

# 26-0607sc Transcript

## 26-0607sc - *The Book of Romans, Steve Cain*

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## 26-0607 - The Book of Romans 8:1-39

### Transcript (0:04 - 41:22), Teacher: Steve Cain

(0:04) We'll open with a prayer, I guess. Heavenly Father, we come to you at this time thanking you for the (0:11) privilege of being able to come to you and to seek your blessings, and especially to (0:19) experience your grace and mercy. We're grateful for the fact that we can come (0:26) before you because of Christ, who willingly came and did the things that (0:32) was necessary to reconcile us to you, and to be able to take care of our sins, (0:37) that we could be counted among those of the righteous.

We come at this time (0:42) asking your blessings on our study. We ask for understanding and insight, and we (0:51) ask the Holy Spirit be with us as we consider the things that Paul wrote (0:59) under your inspiration. We pray these things that you give us that (1:03) understanding and insight that we need.

We thank you so much for your word. This (1:10) is a prayer out in Jesus' name. Amen.

We're going to be introduced to something (1:20) that very seldom do we really talk about. We're going to be introduced to a role that (1:29) the Holy Spirit plays. And Paul ensures us that we have the gift of the Holy (1:37) Spirit, and that the Holy Spirit dwells in us.

And this is a subject that I (1:45) believe that, as I was growing up, it was a subject that was often... well, they (1:58) tried not to talk about it. They tried not to deal with it because of the (2:06) Pentecostal position. And even today, I noticed the young man that has been (2:18) hired at Toledo Road there, and Lorain, is a student of school preaching, and they (2:25) have basically indoctrinated him about the Holy Spirit Himself.

So it has (2:33) continued on to be a subject that is controversy, and it's a controversial (2:41) thing. But I don't shy from it. That's the word I was looking for, was they often (2:49) shied from it, not wanting to dwell on it because they didn't want to deal with (2:54) the Pentecostal positions of speaking in tongues and things like that, and (3:02) having gifts.

So Paul points out here, and we're going to see this in a minute, (3:09) Paul points out to us that the Holy Spirit does then dwell on us, and he is (3:17) fulfilling his responsibility. And I like to think in terms that when Jesus (3:24) introduces the fact that he's going to go to heaven, let's take a look at John (3:30) the 16th chapter, because that's where Jesus is talking to his disciples (3:36) concerning his ascension into heaven, and that he's not going to leave them (3:45) without help, because after

all, who is Jesus to those men? Jesus is their leader. (3:57) He's the one who basically has all the information that if they have any (4:02) questions concerning their relationship with God, or how to worship God, or how to (4:07) be pleasing to God, Jesus had the answers, and Jesus was able to comfort (4:14) them in every way, and so they're concerned.

They're going to leave us? (4:20) They're going to go to heaven? What are we going to do? Who are we going to turn to? (4:25) That's basically what the Israelites asked about Moses in Deuteronomy 18:18, (4:35) where they came to Moses and said, what are we going to do after you de cease? (4:43) And so he said, that's a good question. Let's go to God and find out what is (4:49) going to happen. And so God gives Moses the message that he's going to make (4:56) sure that with a leader like him, right on down through all (5:04) posterity, and so that we see that Jesus is the fulfillment of that prophecy.

(5:12) Jesus is the one who is leading them, and if you look at it, I'm shaking rabbit, (5:19) that Jesus is the one who is replacing Moses and Elijah, and one of the things (5:29) that I think, in terms of, when Jesus is translated on the Mount of Transfiguration, (5:39) that he's talking to Moses and he's talking to Elijah, and they're having a (5:45) conversation, and then God comes along and says, this is my beloved son in whom (5:50) I am well pleased, hear ye him. And I think that in that particular scene, (5:57) the baton is being passed from Moses to Elijah, and from Elijah to Jesus, and (6:05) Jesus is now the one that we need to be looking to and paying attention to, and (6:11) that is that. So now, Jesus is getting prepared to go to heaven.

He says, in (6:20) chapter 16, let's pick up with verse 5. This is his conversation that he has with (6:28) his disciples. But now I'm going to him who sent me, and none of you ask me, where (6:35) are you going? But because I have said these things to you, grief has filled (6:40) your heart. And I tell you the truth, it is to your advantage that I am (6:47) leaving.

For if I do not leave, the Helper, or the Comforter, will not come to you. But if I (6:56) go, I will send him to you. And he, being the Comforter, the Holy Spirit, he, when he (7:04) comes, will convict the world regarding sin and righteousness and judgment, (7:12) regarding sin, because they do not believe in me, and regarding righteousness, (7:18) because I am going to the Father and you no longer are going to see me, and (7:23) regarding judgment, because the ruler of this world has been judged.

So Jesus is (7:30) giving us a job description of what the Holy Spirit is going to do, and what his (7:36) assignment is. Then Jesus goes on and he says, I have many more things to say to (7:43) you, but you cannot bear them at the present time. But when he, the Spirit of (7:48) Truth, comes, here's more of the job assignment, he will give you, he will (7:55) guide you into all the truth.

For he will not speak on his own, but whatever he (8:02) hears, he will speak, and he will disclose to you what is to come. He will (8:08) glorify me, for he will take from mine, and will disclose it to you. All things that (8:15) the Father has are mine, and this is why I said that he takes from mine, and will (8:23) disclose it to you.

And then he goes on and talks about a little while, you will (8:29) see me, and no longer going to see me. So we know that the Holy Spirit is here. We (8:38) know that because of Acts, the second chapter, don't we? Acts is the second (8:42) chapter, we're in the upper room, and take a look at Acts 2, and we won't read all (9:03) of it, just the introduction of what is going to transpire.

(9:09) When the day of Pentecost had come, they were all together in one place, and (9:12) suddenly a noise like a violent rushing wind came from heaven, and it filled the (9:18) whole house where they were sitting. And tongues that looked like fire appeared (9:24) to them, distributing themselves, and a tongue rested on each one of them, and (9:31) they were all filled with the Holy Spirit, and began to speak with (9:35) different tongues, as the Spirit was giving them the ability to speak out. So (9:43) this is comforting to us from the standpoint that we know that Jesus is in (9:48) heaven, because he told his disciples, if I go to heaven, then I can send the (9:54) Spirit.

But if I'm not going to go to heaven like you don't want me to, then (9:59) you won't get the Comforter, because you're going to be blessed if I go to (10:02) heaven, because I'm going to send you the Comforter. And so we know he's in heaven (10:07) because the Comforter has come, and he sent the Comforter, he's done what he (10:13) promised his disciples that he would do. So then we know about the sermon, and we (10:18) know about everything else, and we know that how John, or Peter, preaches to them, (10:27) and his sermon is so moving, and he convicts his crowd, his audience, that (10:35) they have crucified the Christ.

And what are they concerned about? They're concerned (10:41) about incurring God's wrath, aren't they? That's why they say, whoa, it's us! What (10:48) shall we do? How do we escape God's wrath? That's what they want to know, (10:55) because Peter convicted them, you crucified the Christ, and all of a (11:01) sudden they realize the error of crucifying him. And so they said, what (11:11) shall we do? Well, Peter didn't make up the response, he just echoed what he had (11:18) been taught by Jesus, and he didn't make it up, he just echoed what everyone was (11:27) saying. And so, in Acts the second chapter, verse 37, (11:38) Now when they heard this, they were pierced in the heart, and said to Peter (11:41) and the rest of the apostles, Brothers, what are we to do? Peter said to them, (11:49) Repent, and each of you be baptized in the name of Jesus Christ for the (11:54) forgiveness of your sins, and you will receive the gift of the Holy Spirit.

When (12:04) we baptize anybody, do we not include that? I know I do. I now baptize you in (12:10) the name of the Father, Son, and the Holy Spirit, so that you may receive the gift (12:14) of the Holy Spirit. And so the Holy Spirit comes upon the individual when he (12:21) is baptized, he becomes an indwelling.

And so the Holy Spirit is there for a (12:27) reason. The Holy Spirit is to, he has an assignment, he has a purpose, so he's (12:34) indwelling in us for a purpose. And that's one of the things that I hope, (12:45) well, I'm not being misunderstood when I talk about the Holy Spirit himself.

So (12:53) the Holy Spirit has this job. So now we're going to see Paul alluding to the (13:02) Holy Spirit and how he's going to interact in Christians. And so he's going (13:11) to receive that now, and I think it's going to be now.

And let's just start out (13:23) with verse 1 of chapter 8 and then read on down, because it's important for us (13:28) to stay in context. Any questions so far? You all with me? So we've got the Holy (13:38) Spirit, the Holy Spirit is indwelling us, and Paul's writing to Christians, he's writing (13:44) to the church in Rome, and he's pointing out to them that how they ought to (13:50) conduct themselves and how they can rely, they are not in this alone, they (13:57) have the Holy Spirit, and they're walking in the Holy Spirit. So he wants (14:03) them to recognize the role that the Holy Spirit, and he wants them to reach out (14:08) to the Holy Spirit, and he wants them to rely on the Holy Spirit doing what he (14:14) has done, just like Jim and Scott do, and I know that Mike does too.

We rely on the Holy Spirit to give us (14:26) message, and to help us with the message, and to make sure that the message is (14:32) accurate. So we rely on it. We go to sleep at night, and the Holy Spirit works in (14:37) on our brains.

I believe that with all my heart. I was introduced to that when I was (14:42) working at, or not working, studying. I was a Toastmaster at one time.

I belonged to (14:49) the Toastmasters International Club, and I was there for several years, and one of (14:54) the men pointed out about the difference between being...you don't come to me...but (15:13) inspiration, and the inspiration is not basically while you're awake. The (15:18) inspiration is when you're asleep, and the Holy Spirit is working on you. He's using you, and so I (15:24) believe that, because I go to sleep, and I wake up in the morning with the (15:28) solution in mind, and that's not a dirty entendre.

That's really true. I have the (15:38) solution in hand. So, let's pick up from verse 1. Therefore, there is now no (15:49) condemnation at all for those who are in Christ Jesus.

For the law of the spirit (15:55) of life in Christ Jesus has set you free from the law of sin and death. For what (16:02) the law could not do, weak as it was through the flesh, God did, sending his (16:09) own Son in the likeness of sinful flesh, and as an offering for sin, he condemned (16:15) sin in the flesh, so that the requirement of the law might be fulfilled in us who (16:21) do not walk according to the flesh, but according to the Spirit. What is the (16:31) spirit? We're Christians, and we have the spirit of a Christian, and we're walking in the (16:41) spirit of God.

So we're walking according to the flesh, but not (16:46) according to the...but according to the Spirit. Verse 5. For those who are in (16:53) accord with the flesh set their minds on the things of the flesh, but those who are (17:00) in accord with the Spirit, the things of the Spirit. For the mind set on the flesh (17:06) is death, but the mind set on the Spirit...notice that this word Spirit is (17:11) capitalized.

That's important, because we're talking about the Holy Spirit, and (17:17) we're not talking about the spirit of something, you know. He understands the (17:23) spirit of the law, or he understands the spirit of this, or the spirit of that. He's (17:29) talking about we are walking in the Spirit as life and peace, because the (17:34) mind set on the flesh is hostile towards God, for it does not subject itself to the (17:41) law of God, for it is not even able to do so.

And those who are in the flesh cannot (17:47) please God. However, you are not in the flesh, but in the Spirit. Notice again, (17:56) capital S. That is the translator's concept that we are talking about the (18:04) Holy Spirit.

We are in the Spirit. So if you don't believe that, then don't look at (18:10) the capital S. But the translator who's doing the translation believes we are (18:15) talking about the Holy Spirit. That's the reason why it's a capital S. Look at that.

(18:20) And if you look at the foreword of your Bibles, it'll tell you how they (18:27) interpreted, and how they do interpret, and how that they insert certain words (18:33) to make it a complete sentence or a complete thought. So sometimes they take (18:39) liberties. That's the reason why you concern yourself with the translation (18:42) that you're reading.

You pay attention to how he's (18:48) interpreting Greek. I know a little Greek, and he runs a store

down the (18:54) street. But anyway, I know some Greek, and so that's one of the things that you do (19:03) when you're in school preaching.

Yes, Southern? (19:13) Yes. (19:29) Right. (19:31) Right.

(19:35) So notice in John where Jesus said, what is the Holy Spirit going to do? Convict (19:42) the world in sin. The Holy Spirit's doing that. The Holy Spirit is convicting the (19:53) world in sin.

He's using us. He's using us. But the job to convict a person of sin (20:04) is not necessarily ours.

It's God. The Holy Spirit's saying. He is doing the various (20:11) things to help convict them of sin.

Help them realize, hey, you're walking out of (20:17) step with the God. You're not in harmony with God. And he's going to convict them (20:23) that they're not walking in righteousness.

They are. He's going to (20:28) teach them what righteousness is. So, pick up with verse 9. You are not in the flesh, (20:35) but in the Spirit, if indeed the Spirit of God dwells in you.

But if anyone does not (20:41) have the Spirit of Christ, he does not belong to him. If Christ is in you, though (20:49) the body is dead because of sin, yet the Spirit is alive because of righteousness. (20:57) But if the Spirit of him who raised Jesus from the dead dwells in you, he who raised (21:04) Christ Jesus from the dead will also give life to your mortal bodies through his Spirit (21:11) who dwells in you.

Notice last week I pointed out that he's talking about a physical (21:18) resurrection. He's talking about body, soul, and spirit. Our body, according to (21:25) Paul in 1 Corinthians 15, is going to be sown.

What comes forth is going to be a body (21:34) that is designed for heaven. And so we'll have whatever he is like, says Paul, whatever (21:42) body he's like, we will be transfigured into that form. So when he comes, whatever we see (21:49) him in, we're going to be transformed, and we're going to be in the same likeness of (21:53) Jesus, whatever it is.

And it's going to be a body designed for heaven, not a body (22:00) designed for hell. So those who are going to go to hell will be in a body designed for (22:06) heaven, and they will certainly be out of place one day. I wouldn't want to be in a (22:13) spiritual body in hell.

Not at all. So anyway, any comments concerning that? So we can look (22:26) forward to a resurrection. So then, brothers and sisters, we are under obligation, not (22:40) to the flesh, to live according to the flesh.

For if you are living in accord with the (22:47) flesh, you are going to die. But if by the Spirit you are putting to death the deeds (22:55) of the body, you will live. Notice what he's saying there.

We're putting to death the (23:04) deeds of the body. So what are the deeds of the body? Numerous. All we've got to do is (23:12) go to Colossians, and Paul points out to us what we once were, and those are the deeds (23:21) of the body.

We want to do the deeds of the Spirit. But if by the Spirit you are putting (23:35) to death the deeds of the body, you will live. Verse 14.

For all who are being led by the (23:42) Spirit of God, these are sons and daughters of God. Notice what he's saying there. Are (23:50) we being led by the Holy Spirit? Let's pray we are.

Because if we're not, we don't have (24:01) any help. So, for you have not received, verse 15, for you have not received a spirit of (24:12) slavery leading to fear again, but you have received a spirit of adoption as sons and (24:19) daughters. Notice there, that's an insertion, and daughters, because it's in italics.

But (24:30) by which we cry out, Abba, Father! The Spirit Himself testifies with our spirit that we (24:38) are children of God, and if children, heirs also, heirs of God and fellow heirs with Christ. (24:47) If indeed we suffer with him, so that we may also be glorified with him. So notice here, (24:56) he's giving us and telling us the Holy Spirit has everything, he has a reason for being in us.

(25:06) And he searches our mind, he searches, and he validates the fact that we're Christians. He (25:12) validates the fact that we are righteous. He validates that we are trying to live according (25:18) to the Word.

And we're trying to live according to God's way. So, he validates that. So, let's (25:29) pick up with verse 18.

For I consider that the sufferings of this present time are not worthy to (25:34) be compared with the glory that is to be revealed to us. For the eagerly awaiting creation waits (25:43) for the revealing of the sons and daughters of God. For the creation was subjected to futility, (25:51) not willingly, but because of him who subjected it, in hope that the creation itself also will (26:00) set free from its slavery to corruption into the freedom of the glory of the children of God.

(26:08) For we know that the whole creation groans and suffers the pains of childbirth together (26:17) until now. And not only that, but also we ourselves having the firstfruits of the Spirit, (26:24) even we ourselves groan within ourselves, waiting eagerly for our adoption as sons and daughters. (26:34) Notice the word daughters is again inserted.

The redemption of our body, for in hope we have been (26:42) saved, but hope that is seen is not hope, but who hopes for what he already sees. But if we hope for (26:50) what we do not see through the perseverance, we wait eagerly for it. Now, the one thing that I was (27:00) looking for was the fact that the Holy Spirit, we do not know basically how to approach God.

(27:09) We do not know how to speak God language, but the Holy Spirit does. And the Holy Spirit (27:17) that is indwelling in us knows what we want to pray about, knows what we're concerned about. (27:23) The Holy Spirit searches our mind, searches our soul.

And the Holy Spirit, when we sit down to (27:29) pray to God, we may not know exactly how we want to put it in phrase, but the Holy Spirit (27:36) knows exactly how to do it. And the Holy Spirit will accurately intercede. Notice what he's doing (27:44) here.

He's interceding for us. What does that mean? He's doing exactly what Jesus is doing. (27:58) Jesus is on the right-hand side of God, and what is Jesus doing? Interceding for us.

(28:04) What does that mean? He's defending us. We make mistakes. We may not think the right thing (28:17) sometimes.

We may make some mistakes, but if we haven't changed our position of walking in the (28:25) light, his blood will continue to cleanse us. And so he's looking at our demeanor. He's looking at (28:34) our manner of life, and our manner of life is, do we want to be God-fearing? Yes, we do.

Do we want (28:42) to go to heaven? Yes, we do. Are you going to do the things of the world? God forbid. (28:49) We don't want to do those things, but sometimes our judgment isn't exactly what it ought to be.

(28:56) So what is the purpose of Jesus interceding for us? Defending us and saying, he's one of us. (29:05) One of the things that I really liked when I was in school preaching, I was introduced to this (29:11) one phrase, that when Satan, you know, confronts God about our sins, and we've been baptized for (29:23) the remission of our sins, and we put Christ on, and Jesus' blood has cleansed us, God will look (29:29) over, and he'll say to Satan, I see nothing but the blood of Christ. I like that phrase.

(29:39) I see nothing but the blood of Christ. So the Holy Spirit is indwelling in us, (29:48) because he has permission to, we give him permission to indwell in us. We haven't rejected (29:54) him.

We were baptized for the remission of our sins, and we were promised that we would receive (30:01) the gift of the Holy Spirit. And the Holy Spirit is indwelling in us, and the Holy Spirit is guiding (30:08) us. I believe that with all my heart.

He's guiding us in things that we're doing. (30:16) Any questions? Any comments that you'd like to bring up? (30:22) It ought to be comforting to know that we've got both the Holy Spirit and Christ interceding for (30:37) us, and doing so for us. The Holy Spirit giving us the strength to go on, and of course, Jesus (30:47) interceding, giving us strength to go on.

You know, and I said, (30:55) just one of them would be enough for me, but to realize that right within this context, (31:06) telling us we've got the Holy Spirit interceding for us, and then he says we've got (31:14) Christ interceding for us. That ought to really encourage us that we can really be victorious. (31:25) Right.

We have, and he talks about the hope here, doesn't he? He talks about, (31:32) what is the hope? I've got a whole sermon on that. (31:37) What is hope? You know, it's not, I hope I can, and I hope I can't. (31:46) Our hope is put on, all our eggs are put into one basket, and that one basket is Jesus.

(31:55) Are we going to get to heaven or not? Our only hope, that's one of the songs I love, (32:00) my hope is built on nothing less than Jesus' blood and righteousness. I love that song, (32:08) because that demonstrates exactly what the hope is all about. What we're talking about (32:12) when we use the word hope in this context is, what is your hope of getting to heaven? Jesus.

(32:26) Jesus. And so, we have two assurances, or at least, you know, at least two. (32:38) When Abraham was declared to be righteous, what did God do to show the fact that he considered (32:48) Abraham to be a righteous individual? A mark of circumcision.

That's all it was. It was a (32:55) mark of circumcision. This man is a righteous person.

So, what do we have? We've been given (33:06) at baptism the mark of the Holy Spirit. Why was the Holy Spirit given to us? (33:15) According to the Ephesian letter, Paul writes, He has been given to us as a down payment and (33:21) earnest, a guarantee, a guarantee that we're going to heaven.

And so, the Holy Spirit, then, (33:30) is the one who is attesting to the fact, and will attest to the fact, that we have walked the life (33:36) we're supposed to walk.

And so, and tried to walk the life. We're trying to be a disciple of Jesus. (33:48) We've tried to be a son and daughter of God.

So, as long as we're walking in the light, (33:55) as He is in the light, His blood will continue to cleanse us. Any doubts? We have a hope. (34:03) And it's blessed assurance.

So, we go with that. Any other comments? So, (34:24) oh, this is where I needed to hang up and wait a little bit. Now, in the same way, (34:32) verse 29, is it? Yeah, verse 26, rather.

Now, in the same way, He's talking still about the Spirit (34:43) and how He's helping us. In the same way, the Spirit also helps our weaknesses. (34:50) For we do not know what to pray for, as we should.

But the Spirit Himself intercedes with us, (34:57) or for us, with groanings too deep for words. And He who searches the hearts knows what the (35:06) mind of the Spirit is, because He intercedes for the saints according to the will of God. (35:15) So, the Holy Spirit is working.

He's at work for us. We need to acknowledge the fact that (35:22) the Holy Spirit is our friend, our advocate. He's interceding for us too.

And we know that God (35:33) causes all things to work together for good to those who love God, to those who are called (35:39) according to His purpose. For those whom He foreknew, He also predestined to become conformed (35:48) to the image of His Son, so that He would be the firstborn among many brothers and sisters. (35:57) And these whom He predestined, He also called.

And these whom He called, He also justified. (36:06) And these whom He justified, He also glorified. Oh, that's beautiful.

So Paul then sums it all up. (36:18) What then shall we say to these things? I mean, how can you argue with this? We've got such a (36:24) beautiful thing going for us. Wonderful thing.

So what shall we say to these things? If God is for (36:31) us, who can be against us? He who did not spare His own Son, but delivered Him over to us all, (36:39) how will He not also with Him freely give us all things? That's His rationale. (36:46) We've got God behind us. How can we expect God to do anything negative to us? He who did not spare (36:55) His own Son, but delivered Him over for us all, we were the subject of His love.

And for He also (37:02) with Him freely gave us all things. Who will bring charges against God's elect? (37:09) And that's the question. Who will bring charges against God's elect? Who's going to bring charges (37:13) against us? Us.

And then He's using logic again. How can He expect Him to bring charges against (37:29) us since He did not spare His own Son, but delivered Him over for us all? Look at what He (37:34) did for us. How will He not also with Him freely give us all things? He's with us.

Look at the love (37:44) He had. Look at what He did for us. Who will bring charges against God's elect? God is the one (37:52) who justifies.

He's the Supreme Court. He's the Supreme Judges. He is the one who justifies.

(38:00) So, who will bring charges against God's elect? God is the one who justifies. Who is the one who (38:08) condemns? It's got to be Satan, isn't it? God's not going to. He's justifying us.

The Holy Spirit (38:16) is justifying us. Christ Jesus is He, and He's going to say, will Jesus do it? Will Jesus condemn (38:25) us? Is He who died, but rather was raised, who is at the right hand of God, who also intercedes for us? (38:35) How can we? Jesus isn't going to condemn us. God's not going to condemn us.

Jesus isn't going to (38:40) condemn us. Look at what they had to go through in order to save us. Look at what they did to (38:45) regain us.

They're not going to bring charges against us and condemn us. (38:52) So, Jesus Christ is He who died, but rather was raised, who is at the right hand of God, who also (38:59) intercedes for us. Verse 35, who will separate us from the love of Christ? Will tribulation, or (39:09) trouble, or persecution, or famine, or nakedness, or danger, or sword, just as it is written, (39:15) for your sake we are killed all day long.

We were regarded as sheep to be slaughtered, (39:23) but in all these things we overwhelmingly conquer through Him who loved us. For I am convinced (39:32) that neither death, nor life, nor angels, nor principalities, nor things present, nor things (39:39) to come, nor powers, nor heights, nor depths, nor any other created thing will be able to separate us (39:49) from the love of God that is in Christ Jesus, our Lord. And so, (40:00) nobody can reverse God's love for us.

Nobody can reverse what Jesus did for us. (40:07) We are the recipients of it. And so, the only person that is going to condemn us (40:16) is ourselves.

I find oftentimes that we are our worst enemies as we question whether or not we (40:28) ought to be saved or not. We question whether or not we're living the right life. And so, (40:39) the conclusion, I think, that Paul wants us to know, if none of those people are going to, (40:46) none of those beings are going to condemn you, and rightfully so, they're not going to, (40:52) how can you condemn yourself? You can't.

You are not to condemn yourself. You've got all (41:02) these things going for you. So, don't condemn yourself.

I see that I've notoriously gone over (41:09) time. But we started late, too. But anyway, that has no bearing on why I go over time.

(41:20) Thank you so much for your attention. (41:22)