

25-1130sc Transcript

25-1130sc - *The Scheme of Redemption*, Steve Cain

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25-1130 - The Scheme of Redemption, Chapter 7

Transcript (0:04 - 51:46), Teacher: Steve Cain

(0:04) Well, it's time for us to get started, and we may as well, the three of us or four of us. (0:16) So, let's go to our Heavenly Father in prayer. (0:22) Most gracious Heavenly Father, we are so grateful and feel privileged to be able to know Your Word, (0:28) and that You have complemented us with Your Word and Your desires for us, (0:35) and You made it possible for us to know how to please You and how to worship You (0:41) and how to come to You and to be reconciled to You because of our shortcomings and our sins (0:47) that have separated us from You.

(0:49) You love us so much that You made provisions for us to be able to be reconciled to You (0:55) and to know salvation. (0:58) We're grateful for that, and we're so grateful for the fact that You used Your servant, Ed Wharton, (1:05) to provide this information for us. (1:07) And I write that book and pray that as we study it that we will get the understanding (1:13) that You desire for us to have concerning our salvation.

(1:18) And so we are studying His work, and we pray that the Holy Spirit worked with Him (1:22) and provided Him with the insight that He needed. (1:27) Give us the understanding and the insight ourselves so that we can rest assured that we are saved (1:35) and that we are in a coveted relationship with You. (1:39) We pray these things in Jesus Christ's name.

Amen. (1:47) Let me get my glasses here, not that I need them because the print on my notepad (1:55) is large enough for me to read it without glasses, but have them anyway. (2:06) We're looking at lesson number seven, The Law and Gospel.

(2:11) This is a very—everything is very revealing to me. (2:17) I tell you this, when I first read this book, I knew I had to preach it. (2:25) I had to teach it.

(2:28) When I was in Texas, I was staying with my daughter, and we were in Houston. (2:38) And I went to worship service with them. (2:42) They go to the Church of Christ down there.

(2:45) And their assistant preacher was talking about Scheme of Redemption. (2:50) And I said, oh, Scheme of Redemption, I remember that in my classes. (2:53) And I was at the School of Preaching.

(2:56) So I wanted to get that Scheme of Redemption back out. (3:02) And I think I told you that I misspelled the name of the individual that I was looking for, (3:14) and so I couldn't find it. (3:17) And so I stumbled across Ed Wharton's Sunset School of Preaching material.

(3:22) And so I ordered it and read it, and my eyes were really opened. (3:31) And I thought, well, this has got to be. (3:34) And so I'm praying and hoping.

(3:39) It is my great desire to believe that this is the actual gospel that God wants us to be able to rest assured on. (3:51) And so as we reflect upon this, I am very hopeful and very optimistic that this will help us grow. (4:02) I told Scott that I believe that if we're teaching and preaching the actual real Scheme of Redemption (4:12) and how to be reconciled to God, God will bring the people to us.

(4:17) Because there's a lot of people out there searching for this information. (4:22) And God knows who they are, and he will direct them to us, or he'll direct us to them, one or the other. (4:30) And so I think that it's just one of those things that's inevitable, that we will grow.

(4:37) We will survive. (4:43) That's my conviction. (4:45) We're going to survive, because we're going to be teaching the truth.

(4:52) And the people are seeking the truth. (4:56) And over the years, I'm 84. (4:58) Over the years, my experience in school preaching and exposure to all missionaries, (5:04) many missionaries have stories about how they were either directed to the individuals that needed to know how to be saved (5:12) or the people searching are directed to us.

(5:18) So I believe it's going to happen. (5:22) And I believe that we don't have to worry about whether or not we're going to close our doors. (5:27) I don't think so.

(5:30) That's my prayer. (5:31) That's my conviction. (5:33) We're not going to have to close our doors.

(5:36) We will survive. (5:39) The law of the gospel is number seven, chapter seven. (5:50) Men's need for redemption has been established, but how shall that redemption proceed? (5:58) This lesson presents a contrast between the systems of legal righteousness and righteousness by faith.

(6:06) And so there's the distinction. (6:09) Legal righteousness versus righteousness by faith. (6:13) And, of course, Moses' law is legal righteousness, and Christianity is righteousness by faith.

(6:23) And so man needs redemption because of his inability to have a legal system of law. (6:34) And he needs redemption through the gospel. (6:38) And we need to recognize the fact that Moses' law is a legal system, (6:45) and he's really stressed that in the first six lessons.

(6:49) He's tried to stress the fact that Moses is a law, (6:55) and law is to be recognized for what it is versus what God is providing us through Jesus, (7:05) a righteousness under faith, outside a legal system. (7:12) And there is no legal system in Christianity. (7:17) We need to recognize the fact that we are receiving our righteousness because of our belief that Jesus is the Christ, (7:27) the Son of the living God, and that through Jesus, (7:29) he is providing us with the reconciliation that we need, (7:34) the forgiveness of sins, and the righteousness that we need to stand before God.

(7:42) In contrast to the law of Moses and the gospel of Christ, (7:48) he's going to quote Romans 1. (7:51) We're familiar with it, but let's read it. (7:53) I am not ashamed of the gospel, for it is the power of God unto salvation, (7:59) to everyone that believeth, to the Jew first, and also to the Greek. (8:05) For therein is revealed a righteousness of God, from faith unto faith, (8:13) as it is written, that the righteous shall live by faith.

(8:20) In this propositional statement, the apostle says, in contrast, (8:25) the two great systems of righteousness revealed in the Bible, (8:30) the righteousness of the law and the righteousness of the gospel. (8:35) So now he's going to focus in on the gospel first. (8:40) This is contrasted with the law of Moses.

(8:45) The gospel is contrasted with the law of Moses. (8:49) The meaning of the word gospel is good news or glad tidings, (8:53) and you're familiar with that. (8:56) The word gospel comes from the word Godspeed.

(9:01) And when a town crier would come into the center of town, (9:05) and he would ring a bell or make appeal so that all the residents of that town (9:13) would come to the center of town where he was, (9:16) because the message that he had to give to them was from either the king (9:21) or the individual who ruled them. (9:25) And so he would have a message for them, and they would all come in. (9:29) That's where the church comes in, the call.

(9:32) That's what the word church means, it's the call. (9:36) So he comes into the city, he appeals, the church comes, the call, (9:42) the city would come in, and he would make the proclamation. (9:48) And if it was a great proclamation, if it was beneficial to them, (9:52) as he would finish and start riding out of town, they would say, Godspeed.

(9:58) And that's where the word gospel came from. (10:01) Good news. (10:02) Good news.

(10:04) Godspeed. (10:05) Thank you. (10:05) Be on your way.

(10:06) Be God with you, so on. (10:08) So that's where the word gospel comes from. (10:10) Good news.

(10:12) God be with you. (10:14) So the word gospel is good news or glad tidings. (10:19) If one asks, what is the good news all about? (10:23) The answer comes in two parts.

(10:26) First of all, all men under law are condemned and powerless through their own (10:32) human efforts to make themselves right with God. (10:36) See chapter 5, the universe of condemnation. (10:40) That is bad news.

(10:43) But secondly, God, because of his love for us, graciously provided salvation (10:51) through Christ. (10:52) That provision by grace is good news to men who believe God and realize their (11:00) sinful state and puny power. (11:02) And to me, this is so important for us to recognize the fact that God initiated (11:11) this.

(11:12) That's what the word grace is all about. (11:18) God making the provision for us before we even were created. (11:24) He knew we were going to sin and he knew he was going to provide us with this (11:30) ability to be reconciled to him through Jesus.

(11:33) That's the Ephesian letter. (11:36) So we need to recognize the fact that God is behind our salvation and God is the (11:44) one who initiated this act and he's reaching out to us and he wants us to be (11:50) reconciled to him. (11:52) It is his love for us, his desire for God so loved the world that he gave his only (11:57) begotten son, that whosoever believeth in him shall not perish but have (12:02) everlasting life.

(12:03) And that's where that love, so many people know how to quote that particular (12:09)

passage. (12:10) And that's because it is initiated by God. (12:14) And we need to recognize that our whole existence is around God.

(12:22) So salvation. (12:25) This is contrasted with the condemnation of all Christless, those who are without (12:31) Christ, men. (12:34) This is a contrast with the condemnation of all Christless men.

(12:38) This is not speaking of a temporary salvation as though one is saved from his (12:44) past sins but can never know about his present state or future destiny. (12:51) We are not saved almost but we are saved to the uttermost through Christ. (13:00) And that's just Hebrews, we get that information from Hebrews, the seventh (13:03) chapter.

(13:05) That is good news to St. Clement. (13:08) When I was younger and living in the Fort Wayne area and working with the church (13:13) there, we ran across a program for evangelism and we were conditioned to ask (13:29) a question when we knock on the door and the person would come to the door. (13:33) Our question to them would be, if you were to die today, do you know for sure (13:39) that you would be with God eternally in heaven? (13:44) I don't care who you ask that question to, even members of the church back in the (13:48) days when I was growing up in the 50s and the 60s, the average member of the church (13:56) would even say, how can one know? (14:01) Because their concept of what was being accomplished through Jesus' salvation (14:08) was unsure to them.

(14:10) The message of the gospel at that time was not developed to the degree that it is (14:16) today, especially in this book. (14:22) So the average person would come to the door, if you were to die today, do you know (14:27) for sure that you would be with God eternally in heaven? (14:30) And so the average answer to that question was, how can one know? (14:37) Because when a person was baptized, he was forgiven of his sins, and when he came (14:43) up from the water to live in the newness of life, to walk in the newness of life, (14:51) his salvation was still based on whether or not he was living a Christian life or not. (14:59) And so how would one know whether they were living a Christian life or not? (15:03) And so the average person then would say, well, you've got to die with a prayer on your lips.

(15:11) You know, hoping that you were going to have that time to say that prayer. (15:22) But even in the Catholic faith, you know, at one time in the Catholic faith, they held (15:31) off baptism until the person was actually on his deathbed. (15:35) Then they would come in, and they would pour water over them in their bed, baptizing them.

(15:44) And believe it or not, at least one or two popes were baptized that way before they died. (15:53) And so the reason for that was, suppose that after you were baptized, you've been forgiven (15:59) of your sins, then you sin again. (16:04) What do you do with your sin? (16:07) You ask God for forgiveness of sin.

(16:10) And so that's one of the reasons why so many prayers are offered today. (16:19) You know, regardless, the average person who's going to give a prayer is going to say, (16:24) forgive us of our sins. (16:27) And that's going to be a phrase that's going to always be in a prayer.

(16:31) And I don't blame them. (16:32) I do too. (16:34) Because we want forgiveness of our sins, don't we? (16:39) But they didn't know whether or not they were going to go to heaven.

(16:44) They didn't have the assurance. (16:46) And we're not reading the scriptures to the degree.

(16:51) So it talks about belief.

(16:55) Belief is contrasted to the works of the law of Moses. (17:00) Actually, it is the means of attaining righteousness under both systems, (17:07) which is here contrasted. (17:10) We are saved from condemnation by means of faith in Christ, (17:16) but we are unable by the means of works of merit to attain to the righteousness (17:22) which the law requires.

(17:25) And there's another thing that is important to me, is do we understand what merit. (17:33) You know, when we talk about obtaining our salvation through merit, what are we saying? (17:41) So in the Old Testament, in Mosaic law, you had to merit your salvation. (17:48) How do you merit your salvation? (17:51) By living up to the law.

(17:55) By bringing yourself to obey the law, to come to harmony with the law. (18:06) And so you had to earn. (18:08) That's the word, merit.

(18:09) You had to earn your salvation. (18:13) And so were you able to earn it? (18:17) Well, could I live to the law, to the law? (18:22) No. (18:24) So my merit, I didn't earn my living, my salvation.

(18:29) But I believed, there's faith in the Mosaic law, (18:35) that if I was able to live according to the law, I would be saved. (18:43) I had to have faith in the Mosaic law. (18:46) Faith that I'm pleasing God.

(18:52) So faith is required in both systems. (18:55) Whether you're in the Mosaic law or in the righteousness by faith. (19:01) You have to have faith for concordance either way.

(19:05) But the word merit is so important to have a concept of what is being said and what is meant by merit. (19:13) So let's reread that. (19:14) We are saved from condemnation by means of faith in Christ, (19:19) but we are unable by the means of works of merit to attain to the righteousness which the law requires.

(19:28) Any questions there? (19:30) Am I clear? (19:32) God's righteousness is contrasted to the righteousness of man. (19:40) Gospel righteousness is reckoned on the basis of faith. (19:46) The other was to be achieved by human effort or merit, (19:52) which, of course, was unattainable.

(19:56) In order to understand how sinful man can be saved by gospel righteousness, (20:02) but cannot be saved through the law or legal righteousness, (20:07) we must learn, one, the requirements of both law and grace. (20:13) Two, the power source through which man must appeal for righteousness under both systems. (20:22) So he's going to be talking about those two for us.

(20:26) The righteousness system demanded of man that he meet the law's requirements with a perfect score. (20:37) Is man's power equal to the task? (20:41) Consider the following. (20:44) According to the scriptures, both old and new, (20:48) the legal requirements of the Mosaic system equaled absolute righteousness.

(20:56) Sinless perfection was the requirement of the law. (21:00) And so he's going to be quoting Leviticus. (21:02) He shall therefore keep my statutes and my ordinances, (21:09) which if a man do, he shall live in them.

(21:13) I am Jehovah. (21:15) Then he quotes Romans 10. (21:18) For Moses writeth that the man

that doeth the righteousness which is of the law shall live thereby.

(21:26) So the people under the Mosaic law knew that they had to live up to the expectations of the law. (21:36) They knew they had to do that, but they were having problems living up to it. (21:43) And so they might be able to say, (21:46) yes, I can forgive my neighbor for the sins, (21:51) but maybe something happens that he can't.

(21:59) He sins, doesn't he? (22:01) Because he's supposed to forgive his neighbor. (22:04) And something happens that causes him to say, (22:07) I can't forgive him. (22:09) So he's not living up to the law.

(22:13) So the law required him to react to certain situations in a specific way. (22:21) But they're having a problem living up to that (22:25) and bringing themselves to comply with the way the law wanted them to react (22:34) to the various situations that came into our lives. (22:39) So they would fail.

(22:40) And so because of the failing, (22:43) they would have to go to the priest and offer a sacrifice for their sins, (22:48) and they were doing that quite frequently. (22:50) So they're not living up to it, are they? (22:52) They can't do it. (22:54) They don't have the ability.

(22:56) They don't have the wherewithal to have the reaction, (23:03) the proper reaction that the law requires them to have. (23:07) Any questions there? (23:11) So Paul's inspired commentary on Moses' words are that a man had to do (23:18) the righteousness of the law to live. (23:21) In Galatians, the third chapter, Paul's equation of Leviticus 18 is do and live.

(23:31) But what was the righteousness of that law? (23:35) It is written in Psalms 119 verses 172, (23:39) All thy commandments are righteousness. (23:43) This is referring only to the law of Moses, (23:45) not to the commands of the Christian law of liberty. (23:50) Now, since all the law's commands are righteous, (23:57) and since man was required to do that righteousness, (24:01) then anyone under that law had to do all those commands all his life (24:08) if he would be righteous.

(24:10) That equals sinless perfection for a lifetime if a man would gain eternal life. (24:20) So if he wanted to make sure that he was going to be with God (24:24) and be considered to be righteous, (24:27) he had to conform his life to the law (24:31) and make sure that he complied with and reacted the way the law required him to react. (24:38) And he was having hard times living up to it.

(24:42) We have a hard time living up to what Jesus tells us to do, going. (24:47) We have Jesus on our side saying, I forgive you. (24:54) I'm understanding why you're doing what you're doing.

(24:57) And so we ask for forgiveness and we say, we'll correct ourselves. (25:02) We'll do better the next time. (25:04) And Jesus says, I forgive you.

(25:06) So there's a difference. (25:08) We're not under law. (25:09) That's the good thing about the gospel.

(25:12) The gospel says we are not under law. (25:16) We're under grace. (25:17) We're under faith.

(25:19) We have a liberty. (25:22) And so we're not expected to live something to the letter of the law. (25:29) We're expected to strive to be righteous (25:33) and to strive to be the person that God wants us to be.

(25:39) And that's what we're supposed to do. (25:40) We're supposed to strive for it and make every effort to comply. (25:47) And so that's the good thing.

(25:52) A single violation of the law condemned the person. (25:58) And James points that out to us too. (26:01) Both Paul and James, by referring to Deuteronomy 27, (26:06) shake hands in agreement that if one would keep the whole law (26:11) and yet stumble in one point, he is become guilty of all.

(26:18) This is not speaking of the law of liberty, but it is a paraphrase of Deuteronomy. (26:24) Paul's Galatian reference, (26:27) For as many as are of the works of the law are under a curse, for it is written, (26:34) Cursed is everyone who continueth not in all things that are written in the book of the law to do them. (26:44) It's a direct quotation from the same scripture.

(26:46) Thus we see that the legal requirement of the law of Moses was sinless perfection as long as a man lived. (26:57) And a single violation of that system brought condemnation. (27:02) Any questions? (27:04) You see the concept? (27:07) Man unable to meet the requirement of righteousness.

(27:11) Both Peter and Paul point to two outstanding examples of man's total inability to meet the law's demands. (27:20) Their purpose is to smash man's proud trust in himself to be righteous. (27:27) As in Luke, the 18th chapter.

(27:29) And to show his need for a savior to redeem him. (27:34) I believe that Luke 18 is talking about two men who went to the temple to pray. (27:44) And the Pharisee says, I'm glad I'm not like this sinner, this tax collector, because I tithe and so on.

(27:54) And then the sinner, the republican says, please forgive me, you sinner. (28:00) And Jesus says, which one went? (28:02) Well, what was the Pharisee praising himself about? (28:07) How he personally was living up to the law. (28:11) And that he was better than the sinner.

(28:15) He did these things and the sinner is questionable. (28:22) But what he wants to do is to crush that attitude. (28:28) Crush the attitude of, I'm better than you.

(28:31) I'm better than you. (28:34) And have that attitude. (28:38) So, the nation of Israel.

(28:48) The Jews did not attain to the righteousness of their own law. (28:52) Read carefully Romans 9. (28:55) Their works of obedience by their own natural strength were simply not sinless as the law required. (29:04) By as they might, their efforts to keep the law were vain by their eventual sinning.

(29:13) It was a pitiful thing to call that his national brothers were ignorant of God's righteousness by faith in Christ. (29:21) And at the same time actually were going about to establish their own righteousness (29:28) by attempting to keep the very law which had already condemned them as sinners. (29:36) Peter's inspired statement at Jerusalem where (29:40) parasitical Christians were attempting to bind the law of Moses upon the saved Gentiles (29:47) as necessary to salvation.

(29:51) This is found in Acts the 15th chapter. (29:53) It declared that law to be an unbearable yoke. (30:00) Its requirement was more than human flesh could bear.

(30:05) While that law was holy and righteous and good. (30:09) Romans the 7th chapter. (30:12) Because it was from God and given to man by God through the angels.

(30:18) Man was not sinless. (30:22) So he's going to use Saul as an example here. (30:30) After Paul

was converted, he reflected back upon his life as a Christ-less Jew.

(30:39) In other words, he was not going to accept Jesus. (30:42) And he went about crucifying and punishing people who were Christians. (30:51) When he had trusted in his own ability to keep the law sufficiently to gain him a right standing with God.

(31:00) He learned, however, that to be righteous he had to be found in Christ. (31:08) Not having a righteousness of my own, even that which is of the law. (31:15) He discovered that his own righteousness, that is the righteousness he attempted to gain under the law by his own power, (31:26) fell short of the law's requirement.

(31:30) As he writes in Romans 7. (31:35) The commandment which was unto life, this I found to be unto death. (31:41) Though he attempted to keep the law's commands, he found by experience that he had none. (31:49) In conclusion, man's power is no match for sin.

(31:55) Human flesh is not able to make oneself righteous before God. (32:00) Paul declared it and Peter insisted on it. (32:04) The law of Moses required protection of imperfect men.

(32:09) Out of the entire nation of the Jews, not one kept the law's strict demand of sinless perfection. (32:19) Therefore, if man is to be saved, God must save him. (32:25) Without help from God, man is helpless and hopeless.

(32:30) He stands in need of redeeming grace, in need of a power greater than his own. (32:38) The gospel of Christ as expressed in Romans 1. (32:43) When man finally accepts the futility of his own sincere efforts to make himself righteous, (32:52) he will then realize his need for a power greater than his own to save him. (33:00) The gospel will then become good news.

(33:05) And the gospel is good news. (33:07) An impotent man needs the gospel because it reveals God's saving power and righteousness. (33:17) So it's God reaching out to us and offering us salvation and giving us the opportunity to respond to it.

(33:26) The emphasis should be on God's power in contrast to man's weakness. (33:31) Man must understand, through gospel teaching and preaching, (33:37) that Jesus' cross was the exertion of the divine power to do for man what he could not do for himself. (33:48) As a result, Paul insists there is therefore now no condemnation to them who are in Christ Jesus.

(33:56) And goes on to tell why. (33:59) Romans 8. (34:14) Romans 8. (34:29) He condemns sin in the flesh. (34:33) This is in contrast to the law, which condemned sinners in the flesh.

(34:40) So we have God's righteousness as opposed to man's insufficient righteousness. (34:59) for his faithful followers. (35:02) So that's where Jesus is at this time.

(35:06) He's maintaining a righteous standing for his faithful followers. (35:11) What he's trying to get across here is the fact that we're sinful people. (35:19) And so he has continued to offer his sacrifice for our sins.

(35:24) And we continue to sin. (35:26) And that's what 1 John points out. (35:30) And as long as we walk in the light as he is in the light, his blood will continue to cleanse us.

(35:37) And if we sin, we are to ask for forgiveness of our sins, and he is faithful to forgive us. (35:46) So he's continuing. (35:47) His blood is continuing to cleanse us.

(35:50) So Satan will point out here to us and says, (35:53) Look, did you just see what Steve did? (35:56) And God looks down and he says, (35:59) I see nothing but the blood of Christ. (36:03) So he'll say the same thing. (36:05) Did you just see what Joe did? (36:07) God will look down and say, (36:09) I see nothing but the blood of Christ.

(36:13) Same thing with Michael and Ruth. (36:15) Did you just see what they did? (36:17) He looks down and he says, (36:20) I see nothing but the blood of Christ. (36:23) As long as we're trying, walking in the light as he is in the light, (36:28) his blood will continue to cleanse us.

(36:31) That's the point he's trying to point out to us. (36:37) So faith-defying embraces, and this is, (36:44) when we talk about faith, (36:47) there's more than just belief. (36:50) Faith-defying embraces this, these three things.

(36:55) Intellectual belief, we understand that. (36:59) It includes trust and obedience. (37:04) Faith-defying requires intellectual belief, trust, and obedience.

(37:12) Mere intellectual belief in Christ, (37:15) apart from obedience to his will, (37:18) is expressed in the New Testament as useless, says James. (37:24) Faith's object is Christ Jesus. (37:29) Perhaps this is best expressed in the term trust.

(37:35) We trust Jesus to save us at the point of our obedience to his will. (37:42) Then we continue to trust him to keep us saved (37:47) as we continue to serve him faithfully. (37:52) Serving Jesus faithfully is not to be equated with serving perfectly.

(37:59) His cleansing blood continues to save us (38:03) as we continue to walk in the light of his word. (38:08) Though we continue to walk in the light, (38:11) we must not practice sin, but rather struggle against it. (38:16) Our trust is in him to keep us cleansed (38:20) while we serve him with an imperfect life.

(38:25) And if you're going to remember anything, (38:28) this is what we need to remember. (38:32) It's that concept. (38:35) When somebody talks to us about being Christians, (38:40) we're not concerned about whether or not we're going to go to heaven or not.

(38:45) We're assured we're going to go to heaven because we're in Christ. (38:49) And this particular concept is what we're appealing to. (38:56) So let's repeat that.

(39:00) Faith's object is Christ Jesus. (39:03) Perhaps this is best expressed in the term trust. (39:08) We trust Jesus to save us at the point of our obedience.

(39:12) In other words, when we're baptized, put him on in baptism, (39:16) our obedience to his will, (39:19) then we continue to trust him to keep us saved. (39:23) This is so important from this point on. (39:28) We continue to trust him to keep us saved (39:30) as we continue to serve him faithfully.

(39:36) Serving Jesus faithfully is not to be equated with serving perfectly. (39:41) In other words, we're not under law. (39:42) We're under faith and grace.

(39:49) Serving Jesus faithfully is not to be equated with serving perfectly. (39:53) His cleansing blood continues to save us as we continue to walk in the light. (40:00) He's quoting 1 John, which I just did.

(40:02) In the light of his word. (40:04) Though we continue to walk in the light, (40:07) we must not practice sin, but rather struggle against it. (40:11) Our trust is in him to keep us cleansed (40:15) while we serve him with an imperfect life.

(40:21) That's Mark 16. (40:28) In conclusion, the inability of ruined humanity to save itself from sin (40:36) is conclusively revealed in man's failing attempt (40:41) to make himself righteous by law's system. (40:47) God's merciful act at Calvary (40:50) and the resulting glad tidings of justification by faith in Christ (40:55) should convince all men of their need for God's new redemptive system.

(41:03) Between heaven and hell stands every man in need of obedience to the gospel. (41:10) How beautiful are the feet of them that bring glad tidings of good news. (41:16) Good things.

(41:19) This is one of the reasons why I believe that if we're teaching this, (41:26) the denomination is not teaching us. (41:33) We have a message. (41:37) And when a person wants to talk to us about God and their salvation, (41:43) we need to bring this to them, (41:46) to let them know that they can have assurance (41:50) that they're going to be with God eternally in heaven.

(41:54) And if we can make that clear, (41:57) and if we can help them appreciate the fact (42:03) that the message that we're preaching is good news, (42:10) there's no law. (42:12) Almost every church that is not of the Church of Christ (42:17) basically considers themselves legalists. (42:23) They're trying to become righteous inside of God legally (42:28) by observing a law.

(42:32) Our salvation is based entirely upon Jesus. (42:38) I don't know if Paula would point that out in relation. (42:40) Yes, sir.

(42:42) Well, I was reading something online that for this, (42:54) he is a preacher, (42:56) and he was saying that he preached a sermon on the death of Christ. (43:04) And he said that just one member of that congregation (43:10) brought other members, I believe, of his family, (43:17) but there was quite a few that came with him. (43:22) And his sermon dealt with the death of Christ.

(43:29) And one of the men said that he didn't like that sermon (43:37) because that showed Christ as being powerless. (43:47) But he should have read John 10, 18, or verse 17 says, (43:56) Therefore my Father loves me, (43:59) because I lay down my life that I may take it again. (44:04) No one takes it from me, but I lay it down of myself.

(44:12) I have power to lay it down, (44:17) and I have power to take it again. (44:23) This command I have received from my Father. (44:28) Do you know there is power in His death? (44:31) There is.

(44:34) Because if He didn't die, of course, (44:38) we wouldn't be talking about the good news today. (44:43) That's true. (44:44) I mean, maybe we'd be talking about something else.

(44:48) I don't know. (44:52) But if He did... (44:54) Jesus, when He laid His life, He said, (44:57) I've got the power to lay it down. (45:01) He said, no man, He said, I'm not taking it from you.

(45:06) He said, He just really went there, (45:10) and He had the power to do that. (45:12) And He said, I have the power to take it back. (45:16) When He resurrected, that was power itself, (45:21) that He was indeed as He claimed to be.

(45:25) Well, that's for sure. (45:27) One of the things that I don't have reference to, (45:32) it's in Galatians. (45:34) And Paul is talking to Peter, (45:39) and he's confronting Peter because Peter has

been showing himself to be a hypocrite (45:45) in that some people from Jerusalem had come, (45:49) the Jews had come, (45:51) and he quit associating with the Gentiles (45:55) and gravitated to the Jews.

(45:58) And Paul said to Peter, (46:03) do you not realize that we have given up the Jewish, (46:08) the Mosaic law, (46:10) in order to be saved the same way that the Gentiles are being saved? (46:20) In other words, we have abandoned trying to get our righteousness (46:25) through the law and Mosaic law, (46:28) and we have willingly gravitated to the gospel that is being offered to the Gentiles, (46:36) and the Gentiles are responding to this gospel, (46:40) and they are relying on the power of Jesus to save them, (46:44) and we have left that, (46:47) and we're accepting the same principle, (46:49) the same concept that Jesus is our salvation. (46:58) And we're going to be reconciled to God through Jesus, (47:01) and our salvation is in Jesus. (47:06) So that's in Galatians.

(47:08) I'm not quoting it verbatim, (47:11) but that's the concept that he was trying to get across. (47:17) Being one of the Apostles, (47:20) it shows that very solid prejudices (47:27) that we are engaged with in our families, (47:31) you know, to the Jews, (47:33) they were, you know, (47:35) keeping their distance from Gentiles. (47:38) Even though Peter knew all of that, (47:41) and advocated, (47:43) even in Acts 15, (47:45) before the Council of Believers, (47:49) the world of Gentiles, (47:50) he still slipped into it.

(47:53) So it's hard to break old prejudices. (47:56) So, for Peter, we can learn again (47:58) that we're not perfect. (48:00) We've got to rely on God's grace, (48:04) and everybody's under that grace.

(48:08) That's why I wanted to bring up (48:10) just to bring up the alia (48:12) of the author here, (48:16) in 1 John 5, 13, (48:20) the whole point of John's letter (48:23) was he wanted to assure (48:26) the believers in Christ (48:29) that they may know that they have eternal life. (48:33) Yeah, these things are right (48:34) so that you can know that you have salvation. (48:37) Yeah, that they know it.

(48:40) So if you know it, (48:41) that's why you can do it. (48:44) That's right. (48:44) And do it.

(48:46) That's right. (48:46) And that know is K-N-O-W. (48:49) That means yours.

(48:50) You can have knowledge that's yours. (48:56) And the word hope, (48:59) when it's used in the scriptures, (49:01) is not, I hope I can, (49:03) I hope I can. (49:04) It is, I place all of my trust, (49:07) all of my hope of getting to heaven, (49:10) I hope to get to heaven, (49:12) that it's going to be on Jesus.

(49:15) And I am assured (49:18) that I am going to get to heaven (49:21) because I have placed it all on Jesus. (49:24) That's where the word hope comes in. (49:27) I hope I'm getting to heaven.

(49:29) You bet I'm getting to heaven (49:30) because I placed all my hope on Jesus. (49:37) I like that word. (49:42) And I forget the place that it says it, (49:45) but it says that (49:49) we have an abundance of that (49:58) and of going there.

(50:00) It's abundance. (50:01) Some people think that you're just going to squeak in. (50:06) Yeah.

(50:08) It's going to be abundance. (50:11) I like that. (50:13) One of the things that, (50:15) and this isn't in this lesson, (50:17) and it's not part of that, (50:19) but our conversation right now (50:21) is making me go this way, (50:25) is that many, many, (50:28) when I was growing up, (50:31) the

message, (50:32) especially my dad was teaching me, (50:34) because he was a Baptist (50:36) before he became a Christian.

(50:39) And even after he married my mother, (50:42) he continued to be a Baptist (50:44) until he moved to be around her family, (50:49) and then he became a Christian. (50:51) But anyway, (50:53) the concept was (50:56) that the grace of God (50:58) and Jesus' blood (51:01) cleanses us, (51:03) but it only had to deal with (51:08) how much I needed to have. (51:11) In other words, (51:12) my righteousness was this high.

(51:15) God's grace had to come down (51:17) and make up the difference. (51:20) Follow what I'm saying? (51:23) So it comes down, (51:26) and the main thing is (51:29) that it doesn't just come down (51:33) to where you are. (51:34) It cleanses you, (51:36) the whole thing.

(51:39) It takes you in. (51:41) Right. (51:43) So anyway, (51:45) that's our lesson for this morning.