

Romans 1 (Conrad Bowman) (April 16, 2008)

Tonight is our second class in Romans. And we'll be in Romans chapter 1. We covered the first segment of this last week, and I'm going to run back through it, real carefully of course, and then we'll hit the rest of the chapter on the fly. As I told you, this is not a – I'm not paying a lot of attention to the history of the – of the Book of Romans. I'm less interested in that than I am in the doctrinal development that comes out of it. Because if we understand that, we can go back and pick up the history. Or you can get that out of the William R. Newell book. I'm absolutely thrilled that several of you have already said that you ordered the William R. Newell *Romans Verse by Verse, Verse by Verse*, and got that in. That's a rich, rich, rich resource. In Romans 1:1, Paul starts out by identifying himself as a bond-servant, a *doulos*, of Christ Jesus. He's

1. ... called as an apostle,

He's set apart, and that word "set apart," *hagios*, is the same word for "saint." And it means to fence off and to separate. That's a very, very foundational important concept in all of Paul's writings. Because in the word "*hagios*," you find your identification to things Jewish. And it ends there. Ok. That's not the door to things Jewish through which we walk and then engage in things Jewish. It's the – it's the embodiment of what God's saying to His chosen nation Israel, that they were separated out from mankind; fenced off and committed to Him. And so everything about Israel is – is embodied in that word "separation." They were a peculiar people. That's the very thing that irritates people today abroad in the world. When you start talking about the Jewish people today, and that the Jewish people are a people that are acknowledged by God as a separate people – that just irritates the daylights out of other people; especially the descendants of Abraham through Hagar, the handmaid. Once you get that line of declension that comes from Abraham, and there're two people, and one of them are the people through Isaac, and the other one are the people through – through his other wife, Hagar; boy that animosity is there. Isn't it? Now you'll remember why he chose Hagar. He and his wife had been promised a natural child. And they'd both gotten old. She passed the point of child-bearing. And he passed the point where he could be reasonably expected to get her pregnant. So, they were waiting for God to provide the child that they were promised, and the child didn't come. So, she had a solution that she cooked up. I'll tell you what, you take my handmaid, Hagar, and you have a child by her, and she will bear you your heir. And everything's going to be great. Well, that didn't work at all. The minute he got there, she was very jealous, and Abraham had a jealous wife on his

hands who was very aggravated about this child that came along that was going to be his heir and wasn't her kid. And low and behold, God acted and it didn't matter how old she was. They were both near a hundred, and she got pregnant and had a child – had Isaac. And Isaac became the heir of promise, which meant Hagar's child was cut off. He wasn't the heir of promise. That animosity drives the Middle East and world politics today. That's what's going on in the Middle East; is that jealousy and animosity because of those two kids. Now all of Islam has grown out of that relationship – Hagar and her child – believing that they are the heirs of promise – the promise God made to Abraham. So they all go back to the early Scriptures. They just come to different conclusions about it. And we're fighting about it today. And we're caught right in the middle of it; and we're caught in the middle of it through ignorance, because we don't know how to relate to Israel. We don't know, and there's so much ignorance about it that this separation that Paul sees and talks about over and over again in terms of God separating to Himself a people – an earthly people – and then calling on the Church to live separated lives. Separated unto Him. That's what's at issue when you start going through the Book of Romans and the Book of Hebrews; is defining the relationship that Israel had to God; that Hagar and her descendants had to God; and that the Church today has to God. Those are the eternal issues that are on the table. Ok? Now, as we go through Romans, that will come up from time to time; because it underlies this whole concept of *hagios*; being set apart; and that's the primary – that's the primary type of being set apart that is carried over in the word "set apart" as it applies to us. Being set apart unto God and away from all other human relationships. You see that? That's a pure concept, and it's very, very important that we understand that concept. So when Paul says he's a bond-servant belonging to Christ Jesus, he's laying the foundation down for explaining this relationship to God that he has; that he had as a Jew; that the Jews had to God; and that all other people had to God. Ok? So these relationships just begin to flow out of this, and it'll carry through this Letter to the Romans.

1. Paul a bond-servant [*doulos*] who belongs to Christ Jesus, called an apostle ...

Or one sent with a message.

1. ... set apart ...

Hagios. Set apart or sanctified.

1. ... for the purpose for gospel of God.

For good news of God.

2. which [good news] He promised beforehand through His prophets ...

So the good news that Paul is has been promised beforehand through His prophets in holy – there's the word *hagios* again – in Scriptures that are themselves set apart to God's purpose. So you see this word *hagios* – or the principle of being separated out and penned off and examined and set apart – divided apart from other things. You see it repeated three times right here in the first two verses, and it's

3. concerning His Son, who was born of the seed of David according to the flesh,

So – so it's concerning the Son of God – the Only Begotten Son of God we might say – who was born of the seed of David according to the flesh. So His fleshy lineage comes right down through there.

4. who was declared with power to be the Son of God by resurrection from the dead, according to the Spirit of holiness,

Set apartness again.

4. ... Jesus Christ our Lord,

5. through whom we have received grace and apostleship to bring about the obedience of faith ...

It grows out of faith.

5. ... among all the Gentiles for His name's sake,

6. among whom you also are the called of Jesus Christ;

7. to all who are beloved of God in Rome, called saints: Grace to you and peace of God our Father and the Lord Jesus Christ.

Period, and end of sentence one. Wasn't that a mouth full? Huh? It just runs on and on. But I want you to see. It ties all these concepts together, and rolls them

up into one idea. And the word "holiness," or "*hagios*," or a form of *hagios*, has come up – one, two, three, four, five, six times in this one sentence. Ok? So you get the idea that being set apart and separated unto God is very, very important to God. Because He's rolled this thing up, and He keeps coming back to it, and says, you've been sorted out from among humanity, and you belong to Me; and Israel belonged to Me; and Paul belongs to Me; and David, the King of Israel, through whom Christ came, belonged to Me; and Christ Himself belonged to the Father. So you see this selection process coming right down through the entire history of man; and it keeps coming down, and he says, look at Christ. Look at His relationship. He's related to God the Father. He has always been. He's the Only Begotten Son of God. We have been separated out of all mankind and called apostles for His namesake; and that's our position in Christ; and you want to see that; you want to see that emerge. Ok? It's not just a letter and a salutation by Paul, who's an apostle, to those whom he wants to teach. It's more than that. Ok? It's more than that. It's the very idea of being called by God, and separated out from all of mankind, because not everybody is privileged to be able to see that. Ok? Many are called, few are actually chosen. But the many are called. However, few are the ones whose eyes are open and actually can acknowledge that and see it, and appreciate it, and be able to relate to it. Now you need to count yourself fortunate among mankind to have been given the gift of God and taste of the Spirit. That one taste was enough to open your eyes to the truth of the Gospel and the love of God, who reached down from heaven and to all this muck and picked you out of mankind and drew you to Himself. And continues to open your eyes and feed you. With Him. And that's what Christian life is all about – is constantly getting to know Him better. Not know our work better. Know Him better; and we grow as we know Him. Bill Munnerlyn used to say, you'll never know more of Christ than you know of His Word. That was a great – that was a great statement, because here – here it is embodied. You'll never know more of Him than you know of His Word. The only problem with that is, we would grab the Word and we'd say, we are to devour this thing, man, where do we start? And so we get back over here in Genesis and we'd start over here because that's a good story. And then it takes on the whole world. So we'd start in Genesis, and we'd do Ok until we got through Genesis. We'd get to the end of it, and there was all of the promises of God. Just like we did in our studies. There were all the promises of God; and then you get to Exodus, and you start reading about the Law; and now the Law was given. Well, you're on a roll now, because you took that – you started in Genesis. You rolled up. When you got to the Law, you just sucked it in and took it all in on yourself. And here was the Law. Now Israel couldn't keep it. They didn't have the juice to keep it. So what did we do? We've got the Spirit of God – we could keep the Law. So you jumped in with you life,

strapped on your boots, and got ready for the ride, and you started trying to keep the Law. Boom, and you're fighting with the Law. And you – and – did you get disappointed with yourself? Huh? You went far – you didn't get far. The first thing you do is just grab Ten. You just grab those big Ten, and you put those on your wall, and you said, aw, I'll start with these. We'll work on these. I can do that. And so you got the Ten out and you put them on your wall, and you started trying to keep them; and it just didn't take long before there were people around just aggravating the living daylights out of you, and your mind went ca-boom. And it was there fault, but you blew it. You blew it. And that was with Ten. Now somebody comes along and says, yeah, but the Law is big, it wasn't just Ten; it's six hundred and sixteen of those suckers. And you said, holy Toledo. Where am I going to find – so you got – you worked as far a Leviticus. You to Leviticus and you found out, sure enough, there's laws in there about treating my neighbor; and treating my enemies; and my kids; and my husband; my family. This is impossible. So you went down in flames. There you go. Pow. You hit the ground. Ok? You were obliterated. That can't be good. No wonder Israel failed, with all that Law business. No wonder they failed. What in the world am I going to do. And if you were very, very fortunate, you found in the Word, and through people who were teaching it, that there was a different standard over here. There were some other things; and you probably learned that God is love, and we're supposed to love everybody. Ok? So you launched that boat on the sea of your life, and you got into loving; and you decided we needed to love people. We need to love people even though they cut you off in traffic. We failed at that one a couple of times, didn't we John?

John Young. Yep.

Conrad Bowman. And even though, man, the person you should love most in life, you know, turns into your biggest aggravator. You know. The very thing I know is going to aggravate her, if I'm stirred up, that's what I'm involved in. that's it. I'm going to aggravate her. I'm going to leave my socks on the floor at the foot of my bed. You know. I'm – I'm going to miss the dirty clothes basket with my shirt. That's not going to happen, you know. I'm going to leave my coffee cup – I'll get up from the table – I'll leave it on the table. I'm just not – I'm not going to help at all. Ok? Now if I see her getting aggravated – fuel for the fire.

Lady. But you already know that, why do ...

Conrad Bowman. I already know that. Why do I do that? Why do I do that? It was years before I discovered that sin had taken up residence in me; and it's not

following me around. I'm carrying it around. And it's coming from inside of me. Now who's going to defeat that? You know what Paul said? Paul said, O wretched man that I am, who will save me from this life that I find and this war that I find within me. There's a battle going on inside of me. Who's going to save me from this? And then peace comes in. Right? Then peace comes in, because we discover it's Jesus Christ in His death and His sacrifice that delivers us from this war on the inside; and blessedly, my relationship to those that I love begins to change. Why? Because I on the inside and submitted to Christ – wasn't that what Paul was saying? That's exactly what Paul was saying. I'm a bond-slave. I'm called – he was called an apostle. We are called into an apostleship, and that apostleship is to take that message of our deliverance from sin through the death of Christ to the spirit of holiness. What is this spirit of holiness business? It's the spirit of being set apart. You see, I'm a unique creature set apart unto God from me on the inside. God has taken me on the inside and set me within apart – how'd He do that? Well, He's going to explain that He does that by making me a new creature. He creates in me something new that the world doesn't know anything about. Now let's go on through this verse, because you can see this happen, and it's being done to change me fundamentally on the inside. I'm not just a remade Conrad. That's not what I am. The old Conrad died on the cross when he was joined to Christ. There has to be something new that comes out to relate to her. To know how to love her. Abraham didn't have that. Abraham had an empowerment by God, but see God takes us and He joins us to His Christ – to Christ in His death. And what comes out is an entirely new "us." Now if you've never accepted that before, you need to consider what that means; because the Christian life doesn't consist of remaking you. This is not God's great makeover. You know. Patterned after Oprah. This is – this is not. This is God's new re-creation within your life. It's totally different, because the new you has no relationship with the old you except that it occupies the same space that the old you occupies here on earth. So the new you is inside. The old you occupies the space called flesh. And God allows you to work out of two centers in your life. Out of the spiritual you, or out of the flesh; and when you work out of the flesh, you don't walk in light, as He is in light, you walk according to darkness. That's what 1st John is all about. And, the result is, you lie and do not the truth. Now, I bounced around all over the place. Let's watch this develop as we move on into this first chapter. Because all those things are happening in this first part of this letter to the Romans. In verse 8, he starts out.

8. First, I thank my God through Jesus Christ for you all, because your faith is being announced throughout the whole world.

9. For God, whom I serve in my spirit ...

That doesn't mean your experience of faith. That means the faith which you have. The faith which you have is being proclaimed throughout the whole world. That's not a proclamation of your good deeds. That's a proclamation of the essence of your faith.

9. For God, whom I serve in my spirit by preaching of the gospel of His Son, is my witness as to how unceasingly I make mention of you,

10. always in my prayers making request, if perhaps ...

And this is a third class condition. Maybe you will and maybe you won't.

10. ... if perhaps, now at last by the will of God I may succeed in coming to you.

So he wants to come to them, and if it's according to God's will, he will.

10. always in my prayers making request, if perhaps, now at last by the will of God I may succeed in coming to you.

11. For I long

But, by the way, there's something – just a little thing here. It's Ok to follow your inclinations as a Christian. As a Christian, if I'm impressed that I would – that I would desire to visit with believers that I knew in Jackson; or believers that I knew in California; or what-have-you. That's legitimate. I take my human desires and I put them on the altar before God and I submit it to His enablement or allowance; and if He allows, then I go. In other words, you can follow your inclinations – you don't have to feel guilty about wanting to do something. Just submit it to God, and be as willing to go as you are to stay; and let God work out the details; and that works out just fine. And that is,

10. For I long to see you so that I may impart some spiritual gift to you, in order that [in order that] you may be established;

And the word "established" has the same – it's stabilized. Made solid. Put on solid ground.

12. that is, that I may be encouraged together with you while among you, each of us by the other's faith, both yours and mine.

So he wants to go and visit the believers in Rome so that they would be mutually encouraged. Now

13. I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented thus far) in order that I might obtain some fruit among you also, even as among the rest of the Gentiles.

So the purpose of his desire to come from them – to come to them, is so that they might hear the Gospel as he presents it and become believers as others have where he's preached or shared the Gospel.

13. And I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented thus far) in order that I may obtain some fruit among you also, even as among the rest of the Gentiles.

14. For I am under obligation both to Greeks and to barbarians, to wise and to foolish.

In other words, when you share the Gospel, you share it to all degrees of intelligence. You share it with those who are unschooled. You share it with those who are highly schooled or educated. You make no distinction in your audience because you depend upon the same Spirit to enlighten regardless of their status. You share it with the man who would argue. You share it with the woman who would be indifferent. You share it with those who seem to be enthusiastically in pursuit of it. But you don't make those distinctions. You put the Gospel out there as far as you can to all people and allow them to respond to the God who is opening their eyes.

15. Thus for my part,

In verse 15.

15. ... I am eager to preach the gospel to you also who are in Rome.

And he doesn't identify them where they fit in that category of things. He just hangs it out there.

16. For I am not ashamed of the gospel, it is the power of God for salvation that everyone who believes, to the Jew first and also to the Greek.

And in recognizing that the Gospel came to the Jew first and also to the Greek, he acknowledged the order of things in the – in the coming of Christ. When the Gospel came, it came first to Israel; and Christ came, as the Son of Israel, as the Son of David, and he acknowledged that already at the first of this – of this letter. So He came first to the Jew; and then He came to the Gentile. Where the miracles of Christ came – when Christ came and started His ministry, what is His first miracle?

John Young. Water and wine.

Conrad Bowman. Where did – it came in Galilee. Ok? Galilean – Galilean wedding. Jewish. Second miracle? Samaritan woman at the well. Ok? Hagar. There comes Hagar in, see. And the first one was in the wedding at Galilee. The second was the Samaritan woman at the well, and He presented the Gospel to her. And she went and announced that to – to her countryman and friends. Third – third miracle? Which un-ruler. Which un-rule came to Him. It went – it went Jew; Samaritan; Gentile. The rich un-ruler came to Him and – and said, you know, my son is sick. My son is really sick. And He said, go your way. You know. Your son is going to live. And that was the third miracle of Christ. When the Holy Spirit came and opened His ministry, the Spirit came first to a hundred and twenty Galileans in an upper room. And then – that's in Acts, chapter 2. In Acts, chapter 8, the Holy Spirit went to Samaria. In Acts, chapter 10, the Holy Spirit went to Cornelius' house – to the Gentiles. You see, the Spirit followed the same pattern. Acts 2, 8, and 10. Just like Christ did. You see, the advent of the Spirit followed the pattern established by Christ. To the Jew first, then to the Gentile; and you have to acknowledge that; because when the sign gifts came in – in Acts, there was – there was a reason they came in the order they did. The sign gifts came to Israel first in the upper room, with the miracle of hearing, and the miracle of tongues and languages. When the sign gifts went to Samaria, and then the sign gifts went on to Cornelius' house, and the Gentiles later, it was to prove to Israel, who always required a sign, that the same Spirit had gone from their – from their ... [inaudible] ... of Israel, sons of David, and moved to the Samaritans and moved to the Gentiles, so that they could see that there was unity in the

Body of Christ that began with them and spread to the Gentiles. There'd be no distinction on their part between what they received and what God had delivered to the Gentiles. See how He weaves that tapestry. And He keeps drawing us together. He separated Israel out from among all the nations and made them at once blessed and hated. He separated the Samaritans out by teaching them through the meanness of lessons, because it's still going on, that they could not supplant Israel according to the promises that God had made to Israel; but that they would have to serve Israel all their days. And by the way, if we ever get around to it, with that – it's going to confirm the relationship between the three sons of Noah and their – and their relationship – it goes right on back and feeds into that. But that – that's a story for another day. And then the Gentiles were "mooshed" in, to use Phil's word, to that same plan. So that we can't escape it. Today our relationship to God – today – within our time frame within the age of the Gentile, is inclusive of Israel; is inclusive of Samaritans, is inclusive of Gentiles – all Gentiles; because God gives us all now one, new way to relate to him; and that's what Paul is laying down here to these Gentiles. Ok? To the Romans. And he's getting ready to unfold and let this flower just open up, because the Gospel has power.

16. I'm not ashamed of the good news, for it is,

In verse 16,

16. ... it is the power

Dunamis. From which we get the word "dynamite." It's an implosive – it's an explosive word. Ok? *Dunamis*.

16. ... it is the *dunamis* of God for the purpose of salvation to everyone who believes, it was to the Jew first and now also to the Greek.

17. For in it the righteousness of God is revealed from faith to faith; as it is written, "THE RIGHTEOUS man SHALL LIVE BY FAITH."

This is the fullness of the righteous man. The righteous man is the one who lives by faith.

18. For the wrath of God is revealed from heaven against ungodliness [all of it] and unrighteousness of men who suppress the truth in unrighteousness,

Or by unrighteousness. By means of.

18. The wrath of God is revealed from heaven against all ungodliness and unrighteousness which has its source in men who suppress the truth in unrighteousness,

Now, yes sir?

Jeff Little. Before we get into that I wanted to say one thing about what we were just talking about.

Conrad Bowman. Ok.

Jeff Little. [Inaudible] ... One of the noteworthy factors of his introduction is that Paul is kind of – he's not only giving this introduction, the holiness, the believers that are there already.

Conrad Bowman. Right.

Jeff Little. He told us – because the Church is already planted. It's like these early evangelists had this understanding between them that you would not go to a place that was already established. Like he didn't want to step on the toes of the people who had already done work there. But, Paul realized that is his goal and destination to go and present it to the most powerful man in the world, Peter himself. And he knows he's going there, so he's sending this letter that says, hey, I know I'm not supposed to go and step on the toes of people that are already there, but I do have some things that you do need to be aware of.

Conrad Bowman. And who – and did he suppose had been there, before him?

Jeff Little. Well he's addressing believers.

Conrad Bowman. Yeah.

Jeff Little. So, you know, we're left at this thinking, Ok, this is Paul's first letter to the Romans.

Conrad Bowman. Hmm? Ok. So there's a supposition on the part of some that perhaps there were other letters?

Jeff Little. There was already a church established there that he was going to.

Conrad Bowman. May have been. May have been. However, Paul was oriented enough to believe that the Gospel he was given, that he told Timothy, was so different from the gospel that other men had given – had been given, that he was the source of a unique Gospel for the Gentiles. I think – I think he would have come if you had been the next one, or me, or Tom. I don't think it would have made any difference. I think Paul would have hit town, you know, making sure that the Gospel that had been committed to him was in fact the Gospel that they heard. That was delivered to them. Because he did a lot of work correcting other people's gospel message. In Galatians. In 1st and 2nd Corinthians. You know, that whole thing in 1st and 2nd Corinthians about doubtful things. Where you do the things that are not just spoken of specifically, here's the way he handled it. That Paul – Paul would have come to town anyway.

Jeff Little. And also the situation about six hundred ...

Conrad Bowman. Yeah.

Jeff Little. ... and some odd laws

Conrad Bowman. Yes.

Jeff Little. And all the encounters he had with his own, with the Jews

Conrad Bowman. Right.

Jeff Little. That was kind of negative. They were all like very much – hey, you've got to keep the Law. That's how we ...

Conrad Bowman. That's right.

Jeff Little. It's like, no, we ... [inaudible].

Conrad Bowman. That's right. That's right. The bounds – the bounds to the Law were broken. They were not tied to the Law any longer. You are absolutely right, because that's the core of his Gospel message.

Alright. Now he's launching into this thing, just as Jeff says, Paul is launching into this thing and he starts first with people who were not under the Law ever, but were Gentile in their entire experience. OK?

16. I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, it was to the Jew first and also to the Greek.

17. Now in it the righteousness of God is revealed from faith to faith; as it is written, "THE RIGHTEOUS man SHALL LIVE BY FAITH."

Not by works of the Law, is left out. But that's his implication.

18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness,

Now, when he makes that statement, he's talking about the unrighteousness and ungodliness that comes up out of men who suppress the truth in unrighteousness.

19. because that which is known about God is evident within them;

Ok? Now, that's evident.

19. ... for God made it evident to them.

20. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, and are understood by means of the things which have been made, so that every man is without excuse.

So that what that says is, is Paul lays it down, is you can look at the created world around you and you have no excuse for saying God has not revealed Himself to you; because He has. Ok? Now,

21. Even though they knew God,

They knew about Him. They knew who He was.

21. ... they did not honor Him as God nor did they give thanks, but they became futile ...

Or empty. That's the word for emptiness.

21. ... in their speculations,

Their imaginations were empty.

21. ... and their foolish heart was darkened.

And that word "heart" is "*kardia*." And the word "*kardia*" refers to all the upper organs of the body. It refers to everything from the diaphragm up. Everything from the diaphragm down is referred to as your bowels. Ok? This is the center of where you think [Conrad pointing to his head]. This is the center of where you emote [Conrad pointing to his lower body]. Ok. The bowels – yes sir, Phil?

Phil Richman. I hate to interrupt you. When you're talking about these early times. Look at these – looking back to the early part of Genesis.

Conrad Bowman. Yes.

Phil Richman. Ok. Early times.

Conrad Bowman. Yes.

Phil Richman. These are the ones who new God, and they first came almost.

Conrad Bowman. Right. Right.

Phil Richman. That's, that's ...

Conrad Bowman. It's going all the way back because before we get through with chapter 2, he's already going to be going back and making reference to specific things in the created world that takes us all the way back to Genesis. Yes ma'am?

Mary Ann Jacobsen. I never did understand why its revealed from faith to faith.

Conrad Bowman. Oh ...

Mary Ann Jacobsen. Is the beginning of the end, or what?

Conrad Bowman. And you've gone back to ..

Class. Seventeen.

Conrad Bowman. Seventeen. It's the righteousness – for in it – for in it, in the Gospel, the righteousness of God is revealed from faith to faith. And is written – as it is written, the righteous man will live by faith. In other words, the Gospel – the wrath of God is revealed from heaven. The righteousness of God is revealed from faith to faith. Ok? And what that says – what that says is, one act of faith establishes a pattern. Abraham's faith, his belief, led him to the promise of God of a land and a progeny. Ok? That was Abraham. Faith to faith. We learn of the righteousness of God as He reveals it when we accept it by faith. Now, we grow on the basis of our acceptance of God; one act begets another act begets another act. Just like one testimony begets another believer begets another believer begets another believer. Your faith shares the Gospel with your neighbor who shares the Gospel with his neighbor who shares the Gospel with his neighbor. So the Church grows by acts of faith shared with other people so that they can see the freedom that could be gained in Christ, just like you gained it.

Mary Ann Jacobsen. That's why Christ had to leave, though.

Conrad Bowman. Absolutely. Absolutely. Christ says – I die in order that the Spirit comes; and then the Spirit begins to reproduce what I died for through you in others. So it's that faith to faith to faith to faith path that the Church depends on thoroughly for its very existence. Take the faith out on that chain and everybody down-line loses out. Ok?

Jeff Little. One of the strongest evidence that we have that our Church even exists because when it was born it was illegal to be a Christian. And in that day and time, the Romans were threatened with all kinds of religions coming at them; and each one is stamped out one by one through this kind of persecution. But when they tried that on Christianity, that actually became the wildfire that made it spread. Like, one day they would martyr one Christian and burn him at the stake or something, and people would be looking on and going, why are they killing him.

Conrad Bowman. Yeah.

Jeff Little. And they're going, well, it's because he's proclaiming Jesus is God. And that just – just seeing that was enough to convince them – like one guy would die, but twenty would become believers. And so one of the Church historians said that the political martyrs became the mortar of the Church.

Lady. [Inaudible].

Conrad Bowman. That's right. See, the thing that amazes me, that's – that's a miracle all its own. But the thing that amazes me about this thing is how quickly this all happened. Christ came. By 33 A.D., He was crucified. His whole ministry was gone; was over. And – and out of that – out of that grew this small knot of men and women who were banded together out of that experience – very quick experience – and they were joined together by Jewish Law. A hundred and twenty Galileans; they're all in that upper room, and they're bound together by Law. They all believed it. The very anathema of the Church today was what drew them together. Bam. Boom. There they were, in that upper room. Well, comes the apostles. And by then, its – you're looking at 30, 35 A.D. Then comes the apostles, and Paul labors, and wrote his letters; and Peter, and James, and John – they all got busy and they wrote those – they scratched out those little letters, you know, and sent them on their way, chasing people down. Do you realize by 58 A.D. – now how many years was that? Thirty-three to fifty-eight. That's [Conrad snapped his finger] just like that! What have you done in that period of time in your life? What's happened in your life in that period of time? Ok. That's the whole experience of the New Testament. That's the whole period of – that's the whole period of germination where this Gospel of the Good News was put in the ground and being allowed to develop in the mind of men fired by the Spirit within them and they had to be changed from a group solely committed to keeping the Law to a Church solely committed to life in grace. You want a miracle, there it is.

Betijean Kennerly. It's all grace.

Conrad Bowman. It's all grace. It's all grace. And as we've studied through these Pauline epistles in our Sunday School class and we've seen this thing unfold, I'm just impressed with just how few years it took for all this to happen. And the next thing you know, John is writing – John is writing his reformation record, and it's all coming together, and the church in Rome has grabbed the bull by the horns and is drawing everything called Christianity together and establishing it under law again. And it's 100 A.D. And in 70 A.D. the Romans have rolled through, torn down everything associated with the Temple, dismantled that, ran

the priesthood off, and what did the enemy of God do? He gave them a substitute to run to. And the world raced toward the Middle Ages; and the world got dark in terms of – in terms of spiritual truth. And yet God preserved – He preserved what this man wrote [Conrad holding up Romans Book], what Peter wrote, and what James wrote. He preserved that through that darkest of periods, and delivered them to us to be rediscovered in our day. And the Church at large wants to reject the discovery of grace and of freedom and they want to hang on to that law that was reestablished in 100 A.D. It's crazy. It's an upside down world we live in.

Phil Richman. I've been listening to the Book of Acts on tape. Alexander Scourby's version of that.

Conrad Bowman. Yes.

Phil Richman. And you go through that and start listening to the – particularly the Jewish church. They hold on to the traditions very strongly. It's a continuing theme, even though they're believers. They hold on to that.

Conrad Bowman. Right.

Phil Richman. They don't let go.

Conrad Bowman. No.

Phil Richman. Alright. Through the whole Book of the Acts. And at the very last he says, you know, some of them are going to believe, and some of them aren't; and you have to go to the Gentiles. That is what God originally wanted him to do anyway.

Conrad Bowman. Right.

Phil Richman. To – to form the Gentile Church.

Conrad Bowman. Right.

Phil Richman. But it's amazing to me how that – that would have been a sect of the Jews. Just another sect, and actually even had two churches. A Jewish church.

Conrad Bowman. Right.

Phil Richman. And a Gentile Church.

Conrad Bowman. And a Gentile Church.

Phil Richman. And it had to be destroyed. That – that – that thought had to be ended.

Conrad Bowman. I'm really looking forward to - to you guys in that Sunday School – that 9:15 Sunday School class getting into this subject matter. That's going to be a marvelous study, on top of everything else we've gone through. Just to see that now unfold the Book of Acts which is that table of contents of to the period of change. Ok? The end of the Jewish era, and the absolute necessity launching that life raft of the Gentile Church which is down there. It's just – it's going to be an amazing study. You know. Don't miss that. Don't miss it. Jump right on top of that. So – so here we go. Here we go here.

18. The wrath of God is revealed from heaven against all ungodliness and unrighteousness [that comes from] of men who suppress the truth in unrighteousness,

You don't – “unrighteousness of men who suppress the truth in unrighteousness” is one – is one phrase.

19. because that which is known about God is evident within them; for God made it evident to them.

20. Since the creation of the world His invisible attributes, His eternal power and His Godhead ...

[Conrad lost his place in the passage].

21. ... and divine nature, have been clearly seen, being understood through that which has been made, so that everyone of them are without excuse.

21. For even though they knew God,

And that's *gnosis*. They knew Him intellectually.

21. ... they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart ...

Kardia. The process by which they thought.

21. ... was darkened.

22. Professing to be wise, they became fools,

23. and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.

24. Therefore God gave them over in the lusts of their hearts to impurity,

And you know the definition of the word "lust." Is that – we've covered it before. Anything that makes you breath hard. Ok? It can – it can be a leggie blond, or a red Ferrari , or whatever.

24. Therefore God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them.

25. For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

Blessed forever. Now, in that statement, what he says is, they – even though they knew God, they didn't honor Him as God, but gave thanks, or give thanks, but they became empty in their speculations and their minds were darkened. God can abandon you to darkness. You want it – you got it! It didn't come from Toyota. Ok? God will absolutely abandon you to darkness if you insist on pursuing darkness. Ok? Quench the spirit. That's what it's called. And there are men that He abandons to darkness. He's not willing that any should perish. But if you want darkness, He will certainly let you have darkness. Ok? Thailand and Bangkok is an example of a nation that has devoted themselves and given it over to darkness; and it is.

Betijean Kennerly. Well, that's what – that' what we're doing.

Conrad Bowman. We're on the road ...

Betijean Kennerly. We can't even drill for oil in this country without protecting the whale and trillions of ...

Conrad Bowman. Yeah.

Betijean Kennerly. That's right.

Conrad Bowman. That's another example of it, because our brains have ceased to function rationally.

Betijean Kennerly. Uh huh.

Conrad Bowman. Now, His invisible attributes – when you see that word "attributes," ten come to mind. You know what they are? The first ten attributes of God? Chafer used to put them on there. I put them up there – I put them up there like this.

Gentleman. You're going to put them in a box.

Conrad Bowman. I'm going to put them in a box.

Sovereignty.

Just.

Righteous.

Eternal Life.

Eternity.

Perfect – *Agape*.

The three "O's."

Omnipotent. All powerful.

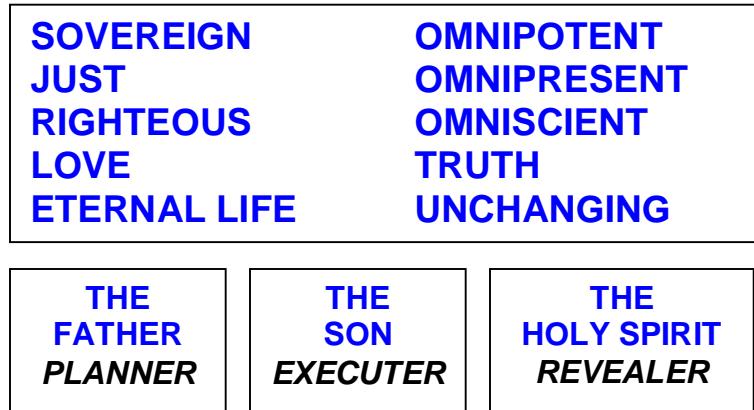
Omniscient. All knowing.

Omnipresent. All places at all times. Ok?

He's absolute truthfulness, and He never changes.

Phil Richman. Immutable.

GOD IS ONE IN ESSENCE OR CHARACTER



GOD IS THREE PERSONS IN COMPLETE UNITY, EACH POSSESSING ALL OF THE ATTRIBUTES OF HIS CHARACTER

Conrad Bowman. Immutable. Ok. Absolutely unchanging. These are – these are ten attributes that describe God. Ok? The Father possesses everyone of these attributes. The Son possesses everyone of these attributes. The Holy Spirit possesses everyone of these attributes. Which means the Father knows all. The Son knows all. The Holy Spirit knows all. The Father is all places at all times. The Son is all places at all times. The Holy Spirit is all places at all times. He is one in character. He is three in Persons. The Father is the Person who plans. The Son is the Person who executes all plans. The Holy Spirit is the Person who reveals all plans and acts of God. See how they come together? The three Persons act in concert because they are in union with one another; and they're joined to one another in all things. It was necessary for the Son who had completed the entire plan of salvation to leave and return to His Father and sit on His Father's throne in heaven in order for the Spirit to come who revealed that work to us. And as He reveals that work to us, we're enlightened and we grow from faith to faith, because we accept these things by faith. And as we accept each one, He piles another one on, and piles another one on, and piles another one on; so that in our life we grow, and we reach maturity at some point in our life when our lives begin to be stuffed with all of this, and we see this at work through the Word in our life as it was in their life. Ok? Now, if you don't understand this, you won't understand James begging his people and saying to his people as he wrote to them scattered out amongst the nations – you've got a new faith at work in your life. You've have to have new works to go with that new faith; because those old works which were done in the Temple won't bring you to repentance any longer. New faith takes new work. And the new work is the work of trust. Ok? It is not the work of the Law. So make sure you add new works to your new faith

because faith without new works is dead. It's not productive. He wasn't saying to them you've got to go back and do that Law now and complete it. What he was saying to them is the quality of your work has to match the quality of your faith; and you grow. OK? And he's saying that same thing to us. That's what he's saying to us, as God reveals it to him. Now, what James – what Paul is going to say here in Romans is, listen, God reveals this from first principles to first principles. And that's what he's talking about here. So, when they knew as God – when they knew Him as God, they didn't honor Him as God or give thanks. They became futile in their speculations.

21. ... their foolish heart was darkened.

22. Professing to be wise, they became fools,

23. exchanged the glory of the incorruptible God ...

Who lives on high in unapproachable light. They exchanged that for what?

23. ... the form of corruptible man ...

They made statues of men and worshiped them.

23. ... and birds and four-footed animals and crawling creatures.

You remember when God took His prophet and He flew him by the Spirit to the wall of the Temple, and He said, dig a hole in the wall. What do you see in there? And he said, I see on the walls the serpents of Babylon; the gods of Egypt and of Babylon, painted on the inside walls of the court of the Temple. And this is God's house to Israel. And this is what the prophet saw. You see what had happened is Israel had been taken over by the Babylonians. And when Babylonians took over the Temple grounds, they went in there, and the surest way to kill a people is to kill their concept of God. So they put on the walls all the symbols that came out of Babylon and out of Egypt. They had crocodiles. They had snakes. They had frogs. They had everything, painted on all the walls. And He said, what do you see the women doing? And he said, good grief, the women of the court are baking their hot-cross buns. They're baking their cakes to Tammuz. The son of Nimrod. And they're weeping in the gate. East of the Eastern gate. He said they're weeping for Tammuz. They're longing after the god of Babylon. That was Israel. That was God's own separated people. And so when Paul brings this back up, those same symbols could be found – as in fact. I was watching a show the other day on the Discovery Channel, and they were underground going over the

foundation stones of the walls of the Temple that were still there. And they find these pictures on those foundation stones of Dagon, the reptile god of Egypt; and of – and of the corruptible gods that came out of Babylon still painted on the stones down there today. OK? That's what Paul was referring to. We take the symbols of idolatry out of the past, and draw them forward. He said, they knew God, but they didn't recognize Him as God or honor God.

25. They exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator who is blessed forever. Amen.

26. For this reason God gave them over to degrading passions; and their women exchanged natural functions for that which is unnatural,

And that's talking about sexual perversion.

27. and in the same way also men abandoned the natural function of the woman and burned in their desire towards one another,

That's homosexuality.

27. ... men with men committing indecent acts and receiving in their own persons the due penalty of their error.

And if you want to know where sexual transmitted disease comes from – came from, there's the genesis of it right there. As a natural consequence of the act.

28. And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not appropriate.

Proper is a gentle way of saying it.

29. being filled with all unrighteousness, wickedness, greed, malice, envy, murder, strife, deceit; they are gossips,

30. slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents,

31. without understanding, untrustworthy, unloving, unmerciful;

32. and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

The word is “*prasso*,” who make it a practice or way of life. And that’s a general condemnation of everything associated with that which is made or revealed – “manifest” is the word I’m looking for, which is the world of sexual perversion; and it covers it thoroughly; and he lists this whole category: unrighteousness, wickedness, greed, malice, full of envy, murder, strife, deceit, gossip, slandering – that whole list is associated with sexual perversion. It grows out of it. Ok. Sexual perversion is the jaguar; these are the particulars that are associated with it. I want you to see that in this verse. If you lose it, you lose your moorings when you get into the category of sexual perversion.

32. and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do them, but also give hearty approval to those who practice them.

And that’s the landing pad for perversion that’s in the world today. Is that hard? Is this hard? Yes it’s hard. It’s tough. Alright. Do we have people that we know and love in our own families, in our own associations, that fall in this category? Yes we do. Yes we do. And it’s very, very difficult. Are any of them beyond the reach of God? No. No. That’s not the case, because loves everyone of His creation. He remains unwilling that any should perish. But, the whole of Christianity rests on the fact that God has separated us unto Himself. And His standard is righteousness; and we cannot forget that. We can’t forget it. We have to remember that God’s standard is righteousness, and He sets the bar high; and He sets the bar high because when the Son left this planet and ascended to be with the Father, ten days later, the Spirit came. You don’t won’t to forget that. There’s a ten day period between the ascension of Christ and the descent of the Holy Spirit. An Interlude of Grace, where God gives us opportunity to consider all that He’s made available to us before He begins to hold us accountable for it. That’s a magnificent statement about how much God loves us. Before He gave the world any burden of having to live according to the freedom of grace that He provided and take on the means to do it – which is the Spirit of God Himself – He gave us ten days. An Interlude of Grace. We’ll talk about that more. Alright. That’s going to come up. I don’t know – I don’t know that it’s ever been included in anything I’ve ever studied. John and I were talking about this just the other day. The Interlude of Grace. It’s a completely – it’s a completely I think new perspective on it, but we’ll want to talk about it. Any questions? Yes, David?

David Yeary. Holiness created a lot to object and places and ... [inaudible], and what would you say to something like that?

Conrad Bowman. Oh, you mean holiness being associated with things?

David Yeary. Yeah. With things.

Conrad Bowman. Man loves to attribute sanctifying or being set apart to different things. The holy water which you speak is – follows our baptism. Baptism is a symbol of our salvation and having been set apart in Christ; and it's a one time occurrence. And I think out of that has grown the concept that water can sanctify or set apart. It's a mistake, because we believe that the wet water of the baptistery is the water that sets us apart unto salvation or being saved; and the Catholics depend on that. They depend on – they depend on that sprinkling. Many denominations say you're not really saved until you're baptized. Ok? The water – the wet water of baptism that we subject ourselves to is only representative of our being taken by the Spirit and placed into union in Christ. That's our baptism. The Spirit is the baptizing One, and our baptism – our baptism is the baptism of the Spirit into Christ, which is an irreversible one time act. The water baptism is only a rite we go through to display our real baptism to a world outside who doesn't understand it. So we're baptized in water to signify that we have been baptized by the Spirit into Christ. Now, if you get those two confused, then what you do is leave the Baptism of the Spirit free to interpretation and application to other things. Baptism in water could be, for all practical purposes, a baptism in leaves. I mean, it could be a baptism in anything to signify our Baptism in the Spirit; because that's what we've giving testimony to. Now, we use all kinds of things to set aside. We use crosses around our neck to signify that we're set apart unto God. If you're not careful, the cross around your neck becomes a necessity; you know, with some people, they don't – they'll believe they're [inaudible] is what sets them apart. They don't understand. That's just the statement that you belong to Christ, and that you're established in Him. You don't want – you don't want – you don't want the symbol to take over the truth, which is what it is. Ok? The steeple on the church is that same way. A church is a church with or without a steeple. You don't have to have a steeple in order to have a church, or to have a place set apart. And – but the truth of it is, the building is not sacred ground. The ground on which we gather makes it sacred in one sense; because here's the Spirit of God. If you take the Old Testament concept, or the – or the inter-Testament concept, "where two or three are gather, there am I also," that was true to the disciples. Its not true for us, because where one of us are, the Spirit of God is. It doesn't take two to gather to

get the Spirit of God. Not with believers. If you show up, if you're on site, the Spirit of God is there. "Where two or more are gathered, there am I also," was a condition of the pre-risen Christ for His disciples. He was giving them assurance that He was with them, even though He had not ascended to the Father. Now that He has, Paul says, "who separated me from the love of God?" Can anything? Can things on earth, or things over the earth, or in the earth, or under the earth? Can anything separate us from the love of God? No. It's not possible. Why? Because Christ is in us. The hope of glory. David, did I get to your question?

David Yeary. Yeah, and then some.

Conrad Bowman. Alright. Yes ma'am?

Lady. One little thing. I thought that was really interesting; what you said, how it came into your tell somebody ... [inaudible] ... how can I know that he was a Gentile ... [inaudible].

Conrad Bowman. No, its – no, its – its implicit in the ruler. I'll go get the word for that, and I'll either bring it back to you, or either I'll put it on your e-mail.

Lady. Ok.

Conrad Bowman. I'll be happy to do that. Mary Ann?

Mary Ann Jacobsen. You said that God allows you to work out of the "new you."

Conrad Bowman. Yeah.

Mary Ann Jacobsen. But also the "old you" is still there.

Conrad Bowman. The flesh is there.

Mary Ann Jacobsen. Is this where free will comes in?

Conrad Bowman. Absolutely. Absolutely. That old sin nature – that old sin nature is – Paul says, I don't understand it. The very things I know I shouldn't be doing, I don't do them. The very things I hate, those are the things I continue to do. Who will deliver me? That's chapter 2. We're on the doorstep of chapter 2.

Phil Richman. Chapter – yes. Chapter 7? Chapter 7 is bold stuff. Ok.

Conrad Bowman. Well, it'll – it completes that all the way across there, until we get to 8. There's that – alright. Any other questions? We ran a little long today. My apologies.

Lady. Oh gee.

Conrad Bowman. Jeff?

Jeff Little. You didn't touch on Gnosticism and the ...

Conrad Bowman. No.

Jeff Little. ... Greek philosophies at all; but I wanted to point out that in the last part of that chapter 1 he's continuing on with sexuality particular because that was so rampant among the Greeks; and the reason is because they had – one of the competing religions was Platonism.

Conrad Bowman. Yeah.

Jeff Little. The philosophers. Plato. Aristotle.

Conrad Bowman. Yeah.

Jeff Little. Socrates. And homosexuality was common, not only for the time, but it was part of their religion. I mean, people that were homosexuals back then, they had so many more because ... [inaudible].

Conrad Bowman. Sure.

Jeff Little. ... [inaudible]. The second lowest form of human being was the slave because ... [inaudible].

Conrad Bowman. Uh huh.

Jeff Little. And so they believed the lowest form of human being was the woman, because she had ... [inaudible] So in their eyes, if you wanted to have good sex, you had it with a man, because he was also your intellectual equal; because women were not educated at all. Men were very intelligent. And so they had very messed up ideas about proper sexual relations. [Inaudible].... That's where we are today.

Lady. That's where we are today.

Conrad Bowman. Let me close with a word of prayer.

Father, we thank You for the time You give us tonight. Just lead us in our studies, and just take us from truth to truth; and open our hearts and our minds that we can see the things that You've prepared for us; and the things that You've prepared for us to walk in, and just keep us mindful of that as we give You the praise in everything that we do, and everything we say. Thank You, Father. Amen.

Thank you so much.