

26-0426sc Transcript

26-0426sc - *The Book of Romans, Steve Cain*

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26-0426 - The Book of Romans

Transcript (0:04 - 47:18), Teacher: Steve Cain

(0:04) I've been really working my mind up and working myself up over Chapter 4 of Romans. I hope that (0:11) you can humor me, as they say, because I'm going to approach this in a way that I think (0:20) helps us appreciate what Paul's talking about here in Chapter 4. (0:26) We're going to ask God's blessing concerning our Bible study. (0:29) Let us go to Heavenly Father.

Most gracious Heavenly Father, we thank you so much for (0:35) complimenting us, providing us with the written Word that we can comprehend. We ask for your (0:44) understanding and insight to give us that understanding and insight that we need to be able (0:51) to comprehend what Paul was writing about through the inspiration of the Holy Spirit. (1:00) Help us to appreciate the depth and the understanding that Paul had, and may we (1:09) be able to uncover what you would like for us to have.

(1:16) We ask your blessings upon each one of us as students of your Word, (1:21) and we pray that you will bless us with that understanding and insight. (1:26) This is a prayer off in Jesus' name. Amen.

(1:33) Two key words and principles that I would like to focus in on, and I'm going to be basically (1:42) giving you what I believe is the spirit of what's going on here. (1:52) So, this is Steve Cain's—what he's come up with through his study. And so, (2:06) I hope that it's not that far off base.

It's my prayer. It is not off base. (2:13) But there's two key words that I would like for us to focus in on, and that is faith (2:23) and grace.

And so, as we reflect upon this, Paul's going to be referring to Abraham, (2:31) and so it's going to be important for us to have a good background of Abraham's life and (2:38) what he went through, and a good understanding of Genesis' account that Genesis gives us concerning (2:45) the events that took place in Abraham's relationship with God. (2:52) And it all bases it around faith, and it's an important thing. And I'd like for us to just (2:59) remind ourselves what Paul writes about in Romans, the first chapter, concerning (3:08) the role faith is going to have in our lives.

(3:19) Picking up with verse 16 in particular, reading from the New International Version, (3:25) I've been reading the New American Standard for this month, and so my studies have been (3:32) out of the New American Standard. And I really like all the different versions, and I especially (3:41)

appreciate their insights in the way they've tried to bring it out. Let's look at the New (3:48) International Version concerning Romans, verse 16.

I'm not ashamed of the gospel, (3:57) because it is the power of God that brings salvation to everyone who believes, (4:01) first to the Jew and then to the Gentile. For in the gospel the righteousness of God is revealed, (4:08) a righteousness that is by faith from first to last, just as it is written, (4:15) the righteous will live by faith. And I want us to focus in on that last phrase, that quote.

(4:25) It is a quote, the righteous will live by faith. And so faith is what I want to focus in on (4:35) in our study, and let's take a look at the fourth chapter and the very first few verses. Paul is (4:48) going to ask us to consider Abram's life and his experience with God, and God's experience with him.

(4:58) What then shall we say that Abram, our forefather, according to the flesh, (5:05) discovered in this matter? And I want us to, I think the important word here for us to consider (5:13) is flesh. And so Paul is saying, what did Abraham, our forefather, according to the flesh, (5:21) discover in this matter about faith? So he's going to be talking about faith. (5:27) And so what does flesh imply to us? I think it implies to us the fact that flesh is (5:39) normal life.

And when a person is concerned about where he's going to eat, how he's going to make (5:46) his rent payments, how he's going to buy a car, make a house payment or a car payment, about his (5:52) health, about his family, how does he solve those particular problems, and how does he look at them? (6:00) And the average person is not thinking about God helping him. The average person is thinking about (6:07) how am I going to do this? It's on me, my abilities. And Abraham was brought out of (6:18) this type of atmosphere at age 75.

He was 75 years old when God approached him. (6:28) He was living a life very similar in the flesh. How am I going to make ends meet? (6:36) What about my house? Am I going to marry? What about my children? And he's thinking in those (6:43) terms is flesh.

He's not thinking about God, and he's not thinking about anything else. (6:50) He's in the flesh. And so Paul's asking us, what did he learn? What did he come from? He's a man (6:59) of the earth.

He's a man of the world. What did he learn over the period of time? And the answer is (7:06) what Paul's going to say. He learned to trust God.

But God didn't, he didn't have that trust in God (7:14) when he first started out. God was appealing to his weakness, self-seeking. The average person (7:26) in the world, that's the whole concern is, what's in it for me? How do I come out of it? (7:33) Self-seeking.

I pointed out, you know, that Eve, what was the temptation? What was the key that (7:43) made her eat of the tree of knowledge and good and evil? She was self-seeking. Why? How do I know that? (7:51) Because what did Satan appeal to? Her desire to be better. Her desire to improve her life.

(8:02) So what did he do? He says, God doesn't want you to eat of that tree of knowledge, good and evil, (8:06) because in the day you do, you become like him, knowing right from wrong. Why do people take up (8:15) drugs? The reason they take up drugs is they think it's going to improve their life. (8:22) Why do sports figures use drug enhancing things? Because it thinks it's going to enable them to (8:31) get more money or play better, get better positions in life.

Self-seeking. (8:38) So everybody is self-seeking. So what does God do to Abram? He appeals to his self-seeking.

(8:48) How do I know that? Because he comes to him and says, I want you to follow me, (8:56) and I'll give you a land promise, seed promise, and a nation promise. (9:02) Oh, self-seeking. Yeah, I'll take you up on it.

It's not that he believes God. He thinks, (9:09) hey, how can I lose? What's the first thing that God does when he brings Israelites out of Egypt? (9:18) He appeals to their self-seeking. He says, I want to be your God if you will be my people.

(9:25) I'll look after you. I'll nurture you in every way. What was the Israelites' first thing? (9:35) Self-seeking.

How can we lose? So where is Abram's faith? We know he doesn't have faith in God, (9:46) in what God is going to really do for him. He's looking at it from his standpoint. What is it (9:53) him for me? I was sitting there one day in my car listening to the radio, (9:59) and it happened to be the program was on nutrients and so on, and they were offering (10:08) something that was going to improve your health.

I bit. I ordered it. I'm taking it.

This is my (10:17) fifth day in it. I don't know if it's working or not, but they appealed to my self-seeking. (10:26) So I'm looking at how I'm going to improve my life.

So Abram, God has promised him, (10:36) but it's going over his head. He doesn't really think it's going to happen because he's flush. (10:44) He's known how people make promises and don't follow through, and they're not able to make (10:50) good with their promises.

So does Abraham think God has promised him, I'll bless those who bless (10:57) you, and I'll curse those who curse you, and I'll look after you, and I'll provide safety for you, (11:03) and so on. It's going over his head. He doesn't really accept it.

So as we look at it, how do (11:11) I know that? Genesis gives us several accounts about how Abram is faced with problems that he (11:20) thinks he's going to be able to solve himself, and he's not relying on God to make good his (11:27) promises. He's not relying on God to make good his promises. He thinks, I've got to do it myself.

(11:35) So where's his faith? It's not where God wants it. What pleases God? I've asked that question (11:44) many times, and I expect the answer to be, I believe that he is, and that he's a rewarder (11:51) of those who diligently seek him. Paul starts out his Roman letter by saying about God's wrath.

(12:00) Where's God's wrath focused on? I am, you will have no other gods before me, for I am a jealous (12:10) God. Okay, what does that mean? He is jealous. What is jealous? You know, you're married.

What (12:23) if your mate decides to go with someone else? That stirs up jealousy, doesn't it? Oh, what is (12:31) jealousy? The fear of being displaced, or the hatred of being displaced. So what is God's wrath? (12:42) His wrath is focused on the fact that mankind is not relying on him and

recognizing him as (12:51) able to meet their needs, like Jesus talks about in Matthew, the sixth chapter. God knows what you (12:59) need before you even ask of it.

He meets your foods, your clothes, and where you're going to live. (13:08) Jesus tells us that God is able to do those things, and God is making those promises to Abraham, (13:14) and he's making those promises to the Israelites out of Egypt. He's also making that promise to (13:22) you and me.

Or are we? Is that something that we just acknowledge and acquiesce, say, ah, (13:31) those words? No. We need to believe it, and that's what God is wanting. So God wants to (13:41) nurture Abraham to the point where he believes in him.

So he does that with the two kings that (13:53) Abraham goes into their nations and into their country, and he's asking Sarah to pass herself (13:59) off as his sister. And what happens? God intercedes. He intercedes.

So Genesis, the 15th chapter, (14:15) we looked at that last week. You can look at it again today. But what happens? God has been (14:25) working in Abraham's wife, trying to prove to him that he has not abandoned him, and he is not on (14:35) the backside burner.

He is interacting with him and protecting him all this time, and Abraham has (14:42) to open his eyes and recognize it. That is in our lives. We have to open our eyes and recognize it.

(14:55) But Abraham is not to the point yet where he actually is counting on God to make his needs. (15:05) So where's his faith? It's weak, if any at all. It might be a 10.

It might be a 20. It could be (15:14) as much as 30 or 40, but it's not 100%, is it? So in chapter 15 of Genesis, what do we have? (15:25) We have God coming to him and reiterating his land promise, sea promise, and nation promise. (15:34) What does Abraham say? I don't believe you, in words to that essence.

I don't believe you. (15:42) He's encountering God, and he's facing God, and he said, I have been following you now for (15:49) 10 years or better, and I still don't have a child, and I don't have inheritance. You've been (15:58) promising that my seed line, my tree, my family tree, will be so numerous that it'll be like the (16:06) stars in the sky and the sands of the sea.

You've been promising me that, but I don't have an heir (16:12) yet. My foreman will be the heir of my stuff. I don't have a child.

So God, and then this is (16:26) where Paul is going to be alluding to in chapter 4 here. He's going to be alluding to this event, (16:34) and so what he talks about is the fact that God says, look, let's go outside. (16:46) It tells him to look at the stars in the sky.

They're numerous. He says, this is the way you are. (16:53) You will have a son, and it will not be your foreman's.

He will not inherit it. You and Sarah (17:03) will have a son, and through that son, you will have it. They don't have a son yet, (17:12) and so Abraham's out there, and he looks up, and what does chapter 15 say? Abraham believed it.

(17:29) What's the reaction of God? I love this. It's Steve Cain's interpretation. (17:35) I love this.

What is God's reaction? Finally, finally, he believes in me. He believes I can do (17:47) this, and I can imagine that God, if he could embrace Abraham, he would, and he says, you are (17:56) my child. I love you.

You are righteous. He gives him that credibility. Abraham is my son.

(18:12) He really believes in me. That's why he's after each one of us. (18:20) God wants us to come to that point where we really believe in him, and Abraham looked up, (18:30) and he says, what's your promise? How do you make this? And so the next part in Genesis 15 is that (18:36) God has him get these animals, and he cut them in half, and Abraham falls into a deep sleep, (18:43) and then God passes through the halves with a torch and so on.

This is his commitment. (18:53) God is committing to Abraham, I will do this. It's a covenant.

God makes a covenant with us. (19:04) You know, when we become a Christian, when we're baptized for the remission of our sins and accept (19:09) Jesus as his son and our Savior and our priest, and Jesus is interceding for us, and he makes that (19:17) sacrifice for yours and my sins, God is making a promise, and that's what 1 John tells us. (19:27) God is making a promise, eternal life.

Isn't that beautiful? You and I have that promise, (19:38) and we need to believe that. As Christians, there's no—as long as Jesus is interceding for us, (19:53) we're going to make it. And what's the commitment that we make to Jesus? As long as we're walking (19:59) in the light, if he is in the light, his blood will continue to cleanse us.

And what does that (20:04) mean? That means we conform ourselves to God's will and adopt his lifestyle. (20:12) But that's where I am with this faith. But the grace that God had about embracing him and saying, (20:24) you are righteous, did not come until when? He just demonstrated his faith.

(20:38) God says, look at the stars and skies. Abraham believed him. Faith precedes (20:50) grace.

So a person needs to believe in God and believe that he can and that he will. (21:00) And this is where Abraham is at this point in his life. He believes.

(21:07) And we don't have any doubt whatsoever from that moment on in Abraham's life. (21:14) We know that later on, when Abraham and Sarah are camped out and visitors come, (21:24) they say, you're going to have a child, and a year from now, you're going to have a child. (21:31) Abraham believed him.

And so then when he has Isaac, Isaac then goes in and, (21:44) I don't know, he's about 13 years old. I don't know how old Isaac is at this point. (21:50) But anyway, I know that Ishmael is 13 when Isaac is born.

But I don't know exactly how old (21:59) Isaac is when Abraham is going to offer him as a sacrifice. But God, again, credits him saying, (22:11) believe me. And of course, the Hebrew writer points out the fact that Abraham did believe him.

(22:17) And he believed that because this was a child of promise, that if he went through and offered him (22:26) as a sacrifice, God would bring him back alive. That's what the Hebrew writer tells us in (22:32) chapter four. So Abraham never wavered in his belief, and this is what Paul's

going to point (22:38) out to us in the fourth chapter.

So let's take a look at the balance of chapter four with those (22:47) comments. So faith precedes grace, and grace is what God is offering us, and that is reconciliation (22:58) to him, the opportunity to be reconciled to him, the opportunity to be considered his friend, (23:05) his child, and have a relationship with God that we covet, and be able to come before God (23:14) whenever we want to, and especially in prayer, right? So let's take a look. (23:24) Anybody disagree with me? That's that's my, that's Cainism, okay? (23:32) That's my coming out, okay? What then shall we say that Abraham, our forefather, (23:42) according to the flesh, before he acquired that faith, and I believe God develops faith in every (23:50) person, no matter what.

He works to complete our faith. So no matter where we are in the walk of (24:00) life, God is actively working in our lives to increase our ability to believe in him. (24:09) So at 20, you may not have that faith that he actually is wanting you to have.

At 40, (24:15) you may not have it. At 80, you may not have it. But somewhere along the way, God is increasing (24:22) their faith, and that's what he's wanting you to have.

And the faith that he really wants you to (24:29) have is for you to be reconciled to him through Jesus, that he is offering Jesus as an atonement (24:36) for our sins, and that we can take him up on it and believe that Jesus is that sacrifice, (24:43) that Jesus is that instrument that reconciles us to him, and that Jesus becomes our priest, (24:51) and we become a member of Jesus' entourage. We become a disciple of Jesus. We're in his church.

(25:01) We are in his church. So if in fact Abraham was justified by works, he had something to boast (25:09) about, but not before God, what does the scripture say? Abraham believed God, and it was credited to (25:18) him as righteousness. In other words, Abraham did not accomplish anything to get this relationship (25:28) with God.

It took faith. This is what God wants me to do. This is what God desires for me to rely (25:37) on him, and he will meet my needs.

He will sustain me. So Abraham believed God, and it was credited (25:47) to him as righteousness. It was not because of works.

Because of works, Paul goes on and talks (25:55) about what now to the one who works, wages are not credited as a gift, but as an obligation. (26:05) However, to the one who does not work but trusts God, who justifies the ungodly, (26:12) their faith is credited as righteousness. David says the same thing when he speaks (26:21) of the blessedness of the one to whom God credits righteousness apart from works.

(26:29) So in other words, if I steal, it's not a matter of me making a ride or anything. (26:38) There's nothing I can do about it. I have to ask him for forgiveness.

He'll forgive me. (26:43) So blessed are those whose transgressions are forgiven, whose sins are covered. Blessed is the (26:51) who sin, the Lord will never count against them.

Of course, that's when I refer to Jeremiah 31, (27:00) 31, where God says, their sins I will remember no more. Verse 9. Is this blessedness only for (27:11) the circumcised or also for the uncircumcised? Now, here's an intricate thing and a very important (27:18) thing for us to recognize. Is this

blessedness only for the circumcised or for the uncircumcised? (27:24) In other words, is there one group that is recognized over another? (27:33) Does, well, it doesn't matter what group you belong to.

Are you a Mason or not? (27:44) All Masons are blessed. All Masons are recognized. You've got to be a Jew to be recognized.

(27:50) No, that's what he wants us to recognize. (27:55) Right, be in Hebrew, being recognized. So is this blessedness for the circumcised or also for the (28:02) uncircumcised? We have been saying that Abram's faith was credited to him as righteousness.

(28:09) Under what circumstances was it credited? Was it after he was circumcised or before? (28:17) It was not after, but before. And he received circumcision as a sign, a seal of the righteousness (28:28) that he had by faith while he was still uncircumcised. So let's get that picture.

(28:36) God comes to him and considers him to be righteous. Was it the Law of Moses, in fact, at that time? (28:45) No. Were there any laws that were in effect at that time that he had to appeal to? No, except (28:53) for the Law of Sin and Death.

It was the only thing that he was subject to. Was there anything (29:00) that he had to do? Did he have to be baptized? No. He was recognized by God because of his faith, (29:09) and there was no laws he had to meet.

There was no other circumstances he had to meet. He was (29:16) blessed. Now, when did circumcision come into effect? He was not circumcised until later in (29:26) Genesis, the 15th chapter, shows us where God comes to him and tells him to circumcise (29:35) his family and those who are in his entourage.

And who among those are being circumcised at this time? (29:46) Ishmael. Ishmael was already born. Circumcision didn't come into effect until after Ishmael was (29:57) born into the family.

So the Scriptures point out that Ishmael was one of those who was (30:05) circumcised at the time that Abraham was circumcising his family. So Ishmael was one of (30:11) them, and Ishmael had already been born. So we're talking at least two years, three years later, (30:20) after God considers him to be righteous.

So circumcision is not a part. So what does Paul (30:26) want us to recognize? Paul wants us to recognize the fact that he was considered to be righteous, (30:36) and he was the first model of a prototype. Abraham is the prototype of those who will believe.

(30:53) The Hebrew nation wasn't even in existence at that time. The Hebrew nation wasn't a part of (31:00) the picture at that time. He's a prototype of how people could become righteous in God's sight (31:10) before any of that happened.

He's the model. He's the prototype. He's the first one off the line.

(31:20) So is this blessedness for only the circumcised or also for the uncircumcised? (31:26) We have been saying that Abraham's faith was credited to him as righteousness. Under what (31:32) circumstances was it credited? Was it after he was circumcised or before? It was not after, (31:40) but before. And he received circumcision as a—notice here, Paul's telling us what circumcision

(31:48) meant at that time.

And so if you are concerning yourself about why were they circumcised or (31:56) anything, Paul's telling us here why they were circumcised, to help us identify his family tree. (32:07) That's all it's about, to help us to appreciate Abraham's family tree, because (32:14) the world was full of people at that time, and they all had their own family trees. So Ishmael (32:20) goes off and has a family tree of his own, and that family tree is murdering people left and (32:28) right today, the Islamic Muslims.

That's Ishmael's family tree, whether we recognize it or not. (32:41) Yeah. So he received circumcision as a sign, a seal of the righteousness that he had by faith (32:53) while he was still uncircumcised.

So then, he is the father of all—notice here, I just said (33:03) that he was the prototype. This is what Paul is trying to get across to us. So then, he is the (33:09) father of all who believe but have not been circumcised.

He's the prototype. You don't (33:22) have to be circumcised. You have to be baptized.

He was the prototype of what it takes to be (33:32) righteous in God—faith in God—and he would give them righteousness. (33:46) To fulfill all righteousness. (34:00) Absolutely.

Baptism is a righteous act. As I was telling Joe, it's an act of God. It's a work of (34:06) God.

Because when are we circumcised, and by whom are we circumcised? We're baptized. (34:18) That's the heart. The Colossian letter tells us that then.

We're circumcised by the Spirit. (34:27) So our hearts are made right. So then, he is the father of all who believe (34:34) but have not been circumcised in order that righteousness might be credited to them.

(34:41) Verse 12. And he is then also the father of the circumcised, who not only are circumcised, (34:49) but who also follow in the footsteps of—get this—the faith that our father Abraham had (34:57) before he was circumcised. Paul will go on to point out that the Jews did not get their righteousness (35:05) because they were not following the law by faith.

They were following the law (35:11) as a law by works, by the flesh. And they were not exercising the faith that Abraham had. (35:20) So that's what he wants us to know.

Verse 13. It was not through the law that Abraham and his (35:29) offspring received the promise that he would be heir of the world, but through the righteousness (35:35) that comes by faith. So let's visualize this.

When does the law of Moses come into effect? (35:44) 600, 700 years later. He is not obeying the law, okay? It was not through the law that Abraham (35:58) and his offspring received the promises that he would be heir of the world, but through the (36:03) righteousness that comes by faith. For if those who depend on the law are heirs, faith means nothing, (36:13) and the promise is worthless, because the law brings wrath.

And where there is no law, (36:21) there is no transgression. We need to recognize that there is no law. We don't have a law that (36:32) we have to obey.

And so let's don't take that as a license to commit adultery or sin. We don't have (36:49) a law that we have to obey. We have to believe in God and conform our lives to his will and the (36:57) life that he wants us to live.

So it was not through the law that Abraham and his offspring received the (37:06) promise that he would be heir of the world, but through the righteousness that comes by faith. (37:11) For if those who depend on the law are heirs, faith means nothing, and the promise is worthless, (37:19) because the law brings wrath. And where there is no law, there is no transgression.

Therefore, (37:27) the promise comes by faith. So God made a promise to Abraham. Abraham believed it, (37:35) and God is going to make his promise come to pass, and it's not predicated on him keeping a law.

(37:42) It's predicated on his faith that he believes, so that it may be by (37:51) grace and may be guaranteed to all Abraham's offspring. So what is the grace? God's name. (38:03) You're my son.

I credit you as righteousness. (38:14) Exactly. And he's... (38:20) Exactly.

(38:22) Right, not because we deserve it. (38:27) Absolutely. And we need to believe with, you know, faith encompasses, you know, (38:34) you're not saved by grace, you're by faith only.

(38:38) And it actually says that. (38:40) Yeah, you're not saved by faith only. He's keeping a promise, and that promise, (38:48) according to John in 1 John, is eternal life.

That's his promise. (38:57) And he'll keep his promise, and that promise is going to be kept through Jesus. (39:02) And so if you're reading 1 John, or if you're reading Peter, if you're reading any of those (39:08) others, they're going to point out to you that when Jesus comes at the end of time, (39:14) we're going to be sought out by Jesus himself, and he's going to take us to God and say, (39:23) he is one of us.

And God is going to say, enter in, our good and faithful son. (39:29) Jesus is going to be looking up every Christian, because every Christian has a mark. (39:35) What's the mark? (39:38) Holy Spirit.

He that believeth and is baptized shall receive the gift of the Holy Spirit. (39:48) The Holy Spirit, according to the Ephesian letter, is an earnest, a down payment, (39:53) a guarantee of salvation. God's going to keep his word.

Right on. (40:02) So, I'm going to run over time, and let's finish this chapter out. (40:10) Therefore the promise comes by faith, so that it may be by grace, and may be guaranteed to all (40:17) Abram's offspring, not only to those who are of the law, but also to those who have the faith (40:25) of Abram, and that's us.

He is the father of us all. As it is written, I have made you a father (40:33) of many nations. He is our father in the sight of God, in whom he believed.

A God who gives life (40:43) to the dead, and calls into being things that were not. We refer to this often, and we need (40:49) to recognize the fact that God planned our salvation, and that plan will not be obstructed (40:59) in any way. His plan is to redeem us through Jesus.

So, verse 18, against all hope, (41:08) and here we are. Paul is explaining to us (41:16) Abram's faith, and what it entailed, and it entailed his life. It was not flesh that helped (41:27) him appreciate what

was going to go on, because flesh told him that Sarah was too old, and that (41:34) he should not even consider fathering a son at the age that he is.

Flesh tells him that. (41:43) He's not in the flesh, and this is what Paul wants us to recognize. What did Abraham learn in the (41:49) flesh? Flesh, and trying to work it out on your own, is silly.

It's ridiculous. So, he's got to (41:59) rely on God to keep his promise. So, he's going to tell us, against all hope, Abraham in hope (42:07) believed, and so became the father of many nations, just as it had been said to him, (42:12) so shall your offspring be.

Without weakening in his faith, he faced the fact that his body was as (42:23) good as dead, since he was about a hundred years old, and that Sarah's womb was also dead. Yet, (42:32) he did not waver through unbelief regarding the promise of God. In other words, he says, (42:38) you're silly about too old.

It ain't going to happen. He didn't say that. He believed, (42:47) God, I will have a son.

So, yet he did not waver through unbelief regarding the promise of God, (42:55) but was strengthened in his faith, and gave glory to God, being fully persuaded that God (43:03) had power to do what he had promised. This is where we need to come. This is why it was credited (43:12) to him as righteousness.

The words, it was credited to him, were written not for him alone, (43:21) but also for us, to whom God will credit righteousness, for us who believe in him, (43:27) who raised Jesus, our Lord, from the dead. He was delivered over to death for our sins, (43:35) and was raised to life for our justification. Once again, Romans, the first chapter, (43:45) verse 16.

For I am not ashamed of the gospel, because it is the power of God that brings (43:51) salvation to everyone who believes, first to the Jew and then to the Gentile. For in the gospel, (44:01) the righteousness of God is revealed, a righteousness that is by faith. You have (44:10) to believe that we're going to be credited with righteousness when we become Christian, (44:16) and are baptized for the remission of our sins.

A righteousness that comes by faith, (44:21) from first to last, just as it is written, you and I will live by faith, or to live by faith, (44:34) or to allow faith to have its place in our lives. You know, those last three verses, (44:45) chapter 4, we're saved by faith. Paul says that, not by working.

Chapter 4, he starts to think, (44:56) what that faith is. Is it just a belief in God? And James says, no, it's a self-belief that he exists. (45:05) So, in chapter, the last three verses there, he's giving us an idea of what he's talking about.

(45:14) Well, all of chapter 4 actually started defining faith in 23. Now, it was not for Abraham's sake (45:23) only, it wasn't written that it was credited, righteousness was credited. But for our sakes, (45:31) for us also, to whom it will be credited, righteousness will be credited, as those who (45:43) believe in him who raised Jesus from the dead.

How do we show that? (45:52) To continue, he was delivered over because of our transgressions, and was raised because of our (46:02) justification. So, his death and resurrection is the whole key to how we get justified. (46:14) So, he's foreshadowing chapter 6, where he tells us where that happens.

But his belief (46:24) is that God raised him from the dead. And where do we show that? Don't you know? (46:32) Chapter 6 says, many of you have been baptized and baptized into his death. And then, (46:39) you believe that he was raised in the likeness of his death.

And if you don't believe, (46:52) that when you're baptized, you're baptized into his death and are raised in the likeness (46:59) of his resurrection. So then, guess what? You don't have the belief that's saying. (47:04) That's exactly right.

That's exactly right. Time's up. I haven't gone over time as much (47:11) as I have in the past.

Time's up. Thank you for your time listening to me.