

goes into the trouble of time, that, before trouble was, and before you ever were, it is Himself that is for you; and if so, no matter what is against you!

After going through the exercise of soul before redemption and shewing redemption accomplished, he takes up the great truth that overrides it all and goes through it all, and this is not what we are for God, for we were condemned, and, as he says in the same chapter, enmity against God—not subject to the law of God, neither indeed can be—but, by means of the process by which He discovered to me my misery, He has brought out the revelation of what He is for me. And the conclusion he draws from the whole is, “If God be for us, who can be against us?” And you will find that, in the way in which he looks at it, he takes up every side of the question. He does not content himself with looking at the bare fact, though that is blessed in itself, but he takes up every side.

And it is exceedingly precious, beloved friends, to see the way in which God is for us. Not only nothing can escape Him, but He occupies Himself with everything that concerns us. Just in the same way, if a person were ill, a friend might go to inquire for him to know how he did; but if it were a child whose mother was occupied about it, it would have all her care and all her thoughts, for her heart is there. She is for it, and would give everything she has for it, and would not let you come into the house if you made a noise. Yet that is only a human mother, who may forget her suck-