

26-0215sc Transcript

26-0215sc - *The Book of Romans, Steve Cain*

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26-0215 - The Book of Romans, Chapter 1:1-10

Transcript (0:04 - 46:33), Teacher: Steve Cain

(0:04) We're going to be looking at the very first chapter of Romans this morning. (0:09) Again, I want to introduce the science of hermeneutics. (0:15) Hermeneutics is a Greek word for the science of studying the Bible.

(0:22) And hermeneutics is a process that many scholars try to follow. (0:30) And I picked up on it when I was in school preaching. (0:36) Otherwise, I would not have known what hermeneutics is all about or anything about hermeneutics.

(0:43) But the thing is, we need to keep in memory or reminder of who Paul was writing to. (0:52) And we're going to be listening in. (0:56) Of course, it's going to be a one-sided conversation.

(0:58) Just like if you were sitting there listening to a person talk over a cell phone, (1:05) you only get their end of it. (1:08) So you can remember what they're talking about or who they're talking to. (1:14) They could be talking to their spouse.

(1:16) They could be talking to their kids. (1:17) They could be talking to their friends. (1:20) And you sort of get an idea of who they're talking to by listening to their end of the conversation.

(1:30) And so that's what we're basically doing. (1:33) We're listening in on Paul's end of the conversation (1:37) and trying to figure out why he's telling them what he's telling them. (1:44) And so as we listen in, we need to know who he's talking to.

(1:52) And basically, we do know he's talking to the church that is in Rome. (1:58) He's writing to the church in Rome. (2:01) And as we pointed out last week, (2:04) the church in Rome was not necessarily established by any particular apostle.

(2:14) More likely, it was individuals who had been present on the day of Pentecost (2:21) when the church began and perhaps heard Peter's sermon. (2:29) And so they're basically doing what they know to do best. (2:38) And the church itself, if it is that way, it's comprised of many different makeups of individuals.

(2:49) The primary audience, perhaps, is Jewish. (2:54) And then the rest of it is Gentiles. (3:04) Couldn't come up with a word for it.

(3:08) And Gentiles, when we study about the Gentiles, (3:12) they're not any one particular type of

people like the Jews. (3:17) We can say the Jewish community basically have one particular concept of faith (3:25) and their concept of who God is. (3:28) And the Gentiles are made up of all different types of nationalities, (3:34) whether it's Greek, whether it's Chinese or Asians or whoever they may be.

(3:48) That's what a Gentile is. (3:56) I can't get that word out of my mouth. (4:00) So that's what a Gentile is.

(4:03) And so when we start this, I want us to think in terms of what do they need to know? (4:12) What is it? (4:13) So they're having, apparently, conflicts. (4:18) And the conflicts is between the Jews who think they know how to worship God (4:26) and the Gentiles who comprise of all different kinds of faith, (4:33) whether they're Islamic, Muslims, you know, what are the other religions? (4:45) But anyway, they're converted to Christianity. (4:49) They're converted to a belief in God.

(4:53) And they have to have a specific belief in God. (4:57) And I believe this is what Paul is trying to help them come to a conclusion, (5:05) is the specific God that they are going to worship. (5:11) And when I say specific God, he's talking about the God that took the Israelites by hand (5:23) and helped them come to a faith that he is and that he's a rewarder of those who diligently seek him.

(5:32) And so God, in particular, took Abraham himself from a non-believer. (5:44) We don't know exactly what faith he was with. (5:48) But God took him by the hand and helped him come to the point where he believed in the God of creation.

(6:00) What pleases God? (6:04) What pleases God? (6:06) We pick up on Hebrews, the 11th chapter, verse 4. (6:09) What pleases God? (6:11) Take a look there one more time to see what pleases God. (6:16) And that's found in Hebrews, the 11th chapter, and I believe it's about the 4th verse. (6:27) Hmm.

(6:29) It's the 5th verse. (6:32) Reading from the New International Version. (6:35) By faith Enoch was taken from this life so that he did not experience death.

(6:41) He could not be found because God had taken him away. (6:45) For before he was taken, he was commended as one who pleased God. (6:53) And the Hebrew writer is telling us what it was that God was pleased about.

(7:00) And he says it pleased God, and without faith it is impossible to please God (7:06) because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him. (7:18) So we must believe that the God of creation exists. (7:25) There's no question about it.

(7:27) And that's the whole problem here. (7:32) Do we really believe in God? (7:37) Do we really believe that he exists and that he rewards those who diligently seek him? (7:45) And that is only played out by the way we live. (7:53) Do we really believe that he exists and that he's a rewarder of those who diligently seek him? (8:00) And that's only played out by the way we live.

(8:08) Because this is what Paul is going to point out to us. (8:12) The only way we're going to believe or prove to you that I believe in God and you prove to me that you believe in God. (8:23) And the only way you're going to prove to me and the only way I'm going to prove to you that I believe in God is the way I live.

(8:33) And how I interact with God. (8:37) And do I really truly believe God? (8:42) So when God

picked up Adam, or Abraham rather, Abraham, did he really truly believe in God? (8:51) Not really. Why? (8:55) Because God promised him that he would look after him and that if he would follow him, (9:02) he would take him to a land that would be an inheritance for his family and that through him the world would be blessed.

(9:14) Abraham struck out with that promise, but did he really truly believe God? (9:24) And the only way we're going to know is by the way he lives and how he interacts with the problems that he confronted. (9:35) So God tells him, leave his family and he will take him. (9:41) So what does Abraham do? (9:42) He strikes out, but he doesn't leave his family.

(9:47) He takes his family with him and he moves to Haran and there he lives in Haran until his father passes away and his brother. (9:58) And so God comes to him and says, okay, now you can go. (10:02) Does Abraham truly believe in God? (10:05) Apparently not, because he still doesn't leave his family behind.

(10:10) He takes Lot with him. (10:12) Why is he taking Lot with him? (10:14) Security. (10:15) We all like security, don't we? (10:18) So he's doing the same thing.

(10:22) And so he comes to a situation where he tells where Lot's herdsmen are not getting along with Abraham's herdsmen. (10:32) And so they say, this city is not big enough for both of us. (10:38) One of us is going to have to leave.

(10:41) And so Abraham comes to Lot and says, this land is not big enough for your property and my property. (10:50) One of us is going to, we're going to have to split. (10:53) And so Lot, or Abraham gives Lot the opportunity to make a choice.

(11:00) So Lot looks over the land and says, which way do I want to go? (11:04) Abraham told him, if you go to the right, I'll go to the left. (11:06) If you go to the left, I'll go to the right. (11:09) He may have said east or the west.

(11:11) He may have said north or south, but you choose. (11:15) And I'll go the opposite way. (11:17) So what does Lot do? (11:18) He looks out over the land and he sees this beautiful land out here.

(11:24) Sodom and Gomorrah. (11:26) And he sees all of that land and it's beautiful. (11:30) So he says to Abraham, I'm going to go this way.

(11:33) Because he perceives it's going to be easier living, easier to make a life. (11:39) So he does. (11:41) Now God comes to him and says, okay, let's go.

(11:47) So where is Abraham's faith and belief in God? (11:53) Huh? (11:54) We would think that it's there, but no. (11:57) Why? (11:57) Because as he's traveling through the land, he comes into a land that he sees people he's not familiar with the way they look. (12:08) They look mean.

(12:09) They look like they're savages. (12:13) They look like they would kill him for his wife because his wife is beautiful. (12:18) Does Abraham believe in God? (12:21) No.

(12:22) Why? (12:22) Because God promised him that whoever blesses him, he would bless. (12:27) Whoever curses him, he would curse. (12:30) He doesn't believe that.

(12:33) Why? (12:34) It's quite evident because he has his wife pass herself off as his sister. (12:44) He still doesn't believe in God, does he? (12:46) He doesn't believe that God exists. (12:49) So where

do we stand? (12:51) Or do we believe in God? (12:54) And how do we believe in God? (12:56) So Paul's writing to a people that he wants to make sure that they believe in God and that he's a rewarder of those who diligently seek him.

(13:12) And he wants them to come to a point in their lives where they are all believing in the same God. (13:21) Who is the same God? (13:23) Well, the Gentiles, they worship idols. (13:28) They had all different kinds of gods.

(13:31) Where the Jews supposedly believed in the God of Abraham, Isaac, and Jacob. (13:40) Supposedly, they believed in the God that Abraham believed in. (13:46) Supposedly, they believed in the God that Isaac believed in.

(13:51) Supposedly, they believed in the God that Jacob believed in. (13:58) Didn't they? (14:00) No. (14:01) Because we see throughout the travels that the Israelites continued to be who occupied the land before them.

(14:16) That they did not cast out. (14:19) And so they started assimilating those particular gods. (14:25) And so when it came to Asa, I believe it's Asa, he comes to power.

(14:39) And he's a believer in God. (14:41) And he tells his people to go into the temple and cleanse out the temple. (14:48) What are they cleansing out of the temple? (14:51) This is in Deuteronomy.

(14:53) What are they cleansing out of the temple? (14:55) All kinds of various ways of worshiping God and looking at God. (15:02) And necromancers and seances and the ones who believe in the stars. (15:13) Reading the stars and so on.

(15:15) They're casting out all of those. (15:17) Those things were found in the temple. (15:22) Because Deuteronomy was found in the temple too.

(15:25) And that's when it comes up to realization that they have incurred the wrath of God. (15:34) For what reason? (15:38) Because they had not been keeping the Feast of the Passover. (15:45) Asa had said, oh, I think Asa doesn't sound right to me.

(15:51) But anyway, we'll stick with Asa for the moment. (15:58) He goes to the priest and he says to the priest, we haven't been keeping the Feast of the Passover. (16:09) And so God then forgives them of their sins because they start observing the Feast of the Passover.

(16:18) So the main thing is, when you and I start worshiping God, what are we supposed to worship? (16:27) And are we really definitely showing by our lives that we're worshiping the true and living God? (16:35) That's what Paul wants the church in Rome to come to the realization. (16:43) John's not interested in the fact that he's converted to Jews. (16:49) He's not interested in the fact that he's converted Gentiles from all different kinds of faiths.

(16:55) He's interested in us believing in him. (17:03) He wants us to believe in him. (17:08) Just as he wanted Abraham to believe in him.

(17:12) Just as he wanted Isaac to believe in him. (17:16) Just as he wanted Jacob to believe in him. (17:20) And Jacob's a beautiful study.

I love studying Jacob. (17:25) And because Jacob at first had reservations about God. (17:33) And when God came to him as he was fleeing his brother and going away, (17:40) he's there and he sees

this ladder going up and down and up and down.

(17:45) Angels going up and down and up and down. (17:47) God comes to him and makes a pledge to him and says to him that he was going to do the same thing (17:53) and make the same promise to him that he made to Abraham and to Isaac. (18:00) What does Jacob do? (18:02) Jacob makes a proposition.

(18:06) What is the proposition? (18:07) If you see me back home safely, I'll believe in you. (18:20) That's the proposition. (18:23) When does he believe in him? (18:26) When he comes, when he's left Laban and he's got all his family with him and all the herds (18:33) and he's got this prospect of meeting his brother Esau (18:37) and he's fearful that Esau is going to hold a grudge against him (18:44) because he stole his birthright from him.

(18:49) And he's so upset about that that he is worried that he has a confrontation with an angel, doesn't he? (19:02) Jacob does. (19:03) What does God do? (19:07) God disables him. (19:09) What does God disable him? (19:11) By wrestling and hitting his thigh and making him become lame.

(19:23) Jacob knows under those conditions he cannot fight his brother no matter how he wants to fight. (19:34) And so then when he faces Esau, Esau is not holding a grudge against him. (19:41) Esau is willing to make amends with him.

(19:47) Esau is willing to come up with terms that they can coexist. (19:55) Jacob then fulfills his promise. (20:01) He realizes that God divinely intervened in his life.

(20:08) So, what does Paul want us to do? (20:12) Paul wants us to come to the same faith that Jacob had, that Abraham had in God (20:20) and that God will look after him. (20:23) And this is what Paul is wanting the church in Rome to come to terms with. (20:32) He wants the Gentiles to coexist with the Jews.

(20:37) He wants the Jews to assume the same faith that Jacob had, Abraham had, in God. (20:46) And he wants the Gentiles to leave their gods and accept the same faith that this God, (20:55) the God of Abraham, Isaac, and Jacob, is the true and living God. (20:59) And that the gods they've been worshiping are no gods.

(21:04) That's what he wants them to come to. (21:07) He wants them to come to that conclusion. (21:10) So, with that particular, any questions or any comments before we actually get into the letter of Romans? (21:23) Thank you.

(21:25) Josiah is the correct one. (21:28) I knew I wasn't in the right pew, but Josiah is the right one. (21:35) Josiah is the king.

(21:37) The other one that I love is Hezekiah. (21:40) I love Hezekiah. (21:42) But anyway, we'll get into something else here.

(21:45) We'll leave that one by itself. (21:49) Paul is wanting us to come to the same faith in God (21:57) and that we're going to show by our life that we believe in God. (22:09) The thing is, I think a psalm says, (22:16) the fool says into his heart, there is no God.

(22:23) The average person that you'll come in terms with does not believe in God. (22:30) And it's played out in their lives. (22:33) And that's what we're going to see Paul is pointing out.

(22:38) It is played out in their lives. (22:42) The fact that they don't believe in God. (22:45) They will not conform themselves to His will.

(22:49) They don't believe in Him. (22:52) So as we reflect on this, they don't want to have anything to do with God. (22:59) And because of that, they're going to be doing the things that they will do by themselves.

(23:05) Let's take a look now. (23:07) Paul is going to identify himself and give his credentials right at the first. (23:13) But he's also going to point out that he is the messenger of God (23:21) who wants to reconcile us to Him.

(23:29) Because by our lives, somewhere along the way, (23:33) we have demonstrated our faith in God is not what it ought to be. (23:41) Abraham's faith wasn't what it ought to be. (23:43) Isaac's faith wasn't what it ought to be.

(23:45) Jacob's faith wasn't what it ought to be. (23:50) And he's taken them by the hand, (23:55) and he's going to prove that he is a God, (23:59) and he's going to help them develop their faith that he is a God (24:05) and that they should be looking to Him and conforming their lives to Him, (24:14) their lifestyles to being a God-fearer. (24:18) How do I know I'm a God-fearer? (24:21) By the way I live, my morals, my ethics, my values.

(24:25) They all will determine whether I'm a God-fearer or not. (24:30) Any questions? (24:32) Let's take a look because this is what Paul wants the church and Rome to be. (24:38) He wants us to be all together.

(24:41) As I pointed out last week, (24:43) that when an individual is converted to Christianity, (24:50) when he comes through those doors, (24:54) he carries with him baggage. (24:58) He doesn't leave anything outside. (25:00) We do not know what he believes.

(25:02) We do not know where he is in his faith. (25:08) He needs to come. (25:10) And that's exactly what Paul is facing in Rome, (25:13) is the Gentiles are bringing baggage, (25:16) but also the Jews are bringing baggage.

(25:19) And they need to drop their baggage. (25:23) They need to conform to the faith in God, (25:26) and that God wants them to repent, shall I say. (25:34) He wants them to repent.

(25:37) Repent of their attitude towards him. (25:41) Repent of the way in which they are living their lives (25:45) and conforming their lives to him. (25:48) That's what repentance is really all about.

(25:51) I repent. I believe in you, God. (25:53) I am willing to give up my disbelief.

(25:57) I'm willing to give up what I used to think, (26:02) and I want to accept the way you think, (26:05) and that you are. (26:09) So, let me get back to Rome, first chapter. (26:15) And Paul is going to give his credentials.

(26:19) I'm reading from the New International Version. (26:24) Paul, a servant of Jesus Christ, (26:30) called to be an apostle, (26:32) and set apart for the gospel of God. (26:37) Got to stop right there, (26:39) because whose gospel is Paul representing? (26:45) God's gospel.

(26:48) Yeah. (26:50) And what is God's gospel? (26:54) God's gospel is, (26:56) I want to reconcile

you to me. (26:58) I'm going to forgive you of your disbelief, unbelief, (27:02) whatever you want to say.

(27:04) I'm willing to forgive you of that (27:07) if you will repent and accept me. (27:10) I want to accept you. (27:13) That's his gospel.

(27:16) We need to accept that. (27:17) We need to recognize that God's gospel (27:22) is reconciling us to him. (27:28) Okay? (27:32) He's reconciling us to him.

(27:34) And because of that, (27:36) he's going to be forgiving us of our trespasses, (27:40) of our disbelief, unbelief. (27:43) So, Paul is a servant of Christ, (27:49) and being a servant of Christ (27:52) makes him, what? (27:55) An ambassador, if you will. (28:00) He is representing Jesus.

(28:03) And Jesus has some terms too, doesn't he? (28:07) And so, Paul is pointing out right away, (28:10) I am representing Jesus, (28:13) and the message that I have (28:15) is the message that God has given to me, (28:17) that he's willing to reconcile you to him (28:20) through Jesus. (28:21) And I'm going to give to you (28:25) and credit to you righteousness. (28:29) That's what he's saying.

(28:33) That's God's gospel. (28:37) And Paul goes on and says, (28:40) this gospel is the one that he promised, (28:43) who's he? (28:44) God. (28:46) This is the gospel that God promised beforehand (28:50) through his prophets in the Holy Scripture (28:54) regarding his son, Jesus, (28:58) who as to his earthly life (29:02) was a descendant of David.

(29:05) And so that's a very important thing (29:07) because we know that Jesus has to, (29:11) whoever the Christ is, (29:14) the Christ has to be (29:16) a descendant of Abraham, (29:20) and he also has to be a descendant of David. (29:25) That's the Christ that they're looking for. (29:28) He's the anointed one.

(29:29) That's what the word Christ means. (29:31) The anointed one, or the Messiah, (29:34) which means the same thing. (29:35) The anointed one.

(29:37) So, he is pointing out to us (29:41) that he believes that Jesus is the Christ, (29:46) a descendant of David, (29:48) and who through the spirit of holiness (29:51) was appointed the Son of God (29:54) in power by his resurrection from the dead, (30:00) Jesus Christ our Lord. (30:02) In other words, (30:04) God through the resurrection of Jesus (30:07) proved by his power (30:11) and also by the verification of the Holy Spirit (30:17) because what does the Holy Spirit have to do? (30:23) The Holy Spirit is going to God and saying, (30:25) Jesus qualifies. (30:29) If the Holy Spirit is given to us (30:32) for the same reason.

(30:34) Because when we are baptized (30:36) for the remission of our sins, (30:38) we are given the gift of the Holy Spirit. (30:41) And what is the gift of the Holy Spirit supposed to do? (30:45) Verify, vindicate us, (30:46) and say, he qualifies. (30:51) You and I have been baptized for the remission of our sins (30:54) and the Holy Spirit is going to say, (30:58) they qualify.

(31:03) He says, he's justified. (31:06) He's justified. (31:08) And according to the Ephesian letter, (31:11) he is our earnest, (31:15) our down payment, (31:17) our guarantee that the Holy Spirit (31:20) is going to present us before God (31:21) without spot and without blemish.

(31:23) And he's going to verify the fact. (31:26) That person, (31:28) that person is one of us. (31:34) And so, the Holy Spirit (31:36) has proved to God that he qualifies (31:39) and that he was falsely

crucified (31:45) and that by your power, (31:48) you can reverse the verdict (31:50) that the Sanhedrin put on Jesus.

(31:55) You can reverse the verdict (31:58) and show that he has (32:00) and is justified. (32:03) He is the Son of God (32:05) as he promised or said he was. (32:08) And that he can give us (32:11) the forgiveness of our sins (32:12) and that he can present us before God (32:14) without spot, without blemish.

(32:16) That means we're righteous. (32:19) A righteous person is without spot (32:22) and without blemish. (32:24) We have been granted righteousness.

(32:28) Any questions? (32:30) Any comments? (32:32) Okay. (32:33) So, the gospel he promised beforehand (32:36) through his prophets (32:37) in the Holy Scriptures regarding his son, (32:41) who as to his earthly life (32:43) was a descendant of David (32:45) and who through the spirit of holiness (32:47) was appointed the Son of God (32:49) in power by his resurrection from the dead, (32:53) Jesus Christ our Lord. (32:55) So, the resurrection of Jesus (32:57) proved that he is the Christ.

(33:01) It was God reversing the verdict (33:06) that they thought he was lying (33:08) and committing heresy. (33:14) So, through him, that's God, (33:21) through God we received grace (33:24) and an apostleship (33:27) to call all the Gentiles (33:30) to the obedience that comes (33:32) from faith for his namesake. (33:36) Whose namesake? (33:38) God's namesake.

(33:40) So, Paul is defending God (33:44) and he's presenting God (33:46) as the ultimate power (33:49) and the ultimate source of life. (33:56) And so, it's for God's namesake. (33:59) We see this quite often (34:00) that we need to recognize the fact (34:04) that our lives demonstrate to the world (34:09) the holiness of God, that he exists.

(34:13) And that's for his namesake. (34:20) So, when Moses is defending (34:27) or trying to keep God (34:30) from destroying the Israelites, (34:33) what is his defense? (34:36) What is his, not defense, (34:38) but what is his argument to God? (34:42) If he destroys those people, (34:45) what's going to happen? (35:03) He'd be a laughingstock. (35:06) He'd be a laughingstock of those who believe.

(35:10) And so, Moses is appealing to God (35:15) for his namesake. (35:22) So, we in our lives (35:25) are demonstrating God (35:29) and his namesake. (35:32) So, it's important for us (35:35) to recognize some of these terms.

(35:42) So, through him we receive grace. (35:48) That's God. (35:51) And God's grace and the apostleship (35:54) to call the Gentiles (35:58) to the obedience that comes from faith (36:00) for his namesake.

(36:04) And you also are among those Gentiles (36:08) who are called to belong to Jesus Christ. (36:14) And so, then he says, (36:16) this letter I'm appealing to (36:18) all in Rome who are loved by God (36:20) and called to be his holy people. (36:23) And that's the church.

(36:26) He's writing to the church. (36:28) Grace and peace to you (36:30) from God our Father (36:32) and from the Lord Jesus Christ. (36:36) We need to recognize the fact that (36:38) the grace that you and I are living under (36:42) and because of, (36:44) our salvation (36:46) is because of God's grace.

(36:48) But it's also because of Jesus' grace. (36:54) God's grace for God so loved the world (36:57) that he gave his only begotten son (36:58) that whoever believeth in him (37:00) shall not perish but have everlasting life. (37:03) His grace is that he's offering us (37:06) righteousness without having to work for it.

(37:14) He's offering us righteousness. (37:17) Jesus is offering us righteousness (37:22) through his... (37:24) He came down on his own volition. (37:29) Have this mind in you, (37:30) which is also in Christ Jesus.

(37:35) Take a look at Philippians, (37:36) the second chapter, (37:37) and see what we're doing there. (37:41) In your relationships, (37:43) this is verse five, I believe, (37:46) I get my glasses on, I can tell you. (37:50) Verse five, (37:51) again from the New International Version.

(37:53) In your relationships with one another, (37:57) have the same mindset as Christ Jesus, (38:01) who being in the very nature of God, (38:04) did not consider equality with God (38:07) something to be used to his own advantage. (38:11) Rather, he made himself nothing. (38:15) That's his grace.

(38:18) He's doing this on his own volition. (38:23) He's doing this because God has asked him to. (38:26) He's cooperating.

(38:28) Who being the very nature of God, (38:31) did not consider equality with God (38:33) something to be used to his own advantage. (38:35) Rather, he made himself nothing. (38:38) By taking the very nature of a servant, (38:42) being made in human likeness, (38:43) and being found in appearance as a man, (38:47) he humbled himself by becoming obedient to death, (38:51) even death on a cross.

(38:54) And therefore God exalted him to the highest place (38:57) and gave him the name that is above every name, (39:00) that at the name of Jesus every knee should bow, (39:03) in heaven and on earth and under the earth, (39:07) and every tongue acknowledge that Jesus Christ is Lord, (39:10) to the glory of God the Father. (39:14) So Jesus is demonstrating his grace to us (39:17) by offering the same thing. (39:22) So, when Paul talks about grace and peace to you (39:29) from God our Father and from the Lord Jesus Christ, (39:33) they are in harmony, (39:34) and they both have exercised grace towards us, (39:40) and they desire for us to have peace with God.

(39:46) He said, this is all I understand. (39:51) So he's offering us righteousness, (39:56) and he's offering us the opportunity to come before God (39:59) without spot, without blemish. (40:02) He's giving us righteousness.

(40:04) God is providing us with righteousness, (40:07) and that's what Paul's going to be talking about here. (40:10) That's the gospel that God is having Paul write. (40:15) The gospel is, I'm offering you righteousness, (40:22) and I'm offering you reconciliation, (40:26) and I'm offering it to you through Jesus.

(40:29) And the terms are, you must believe (40:34) that I'm offering you righteousness through Jesus, (40:38) and that Jesus is the one that you must come to me through. (40:45) Righteousness is being considered right (40:49) in relation to the law, (40:52) which means no sin. (40:55) No sin.

(40:57) So he's offering us righteousness. (41:03) Now, he'll be defending God's righteousness (41:05) in a little bit. (41:09) We'll find that out and how he's doing that.

(41:13) He'll be defending God's righteousness, (41:15) but the righteousness that we're talking about here (41:18) is our relationship with God, (41:25) and so the forgiveness of our sins. (41:28) The righteousness. (41:30) And God is offering us righteousness through Jesus.

(41:34) And so that's what Paul's going to be pointing out to us. (41:42) We can have a verse 8. (41:43) First, I thank my God through Jesus Christ for all of you, (41:49) because your faith is being reported all over the world. (41:55) And so we stop here for a minute.

(41:57) Not that I intend to stop every time we come across something important, (42:02) but he's offering a prayer through whom? (42:08) Jesus. (42:10) And so this is important for us to recognize. (42:13) I thank my God through Jesus Christ.

(42:16) He's recognizing the fact that Jesus is the high priest, (42:22) and as a high priest, he has the opportunity (42:29) to present our prayers and our petitions. (42:33) Okay? (42:35) So I thank my God through Jesus Christ, (42:38) because that's what you and I are. (42:40) We come to God through Jesus Christ also, (42:44) because Jesus has made our high priest, (42:46) and he is offering his sacrifice for our right to come before God, (42:56) because your faith is being reported all over the world.

(43:03) God, and here he is, he's presenting this God, (43:07) and we must know that this is the God that Abraham believed in. (43:12) This is the God that Isaac and Jacob believed in. (43:17) This is the God of Abraham, Isaac, and Jacob.

(43:21) God, whom I serve in my spirit in preaching the gospel of his son, (43:27) is my witness how constantly I remember you in my prayers at all times, (43:36) and I pray that now, at last, by God's will, (43:41) the way may be opened for me to come to you. (43:46) And the only time I really want to stop here is because he refers to God's will, (43:55) and that's where I come up, because what is it? (44:00) How do we know what God's will is? (44:03) We don't really know what God's will is, per se, (44:08) but this is where he's indicating to us he believes in the divine intervention, (44:15) providence, and preservation of God, (44:20) and he's encouraging that. (44:23) By God's will, I am going to come and see you.

(44:28) Why? (44:29) Why is he saying that? (44:31) Because later on down here in his letter, (44:34) he's going to point out the fact that he has been distracted from what he wanted to do (44:44) by other things that God wanted him to do before he got there. (44:48) And that he's apologizing to them, (44:51) the fact that he had been wanting to get there much earlier than this, (44:57) and he still is not going to be able to be there when he wants to be there, (45:03) because there at the end in the very last letter, (45:06) or the last chapter of the letter, (45:08) he points out the fact that he still has money that he's collected (45:13) for the Jews who have been under a famine, (45:18) and he wants to take money to Jerusalem before he comes to see them. (45:25) So he's saying, by God's will, I will be there if it be God's will.

(45:34) He believes in the divine intervention of providence and preservation of God, (45:37) and we know that because when he's on one of his missionary trips, (45:42) he wants to go into a certain country, and the Holy Spirit says no, (45:47) but then he gets this vision of Macedonia, (45:51) and he says, come here, come here. (45:55) And so he sees, he believes in God's divine intervention of providence and preservation, (46:01) and if it wasn't for God's divine intervention of providence and preservation, (46:05) he wouldn't be a Christian today anyway. (46:08) Because if it wasn't for Jesus intervening and appearing to him on the road to Damascus, (46:15) where would he be?

(46:18) He believes in the divine intervention of providence and preservation, and so do I, (46:23) and that's what my sermon's going to be about this morning.

(46:26) Okay? Our time's up. (46:30) Thank you so much for listening to me at this point.