

“CHARITY ENDURETH ALL THINGS” (1 CORINTHIANS 13:7(d))

Sermon to the Prisoners of Hope at Westboro Baptist Church in Topeka,
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“Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth.” (1 Corinthians 13:1-8.)

The Holy Spirit instructs by redundancy and that’s a good thing. In these words (“*Charity endureth all things*”), and in saying previously that “*charity suffereth long,*” and again, that it “*beareth all things,*” the apostle is understood by some as making statements of substantially the same signification as though the three expressions were synonymous, and all of them only said the same things in different words.

But this idea is from a misunderstanding of his meaning. For if we closely consider these various expressions, and the manner in which they are used, we shall find that every one of them signifies or points to a different fruit of charity. “*Charity suffereth long,*” (1 Corinthians 13:4(a)) teaches us reference to the bearing of injuries received from men, “*Charity beareth all things*” (1 Corinthians 13:7(a)) instructs as to the spirit that would lead us to undergo all sufferings to which we might be called for Christ’s sake, and rather than to forsake him or our duty. And this expression of the text, that charity “*endureth all things,*” signifies something different from either of the other statements. It expresses *the lasting and abiding nature of the principle of charity, or true grace in the soul* and declares that it will not fail, but will continue and endure, notwithstanding all the opposition it may meet with, or that may be brought against it. The two expressions, “*beareth all things,*” and “*endureth*

all things,” as in our English translation, and as commonly used, are indeed very much of the same import. But the expression of the original, if literally translated, would be, “charity remains under all things;” that is, it still remains, or still remains constant and persevering under all opposition that may come against it. Whatever assaults may be made upon it, yet it still remains and endures, and does not cease, but bears up, and bears onward with constancy and perseverance and patience, notwithstanding them all.

According to the four expressions of this verse, “beareth,” “believeth,” “hopeth,” and “endureth all things,” the meaning of the apostle appears easy, natural, and agreeable to the context. He is endeavoring to set forth the universal benefit of charity, or a spirit of Christian love. And to show how it is the sum of all good in the heart, he first shows how it disposes to all good behavior towards men, and sums up that matter by saying that charity “rejoiceth not in iniquity, but rejoiceth in the truth.” And then he proceeds, and declares that charity not only disposes to doing and suffering in the cause of Christ, but that it includes a suffering spirit, so that it “*beareth all things;*” and that it does this by promoting the two graces of faith and hope, which are mainly occupied in sufferings in the cause of Christ; for such sufferings are the trials of our faith; and what upholds the Christian under them, is the hope of a far more exceeding and eternal weight of glory (**2 Corinthians 4:17**) to be given to the faithful in the end; and charity cherishes this faith and hope, and, as the fruit of this faith and hope, it endures all things, and perseveres, and holds out, and cannot be conquered by all the opposition made against it; for faith overcomes the world (**1 John 5:4**), and hope in God enables the Christian always to triumph in Christ Jesus.

This is the doctrine—the word of exhortation today—to be taught from this clause of this verse: *THAT CHARITY, OR TRUE CHRISTIAN GRACE, CANNOT BE OVERTHROWN BY ANYTHING THAT OPPOSES IT.*

I offer the following verses that will help explicate this doctrine:

1 Corinthians 9:18-22: “*What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. ¶ For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law,*

as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.”

Genesis 29:20: *“And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.”*

Job 13:15 *“Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.”*

Matthew 10:22: *“And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved.”*

2 Thessalonians 1:4: *“So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure.”*

2 Timothy 2:3-10: *“Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things. ¶ Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.”*

2 Timothy 2:24: *“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient.”*

2 Timothy 3:11: *“Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.”*

2 Timothy 4:5: *“But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.”*

James 1:12 *“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.”*

There are many things that greatly oppose—watching and warring against—the grace which is in the heart of the Christian. The child of God is encompassed with enemies on every side. He is a pilgrim and stranger passing through an enemy’s country, and exposed to attack at any and every moment. There are thousands of devils, artful, intelligent, active, mighty, and implacable, that are bitter enemies to the grace that is in the heart of the Christian, and do all that lies in their power against it. And the world is an enemy to this grace, because it abounds with persons and things that constantly oppose it, and with various forms of allurements and temptations, to win or drive us from the path of duty. And the Christian has not only many enemies without, but multitudes within his own breast that he carries about with him, and from which he cannot get free. Evil thoughts and sinful inclinations cling to him; and many corruptions that still hold their footing in his heart are the worst enemies that grace has, and have the greatest advantage of any in their warfare against it. And these enemies are not only many, but exceeding strong and powerful, and very bitter in their animosity — implacable, irreconcilable, mortal enemies, seeking nothing short of the utter ruin and overthrow of grace. And they are unwearied in their opposition, so that the Christian, while he remains in this world, is represented as being in a state of warfare, and his business is that of the soldier, insomuch that he is often spoken of as a soldier of the cross, and as one whose great duty it is to fight manfully the good fight of faith. The Holy Spirit has given us a tutorial on the armor for this warfare. See, e.g., Ephesians 6:10-15.

Many are the powerful and violent assaults that the enemies of grace make upon it. They are not only constantly besieging it, but often they assault it; they are always lurking and watching for opportunity against it. The Holy Spirit is not using hyperbole when he warns: at **1 Peter 5:8**: *“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”*

Sometimes the powers of earth and hell are engaged against that grace, with such power and violence and strength against it that if we were to judge only by what appears, we should think it would be taken and destroyed immediately. The scene will remind you of how it was with the children of Israel in Egypt, against whom Pharaoh and the Egyptians united all their craft and power, and set themselves to endeavor to destroy them from off the face of the earth as a people or as it was with David in the wilderness, when he was hunted as a partridge on the mountains, and driven about by those that sought his life from one desert or cave to another.

But, all the opposition that is or can be made against true grace in the heart, it cannot be overthrown. Grace in the heart is like the children of Israel in Egypt, and at the Red Sea. Though the Egyptians and Pharaoh strove ever so much to destroy them, they yet grew and prospered. And when, at last, Pharaoh pursued them with all his army, and with chariots and horsemen, and they were blocked in at the Red Sea where they saw no hope of escape but seemed to themselves to be on the very brink of ruin, yet they did escape, and were not delivered a prey to their foes. Yes, they were preserved in passing through the very sea itself, for the waters opened before them, and, when they had safely passed over, rolled back and overwhelmed their enemies. The gates of hell shall not prevail against the Church of the Lord Jesus Christ (Matthew 16:18), so neither can they prevail against grace in the heart of the Christian. The seed remaineth, and none can root it out. The fire is kept alive even in the midst of the floods of water (**Song of Solomon 8:10**); and though it often appears dim, or as if it were just going out, so that there is no flame, but only a little smoke, yet the smoking flax shall not be quenched (**Matthew 12:20**).

And grace shall not only remain, but at last shall have the victory. Though it may pass through a long time of sore conflicts, and may suffer many disadvantages and depressions, yet it shall live; and not only live, but it will finally prosper and prevail and triumph, and all its enemies shall be subdued under its feet. As David in the wilderness, though he was long kept in very low and distressed circumstances, pursued by his potent enemies, and many times apparently on the brink of ruin, where there seemed but a step between him and death (1 Samuel 20:3), was yet through all preserved, and at last exalted to the throne of Israel, and to wear the royal crown in great prosperity and with glory; so we see it is with grace, that it can never be overthrown; and its

depressions do but prepare the way for its exaltation. Where it does truly exist in the heart, all its enemies cannot destroy it, and all the opposition made against it cannot crush it.

True grace reaches to the very bottom of the heart. It consists in a new nature (2 Corinthians 5:17), and therefore it is lasting and enduring. True grace really mortifies sin in the heart. When it first enters the soul, it begins a never-ceasing conflict with sin, and therefore it keeps possession of the soul, and finally prevails over its enemy. It dispossesses sin of the dominion of the soul, and destroys its reigning power there, and finally to prevail entirely against it. True grace begins in real and thorough conviction, and, having such a foundation, has so much the greater tendency to perseverance. True grace is prayerful, and thus lays hold on the divine strength to support it, and indeed becomes divine itself, so that the life of God is, as it were, imparted to it. True grace naturally causes earnest desires for perseverance, and leads to hungerings and thirstings for it (**Matthew 5:6**). It also makes men sensible of the dangers they are encompassed with, and has a tendency to excite them to watchfulness, and to care and diligence that they may persevere, and to look to God for help, and trust in him for preservation from the many enemies that oppose it.

God will uphold true grace, when he has once implanted it in the heart, against all opposition. He will never allow it to be overthrown by all the force that may be brought against it. God's purpose to uphold it is sufficient to make sure its continuance, or effectually to keep it from final overthrow. We are kept from falling, not by the inherent power of grace itself, but, as the apostle Peter tells us (**1 Peter 1:5**), "*by the power of God through faith.*" He has undertaken to defend it from all its enemies, and to give it the victory at last, and therefore it shall never be overthrown.

God has explicitly and often promised that true grace shall never be overthrown. It is promised in that declaration concerning the good man (**Psalm 37:24**), that "*though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand;*" and again in the words in **Jeremiah 32:40**, "*I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me;*" and again, in those words of Christ (**Matthew 18:14**), that "*it is not the will of your Father which is in heaven, that one of these little ones should perish.*" And in accordance with these various declarations, Christ has

promised concerning grace (**John 4:14**), that it shall be in the soul “*as a well of water, springing up into everlasting life.*” And again he says (**John 6:39**), “*This is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.*” And in other places it is said, that Christ’s sheep “*shall never perish, neither shall any man pluck them out of his hand*” (**John 10:28**); that whom God “*did foreknow, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified;*” and that no created thing “*shall separate*” Christians “*from the love of Christ*” (**Romans 8:29, 30, 35**); and again, that “*he which hath begun a good work*” in us, “*will perform it until the day of Jesus Christ*” (**Philippians 1:6**); and again, that Christ “*shall confirm*” his people “*unto the end, that*” they “*may be blameless in the day of our Lord Jesus Christ*” (**1 Corinthians 1:8**); and still again, that “*he is to able to keep*” them “*from falling, and to present*” them “*faultless before the presence of his glory with exceeding joy*” (**Jude 24**). And many other similar promises might be mentioned, all of which declare that God will uphold grace in the heart in which he has once implanted it, and that he will keep to the end those who put their trust in him.

God will uphold the principle of grace in the heart, and keep it from being overthrown and thus preserved from falling, because it is a complete redemption. Christ died to redeem us from the evil we were subject to under the law, and to bring us to glory. But if he brought us no further than the state we were in at first, and left us as liable to fall as before, then all his redemption might be made void, and come to nothing. Man, before the fall, being left to the freedom of his own will, fell from his steadfastness, and lost his grace when he was comparatively strong, and not exposed to the enemies that now beset him. If his perseverance depended on himself alone he would utterly fall and perish; and the redemption provided by Christ, if it did not secure him from thus falling, would be a very imperfect redemption. As divine grace has commenced the work, it will finish it; and therefore we shall be kept to the end.

Christ has stood and persevered, and is justified, and confirmed in life, all who are in Christ and represented by him, are also accepted, and justified, and confirmed in him. The fact that he, as the covenant-head of his people, has fulfilled the terms of that covenant, makes it sure that they shall persevere. (**1 Corinthians 15:22**).

The believer is already actually justified, and thus entitled, through the promise of mercy, to eternal life, and therefore God will not suffer him to fail and come short of it. Justification is the actual acquittal of the sinner. It is a full acquittal from guilt, and freedom from condemnation, and deliverance from hell, and acceptance to a full title to eternal life. And all this is plainly inconsistent with the idea that deliverance from hell, and the attainment of eternal life, are yet suspended on an uncertain perseverance. Among many other sermons from this pulpit on the perseverance of the saints, I refer you to our writing on the perseverance of saints in our short document prepared by Ben on the TULIP doctrines on our web page dated February 25, 2018, which is also attached hereto. The reader is encouraged to go to our web page, and under sermons type in “perseverance,” which will yield sermons on this doctrine from 2/18/18, 4/22/18, and 6/17/18.

The Scriptures teach us, that the believer’s grace and spiritual life are a partaking of the life of Christ in his resurrection, which is an immortal and unfading life. This is plainly taught by the apostle, when he says (**Colossians 2:13**), “*You hath he quickened together with him,*” that is, with Christ; and again (**Ephesians 2:4-6**), “*But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; and hath raised us up together, and made us sit together in heavenly places in Christ Jesus;*” and still again (**Galatians 2:20**), “*I live; yet not I, but Christ liveth in me.*” These expressions show that the believer’s spiritual life cannot fail; for Christ says (**Revelation 1:18**), “*I am he that liveth, and was dead; and behold, I am alive for evermore;*” and the apostle says (**Romans 6:9**), “*Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him.*” Our spiritual life being his life, as truly as the life of the branch is the life of the tree, cannot but continue.

Grace is that which God hath implanted in the heart against the great opposition of enemies, and therefore he will doubtless maintain it there against their continued and combined efforts to root it out. The enemies of God and the soul used their utmost endeavors to prevent grace being implanted in the heart that possesses it. But God manifested his all-conquering and glorious power in introducing it there in spite of them all. And therefore he will not at last suffer himself to be conquered by their expelling that which he by his mighty power has so triumphantly brought in. From all which it is plain, that God will uphold

the principle of grace in the heart of the Christian, so that it shall never be overthrown or fail. Therefore, Charity endureth all things. I love you. Amen.

February 25, 2018

The Doctrines of Grace (aka, "The 5 Points of Calvinism" or TULIP)

"Salvation belongeth unto the Lord." (Psalm 3:8)

Total Depravity (or, Total Inability) – By nature, human beings are corrupt through and through (corrupt mind, heart, will, desires, etc.). As a result, we are unable, in and of ourselves, to do or choose anything good.

- Spiritually dead – Genesis 2:16-17, Romans 5:12, Ephesians 2:1-3, Colossians 2:13
- Born in sin – Psalm 51:5, Psalm 58:3, John 3:5-7
- Dark-minded and corrupt – Genesis 6:5, Genesis 8:21, Ecclesiastes 9:3, Jeremiah 17:9, Mark 7:21-23, John 3:19, Romans 8:7-8, 1 Corinthians 2:14, Ephesians 4:17-19, Ephesians 5:8, Titus 1:15
- Enslaved to sin and Satan – 1 Kings 8:46, 2 Chronicles 6:36, Job 15:14-16, Psalm 130:3, Psalm 143:2, Proverbs 20:9, Ecclesiastes 7:20 and 29, Isaiah 53:6, Isaiah 64:6, John 8:34 & 44, Romans 3:9-12, Romans 6:16 & 20, Ephesians 2:1-2, 2 Timothy 2:25-26, Titus 3:3, James 3:2 and 8, 2 Peter 2:19, 1 John 1:8 & 10, 1 John 3:10, 1 John 5:19.
- Unable to change or do anything good – Job 14:4, Jeremiah 13:23, Matthew 7:16-18, Matthew 12:33, John 6:44 & 65, Romans 3:9-12, Romans 8:7-8, Romans 11:35-36, 1 Corinthians 2:14, 1 Corinthians 4:7, 2 Corinthians 3:5.

Unconditional election – Before the foundation of the world, God chose certain people (His elect) to be objects of His grace. This choice was based entirely on the good pleasure and will of God, and not on anything having to do with the person being elected. Only these people who were elected will be saved.

- God has an elect people – Deuteronomy 10:14-15, Psalm 33:12, Psalm 65:4, Psalm 106:5, Haggai 2:23, Matthew 11:27, Matthew 22:14, Matthew 24:22, 24 & 31, Luke 18:7, Romans 8:28-30 & 33, Romans 11:28, Colossians 3:12, 1 Thessalonians 5:9, Titus 1:1, 1 Peter 1:1-2, 1 Peter 2:8-9, Revelation 17:14
- Election is based solely on God's will and mercy, not on foreseen faith or good works – Exodus 33:19, Deuteronomy 7:6-7, 1 Kings 19:10 & 18, Matthew 20:15, Mark 13:20, Romans 9:10-24, Romans 10:20, Romans 11:4-6 & 33-36, 1 Corinthians 1:27-29, Ephesians 1:4-5, 1 Thessalonians 1:4, 2 Thessalonians 2:13, 2 Timothy 1:9, Revelation 13:8, Revelation 17:8
- Faith and good works are the result, not the cause, of God's election – John 15:16, Acts 13:48, Acts 18:27, Romans 8:29, Ephesians 2:10, Philippians 1:29, Philippians 2:12-13, 1 Thessalonians 1:4-5, 2 Thessalonians 2:13-14, James 2:5, 2 Peter 1:5-11

Limited Atonement (or, Particular Redemption) – The atonement of Christ was designed to secure salvation only for God's elect, and it accomplished exactly that.

- Jesus actually saves sinners and secures spiritual blessings for them (He doesn't just make it possible for them to be saved) – Matthew 1:21, Luke 19:10, Acts 5:31, Romans 3:24-25, Romans 5:8-10, 1 Corinthians 1:30, 2 Corinthians 5:18-19 & 21, Galatians 1:3-4, Galatians 3:13, Ephesians 1:3-4, Ephesians 2:15-16, Ephesians 5:25-26, Philippians 1:29, Colossians 1:13-14 & 21-22, 1 Timothy 1:15, Titus 2:14, Titus 3:5-6, Hebrews 9:12 & 14, Hebrews 13:12, 1 Peter 2:24, 1 Peter 3:18, 1 John 1:7
- Jesus fulfills the eternal covenant made between the Persons of the Godhead to save certain individuals, and therefore cannot fail – John 6:35-40, John 10:11, 14-18 & 24-29, John 17:1-11, 20 & 24-26, Romans 5:12 & 17-19, Ephesians 1:3-12
- Jesus died for "all" and the "world" without distinction, but not without exception – Compare Revelation 5:9 with John 1:9 & 29, John 3:16-17, John 4:42, Romans 5:18, 2 Corinthians 5:14-15 & 19, 1 Timothy 2:4-6, Hebrews 2:9, 1 John 2:1-2 & 1 John 4:14
- Jesus saved His people (elect, sheep, church, children), not every human – Matthew 1:21, Matthew 20:28, Matthew 26:28, John 11:50-53, Acts 20:28, Romans 8:32-34, Ephesians 5:25-27, Hebrews 2:17, Hebrews 3:1, Hebrews 9:15 & 28, Revelation 5:9

Irresistible Grace – At some point in each of the lives of God’s elect, God will call them with an internal calling, regenerating them and giving them a new heart to desire God. This call is always efficacious and results in conversion.

- The Holy Spirit saves – Romans 8:14, 1 Corinthians 2:10-13, 1 Corinthians 6:11, 1 Corinthians 12:3, 2 Corinthians 3:6 & 17-18, 1 Peter 1:1-2
- God regenerates us – John 1:12-13, John 3:3-8, Titus 3:5, James 1:18, 1 Peter 1:3 & 23, 1 John 5:4
- God gives us a new heart – Deuteronomy 30:6, Ezekiel 11:19, Ezekiel 36:26-27, 2 Corinthians 5:17-18, Galatians 6:15, Ephesians 2:10
- God raises us from spiritual death – John 5:21, Ephesians 2:1 & 5, Colossians 2:13
- God effectually calls us – Romans 1:6-7, Romans 8:30, Romans 9:23-24, 1 Corinthians 1:1-2, 9 & 23-31, Galatians 1:15-16, Ephesians 4:4, 2 Timothy 1:9, Hebrews 9:15, 1 Peter 1:15, 1 Peter 2:9, 1 Peter 5:10, 2 Peter 1:3, Jude 1, Revelation 17:14
- God reveals the things of God to our hearts – Matthew 11:25-27, Matthew 13:10-11 & 16, Matthew 16:15-17, Luke 8:10, Luke 10:21, John 6:37, 44-45 & 64-65, John 10:3-6, 16 & 26-29, 1 Corinthians 2:14, Ephesians 1:17-18
- God gives faith and repentance as gifts – Acts 5:31, Acts 11:18, Acts 13:48, Acts 16:14, Acts 18:27, Ephesians 2:8-9, Philippians 1:29, 2 Timothy 2:25-26
- God sovereignly gives salvation – Isaiah 55:11, John 3:27, John 8:36, John 17:2, Romans 9:16, 1 Corinthians 3:6-7, 1 Corinthians 4:7, Philippians 2:12-13, James 1:18, 1 John 5:20

Perseverance (or, Preservation) of the Saints – God’s elect are kept by the power of God and can never finally fall from His grace.

- God has given us eternal life – John 3:36, John 5:24, John 6:47, John 10:27-30, Romans 8:29-30, 2 Corinthians 4:14 & 17, Colossians 3:3-4, Hebrews 9:12 & 15, Hebrews 12:28, 1 Peter 1:3-5, 1 John 2:19 & 25, 1 John 5:4, 11-13 & 20
- God wills that none of His people will perish – Matthew 18:12-14, John 3:16, John 6:35-40, Romans 8:1, Hebrews 10:14
- God will keep us – Isaiah 43:1-3, Jeremiah 32:40, John 17:11-12 & 15, 1 Corinthians 1:7-9, 1 Corinthians 10:13, 1 Thessalonians 5:23-24, 2 Timothy 4:18, Jude 1 & 24-25
- Nothing can separate us from God’s love – Isaiah 54:10, Romans 5:8-10, Romans 8:35-39
- We have been sealed by the Holy Spirit – Ephesians 1:5 & 13-14, Ephesians 4:30

The usefulness of these doctrines

Humility – if we aren’t careful, knowledge of these doctrines can puff us up. The flesh will tell us, “if God has chosen me, there must have been some good thing in me that caused me to differ from those who weren’t chosen.” But we have no reason to boast or glory other than in the Lord (1 Corinthians 1:31, 1 Corinthians 4:7). Further, with a knowledge of these doctrines lurks the danger of focusing on the sovereignty of God to the exclusion of the responsibility of man. Both are taught side by side in the Bible, so we must humble ourselves, and believe and preach both.

Loving God – we love Him because we understand that He first loved us (1 John 4:19), and that not because we were lovable; quite the contrary. He loved us in spite of our depravity and rebellion. We praise Him, and worship Him for His sovereignty, His power and His amazing grace. We are full of gratitude.

Comfort, patience and submission to God – we know that God began a good work in us and He will finish it, and we know that everything that happens to us along the way is for our own good and the good of His elect. We see that His sovereign hand directs all things (Genesis 45:8, Genesis 50:20, 1 Samuel 3:18, 2 Samuel 15:26, Psalm 115:3, Romans 8:28, Philippians 1:6, 2 Timothy 2:10, Hebrews 12:2).

Seeing the gospel for what it is – Good News! He actually saved us! He actually redeemed us! Otherwise, it’s not good news.