

26-0419sc Transcript

26-0419sc - *The Book of Romans, Steve Cain*

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26-0419 - The Book of Romans 4:1-12

Transcript (0:04 - 46:18), Teacher: Steve Cain

(0:04) We're going to be in the fourth chapter of Romans today. Okay, this morning I would like to, (0:11) before we get into the fourth chapter, I'd like to refresh our memory on our minds on (0:17) the third chapter as we finish down at the bottom, verse 21 and following. (0:24) I recommend that you mark this in any way you can because this is really a good definition (0:34) of the gospel.

Let's go to a Heavenly Father in prayer. Most gracious Heavenly Father, (0:42) we thank you so much for your love and for your care. We're very mindful of your (0:50) graciousness and your mercy.

We thank you for complimenting your creation, complimenting us, (1:00) giving us the ability to read and to comprehend. We ask for your understanding and insight (1:07) as we enter into the study of Romans, especially the third chapter and the fourth chapter. (1:15) We pray that you'll give us a readily recollection of the things that we know about (1:24) the gospel.

We ask you to bless us in these ways. We pray this in Jesus Christ's name. Amen.

(1:38) Let's take a look at the third chapter and the closing of it, starting with verse 21. (1:44) Reading from the New International Version. Now apart from the law, the righteousness of God has (1:56) been made known to which the law and the prophets testify.

This righteousness is given through (2:05) faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile, (2:13) for all have sinned and fall short of the glory of God, and all are justified freely by his grace (2:21) through the redemption that came by Christ Jesus. God presented Christ as a sacrifice (2:31) of atonement through the shedding of his blood to be received by faith.

He did this (2:37) to demonstrate his righteousness, because in his forbearance he had left the sins committed (2:45) beforehand unpunished. He did it to demonstrate his righteousness at the present time so as to be (2:54) just and the one who justifies those who have faith in Jesus. Where, then, is boasting? (3:03) It is excluded because of what law? The law that requires works? No, because the law that requires (3:14) faith.

For we maintain that a person is justified by faith apart from the works of the law. (3:22) Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles too, (3:31) since there is only one God who will justify the circumcised by faith and the uncircumcised (3:39) through the

same faith. Do we then nullify the law by this faith? Not at all.

Rather we (3:47) uphold the law. He's going to go now and use Abraham as an example, and I hope you're ready (4:00) for this, because this is something that escaped me many, many years, and it isn't until just (4:12) recently that I realized where in the scriptures Paul is referring to as far as Abraham being (4:21) justified because of his faith in God. And I always like to start out my lessons, especially (4:29) today's lesson, with asking the question that is found in Hebrews 11, I believe it's in fourth (4:38) verse, what pleases God? What pleases God? Anybody know? Sure you know.

Yes, believe in Him, (4:53) for God is pleased when we believe that He is, and that He's a rewarder of those who diligently (5:03) seek Him. I say that much better than I did just now. He is pleased when we believe that He is, (5:16) and that He justifies those who diligently seek Him.

So as we reflect on that, because in chapter (5:29) 11 of Hebrews, what is the chapter of 11 Hebrews? The hall of faith, (5:41) because he lists everybody that has pleased Him and sought Him by faith, believing that He is, (5:50) and that He's a rewarder of those who diligently seek Him. So we're going to look at Abraham (5:56) and his faith. I had a lesson on this, a sermon on this, and I gave it here not too long ago, (6:06) but I'm going to modify it, I'm going to edify it, I'm going to do it a little bit different.

(6:15) So he starts out in chapter 4. (6:19) What then shall we say that Abraham, our forefather according to the flesh, (6:27) discovered in this matter? If in fact Abraham was justified by works, he had something to boast (6:35) about, but not before God. What does scripture say? Abraham believed God, and it was credited to (6:45) him as righteousness. Now I want you to think about where that shows up.

It shows up twice (6:53) in Genesis. The fact that God justifies Abraham, He considers him to be righteous, He credits (7:03) righteousness to him because of his faith. It shows up twice, but this passage, this fourth (7:12) chapter, and Paul's going to allude to one of them, and I challenge you to determine which one (7:18) it is that he's justifying by.

And I think it makes a big difference. (7:27) Abraham believed God, and it was credited to him as righteousness. (7:31) So now Paul is going to work on this.

Remember, third chapter, finished up by saying, (7:41) where then is the boasting that is excluded? Because of what law? The law that requires works? (7:48) No, because of the law that requires faith. We maintain that a person is justified by faith (7:56) apart from the works of the law. Or is God the God of the Jews only? Is He not the God of Gentiles (8:04) too? Yes, of Gentiles too, since there is only one God who will justify the circumcised by faith (8:12) and the uncircumcised through the same faith.

Do we then nullify the law by this faith? (8:19) Not at all. Rather, we uphold it. So as we look at this, picking up at verse 4 in chapter 4, (8:28) now to the one who works, wages are not credited as a gift, but as an obligation.

However, (8:37) to the one who does not work, but trusts God who justifies the ungodly, their faith is credited (8:46) as righteousness. David says the same thing when he speaks of the blessedness of the one (8:54) to whom God credits righteousness apart from works. First, we know what David is guilty of, (9:04) and we know that God forgave him.

He credited him. He did not (9:13) condemn him because of it. Verse 7, this is quoting David from the psalm, (9:21) blessed are those whose transgressions are forgiven, whose sins are covered.

Blessed (9:28) is the one whose sin the Lord will never count against them. And we're blessed in that way (9:38) because we're under a new covenant, and that new covenant tells us that God is not going to (9:47) hold us responsible. Take a look at Heber's, the 8th chapter, because there the writer is going to (10:04) reiterate what the new covenant is that you and I are under because we are Christians.

We've been (10:10) baptized into Christ, and we have been given the forgiveness of our sins because Christ paid the (10:18) debt that we owed. In chapter 8, Heber's 11th chapter, this is the covenant that you and I (10:26) are under. This is the new one.

This is what Jesus came to establish. This writer is going to be (10:35) quoting Jeremiah 31 and following. The days are coming, declares the Lord, (10:43) when I will make a new covenant with the peoples of Israel and with the people of Judah.

It will (10:51) not be like the covenant I made with their ancestors when I took them by the hand to lead (10:58) them out of Egypt because they did not remain faithful to my covenant, and I turned away from (11:04) them. And all you got to do is read Psalms, and Psalms reiterates the things that Israel did once (11:15) they got out of Egypt and how they departed from God. Verse 10, this is the covenant I will (11:25) establish with the people of Israel after that time, declares the Lord.

I will put my laws in (11:32) their minds and write them on their hearts. I will be their God, and they will be my people. (11:39) No longer will they teach their neighbor or say to one another, know the Lord, because they will (11:46) all know me from the least of them to the greatest.

Verse 12, for I will forgive their wickedness (11:55) and will remember their sins no more. And then he goes on reiterating (12:06) what just transpired in Jeremiah 31-31. By calling this covenant new, he has made the (12:15) first one obsolete, and what is obsolete and outdated will soon disappear.

Let's go back to (12:21) Romans chapter 4. So, blessed are those whose transgressions are forgiven, whose sins are (12:30) covered. Blessed is the one whose sins the Lord will never count against them. And of course, (12:37) we know that being in Christ, Jesus is interceding for us, and his blood continues to cleanse us, (12:44) and so we're being forgiven, and God is not counting our sins against us.

And when we go to (12:50) God and ask him for forgiveness of sins, he forgives them, but then he forgives them. (13:31) So, blessed are those whose transgressions are forgiven, whose sins have been covered. (13:39) That applies to anyone who becomes a Christian.

If you become a Christian, (13:45) sins are taken away. The second one is a bad situation. The second one says, (13:54) blessed is the man whose sins the Lord will not take into account.

It's not even a counter, (14:02) that you're obscenity. And that only applies to a person who has these non-members, (14:11) what we call, what I call, walking in the light. So, those are the two situations.

(14:18) That is, once you become a Christian, you won't have to be worried if you are walking in the light (14:27) more than just on the church on Sunday. You have to be like the wise virgin that keeps

her (14:38) lambs well oiled. So, you have to be working with a lamp, and then you're walking in the light.

(14:50) So, as long as you're doing that, that's a curator of Romans, (14:55) one of the editorates in New York that I follow. (14:59) Right. And the point is well taken, because when we look back at chapter 3, (15:11) he is talking about the fact that they were given special dispensation, or they were given, (15:21) for example, Abraham, his faith was credited to him as righteous.

(15:27) David's sins were forgiven also. Many others were forgiven also. But the thing is, you see, (15:37) remember verse 27 and following in chapter 3, where then is boasting? It is excluded because (15:48) law? The law that requires works? No, because the law that requires faith.

But we maintain that a (15:57) person is justified by faith apart from the works of law. For is God the God of Jews only? Is he not (16:07) the God of Gentiles too? Yes, Gentiles too. Oh, let's go back.

I jumped too far ahead. (16:18) Let's go back to verse 21. But now apart from the law, the righteousness of God has been made known, (16:29) to which the law and the prophets testify.

This righteousness is given through faith in Jesus (16:35) Christ to all who believe. There is no difference between Jew and Gentile, for all have sinned and (16:43) fall short of the glory of God. So he's talking about a righteousness that God is going to apply (16:50) to Christians, as you pointed out.

And he's pointing this out, that this righteousness is (16:57) given through faith in Jesus Christ. And we need to believe that Jesus is the Christ, the Son of (17:02) living God, and that through him, God is reconciling us to him. We have to have that faith, (17:10) that this is what God is doing, and that we are being reconciled to God through Jesus and becoming (17:17) a disciple of Jesus and being baptized into his Christ.

So there is no difference between Jew and (17:23) Gentile. In other words, anyone, whosoever will, is a good phrase, can come to God through Jesus. (17:31) For all have sinned and fall short of the glory of God, and all are justified freely by his grace (17:39) through the redemption that came by Christ.

God presented Christ as a sacrifice of atonement (17:47) through the shedding of his blood to be received by faith. He did this to demonstrate his (17:54) righteousness, because in his forbearance, and he's now alluding back to Abraham, he's alluding (18:02) back to those like David, and who he ever forgave them of their sins and credited righteousness to (18:10) them. Before Christ, how is he going to be doing this? And he's being indicted.

(18:19) Christ is being, or God is being indicted here. Why are you showing preference? You're showing (18:26) preference. You forgave Abraham and you forgave David.

How come you're not forgiving us? (18:33) And so, how did you do it, God? How did you do it? And so this last verse in this chapter, (18:41) do we then nullify the law by this faith? Not at all. Rather, we uphold the law because of this faith. (18:52) And so, what is he referring to in that? That he established back in the Garden of Eden.

(19:01) And he's referring to the fact that that law continues on, in effect, even through today. (19:10) So, individuals who have not come to God through Christ and have received the forgiveness

of their (19:15) sins because of Christ, they are going to be subject to their own, to the law of sin and death. (19:24) So, they're sinning, they're going to die.

And what kind of death are we going to be talking (19:28) about? Obviously, we're talking about heaven or hell. We're talking about a righteousness with (19:34) God. And so, they're indicting God and saying, how can you do this? Well, we know that God is God, (19:43) and so what do we know about Him? Paul's going to allude to this in the next chapter, and that is (19:50) that he is able to consider that which was not as if it were.

What was not? And what was coming? (19:59) Jesus's death. Jesus is going to the cross and paying our debts. How do we know that? Because (20:06) God predestinated that.

And we read that in Ephesians, the first chapter. We look at that last week. (20:17) God, when he created the heavens and the earth, before he created the heavens and the earth, (20:23) let's go back to Ephesians real quick and take a look at that.

(20:32) Starting with verse 3, praise be to the God and Father of our Lord Jesus Christ, (20:39) who has blessed us in the heavenly realms with every spiritual blessing in Christ. (20:45) Verse 4, for he chose us in Christ before the creation of the world to be holy and blameless (20:54) in his sight. In love, God predestined us for the adoption through sonship through Jesus Christ, (21:04) in accordance with his pleasure and will, through the praise of God's glorious grace, (21:11) which he freely given us in the one he loves.

That's being Jesus. In Jesus, we have redemption (21:20) through his blood, the forgiveness of sins in accordance with the riches of God's grace (21:27) that God lavished on us. With all wisdom and understanding, he made known to us the mystery (21:36) of his will, according to his good pleasure, which he purposed in Christ to be put into effect (21:42) when the times reached their fulfillment, to bring unity to all things in heaven and on earth (21:48) under Christ.

So what did he predestine? Why did he create the world? Because he was going to (21:56) forgive us. He's going to give us the option of becoming his children and being adopted by him. (22:04) And how is he going to do it? He was going to do it through Christ, who was going to (22:09) make good the law and satisfy the law for whoever will come to him through Christ.

So Jesus came (22:20) down, died on the cross for us. He's satisfying the law. He's satisfying the law.

So the law is (22:30) being satisfied, but he's being indicted here because Christ had not come yet. Christ was still (22:40) out in the future, but he was able to forgive Abram Sands. He was able to give David Sands (22:47) and all the other individuals that he forgave sins during the Old Testament.

He was foreseeing (22:55) that Jesus was going to die on the cross, and he was going to use Jesus' death to satisfy (23:03) their sins, the death penalty. He's going to satisfy the death penalty. So that's the question (23:13) that is being asked in the third chapter down there.

(23:20) Do we then nullify the law by this faith? Not at all. Rather, we uphold the law. So the law is being (23:31) upheld.

It's being satisfied. And so they're indicting God and saying, are you a respecter of persons? (23:41) He loved David. What did he say about David? He was a man after my own heart.

(23:48) And what did God love? What pleases God? That's the question I started out with. What pleases God? (23:57) To believe that he is, and that he's a rewarder of those who diligently seek him. (24:02) How does Paul start out Romans? By pointing out to us that God is angry with the way things are (24:11) going on in the world.

He was so angry in Noah's day that he destroyed the people. And he's going (24:19) to destroy the people at the end of time. He won't destroy them with fire or with water.

He's going (24:28) to destroy them with fire. He's going to cast them into hell. So Paul points out God's wrath is what? (24:39) Directed towards those who refuse to believe that he is.

Take a look at verse 1, (24:46) chapter 1, verse 18. The wrath of God is being revealed from heaven against all the godlessness (25:00) that wicked people who suppress the truth by their wickedness. In other words, (25:08) they don't want to know him.

And they don't need to believe in him. So what pleases God? (25:17) Just the opposite. Those who believe that he is, and that he's a rewarder of those who diligently (25:23) seek him.

And who are among those people? Obviously, it's Abraham. It's David. And all (25:32) those people who are listed in Hebrews, the 11th chapter.

All those people pleased him. (25:41) So he's being indicted there in chapter 3. And Paul is justifying God by saying, (25:53) God is righteous. And he demonstrated his righteousness.

And he's not a respecter of (26:00) persons. He's demonstrating his righteousness by sending Jesus to die on the cross. (26:06) That's the reason why I said at the beginning of our lesson to remember (26:14) verse 21 and following.

Because that demonstrates exactly what God did (26:20) and how he accomplished it. And that's the gospel. Any questions? Yes.

(26:30) I'm not in the cross, having satisfied the law in sinless. (26:37) We also, in a way, justifying God. Because God expected man to follow the law.

(26:46) Nobody could do it. Well, God knew that. And the sentence was he couldn't do it.

(26:52) And so we get our justification for his law. We're able to satisfy the law. (26:59) And so we're righteous.

We're credited as righteous. And it shows the world that God was right (27:08) in postponing his justice on the sinners. Everybody else who sinned.

And anyhow, (27:20) it showed that somebody could satisfy the law. And so that's why Jesus came as a man. (27:27) To show the other thing, this law could be followed.

You just didn't do it. You didn't (27:34) have the complete faith that I require. Exactly.

And faith is the most important part of this. (27:45) Those people who say, you know, justified by faith, we are, but not to the degree (27:50) and the way they teach it. In other words, they need to believe the whole gospel.

(27:58) The whole gospel is we're being justified through Christ. And that is everything that God prepared. (28:08) And that's the definition of grace.

And that's the reason why I say, (28:14) is the unmerited favor. When we read Ephesians, the first chapter, we're seeing (28:21) God preparing for our sins and to redeem us through Christ. And that is grace.

Unmerited favor. (28:34) He is preparing for us. That's a complete definition of what grace is.

That whole (28:45) preparing and planning that God is making is unmerited favor. (28:53) It's like a grandfather who likes his grandchildren. I used this illustration many, (29:00) many, many years ago, and it fell on deaf ears because they didn't understand where I was coming (29:06) from.

But grandfather lives on a 5, 10 acre piece of land. And he's looking at his grandchildren. (29:19) He's trying to figure out how he can bless them in many ways.

So before they're even born, perhaps, (29:28) he plants trees. He puts a playground out there. He has it all set up.

Has swings, (29:35) has sled. Visualize that. He's preparing for his grandchildren.

That's grace. (29:44) And so when his grandchildren are born into it, it doesn't matter whether they're a boy or a girl. (29:49) It doesn't matter whether they're white, black, or whatever.

He is going to have that already (29:57) prepared for them so that they can take advantage of it. That's grace. And so God is preparing (30:07) this world for us, and he's preparing his redeeming factor because we will all.

(30:16) Grandparent doesn't care whether his children are going to be (30:24) Christians or not. That playground is for them. (30:35) So God prepared this for us, and he's not irrespective of persons.

He is setting it up on (30:43) the back. Believe in me. Believe in me.

That's why Paul is going to refer to Abraham. What did Abraham (30:54) discover about this? The law wasn't even in effect at that time when Abraham walked the (31:02) face of this earth. The law wasn't even put into place before then, before he was declared to be (31:10) righteous because of his faith.

Stop and think about that. So this faith is believing that God (31:25) is, and that he is, in person of keeping his promise. God made a promise to Abraham.

(31:35) Sometimes he's referred to as a covenant. He made a covenant with him, but Abraham believed it, (31:45) and he took him at his word. God says things for us, doesn't he? We need to take him at his word.

(31:57) We're really seven and eight, but specifically four, five, and six, (32:03) opens up the point that we're saved by faith, and so we say, well, what's faith? (32:11) And you go to a religious leader, and they'll tell you, this is just being got into your heart. (32:20) Well, Paul tells us in chapter four, five, and six, he reminds you what he means by faith, (32:27) and he starts with Abraham, and it's the faith of Abraham we need to be talking about. (32:34) Abraham didn't raise him.

He's just a wizard. He did what God told him to do. Chapter four, (32:43) the key point I take out of that is the verse that says, Abraham believed that God could do (32:53) what he promised.

So he was believing in the promise that God gave Abraham. That's what we (33:02) need to do. It's not Abraham's promise.

It kind of is Abraham's promise, but he has a promise (33:09) specifically for us today, and chapter five, through Adam and Christ into the picture, (33:18) and it makes the comparison more, sin and death propagated through mankind, (33:26) and righteousness, which is, by the way, what God gives us. That's the gift that (33:34) God gives us. That's when he forgives us.

That's when he brings us back. (33:40) That's when he declares us right, even though we're technically not right, but it's that belief (33:48) that he's able to do what he promised, and what's that? Because righteousness, without us being (33:55) 100% able to get to obey the law, that's the faith that he's able to do what he promised. (34:03) How did they do that? Chapter five tells us faith is propagated through Christ.

(34:10) How does that happen? Chapter six. Chapter six of Adam. (34:15) You want to teach this class? (34:23) That's all right.

I don't mind it. I don't mind it at all. It just (34:28) demonstrates your knowledge of the Romans.

(34:37) What I wanted to do, especially today, is to demonstrate the faith that Abraham had, (34:44) which God is expecting us to have. Abraham had this faith, and he's expecting us to have that (34:53) same faith. And so, as we look at it, let's start with verse one again.

(34:59) What then, shall we say, that Abraham, our forefathers according to the flesh, (35:04) discovered in this matter? If, in fact, Abraham was justified by works, he had something to boast (35:11) about, but not before God. What does the scripture say? Abraham believed God, and it was credited to (35:19) him as righteousness. Now, to the one who works, wages are not credited as a gift, but as an (35:29) obligation.

However, to the one who does not work, but trusts God, who justifies the ungodly, (35:38) their faith is credited as righteousness. Consider that now, what he'd just gone through saying. (35:48) Abraham did not have to swim the deepest ocean, he did not have to climb the highest mountain, (35:56) he did not have to go to the nursing home, he did not have to say umpteen Hail Marys, (36:04) he did not have to do these things in order to merit heaven, or righteousness.

(36:11) It's because he believed God was a person of his own word, and that is why God credited him (36:20) as righteous. My challenge to you is, this reference to him being credited as righteousness (36:28) appears twice in the Old Testament in Abraham's life. Do you know which one (36:34) Abraham is being regarded to as? Huh? That's what I thought a long time ago, up until today.

(36:51) Yeah, I know you're trying to figure out my answer. Let's take a look at Genesis 15th chapter, (37:01) because it's there that all of a sudden, it dawned on me what the faith was that God is, (37:10) or what Paul is referring to here in Romans. Take a look.

This is an encounter. (37:21) God is going to come to Abraham, and he's going to remind him, I took you out of Ur of Chaldea. (37:30) You believe me.

I promised you a land promise, a seed promise, and a nation promise. (37:37) I promised you those things, and so I am going to keep those words. But Abraham is saying, (37:48) I doubt you, God.

I don't really, you know, I'm having doubts. (37:56) Why? Why is he having doubts? Because he was approached by God when he was 75 in Ur of Chaldea. (38:08) Agor is going to be the mother of Ishmael, and Ishmael is going to be 13 years old before God (38:17) makes his promise come to pass.

So Ishmael is 13 years old, older than Isaac. And so Sarah is (38:30) really upset because she is watching Ishmael play with Isaac, and he's being roughed. He's being, (38:39) you know, she's upset with the way he plays with him.

So he goes to Abraham, and she says, (38:48) I want you to get rid of that woman and that child. So that's before all of that happened. (38:56) Abraham is approached by God.

God says, I'm the one who took you out, (39:00) and I'll make them good, my promise to you. And Abraham says, look, what good is your word? (39:07) I haven't got a child yet. And he's concerned about the man who's taking care of his property (39:15) and who isn't even of his seed line.

And so he says, is he going to be my heir? (39:25) And God is going to say, no. So look at what happens. Let's take a look, starting with verse (39:32) one.

After this, the word of the Lord came to Abram in a vision. Do not be afraid, Abram. I am (39:38) your shield, your very great reward.

In other words, he's telling Abraham, don't you worry (39:47) about anything. I've got you covered. You don't have to worry about anything.

I'll take care of (39:55) those who hate you, and I'll take care of those who love you. But Abram said, verse two, (40:03) sovereign Lord, what can you give me since I remain childless and the one who will inherit my (40:09) estate as Elias of Damascus? And Abram said, you have given me no children. So a servant in my (40:20) household will be my heir.

Verse four, then the word of the Lord came to him. This man, (40:28) will not be your heir, but a son who is your own flesh and blood will be your heir. In other words, (40:39) he's still saying, you are going to have a child.

This is something like 11 years later, (40:45) after he'd come out of Ur of Chaldea. He's been traveling through this land, looking for (40:52) him and Sarah to become a parent for 11 years, and nothing has happened yet. So this man, (41:03) God says, this man will not be your heir, but a son is your own flesh and blood will be your heir.

(41:10) Then he took him outside and said, look up at the sky and count the stars, (41:17) if indeed you can count them. Then he said to him, so shall your offspring be. (41:25) Verse six, this is the promise.

This is the event. God, Abram believed the Lord (41:34) and the Lord credited it to him as righteousness. Paul in chapter four of Romans is going to allude (41:47) to the fact that he believed, even though Sarah was not able to have a child under natural (41:58) positions and that he was too old to have it.

He did not allow this to interrupt his faith in God. (42:06) He didn't challenge it. He didn't doubt it.

Abraham believed him despite all of the circumstances. (42:16) What does that mean? He believed him. That's the belief.

That's the faith we need to have in God. (42:26) God tells us what he will do for us. Then Paul's not only going to do that, but he's going to ask (42:39) him, when did this happen? Before he was circumcised or after he was circumcised? (42:48) Is he circumcised? He's not circumcised.

Not in this context anyway. When will he be circumcised? (42:59) Much later. I think we'll pick up with that in chapter 17 of Genesis.

(43:12) When Abraham was 99 years old, the Lord appeared to him and said, I am God Almighty. (43:18) Walk before me faithfully and be blameless, and then I will make my covenant between me and you (43:23) and will greatly increase your numbers. And then this is when God tells him he must circumcise (43:31) his family and who all else he needs to circumcise in his group.

What was circumcision for? (43:43) What purpose was circumcision? To confirm the covenant. That's all. And he needed the (43:54) circumcision to help him identify his heritage, his tree.

Where did Ishmael go? God made a promise (44:11) to Ishmael, and I find this is interesting, and this is a sideline. My time is up. (44:18) My time flies when I have fun.

This is interesting because when Sarah chases Hagar away, because (44:31) once Hagar realizes that she's pregnant with a child, she suddenly disrespects Sarah, (44:43) and Sarah can't handle that. And Sarah's asking Abraham to get rid of her, and Abraham says, (44:50) Hagar's under your control. She's your slave.

You do with her whatever you want to do with her. (44:55) So he chases her away, and then God or an angel comes to Hagar when she's there, (45:06) and he tells her to go back and serve Sarah and Abraham, and then he makes her a (45:16) prophecy about what her descendant is going to be. You remember what that prophecy was? (45:26) There'll be a thorn in the flesh of everybody.

He uses a gruffer, and who happens to be (45:32) descendants of Ishmael? Iran, Iraq, and all that area in there, they're all (45:46) descendants of Ishmael. Islam, Muhammadism, they're all, and are they thorns of our flesh? (45:59) They will be, and they continue to be. That's right.

So it is a religious war, (46:09) there's no question about it. Thank you so much for your attention. (46:14) We'll come back to chapter four next week, try to finish it up.