

1 Timothy 1 (Conrad Bowman) (January 14, 2009)

INTRODUCTORY NOTE: At around 7:10 p.m., Conrad Bowman had not appeared for the class. Phil Richman led the class while Conrad was absent.

Phil Richman. We tried again. I called him at three, and sometimes I'd like to connect with him, and I usually do to see how he's feeling and, because I know you're going to have a class here. And you know, that's a concern. He'll want to take care of the class as well; but today, you know, sometimes I get no answer like that; and just that, they're out in the yard; or they're somewhere shopping; or whatever. So, we don't know; you just think about him; don't be anxious; and just pray about it, and love him; and we just don't know. We don't know at this point.

I am amazed at how consistent he has been. It's incredible, considering the state of his body. You know.

John Young. And he's been hurting a lot when he's been in here, because there're been occasions

Phil. Yeah. Well, but lately when he had that pacemaker replaced, he's been kicking. You know. Conrad – I'll give you a little background, for those of you. Some of you know; some of you don't. I guess he came around about six years ago; seven years ago? At Spring Branch Community Church?

John Young. In 2001 is when you and others were teaching Genesis.

Phil Richman. That's right.

John Young. In the Spring of 2001 is when I started coming, and he was already in the church then.

Right. I think he came a year or two before that.

John Young. He came a year or so before that.

Phil Richman. Yeah. And we were – we had about four of us teaching Genesis in the morning; thrashing around, not really knowing what we were doing; just doing the best we could. I know that sounds funny, but that's the way I feel now. You know. Maybe I knew what I was doing, and maybe – but we were in the

Word. You know. We were doing it. Me and Joe Morris and Lew McCreary and the lawyer – his name escapes me.

John Young. James ...

Phil Richman. James ...

Lady. James Kelly.

Phil Richman. James Kelly. That's it. James Kelly. So, we were doing that, and Conrad drifted in and we had a big class. At least we started off that way until we bored them. [Laughter]. We had a big class. People wanted to know – wanted to move through Genesis. You know; and I was using Henry Morris' stuff, which is pretty good. And he came in and he said – he first spoke to Joe. Now I had seen him around, I mean I didn't – and he told Joe that he would like to bring in some materials; that he had a lot of books; and those of you that know him know that he has a lot of stuff. You know. So he said, yeah, I'd like to loan some books out here. I think it'd be helpful. So Joe spoke to me. He was a co-leader of the class, and I said, man that's great; let him bring his books; and he brought some wonderful things. C.H. Mackintosh, and these great old writers of 150 and 200 years ago. You know, things that we really hadn't been exposed to, even though they were in our old Spring Branch Library. Never checked out; and eventually put on the sale's shelf for nothing and they were worth a lot, you know. I got a C.H. Mackintosh Leviticus that way. You know, and old book that hadn't been checked out in about 15 years. So he came in and then finally, you know, he just was given – filling in here and there; and then we made him one of our teachers. And he was just great. I mean, just exceptional. And it evolved, and he kind of just moved in and was sharing the teaching load; and we were learning, and I was learning. The big thing was, I was learning. He had some stuff that was really changing the way I looked at things; and I think for the better, although all not agreed, I might add. Not all agreed with this stuff, you know; with this dispensational approach that he had; but it really – I think it really holds water. I really think it's good. I challenged it a lot; and I think its just, it is – what it is; it is what it is, you know. That this Church is a unique body. It is a unique thing, and we are different. It's just a question on the legal board, and who chose you; and it has nothing to do with any merit on any of our parts; and I think all of us can all attest to that. But we are part of the Church, and that is a unique thing. It's unique; it's a Body; it's the Bride of Christ; and it's different than Israel. So that makes you be very careful about how you handle the Old Testament Scriptures. You've got to be careful. Yes sir?

John Young. On that – on that very point.

Phil Richman. Stand up.

John Young. I started – you know, you were talking about in 2001, on the class; and prior to that was when I was saved. I had been reading Scripture for, oh, five years before that; had been through the New Testament, including the Gospels, almost three times; two and a half times I got kind of half way through the Pauline epistles again; and I had – I got saved; I had really an epiphany and got saved; and I had known Conrad in most of those five years. I was a – kind of a back sliding Catholic during that time, but reading Scripture. And then, we became very close; and I got into this dispensational approach. But the point I want to make was, as a lawyer, I was reading Scripture, and I found so many inconsistencies in it; on the face. Old Testament. Revelation. Pauline epistles. The transitional gospels of James and 1st and 2nd Peter. And I'm scratching my head – I'm saying, look, a good lawyer does not write an inconsistent document. A transactional lawyer – which is what I am. I said, you know, and – see, this is more than an intellectual exercise for me then. This was very foundational, because I'm thinking, I thought I heard Conrad say, this is the Word of God, and this is His Word. Well, you know, it's kind of hard for me to believe that with all of these inconsistencies and things that don't rhyme. Well, once I got into that dispensational, and the ages, and the different people you're talking to support – BAMO. The light went off. This thing is totally consistent. It's like a thousand piece – ten thousand piece symphony orchestra. Everything is in sync, and once you – to follow up on Phil's point – you get into that dispensationalism and you see who he's talking to; and all these things tie together, and there's no inconsistency. That's all I've got to say. [Laughter. Applause].

Phil Richman. Anybody else want to make a testimony here?

Lady. I love the way Conrad ties everything together. I have never seen that before and never been a party to it.

Phil Richman. I think – I think that's the thing. He is rightly – you know there is the thing about rightly dividing the word of truth, and I think that's what's happening. And even when you read some of these old writers, these old Brethren Dispensational writers, it's sort of hidden. But they are Dispensational. But you have to know what it is to understand what they're saying; because they're not really saying it.

John Young. Yeah.

Phil Richman. So, its really – they beat around the bush. So I think, you know – let's have a time of prayer. You want to pray for Conrad a little bit. I think – I just want to say, it has been a blessing for me for the last half a dozen years to be associated with him. Remarkable. Just incredible. I don't know if you know – maybe I shouldn't be sharing this. You know, he didn't go to church for a long time; you know, and he's been drum rolled out of a few places. Okay. And he was asked to stop teaching. Okay. He's been through it. You know. You think its without opposition, this stuff. I want to tell you. You know. We wrestle not against flesh and blood, but against these principalities and powers and forces of darkness. So it isn't like – so it is a blessing that here we're in a Bible Church. And I want to tell you, not everybody agrees in this Bible Church. And you know what? That's fine with me. I'm okay with that. Let's engage truth. That's where – that's really where I'm coming – lets engage it, and if there's an issue, let's talk about it. You know, because we've got a lot of Covenant people in this Church. There's no doubt, that don't divide it the way we may divide it. But it's a blessing that we can come on a Wednesday night and a Sunday morning and teach this stuff. It's terrific. Alright. That's what I have to say. Let's have a time of prayer. Let's all pray, for our man. We don't even know where he is. I'll close.

Ed Welbourn. Our Father, we thank You for the opportunity to come and hear the Word; and hear it divided, as Phil says, with truth; with persuasion; with the story that's complete; and as we put the pieces together, we just thank You for the vision and the realization of what the Lord wants us to know and what He wants us to do; and I just thank You for this time. We pray in Jesus' name.

Dee Varnadore. Dear Heavenly Father, we are so grateful that You have chosen Conrad to teach Your Word; and we appreciate his efforts, and his strength, and his conviction in what he says and what he teaches; and he wants us to be able to understand this so that we can convey it to others. He is a true missionary – a true messenger of Yours; and we just pray Lord that his health will prevail; that he can continue. We know that You have the time frame, and we're not questioning that; and neither is he. But he just wants to be able to get closer to You and draw us closer to You, in the teaching of Your Word. And there Heavenly Father we are so grateful, and we thank You in the name of Jesus.

Pat Welbourn. Father, many of us have shared tonight the way that we've been blessed by knowing Conrad, and we thank You for that privilege; and for the privilege of knowing Norma as well. Its wonderful. Lord, we do not know where

they are, or what the circumstances are; but You do; and Father we pray that whatever is going on, that they would recognize Your presence with them. I know they do that Lord. I pray that you would give them Your peace which surpasses understanding; and Lord that its not anything serious, and something that we will understand when we hear it. But Lord, we do love them. But most of all, we know how much You love them too. And we just pray, that whatever is going on, they're just sensing Your presence right now.

John Young. Father we thank You for Conrad and we place his well-being in Your hands, and with Your will. We also thank You for Phil. I mean Phil has orchestrated keeping this class going; and both tonight – on Wednesday night and on Sunday morning; and I'm sure he's a minority in his peer group on some of the matters that are taught in this class. And I want to thank You for this class, because I didn't – one of the blessings of my condition has been the realization and the feeling and the expressions of love that have come from members of this class; and I absolutely am dumbfounded at it. I had no idea of the level of it, or that even some of the people here even knew me. So I just – it's one of the blessings of – from a personal standpoint, of my condition; and I praise You for it. In Jesus' name. Amen.

Phil Richman. Guess what. Praise the Lord. Who is that? Who is that?

[Conrad Bowman walks into the class room. Cheers and applause from the Class].

John Young. Do you have a note from home? [Laughter].

Phil Richman. Just come up slowly. Come on. Everybody is greatly relieved.

John Young. You bet.

[Class chatter back and forth].

Phil Richman. Actually, we had a great time. We were praying for you.

Conrad Bowman. I had an appointment at 3:30, and I just got out.

[Class chatter].

Lady. What did he say about that?

Conrad Bowman. Nothing. He is just a little overbooked.

[Class chatter].

Conrad Bowman. Yeah. Norma's with me. Yeah. We came straight from the doctor's office to here; and he said I was okay; took him long – took that sucker long enough to say it, didn't it?

Mary Chambliss. Conrad?

Conrad Bowman. Yeah.

Mary Chambliss. You know what we were to say to you?

Conrad Bowman. What?

Mary Chambliss. We were praying for you, and when you came through the door, we looked at you like, are you sure that's him? [Laughter]. Knocking on the door.

[Class chatter and reference to class prayers].

Conrad Bowman. You got me all the way here with Norma driving like a bat. [Laughter]. We didn't have a clock in the car, and Norma kept saying, I just know we're going to be late. And I could just hear that Mercury going. And all our favorite parking places were taken. Are ya'll in 1st Timothy?

Class. We were still waiting for you.

Conrad Bowman. All right.

[Class banter back and forth].

Lady. We had some wonderful testimony.

Conrad Bowman. Did you really?

Lady. Yes.

John Young. Its on tape.

Conrad Bowman. You been bragging on Jesus?

Lady. We sure have.

Gentleman. Bragging on Jesus!

[Class banter].

Conrad Bowman. Okay. We're in 1st Timothy.

[More class banter].

Conrad Bowman. All right. Since we're all prayed up, I'm going to take off on the praying.

Last week we got the first of – yeah – the first couple of verses in 1st Timothy, and so I want to press on with this chapter, and see what we can get done on it. Okay? So, let's see, we've covered the first two verses.

Lady. We covered three.

Conrad Bowman. I'm good on that. I'm good to go on number 3. Just to remind you of a couple of things. Look how this thing starts.

1. Paul, an apostle of Christ Jesus, according to the commandment of God our Savior,

Just kind of hold that phrase in your memory.

1. ... and of Christ Jesus, who is our hope,

2. To Timothy, my true child ...

Teknon. And that means a child born into the family. *Teknon* is not an adopted child or a spiritual child but a born child; because according to Timothy, my true child in the faith. And that refers to Timothy as his own child; and Paul does that because he considers Timothy his spiritual child, but true nonetheless. And

it gives you some idea about what Paul's concept is with regard to the people that you lead to the Lord. Now this is a big ugly guy [looking at John Young], but he is my child in the faith. [Laughter]. Okay? That's – you know what I am saying. Nonetheless, so if I – if I chuck him under the chin, I can say to him – just like ole James when he comes up here. You know.

2. To Timothy, my true child in the faith:

And here's this order of things: Grace, mercy and peace; and they always come in that order. It always comes grace first because grace is extended to us by God who accepts us into our family; and our union with one another is because we're all in the same family. And so that grace puts us together. Mercy is the second thing that comes to us, because God doesn't bring us in based on what we deserve. That has nothing to do with it. He brings it in based on His own sovereign will and choice – He pulls us in; and He declares us to be worthy of being in His family. That's the beauty of it. So, He accepts us in Christ, and out of His own will and sovereignty, declares us to be worth that – that which He bestows on us. So then we move from being on the ground of animosity with God, to being on the ground of peace. That's our position in Christ. Our position is in Christ, secured there by our relationship to the Lord, to Christ Himself, and that's on the basis of the will of God in grace. Okay? So those three things: Grace, mercy and peace; always comes to us like that. It starts out with God's grace, and ends up with our being on the ground of peace; which means the ground where we stand is ground on which God finds us in His favor. And that's the ground on which the cross stands. And every time I draw it on the board, you always see it. There's that time line across there; the cross and that circle – elliptical circle on which the cross stands, is the ground of peace; and when we come joined to the Lord Jesus, we are joined to Him where He stands on the ground of peace with the Father. Why? Because the Father is satisfied with the work of the Son. Totally and completely satisfied. There's nothing in the Father's nature that's not satisfied by the work of the Son which created the ground of peace – on which we now stand because we're joined to Him. And that's 2nd Corinthians 5:21, isn't it?

He who knew no sin was made to be sin for us, in order that we might be made to be the righteousness of God the Father in Him.

So when God looks at us, He sees us as being completely and totally righteous, and not bound up by all the stuff that we know is tied to us because of the way we've live. So we have freedom. We're freed from it. There's not guilt associated

with it, because He sees nothing of that old nature self of ours – He sees nothing but the righteousness of His Son when He looks at us. He sees us bound up together with Christ; and that's where we gain our freedom; that's where we gain our guiltless approach to life. Okay? And people look at us and say, I don't believe that. You know. I knew you when. Forget it – you certainly did; you remembered me when; and you know what? God doesn't. He's taken that memory of me "when," and moved it as far as the East is to the West, and discarded it; and He sees me now in the image of His Son; and just as righteous as the Son is; and the Son is as righteous as the Father is. Now we can't – there's no way we can understand that, and hang onto that. We can accept it in a moment of time, and grab it and believe it; can't we? And know it's true; that when God looks at us, He sees us as absolutely righteous; regardless of the stains on us, He sees us as absolutely righteous, because the blood of Christ has cleansed us – 1st John says, "and keeps on cleansing us of all unrighteousness." And so it's not just something He to clean us up in the past. He keeps on doing it over, and over, and over again.

Now, whenever you read that Scripture, you're going to read it as an aorist tense. You know, we've talked about this before. A-O-R-I-S-T. Aorist tense. We don't have anything like it in English. Aorist tense means something that happens in a point in time. I'm moving from here to here; and when I get right here at a point in time, something happens. That's aorist tense. And regardless of whether I move or not, that thing that happen there, continues to be true forever. It can never be taken away. That moment of time is frozen in space and history; and God lives and works on the basis of what happened right there in that moment of time. It's aorist tense that Christ saved you. It's aorist tense that you believe in Him. Okay? It's aorist tense that you walk as He walked. Okay? That's aorist tense. And God takes it and squeezes it. We can't. You see, we make up our mind about something that something's true, and it's like Alabama trying to beat Florida. Okay? We knew it was going to happen before the kickoff. We were certain it was going to happen even though they were 10, 14 points behind. That didn't bother us, because we're tough in Alabama. Huh? We caught up with them. We rejoice, in the land. Everything was happy, until the end of the game. Everything went to pot. We lost. God's not like that. He is not deterred by subsequent acts in other periods of time. Aorist tense says, this is always going to be true. When He saved us, God bless the Greeks and aorist tense. He saved us in aorist tense; and it's true forever, regardless of what we do, that remains true. And when He declared us to be the righteousness of the Son, it was aorist tense. It was always is. Okay? There are other tenses that are used, but that aorist tense is golden. And when you find it, you want to pay attention to it.

Lady. Will you spell that for us?

Conrad Bowman. A-O-R-I-S-T. Aorist. Aorist. Now I'll remind you whenever we hit one of those, so you can just make a note of it. You know. You can make a note in your margin. You put "AOR" or "AO" or just an "A" or whatever. Whatever means aorist tense to you, you can put it out there; and you can put it in the margins; and I always make sure that I identify those for you so that you'll know which ones are aorist tense.

Lady. Conrad?

Conrad Bowman. Yes.

Lady. Is there another one you could say right now?

Conrad Bowman. Another tense?

Lady. Another aorist.

Gentleman. Another example you could give.

Conrad Bowman. Another example of aorist tense? Well sure. Let's see. Let me get one that's right here in 1st Timothy, so that I don't have to look around. I've got some identified here. Alright. You see where it says: "As I urged you upon my departure from Macedonia ..."

Evelyn Wamble. We're doing what page?

Gentleman. Verse 3.

Conrad Bowman. That's verse 3. I'm going to press through.

3. As I urged you upon my departure from Macedonia, remain on at Ephesus in order that you may instruct certain men not to teach strange doctrines,"

Hang on now. We're coming.

4. nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of God which is by faith.

5. But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.

Or faith unfeigned, is what it says. Faith without criticism.

6. From which some, having swerved away ...

And “having swerved away” is an aorist active participle. It’s an aorist tense. Active voice participle, which means it’s an action that just hangs out there all by itself. So when you see that, not to pay attention to this – “the endless genealogies which give rise to their speculation, rather than – or in opposition to – furthering the administration of God which is by faith. For the goal of our instruction is *agape* – love from a pure heart and a good conscience and a sincere faith.” An unfeigned faith. “From – for some men, having strayed away from these things.” That’s aorist. Aorist tense. At a point in time, they strayed away from them. They should have been teaching these things, but they didn’t. They turned away from them; and they turned away from them in a point in time. Permanently turned away from them, is what the aorist tense says. It just wasn’t a temporary thing; they permanently turned away from them; deliberately turned away from them. Active voice, which means they did this deliberately. And the participle says, they did it as a matter of principle. Okay? So right there, straying from these things, turned aside; and what did they end up with? Fruitless discussion! Okay. Now, I’ve got all that down here. Before you guys get away, I’ll give you a copy of this. What I did was I went through there and I made a copy of my notes on it and blew up those parts so that you could read it easy. I’m sensitive to old eyeballs in this class. [Laughter]. Well, fellow travelers, you know. That’s right. If it takes three pairs of glasses for me to see it, I know you’re in the same boat. So, that aorist active participle is, *astotchsenetaes* (SP), is what it says. It all comes from one word. *Astotchsenetaes* (SP.). It’s a aorist active participle which means they turned away from sound doctrine deliberately; and the second word is a aorist passive indicative. Undefined jangling. They accepted emptiness; which is just like the emptiness of taking your bangles off on your bracelets and rattling them to get attention. That’s what they turned to. In other words, instead of staying with the solidness of faith and with belief in what God had projected, they turned away into something that would make more noise; create more attention; and draw more people to themselves.

Evelyn Wamble. I wrote a note several years ago, “the church as a social gathering.”

Conrad Bowman. That's it. That's it. That's it. See, if when church becomes not a place of instruction but a place of entertainment ...

Evelyn Wamble. Right

Conrad Bowman. Okay? I you turn on your – you turn on your TV any Sunday morning, and you can see this. People operate in church as a – for entertainment value. They want to bring people in. And they want to run motorcycles across the stage;

Lady. Oh Lord.

Conrad Bowman. Or jump 4 by 4's off of piles of dirt; or whatever. There's all kind of things that they will do. Okay. Church is not a spectators' sport, dear heart! It's an instructional opportunity. It's a time to grow in knowledge of what God has done for us; because that feeds our soul. Okay? And if we're going to feel good – and that's where feeling good happens – it happens in the soul of man. His mind and his soul. We ought to feel good because we've come to a fresh understanding of something that God has done for us. That ought to be the basis of it. Not the empty jangling of bangles. Or because it, you know, in – downstairs we give candy for that. We want to feel good about Sunday School, so we give candy. Now, there's candy for the eye; there's candy for the soul. Okay? We don't want to make this a candy operation. Real study is hard work. Real study is hard work. You've got to stretch yourself. You've got to put your mind to it. Okay? You can't just come drop by and get little dribs and drabs here and put it together and expect it to make a nice big structure of their strength. It won't work that way. Your life will be a mess if you try to do it that way. You come to have genuine confidence in God; you need to let this Word – just in Matthew when we're studying the Parable of the Sower. You've got to let this Word take root. It has to be watered. The birds of the air have to be scared away from it. You've got to let it grow so it has meaning; and it begins to spread and swell; put its roots down deep and hold you in place, because when the winds come, and they will, they'll push you; whether it's an attack on your physical being; an attack on your strength; attack on your mental resources; or as has been happening since Paul died, **THE ATTACK OF THE ENEMY IS ON THE TRUTH OF THE WORD.** It's coming strong. It's coming on sound doctrine. That's why Paul said over and over again in ever letter he ever wrote, grab hold of sound doctrine. Don't ever let it get away from you. Do not let it get away from you. Guard it. If any man comes to you, he said in Galatians, and teaches any other gospel other than that which I have delivered unto you, let him be

accursed. Now that's strong. That's as strong a language as you can get; and he's saying it over your protection of the truth. And he was saying that to the guys in Galatians. Why? Because in Galatians the attack was being made by people who were trying to pull Christians back, and get them back in the practices of the Law. And he had already told them. He said, listen, there is nothing wrong with the Law. The Law is good. But He died to the Law. Don't get pulled back down here trying to obey the Law. The Law has been obeyed. Aorist tense. One time, in a point in time, and that's the cross; the Law was satisfied. Everything it demanded was satisfied. Aorist tense. Never has to be done again. Cannot be done again. Anything you do to try to satisfy something that's been satisfied is a declaration that you don't believe the first work was full. We're not going to be there, are we? We're not going to take that position. I am not going to stand before the Father who sent His Son to die to complete the Law and tell Him, I've got one more thing I want to add to that. What an insult that would be. We're not going to do that. We're not going to do it. We're going to declare the Law good. That's what Paul did. He said the Law was good. But the Law is over. The Law is finished. Now,

4. nor to pay attention to myths and endless genealogies,

You can read them anytime you want to; you can get them. I'm telling you. Online. You can get them from the Mormons. They will give you genealogies that go back as far as they can push it back. They can give you endless genealogies. They're big into that. Why? Because they tie the size of their family, and the size of their inheritance from God, to the size of their genealogy. If they can stretch those genealogy tables and make them huge, then they have to put you in a huge place to grow that family in heaven. That's part of their theology. Okay. Perfect place to put it. Right there. Don't –

4. ... pay attention to myths and endless genealogies, which give rise to mere speculations rather than furthering the administration ...

By the way, that word "administration" in the New American Standard is, I believe – in the King James is "dispensation," isn't it? What does it say in the King James?

Mary Chambliss. Rather than furthering God's provision which is by faith.

Conrad Bowman. Provision which is by faith. Okay.

Lady. That's in the [inaudible].

Evelyn Wamble. That's the New American Standard.

Conrad Bowman. The New American Standard?

Lady. Yes.

Conrad Bowman. Okay. Alright. That's something I'm using. The administration of God. One of them uses "dispensation." I thought it was the King James.

Ed Welbourn. [Inaudible].

Conrad Bowman. Okay. Alright. You wrote it in there. Okay.

4. ... The administration of God which is by faith.

Alright.

5. But the goal of our instruction

That's what Paul says, and we're going to claim that too for this class.

5. The goal of our instruction is love ...

And that love is *agape* love. It's not *phileo* love, which comes from the soul. And that comes from the word *phileo*.

Mary Chambliss. It comes from like the will?

Conrad Bowman. No. *Agape* comes from the will. Yes. Okay? *Phileo* comes from the soul. Body, soul and spirit. From a pure heart and a good conscience and a sincere faith. And that's what – that's what's being identified here. Sincere, by the way, means un-hypocritical or, without the mass of hypocrisy. Remember that hypocrisy; the word used – the same word used for the Greek mask, that covers over you. You either have tragedy; or you have joy, and you put it on regardless of what you feel like. You put that mask on and you've got the right attitude out there.

6. For some men, straying from these things have turned aside to fruitless discussion.

And that word “fruitless discussion” is explained.

7. wanting to be [Law teachers, or] teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions.

They still want to be teachers of Law.

Lady. [Inaudible].

Conrad Bowman. Yes. Yes it is. So they – that’s that assumption of authority. And it says, those are the people you should be avoiding. But – contrast. But always ends up with a contrast. *Dei* (SP.).

8. But we know that the Law is good, as long as one uses it lawfully,

Now what is the lawful use of the law today. That’s the next question that comes up. How do we use the law good, realizing the fact that law – now you notice there’s not article there, and it’s not in the text either. There is no definite article there. So it’s not talking about – it’s talking about “law” as a principle. “Law” as a principle is not made for a righteous man but for those who are lawless and rebellious. Now, in all this discussion that our illustrious Congress is having about, we need more people watching them in order to ensure that they do good with the money we give them, or the power we give them. Okay? Doesn’t that assume that the guys are unrighteous? I mean, the underlying assumption is that we have to have “law” to corral them, the natural assumption is, these are people we can’t trust.

Lady. They proved it to us.

Conrad Bowman. They proved it to us. Right? We’ve got evidence on that. If we don’t have “law,” they will act disobediently. Well, a righteous man, a good man in standing with God doesn’t need “law” in order to do the right thing. In fact, Paul says, listen. What’s the big deal if you do what’s right? You want a reward for that? That’s what you’re there to do – is the right thing. Right? You don’t deserve a reward for that. By principle, you ought to be doing the right thing. I wondered about that when I’m listening to these people saying, well, we had to give these guys multi-million dollar bonuses in order to get them to stay and take care of business. Say, listen, if you’ve got to give him a multi-million dollar

bonus to stay and lose more of our money, that's *prima facie* evidence that you don't need him. You ought to shoot him. [Laughter]. Okay?

Dee Varnadore. Amen.

Conrad Bowman. Yeah. He's hired – paid a bonus to people to keep people on. Take him out behind the building and whip him with a big stick. That's exactly what should have happened. Well, it's consistent with the Word. I don't know that we can do that. I'd like to have a shot at it though. Wouldn't you?

5. ... the goal of our instruction is love from a pure heart ...

That's a heart that's committed to God's standard of righteousness. Okay? Unfeigned, is what "pure heart" means. Unfeigned is not sullied in any way.

5. ... and a good conscience ...

Okay? Now the good heart is the center of where you think. So that means your thought processes are right. "A good conscience" is your reaction to what you do. You shouldn't have to do something, and then get in an airplane and jump out over Alabama. Right? That's a guy in charge of other people's money. He does not have a good conscience. Okay? You have to hide. We're surrounded by this stuff. I mean, you turn the TV on and you can see every principle in this passage illustrated in TV in behavior that's going on right this minute. So, a sincere faith is an unsullied faith. That means you trust without reservation. You trust without – that's what "sincere faith" means. You trust without holding anything back. If the Norma says, I trust you, and – because I traveled for years. She says, I trust you. She holds nothing back from that. Okay? That's the kind of relationship that should exist between two people who have now become one. Okay? You trust your partner in this deal just like you trust yourself. Same trust. Okay? You don't hold anything back. That's what's called in this life, passion over issues. When you believe something so strong that you will pour yourself into it without holding anything back, you're all in. That's what God wants of us. He wants of us – He wants – He wants us. Our lives. He doesn't want our output. He's not after your work. Your production. He's not after the next project you can give Him. That's not what He wants. What He wants is your life. He wants your life; and if you can give Him your life, He'll take care of the work. He insists on doing all the heavy lifting. He didn't leave that to us. He didn't say to us, I'm going to come back when you've reached all the people groups in the world. He did not say that to us. The Spirit of God – the Third Person of the

Trinity – is the Evangelizer. He always has been; but since Pentecost, He is exclusively and totally the Evangelizer of every person who has ever brought to God. God does it on His own. He privileges us to be on site when He does it. If we're good little boys and girls, even at our age, He will allow us to be on site to watch that happen. He wants us walking down a sure life putting our feet right in the footprints of the Spirit every step of the way as it disappears into that wall over there; He wants us to put our feet right in the footprints of the Spirit, because that's where His work is being done. The Spirit is evangelizing, and drawing near to the Father; and as He brings men and women in, and if we're following Him really close, we'll be there when He's doing that; and that will just bless our socks off, because we'll see some miracles happen as God pulls people in and changes their life. Now what's the natural result of that? The natural result of that is we can't take our minds and hearts off of Him and what He's doing. It's not on us at all. It's not about me. It's not about how I feel about something, or what I want to see happen. It's about what He's doing and making happen already all across the world; all the way through this world in which we live; and He has allowed by His own sovereignty – He's deigned it possible to bring John and Phil and you right in close where He's doing His work so He can see it happen; and it takes our faith and it puts it in concrete and just drives it rock solid right here on this spot, which is usually aorist tense; and He's doing His work right here, and we can't be moved off of that spot; not by anything. Okay? Now the enemy is shrewd. He'll surround you with stage props that make you think you're somewhere else. Okay? He'll paint a sea around you and pour water around your feet until it comes up to your knees to make you believe that you're not on dry land; you're out offshore somewhere. The enemy is shrewd, and he's got power. Okay? So can you trust your eyes? Nope. Can you trust your senses – you feel that water coming up? Can you trust that? Nope. I love that scene in – what was it? One of the – it's one of the – one of the Ford movies. What was it? Lost Treasure?

Gentleman. Harrison Ford?

Conrad Bowman. Harrison Ford. You remember when he comes up – you remember when he comes up on his – you guys all saw that, didn't you?

Lady. Yeah.

Conrad Bowman. Alright. I just wanted to make sure it's not unspiritual. [Laughter]. Well, you know, some people might think these movies are not good. He comes into this mountain, and here's this huge cave. Oh, it's the chase after

the Holy Grail. That's what it was. Yeah. There was so much bad in that movie, but there was such fun. And here's this huge cavern, and he's two-thirds of the way up the wall; and the instruction said, walk across the hole on the other side, and he – you know – Harrison Ford can do it. He closes his eyes; he puts his hand; and he lifts his foot up; and he waivers there on that foot; and finally he puts it down; and he puts it down, here it is; this short board that goes across; and he's standing on a board. See. It took absolute confidence and faith that there was going to be something there when he dropped his foot, because he's dropping it in the middle of space; and he sees nothing but just this unending cavern under him; and he drops his foot. That's unfeigned faith. I thought to myself. Man, that is 1st Timothy if ever dared be. That's what it is. That's what God's after us for. He's not after us – you know, we've all heard that thing. Here's this chair. It's worthless, unless you put it behind you and sit down on it; and you have confidence it's going to catch you. No. No. No. No. That's not what it is. God says, back up to the edge of the chasm. Now sit down. [Laughter]. Right? There's nothing about a chair. Just back up to the edge of that chasm and now sit down. That's what this business is about. Okay? In the first case, you have confidence, because you've used the chair, and you know what it's supposed to do. In the second case, nothing but blind, raw faith; and that's what He's after. See, that's the way the Christian life is. The Christian life is – the Christian life is not trusting God to give you the strength to run from here to there. That's not the trust. That's not – naw, that's not the Christian life. No. That's training. That's what you get from training. The Christian life is to stand here and see nothing in front of you; and gear those muscles up and turn them loose, and take that first leap of faith into nothing to go from here to there. There's going to come a time, children – there's going to come a time when that's going to be standard operation for the believer; and it's called, the Tribulation Period. That's going to be a time when the enemy puts deception around you that's so strong that you would not believe it possible; and God's going to say, you've got to do it anyway. You've got to do it anyway. Okay? This is a time for us to learn what it means to have unfeigned faith, and take it to those people – God bless them – who won't accept the Gospel today; and who are going to be caught in that world while we're gone. We've got messages to carry. Okay? To people like that who are desperately in need of what we have to teach; and what we have to share; and they don't know it. Now, you're going to be called a damn fool when you start suggesting some of this stuff. So be it. It's not about your reputation after all, is it? It's not. That's what Charlie Jones said. You've got to brag on Jesus. We've got to go through life bragging on Him; and the love of the Father who has laid these things out for us, so that we might have confidence and a good conscience and an unfeigned faith. Wouldn't you love to be there

right now? Wouldn't you love to be there? And in flashes of Romans, you can find yourself there. Okay. Now I wouldn't suggest to you for one minute that that's the way I live – with that kind of faith. Flashes of it – just lightening flashes will come through your brain and sear your soul and just emblazon your spirit within you when you're faced with something; and you will instantly know that God's Word with regard to this is true; has always been true; and will always be true; and the aorist tense is there to help you; because as you go through Scripture you find those aorist tense statements, that's what it's saying. That's what I'm saying. Conrad, grab it now while the moment is here; because in seconds, you're going to be here on the next moment; and then here on the next moment; and here on the next moment. And you're just like Peter. You get farther from the boat all the time. And over here the water is colder; and you feel it creeping up on you. Okay? And Peter went through that same thing; and I go through that same thing; and I grab my pillow and I put it over my face, and I wail to God. I don't sense it today. He takes me back to the Book; and He takes me back to the aorist tense; dangling participle on the end of the phrase; and I look on the page and I realize, He told me this and it's true; and I go back and I find Him patiently waiting right there in that aorist tense moment for me to come back and discover the next one that's adjacent to it; and I can move over here, and it's this much farther; and the same power is in play on this square that is one that square. And I grab my Vine's Expository Dictionary, New Testament Words, and I get A.T. Robertson. Okay. Word Pictures in the Vocabulary of the Greek New Testament; and I get Kenneth Wuest. Okay. Word Studies in the Vocabulary of the New Testament; and I start burning the pages. Boom. Boom. Boom. Until I confirm that that same thing's true about this square as is true of that square. Study is my – study is my crutch. Other people use people for that. They don't have the facility or the books or the nose for digging that stuff out of the printed page; so they find them online; and that's fine. Or, they call Phil. Or – call Phil. Or you call one another. Or you call Tom. He doesn't care if he gets forth-six calls a day. It doesn't matter. Okay? He'll love you for that. You call him and ask him. Have you – if you've exhausted those, call me. I've got a list in order of all those resources you can use. But you know what I'm talking – you know what I'm saying? Finally you know your source. Now when I want to discover something like that, if it's – if it's back here, I go to Mackintosh, because Mackintosh is the guy in my Old Testament. He's the guy – C.H. Mackintosh. Scotsman. He'll quote you Brave Scot version of the Bible, in old Scottish. Or, you can go to Harry Ironside if you want somebody about 1920; and Harry Ironside will give it to you. If you want somebody who wrote in the first – in the first twenty-five years of the last century, and has endured, go to J. Vernon McGee.

Lady. Oh yeah.

Conrad Bowman. J. Vernon on any – he's got like sixty-six volumes from Genesis to Revelation. Get them all. Okay. Get them all. There're paper back. There're not very expensive. They'll only cost you but – dollars. [Laughter]. And go ahead and get them. Okay? There're a marvelous resource. And J. Vernon, and you can hear him saying it. "Beloved." [in accent of J. Vernon McGee]. [Laughter]. Right? "Beloved, let me tell you this." And then J. Vernon will take off on it from Southern California. Why anybody would listen to him in Southern California, I don't ever know. Because he sounded just like a Texas pasture hand. But God bless him, he had it right. He had it right. He'd give it to you dispensationally. Square as it could be. Alright? Learn your sources that you can trust. Charlie Jones, who was my best friend in Jackson, Mississippi, from whom we learned – the Christian life is real simple. Just go through life bragging on Jesus. He'll take care of all the rest. Charlie had an eighth grade education. I watched him take Charles Ririe and stop him dead in his tracks on his patio with questions. Okay? Charlie was in with the Book and with the Lord, and Charlie in his library one day – he had a library – as a matter of fact, we were collecting at the same time; and Charlie went into his library one day and he had all these books by John R. W. Scott; and Spurgeon, and you name them. Boy, he had them on his shelf; and he brought a forty-four gallon garbage can in his office; and he started pulling them off the shelf and – boom – throwing them in that big garbage can until it got down to about three shelves full of reference works, just like this; and one of the guys – well, some of you met him. One of the guys – youngsters – that was on his way to the service, came in and said, Charlie, what are you doing? He said I'm getting rid of everything that's not worth reading. And he said, this is marvelous. This is marvelous stuff. It's worth a lot of money. Why don't you – why don't you give it to one of our seminary students that's out there already? And he said, if I wouldn't read it, why would I want to infect them with it? So I'm going to put it where it ought to be. Put the lid on it, and put it out for the garbage man. And that's exactly what he did. He was willing to live right where he was. He wasn't going to crack another one of those things. And when I looked up on his shelves, he had J.B. Stoney up there on this shelf; and he had Mackintosh here; and he had – boom. You know. He went right down the list. And he didn't have anything that wasn't approaching a hundred years old. Some of them were older than that. Committed. You see, he jumped in a hundred percent. He didn't hold anything back. Not anything back. What a joy it was to know him. The Lord will take you as you follow those footsteps through some of the richest humankind you ever would want to associate with. He'll bring you here. He'll put you in touch with you guys. That's what he does. He mixes you

with people, who just like you, want to know what this Word is all about; and once he gets you here, he feeds you; and just keeps it coming. Learn to treasure that. I appreciate you guys more than you know. I love you for it. Right. We'll have an argument about that one day. I appreciate it. Any questions?

I ran through kind of in a disordered fashion this first eight verses. I want you – I want you to mark it down. The Law is not bad. The Law is good, if one uses it lawfully. That's right. Now just remember. As far as the Church is concerned, the Law has been replaced completely because it was satisfied. And the thing that replaced it? Is the life of the Lord Jesus Christ.

John Young. Of the Ascended Christ.

Conrad Bowman. The ascended Christ. That's His life. So when we want a standard for anything, get that picture firmly in front of you. Not the Christ that walked the roads of Galilee on His way to the cross. The Christ on this side of the cross, who came out of the grave by the power of the Father, walked for forty days with His Old Testament saints to make sure they understood that; and on day forty, ascended. That's the Christ who replaced the Law; and that Ascended Christ is our standard; and we live the life today that He wants to live through us. We're not like Jesus in the white robe and the sandals, bloodied and beaten back. We ought to be like the Christ who rose to the Father and sits on the throne in heaven; victorious over sin and death; and untouchable by the enemy within. That's what we are. What a promise that is. Okay? You don't want anybody to try to snatch that away. So, I'll see you on the next go around. Let's pray.

Father, what a joy it is, just to take the Word as You delivered it; and let You spoon feed it to us, as You fill up our spirits and nourish our souls; and encourage our hearts every step of the way. Every step of the way; so that what You teach us in this moment of time becomes true forever to us, through and through; and we thank You for it with glad hearts. In Christ's name, who paid for it. Amen.