

## Romans 1 (Conrad Bowman) (April 9, 2008)

We're going to be in Romans chapter 1. We're going to start right there. This is going to be a verse by verse study. Alright. So we're going to start at Romans 1:1, and we'll be moving straight through this most essential book. I was talking to somebody – Dee and I were talking over the coffee pot a few minutes ago, and she was remarking how much she's enjoying the study of Ephesians. And in my opinion, the two foundational books of Christian doctrine are Romans and Ephesians. Romans is Paul's systematic theology, and he's going to give you the overview, whether you're an unbeliever or believer, of a Jew wrapped in Law; a Christian wrapped up in Jewish Law; or whatever. Paul's going to give you a Scriptural perspective on it, and that's going to be Romans. If you go to Ephesians, Ephesians is talking to you about your position in Christ. And that means your life joined to the Son of God, the Only Begotten Son of God, now; and what happens as a result of that. Everything that flows from where He is to where you are to a world that's thirsty and in need of it. That's Ephesians. And we'll end up going through all the Pauline epistles in terms of where they fit in the scheme of things as we move into and through Romans. But Romans is this overall view of Scripture and the superiority of Christ over the Law; over everything that the Jew had from Moses to Christ; and then what we have because of our union with the Lord Jesus. It's my personal opinion that once you see union with Christ; the real probability – not just probability, but the reality of your being joined to Christ that consumes you in terms of your thought process. I can read a man's work, and if he doesn't mention union with Christ, anywhere in his work, I'm likely to put it down and not pick it up again. Because if he understands union, you cannot discuss a man's relationship to Christ without the subject of union, or being joined to Christ, coming into the – to the context and coming into the discussion. It's just impossible. It's so essential. So that's just one of the things that we develop along the way. Let's have a short word of prayer before we start.

Father, guide us in our studies. Take us outside of ourselves and our preconceptions, and into what You have poured into this Book of instruction. Guide us Father as we look at these things that we would come to understand issues and concepts that are so far beyond our finite minds. Just give us little glimpses of it and then enable us as we put those things together to be able to see You emerge from it and the beauty of the Son that we serve. We thank You for that, in Christ's name. Amen.

Romans chapter 1. Now, I always have foundational or primary works that I'm using, and I'm not going to dwell on these; but the one that I favor most with the study of Romans is William R. Newell. This particular little volume comes from a three volume set. Newell wrote Romans, Hebrews, and Revelation. And Baker Publishing put it out in a match set. If you can go online and find that match set, it is a delightful add to your library. It's one that will just be – you'll use it over and over and over again; this particular printing was done on good paper with good type binding; and all three volumes are matched to Romans, Hebrews and Revelation; and there're all three very important to us. So – yes ma'am?

Norma Bowman. And don't forget he wrote one really good song.

Conrad Bowman. He wrote one really good song? And – and what did he name it?

Norma Bowman. At Calvary.

Conrad Bowman. At Calvary.

Lady. At Calvary.

Conrad Bowman. You want to sing it? [Laughter].

Norma Bowman. Everybody knows it.

Conrad Bowman. Everybody knows it. [Laughter].

[Class banter back and forth].

Conrad Bowman. This is a running battle in our house. It's really good. He did write that though. He did write that. He was on his way between classes one day and – and the words just came to him. You know. "Years I spent in vanity and pride. Knowing not," you know, "it was for me He died." It was just precious. He's walking across the campus at Moody Bible Institute, and he ran into the Music Director. And he gave him the words, and said, see what you can do with this. He had the next hour off, and within an hour he had written the music to it. It just all went plop – plop – plop. And – and he gave him the music to go with the words when he saw him after the next class. It was just a – it's a marvelous story. I love the stories of those hymns. But that's – that's William R. Newell. Now he wrote ...

Betijean Kennerly. We need to talk somebody in the Church to get to play those hymns. You think? Ok. Just go ahead.

Conrad Bowman. Yeah, I think we better just – we're going to put her in counseling. We're going to put her in counseling right after this. Alright.

[Class banter].

Conrad Bowman. Alright. Here we go. It should move kind of fast at first, and if you have questions, you feel free to stop me at any time and ask your question, and Adam will be happy to answer it [laughter] as we go through this thing. Paul, Paul, Paul. I'm not going to give you a history of the Book in terms of when it was written. It's immaterial to me when it was written, essentially. What I'm going to give you is the doctrinal content of – of the Book. That's where my heart lies is in the doctrinal content of these things. We can do a historical orientation, if you're interested in it, and it's in the Notes that I'm going to give you, but – but I'm not going to dwell on it in terms of the discussion.

1. Paul, a bond-servant ...

*Doulos* is the word he used. Uses.

1. A bond-servant of ...

A genitive of possession.

1. ... of Christ Jesus,

He belongs to Christ Jesus.

1. called an apostle,

"As" is not found in the text. Now I'm using the New American Standard. I don't know what you're using. You may be – how many of you use King James rather than New American Standard? One – how many of you use New American Standard? Well, I've won the hearts of some. [Laughter].

Betijean Kennerly. It says here, called to be an apostle.

Conrad Bowman. I know. Called to be an apostle. I understand that.

John Young. That's the real Bible?

Conrad Bowman. That's the real Bible version. Ok. I'll tell you this. The only reason I use the New American Standard is one primary reason, and I've told you before; but there's one reason I use New American Standard. In the New American Standard, in the Greek text, there's the continuing present tense; which we don't have anything like that in English. It takes a lot of words. If you walk, and you keep on walking. Ok. That's the Greek continuing present tense. If you – if you find that somebody says to Christ, and it's Greek present tense, they keep on saying to Him, and He keeps on answering them, you get the impression that it's a nagging kind of persistence that's going on in that – in that interchange. And the Greek present tense in the New American Standard is always marked with an asterisk in the text. So it gives you an opportunity to pick up the fact that this was not just a single question that was asked, and a single answer that was given; but somebody is bugging somebody about something to get an answer. And you can look at the context and determine whether they're bugging him to get a different answer that he's given, or bugging him to get that answer repeated over and over and over again. For instance, when the mother of the two sons said to Jesus which – you know – can my sons sit, one on Your right side and one on Your left? That was continuing present tense. In fact, in terms of the way its positioned in the Greek which meant, she's bugging the daylights out of Him about getting her two sons, putting one on one side and one on the other. That doesn't show up in the text. In the text it comes across like a little simple question. But when you see that continuing present tense stuck in there, it means she's bugging him about it. And finally He says, as He keeps on saying, He stops and he says, listen. That's not mine to give. The Father gives those things. So just be quiet and quit bugging me about it. And that's the way the text kind of unfolds, and you get the feel of it. Well, I like that. And that single point of having that marked out is strong enough for me, in terms of the text, to use the New American Standard because it unfolds that little aspect of the Greek. Other than that, the King James is an extremely good translation, if you learn a couple of basics. That when it talks about heart, it's always talking about the center of your thought process; not the center of your feeling process. So every preacher you've ever heard that says this is a matter of heart belief and not head belief, is full of bull. They don't know what they're talking about. Ok? Belief centers in the will. The will centers in your reason. The ability to reason. Your will. Husbands love your wives as Christ loved the Church and gave Himself for it. That love yourself – love your wives as Christ loved - loved the Church, is not a matter of

love – how you feel about her. It's a matter of love your will – your commitment to love her. See, because when she's sweet and lovely, you love her naturally. It just comes back in response. But in those moments when you disagree over some basic issue about the kids and mother-in-laws, and all that kind of stuff, that's when you will to love her as Christ loved her and gave Himself for her. You love her then. Ok? When she's aggravating the living daylights out of you. Which doesn't happen in our case, John?

John Young. I was just going to say, Conrad, it's so rare ...

Conrad Bowman. So rare. [Laughter]. That we have to be reminded of that. But some people have to – have to tolerate that.

Betijean Kennerly. I hear your wife is silent ... [inaudible]. It doesn't happen to you, but it might happen to her.

Conrad Bowman. That's right. You know, that continuing present tense, that's – on the way home. [Laughter]. I'll get my instruction on the way home. I don't mean that, baby. You know I don't mean that.

See, I got sick about three or four years ago, and we changed banks. And the bank now does not know me. It recognizes Norma, and it recognizes Brenda, but if I go in there and I want to cash a check, I have to bring IDs. You can lose control just like that.

1. Paul, a bond-servant of Jesus Christ ...

*Doulos* of Christ Jesus.

1. ... called an apostle, set apart ...

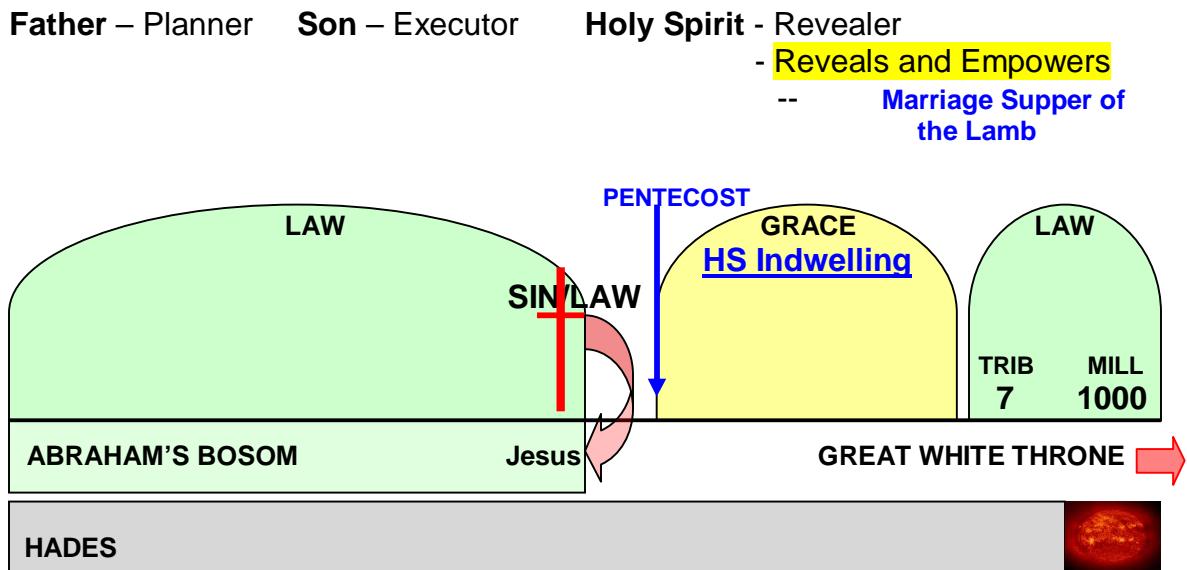
And this is a perfect participle, which means he is in a condition of having been set apart. Ok? That's him. He is now occupying the ground of being set apart. Now, for the gospel,

1. ... for the gospel of God,

"The" is not in there, so it's set apart "for gospel of God." Set apart says, he's been taken from where he was and placed on new ground. Gospel is the ground on which he was placed. Now I've used this illustration, and I use it over and

over again. I'm going to give it to you one more time. Here comes Paul, just as any man, and he meets on the Damascus road the Ascended Lord Jesus. Now what this means is, Christ went to the cross.

[Conrad goes to the Board].



From the cross He went – this line is time. He went into a place called Abraham's Bosom. Old Testament term. It's the place where all Old Testament saints from Adam to Christ who died in faith believing in God's revelation of Himself through nature; through the Law. Ok? And through the Lord Jesus as Messiah. If they died in faith, they went into Abraham's Bosom. And there they were held awaiting the victorious Christ. When He died on the cross, went into the grave; He went into Abraham's Bosom; and there He was freed up; and for three days in Abraham's Bosom, Christ announced to all of these people His victory over sin; and death; and Hades, which is still there – He announced His victory over sin and death and Hades. Now, after three days in the grave, He ascended to earth. And when He did, Ephesians tells us – since that's where Dee's studying – He led captivity, all those who were in captivity here – He led them captive to Himself out of the grave and back on to the world of men; and there they were seen by many, Scripture tells us, for forty days. Old Testament saints were visible. The Lord Jesus Himself appeared to men during that forty day period, and that's what we find in Acts, as we go over to Acts and study that a bit. Which is exactly what the 9:15 Sunday School Class is going to do. They're going to get into Acts, so you – all this stuff is tied together. So for forty days, He was seen by many. I want you to watch this. From Pentecost, He rose in three days.

Up until the fortieth day, He appeared to many. And then on the fortieth day, Christ Himself rose and took all of these Old Testament saints with Him to the Marriage Supper of the Lamb. That's up here. Ok? Marriage Supper. [my handwriting is terrible. You're going to have to translate that].

So these are the friends of the Groom, or the family of the Groom; and they were taken with Him right to the Marriage Supper of the Lamb. There's an interlude in here of ten days, and we don't have much information on that. And after ten days, on the fiftieth day, the Holy Spirit descends from the Father to earth and fills a hundred and twenty Galileans – Jews gathered in an upper room for prayer – He fills them full and the Church is born. That's the Baptism of the Church. Ok. That's the singular Baptism of the Holy Spirit that gave birth to the Church. It happened in the upper room at Pentecost; and there were a hundred and twenty Jews, all from Galilee, gathered in that upper room. Ok? Any questions about that yet? Alright, let's keep plugging, because this is – it's all going to roll together, and this lays the foundation for Romans chapter 1.

Jeff Little. Why do you suppose that Christ had to ascend to the Father before He could sent the Spirit?

Conrad Bowman. Because when the work of Son was completed, He sat down. His place of sitting was at the Father's throne. So He had to go to the throne in order to sit. And His sitting is where we're joined to Him. Having sat down, God never leaves His own on earth without His direct presence. That direct presence was the Son, from the Old Testament Christophany all the way to the time when He ascended. And right after He ascended – He ascended. He said if I go, I go to the Father and He's going to send the Comforter. That's the presence of God still with us. When the Old Testament had the Shekinah Glory. The glory of God in the box. The Ark of the Covenant. We have the glory of God in the Son. So you can see the same thing. The Ark of the Covenant and the Son were equivalents, and they're gone, and the light of God, which is His presence, His Spirit, is in you. You have become – you have become to the world, the presence of God because of the Spirit in you. Jeff, that elevates us to heights that we could not even imagine. It just takes us and pulls us right up and puts us – it's hard to say – it's hard to say the words, that we have been elevated to the position, as far as the world is concerned, that Christ occupied in His humanity. But that's exactly what happened. That's exactly what happened. No wonder He expects so much of us, because He's powered us with the same Spirit that powered His Son. That powered Moses in the Old Testament standing on the Law. See that? And that's what He's done with each one of us. He's taken us and drawn us to Himself and

filled us full of His Spirit. Of His own character. Of His own will. Of His own knowledge, and drawn us to Himself. Now the only thing we can do is aggravate that. You can't add to it. All you can do is aggravate it. Ok? Our job is to stay out of His way while He shows the world His work through the Son. If we just stay out of the way, the world will see that and respond to it, and come to know Him. If we get in the way, the world comes to know us. What a tragedy that is! We don't want the world to know us. We want the world to know the Son who finished the work and did it all for them. That's what we want. That's unselfishness. And the way He chose to do that is when He took the Son and put Him on the throne in glory and started this whole ball rolling of the glorified Son, He sent the Spirit down here to fill our pitiful lives. And then take us in our humility and raise us to something glorious that is identified with Him. So He does that by filling us with the Spirit. Now, one way He did it was when He took Paul – look at what He did. He took the lowest – He took the lowest guy on – in town. He took the guy that was going around persecuting anybody who said they accepted this Gospel. He took Paul, the persecutor, and picked him. I wouldn't have done that. I wouldn't have done that. Peter was – he was dogmatic, and was a little rough around the edges and rubbed on you socially but – but Peter was a stronger guy. He didn't have all the baggage that Paul had. Neither was John. John was sweet tempered. You know. He didn't aggravate anybody. He was – he drew things together. You know. John would have been a good choice. Judas was real good with money. You know. He could – he could keep the till going, and he was strong on collections. He would have been a great campaign manager. You know. But, we know the story there. James had a pastor's heart. And in fact when all the dust had cleared after the crucifixion and Christ ascended, they took James, and James was a pastor of the – of the First Jewish Church in Jerusalem. And they made him a pastor of that. And he understood the Gospel. So when all those Jews that were in town, as we learn in Acts, all the Jews that were in town and came to hear this Gospel preached by this hundred and twenty rather crude group up in a – up in the upper room, and all at once they hear – they hear them in all these different languages like college professors; and they were impressed with that and they heard that Gospel and they went back to their countries; James had to write them a letter as pastor of that Church in Jerusalem and remind them that they had expressed a new faith when they were there in Jerusalem. A new faith. And now they had gone back home, and they went back to the place where they used to do those old works – the works of the Law – and he had to remind them that this new faith required new works. Because faith without works is dead. It's not productive. It doesn't grow anything. It doesn't expand. It doesn't multiply itself. So he wrote them a letter to tell them that. You have to have a new faith to go with those new works.

You have to have new works to go with that new faith. You learned the new faith from the Gospel preached by the hundred and twenty in the upper room. And that Gospel was, that God is in heaven and He has invested Himself in us by the power of His Spirit that He's unleashed; and the Spirit can be discerned because, listen: there's just a hundred and twenty of us here; and on the street yesterday, three thousand people came to accept the Messiah because they believed our message; and they heard that message in their own language. Were any of you guys speaking Cretan? Well no, no, we were speaking Galilean. Well that's funny, because all these guys heard it in – in the language of Crete. And in every other language that they came from. They all heard this Gospel, and they believed that Gospel because it was miraculously delivered. Now that's the way the Spirit ought to be impacting our lives, you see. We go and do the things that God gives us opportunity to do. Just like those guys were gathered in that upper room for a little prayer meeting. And during that prayer meeting they're expounding to one another the – the miraculous life that God has opened up to them. And they're telling one another about it. And on the street through the windows, all these people on the street hear the voices come rolling through the windows and out to the street; and every man is hearing those voices in his or her own language; in fact, own dialect is what – is what Acts chapter 2 says. They hear it in – so it's a miracle of hearing, and a miracle of speaking. A duel miracle. Now, when Paul says he's a bond-servant, or slave, belonging to Christ Jesus,

1. ... called an apostle set apart for gospel of God
2. which He promised beforehand through His prophets in holy Scriptures,

Paul said you can go back to the Scriptures, and the only thing he would have known at that time was Old Testament. You go back to Old Testament and you see that this was prophesied. He's talking about Joel, and Isaiah, and the prophets of the Old Testament who told them that Messiah was coming; through His prophets in holy Scripture,

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

So he begins immediately testifying to Christ. And it's Him,

5. through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for His name's sake,

And Paul here reveals to us that his understanding has from the beginning has been that his apostleship was so that he might bring the Gospel to the Gentiles. Now, there were eleven apostles sent to Israel, and one sent to the entire world of Gentiles. Seems kind of cranked up, doesn't it? And screwy. But - but when you look at that, here's the reason for it. And it becomes clear as you study through the Pauline epistles. One who is burdened with law – John and I have this conversation about once a week. Because John was raised in the Catholic Church, a liturgical church, bound up by law. And liturgical churches, the Catholic Church and others, are – are churches that are wrapped around with legal rules and what-have-you. It takes an enormous amount of decompression for one to turn – to turn loose of that law and grasp grace. Ok? It's just almost impossible to do. And we talk about this often.

Betijean Kennerly. The Gentiles don't have to unlearn anything.

Conrad Bowman. They don't have to unlearn things. Ok? They don't. They never were bound up with those rules. Now some of them decided to go construct rules of their own, and they have to unlearn that. But it's not like adopting rules that were supposedly given from God. Now you've got a real conflict on the inside of you. So – so – so it takes on a ratio basis eleven to one. Paul didn't have to do that. He had to just unfold the realities and glories of Christ in order to get his message believed.

John Young. If I could say something.

Conrad Bowman. Sure.

John Young. It does – you need the eleven to one ratio just to break out of that, because you're – you're in bondage. In law, you're in bondage. I mean, it's hammered into you starting at five, six years old. But once you get out of it – if you can ever jump over the fence, and only – only the Lord's hand of grace will do that; and once you do that, you've got an advantage over – because you don't have any – you throw it all, throw the whole book out. You don't know the first three words of Scripture. So you're starting brand new. You don't have to unlearn anything. That's what we were talking about.

Mary Ann Jacobsen. Conrad?

Conrad Bowman. Yes?

Mary Ann Jacobsen. Wouldn't that be analogous to witnessing to Muslims. That they are bound up in the same way.

Conrad Bowman. Well they are. They are.

Mary Ann Jacobsen. A different God.

Conrad Bowman. Sure. But they are – they are – they are following, supposedly following this law that was given to the sons of Abraham and Moses and what-have-you, and they're occupied with the accruements of worship rather than true worship, and that's – that's just a sad fact. And the truth is, we're not going to convince anybody of that on the basis of our own argument. It's going to have to be an enlightenment by God Himself within them.

Jeff Little. The Jews had a – they were so adamant about keeping the Law that they would create other laws around those laws when they would start building a fence around the Law.

Conrad Bowman. Sure. Sure.

Jeff Little. So – so they didn't want to even come close to you. And it's where we get the word - the misnomer Jehovah is that every time they wrote Yahweh they felt that Yahweh was so sacred they couldn't even say that.

Conrad Bowman. Shouldn't say it.

Jeff Little. And so they put the word [inaudible] up in the margin, in the Greek, and then somehow those two words became slang. Yeah. And so I think you're right about the mindset that the Jew has about keeping the Law and then how important it is to maintain the Law and almost to the point where they believed they were saved by keeping the Law.

Conrad Bowman. Do we do the same thing?

Jeff Little. And – certainly. As a consequence, we kind of learned that in childhood. You do good and you get rewarded. And you do bad and you get

punished. But then Paul has to come back and say in Ephesians, chapter 2, by grace we're saved through faith, not by works.

Conrad Bowman. Right.

Jeff Little. But you also mentioned James, and I wanted to add something there. And I think that what James is saying is that when Christ gets in you and you become a believer, I mean, you don't – you no longer want to sin anymore. I mean, the whole sanctification process takes place within and kind of cleans you up from the inside out. I think a lot of people outside the Church are under the impression that well they have to get totally perfect and sinless and get rid of all the bad things in my life before I can even approach the church. When in reality I think God accepts us right where we are and calls us to Him right where we are and that He does the sanctification process.

Conrad Bowman. I wish it were true that – that we, when we are – when we're saved and become believers we don't want to sin anymore.

Evelyn Wamble. Yeah, I agree.

Conrad Bowman. But, be careful. Because that old sin nature lives inside.

Evelyn Wamble. That's right.

Conrad Bowman. He's got a hammer. And if we make that an absolute standard – this is what we're talking about – that we set our own standards. If we make that an absolute standard, here's the guy over here who's just come to Christ; and he doesn't know that he has that old sin nature within him. And that old sin nature on the street the next day drives him to do something that's absolutely, totally un-Christian. What is he left to conclude? He's left to conclude then, I'm not a believer. I'm not saved. He's out of his salvation because he has an urge within him that's driving him to do something that he knows to be contrary to what God wants. So, we have to temper that message. A mature Christian who has learned to walk with the Lord – does not happen overnight. It happens over years of testing and whittling away. He will find that he gives less time and less place to sin. "If we say we have no sin within us" – and this is what John would say in his general epistles – "we lie and do not the truth." Because we've got sin within us. Ok? So we have to temper that message so that we don't set a standard for behavior that's so high that nobody – that the – in the weaker brother – can't meet that, and begins to doubt his own salvation. See.

Jeff Little. Paul talks about it in chapter 7.

Conrad Bowman. Yes he does.

Jeff Little. We know the Law is spiritual, but I'm unspiritual.

Conrad Bowman. "I'm unspiritual. I'm sold unto sin. Who will deliver me from this body of sin? I thank God. Through Christ Jesus I'm delivered" – is where he takes us in chapter 7. So he moves right through these issues in chapter 7. There's no question about it. John gets to it directly in his general epistles by saying, if we don't have any sin in us, we lie and do not the truth. Because we've got it in us. Ok? So when it come up, your refuge is Christ. You turn and run to your ground of peace. Because this is where we're going up here.

[Conrad goes to the Board]. [See depiction above].

When Christ left and He ascended and the Church Age began and goes from here to here. And He raptures us and takes us to the Marriage Supper of the Lamb which is already ongoing; He emptied this out. And this no longer exists. [Abraham's Bosom]. This does. [Hades]. This is the souls of the damned which continue right on up to the Lake of Fire at the Great White Throne. But Abraham's Bosom was left. Now what happens is there's a ground of peace that's established for us. And that ground is where the cross rests. It's in the person of Christ. "He who knew no sin" – 2<sup>nd</sup> Corinthians 5:21 says – "became sin for us." He didn't bear our sin. He became our sin. Ok? I look in the Old Testament, the same word is used for "sin" and "sin offering." One and the same. Whether it's talking about sin or sin offering, it's one and the same. So when the priest in the Old Testament, ate under the Law, he ate part of the sin offering; he took that sin offering into himself. He became identified with sin. Whether you're talking about the sin or the sin offering, you're talking about the priest who took that sin offering into himself. He became in union with the sin offering. That's what the picture was in the Old Testament. You see the reality of what would happen in Christ is always before men. But it was buried under the Law. They were trying to keep the Law picture alive, and they missed the real scene, which was their high priest – Aaron – who took the sin offering and he ate it. And he became one with it. That's what we do with Christ. When Christ paid for sin by becoming sin, He then from the grave, victorious, rose and He sits on the throne in heaven at the Marriage Supper of the Lamb; and He wraps His arms around everyone that He claims as His own. And that's our ground of peace. Because we're on this ground, we have standing – a good lawyer term –

we have standing with the Father, the judge of all things. And that standing is one of – He loves us as He loves His Son; and because we're in union with His Son, He's drawn us to Himself; and He has nothing that He holds against us any longer. Nothing. Everything has been reconciled. Everything that's wrong with us – everything that we discover after our salvation that's still there in discord with God – He's wiped it away with the sacrifice of Himself; and there's no longer any barrier in there. He's reconciled the world to Himself. So no man can say, I'm dying sinful and despised by God. That is simply not the case. Now the ministry we have been given as believers, just like Paul was given, is the Ministry of Reconciliation. That's the whole concept of the Gospel. So when Paul talks about the Gospel, he's talking about the good news that the world has been reconciled to God. They cannot do anything for Him. They shall not do anything for Him that has any merit that earns that position. They can only accept it and allow Him to draw them onto this ground of peace won at this awful price! And on that ground of peace we then are prepared for our position at the Marriage Supper of the Lamb whenever that occurs. When I die – when I die, I'm going to take one breath here – and that's my last one – and the next breath right there. At the Marriage Supper of the Lamb. There's no waiting. There's no Purgatory. There's no place where I have to go in order to have to wait for Him to come get me. I die here, and I go immediately right where Christ has already come in the clouds to take me with Him to the Marriage Supper of the Lamb where I'm part of the Bride. You see that? Your mother. Your grandmother. Your dearest sainted aunt. All of those people in your family that you know who died as believers – they're not waiting in the grave for Christ to return. He has already returned for them, and they are in glory today. There's no holding pen for believers who die. We take one breath here, and Paul said it, to be absent from the Lord is to be present face to face with the Lord. Ok? Now that's an enormous freeing thing, because a lot of people carry their sorrow from the grave where they lost their loved one through to the end of their life because they have no settled idea about where that loved one is. My Dad died, what? Ten or fifteen years ago, Norma? I forgot. Ten or fifteen years ago, my dad died. I loved him. I love that man. He took one step into the presence of God. My message to my mother was, honey, there's joy today because of where Dad is. There's joy today, because one day you're going to draw your last breath, and it's probably going to be after me – she's ninety-four now. She's going to bury us all. And her next breath is going to be in the presence of her Lord. Dad by the hand. He's right there waiting for her. Ok? And that's going to happen to you. With everyone that you love who love in the Lord. That's our hope. That's our joy. Ok. That's the strength of where we are. It's the result of this ground of peace. He is our peace. Now, let's take a look at this first part one more time.

1. Paul, a bond-servant of Christ Jesus,  
Belonging to Him.

1. ... called as an apostle,  
That's his label. He's labeled an apostle.

1. ... set apart  
And that's the word *hagios*. Set apart. It's the same word we get "saint" from. Ok  
Set apart. Same word we get "holy" from.

1. ... set apart for gospel of God,  
2. which He promised beforehand through His prophets in the  
holy Scriptures,  
He didn't leave anything out. It's all there. If you don't believe it, read  
Mackintosh.  
3. concerning His Son, who was born of the seed of David  
according to the flesh,

He said this started all the way back with King David.

4. and who was declared with power to be the Son of God by  
resurrection of the dead, according to the Spirit of holiness,  
There's that word *hagios* again. Set apartness.

4. ... Jesus Christ our Lord,  
5. through whom we have received grace and apostleship to bring  
about the obedience of faith among all the Gentiles for His  
name's sake,

Boy that's a long sentence, and it's not even through yet.

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

7. to all who are beloved of God in Rome, called as saints:

Set apart again.

7. ... Grace to you and peace from God our Father and the Lord Jesus Christ.

Grace is the provision of assets by God without expense to you. That's the definition of grace. There is nothing He charges you with, but He provides it. Grace to you always precedes peace. Peace is the result, and peace from God our Father and the Lord Jesus Christ. That peace, which Christ is, is a gift from the Father.

[Conrad goes to the Board]. [See depiction above].

He provides this. And He provides it because of the work of the Son. But that ground of peace is the ground on which we stand. It's the blood that marked the ground of the Tabernacle of the Old Testament every time they moved it. Now, verses 1 through 7. Any questions? I'd be happy to take them, but – comments. Jeff?

Jeff Little. All believers are saints. Right?

Conrad Bowman. Absolutely. Absolutely.

Betijean Kennerly. You can't read Scripture without seeing this thing exploding in grace.

Conrad Bowman. It does, doesn't it? Exploding in grace. If you take grace as a sea and you put us afloat on it, it's going to eventually land us on an island and that island is the island of peace. And when you look up on that island of peace, that peace is the ground on which the cross stands. Ok? It's tight. It's tight.

Betijean Kennerly. It's always been grace.

Conrad Bowman. That's a message that should not be ever messed with, because the only thing we can do with it is foul it up; or insert something that's not true about it. You can't work your way onto the ground of peace. You can't buy your way onto the ground of peace. You can't do anything but just open your eyes and find yourself foundered on the ground of peace. Ok. What was that – what was that Fed X show with – with what's-his-name? Yeah. Yeah. It's been on a

couple of weeks ago. Right. He gets on a plane. He's flying, taking care of his business, and all at once, everything goes awry, and he wakes up foundered on an island. Just foundered. And that's the way grace is. That's exactly the way grace is. Ok. You just – you just – you go through life, doing what you do, taking care of business, applying your trade, learning your craft, honing your skills – all those things are good. And then you're going to find yourself foundered on the ground of peace. When you're there, just look around, and see what you're going to see. You'll find the truth of the Gospel there. You'll find the truth of God's provision there. Just accept it. Pick up the Ministry of Reconciliation. The word that God is not mad at anybody, but He's reconciled the world to Himself, and is ready to accept us just like we are and transform us into just like He is. Ok?

Betijean Kennerly. It's all grace.

Conrad Bowman. That's it. It's all grace.

Father we thank You for the time You give us. We thank You Father for the opportunity to study together, and to learn together. Let us take this very important piece of Scripture – this – this Letter to the Romans, and just burn it into our hearts and our minds; and help us to take in the principles and order our steps in our lives to conform with them. And we thank You in Christ's name, because He paid for it. Amen.

Thank you so very much.