

26-0111p Transcript

26-0111p - Love One Another, Steve Cain

Bible Reader: Steve Cain

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Love One Another

Scripture Readings

<p>1st Reading (0:04 - 1:37): Steve Cain</p> <p>Mark 12:28-34: (0:04) Mark the 12th chapter, and we're going to be going down to the 28th verse, and start from there. (0:17) One of the teachers of the law came and heard them debating. (0:23) Noticing that Jesus had given them a good answer, he asked him, (0:27) Of all the commandments, which is the most important? (0:32) Jesus' response is, in verse 29, (1:02) And in response to the well-said teacher, the</p>	<p>Continued</p> <p>man replied, (1:09) You are right in saying that God is one, and there is no other but Him. (1:15) To love Him with all your heart, with all your understanding, with all your strength, (1:20) and to love your neighbor as yourself, is more important than all burnt offerings and sacrifices. (1:30) When Jesus saw that he had answered wisely, he said to him, (1:33) You are not far from the kingdom of God. (1:37)</p>
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Transcript (0:04 - 42:08), Preacher: Steve Cain

(1:42) The topic is love one another, and I got that basically from the passages found in Mark and also in Luke.

(1:54) And the passage that I was having them read was Mark 12, verse 30 and following. (2:03) And I want to follow up with the one that is found in Luke, which is next to it. (2:14) And this is the parable of the Good Samaritan.

(2:19) And we see in Luke, the 10th chapter, I'm reading from the New International Version, (2:24) which is the version that I like to read from, study from. (2:32) But I like many of the other passages, many of the others. (2:36) In fact, this month, I change versions every month.

(2:41) And this month, I'm reading from the Christian Standard Bible. (2:45) I don't know if you've ever ran across the Christian Standard Bible or not, but it is very, very good. (2:50) And I like it, not as well as I do the New International Version, but I like all the different versions.

(3:00) But the one that is found that I want to talk about is the one that leads to the parable of the Good Samaritan. (3:09) And I want to take a look at Jesus' comments. (3:16) Now, reading again, Luke, 10th chapter, starting with verse 25.

(3:23) On one occasion, an expert in the law stood up to test Jesus. (3:28) Teacher, he asked, what must I do to inherit eternal life? (3:34) Jesus responds to him, what's written in the law? (3:39) How do you read it? (3:41) And he answers, love the Lord your God with all your heart, with all your soul, and with all your strength, and with all your mind. (3:50) And love your neighbor as yourself.

(3:54) Jesus says to him, you have answered correctly. (3:58) Jesus replied, do this and you will live. (4:03) And the reason why I wanted to follow up is because Jesus is going to give us an example of loving one another, (4:12) and that is found in the parable of the Good Samaritan.

(4:15) If you look at the response that Jesus gives in Mark, (4:22) let's take a look at Mark's commentary of what Jesus says and how he teaches it. (4:29) Picking up with Mark, the 12th chapter, and we're going to be going down to the 28th verse and start from there. (4:43) One of the teachers of the law came and heard them debating.

(4:50) Noticing that Jesus had given them a good answer, he asked him, (4:54) Of all the commandments, which is the most important? (4:59) Jesus' response is, in verse 29, (5:03) The most important one is this, (5:06) Hear, O Israel, the Lord our God is the Lord, the Lord is one. (5:12) Love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength. (5:19) The second is this, (5:22) Love your neighbor as yourself.

(5:25) There is no commandment greater than these. (5:31) And in response to the well-said teacher, the man replied, (5:38) You are right in saying that God is one, and there is no other but Him. (5:43) To love Him with all your heart, with all your understanding, with all your strength, (5:48) and to love your neighbor as yourself is more important than all burnt offerings and sacrifices.

(5:58) When Jesus saw that he had answered wisely, he said to him, (6:02) You are not far from the kingdom of God. (6:07) Love one another. (6:09) I think that it's important for us to understand the word that is translated, (6:15) love God or love your neighbor, (6:19) or commonly referred to and translated as love is the Greek word agape.

(6:26) We know, and I'm sure that you know, (6:28) that there are at least four different words that are translated into English out of the Greek, (6:37) which is love, like Philadelphia, and so on. (6:43) As we reflect upon that, what does agape indicate to us, (6:48) and how do we reflect on the word agape? (6:51) And when we're reflecting on the word agape, (6:54) it's reflecting on love in general for the well-being of the individual that you are coming in contact with. (7:04) In other words, you're going to be taking care of how you interact with the individual that you are acting with.

(7:15) And so you need to be concerned about that. (7:17) And that's one of the reasons why Jesus comes up with the story about the Good Samaritan. (7:22) And we reflect upon the Good Samaritan, (7:25) and we can go back to Luke and see his reaction there in Luke, the 10th chapter.

(7:34) And let's take a look at the Good Samaritan. (7:37) Not that I really wanted to focus in on that, (7:40) but it doesn't really take that much time for us to focus in on it. (7:46) So when Jesus tells this inquirer what is the most important commandment, (7:54) and he says, love thy neighbor as yourself, (7:57) the Bible goes on and Luke goes on and gives this commentary.

(8:05) So the inquirer says, you have, in verse 28, the inquirer says, you have answered correctly. (8:12) And Jesus replied, do this and you will live. (8:17) But he wanted to, the inquirer wanted to justify himself.

(8:21) I like that phrase, because we all try to justify ourselves many times. (8:26) So he wanted to justify himself, so he asked Jesus, who is my neighbor? (8:32) So we need to understand that the person that Jesus is talking to is a Jew. (8:37) The person that Jesus is talking to is one who would wash his hands after coming home from shopping in the market square, (8:48) because he was contaminated by the Gentiles that were there.

(8:51) And so he would do almost everything short of taking a bath just to be able to cleanse himself and to make himself right. (9:00) And he would have absolutely nothing to do socially with a Gentile, period. (9:05) He wouldn't invite him in his house, he wouldn't have tea with him or whatever the drink is at that time.

(9:13) He wouldn't socialize with him, and so he wouldn't have anything to do with him. (9:18) And so he wants to be justified in that action and in that thought. (9:23) He says, who is my neighbor? Because he knows that the Gentile basically is a human being, (9:29) and the Gentile is basically one of him, (9:32) but he doesn't want to have anything to do with him because he's not on the social level, on the same social level and so on.

(9:40) So in reply, verse 20, verse 30, Jesus said, (9:47) A man going down from Jerusalem to Jericho, when he was attacked by robbers, (9:53) they stripped him of his clothes, beat him, and went away, leaving him half dead. (10:00) A priest happened to be going down the same road, and when he saw the man, he passed by the other side. (10:08) So this is notable because as this priest is coming down, he sees this man, whether he's a Gentile or a Jew, it's immaterial.

(10:24) He sees this person laying there on the side, and he's got too much time and too many other important things to do. (10:33) He's too important to have to stop and pick this guy up. (10:37) So, and to look after him.

(10:39) So a priest happened to be going down the same road, and when he saw the man, he passed by on the other side. (10:46) So too, also, a Levite, when he came to the place and saw him, passed by the other side. (10:56) For basically the same reason.

He's too busy. (10:58) He doesn't have much, he doesn't want to take on the responsibility of looking after this person. (11:04) So he doesn't want to have, he's not going to stop.

(11:08) And so he passed by on the other side, verse 33. (11:14) But a Samaritan, as he traveled, came where the man was. (11:21) And when he saw him, he took pity on him.

(11:25) And this is what loving your neighbor is concerned about. (11:30) Taking pity on another person, being concerned about their well-being, being concerned about their welfare. (11:37) And so here's the Samaritan.

(11:40) He is doing something different than what the priest or the Levite was going to do. (11:46) He has the compassion to stop and look after him and to take care of him, (11:51) no matter how important his duties are ahead of him and why he's headed, why he's traveling, we don't know. (11:58) But it's immaterial because this guy has compassion.

(12:03) This is what is translated as love. (12:06) This is what agape means. (12:09) This is where agape comes from, being concerned about one another.

(12:14) So he went to him and bandaged his wounds and pouring on oil and wine. (12:20) Then he put the man on his own donkey, brought him to an inn, and took care of him. (12:26) The next day, he took out two denarii and gave them to the innkeeper and said to him, (12:34) look after him, he said, and when I return, I will reimburse you for any extra expense you may have here.

(12:43) And so Jesus is demonstrating that here of all the people that you would expect to pass on (12:50) and not want to give this person any attention would be a Samaritan. (12:55) And especially

if the person who is laying on the side of the road is evidently a Jew, (13:02) he wouldn't want to give him the time of day either, (13:05) because the Samaritans were just as incompatible with the Jew as anybody could be. (13:14) But he stops and looks after him.

(13:16) And so Jesus then, after giving this story, says, (13:23) which of these three do you think was a neighbor to the man who fell into the hands of robbers? (13:30) And then, of course, the answer is obvious. (13:33) The expert of the law replied, the one who had mercy on him. (13:39) Jesus told him, go and do likewise.

(13:45) Some time ago, in one of my many, many different occupations that I had, coming to my age, (13:53) I've gone through several occupations looking and searching for a way of making a living for my family (14:01) and making, you know, trying to provide them with a lifestyle that everybody has, (14:10) just like driving a nice car, living in a nice house, and so on. (14:15) And unfortunately, I never found one of those I was qualified for. (14:21) But I was an insurance agent at one time, (14:25) and the company that I was representing was having a meeting up in Michigan at a Seventh-day Adventist college.

(14:38) And I'm sitting there, and the speaker is talking about this good Samaritan story. (14:46) And I don't know if you're familiar with Seventh-day Adventists or not, (14:50) but Seventh-day Adventists are very, very keen on helping alcoholics, (14:58) trying to bring them out of alcoholism, into sobriety, and so on. (15:04) And they really work hard at it.

(15:10) And so he was saying, what if, and he was using this scenario, (15:15) what if that Samaritan, what if that guy who was laying there on the side of the road was an alcoholic? (15:26) What if he had been old? (15:28) That's a term that I picked up on when I was growing up. (15:33) What if he had been beaten? (15:35) What if he had been robbed? (15:37) What if he had been rolled and left for dead or left laying there on the side in his vomit and in his sad condition? (15:49) You're going to stop and help them when you see it's very obvious that, you know, (15:55) it's a situation that you really don't want to get involved in, right? (16:02) When you pass on, is that a demonstration of love? (16:07) Or will you have compassion upon that person who has, who is an alcoholic and has been rolled (16:14) and he's left there in his own vomit and so on? (16:18) Would you stop and pick him up and take him to an inn, clean him up, and tell the person that, you know, (16:27) You see, that's what agape is about. (16:30) That's what love is all about.

(16:34) Love is being willing to help individuals who need that help, who really have to go out. (16:43) But it's more than that. (16:44) It's being concerned about whether or not the individual that you are in contact with, (16:52) whether it's your own child, your own mate, or a friend, or just someone you work with, (17:02) whatever the contact is, when you deal with them, are you concerned about their spiritual well-being? (17:10) Are you concerned about whether or not they're going to be going to heaven or not? (17:17) Are you going to do what you have to do in order to be able and bend over backwards to help an individual, (17:24) even though it goes contrary to your own will, to help an individual along the way? (17:33) And so as we reflect upon that, I would like for us to take a look at, well, first of all, a different type of context.

(17:46) In 1 Corinthians, and in the 8th chapter, we see Paul talking about the fact that we have odds with people (17:55) concerning their spiritual welfare, their religious beliefs, and so on. (18:03) And so if we go down to, let's say, the 7th verse, (18:09) and what is the topic here in 1 Corinthians, the 8th chapter? (18:15) And, well, let's just find out. (18:18) Verse 1, reading again from the New International Version, (18:27) We're going to argue with an individual concerning what they

believe.

(18:31) And we oftentimes have those types of disagreements. (18:38) We know that we possess knowledge. You and I are Christians, and we know that we possess knowledge.

(18:47) But the knowledge puffs up while love builds up. (18:53) So he's talking about, yes, I know what's right, and I know what the Bible has to say. (19:01) I know what the Bible has to say about sacrifices.

I know what the Bible has to say about these things. (19:08) But this knowledge has a way of puffing us up. (19:14) And what we have to do is to bring ourselves around and try to put our mind in who we're talking to.

(19:25) What about this subject? Is it really all that important? (19:31) So, once again, now about true sacrifice to idols. (19:35) We know that we possess knowledge, but knowledge puffs up while love builds up. (19:44) He's trying to help us come to a better understanding about how we're going to interact with these individuals.

(19:50) Those who think they know something do not yet know as they ought to know. (19:58) In other words, the person who's talking about sacrifices of food, (20:02) he may not know everything he needs to know about what is correct about idols. (20:08) We do.

So we've got to back off a little bit, have a little concern about what he's going to say, what he's thinking. (20:18) How are we going to approach this subject? And are we going to leave him angry? (20:24) Are we going to leave him thinking that he learned something? (20:29) We really conveyed to him some information. (20:33) So those who think they know something do not yet know as they ought to know.

(20:37) But whoever loves God is known by God. (20:43) So then, about eating food, sacrifice to idols. (20:47) We know that an idol is nothing at all in the world, and that there is no God but one.

(20:56) That's knowledge, and it can puff you up. (20:59) It'll put you in a position of being offensive. (21:03) For even if there are so-called gods, whether in heaven or on earth, (21:09) as indeed there are many gods and many lords, yet for us there is but one God, (21:17) the Father from whom all things came and for whom we live.

(21:22) And there is but one Lord, Jesus Christ, through whom all things came and through whom we live. (21:30) But not everyone possesses this knowledge. (21:35) Some people are still so accustomed to idols that when they eat sacrificial food, (21:41) they think of it as having been sacrificed to a god.

(21:47) And since their conscience is weak, it is defiled. (21:50) But food does not bring us near to God. (21:53) We are no worse if we do not eat, and no better if we do.

(22:00) So, what are we dealing with? (22:02) We're dealing with a Christian who has come out of the world, (22:05) who has been told that there is no other god other than the God of Abraham, Isaac, and Jacob, (22:11) and that's the god that we worship, and that they came out of idolatry. (22:16) They came out of believing that there were other gods, (22:21) and the food that they're sacrificing on the altar to that god is holy or whatever, (22:30) and so they don't completely understand that we can eat that meat. (22:39) It's telling us.

(22:41) There's no reason why we can't eat that meat unless we're told that this was food gotten from the idol. (22:52) They bought it from the store that offers food to the idols. (22:58) When we find that out, then we're supposed to abstain for their conscience' sake.

(23:06) We're going to tell this brother, (23:08) You can drink. There's nothing wrong with drinking. (23:12) You can have alcoholic beverages.

You can have a beer. You can have a wine. (23:18) Where are we coming from? (23:22) We're not demonstrating love, are we? (23:25) And that's what he's saying here about this.

(23:27) You can eat that meat. You have no reason not to eat that meat. (23:31) That means that the guy who's come from the idol is saying, (23:35) Oh, that's offered to the idols.

We don't have any reason to be eating that. (23:41) So what is Paul asking us or telling us to do? (23:45) Have love. Have love.

(23:48) So what about you? (23:53) He's asking us to have that love, and how are we supposed to respond? (23:59) It doesn't matter whether we eat of it or don't eat of it. (24:04) Have that person's mind and his conscience in mind, (24:08) and don't cause him to leave the church. (24:12) Don't cause him to do otherwise.

(24:18) In other words, it doesn't matter. (24:21) It shouldn't matter to us what we do or don't. (24:25) Eat it up.

(24:27) Don't eat of it. (24:29) If you're going to eat of it, eat it not in his presence. (24:35) Eat it in the secrecy of your own home, in your own way.

(24:40) But have love for him. (24:42) Have compassion for him in the way he's thinking about it. (24:46) So we have brothers who believe one thing about something.

(24:49) We have brothers who don't believe that there is anything wrong with it. (24:54) But for the sake of the person whose conscience says it's wrong, it's wrong. (25:03) Isn't that what Paul says? (25:07) If we believe that something is wrong, it's wrong.

(25:15) Don't eat of it. (25:18) So be careful. (25:20) Verse 9, (25:22) Be careful, however, that the exercise of your rights does not become a stumbling block to the weak.

(25:30) For if someone with a weak conscience sees you, with all your knowledge, eating in an idol's temple, (25:39) won't that person be emboldened to eat what is sacrificed to idols? (25:46) So this weak brother or sister for whom Christ died is destroyed by your knowledge. (25:55) And when you sin against them in this way and wound their weak conscience, you sin against Christ. (26:04) Therefore, if what I eat causes my brother or sister to fall into sin, (26:10) I will never eat meat again.

(26:12) And so that I will not cause them to fall. (26:18) And that's where love comes in. (26:22) You're doing it because you love that brother.

(26:28) You're expected to love your neighbor. (26:30) Not bring any occasion into his life that might cause him to stumble. (26:36) And so we're concerned about his welfare.

(26:40) Have love, have compassion, concern yourself with him. (26:46) Let's take a look at Romans,

the 13th chapter. (26:53) A similar situation is brought up here.

(27:08) Romans, the 13th chapter. (27:10) Let's look at verse 8 and following. (27:18) Let no debt remain outstanding except the continuing debt to love one another.

(27:25) For whoever loves others has fulfilled the law, the commandments. (27:32) You shall not commit adultery. (27:34) You shall not murder.

(27:35) You shall not steal. (27:36) You shall not covet. (27:38) And whatever other commandments there may be are summed up in this one command.

(27:44) Love your neighbor as yourself. (27:48) Love does no harm to a neighbor. (27:52) Therefore, love is the fulfillment of the law.

(27:58) And so he's pointing out, why would you want to do those things? (28:02) They're not Christian anyway. (28:07) Those are the ways of the world. (28:10) And the ways of the world do not concern themselves about whether they're hurting you or not.

(28:15) They're only after their own desires and their own drives. (28:19) And so we need to be concerned about the things that bring about anger, jealousy, coveting, and so on. (28:33) We need to be concerned about those things so that they do not exist in our lives.

(28:39) And that is the fruit of the Spirit. (28:42) And we saw this morning how that when we deal with that, and I love that passage found in Ephesians, the fifth chapter. (28:53) And I'd like for us to take a look at it one more time.

(29:01) Ephesians, the fifth chapter, starting with verse 8. (29:05) For you were once darkness, but now you are light in the Lord. (29:13) Live as children of light, for the fruit of the light consists in all goodness, righteousness, and truth. (29:22) And find out what pleases the Lord.

(29:25) Look at that phrase. (29:27) What is the fruit of being the light? (29:30) What is the fruit of love? (29:34) What is the fruit of being concerned about how you interact with your brothers and sisters, (29:40) and how you interact with the world and the people of the world? (29:44) What is the result of walking in the light and being what you need to be in your behavior as God? (29:52) And that is, the fruit of the light is goodness, righteousness, and truth. (30:04) So when individuals come in contact with us, they know that we're going to interact with them out of goodness.

(30:14) They're going to know goodness. (30:16) Not hatred, not anger, not jealousy. (30:19) They're going to know goodness.

(30:23) And they're going to know, as they look at us, that we're going to behave righteously towards them, (30:31) and in our interactions with them. (30:34) And so, when they see that, and truth, they're going to know there is no falsehood in us. (30:43) They will not find any evidence of darkness in us.

(30:48) So we're supposed to have this love for one another, and to carry it out with one another. (30:55) Let's take a look at Romans, the 14th chapter, as Paul develops this a little bit more in the 14th chapter. (31:05) Starting with about verse 19, let's take a look.

(31:09) Let us therefore make every effort to do what leads to peace and to mutual edification. (31:20) Do not destroy the work of God for the sake of food. (31:25) All food is clean, but it is wrong

for a person to eat anything that causes someone else to stumble.

(31:33) It is better not to eat meat, or to drink wine, or to do anything else that will cause your brother or sister to fall. (31:44) So whatever you believe about these things, keep between yourself and God. (31:50) Blessed is the one who does not condemn himself by what he approves.

(31:56) But whoever has doubts is condemned. (32:00) If they eat, because their eating is not from faith, and everything that does not come from faith is sin. (32:11) So the point that I want to really try to drive home is that loving your neighbor is really comprehensive.

(32:22) It involves many things, and that's what agape covers. (32:30) Agape gives us the description of God. (32:34) When we are told that God so loved the world that he gave his only begotten son, that word love is agape.

(32:45) He's concerned about everything that happens to you and me, and the things that come into our lives. (32:56) Therefore, I love that phrase. I know you don't find it in the scriptures, but the concept is there.

(33:04) Divine intervention, divine providence, and divine preservation. (33:11) Divine intervention simply points out that he's looking after us, and he's going to make sure that the best comes to us. (33:21) Divine intervention, providence, is that he's going to make sure that we experience things.

(33:29) He's going to make sure that the experiences that we have are going to be the right kind of experiences, and preservation. (33:38) He's going to make sure that we are going to be with him eternally in heaven. (33:44) He looks after us.

Divine intervention, providence, and preservation. (33:49) That encompasses the word agape. (33:54) That describes God.

He loves us. (34:01) So when we talk about God's love, whether it's in the Gospel of John or in his letters, 1 John, 2 John, 3 John, it doesn't matter. (34:11) Whenever John is talking about the love of God, or anybody's love, he's talking and using the word agape, (34:20) which encompasses our desire to look after the welfare and the well-being of our fellow mankind.

(34:28) So that's what he's asking you and me to do, is to be concerned about our neighbor. (34:36) Who is my neighbor? He tries to point that out to us in the Good Samaritan parable, doesn't he? (34:48) So as we reflect upon that, God does love us, and he does not desire that any should perish, but that all come to repentance. (34:59) So he's working in the world.

He sent the Holy Spirit into the world. (35:04) What is the job description of the Holy Spirit according to Jesus? (35:12) And when we look at the job description, we see John records that job description in chapters 14, 15, and 16. (35:22) And he talks about this.

Let's pick up Jesus' description of the Holy Spirit in chapter 16. (35:31) He has just told his disciples that he is going to be going away, and of course they're concerned. (35:37) They're very upset.

They don't know who's going to be their leader, (35:41) because they're relying entirely upon Jesus and his teachings and his examples, (35:48) and him providing for them the things that they need. (35:52) And so they're concerned. How are we going to get by? What are we going to do? (35:57) And Jesus points out, (36:27) I did not tell you this from the beginning because I was with you, but

now I am going to him who sent me.

(36:36) None of you asked me, where are you going? Rather, you are filled with grief because I have said these things. (36:44) But very truly, I tell you, it is for your good that I am going away. (36:51) Unless I go away, the Advocate will not come to you.

(36:56) We know that the Advocate he's referring to is the Holy Spirit. (37:00) Unless I go away, the Advocate will not come to you. (37:04) But if I go, I will send him to you.

(37:08) And when he comes, this is Jesus' job description of the Holy Spirit. (37:15) When he comes, he will prove the world to be in the wrong about sin and righteousness and judgment. (37:26) About sin, because people do not believe in me.

(37:29) About righteousness, because I am going to the Father and where you can see me no longer. (37:37) And about judgment, because the Prince of this world now stands condemned. (37:45) I have much more to say to you, more than you can now bear.

(37:49) But when the Spirit of Truth comes, notice now, this is more of his job description. (38:00) The Holy Spirit, he will guide you into all the truth. (38:05) He will not speak on his own.

(38:07) He will speak only what he hears, and he will tell you what is yet to come. (38:15) He will glorify me, because it is from me that he will receive what he will make known to you. (38:25) All that belongs to the Father is mine.

(38:28) And that is why I said, the Spirit will receive from me what he will make known to you. (38:39) So, God loves us, and he's looking after our well-being, and he sent the Holy Spirit to help us. (38:47) And he sent the Holy Spirit to guide us and to protect us.

(38:51) He's looking after our well-being. (38:53) So what happens when we respond to the invitation to become a child of his, and to be a devout follower of Jesus? (39:06) When we respond positively and are baptized in the name of the Father, Son, and the Holy Spirit, (39:13) we rise to walk in the newness of life. (39:16) And what happens, according to Peter, in Acts 2.38? (39:22) We receive the gift of the Holy Spirit.

(39:25) The Holy Spirit is indwelling us. (39:28) And then, what does Paul tell us in the Ephesian letter about what the purpose of the Holy Spirit and why he's giving to us? (39:39) He's an assurance to us, to you and me, that we are a child of God, (39:45) and that we have the right to expect to be with God eternally in heaven, period. (39:54) And that's the reason why he says the Holy Spirit is an earnest down payment.

(40:04) We use that word very rightly, and that's exactly the way Paul is using it this time. (40:11) When we go out to buy something, say like a car or a house, and we want to assure the seller that we want to buy that house, (40:21) or we want to buy that car, or buy whatever it is that he has for sale, what do we do? (40:28) We give him a down payment. (40:31) That down payment is an earnest, a guarantee to the person that we're going to buy it.

(40:39) And that's what the Holy Spirit has given to us. (40:43) The Holy Spirit has given to us, as an earnest, a guarantee that what he has told us is going to come to pass. (40:58) We will have the forgiveness of our sins by becoming a disciple of Jesus.

(41:03) We will have the forgiveness of our sins and the reconciliation to God by being baptized for the remission of our sins. (41:11) And we will have the assurance that eternal life awaits us at the end of this time. (41:22) So that's the love that God has for us.

(41:27) Agape. He's concerned about us. (41:34) And so I know that my audience, you've all responded positively already.

(41:40) But again, if there's anybody who needs to be responding to the invitation, we'd like to extend to you the opportunity to do so, (41:48) and to take him up on it, because he is there to assure you that you will be with him eternally in heaven. (41:56) So if there is a need to respond, or if there is something that you would like to ask the prayers of, (42:02) we'd like to extend to you the opportunity to do so. (42:05) But together we stand and sing the psalm of encouragement.