

Romans 15 (Conrad Bowman) (October 1, 2008)

Father, what a joy it is just to give us time for the Word, and to let the Spirit feed us and carry us through one verse – one verse, one chapter after another; and we just thank You for it. We're nearing the end of this study, and we pray we haven't missed anything that You would have us to have comprehended along this journey. If it did, just stop us right now and remind us of where it is; but lead us through our studies tonight; and we thank You so much for the privilege of it; in Christ's name. Amen.

Class. Amen.

Conrad Bowman. Well, are we all getting over the storm, almost? Marjorie is still hauling stuff out of her house.

Marjorie Sager. Yeah. What storm? Having to sleep – we have extra hours.

Conrad Bowman. Yeah, yeah. We get a little extra sleep every once in a while.

Evelyn Wamble. Oh boy.

Conrad Bowman. Things are all going to smell fresh and good when the new carpet is in; and the insurance man is gone.

Evelyn Wamble. If he ever shows up. [Laughter].

Conrad Bowman. If he ever shows up. Okay. In chapter 15, it starts out like this.

1. Now we who are strong ought to bear the weaknesses of those without strength and not do it just please ourselves.
2. Let each of us is to please his neighbor for his good, to his edification of being built up.
3. For even Christ did not please Himself; but as it is written, "THE REPROACHES OF THOSE WHO REPROACHED THEE FELL UPON ME."

As He spoke with the Father.

4. For whatever was written in earlier times was written for our instruction, that through perseverance and the encouragement of the Scriptures we might have hope.

And as the purpose of the Old Testament of the believer today, they were written down so that we might be encouraged. They were written down so that we might persevere because we look at God's work in the past with His chosen nation, and we see that He never failed them. So, the encouragement of the Scriptures means that we might have hope.

5. Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus,

Now notice that. It's God who gives perseverance, or the ability to endure, and He gives you encouragement. You don't bring it to Him, but you appeal to God for your brother, or the one who's in difficulty; that God would give them encouragement; and that God would give them the strength and ability to persevere. That's what you pray for. You know what that does? That effectively moves you over to the side; and now you and your brother or sister can watch God bring perseverance and bring encouragement to them, and you both know where it came from. That takes them out of the role of having to depend on you for that encouragement, and puts them in the position of expecting it to come from God; which is absolutely correct; because that's the source of it. Now you see when we do that, we're doing the same thing that Christ did; with all His disciples; and all His apostles. He kept taking them in, and drawing them close to Himself; then He turned them all to the Father. Now they address the Father; so that when the answer come – came, they both knew from whence it came. It came from God, and there was no question about it. What that meant is, they didn't deify the guy that was next to them praying for them. They knew where the source was; and they knew he wasn't calling it down. He was making the appeal on both of their behalves. So when I get in the ditch, and I get something that's pulling me down, what I want is a brother or sister to pull alongside of me, and face to face go to God, and ask for an answer to my dilemma; Okay? With the full knowledge that God can, if He will; and if it pleases Him, bring that answer in; and that's testimony to both of us. To me and my brother; and neither one of us are between the other one and God. Yes sir?

Gentleman. So is that really what verse 1 is talking about, where he's talking about bearing the ...

Conrad Bowman. That's right. You bear the weaknesses of those without strength, but where do you take them? You just take them and lay them before God. Okay? You don't take them and do anything about them. You can't. You take those weaknesses and lay them before God, so that when God gives him strength, you both know where it came from. That's the way it ought to work. Now,

4. For whatever was written in earlier times ...

And that's talking about the whole body of Old Testament.

was written for our instruction, that through perseverance and the encouragement of the Scriptures we might have hope.

5. Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according ...

"According to" is a – is a standard of norm. "According to" means – means, as measured by. So "according to" is measured by Christ Jesus. We're to be the same mind with one another as is Christ in us being of the same mind. We're to take the mind of Christ that we gain through union and share that same sense of union in the mind of Christ as the content with our brothers and sisters. So when somebody comes up to you, you take the mind of Christ that He has given you for your own perseverance and endurance – you take that mind and you share it with your sister or with your brother. You join with them in union, which means when you meet with them, you meet around the mind of Christ. Always. That's what gathering is. When we get together to worship, that's what a worship meeting is all about. When we leave here and gather together in our sanctuary, our holy place – downstairs – which is what that word means – a place of holiness – a place of being set apart – we recognize that we're set apart together with everyone of our brothers and sisters that are in there; and we're set apart into the mind of Christ; and we're all are there, realizing the mind of Christ responding to God the Father, who is the object of our worship. See? We don't gather there – listen to this carefully now, and be careful how you word when you leave here. We don't gather down there to worship Christ. We gather down there to worship the Father. And the only way we can worship the Father in truth is to be of one mind with the Son who is truth. You see that?

Evelyn Wamble. To be in Christ.

Conrad Bowman. To be in Christ. To be one with Christ. So we're in the mind of Christ, in the Body of Christ, which is what the Church is called – the Bride; with our faces all turned toward the Father; just like He is. So when He walks through His thirty-three years, He walks with His face fully turned toward the Father who sent Him. What He asks us is to join with Him; and being joined together in Him to do exactly the same thing. Put our faces full on with God the Father in worship; and that way we honor and glorify the Son, and just pile up glory to the Father; because that's what the Son is all about. Are there any questions on that?

Mary Chambliss. I want to ask you something.

Conrad Bowman. Sure.

Mary Chambliss. I'm not sure where the verse is; probably in John. But I seem to remember that I was in a prayer meeting, and they said, now when two or three are gathered in my name, as touching anyone's name, the Father hears and answers that. Is that correct? Is that what you're talking about, if we agree in the mind of Christ?

Conrad Bowman. No. No. That's not what I'm talking about, and it's not what I'm talking about for this reason. That verse – that verse was spoken by God – by Christ – preparing His disciples for their apostolic role in the Church. Therefore, He said, where two or three are gathered together – in another place it says, where two or three are gathered together, there I am in their midst also. It doesn't require two or three to be gathered together – not since Pentecost. Since Pentecost, there is no such thing as where two or three are gathered, because there's no time when you're separated from the Body of Christ. First, those in here. Secondly, you are – you are inescapably joined to Christ. Where you are, Christ is. If there's just one of you and a billion of them, Christ is there. He's right there. Before Pentecost, He was looking for gathering, because He was talking to an earthly people, not a heavenly people. And that earthly people learned to gather. That's – when they brought their offerings, where did they bring them? They brought them to a storehouse. They brought them to the Temple. That's storehouse giving. When you make an offering unto God, you make it where God directs. Okay? Storehouse giving is inappropriate for today. We don't do all our giving here. We give where God has opened our eyes and shown us a need; and that's just as imperative as supporting the local body. More so; because you may be the only one that knows about that need. You see? The difference is, in the dispensation preceding ours, which started at Pentecost, everything was done on the basis of a chosen nation; and a congregation; and an assembly.

Today, everything is done based on a relationship; and that's your relationship to God; and yours, and yours, and mine; and Bill's; and John's; and Adam's. See? That relationship. When we come together, the primary purpose is to celebrate what God is doing in our lives. That's why it starts with prayers of thanksgiving. Okay? That's why we start with prayers of celebration in our – in our worship; it's based on that. The joy that comes out of Philippians is the – is the basis of the Christian's life. And our gatherings to worship – to gather around the person of Christ in His – in His victorious ascension to His throne in heaven. It's a marvelous thing, isn't it?

Joyce Pavelka. Yes. I never heard it put that way. And it puts a new slant on worship, doesn't it?

Conrad Bowman. Doesn't it. Isn't that a marvelous thing that happens. Because now you look around you, and you don't expect to see grimaces and – and anguish; you expect to see the joy of celebration of what God is doing for us. And that – those individual victories just roll up and accumulate, and we pick them up like pecans on the ground. You know. I mean, it's great. Molasses, a little sugar, and oven, and – man that's almost heaven, isn't it? You can get there. But that's true. That's the way it is. That's the way it is. You see, when we come together to worship, we ought to be so glad to see one another. It's kind of like the fifteen minutes before we start every class. Very much like that, isn't it?

Joyce Wood. Yeah. That's what I felt tonight in this room.

Conrad Bowman. Yes.

Joyce Wood. I just thought that it was, you know, everybody's kind of getting past the hurricane, and beginning to get past that.

Conrad Bowman. It's so much – it's so much more than that, isn't it? It's so much bigger than that. See, it's – our week is not complete; and it just gets complete when – when I see those faces; and when I see you enjoying one another. Okay. Whatever's bugging me – whatever problem I'm having just kind of floats away. It gets lost in all of this. You know. And that's the way it ought to be. Okay? So I can truly say – genuinely say to you: Thank you very much. Because it ministers to me the joy of the Lord; and that's what we're to be ministering to one another. What do we minister outside of this group? The Ministry of Reconciliation. And the Ministry of Reconciliation is explaining to all those people out there who

don't know this, exactly what's happening. We need to be telling them this. You know. Because this is what reconciliation is all about.

Marjorie Sager. That's why Joyce and I are just so excited about Wednesday evenings. [Laughter].

Conrad Bowman. Well good for you; and we're glad to have you here. We need to get you a box or something to stand on so we can see you. [Laughter].

Evelyn Wamble. She forgot to grow. [Laughter].

Conrad Bowman. We don't want you to get lost.

Joyce Pavelka. How long will it be before we're able to explain this to somebody else?

[Class chatter].

Joyce Pavelka. We don't want to get it wrong, or mess it up.

Conrad Bowman. How could you mess it up? You can't mess it up.

Joyce Pavelka. I – trust me. I can! [Laughter].

Conrad Bowman. You think so?

Betijean Kennerly. You know Conrad, it isn't about us. It's about Him.

Conrad Bowman. That's right.

Betijean Kennerly. And once you get into explaining it about Him ...

Conrad Bowman. That's right. It's not about you, see. It doesn't – that's right. That's right. Now when you get ...

[Class comments back and forth].

Conrad Bowman. Well, listen. There's a lot of people out there we've got to get to.

Evelyn Wamble. [Inaudible] ... before Pentecost.

Conrad Bowman. All those things before Pentecost?

Evelyn Wamble. I didn't know that. The Scripture she gave, where two or three ..

Conrad Bowman. Yeah.

Evelyn Wamble. I never knew it.

Conrad Bowman. Now just think about this. Here's the first principle. The first principle we have to learn in going through here – and this will rob us of a little bit of time, but I'm not in that big of a hurry. The first principle you have to learn is, what part of this Book is written for our instruction and walk; and what part of this Book was written for somebody else's instruction and walk; and we can look over their shoulder and see how God dealt with them in their walk according to the instructions He gave them; and we can learn so much about God. But then – boy this is like – it's like the best ice cream sundae you ever ate. Why is everything always about food in this class? [Laughter].

Lady. It's a good analogy.

Conrad Bowman. It's a good analogy. That's what it is. You know, for you, He – he – he put something entirely unique and supremely divine in front of you that He hasn't put before any other of His people; not the created beings in heaven; not His earthly people destined for an eternity on a new earth; but only for His Bride. Just like a bride would – you would expect to be treated. Okay? She's going to be the recipient of things that nobody else will ever know or touch; and that's the way He treats you; like His beloved Bride. Okay; and that's special, isn't it?

Lady. We are special.

Conrad Bowman. Because He unfolds His heart in new ways – boom – and lays it out to you.

Mary Chambliss. Doesn't it make you feel sorry for people who aren't the Bride?

Evelyn Wamble. No.

Conrad Bowman. No. No. It doesn't.

Conrad Bowman. Did you when you got married – did you feel real sorry for the bride's maids? [Laughter]. Are you just real sorry for the bride's maids?

Lady. Not from my particular husband's point of view. No. [Laughter].

Conrad Bowman. I rest my case. [Laughter]. You see, that's the difference.

Mary Chambliss. But you want them to ...

Conrad Bowman. To marry him too? [Laughter].

Mary Chambliss. No. [Laughter]. To become a bride.

Conrad Bowman. To become a bride. Okay.

Betijean Kennerly. That's the – that's His Ministry of Reconciliation.

Mary Chambliss. Yeah. That's what I used to think becoming a Christian was. Jesus said, Mary, would you marry me? And then I could say yes or no. But if I did marry Him, then I would be one in the spirit.

Conrad Bowman. Yeah.

Mary Chambliss. So it's kind of like that.

Conrad Bowman. Yeah. Got to be careful now – "kind of like that" – slides right on over into Catholicism.

Mary Chambliss. I'm not going to talk to you any more. [Laughter].

Conrad Bowman. Yes we will. Alright. What?

Norma Bowman. I wasn't clear. Mary's talking about – Mary, are you talking about unbelievers? Or are you talking about the Jews that were ...

Mary Chambliss. Well, the Jews were on my heart.

Norma Bowman. Well, I'm talking about – though the Old Testament and God's helping them; because they're going to have great blessings too. It's just will be different from us. Is that what – I didn't know whether you were talking about unbelievers.

Mary Chambliss. [Inaudible]. It's just such a privilege to be the Bride of Christ.

Conrad Bowman. You are. You are. Blessed, blessed privilege. You see, our problem is not – not that so much of us – not that we feel guilty; but very few – very few in the Church even realize the position to which they have been raised.

Lady. That's true.

Conrad Bowman. That's my problem, right there. The position you – we need to realize the position to which we've been raised; because we have the whole of creation over which to reign with Christ. If you don't get your head preoccupied with what you have in Christ, you won't understand the vastness over which you reign with Him; and all of that is bowing in adoration of you as His Bride – the Son. All of it. Now if you don't wrap yourself around that, you won't understand what all that is coming at you. Okay? Now fortunately we won't have our old sin nature, so we won't turn into a million little Paris Hiltons all full of ourselves. We'll stay preoccupied with turning everybody's eyes to the Son and to the Father. See. Yes ma'am?

Mary Ann Jacobsen. Well, I can understand what Mary is saying, because even Jesus wept over the people that were rejecting Him.

Conrad Bowman. Yes ma'am. When He topped the hill and looked down – and looked down over Jerusalem.

Lady. As Christians, we can weep too for our government ...

Conrad Bowman. Sure. Sure. Sure. Now remember, He was weeping over the loss of the House of Israel. The loss of the House of Israel. Okay. Not the – not the saved of the House of Israel, but the lost. Now, let's not – let's not lose our place here.

Wherefore – verse 7. No. Verse 6.

6. That with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.

That's where our hearts go.

8. For I say that Christ has become a servant to the circumcision on behalf of the truth that belongs to God to confirm the

promises given to the Father [this should read, "to confirm the promises given to the fathers"],

Christ has become a servant of the circumcision. The circumcision is the same as saying "the Law." He became – He became a servant of the Law. It was the Law that killed Him. He became a servant to the Law by fulfilling it full; so that, on behalf of the truth of God, so that He might confirm the promises that had been given to the fathers. So everything that was promised to them was fulfilled in Christ.

9. and for the Gentiles [also for the Gentiles] to glorify God for His mercy; because it is written,

"THEREFORE I WILL GIVE PRAISE TO YOU AMONG
THE GENTILES [that's Christ],
AND I WILL SING TO YOUR NAME."

10. And again he says,

"REJOICE, O GENTILES, WITH HIS PEOPLE."

With His earthly people.

11. And again,

"PRAISE THE LORD ALL YOU GENTILES,
AND LET ALL THE PEOPLES PRAISE HIM."

12. And again Isaiah says,

"THERE SHALL COME THE ROOT OF JESSE [that's Christ],
AND HE WHO ARISES TO RULE OVER THE GENTILES,
IN HIM SHALL THE GENTILES HOPE."

So you see the fulfillment of all – fulfillment of all Old Testament prophecies and the beginning of all the New Testament promises.

13. Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Spirit.

That word "power" again is *dunamis*. The word we get dynamite from. The power of the Spirit. That all explosive power.

14. Concerning you, my brethren,

With Paul now.

14. ... I myself also am convinced that you yourselves are full of goodness, filled with all knowledge and able also to admonish one another.

You see? Clarice?

Joyce Pavelka. Joyce.

Conrad Bowman. No. Excuse me. Joyce. I always do that. I know I'm forever calling her Clarice.

Joyce Pavelka. [Comments – inaudible].

Conrad Bowman. I know. There's exactly what you were looking for.

14. Concerning you, my brethren, I myself also am convinced that you are full of goodness, you are filled with all knowledge and able also to admonish one another.

That's you.

Lady. Oh, that's a hard one.

Conrad Bowman. That is a hard one, isn't it? Now – because you've got to start with that and latch onto it. He has filled you with all knowledge; and that's – that word is *epignosis*; which means knowledge that has been tested by experience. First, there's *oida*; and that's raw facts; and then there's *gnosis*, and that's when you take those facts and organize them into a truth. And then you put *epi* in front of it – *E-P-I*; and that's knowledge that has been tested in your experience; and that's what it's talking about. You're filled with tested information. So you're also able to admonish one another. Now you don't get there unless you take the things you've learned; apply them in your experience; let them become "true-truth" to you, proven by your own experience; and that's what you're able to take and use to admonish one another; or to teach one another, and bring them along. You don't get it just by knowing facts; by putting it in a notebook. That won't get you there. I've got notebooks.

Lady. And that's why we go through those trials.

Conrad Bowman. That's right. He doesn't leave us just with a full notebook. He takes our life and He brings it right through the middle of that book – boom – so that we have to take the things we've learned and make sure there're true by resting on them in our life. Once we do that, they become rock-solid, concrete truth. *Epignosis* in our *nous*. Okay? So there's the Christian life in a nutshell. Take the *nous* that you have, while it's all nice and empty, and not confused. Take the information that He's feeding you – and that's *O-I-D-A* – *oida*. Okay? And that's just raw facts. You take those raw facts and you organize them into a tenant; you make a truth out of it – a statement of truth; and that's *gnosis*. *G-N-O-S-S-I-S*. (sp. Should be *G-N-O-S-I-S*); and you take that *gnosis* and test it in your experience; and the Greek would put *e-p-i* in front of *gnosis*. *Epignosis*. Okay? That's the intensive word. That means it's truth that you've taken in your life and tested it; and now you know it's true. It's true-truth. Okay? That's what you build your life on. True-truth. Not the stuff that He just gave you, or the stuff that you haven't tested yet – you just got in your notebook and it makes a nice outline; but the stuff that you take into your life and He brings something into your life that requires that in order for you to function and move; and all at once it becomes true-truth. Nobody can shake you off of it. You know it is true; and those are the things that you take to admonish one another, or build them up; because remember we started this verse – this chapter talking about edification. The edification of building up of somebody else. So that's the whole process right there on that one page. But – contrast:

15. I have written very boldly to you on some points so as to remind you again, because of the grace that was given me from God,

16. to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, that my offering of the Gentiles might become acceptable unto God, sanctified [or set apart] by the Holy Spirit.

Now you see the way that works? God has given all an opportunity, and He's given them the tools, and He's given them the knowledge, and He's building with the Spirit; and he goes to the Gentiles with this ministry that he's been given; and he wants that to become acceptable to God; and acceptable is emphatic in the Greek – it's in the first of the sentence and not the end; and – and it's set apart – set apart or sanctified – because that's what sanctified means – to be set apart; it's set apart by the Holy Spirit. Now look at that work. You've got somebody you want to talk to, and you gather together the things God has

taught you about yourself in your own life; and you say to them – look at what God has done in my life. My heart desires to see Him doing the same thing in your life, according to your needs. That's what I want to share with you. And know when you say that that the Holy Spirit, should He please, is setting that one aside, reckoning him unto God. That's the work of the Spirit, isn't it? And if something is missing there, you don't say – well the Spirit sure dropped the ball on this! [Laughter]. I don't think. Okay? That would be a Nancy Pelosi deal, wouldn't it? [Laughter]. No sir. You'd say, where did I miss it? Okay? And you start looking at your life and testing what you know to see if perhaps you made a mistake. More than that, though, you're waiting on the Spirit to make His move in their life so you can point to it and say, see, it happened to you too! Then the joy of the Spirit, the joy of the Lord, is what you share between you. The seal of equal. It's like wax on the end of a contract. Okay? That's what those grins are. There're just like wax on the end of a contract. You come to it like John did to me and said, we've got to have coffee. We've got to have coffee. I said why? Okay? I'm available. What's – what's – what's the subject? "Yesterday I was lost. Today I'm saved." That's what he told me. I said, sure, come on by. Let's have some coffee; and we did. We took over Murphy's Deli, and; didn't we? And just laughed and had a good time for about three hours. That's the way it's supposed to be. And our laughter and our joy was – was the seal on the contract. The Lord did it. The Spirit nailed it down. Okay? And made it plain. We just sat there and reviewed the results, and enjoyed it, and laughed, and had a good time; and we haven't stopped yet.

Lady. Did ya'll admonish each other?

Conrad Bowman. No.

John Young. No. No.

Conrad Bowman. What was there to admonish?

Lady. Well, I don't know.

Conrad Bowman. We hadn't done anything bad. We were just ...

John Young. We were righteous. [Laughter].

Conrad Bowman. We were righteous. We were R-I-G-H-T-O-U-S. [Laughter]. We've been righteous ever since, haven't we John?

John Young. You bet.

Conrad Bowman. Okay.

Phil Richman. Conrad?

Conrad Bowman. Yeah?

Phil Richman. That word “admonish” in 14.

Conrad Bowman. Yeah.

Phil Richman. And in your commentary. Also has the idea of instruction or counsel. You are confident; able; confident.

Conrad Bowman. Yeah.

Phil Richman. Instruct and counsel. So it's not just – admonishment to us has a different connotation. Like we're coming at somebody.

Conrad Bowman. Sure.

Phil Richman. Rather than counsel or ...

Conrad Bowman. Yeah. Has the connotation – correction of a child.

Phil Richman. Correct. Correct. That's ...

Conrad Bowman. Yes it is. Thank you, sir, for pulling me back from the edge of my silliness. Alright. Verse 17.

17. Therefore in Christ Jesus I have found reason for boasting in things pertaining to God.

18. For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed,

It's not anything that we've done. It's not anything that I've done, or that you've done, but it's what Christ has done, through you; and He's blessed you to be on site when He does His work.

19. in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum [difficulty pronouncing that word] I have fully preached the gospel of Christ.

Okay.

20. And thus I aspired to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation;

21. but as it is written,

"THEY WHO HAD NO NEWS OF HIM SHALL SEE,
AND THEY WHO HAVE NOT HEARD SHALL
UNDERSTAND."

22. For this reason I have often been hindered from coming to you;

23. but now, with no further place for me in these regions, and since I have had for many years a longing to come to you

24. whenever I go to Spain--for I hope to see you in passing, and to be helped on my way there by you, when I have first enjoyed your company for a while--

25. but now, I am going to Jerusalem and serving the saints there.

26. For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem.

27. Yes, they were pleased to do so, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things.

And the principle is established in just a few short verses that we honor the source of our instructions and the source of our growth and the place and the people from whom we learn and grow; you honor them.

26. For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem.

27. They were pleased to do so, and they are indebted to them.
For if the Gentiles have shared in their spiritual things,

And that's what they're talking about – the spiritual things of Israel.

27. ... they are indebted to minister [to Israel] to them also in material things.

28. Therefore, when I have finished this, and have put my seal on this fruit of theirs, I will go on by way of you to Spain.

29. And I know that when I come to you, I will come in the fullness of the blessing of Christ.

So you see, once he has their full attention, and has explained to them fully where the blessings that they walk in come from, you see how quickly he moves through the plan. He doesn't lose any time there. He marches straight through that; because all the truth on which they need to understand this, he's already laid it down. Now,

28. Therefore, when I have finished this, and have put my seal on it,

I know that when I come to you, I will come in the fullness of the blessing of Christ.

30. Now I urge you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God for me,

The most important thing that passes between us, is the prayers of the saints for one another. The prayers to God for me,

31. that I may be delivered from those who are disobedient in Judea, and that my service for Jerusalem may prove acceptable to the ones who are set apart there;

So he knows that he's going back and there're going to be Judaizers who are rebellious, and he's asking for their prayers for safety.

31. that I may be delivered from those who are disobedient in Judea – my service for Jerusalem may prove acceptable to the saints;

32. so that I might come to you in joy by the will of God ...

The Father.

32. ... by the will of God, the Father, and find refreshing rest in your company.

33. Now the God of peace be with you all. Amen.

Next week we'll finish this with chapter 16. Questions on 15 tonight?

Phil Richman. Conrad,

Conrad Bowman. Yes sir?

Phil Richman. Verse 27.

Conrad Bowman. Yes sir.

Phil Richman. Explain that in the context of dispensational teaching.

Conrad Bowman. Oh, okay.

Phil Richman. The Gentiles have shared in their spiritual things.

Conrad Bowman. Sure. In Macedonia, in Achaia – in Macedonia and Achaia they have been pleased to make a contribution for the poor among the saints in Jerusalem; yea, they were pleased to do so, and they are indebted to them – to those in – in Jerusalem.

27. ... For if the Gentiles have shared in their spiritual things,

Now, it was through Israel that Christ came, and the Gentile church has to recognize that, because all the promises that God made to Israel, He's going to keep; and Israel is going to get them. But because of their rejection of Christ, the Gospel passed from Jewish hands to Gentiles; and that which was entrusted to Israel – which was the Gospel of Redemption – has been changed to the Ministry of Reconciliation and passed to the Church. We didn't pick up the gospel that

Israel had, because with Israel it was a plan of redemption by blood. The sacrifice according to Law. But when the Church picked it up, the Law had been fulfilled, as it was in Christ. His death fulfilled all the Law; left nothing to be fulfilled. So the whole program under which Israel labored in their walk under God, had been brought to completion with one exception; and that was their own redemption. For the work had been finished by Christ on the cross. When the – when the Church inherited, they inherited the Son, and they inherited the risen Christ, and acknowledged the risen Christ; that was who Israel had rejected. So Israel was cut off from their King; and cut off from their Redeemer – their Kinsman Redeemer. We on the other hand, never needed a Kinsman Redeemer. We needed a Savior; and the Savior who had completed His work and risen from the grave reached out and drew us to Himself in the grave. That's Romans 6. That's what we studied back in Romans 6. Okay? Verses 1 through 10. So the Church didn't have to go through this Kinsman Redeemer phase. In this dispensation, we became joined to Christ as He exited the grave victorious over sin and death. That's all we know. Israel has yet to find that out, because they rejected Christ on the other side of the cross. They're coming along here, and Christ is on His way to the cross, and He goes to the cross; and on His way they reject Him. They took Him outside the camp and declared Him to be *persona non grata*; and there He was crucified. So what does it say in Hebrews? In Hebrews it says, if you're going – if you're going to go to Christ, you have to go to Him outside the camp. Okay? You have to bear your own reproach and His reproach outside the camp. Well, the Gentile met Christ in the grave on the other side of the cross, as He was getting ready to exit it and ascend into heaven; which He did; and that's where we met Him in the grave. And our life began when the Spirit descended. And when the Spirit descended, the wedding party in the Lord's company was exiting and going to the Marriage Supper of the Lamb. And the celebration of your union with Christ – your Groom, your Lord – the celebration has already begun. Okay? That's going on now.

Evelyn Wamble. The Wedding Feast. Ongoing.

Conrad Bowman. Yeah. Yeah. Now it seems like we ought to be sad about missing something. But a day with the Lord is as a thousand years. A thousand years is as a day. And we're going to find when we step out of this life, or we see Him returning for us, and He gathers us together with Him, it will not be a fraction of a second since they arrived; and we're there too. Okay? Don't you see the difference? There's a separation in between all that they had going for them, and all that we have going for us. That's the reason why Christ ascended on day forty; but Pentecost wasn't until day fifty. There was to be no confusion that the

life of the Church was a continuation of the life of Israel. The only connection between those two, is Israel's King is our Groom. That's the only connection.

Evelyn Wamble. Say that again.

Conrad Bowman. Israel's King is our Groom. Christ is not my King. Okay? He is my Groom. I'm His Bride. I'm intimately related to Him. They're intimately involved in serving Him forever. I reign with Him forever. They serve Him forever. There's the dispensational distinction. Now, when you come down here and read this – okay; and – let me put my glasses back on – and you see,

26. For Macedonia and Achaia have been pleased

I'm going to Jerusalem to serve the saints.

26. ... have been pleased to make a contribution for the poor among the saints in Jerusalem.

27. They were pleased to do that [they're Gentiles], and they are indebted to them. For if the Gentiles have shared in their spiritual things ...

And we have, because we have our Savior, their King,

27. ... they are indebted to minister to them also in material things.

So we support Israel in our material things because they're going to live in a material world forever. That's their destiny.

Evelyn Wamble. So their promises ...

Conrad Bowman. The New Earth.

Evelyn Wamble. ... are all earthly, aren't they?

Conrad Bowman. Yes ma'am. Every bit of it. Every bit of it. Their promises and their destiny is earthly. Our blessings and our destiny is heavenly, on the throne of the Son with Him forever. It's – it's almost too much to wrap yourself around; and that's the truth of it.

Father, let's – we thank You so much. Just lead us through this week in fresh appreciation of all that You have done and are doing in us on a moment by moment, day to day basis. And we give You glory; give You praise; give You thanksgiving; in Christ's name, who paid for it all, and claimed us as His own. Amen.