

26-0823p Transcript

26-0823p - A Bond Servant, Steve Cain

Bible Reader: John Nousek

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A Bond Servant

Scripture Readings

1st Reading (0:04 - 0:54): John Nousek Titus 1:1-3: (0:04) Good evening. So this evening's scripture reading comes to us directly from the mind of God, (0:12) found in Titus, first chapter, verse three verses, which reads as follows. (0:19) Paul, a bondservant of God and an apostle of Jesus Christ, for the faith of those chosen of God (0:27) and the knowledge of the truth, which is according to godliness	Continued in the hope of eternal life, (0:35) which God who cannot lie promised long ages ago, but at the proper time manifested even his word (0:44) in the proclamation, which I was entrusted according to the commandment of God or savior. (0:53) Amen. (0:54)
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Transcript (0:04 - 49:07), Preacher: Steve Cain

(0:59) Well, the message I desire to bring tonight is probably my hobby. (1:09) It's bringing about a lesson that it's very difficult for me to understand (1:16) in order to not necessarily understand for me to bring myself to live.

It's very difficult (1:26) for me to live. And I think it's because of the way we've been raised. You and I were raised in (1:34) the education system of the community, which basically is Roman and Greek education system.

(1:44) And so as we reflect upon it, we're going to have basically their influence on how to live, (1:52) what we need to be doing in our lives and how to achieve it. And we're talking basically like (1:59) pulling ourselves up by our own bootstraps. And sometimes that's necessary, but I think most of (2:06) the time we forgot God's divine intervention in his involvement in our lives.

And so as I reflect (2:13) upon that, the passage that I asked to be read this evening in Titus is with purpose, obviously. (2:23) And Paul points out that he is, according to the version that John read, I think it probably is (2:31) New American. It says that he is, Paul is a bond servant of Jesus Christ, bond servant of God.

(2:40) And so that's the subject that I would like to talk about is what does it mean and how do we (2:47) do apply the fact that we are servants? And so as we reflect upon the fact that you and I are (2:56) servants, whether we're servants to God or servants to Satan, and Paul points that out to us in Romans (3:05) the sixth chapter. We like to refer to that. He's talking about the fact that we're either a servant (3:13) to Satan or we're a servant to God.

And so what does it mean to be a servant and making the (3:22) application of being a servant? We

know that Paul being a bond servant is that he purposely (3:29) brought himself to being God's servant, and you and I, when we became Christians, we decided and became (3:40) decided to be a servant of God. Take a look at Romans the sixth chapter, where Paul is talking (3:46) about the fact that you're either a servant of Satan or you're not. You're a servant of God.

(3:53) It all depends on who you yield your activities to, the things that you do in your life, (4:01) the activities that you participate in. You're either participating in those things which (4:08) glorify Satan, or you're participating in and not participating in those things and doing, (4:16) living a life that is in harmony with God's will. Take a look now as he's pointing these things up (4:22) to us.

What then? Shall we sin because we are not under the law, but under grace? I'm reading from the (4:28) New International Version. By no means don't you know that when you offer yourselves to someone (4:37) as obedient slaves, you are slaves of the one you obey, whether you are slaves to sin, (4:45) which leads to death, or to obedience, which leads to righteousness. But thanks be to God (4:53) that though you used to be slaves to sin, you have come to obey from your heart the pattern of (5:00) teaching that has now claimed your allegiance.

You have been set free from sin and have become (5:09) slaves to righteousness. And so we are slaves to righteousness, or slaves to that which is God. (5:18) And so we reflect upon what does it mean that we are being slaves? This morning I pointed out the (5:27) fact that God is not derelict in taking care of his creation.

And that's the point that I want to (5:37) make today, tonight, is as slaves we need to recognize God is not going to let us (5:47) go to poverty. He's not going to let us just flounder about doing anything. (5:56) When I was growing up, one of the biggest things that we had was that God, does God continue to (6:04) have involvement in the world, or did he wind us up, set us there, and he sets back and just (6:11) lets us evolve? That was the biggest thing that we ever had.

And of course, the answer, (6:19) and what I'm supposed to get out of it is, God divinely intervenes in our lives. He did not just (6:25) sit back and say, okay, do your own thing. He's involving himself in our lives.

And that Psalm (6:34) 104 pointed out the fact that God is looking after his creation in every way. And so (6:44) what we're looking at now is slaves. And I would like for us to stop and think in terms of (6:53) the American slave, the plantation slave, who was there to pick the cotton, or plant the rice, (7:03) or look after the fruit trees, whatever it is.

They were there. And so I had the idea that I (7:16) would like for us to think in those terms. When I was going to school of preaching, (7:22) I spent two years in Louisiana, and that's where the school of preaching was.

(7:27) And so during that period of time that I was there, I had the opportunity to (7:34) visit many of the plantations. And I had my eyes open, completely open, as to the plantation (7:43) owners and their relationship to their slaves. Did you realize that sometimes the plantation owners (7:51) married a slave? They often had children by their slaves.

And so as we reflect upon those things, (8:03) there's a possibility that a slave would end up owning a plantation because of the relationship (8:11) that his mother may have had with the owner. And so we have that particular thing. The (8:21) if the plantation owner's son or heirs act up and become derelict in their thinking, (8:33) and the slave becomes very, very strong and responsible,

it's a possibility that that slave (8:41) will share in the inheritance of that slave owner's son.

And so we have those particular (8:49) situations that are going on. But what I wanted to think in terms of, and it's what I had my eyes (8:55) open to, yes, the slaves were chattel property to the person, to the owner, and they were owned by (9:06) them. And of course, if they ever escaped or ran away by the slave, the owner had the opportunity (9:15) of going after them at all costs and tried to bring them back.

And they owned them. But when (9:23) we reflect upon what it meant to be a slave to this owner, yes, the slave was expected to go out (9:36) and work the fields. They had to work the cotton, plant them cottons and pick those cottons, you (9:43) know, things like that.

And they were obligated. Well, you know, we as Christians are obligated (9:51) to God too. We have to deal with some sweat equity ourselves.

When Adam and Eve was placed in the (10:03) Garden of Eden, God was taking care of them 100%. They didn't lack anything. But He expected them (10:15) to do something, didn't He? He expected them to take care of the garden and to look after the (10:23) garden and to make sure that it was taken care of the way it's supposed to be.

So they knew what (10:30) they were supposed to do in the garden. And God expected them to do that. And God expects you and (10:35) I to go into the world and subdue the world and to do the very things that we as people are doing (10:44) right now.

Finding various cures for illnesses, getting minerals out of the ground, learning how (10:54) to fly, learning how to look after animals, doing various other things. We're expected to do those (11:01) things. God wants us to do those things.

When you reflect on the day that Noah came out of the ark, (11:10) let's go to Genesis real quick and take a look at what God expected Noah to do. (11:19) Let's go to Genesis, the 9th chapter. When we look at Noah, (11:30) out of the 9th chapter, we also get what we call the Nordic Law.

Like the Mosaic Law, (11:38) this is the Nordic Law. And so the people were up until Moses' day, they were operating under (11:47) the Nordic Law. And the Nordic Law is found here in the chapter 9. And as we reflect upon it, (11:56) reading from the New International Version again, then God blessed Noah and his son, saying to them, (12:03) be fruitful and increase in number and fill the earth.

So we know that that's what they were (12:11) supposed to do. And of course, that's what they were doing in the Tower of Babel. When they came (12:18) to Tower of Babel, they refused to do what God asked them to do, to go out and subdue the earth.

(12:26) They did not want to have that adventurous part of their lives. They didn't want to go out into (12:33) the unknown. So when they came to the Tower of Babel, they wanted to build a city, and they (12:40) wanted to settle down in that city.

And they wanted to build a tower to their edification, (12:47) to look toward people, to look at them and say, oh, did you see that? What? Engineering feats, (12:54) they had. So they wanted to use the tower to dedicate themselves. So they weren't doing what (13:00) God wanted them to do.

And so that's the reason why he came down and confused the language. (13:07) That's another story. So God blessed them and told them, the fear and dread of you will fall (13:12) on all the beasts.

That's verse 2. All the beasts of the earth and on all the birds of the sky, (13:19) on every creature that moves along the ground and on all the fish in the sea, (13:25) they are given into your hands. Everything that lives and moves about will be food to you. (13:36) Just as I gave you the green plants, I now give you everything.

So they can be carnivorous at (13:42) this point. But you must not eat meat that has its lifeblood still in it. And for your lifeblood, (13:52) I will surely demand an accounting.

I will demand an accounting from every animal and from each (14:00) human being, too. I will demand an accounting for the life of another human being. This is the (14:08) Nodick's Law.

Whoever sheds human blood, by humans shall their blood be shed. For in the image of (14:16) God has God made mankind. And as for you, be fruitful and increase in number, multiply in the (14:24) earth and increase upon us.

This is what God expected mankind to do. Even though He's looking (14:32) after them, but He wants them to be adventurous. He wants them to reach out.

He wants them to do (14:38) the things that bring about life. He wants them to assimilate for themselves the meat, the food, (14:46) the vegetables, anything that will sustain life. And so to make their clothing and various other (14:54) things, their housing.

And so He's wanting them to do that. Then God said to Noah and to his sons (15:00) with him, I now establish my covenant with you and with your descendants after you. And with (15:09) every living creature that was with you, the birds, the livestock and all the wild animals, (15:16) all those that came out of the ark with you, every living creature on earth, (15:22) I establish my covenant with you.

Never again will all life, (15:29) never again will all life be destroyed by the waters of the flood. Never again will there be (15:37) a flood to destroy the earth. And God said, this is the sign of the covenant that I make between (15:44) me and you and every living creature with you, a covenant for all generations to come.

(15:50) I have set my rainbow in the clouds and it will be the sign of the covenant between me and the (15:58) earth. And when, whenever I bring clouds over the earth and the rainbow appears on the clouds, (16:06) I will remember my covenant between me and you and all the living creatures of every kind. (16:12) Never again will the waters become a flood to destroy all life.

Whenever the rainbow appears (16:19) in the clouds, I will see it and remember the everlasting covenant between God and all living (16:25) creatures of every kind on the earth. So God said to Noah, this is the sign of the covenant (16:32) I have established between me and all the life on the earth. So whenever you see the rainbow in the (16:39) sky, that's remembrance of God giving a covenant with and establishing a covenant with Noah.

(16:47) That's the Noahic law. I don't know if you ever recognized that or not, but that's what is (16:52) referred to and that's what they lived by up until Moses. And so as we reflect upon those

things, (16:59) but God has not left them alone, has he? He's looking after them and he's continuing to (17:06) meet their needs.

And this is the point that we need to recognize the fact, and this is what (17:12) Paul wants us to recognize, is that he himself has come to the point in his life where he has (17:20) quit living the life like he was living under the Jewish religion. And as a Jew, (17:27) he became a Christian and he's now completely in being completely reliant upon God to take care (17:37) of him. One hundred percent.

And this is what Jesus is trying to point out to us too, that we (17:45) need to come to a point in our lives where God is our master. We are his servants. And I'm getting (17:53) off a little bit because I want us to think in terms and want us to go back to the plantation (17:58) idea.

Because my eyes were open because the master of those servants on that plantation (18:07) looked after them just as if he had been looking after his own cattle and his own (18:12) horses and livestock. He looked after those people and he took care of them just like (18:20) you would expect him to. When they would get sick, he would call a physician to come in.

(18:26) If the plantation was large enough, he would hire a physician to live on the plantation just to take (18:34) care of his own servants. And they also recognized the need for education. And so they hired teachers (18:44) to come in and to teach the children while everybody was out working.

And the children (18:51) that could not go out to work and were too young to go or too feeble to go, they were educated. (18:57) They brought in teachers to do nothing but educate these individuals. And so they were (19:03) concerned about the education of their servants.

They looked after them one hundred percent (19:10) and they promoted them. So when the plantation owner needed to have business done, (19:19) if he recognized the fact that he had among his servants intelligent men, intelligent people, (19:29) he would educate them to the point where they could go out and do business for him. (19:35) And the businessmen in the community would recognize this servant as being an honored (19:43) and authorized individual to do business for the owner.

And so this is the thing that we're (19:52) looking at. And so if we are slaves to God and God is not derelict in taking care of his community (20:03) and his animals and the various things that are on this earth, he definitely is not derelict (20:10) about taking care of your name. He will look after us.

He will meet our needs that we have. (20:18) And this is what Paul wants us to recognize, that he learned to start relying on God to meet his (20:27) needs. What kind of employment did Paul have as far as we were concerned? He was basically a tent (20:36) maker.

And if tent makers like housing people here, whenever he would make a tent he would (20:44) make a good fortune, a good profit. But how many tents did he make? Who knows? But we know that (20:50) he was a tent maker and he was able to meet some of his own personal needs. But a lot of times (20:57) he did things for the churches for free.

He didn't charge the church at all because he wanted it to (21:06) on his blessing to God and his way of giving to God. But he really loved God and wanted to promote (21:20) God. And so as we reflect upon that, you know, there are certain passages that I just love.

(21:28) And one of the passages that come to my mind is in 2 Corinthians. And as you reflect upon that, (21:37) the very first chapter we have, Paul is talking about how that he has to apologize to them for the (21:47) fact that he wasn't able to do that. Picking up, I believe, verse 18 and following.

2 Corinthians (22:05) 1 chapter verse 18. But as surely as God is faithful, our message to you is not yes and no (22:13) for the Son of God, Jesus Christ, who was preached among you by us, by me in silence. (22:21) And now Timothy was not yes and no, but in him it was always been yes, for no matter how many (22:28) promises God has made, they are yes in Christ.

And so through him, the amen is spoken by us (22:37) to the glory of God. Now it is God who makes both us and you stand firm in Christ. He anointed us, (22:47) set his seal of ownership on us and put his spirit in our hearts as a deposit of guaranteeing what is (22:59) to come.

I call God as my witness and I stake my life on it that it was in order to spare you that (23:08) I did not return to Corinth. Let's back up to verse 12 and read that. I think I jumped in too (23:31) soon.

Now this is our boast. Our conscience testifies that we have conducted ourselves (23:37) in the world and especially in our relationships with you with integrity and godly sincerity. (23:45) We have done so relying not on worldly wisdom, but on God's grace.

For we do not write you (23:55) anything you cannot read or understand. Oh, still jumped in too soon. Let's go back to verse 8. (24:09) We do not want you to be uninformed, brothers and sisters, about the troubles we experienced (24:16) in the province of Asia.

We were under great pressure, far beyond our ability to endure, (24:28) so that we despaired of life itself. Indeed, we felt we had received the sentence of death. (24:39) But this happened that we might not rely on ourselves, but on God who raises the (24:47) dead.

He has delivered us from such a deadly peril and he will deliver us again on him. (25:04) We have said our hope that we will continue to, he will continue to deliver us as you help us (25:10) by our prayers. Then many will give thanks on our behalf, and we will continue to do so.

(25:16) For the gracious favor granted us in answer to the prayers of many. So what is Paul pointing out to (25:26) them? He's pointing out, yes, he was planning on being there, but he couldn't come and they had an (25:34) experience. I think I've shared with you a personal experience along a similar way of this, (25:41) and if you will indulge me, Paul says, will you indulge me if I share with you something? (25:50) Please indulge with me if you will, because this is one of the reasons why my experience (25:59) helps me appreciate what I'm trying to get across to you.

Many years ago, I lived in Fort Wayne, (26:07) Indiana. Stop me if I share this before. Many years ago, I lived in Fort Wayne, Indiana with (26:14) my family.

My three children were just little small things. We're talking about 65, 70, 1970, (26:22) somewhere in that area. I had knocked around from one job to another looking for that golden egg, (26:31) golden job, and I would just, you know, I would jump from this sales, selling cars, (26:39) selling insurance, you know, doing this and doing that, and I wasn't making it.

(26:46) I became so, I spent all of my money, spent all of my savings, and we were living in a house that (26:55) we were behind in payments on. I didn't know where I was going to go. I was so distraught.

(27:06) I couldn't sleep that night. I went up, and I laid on the front room floor. My family, (27:16) they were all asleep.

They didn't know this was happening, but I was really distraught, (27:22) probably not as distraught as Paul, but I was distraught. (27:29) I'm a Christian, and I believe in God's divine intervention and have always believed in it. (27:37) I'm laying on the floor, and I'm crying my eyes out.

I'm burying myself, and I'm asking God, (27:45) help me, help me, help me. All I needed was just a phone call from one of my collectors, (27:54) my creditors, and I was in bankruptcy. I get through saying my prayer.

I get up, (28:07) and I go in and lay with my wife. The next morning, I get up. We had, at that time, (28:16) we had newspapers, and they were delivered to the house.

In the newspapers, (28:24) we're always the job wanted. The first thing I did, I went and looked, and I found there. (28:32) Coca-Cola just came off a strike, and they were looking for driver salesmen.

(28:40) You know, I thought to myself, I think I'll go down there and apply for that job. (28:47) Because I've been a newspaper deliverer, and I had other various jobs like that. (28:52) So I went down and applied for it.

I had my suit on. I walked into that room, and you imagine (29:01) to my dismay and my shock, I'm the only one in there with a suit on. Just the only one.

(29:09) I'm standing there. So the guy who did the interviewing and the hiring called me, (29:18) and I went in, and we had a real nice conversation and interview. He says to me, (29:29) if you can get your chauffeur's license, at that time, it was chauffeurs, not CDLs.

(29:34) If you can get your chauffeur's license, I'll hire you. That's all. I ran out of that office.

(29:45) I ran down to the driver's license bureau. At that time, you didn't have to drive. You didn't (29:50) have to do anything except pass a written test.

I went in, never studied for it. Common sense (29:58) is all I was going in. Common sense.

So I sat down to this test. (30:06) I couldn't miss more than three questions. If I missed three questions, I failed it, (30:11) and I would not get my driver's license.

I passed that test. I got the license. I ran back to him, (30:21) showed him the license.

He hired me on the spot, took me up. Here was a pile of clothes. (30:29) Drivers had discarded, and we started searching for something that would fit me.

Didn't care what (30:36) the name was. So he got him. So then took me out to this horse of a man.

Oh, he was huge. (30:49) He grew up in Chicago, in the roughest part of Chicago. He had muzzled, he had red hair, (30:55) and he had a carrot.

Oh, he was tough and mean. And they dropped me off to help him unload this (31:04) complete truck by hand of nothing but 16-ounce Coca-Cola bottles and cases. I'm dropping those (31:15) things off, and he's running those things back, and I'm trying to get him five high because he (31:20)

wants them five high or six.

The best I could do is five. I was tired. Next morning, I had to be (31:31) there at six o'clock in the morning, so I had to get up at four o'clock, five, whatever.

I can't (31:38) open my hands. They are so sore. I failed to tell you.

I had never lifted anything heavier than (31:49) a pencil, and here I am. Those are 55-pound cases. I lasted.

And later on, I found out that they had (32:07) bets on how long I was going to last. They did. They had bets on how long I was going to last.

(32:17) Six years later, I am completely solvent. I owe nobody. (32:28) And the opportunity to go to the school of preaching came, and Mary consented to be a (32:36) preacher's wife at that time.

Up until then, she didn't want to be a preacher's wife. You talk about (32:44) divine intervention and providence. I would believe in it 100 percent if it had not been for God.

(32:52) That's what Paul is saying here. Paul is saying, I found myself in a situation that I could not (32:59) handle. I found myself in a situation that was so dire.

Back in those days, can you imagine what (33:06) they would do to a person who had to go to a poor farm? Paul didn't have a job at that time, (33:13) apparently, and he had at least two, maybe three men with him, and they were all working at the same (33:21) time, and they were in straight. He is saying here, take him for his word. We felt we had received the (33:29) sentence of death, but this happened that we might not rely on ourselves, but on God, who raises the (33:41) dead.

He has delivered us from such a deadly peril, and he will deliver us again. And on him, we have (33:52) set our hope that he will continue to deliver us. As you help us by your prayers, then many will give (34:02) thanks on our behalf for the gracious favor granted us in answer to prayers.

Oh, that means a lot to me. (34:15) It means an awful lot to me, having experienced what I experienced. What Paul wants us and what (34:29) God wants us to know is he's not derelict about taking care of his creation.

You and I are his (34:36) creation. We're basically like his pets. We're basically like, he's got to take care of us.

He's (34:42) got to look after us. He's got to meet our needs. And Jesus is telling us in Matthew the sixth chapter, (34:50) and that's another one of my favorite passages, and you know that.

Take a look at Matthew the (34:55) sixth chapter, because Jesus is telling us the very same thing when he's talking about, do not (35:04) worry, verse 25, chapter 6, reading from the New International Version. Therefore I tell you, do not (35:12) worry about your life, what you will eat or drink, or about your body, what you will wear. Is not life (35:20) more than food and the body more than clothes? Look at the birds of the air, (35:28) how insignificant they are.

They do not sow or reap or store away in barns, and yet your heavenly (35:36) Father feeds them. Are you not much more valuable than they? Can anyone of you, by worrying, add a (35:46) single hour to your life? And why do you worry about clothes? See how the flowers of the field (35:53)

grow. They do not labor or spend, yet I tell you that not even Solomon in all his splendor was (36:01) dressed like one of these.

If that is how God clothes the grass of the field, which is here (36:08) today and tomorrow is thrown into the fire, will he not much more clothe you, you of little faith? (36:17) So do not worry, saying, what shall we eat or what shall we drink, what shall we wear? For (36:24) the pagans run after all these things, and your heavenly Father knows that you need them. But seek (36:32) first his kingdom and his righteousness, and all these things will be given to you as well. (36:40) Therefore, do not worry about tomorrow, for tomorrow will worry about itself.

Each day has (36:47) enough trouble of its own. So a plantation owner looks after his slaves in such contagious ways. (37:00) We're God's slaves.

If we made the choice, isn't that what Paul says in Romans the sixth chapter? (37:11) We are slaves to whom we yield ourselves to, and we are slaves. We're bond slaves, just like Paul. (37:21) He's volunteering now, and he's continuing to look after us.

And to put the icing on the cake, (37:29) if I may use that phrase, look at Philippians, and this is another one of my favorite passages, (37:38) as you know, starting with chapter four, where Paul talks about picking up in verse 10. (37:55) Paul is pointing out to us, I think we put too much weight on ourselves, (38:05) but it may be because we want and don't have. Isn't that what James tells us? (38:14) And when we ask, we want to lavish it on ourselves.

And in times past, my work experience, (38:26) when I was working for International Harvester, I was making the same amount of money or the (38:33) equivalent amount of money at that time that foreign workers are making today. (38:41) We were members of the union. We have a tendency to spend what we make, not save.

(38:58) We have a tendency to want to bring our lifestyles and living up to the point where our income (39:06) allows it to be. Instead of settling for what God is saying, you can do with it. (39:14) You can do with it.

You don't need a fabulous house. You don't need a fabulous car to ride (39:21) around in. You don't need this, and you don't need that.

Those are basic things. (39:27) Just think in terms of basic. Settle for the basics.

(39:32) Oh no, we have to spend. And because of that, we become burdened with cares of the world. (39:42) So Paul wants us to recognize the fact that he has learned to live with the basics.

(39:49) You ever stop about Jesus? When Jesus was talking about the sermon there on the Sermon on the Mount (39:55) not worrying about what we're going to need, do you ever stop to think about what did Jesus do (40:01) to earn the wages or pay the wages or pay his way along? What did he do? (40:12) What did Paul do once he became Christian and gave up being a Jew? What did Jesus do there? (40:22) Somehow, some way, his needs were met, weren't they? We know that he had people who supported (40:31) him and rightfully so. Verse 10, I rejoice greatly in the Lord that at last you renewed your concern (40:42) for me. Indeed, you were concerned about it, but you had no opportunity to show it.

I'm not saying (40:49) it's because I am in need. Notice what he has said. My lifestyle and my being a

Christian and (41:00) representing God and going from town to town preaching and establishing churches, (41:05) I have learned to be content whatever the circumstances.

I know what it is to be in need (41:17) and I know what it is to have plenty. I have learned the secret of being content (41:25) in any and every situation and that is a secret, isn't it? Have we ever learned to be content (41:33) with what we have? I'm 85 years old now. I've learned to be content with what I have (41:41) because I'm on Social Security and I'm nothing else.

(41:46) I'm just basically paying rent and buying food and gasoline to get here and back. (41:58) I've learned to be content with what I have. So, for I have learned to be content whatever (42:04) the circumstances.

I know what it is to be in need and I know what it is to have plenty. (42:11) I have learned the secret of being content in any and every situation, whether well-fed or hungry, (42:18) whether living in plenty or in want. I can do all this through Him who strengthened me.

(42:28) That's that phrase that ticks me off every once in a while because I don't think they're using it (42:34) right. They understand it. I can do all things through Christ who strengthens me or through (42:39) God who can strengthen me.

What is that saying? I can make it through that trance. I made it (42:48) through that time in trauma that I had with my family without a job wondering about where I was (42:55) going to get the money to pay my house payment, make everything come. I've learned that I can (43:05) make it through that because God strengthens me.

We can learn to live through problems (43:19) knowing that God strengthens us. He's meeting our needs. Divine intervention, (43:24) providence and preservation.

My favorite statement. I believe it 100%. So, I know He's (43:37) saying I can do this through Him who gives me strength.

I can do this. (43:46) Yet, it was good of you to share in my troubles. Moreover, as you Philippians know, in the early (43:53) days of your acquaintance with the gospel, when I set out from Macedonia, not one church shared (43:59) with me in the matter of giving and receiving except you only.

For even when I was in Thessalonica, (44:07) you sent me aid more than once when I was in need. He's building them up. He's (44:14) really thanking them.

Not that I desire your gifts. What I desire is that more be credited (44:23) to your account. I have received full payment and have more than enough.

I am amply surprised (44:31) now that I have received from Epidauros the gifts you spent. They are fragrant offering (44:38) and acceptable sacrifices, pleasing God. And my God will meet your needs according to the (44:45) riches of His glory in Christ.

Isn't that something? Can we bring ourselves to believe that? (45:00) And the reason why I say can we bring ourselves to believe that is because do we really view (45:07) ourselves as being God's servants? And if we are God's servants, He's going to look after us. (45:20) He's going to look after us. That's what Paul is pointing out to us.

(45:29) Are we really, do we really view ourselves as being God's servants? We know Paul did. (45:41) Paul behaved like one who was a servant of God. He promoted God.

He did God's business. (45:55) It's how much, you know, do we really view ourselves as being God's servants? (46:05) The opportunity to do so is back in, and the encouragement to do so is back in Romans the (46:12) sixth chapter because he says that we have the opportunity to make a decision. We have (46:37) the thanks be to God that you used to be slaves to sin.

You have come to obey from the heart (46:48) the pattern of teaching that has now claimed your allegiance. What is the pattern of teaching? (46:58) It was the gospel. What is the gospel? God so loved the world that He gave His only begotten (47:08) Son.

He does not desire that any should perish, but that all should come to pass. (47:16) So through His mercy, through His grace, He has extended to us the opportunity to (47:27) make that decision to leave Satan and his ways of life and to become the child of His. (47:39) That's through the teaching in Him.

Jesus made it possible for us, (47:46) and so we need to become a disciple of Jesus and put Jesus on in baptism and have and let Jesus pay (47:55) that debt that we cannot pay. What is that debt? The debt of being a sinner? The debt of being a (48:07) lawbreaker? Because John tells us that sin is breaking of the law. Being a lawbreaker.

What (48:16) is the penalty of being a lawbreaker? Death. For in the day that thou eatest, you shall die. (48:29) Being a lawbreaker in God's eye, the punishment is death.

But He sent Jesus to die on a cross, (48:40) pay that debt for us, and to die on our place. And He cannot die anymore. And He's paying our debt (48:50) as long as we're walking in the light, as He is in the light.

His blood will continue to cleanse us. (48:57) And have you been to Jesus for that cleansing power? (49:01) We'd like to extend to you the opportunity to do so if you haven't, (49:04) while together we stand and sing the song of encouragement. (49:07)