

26-0517sc Transcript

26-0517sc - *The Book of Romans, Steve Cain*

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26-0517 - The Book of Romans 6:1-23

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

(0:04) Howdy y'all. Just getting set up. We're in chapter 6 of Romans.

(0:11) There's a couple of things that I would like to do as a forward (0:19) and preparing us for what Paul has to say in chapter 6. (0:29) If you remember, Paul pointed out here in Romans that there are two ways of getting (0:35) to righteousness. One way was through the law and the other way was through faith. (0:48) And so as we reflect upon the fact that Abraham's righteousness was based on what? (1:01) On faith.

Our righteousness is based on faith. So we must always remember that. (1:16) Righteousness, in God's eyes, is based on faith.

And what must we remember about God, (1:24) what pleases God? He believes that He is and that it is the order of those who diligently seek Him. (1:35) That requires faith, doesn't it? And so as we reflect upon these things, faith is the issue. (1:44) And he pointed out that the law was in effect during Abraham's day, (1:51) but the law of Moses was not in effect during Abraham's day.

So God pronounced Abraham as being (2:04) righteous based on his faith. And so he's going to be the precursor or the model that we need to (2:14) look at because Paul makes the argument that faith, whether it's done by the Gentile or by the Jew, (2:24) is what is required for righteousness. And that the Gentile is going to be pronounced (2:33) righteous by faith also.

And the Jew is going to be pronounced righteous by faith also. (2:44) But there is a righteousness that is apart from the law. When God put the law of Moses into effect, (2:53) what was it designed to do? It chose sin to be sin to help us to identify what sin was.

(3:06) Paul said that if it had not been for the law telling him that covetousness was a sin, (3:11) he did not believe that he was a sinner. But the law said if you covet, you are a sinner. (3:22) And so Paul realized that he is a sinner.

And so he could not rely on the law to produce the (3:30) righteousness. But God wanted the law to help the individuals to recognize what sin was so (3:37) they could avoid it and not come under it. But there's something about us that tells us that (3:49) we want to be disobedient, unrighteous.

And so what is that thing that's within us? Sin. (4:01) Sin. And so sin is what keeps us from doing things.

So Paul wants us to recognize here (4:12) in this that what keeps us from exercising willpower and self-control? What keeps us from (4:24) doing that? Sin. Sin is what keeps us from exercising willpower and self-control. You (4:38) wake up and you say, I'm too heavy.

I'm going to be on a diet. And so you start your diet, (4:44) and then the next thing you know, you're off your diet. Why? Because you couldn't exercise (4:51) self-control or willpower.

You have to have willpower and self-control in order to be able (4:57) to be on a diet. Addiction's the same way. So here's an individual who's addicted to (5:04) foul language.

I was one of those in my teenage years. I was addicted to foul language whenever (5:13) I was around other kids. I tried to match their foul language, just like the Savior does, (5:22) and I tried to do that.

But then I recognized the fact that (5:28) I was wrong, and I was sinning when I was doing those things. (5:35) I don't know how you feel about smoking, but I believe smoking does destroy the body. (5:40) And what does God say, Paul write about us? We are the temple of God, and whoever destroys that (5:49) temple, I was destroying my temple by smoking one night.

So I recognized that I needed to quit (5:58) smoking. There were several reasons why I quit smoking. One was I realized that the nicotine (6:04) stains on my fingers and my foul breath is going to turn off Pentecostals and Seventh-day Adventists (6:14) because they could smell it and they could see it, and they definitely are strong anti-smokers, (6:20) aren't they? So in order to be a good example to them, I needed to eliminate cigarettes.

(6:28) So I was able to do that. And we're going to be looking at this particular chapter, (6:36) chapter 6 of Romans, and Paul is going to point out to us the benefits of becoming a Christian. (6:45) But that benefit is not available to those who are under the law.

That benefit is only for those (6:54) who are Christians and in Christ and have died through sin. There's a benefit of, (7:07) because sin has its power. So what keeps an addict from quitting? What's the power? Sin.

(7:21) An addict, unless he is a Christian, is not going to be able to quit his addiction (7:28) just basically on willpower and self-control. He would control it to a degree. He can come off of (7:39) but a Christian has the power to say, no way, sin, no way.

So we're looking at that. (7:52) There's another thing that we have to realize is that law has its (7:59) control, and a person who comes into the world, born into the world, is basically (8:08) under the law. I'm trying to figure out this word.

I know the word, but I can't get it to come to me. (8:18) And that is that when you're working on it and you want to make a control, (8:26) that it slips back to whatever. You can change it.

Apparently, I'm not able to (8:36) figure the mind of a computer specialist. The word may come to me while I'm still talking, (8:46) but it is a factor. Default, that's it.

Thank you. It is a default. You're born into the law.

(8:59) It is default, regardless of what. So Paul tells us that if we were Christian, (9:06) in Hebrews, the 10th chapter, he talks about how that if we continue to sin, that there is no (9:17) sacrifice, and

we're back into what? Default. We are back under the law.

(9:26) You've got, you are under the law unless you have transferred into faith, the law of faith. (9:35) God wants us to recognize that there's a law of faith, (9:40) and he wants us to come out of the law to where there is no law, and the law is the law of faith. (9:49) In other words, faith is what's going to get you righteous, righteous in the sight of God.

(9:55) But you still have to satisfy the law, and that's very important. So that leads me to this, (10:06) and then we'll get into chapter six. I have to do this.

I just, it's in my mind. I have to do this. (10:16) When I was a preacher full-time, especially in Amherst at that time, (10:23) individuals would come to me, and they would be in trouble with the law.

In fact, one family (10:34) was caught stealing, red-handed. They were walking out of the store. (10:40) It was a department store.

They were walking out of the store with a TV. Can you believe that? (10:45) I don't know. They were caught red-handed, and they wanted me to go to court with them.

(10:53) So I went to court, and I'm sitting there, and before their case comes up before the court, (11:04) several other cases were determined by the judge, and I'm sitting there, and I'm making (11:12) this observation, and as this observation comes along, the judge, case after case, would say, (11:26) your penalty is, and he'd give a dollar amount, say like \$150 or 30 days in jail. (11:34) Whatever their violation was, he would give, because they were not major violations. They were (11:40) like traffic violations or whatever, and so he would say to the defendant, (11:48) how do you plead? I'd say guilty, your honor, and then he would say, okay, \$150, 30 days in jail.

(11:55) Next thing I know, people are getting up, leaving the courtroom. What's going on here? (12:05) Well, I found out that once the judge determined how much the penalty was going to be, (12:13) the family of this person, or someone of this person, a loved one of this person, (12:19) would get up and run to the clerk of courts and pay the penalty. Well, that reminded me of (12:26) something, so I made up my own parable.

I have two parables of my own, and I want to share them (12:35) with you. You may have heard them already, because they're popular with me. There's a young man who's (12:44) 16 years old, just got his driver's license, and his parents gave him the keys to the car (12:50) to run around with and exercise his newly acquired driver's license.

Well, technically speaking, (12:58) he's not supposed to pick up any of his teenage friends, but he does, and he's going around, (13:02) and he's driving, and the next thing you know, he's speeding, or he's running red light, or traffic (13:09) sign, and the cop finds him, and stops him, and arrests him. So a day in court comes, he stands (13:19) before the judge, and the judge says, what's the charges? Well, the policeman is standing there (13:32) who arrested him, and he says he's charged with speeding and running a stop sign. (13:39) And so the judge looks at him and says, \$150, 30 days in jail.

Well, his mom and dad are there (13:49) in court, and his mom and dad says, your honor, does it matter who pays the fine? (13:58) He says, no, just as long as the law is satisfied. Keep that in mind. As long as the law (14:06) is satisfied.

So they go and pay the fine, and they take their son home. I don't know what they (14:12) do with him after that. So, parallel.

The parallel is the day of judgment. You're standing there (14:24) in front of God, or Jesus, who is the court, and who's going to determine your penalty. (14:32) And so, you're standing there.

And God would say, what's the charges? Satan keeps track of (14:47) all of our sins. He knows all of our sins. He stands up and says, your honor, he's guilty of (14:54) using foul language, he's guilty of using your name in vain, he's guilty of this, this, and this.

(15:01) And then God says, well, you know what the law is? The law of sin and death. (15:11) In other words, your punishment is death. Really? Yep, you broke the law.

Sin and death. (15:23) You're going to die. Separation from God, going to hell.

Good old mom stands up and says, your (15:32) honor, does it matter who pays the debt, who dies fine? No, just as long as the law is satisfied. (15:43) Remember now, we're under the law. And you're not going to be able to transfer from the law, (15:50) the law of faith, without satisfying the law.

You have to satisfy, the law has to be satisfied (15:58) before you can make the transfer. So, mom says, well, can I die fine? Satan says, your honor, (16:08) your honor, point of order. What's the point of order? She's sinned, and she's next on the trial, (16:15) and she has done this, this, and this.

And so God looks at her and says, is this true? (16:22) Yes, it is. Well, then you can't die for your son. You have to die for your own sins.

(16:33) Little dad stands up and says, your honor, can I die for him? And again, Satan stands up and says, (16:40) order, case of order, point of order. He has sinned, and he has done this, this, and this. (16:49) And God looks at him and says, is that right? Yeah, it's fine.

Well, then you can't die for (16:58) your son either. You have to die for your own sin. You have to pay your own sin.

(17:04) And so, one right after another of his family and loved ones stand up and ask the same question. (17:12) Does it matter if he pays the debt? No, it doesn't matter, just as long as the law is satisfied. (17:18) Can I die for him? Satan stands up in every one of them.

And so what does (17:24) Romans 3 say? We are lost, and we fall short of the glory of God. (17:30) Because there's no one in that court who can die for him. There's no one.

(17:33) All of a sudden, the doors open up, and Jesus walks in. Jesus says, your honor, (17:42) can I die for him? That's the point, isn't it? Can I die for him? (17:52) And he says, yes, you can. Satan stands up and says, (18:03) well, everything against him.

So Jesus can die for us. Not only can he die for that young man, (18:14) he can die for whosoever will, for a thousand people, millions of people. Righteousness (18:24) is beautiful.

Righteousness can cover a multitude of sins. (18:31) Righteousness is great value in the eyes of God. Righteousness is so important.

(18:40) But remember, the law had to be satisfied before they could be transferred into the law of

faith. (18:50) The law has to be satisfied. It reminds me of a real case.

I don't know if I got his name right (18:57) or not. I believe his name was Huffman. And I don't know if this is before your time or not.

(19:03) I remember it very well. I don't remember if his name was Huffman or not. He was (19:13) in Chicago.

He was a Black Panther. And Black Panthers back in those days were (19:19) very notorious for breaking the law. And they caught everybody except for this one guy.

(19:26) They couldn't find him. He escaped their capture and he turned up in either Massachusetts or New (19:42) Hampshire or somewhere up in the New England states. He turned up there.

He had lived there (19:47) for almost 30 years. And finally he comes forth and he's hoping that he can avoid the law. (20:02) What is his defense about avoiding the law? He had lived a righteous life.

He had lived (20:17) an ideal life, a good life there in the New England states. He had person after person after (20:25) person who testified about how a perfect citizen he was all the time he'd been in over those 30 (20:36) years that he was in New Hampshire. But you know what? The law prevailed.

The law was not satisfied (20:45) with the fact that he lived a righteous life. The law was not satisfied with the fact that he was (20:52) living by faith. The law held sway over him and he was punished.

The law has to be satisfied. (21:08) So when we satisfy the law, that's when we are justified. And once we're justified, (21:18) then God can pronounce us righteous.

Because we do believe in him. We believe that Jesus is the (21:28) Christ, the Son of the God. Isn't that one of the things when a person comes forward and wants to (21:33) be baptized? He wants to change his life.

He wants to change his life and he wants to quit being a (21:42) sinner. And he wants to eliminate sin's control over him. And he knows that sin has its control (21:50) over him.

And he wants to eliminate that and he knows that that's a benefit of being a Christian. (22:00) It's because Jesus died and he came into the world according to Romans 8. He came into the world to (22:09) condemn sin in the flesh. Chapter 6 is going to point out to us how we die to sin.

And we're (22:18) going to die to sin. And so sin will not have its control over us anymore. We can start exercising (22:27) self-control and willpower.

We can start realizing that we do not have to sin because there is no law (22:39) that the sin can appeal to. When the law came into effect, it multiplied sins and sin took advantage (22:52) of us. And so whenever we were told, don't use the Lord's name in vain, use the Lord's name in vain.

(23:01) And it says, don't steal. We steal. Don't cheat.

We cheat. Why? Because it's sin and its dominance (23:11) in our lives. And it's pointing out to us that God is giving us power over sin and he's condemning (23:19) sin in the flesh.

And how do we get that? It's a benefit from becoming a Christian. (23:27) So the person who comes forward, who wants to become a Christian, (23:33) we ask them to declare one thing. What do you believe about Jesus? That's (23:41) a question to the Ethiopian minister.

What do you believe about Jesus? I believe that he is the (23:47) Christ, the Son of the living God. Blessed are you, upon that confession, I'll baptize you in the name (23:53) of the Father, Son, and Holy Spirit. That's what Jesus asked us to do in the great commission.

(24:01) He said, go into all the world, making disciples of men, which is number one, baptizing them in the (24:10) name of the Father, Son, and Holy Spirit, and almost pointing out to us what that all means (24:17) in chapter 6. Any questions? Any observations? (24:25) So as we look at chapter 6, let's take a look and see what he says. Now his audience, remember, (24:36) his audience are Christians. His audience has been baptized for the remission of their sins.

(24:48) His audience has received the benefits of becoming a Christian. His audience now understands (25:00) that they made a vow to God, and what was that vow? If you will forgive me of my sins, (25:10) I will become obedient to your will. And all that requires what? It requires faith, doesn't it? (25:23) And so what is Paul saying in Romans, the first chapter? (25:28) The righteous will live by faith.

And so we have to believe that God (25:41) exists, and what pleases him is that he is, and then to believe in his grace and his mercy. His (25:49) grace was extended to us through Jesus, and Jesus's grace extends to us through his sacrifice (25:56) and his death to satisfy the law. So the law is satisfied.

Death or sin is put to death, (26:05) because where there is no law, sin doesn't have any power, doesn't have any power whatsoever. (26:15) So sin does not have power over you, because if you're a Christian, you have been transferred into (26:23) the law of sin, and God then, based on your faith, can declare you to be righteous, (26:33) and that's what we want, you know. So therefore, there is no, we don't have to be afraid to come (26:40) before God.

So Jesus has made us right in the sight of God. In chapter 7, he's going to point (26:49) out to us the fact that we've got to understand this law, and that it has its power and its effect (26:55) on us, and we need to understand that in order to become and make this transfer from Satan's (27:02) dominion to God, we have to satisfy the law. Period.

And that's all there is to it. (27:12) So what shall we say then, chapter 1, New International Version? I've spent a lot of time (27:20) here in our Bible class, but it's something that I think that is important for us to have (27:27) comprehension and to know. What shall we say then? Shall we go on sinning, so that grace may (27:35) increase? We're saved because of God's grace, aren't we? God's extending to us the opportunity (27:42) to be reconciled to Him through Christ.

And we've made the vow that we will no longer be under (27:49) Satan's power, but we will be obedient citizens of God's kingdom. So shall we go on sinning, (27:59) so that grace may increase? By no means. We are those who have died to sin.

(28:08) How can we live in it any longer? In other words, sin doesn't have its power over us anymore. (28:16) We've died to it. How can we live in it any longer? For don't you know that all of us who (28:22) were baptized into Christ Jesus were baptized into His death? We there were therefore buried (28:30) with Him through baptism into death, in order that just as Christ was

raised from the dead (28:38) through the glory of the Father, we too may live what? A new life.

So when we're baptized, (28:49) we die with Christ, we come forward to what? Walk in the newness of life. We're putting off, (28:59) we have died to the old world, and we are now in this new world. We want to go back to living that (29:05) way? Question, this should be obvious.

No, we don't. So God, Paul is using logic here, (29:14) and the logic is, don't you know that when you became Christians, you made a vow? (29:20) You made a vow that when you were baptized into Christ, you were going to be transferred into (29:27) faith, the law of faith, and you made a vow that you would live in this new life, (29:34) and what is the new life? Living after the order of God, the way God wants you to live, (29:41) and putting that on. So that you too may live a new life.

For if we have been united with Him (29:51) in death, like His, we will certainly also be united with Him in a resurrection like His. (30:00) For we know that our old self was crucified with Him, so that the body ruled by sin (30:09) might be done away with. That we should no longer be slaves to sin, (30:17) because anyone who has died has been set free from sin.

Very obvious, isn't it? (30:28) When sin is what's keeping us from living the life that God wants us to live. Sin is keeping (30:34) us from living a righteous life. Sin is keeping us from doing what God wants us to do, and Paul's (30:43) going to be pointing that out in the next chapter about how he wrestles with this idea, and he (30:51) wrestles with it, that we're dead to sin, so we don't have to answer sin anymore.

(30:58) Sin has been dead. So you and I as Christians don't have to sin. We will, (31:06) but we have the blood of Christ continuing to cover us, don't we? That's what John in his (31:14) first gospel, or gospel in the first epistle says, as long as we're walking in the light as He is in (31:19) the light, His blood will continue to cleanse us.

What does that walk? It's a demeanor of life. (31:26) What is your demeanor of life? Living like a Christian. But I saw you sin.

(31:36) Jesus' blood was cleansing me. But if I make it a habit, and if I make it a way of life, (31:43) what does Hebrews say? I have no more, I have died, crucified, re-crucified Christ, (31:51) and I no longer have that benefit. It's no longer there.

So as long as I ask God for forgiveness of (32:02) my sins, when I finally know that I have sinned, He is going to be forgiving me. That's what (32:09) John says in the first epistle in the first chapter. So we have been set free from sin.

(32:17) Now, if we died with Christ, we believe that we will also live with Him. But we know that since (32:25) Christ was raised from the dead, we cannot die again. Death no longer has mastery over Him.

(32:33) The death He died, He died to sin once for all. But the life He lives, He lives to God. (32:44) And that's what we are being told, we are doing.

We've died to sin, and we are living to God. (32:55) That's what He wants us to recognize. In the same way, verse 11, count yourselves dead to sin, (33:06) but alive to God in Christ Jesus.

Therefore, do not let sin reign in your mortal body so that you (33:16) obey its evil desires. Do not

offer any part of yourself to sin as an instrument of wickedness, (33:26) but rather offer yourselves to God as those who have been brought from death to life, (33:34) and offer every part of yourself to Him as an instrument of righteousness. For sin no longer, (33:44) sin shall no longer be your master, because you are not under the law, but under grace.

(33:54) Any questions? He's using logic there. He's sending forth that logic. (34:03) Once more, let's read that, re-read that.

In the same way, count yourselves dead to sin, (34:08) but alive to God in Christ Jesus. Therefore, do not let sin reign in your mortal body so that (34:16) you obey its evil desires. So, self-control, willpower is ours.

We don't have to fight sin. (34:33) Sin will win over our willpower any day. How many people have quit something only to go back to it? (34:44) I quit smoking, but I'm reminded of it.

I can go back to it. I can quit drinking. I've never (34:55) had a drinking problem, but those who have in mind, you can slip back into it, can't you? (35:05) Sin has its power, and it will override your willpower.

It will override your self-control (35:15) if you don't master it. Isn't that what God said to Penn? (35:24) Sin barges at your door. He wants to master you, but you must master him, and we have to master him.

(35:38) So, I believe that I have been able to master my foul language. I've been able to master my (35:44) uh smoking problems and mastered several other problems that I won't mention, (35:53) but it doesn't stop. It doesn't mean that I can't slip back into it, but (36:00) Paul says, I will not let anything master me.

Food for the stomach, you know, stomach for the (36:08) but I will not, anything's good for me, and I will not allow it to master me, and so (36:20) his willpower and his self-control is amazing, isn't it? All you got to do is just lead his life. (36:29) But uh sin will shall no, verse 14, sin shall no longer be your master because you are not (36:36) under the law, but under grace. Verse 15.

What then? Shall we sin because we are not under the (36:48) law, but under grace? He's using logic again. By no means. Don't you know that when you offer (36:56) yourself to someone as obedient slaves, you are slaves of the one you obey? Whether you are (37:06) slaves to sin, which leads to death, or to obedience, which leads to righteousness.

So we (37:14) have the ability to make a decision as to whether we want to be the slave to sin (37:19) or slaves to righteousness, obedience, which leads to righteousness. But thanks be to God, (37:27) and I love this 17th verse. I love it because it says we have the ability to make the decision (37:38) we have ability to make a decision.

But thanks be to God that though you used to be slaves to sin, (37:47) you have come to obey from your heart the pattern of teaching that has now claimed your allegiance. (37:56) You have been set free from sin and have become slaves to righteousness. I like the King James (38:08) Version.

That was the ESV's version. I thought, oh no, that's the New International Version. (38:16) I like the other version, which says you obeyed from the heart that form of doctrine.

(38:24) I don't know how your version says, but it will say you obeyed from the heart that doctrine. (38:31) What was the doctrine? Being baptized for remission of sins, died to sin, (38:37) rised to walk in the newness of life. So you had the ability to make that.

(38:41) So thanks be to God, verse 17 again, thanks be to God that though you used to be slaves to sin, (38:49) you have come to obey from your heart the pattern of teaching (38:54) that has now claimed your allegiance. What is the pattern of teaching? (39:01) Confessing Jesus and being baptized for remission of sins. (39:05) Remember now, we're getting ready to talk about faith, and those who've studied Romans under (39:13) the Baptist theology and some of the other theologies believe that faith only is going (39:20) to help you get to heaven.

But you've got to still deal with the matter of the law. (39:27) The law still has its base in our nation. (39:36) Paul's bringing an essential point here, and it's not just faith.

Paul's talking about faith, (39:44) but he doesn't say that faith leads to religion, but he's saying we need to believe. (39:54) Although it requires remission, it's not just faith. (40:04) First chapter of Romans talks about faith bringing obedience.

Faith brings obedience, (40:14) and that's what brings, that's what leads us to what? Like, like God, (40:31) I thought it was quite obvious, yeah I thought it was quite obvious during this whole reading of (40:42) chapter that he is dealing with obedience, and that we have to give up the old ways and accept (40:48) the new ways, and getting away with the old ways. The old ways were disobedient, and the new ways (40:56) is obedience. And so we're wanting to get rid and be free from the law that condemns disobedience, (41:05) and we want to get into the law that rewards obedience.

And what rewards obedience? Faith (41:16) and God. So God, based on Abraham's faith, declared him to be righteous. God, based on our faith, (41:27) gives us obedience or righteousness also.

And so that's that righteousness that (41:33) we're going to be getting. (42:17) But he's really, he's really unloading on to us the benefits for obedience. He's really (42:28) leading on to us the benefits of becoming a Christian, and we are no longer under the power (42:35) of sin.

So, John 2 16, 15-16, For God so loved the world that he gave his only begotten Son, (42:47) that whosoever believeth in him should not perish, but have everlasting life. (42:51) The following verse says, Jesus did not come into the world to condemn the world, (42:58) but to set it free. You were going to say something? I was just going to mention that (43:05) Paul opens his letter of Romans and closes it, talking about his whole point is to deliver an (43:14) obedient faith to the Gentiles.

Right. And so that's his whole purpose, is to help the Gentiles (43:23) realize that their lifestyle is disobedient to God and that they should know better. And he's (43:29) pointing out that some of them do know better, and they are living a better life, but the majority (43:35) of them are living in disobedience.

And so he's bringing to them obedience. He's going to teach (43:42) them what obedience to God means. And he's pointing out that Abraham, obviously, his faith (43:56) being declared as righteous came before the law, came before circumcision, and that is a type of (44:06) obedience.

And so what Gentiles are going to be given the opportunity to do, too, and that is (44:15) their faith in the same way that Abraham's faith was declared to be righteous, their faith will (44:21) also be declared as righteous, too. We have the opportunity to become righteous in the sight of (44:28) God

through Jesus at this point. So Paul gives us the illustration here in verse 19, and we'll (44:40) close with this because my time is up.

I am using an example from everyday life because of your (44:46) human limitations. Limitations? We got limitations? Oh, wow! Just as you used to offer yourselves as (44:59) slaves to impurity and to ever-increasing wickedness, so now offer yourselves as slaves (45:08) to righteousness leading to holiness. When you were slaves to sin, you were free from the control of (45:18) righteousness, but what benefit did you reap at that time from the things you are now ashamed of? (45:30) Those things result in death, but now that you have been set free from sin and have become (45:37) slaves of God, the benefit you reap leads to holiness and the result is eternal life.

(45:50) For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord. (46:00) Heaven is our home. Heaven is what we can look forward to.

He's not making any ifs, ands, or buts (46:09) about it. He's making a very straightforward statement that as Christians, we are given the (46:19) hope of eternal life with God in heaven, and that hope is not, I wish, I wish, I hope so, I hope so. (46:28) No, the hope is, how are you going to get to heaven? The only hope I have is (46:37) in heaven through Jesus and righteousness.

That's the only hope I have. Put all my eggs in one basket. (46:45) All my eggs in one basket, and that is Jesus, period.

Thank you so much. (46:51)