

God's purposes

1. He purposed in himself Eph.1.9;
2. Who are the called according to his purpose Rom.8.28;*
3. Predestined according to his purpose (obtained inheritance) Eph.1.11;
4. Saved us according to his purpose and grace 2 Tim.1.9;
5. The purpose for which the Son of God was manifested 1Jn.3.8
6. They are his eternal purposes Eph.3.11; before the world began 2 Tim.1.9
7. He purposed in Christ Jesus our Lord Eph.3.11
8. God's determinate counsel and foreknowledge Acts 2.23
9. What did God purpose in himself? The mystery of His will Eph.1.9
10. That he might gather together in one all things in Christ Eph.1.10
11. According to his own purpose and grace he called us 2 Tim.1.9
12. Therefore: He created time, space and matter Gen.1.1
13. How did God have foreknowledge? Because he purposed in himself;
14. What did he purpose? He purposed in Christ. What? Salvation of man.
15. He determined that Christ would come and die for man.
16. To destroy the works of the devil 1Jn.3.8
17. Abolish death – brought immortality to light – through the gospel 2 Tim.1.10
18. The purpose of the gospel is to save man from the penalty, power and presence of sin
19. And conform him to the image of His son
20. Does God infringe the will of man for this purpose? No. He respects the will of man.
21. *Them that love God are called according to his purpose- 2Tim.1.9
22. Is there any difference between God's omniscience and foreknowledge? Yes
23. By omniscience He knows everything – in the past, present and future
24. His foreknowledge is knowledge about something before it happens, because he purposed them to happen.
25. Whom he did foreknow, he also did predestinate to be conformed to the image of his Son Rom.8.29
26. So, the predestinated ones are they whom God foreknew
27. The predestinated ones are also they who are called according to his purpose
28. What is predestination for? Unto the adoption of children Eph.1.5; obtained inheritance being predestinated Eph.1.11; predestinated to be conformed to the image of His son Rom.8.29

The purpose of God (Rom 8:28-30)

The fact that guarantees our security

The purpose of God brings great security to our soul.

Learn to live in the light of that purpose

OUR CONFIDENCE IS BASED ON THE PURPOSE OF GOD

- And we know.... Christian knowledge (because God has revealed it to us. Eph.1.5; 1 Cor.2.10)
- 2 words – knowledge by experience, **knowledge by facts** (used here)
- What all do we know?
 - i. Rom 3:19 – The law condemns – if u offend in 1 point u are guilty
 - ii. Rom 7:14 – The law is spiritual
 - iii. Rom 8:22 – The whole creation groans & travails in pain.
 - iv. 1Jn 3:2 – When He shall appear we shall be like Him.
 - v. 1Jn 3:14 – We have passed from death unto life (don't feel shaky on this ☺)
 - vi. 1Jn 3:19 – We are of the truth – assurance is rooted in this knowledge
 - vii. 1Jn 3:24 – That He abideth in us
 - viii. 1Jn 5:2 – We love God
 - ix. 1Jn 5:15 – We have answer to prayer
 - x. 1Jn 5:18 – We know that whosoever is born of God doesn't sin
 - xi. 1Jn 5:29 – We are of God
 - xii. 1Jn 5:20 – That the Son of God has come
- Our assurance/real security is based on the facts, purpose of God (he who has begun a good work in in you will perform (perfect) it until the day of Jesus Christ Phil.1.6)
- What if I give up? What if I stop believing? What if my love for God grows cold and dies? The answer is: it will not happen for those who are called. And the reason is NOT that it doesn't matter if your faith fails and your love dies. The reason is that the God who calls, keeps. (It is not only my belief. This has been sealed by the Holy Spirit and the transaction is complete. Eph.1.13-4. This cannot be made void)
- Link between God's calling and keeping:
 - Jude 1:1 – called and kept
 - 1 Cor 1:8 – Preserved..... He is faithful Who called.
 - 1Thess 5:23-24: Sanctified... because He Who called is faithful.

OUR CIRCUMSTANCES ARE CONTROLLED BY HIS PURPOSE

All things...

- work together for good
- Any exceptions? No – ALL things.
- Different translations – the point is correct, but the translation is wrong. God is not the subject.
- What's the point of 'working together'?

Work together for good...

- Diff masalas repulsive in themselves, but produce a savour together.
- They shall cooperate; they shall mutually contribute to our good.
 - They take off our affections from this world;
 - they teach us the truth about our frail, transitory, and lying condition;
 - they lead us to look to God for support, and to heaven for a final home; and
 - they produce a subdued spirit. a humble temper, a patient, tender, and kind disposition.
- This has been the experience of all saints; and at the end of life they have been able to say it was good for them to be afflicted; *Psa 119:67, Psa 119:71; Jer 31:18-19; Heb 12:11.*

- The hardest thing in life to give thanks is when things are not to our liking. It is not easy to see the good in it.
- We believe that it's for good – that's our confidence.
- [Rom 11:36](#) – OF Him (source), through Him (channel) and TO Him (object, goal) are all things – for His glory.
- [2Cor 4:15](#) – All things for His glory
- [Duet 8:15-16](#) – To do thee good at thy later end.
- [Gen 50:20](#) – God meant it for good.
- [Ps 119:68](#) – God can't do anything else other than good. It's His goodness that leads us to repentance.
- v 17 says we will be glorified with Christ if we suffer with him.
- v 18 says that the sufferings of this present time are not worth comparing to the glory that will be revealed to us.
- v 20 says that the creation – including us – is subjected to futility.
- v 21 says that creation is in bondage to decay.
- v 23 says that even Spirit-filled Christians groan with the fallen creation awaiting our adoption, the redemption of our weak and sick and dying bodies.
- v 24 says we have been saved "in hope" and you can't see hope, otherwise it wouldn't be hope – so most of our salvation is invisible and still in the future. No wonder we groan.
- v 35 says there are tribulation and distress and persecution and famine and nakedness and danger and sword

Who can claim the promise?

- These are not 2 groups of people. This is one group of people with two things true of them
 1. to those who love God,
 2. to those who are called according to His purpose
- he clarifies "those who love God" with the description at the end of the verse: "those who are called according to [God's] purpose."

To them that love God...

- This is a characteristic of true piety. To them, afflictions are a blessing.
- To others, they often prove otherwise. On others they are sent as chastisements; and they produce complaining, instead of peace; rebellion, instead of submission; and anger, impatience, and hatred, instead of calmness, patience, and love.
- The Christian is made a better man by receiving afflictions as they should be received, and by desiring that they should accomplish the purpose for which they are sent;
- Why does Paul mention these two things instead of just one of them?
- If there was only (1) - those who love God, it would have sounded like the promise rests on pretty flimsy ground.
- My love for God is a flimsy ground for this promise. It is an experience in my heart. And my heart is notoriously fickle and variable and weak. To make such a massive promise rest on such a fragile human experience alone would be to make a mountain rest on a marshmallow. So Paul says, this promise does not just rest on your marshmallow heart, it rests on God's calling and purpose.
- Here we have God's work, not my experience. God's call, not my consciousness. This is solid. This is divine. This is powerful and deep and strong.

- What if there was only (2)? then we would want to ask, How do I know if I am called? We would want some sign that God has in fact done this great and powerful and wonderful thing
- And he tells us what happened in us when God called us so that we can know it has happened: we love God and all that he is for us in Jesus Christ.

What loving God is not?

- Loving God is not meeting His needs.
 - the way we love man is different from the way we love God
 - [Acts 17:25](#) - He cannot be helped or improved. There are no defects to reverse or deficiencies to supply. We cannot love him by supplying his needs. He has none.
 - Therefore the essence of our love for him must be an experience of receiving.
- Loving God is not, in its essence, love for His gifts
 - gifts like forgiveness, justification, escape from hell, resurrection to a pain-free life, etc.
 - Indeed if we love God, we will cherish these gifts and be thankful for them
 - But loving God is treasuring God himself revealed in his gifts and treasuring God himself beyond his gifts.
 - When you love God, God is central in your affections, not his gifts.
 - **Loving God is loving Him just for who he is. God is love.**
- The essence of loving God is not the things that love for God prompts you to do.
 - Love for God may prompt you to leave mother and father and forsake all that to declare his glory among the nations.
 - But leaving mother and father and forsaking all are not the essence of love – they are the fruit of love.
 - Jesus said, "If you love Me, you will keep My commandments." This does not mean keeping his commandments is love.
 - In [John 21:15-17](#) Jesus illustrates this connection when he asks Simon Peter three times, "Do you love me?"
When Peter says, "Yes," Jesus does not say, "Good, that must mean you are obeying my commandments, because obeying my commandments is love." No, he said, "Feed my sheep."
In other words, if you love me, act like it. Love my flock and feed them. Feeding sheep is the fruit of loving Jesus.
 - **1 Jn.4.20 loving fellow brethren is a sign that we love God**

What is loving God?

- Loving God is **desiring** God himself beyond his gifts.
- Loving God is **treasuring** God himself beyond his gifts.
- Love for God is **delighting** in God himself beyond his gifts.
- Love for God is **being satisfied** in God himself beyond his gifts.
- Love for God is **cherishing** God himself beyond his gifts.
- Love for God is **savoring** God himself beyond his gifts.
- Love for God is **valuing** God and **prizing (?)** God and **revering** God and **admiring** God beyond his gifts.

How to love Him?

- look through the promise to God himself first, before he applies the promise to you, and behold God himself in and through his promise.
- Look first at all that he has done in history to reveal himself.
- Look especially at Jesus Christ and the glory that he had before he came, and the glory of his sacrificial coming and his servanthood and suffering.
- Look at the mercy and wrath and justice of God mingled on the cross for utterly undeserving sinners.
- Look at the power and righteousness of God in raising Jesus from the dead. Look at new-covenant, promise-keeping faithfulness that pours out the Holy Spirit on sinful people.
- Look at the triumph of God's grace to change hostile God-neglecters into humble God-lovers.
- Look at God in all these ways, I say, and behold the God you were made for.
- Behold the fulfillment of all your desires.
- Behold the most satisfying treasure in the universe. And then when you see His glory and His worth, and when you treasure Him, then the promise is yours. All things will work together for your good, because you love God.
- **Lk.14.26; Matt.10.37 – Love for God is love that consumes all other loves in its path. Cf.rev.2.5.**

If I don't feel like looking at God...

- I just want to go home and watch television. I just want to be with my friends. I just want to eat and work on my house. I don't feel any desire to look to God"?
- Pray the promise of [Deuteronomy 30:6](#), 'O Lord circumcise my heart—change my heart—to love Thee with all my heart and soul, so that I may live, and all things may work together for my good. Have mercy upon me that I may love you.'
- **The reason is that our love towards God has become hold. This is a sign that 'backsliding in heart begins'. It is dangerous. Remedy it at once.**

OUR CALLING IS AT THE HEART OF HIS PURPOSE

to them who are the called...

- This calling is not something that happens over and over.
- It is the effective, once-for-all work of God to call me from death to life, and from darkness to light, and from the power of Satan to God, and from enmity toward God to loving God.
- The calling into love and faith is once for all, and so love for God is the mark of the truly called person – all the time.
- Q: Did I not call on Him to get saved?
A: You were called, that's why you called on Him in the first place.
- How is the call effected in time?
God calls a person to Christ by bringing them into contact with the gospel of Jesus Christ and then making their dead hearts alive so that they hear the gospel as irresistibly true and beautiful.
- **The gospel in the hand of God is an effective instrument, and a tremendous attraction, for man to forsake all and follow him.**
- **THE CALL IS NOT AN INVITATION. IT IS AN EFFECTUAL CALL.** Coz ALL who are called are justified.
- The word (*klhtoiv*) is sometimes used to denote an external invitation, offer, or calling,
[Mt 20:16](#); [22:14](#) – Many are called, but few are chosen.

- Excepting in these places, it is used in the New Testament to denote those who had accepted the call, and were true Christians.
- Invitation: "He that is thirsty, let him come"
- An invitation **OFFERS** life and hope; whereas this call **CREATES** life and hope.
- We know this because all the called are justified. But only believers are justified. And so God's calling secures the faith that it commands. It is effectual. It guarantees the effect of faith and love.
- God's call is His omnipotent, creative word, like the word Jesus spoke to Lazarus when he was dead: "Lazarus, come forth" ([John 11:43](#)). The call created the life and Lazarus came out.
 - [1Cor 1:9](#) – You were called into the fellowship of His Son.
 - [1Cor 2:9](#) – To those who love Him – same as Rom 8:28.
 - [2Tim 1:9](#) – called us with a holy calling, not according to our works, but according to his own purpose and grace...before time began.
 - [Rom. 9:26](#) – Call is for the undeserving in time.
 - [Gal 1:6](#) – Call is by grace – no merit on our part – not of any work (since it is before we were born)
 - [Rom 9:11](#) – Call is by His Sovereign choice.
- [V29-30](#) is the foundation for this magnificent and lofty promise.
- [V29 & 30](#) is written to give us the reason for why all things work together for good for the called. What does he say?
He says that all things work together for our good, because they all are working together in fulfilment of the grand purpose of God.
- So what is the purpose of God?

THE PURPOSE OF GOD

in FOREKNOWLEDGE, PREDESTINATION, CALL, JUSTIFICATION, GLORIFICATION

For whom He did foreknow

- This foreknowledge of God--what is it? In seeking its meaning, we dare not turn to men's ideas, but to Scripture only
- **How did God foreknow? God is omniscient. This means God knows past, present, and future. Is God's omniscience (which is one of his immutable attributes) his foreknowledge? No. God's eternal purposes are formulated and determined in His eternal counsel among the Father, the Son and the Holy Spirit. These are fulfilled in Christ.**
- It is important to observe that the apostle does not speak of a passive or naked foreknowledge as if God only saw beforehand what some would be, and do, or believe. His foreknowledge is of persons, not of their state or conduct; it is not what, but whom' He foreknew" (Kelly)
- Knowing beforehand is omniscience, not foreknowledge.
- the meaning of "foreknowing" is not the meaning it has in many Old and New Testament texts
 - In [Genesis 18:19](#) God says of Abraham, "I have known him, so that he may command his children and his household after him to keep the way of the Lord.
 - In [Amos 1:2 to 2:8](#), Jehovah gives in detail His exact knowledge of the sins and of the coming judgments of Syria, the Philistines, Tyre, Edom, Ammon, Moab; and then also of Israel. But to Israel He says, "You only have I known, of all the families of the earth." What did such

language mean? That He had acquaintanceship with "the whole family which He brought up out of the land of Egypt.

- Of Israel again--especially the godly Remnant, He speaks: "God did not cast off His people which He foreknew."
- In [Matthew 7:23](#) Jesus said to the hypocrites at the judgment day, "I never knew you; depart from me, you who practice lawlessness."
- [Psalm 1:6](#) says, "The Lord knows the way of the righteous, But the way of the wicked will perish."
- In [Hosea 13:5](#) God says to Israel, "I knew you in the wilderness, In the land of drought," meaning he took note of your plight and cared for you.
- Of Christ it is written in [1Pet. 1:20](#), "He was foreknown indeed before the foundations of the world. This is the same Greek word as in [Rom. 8:29](#)
- It was not a mere Divine pre-knowledge that He would be manifested; but a pre-acquaintanceship before His manifestation – with Him as such! From which "foreknowledge," or pre-acquaintance, flowed the most intimate prophecies of Him, His lowly coming, His rejection, and the manner of His death.
- All this is wrapped up in this word foreknowledge! It is not knowing beforehand.
- Q: How did God have foreknowledge?
- **Because of** God's determinate counsel and foreknowledge [Acts 2.23](#)
- Purpose or foreknowledge comes first?
- A: Because he purposed in Himself **he knew**

PREDESTINATION...CALLING...PURPOSE

...He also did predestinate...whom He did predestinate, them He also called... and whom he called, them he also justified...

- Why did God create everything? What was the purpose? **For His glory. "Thou art worthy O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created"**([Rev.4.11](#))
- [Eph. 1:9](#) - according to his good pleasure which he hath **purposed** in himself.
- [Rom.8.28](#) – who are the **called** according to His purpose.
- [2Tim 1:9](#) – Calling is according to the purpose. *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.*
- [Eph 1:9-11](#) – *according to his good pleasure which he hath purposed in himself: That in the dispensation of the fullness of **TIMES** he might gather together in one all **THINGS** in Christ, both which are in heaven, and which are on earth; even in him: being **predestinated** according to the **purpose** of him who worketh all things after the counsel of his own will*
 - God is the universal agent. The affirmation here is not merely that God accomplishes the designs of salvation according to the counsel of his own will, but that he does everything.
 - His agency is not confined to one thing, or to one class of objects. Every object and event is under his control
 - The word rendered worketh (energew)---means, to work, to be active, to produce, [Eph. 1:20](#); [Ga 2:8](#); [Php 2:13](#). A universal agency is ascribed to Him.

- The agency of God is seen everywhere. Every leaf, flower, rose-bud, spire of grass; every sunbeam, and every flash of lightning; every cataract and every torrent, all declare his agency; and there is not an object that we see that does not bespeak the control of an all-present God.
- Paul does not state the mode in which this is done. He affirms merely the fact. He does not say that he compels men, or that he overbears them by mere physical force. His agency he affirms to be universal; but it is **undoubtedly in accordance with the nature of the object, and with the laws which he has impressed on them.**
- The crystal and the snow are formed by his agency; **but it is in accordance with the laws which he has been pleased to appoint**
- in the vegetable world his agency is everywhere seen; but the lily and rose blossom **in accordance with uniform laws**, and not in an arbitrary manner.
- in the animal kingdom. God gives sensibility to the nerve, and excitability and power to the muscle, He causes the lungs to heave, and the arteries and veins to bear the blood along the channels of life; but it is not in an arbitrary manner. **It is in accordance with the laws which he has ordained.**
- So in his government of Will. He "works" everywhere. **But he does it in accordance with the laws of Will.**
- His agency is not exactly of the same kind on the rose-bud that it is on the diamond; nor on the nerve that it is on the rose-bud; nor on the heart and will that it is on the nerve.
- **In all these things he consults the laws which he has impressed on them;** and as he chooses that the nerve should be affected in accordance with its laws and properties, so it is with Will.
- **God does not violate its (His?) laws.** Will is free. It is influenced by truth and motives. It has a sense of right and wrong. And there is no more reason to suppose that God disregards these laws of mind in controlling the intellect and the heart, than there is that he disregards the laws of crystallization in the formation of the ice, or of gravitation in the movements of the heavenly bodies.
- **The general doctrine is, that God works in all things, and controls all; but that his agency everywhere is in accordance with the laws and nature of that part of his kingdom where it is exerted.**
- After the counsel of His Own Will: **(The Triune-God take counsel with one another and in perfect harmony determines – this is his pre-determinate counsel. He does not determine or acts inconsistently with his nature)** his purpose is determined by what he views to be right, and without consulting his creatures or conforming to their views.
- **1 Jn.3.8** – for this purpose He was manifested, that He may destroy the works of the devil.
- **He purposed...IN CHRIST... before time...the exaltation of the Lord... the salvation of man...the gathering together in one all things in Christ.**
- So He created time, space & matter.
- He **(the triune God)** determined that Christ would come and die for man. In the fullness of time, He came and died.
- Predestination stands behind your call and makes it sure. What God predestines happens.
- Predestination is to conform to the image of Christ...with Christ being
- **the purpose of**

Of believers to the adoption of sons (Eph.1.5)
To obtain the inheritance (Eph.1.11)

WARNING:

- ***The Scripture clearly teaches that God in His sovereignty has chosen the believers in Christ for His eternal purposes.***
- ***The Scripture clearly teaches that God does not (will not) use His sovereignty to violate His own laws/decrees.***
- ***The Scripture clearly teaches that man is responsible to accept or reject the free gift that God has graciously offered to him.***
- ***The Scriptures do NOT teach that God has marked out persons for salvation or for damnation.***

...and whom he justified, them he also glorified.

- The called are justified. The justified are glorified.
- Sanctification is included in the word glorification.
- [Phil 3:20-21](#): Our vile body will be conformed to be like Him.
- [1Jn 3:3](#) – When we see Him we shall be like Him
- [1Cor 15:49](#) – We will bear the image of the heavenly.
- [2Cor 3:18](#) – Our gradual change into the image of Christ is, Paul says, a moving "from glory to glory.
- And he says this is from the Lord. This is essentially the work of the Lord.
- Glorification is the climax of sanctification.
- Glorification is the last step in our chain.
- But is that the ultimate purpose?
- No.

The ultimate purpose

- The ultimate purpose is not our being conformed to His image.
- The ultimate purpose is that He would be the Firstborn.
- Firstborn does not mean born-first. It means first in rank/priority – pre-eminence.
 - [Col 1:15-18](#) – The firstborn of every creature... that in all He may have pre-eminence.
 - [Heb 1:6](#) – When He brings again the firstborn into the world...
 - [Ps 89:27](#) – The Messiah firstborn
 - [Ex 4:22](#) – Israel is firstborn
 - [Heb 12:23](#) – Church of the firstborn
 - Firstborn does not mean born first.
 - It means priority and superlative dignity.
 - Like Shatabti/Rajdhani express.
- That He would be seen and enjoyed by them and by others as preeminent, superior, gloriously great
- In other words, our destiny to be like Christ is all about being prepared to see and savour His superiority.
- Without these final words in verse 29, O how easily we would slip into a man-centered view of sanctification that make us and our likeness to Christ the ultimate goal. It is a goal. But it is not the ultimate goal. The exaltation of Christ is the ultimate goal.

Test

Are pursuing your own glory or Christ's? Take some attributes of Christ that we might pursue.

- Do I want to be **STRONG** like Christ, so I will be admired as strong, **or** so that I can defeat every adversary that would entice me to settle for any pleasure less than admiring the strongest person in the universe, Christ?
- Do I want to be **WISE** like Christ, so I will be admired as wise and intelligent, **or** so that I can discern and admire the One who is most truly and all-satisfyingly wise?
- Do I want to be **HOLY** like Christ, so that I can be admired as holy, **or** so that I can be free from all unholy inhibitions that keep me from seeing and savoring the holiness of Christ?
- Do I want to be **LOVING** like Christ, so I will be admired as a loving person, **or** so that I will enjoy extending to others, even in sufferings, the all-satisfying love of Christ?

Everything in these verses — all of God's work, his choosing you, predestining you, calling you, justifying you, sanctifying you, bringing you to final glory — is designed by God not mainly to make much of us, but to free us and fit us to enjoy making much of Christ forever.

Set your mind's attention and your heart's affection on the glory of Christ so that you will be changed from glory to glory into his image, so that you might fully enjoy what you were made for — making much of Christ.