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the Lord to some other people and doing it in a very lovely fashion. He was a very honest Christian. From underneath he had these trials and these difficulties and he asked me for help. And this chapter here you notice says, "God, from all eternity freely and unchangeably ordain whatsoever comes to pass but it says, nor is the liberty or contingency of second causes taken away, but rather established." If you give the man the wrong medicine, he may die as a result. If you give him the right medicine, it will have its proper effect. But God has fjrom all eternity, ordained and determined what is going to happen and he knows the end from the beginning because he has established it that way. And now we can't understand it. But that doesn't prove anythigg Our finite kminds , there are many things our finite minds can't understand. There are a great many th ngs that simply appear incomprehensible to us because we don't see enough of the picture. We are not paradoxies or $(13\frac{1}{2})$

or anything like that, it is simply that we don't see enough of the picture. God sees the whole picture. God has established the whole thing. It is absolutely reasonable. For then we read in His Word and get the facts and the data, we find it absolutely truely tied there that God has established and ordained all things that come to pass and we find it equally $(13\frac{1}{2})$ there that God is not the author of sin. God doesn't . We are $\frac{4}{4}\frac{4$

(Begin 3) To give his attention to his own comfort and his own welfare and his own happinesss instead of pouring himself out for the cause of the Lord Jesus Chrsit and the evidence of that which God desires to have done. holds He knows each one of us responsible and he gives us no excude in our work, in His word for thinking (1) For thinking that we can just say, Oh I can't help that. God didn't ordain /it that way. We have the responsibility We have the power of choice and God is ready to give us the power of