

1 Corinthians 6 (Conrad Bowman) (6-10-07)

Phil and I talk about it often – I can't tell you how immeasurably this thing has forced me into expanding and growth. Because in pulling these things together, I ought to be willing to say that I have grown more than you have, in terms of an understanding and appreciation of what God is doing through the disciples, here through the disciples that He called as apostles, through the twelve He called around Him - you remember back in Matthew when He expanded that to 72. He did that. He had the 72 going to Israel. The day of Pentecost, how many were they? One hundred twenty (120) in the upper room. But the day after Pentecost it was like 3,000 more added to the rolls. You see, the Lord called that inner circle to Him, and it just grew, it just grew. And that was very important. And then when He got ready to break the gospel out of Israel, and send it to the Gentile world – that's what Acts is all about. He went back into the Jewish community and got the number one persecutor of Christians, and drew him to Himself on the road to Damascus, and made him his spokesman – the most unlikely candidate you could possibly imagine. And He prepared him and gave him a very special message, and His message was the unfolding mystery of the Church – which the Lord Himself did not divulge. This is the amazing thing about it. You can't go into the gospels looking for the Church to be revealed. It's not there. What's revealed in the gospels is the fulfillment of every promise God ever made to Israel – on the ground, in their Messiah. What was their response to that? Rejection. Absolute rejection. Took Him outside the camp, and crucified Him outside the camp. So Paul tells the Hebrews, in Hebrews – you remember when we studied that – so let's, therefore, go to Him without out the camp, outside the camp and meet Him there. Bearing his reproach and suffering his shame, let's go out there and meet Him there. Because that's where He is – He's not in the camp of Israel any longer. He's outside the camp of Israel, having been rejected, but we'll find Him out there. God was getting them ready. That was the gospel to Israel during the transitional period. Jesus, that I sent with the fulfillment of all the promises, and whom you crucified outside the camp. Now you've got to go outside the camp, you've got to leave Israel and go outside the camp and meet Him there. That was the gospel to the transitional Jew.

Now, Paul comes along and in Romans 1 through 5 he presents the case that every man is flawed with sin, and every man has seen the gospel in his own terms – that's Romans 1 through 5. He gets to Romans 6 – now you have union with Christ in His death outside the camp of Israel, and you're joined to Him – and by being joined to Him in His death, you are freed from the Law. You are freed from the Law because you are freed from sin. You are not under the power

of sin any longer. The new creation you that you are in Christ is resurrected with the Lord Jesus Himself, and that new creation you walks outside the power of sin. Sin doesn't hold you enslaved any longer. It holds the flesh enslaved. If you want to walk in flesh, you go right ahead, and you're stepping back into that role of slavery. But, it does not have power over you.

Now, in chapter 5 of 1st Corinthians, and in chapter 6, he's going right back to those same principles, and this is what I love about Paul.

Martin Mosvold. What you're saying there is very difficult.

Conrad Bowman. Yes it is.

Martin Mosvold. Its very hard.

Conrad Bowman. Yes it is.

Martin Mosvold. It's a

Conrad Bowman. It's a struggle every day, and we're all fighting that struggle. Here's the way it happens. Think about the communion service. What does Tom tell us every time we get ready to take the Lord's Table? Let a man examine himself, and then take of the table. Man or woman. You examine yourself. Why? Because if you take of the table, partake of the table, and give your testimony that you're trusting the Lord and your sin is buried in His debt, which is what you're commemorating, and you do that – everyone of us has sin in our life that we have to deal with on a regular basis. And, if you've go sin in your life that you're harboring, you absolutely refuse to commit that to the Lord. You just do, it's something that you alone know about. What does that say when you take the testimony that the Lord Jesus' death was full payment for your sin, and you're harboring that inside – and that's what you're talking about.

Martin Mosvold. It just comes back. It was there all the time.

Conrad. It was there all the time.

Martin Mosvold. You cannot do that to Him.

Conrad Bowman. He'll pounce on you and eat you alive, right there. For if you harbor that sin, one of two things: you either are not trusting God to have paid

for it all and extended repentance, or you're planning to do it again. Either one is fatal.

Now we have in the case of chapter 5, Paul says, its actually reported that there's immorality among you such kind that doesn't even exist among the Gentiles, that someone has taken his father's wife as his own and took her to bed. And, instead of being mournful and letting that break your heart, you have become puffed up and are enduring it, and you're looking at yourself – that's the only way you can get arrogant – you look at yourself and say, I would never do that – but you're not dealing with him. Your leaving him in that sin. He said, this is terrible because you do not remove him from your midst, on my part, here's what I'm going to do. If you're looking at 1st Corinthians 5 you'll see this thing played out. I'm absent in body, but just as if I was present with you, I'm committing him to Satan for the destruction of his flesh in order that his spirit might be delivered in the Day of the Lord, the Day of Judgment. Now, that assumes that he is a believer. He's a professing believer, because he's in their midst – he says he's a believer. Let's give him credit and say that he is. But he's got this sin that he's committing. He's certainly not trusting God's forgiveness for that. He's not trusting the price Christ paid to empower him – remember what he said up in chapter 4, it was all about power, power of the Spirit in you. Well the power of the Spirit evidently is not working in this guy, so Paul says, I'm going to commit him to Satan for the destruction – of what? For the destruction of the flesh, so that the spirit might be delivered. He could be a believer. Is it a sin unto death? There is a sin unto death. What is it? It's the rejection of the Holy Spirit in a given area of sin. And Paul says he knows its sin, and he's not dealing with it, and he's not trusting God for it, I'm going to commit him to Satan, and let Satan take his body, and the flesh that goes along with it, in order that can deliver his spirit on the Day of Judgment. It's a sin unto death and he's paying for that now. But he will be delivered in the spirit on the Day of Judgment, when Christ Jesus judges him. That's if he's a believer.

If he's not a believer and he says he is, then he needs to see the power of the Spirit at work in Paul. So Paul commits his flesh to be destroyed by Satan, in order that he's spiritually free to the Day of Judgment. And, it just depends on how you want to read the Greek in that. He then having his flesh destroyed is free in his spirit to accept Christ as his own trusting for forgiveness, commit his sin to Him, and be delivered in the Day of Judgment. You see, it works both ways. Either way, the text will support it. You can take a choice, some want to argue about which one it is. It doesn't matter which one it is, the same principles apply.

So, that's in chapter 5. Now, Paul says at the end of chapter 5,

actually I wrote to you not to associate with any so-called brother if he should be an immoral person, or he shall be a covetous person, or if he should be an idolater, or a reviler, or a drunkard, or a swindler.

That's a nice list, isn't it? That's a church roll he's reading. Good grief! Don't even eat with such a one. Ok. Don't even sit down and have fellowship with him. Right.

[Banter: Check in at the table before having lunch, etc.]

Conrad Bowman. So, what have I to do with judging outsiders? Do you not judge those who are within the Church – the Church is accused of being judgmental. Can a Christian judge another? Open question.

Evelyn Wamble. We can evaluate, can we not? We don't make final judgment?

Ray Johnson. [Several comments. Could not hear].

Conrad Bowman. So, on your play card, we are going to judge those outside the Church. As well as those inside the Church?

Ray Johnson. I think we're going to judge based on whether or not someone's doctrine falls in line with the Gospel. If it doesn't follow the Gospel – I mean John the Apostle wouldn't sit down in the backhouse with guys he knew to be in heresy.

Conrad Bowman. That's hard-line Ray. I agree with you, but that's a hard line to take, isn't it? Evelyn thinks the word "judge" is a bit harsh, I think, so she would rather...

Evelyn Wamble. Evaluate.

She would rather evaluate. So, we evaluate, then what do we do with them? [Comments back and forth]. So, we're going to evaluate them, then what are we going to do? What are we going to do then? We've got to come to some decision about them. If we're going to take action, we want to be sure.

Martin Mosvold. [Could not hear all of it. Comment to the effect that he reluctant to judge someone without knowing the whole story. Hates to judge people, but will express his opinion of how he feels in his life, but he's not going to judge the other person].

Evelyn Wamble. There's always something we don't know about other people.

Conrad Bowman. The natural man sees not the things of God, neither can he know them, because they are spiritually discerned. What's the other word for discern? Judge.

Evelyn Wamble. [Comment to the effect she still thinks it unfair to judge them]. Do you?

Conrad Bowman. Unfortunately, the Greek didn't see it that way. If only the Greeks saw it that way, you'd be on good ground. In the English, you have a little room to play here. In Greek, we're backed into a corner. We can discern, we can judge, or we can evaluate, but it's all the same word.

Ray Johnson. [Could not hear. Comment about friends of his, not subject to our judgment. Judging those outside the Church. Separate ourselves, and if we do that, we're not being fair?]

Evelyn Wamble. Conrad, straighten me out.

Conrad Bowman. I'd love to. [Laughter]. Go ahead.

Evelyn Wamble. I'm not quite sure.

Conrad Bowman. Evelyn, you're a nice lady, and you don't want to be harsh with anybody, do you?

Evelyn Wamble. Not really.

Conrad Bowman. It's nice to be liked by most people.

Evelyn Wamble. I like to be nice to people.

Conrad Bowman. Yea, and your momma raised you real sweet, and that's nice. But, as believers, the natural man receiveth not the things of God, neither can he

know them for they are spiritually discerned. They are understood. That's you. Spiritually understood. You are not a natural person, you are a spiritual person. The spiritual man discerns all things. Now if you tie those things together, it means that you as a believer hold within you the standard by which you can be discerning. When you start to take action, like you said, you determine that something is wrong, then you take action that is – and this is not a bad word – that is discriminating, because you discriminate. You discriminate between good and evil. You discriminate between things that are opposed to God and things that are in agreement with God. So, not only are you a judgmental person, as a believer, but you are a discriminating person as a believer. What tempers that is a spirit of gentleness, and meekness – considering yourself, because there goes I but for the grace of God – there is the tempering modifiers of what we do. We have within us the authority and the mandate to be judgmental about everything we see and come in contact with. We have the right and leeway to be discriminating in our responses to everyone of those things. We have the governance of our attitude is one of meekness and gentleness and longsuffering and patience and love, because the people we're discriminating against in favor of other things – we have to discriminate on the basis of love. But that would be the governing motivation of everything including our rejection of some things. We have to reject those things because we love the very people that are associated with them.

Evelyn Wamble. What about tolerating those things?

Conrad Bowman. Not going to tolerate such things. Not going to tolerate them. My brother Paul, I love him dearly, has a problem with alcohol, and, he's a believer. And whenever he gets blotto, he would call me on the phone – I'd get these calls, 11 or 12 at night, I would get these calls from Paul, and he would want to argue about God's goodness and fairness. In my last conversation with him on the phone, I said, Paul, don't call me when your brain is all fried and we can't talk, you know, those calls are not productive. You're using words you'll not even remember in the morning – I'll remember everyone of them, and that's not doing you any good, and I'm losing sleep when you do that. So Paul quit calling. He quit calling for years. Matter of fact, he didn't call me again, and we didn't have a conversation about it, until I went to the hospital, three days before he died. He's the only brother I've lost.

Martin Mosvold. [Question. Could not pick up. Something about all kinds of problems every place, and can't solve all of them. Sometimes the Lord will put

you in a certain situation so that you can serve him that way. Preaching to the masses – that's not possible].

Conrad Bowman. I agree, it won't work. If the Spirit has not drawn the person to the Gospel and the Word, and brought him to it through enlightenment, who are we to think we are to jump in the gap and do something that the Spirit has not done? We're going to mess it up, every time, so we've got to be careful. Carol, you've been trying to jump in for a while.

Carol Johnson. [Could not pick up].

Another Lady. [Could not pick up].

Betijeane Kennerly. We live in a time when the enemy of Christians is usually fairness, and so by trying to be fair you can very easily get confused as to what is right and wrong, because you want to be fair, supposedly fair.

Conrad Bowman. I don't know. I've looked for the word "fair" in word searches [in the Bible] and it's not there.

Betijeane Kennerly. Not even in the real Bible [Laughter]..... That's the reason people get out of jail – we think we have to be fair.

Conrad Bowman. [Made a comment about the Scofield Bible King James notes on Revelation, and stated, that should make you happy].

Chapter 6. We just made it to chapter 6. We're through with the preface. Before we go farther, Phil and I were talking yesterday about this. Are you guys where we are on this thing? I've come to a realization these last three years – I didn't realize it had been that long – about just how special, and how essential these Pauline epistles are to Church truth. I was asked on Wednesday night about three years ago, two years ago, what part does the OT play in our daily life. And, I brashly made the remark that it didn't play any part in it. And, the individual who raised the question immediately brought up Proverbs, and Psalms, and said, what about the Proverbs and Psalms, isn't there wisdom in there? There is. There is wisdom in there, absolutely. But, it's for living on earth, under a King. It's not family life that's discussed there. And we, after all, are in God's family. That's the unique position. And, the only place you're going to find family of God discussed and described and explained is in Paul. It's just not anywhere else. Does that mean we throw the rest away? I don't think so, because there is

much we can learn about the character of God in the whole thing, but we don't want to get lost in trying to find principles for taking our steps as a NT Christian gathered as a Church, without first going to Paul for our marching orders, and filtering the rest through Pauline lenses. And you know by now that's what I attempt to do on every lesson.

Question from someone [Could not pick up].....

Those Pauline epistles right there are essential food for you, and for me, and we need to feed on these things – diligently, and constantly, and faithfully.

Phil Richman. [Could not pick up. Phil was making the point about the separate nature of the OT and the Pauline epistles, and the mystery of the Church being revealed only in the Pauline epistles. He noted that he had really been turned around on this. Talked of excerpts from an article by C.H. Mackintosh].

Conrad Bowman. By the way, there is one copy left of 1st and 2nd Corinthians in the back. Marilyn is making other copies for next week. There is one mistake in it.

Phil Richman. If you will look at the Book of Acts – and I love to teach Acts too – I'm seeing that in a different way now and watching Paul develop in his ministry, when he first goes out in Acts 13 and even before that – the whole evolution. When God gave him authority and gave him this knowledge, and yet he still couldn't get away from the Jews. He still was Jewish to his core, to the point of going back to Jerusalem and falling into a whole bunch of stuff in Acts 15 where he – it's just amazing how he goes back and forth – he cannot get out of it, he cannot do what God originally told him to do, until the end, when he closes the Acts of the Apostles. It says, which, like the gospels is predominately connected with the testimony of Israel – this is from this article – so long as Israel could be regarded as the object of testimony, so long as the testimony continued. But when they were shut up in judicial blindness and were set aside, they ceased to come within the range of testimony, wherefore the testimony ceased and was offered to the Gentiles, and ceased to be offered to the Jews. And then he says, enter Romans – now this is right at the end of Acts, Acts 25 to Acts 28, you see Paul moving up on it, moving up on the ministry to them, because their hearts were closed, they were set aside. God did this, He made the Jews to blind. True, individual Jews could come. But now when he talks about the mystery of the Gospel in here, he says it is not so much in reference to God's way of dealing with the sinner – which I think Christianity is preoccupied with frankly, not that

you shouldn't be – as with the saint, how do you deal with the saint? It was not so much how God justified the sinner as to what he did with him when he was justified. That's the difference. We would talk about this insofar as what it means to be a Christian, and how you should grow, instead of law and the application of the earthly kingdom. We're talking fruits of the spirit, and we're talking spiritual gifts, I think, as opposed to being wrote into the law. It's a different thing. It says the Epistle to the Ephesians fully develops the mystery, and its this. Fully appropriating the fact that you're sitting in heaven with the Lord. And I know that sounds bazaar, and it even says that here, resting in heaven in Christ Jesus. Ephesians 1 and 2. It's there, whether you believe it or not. How can believers believe to be seated in heaven, in heavenly places, when they are yet in the world – these are his words – experiencing difficulties, sorrows, temptations – the same question may be asked in reference to the vital doctrine of Romans 6. How can believers be represented as dead to sin, when you know you are as, as can be, in the flesh? How can it be represented? Because it's true. It's true, and it's a question of appropriating this in your life. So it's kind of a swan song of this class. The _____ that sees the believer as having died unto sin with the Lord Jesus. You're not dead, I know, but you died judicially, you died, you're in Christ. He also sees him as raised with and seated with the Lord Jesus in glory. That's Ephesians 1 and 2. The province of faith, in those truths, do you believe it, you're dead to sin, do you believe it, as it says, that you're in Christ in the heavenlies seated with Him, as it says in Ephesians 2, reckoned yourselves to be what the Father says you are. That's what we're to do. Reckon ourselves to be. This is not just mind control, or anything. Believers freedom from the reign of indwelling sin consists of reckoning himself as dead to it coupled with reckoning himself to be raised and seated with the Lord Jesus before the Father. We must never forget that every tendency of the human mind – this is the problem – not only for _____, but actually stands opposed to all this divine truth about the Church. We love it. We love the flesh, we love the earth, we love all the things that it represents, we cling to it, we cling to the earth – those are his words again. He speaks to the Protestant Reformers going to justification by faith, and that was a wonderful thing, but they didn't take it far enough, they didn't take it this far.

Conrad Bowman. They stopped at the cross!

Phil Richman. They stopped right there, justification by faith, Those who will maintain Paul's gospel will find themselves, like him – and this is not easy, and I want to tell you that this is true _____ – they will find themselves like him deserted and despised, amongst the pomp and glitter of the world. Wow!

Can you believe that? Do you feel that way? When you talk about this stuff, and people don't like it.

Conrad: You know what? The church that doesn't make it any further than that stops. It stops right there in terms of doctrinal development.

Phil Richman. Stops right where?

Conrad Bowman. It stops right there at the cross.

Phil Richman. Yes.

Conrad Bowman. The doctrine of justification by faith, which was the primary call of the Reformation, but that didn't get them fully into Christ. It took the enlightenment of the 1850's to take them farther. The church that stops at the cross, and justification by faith, will find themselves engaged in the pageantry of Israel to attract people to it. They love pageantry. They're practicing the things that Israel is practiced. It's the very same things of _____ to go with works to go with faith

Carol Johnson. [Comments. Inaudible].

Conrad Bowman. Here's what happens. We move to the cross, Christ's death as payment for sins and atonement is made, and man is justified. He's not reconciled to God yet, he's justified. Christ has to go into the grave – there He defeat's death, and sin, and it's judged, and He's raised a new creation man, to newness of life. And that's where we get our newness of life. At that moment, we gain positional standing with God in the resurrection because Christ has reconciled man to God. When you go from positional standing with God to the receipt of the Holy Spirit on Pentecost, you get sanctification. You can't be sanctified without the Spirit of God within you. You're justified, you're reconciled, you're positionally in Christ, and you're set apart for His purpose at Pentecost. Now, you can stop in your doctrinal development anywhere along the way in terms of the Scriptures you study, or the object of your worship. The OT saint stopped short of this. They saw it and rejected it. Most Christians, most who bear the name of Christ, see the cross – they stop right there. And they settle down, they hang it around their neck, they put it up on the wall, they do whatever they want, they make bookmarks out of it, but they stop right here (at the cross). They never understand reconciliation to God. That's why they carry the guilt of their sin _____. They don't know that they're reconciled to

God because the guilt has been removed. "He who knew no sin, was made to be sin for us, in order that we might be made the righteousness of God in Him." That's moving us from here to here. They don't see that. So they carry the guilt with them. You carry the guilt with you because you're trying to live according to the Law. If you focus on the Law, you're focusing on sin because Christ became sin or the Law, and He took it to the grave. That's why we died to the Law, because He died to the Law. He was raised free of the Law, it had no claim on Him. We were born free to the Law in Him. That's reconciliation. It's pitifully short as a commodity in the Christian church. The Christian church just does not get it. If you go down to the fruit stand of the Christian church and you don't find reconciliation on the stand. You find joy, and peace, and longsuffering, but they missed the foundation to that which is reconciliation.

Ray Johnson. [Comments. Could not pick it up].

Conrad Bowman. If you took the whole OT and put it in front of somebody, and you let somebody who is not a believer who is lost as a goose, and you wanted to bring him to the Lord, and he starts in Genesis, and you bring him through the OT, what you end up with is

[Tape Ends].