence. It is now shown the exit. Here is the exit. Go out.

[40 : 52] Nay. In all these things. We are more than conquerors. We are super victors. Through him that loved us.

And he gives his own personal testimony. He says. For I am convinced. He says. I am persuaded. Says the Apostle Paul. Having experienced.

Himself. Trouble. Distress. Persecution. Famine. Nakedness. The sword.

Imprisonment. Death. He faces. For I am persuaded. He says. Neither death. Nor life. Nor angels.

Good angels. Bad angels. Principalities. Powers. The governments.

[41 : 50] The prime minister. The laws of the land. As they are changing. And continue to change. Tomorrow. We don't know. What they might be.

And what might people say. That the church can do. And cannot do. Will that separate. His people. From the love of God. That is in Christ. Nay.

He says. What shall we say. To all these things. If God be for us. Who can be against us. For I am persuaded. That nothing. Present. Nor powers.

Nor things present. Nor things to come. Nor height. Nor depth. Not any creature. Shall be able to separate us. From the love of God.

That has been poured out. Into our hearts. By the Holy Spirit. Which is in Christ Jesus. Our Lord. You know. In the early church. There was a man called.

[42 : 50] Chrysostom. Chrysostom. And. He was summoned. Before. The emperor. And.

The emperor. Sitting on his mighty throne. Chrysostom. Was standing there. In chains. And the emperor.

Says. I am threatening you. With banishment. Because of your. Christian faith. And the dear man of God. He replied. Says. Thou canst not.

Banish me. From this world. You can't do it. For it is my. Father's house. You can't throw me anywhere. Wherever you send me.

It's my father's house. His world. Hallelujah. His world. But I will slay thee.

[43 : 47] Said the emperor. Nay. Thou canst not slay me. You can't kill me. For my life is hid with Christ.

In God. You can't touch me. You can touch my body. But you can't touch me. King. My life is hid with Christ.

In God. And the emperor. Said to him. I will take away. Thy treasures. I will take away. Your house. I will take away.

Your pension. Nay. Thou canst not. For my treasure. Is in heaven. That's where it is.

My deposit is there. My deposit is there. And you can't touch us. And my heart. Is there. My heart is where my treasure is. And then the emperor says.

[44 : 49] But I will drive thee away. From man. And thou shall have no friend left. I will put you in solitary confinement. And Chrysostom said.

Nay. You can't even do that. Thou canst not. For I have a friend in heaven. What a friend. We have in Jesus. For I have a friend in heaven.

From whom. Thou canst not. Separate me. You cannot separate me from my friend. I defy thee.

He said to the emperor. For there is nothing. That thou canst do. To hurt me. Hallelujah. You can't do anything. To hurt me.

What shall we say. To these things. If God be for us. Who can be against us.

[45 : 48] You know John Bunyan. The man who wrote. Pilgrim's Progress. And. You can identify with him. And everyone can. There were times when he was distressed.

And there was time when he was. Going through. The valley. Of the shadow of death.
And. A time when he. Suffered from. Terrible depression.

And wondering. If he could go on. Was there any point. In going on. Will he survive. Will he finish the journey. And you know.

He says this. And he was sitting. In his neighbor's house. And was very sad. And then he says. Then. The word came.

Suddenly to me. What shall we say. To these things. If God be for us. Who.

[46 : 47] Can be against us. Let us pray. Let us pray.