

Ladies Bible Study  
*All Things for Good*  
Chapter Three  
Lesson Four

### Overview of chapters 1-3

1. Chapter one taught that the best things work for good to the godly.
2. Chapter two taught that the worst things work for good to the godly.
3. Chapter three teaches why all things work for good to the godly.
  - a. Inferences from the fact that all things work for good to the saints.

### Chapter 3

Why do all things work for good to the godly?

**Because God takes a special interest in His people.** You see that God takes a special interest in His people in the words, "I am thy God." The words, "thy God" imply the following five relations:

1. "Thy God" implies the relation of a ***physician***
  - a. Different patients need different medicine. "Some are of a more sweet disposition, and are drawn by mercy. Others are more rugged and knotty pieces; these God deals with in a more forcible way... If God does not give you that which you like, he will give you that which you need. A physician does not so much study to please the taste of the patient, as to cure his disease" (51-52).
2. "Thy God" implies the relation of a ***father***
  - a. "A father loves his child; therefore whether it be a smile or a stroke, it is for the good of the child" (52).
  - b. "You who are a believer, have a father that never dies" (52).
3. "Thy God" implies the relation of a ***husband***

- a. "Thy Maker is thy husband" (Is. 54:5).
- 4. "Thy God" implies the relation of a ***friend***
  - a. "A friend is half one's self... God is the best Friend" (52)
- 5. "Thy God" implies the relation of a ***head and its members***
  - a. "The head is placed for the good of the body... Our head is in heaven, and surely he will not suffer his body to be hurt" (54-55).

Ten inferences from the proposition that all things work for the good of the saints:

- 1. There must be a **providence**
  - a. "Things do not work of themselves... Whatever things do work in the world, God sets them a-working" (55).
    - i. "The lot is cast into the lap, but its every decision is from the Lord" (Prov. 16:33).
- 2. **Observe the happy condition of every child of God**
  - a. "Behind a frowning providence, he hides a smiling face" (God Moves in A Mysterious Way).
  - b. "What hurt does the fire to the gold? It only purifies it... When God lays men upon their backs, then they look up to heaven. God's smiting his people is like the musician's striking upon the violin, which makes it put forth a melodious sound... Affliction is the highway to heaven... "I had perished, if I had not perished... If my estate and health had not been lost, my soul had been lost" (56-57).
- 3. The fact that all things work for good to the godly **is an encouragement to become godly**
  - a. "God sweetens suffering with joy... No man did ever come off a loser by his acquaintance with God" (57).
- 4. Notice the **miserable condition of wicked men**

- a. “*Temporal good things* work for hurt to the wicked. Riches and prosperity are not benefits snares” (57).
- b. “*Spiritual good things* work for hurt to the wicked... Ministers, prayer, the Lord’s Supper, and Christ himself work to the hurt of the wicked” (58-59),
  - i. The ministers of God work to their hurt. The same wind that blows one ship to the haven, blows another ship upon a rock. The same breath in the ministry that blows a godly man to heaven, blows a profane sinner to hell” (58).
  - ii. You might think of how people can have radically different responses to the same sermon, “Now when they heard of the resurrection of the dead, some mocked. But others said, ‘We will hear you again about this...’ But some men joined him [Paul] and believed” (Acts 17:32, 34).
  - iii. “For we are the aroma of Christ to God among those who are being saved and among those who are perishing, to one a fragrance from death to death, to the other a fragrance from life to life” (2 Cor. 2:16).

- 1. The “aroma” or smell is the same in both cases. The difference is that some people are repelled by it and some people are compelled by it.

5. See here **God’s wisdom** in that he can make the worst things imaginable work for good to the godly

- a. “He by a divine chemistry can extract gold out of dross. ‘Oh the depth of the wisdom of God!’ (Rom.11:33)... How stupendous and infinite is that wisdom, that makes the most adverse dispensations work for the good of his children!” (60).

6. You ought **not be discontented at outward trials and emergencies**

- a. “Shall we be discontented at that which works for our good. If one friend should throw a bag of money at another, and in throwing it, should graze his head, he would not be troubled much, seeing by this means he had got a bag of money. So the Lord may bruise us by afflictions, but it is to enrich us. These affliction work for us a weight of glory, and shall we be discontented?” (61).

7. See here **the Scripture fulfilled**, “God is good to Israel” (Ps. 73:1).

- a. “When our outward affliction is ever so bad, let us say, ‘Yet God is good’” (62).

8. See what cause the saints have to be **frequent in the work of thanksgiving**.
- a. 1 Thess. 5:18 teaches us to give thanks in “all circumstances.” Why should you obey this command? “Because God makes everything to work for our good. We thank the physician, though he gives us a bitter medicine which makes us sick, because it is to make us well... shall we not be thankful to God, who makes everything work for good to us?”
  - b. “Every bird can sing in spring, but some birds will sing in the dead of winter. Everyone, almost, can be thankful in prosperity, but a true saint can be thankful in adversity” (62).
9. Think **if the worst things work for good to a believer, what shall the best things – Christ, and heaven!**
- a. “If the cross has so much good in it, what has the crown?... If God’s blow and stroke work for good, what shall the smiles of his face do? If there be so much good out of evil, what then is that good where there shall be no evil? If God’s chastening mercies are so great, what will his crowning mercies be?” (63).
10. Consider, that if God makes all things to turn to our good, **how right it is that we should make all things tend to his glory!**
- a. “If God seeks our good, shall we not seek his glory?” (63).

Question: Since God is infinite in His glory, how can we be said to glorify God?

Answer: We are said to glorify God not in that we add anything to His essential glory, but in that we rightly esteem and acknowledge Him to be glorious. When we give Him the glory and honor which is due His name this is spoken of as us glorifying Him. **We can advance His glory in three ways:**

1. When we aim at his glory. When He is first in our thoughts, and last in our end.
2. When we are fruitful in grace.
3. When we give all praise and glory to God.
  - a. Referencing 1 Cor. 15:10 Watson says, “The apostle pulls off the crown from his own head, and sets it upon the head of free grace” (64-65).

- b. If we receive a crown of glory, it will be the result of God's grace and it will be our joy to throw our crowns at the feet of our Savior.

**Conclusion:**

"If God seek our good, let us seek His glory. If He make all things tend to our edification, let us make all things tend to His exaltation" (65).