

Romans 3 (Conrad Bowman) (May 21, 2008)

Alright. We're in – we're in Romans chapter 3. Let's kick this thing off. I almost had us in Romans 8, for a minute there. I got it – I got it confused with Revelation. But we're going to start this, because Jeff is looking forward to it. Another shot in favor of the Law. Here we go.

1. Then what advantage has the Jew?

Now Paul – Paul is writing that right on the heels of his statement that closed the second chapter.

29. He is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.

So if it's not of natural birth, which is what verse 29 says,

1. Then what advantage has the Jew? Or what is the benefit of circumcision?

Of symbolism. Of being a Jew or Jewishness?

2. That's great in every respect.

Paul says.

2. ... First of all, that they were entrusted with the oracles ...

Of the first things – the first pronouncements. Which is what that "oracles" is.

2. ... first pronouncements of God.

3. What then? If some did not believe, their unbelief does not nullify [or will not nullify] the faithfulness of God, will it?

Absolutely not, says ...

4. May it never be!

*Mae Genoito.*

4. ... Rather, let God be found true, though every man be found a liar, as it is written,

"THAT YOU MAY BE JUSTIFIED IN YOUR WORDS,  
AND MIGHT PREVAIL WHEN YOU ARE JUDGED."

5. But if our unrighteousness demonstrates the righteousness of God, what shall we say about that? The God who inflicts wrath is not unrighteous, is He?

So His wrath doesn't skim from unrighteousness.

5. ... (I am speaking in human terms.)

6. May it never be!

And there's that *mae genoito* again.

6. ... For otherwise, how will God judge the world?

7. But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner?

That "if" is a first class condition.

7. For through my lie the truth of God abounded to His glory.

And it did.

7. ... why am I also still being judged as a sinner?

In other words, Paul - Paul is saying, even when we lie, God is still glorified; because when we lie and it's discovered, then God's truthfulness is magnified. So the fall of a saint does not diminish God. There's the rule. God is not - God is not enlarged when you do something righteous. That's a big "if," isn't it? Neither is God diminished when you fail. Your failure does not diminish God. Neither does your success build Him up. He stands on His own righteousness. He doesn't depend on our ratification of it in order to grow. That's just not so. God's righteousness is absolute. So we can't - we can neither enlarge Him nor diminish Him by anything we do, say, or turn out to be. It just - His righteousness is apart from that.

8. Why not say (as we are slanderously reported and as some affirm that we say), "Let us do evil that good may come"? Their condemnation would be just.

9. What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin;

And that "all" is an all inclusive word. Ok? All are under sin. Verse 10.

10. as it is written,

"THERE IS NONE RIGHTEOUS, NOT EVEN ONE;

From Psalm 14 and 53.

11. THERE IS NONE WHO UNDERSTANDS,

And that's – that's comprehends.

11. ... THERE IS NONE WHO SEEKS FOR GOD;

And that's a settled, intensive search for God. There is not who does that.

12. ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE  
BECOME USELESS;

As a group. And that's all mankind. Useless is like sour milk, is what it is. They've become curds. It's no longer good as milk. And if you want to take that into Hebrews, and Paul gives that over in Hebrews, he said, right now you've become as one who have need of milk instead of meat. Where here, it's useless milk. Sour milk.

12. ... THERE IS NONE WHO DOES GOOD, NOT ONE,  
THERE IS NOT EVEN ONE."

13. "THEIR THROAT IS AN OPEN GRAVE,  
WITH THEIR TONGUES THEY KEEP DECEIVING,"  
"THE POISON OF ASPS IS UNDER THEIR LIPS";

That's the ability to hurt; to kill.

14. "WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS";

15. "THEIR FEET ARE SWIFT TO SHED BLOOD,

That word "cursing and bitterness" reminds me of the mountain. See, these Romans and Revelation things are running together [because Conrad Bowman is also teaching a class in Revelation]. In Revelation, when the seventh angel sounds, there's a mountain burning with fire and sulfur that's cast into the sea; and a third of everything in the sea dies and it turns to blood because the carcasses are deteriorating; and it says the temperature of the sea goes up because of the burning sulfur. The brimstone that comes out of that mountain; boiling up in the lava in the middle of that mountain is cast into the sea.

John Young. And global warming. [Laughter].

Conrad Bowman. Global warming. It's global warming.

Dee Varnadore. Yeah. That's what it is.

Conrad Bowman. And Brenda would tell you real quick I attribute global warming to the U.S. Corps of Engineers. [Laughter]. Another project they are running. They're sinking Louisiana. Turns my language.

14. "WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS";

There's me. [Laughter].

15. "THEIR FEET ARE SWIFT TO SHED BLOOD,

These six things that the Lord hate is seven an abomination to Him; a proud look; a lying tongue; hands that – hands that shed innocent blood; and feet that are swift in running to mischief. Ok? That's a – see that's a couple of Old Testament passages that work really good. There is no fear. The path of peace they have not known. Destruction and misery are there.

18. "THERE IS NO FEAR" ["OF GOD BEFORE THEIR EYES"].

We're looking at that generation we're starring in the face today.

19. Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed and all the world may become accountable to God;

That was the purpose of the Law. And wherever the Law is applicable, that's the end of the Law; or the conclusion or the result of the Law. All the world may become accountable to God.

20. because by the works of Law ...

Of Law. There's no "the."

20. ... by the works of Law, no flesh will be justified in His sight;

Or made to be just as if it had never sinned. That will not come by works of Law.

20. ... for through Law comes the knowledge of sin.

Not the resolution of sin.

21. But ...

Contrast.

21. ... now apart from Law the righteousness of God has been manifested,

Is clearly revealed. Thoroughly laid out.

21. ... being witnessed to by the Law and the Prophets,

So the Law's and the Prophet's function was to testify to the function of Law, as a principle. By Law – by Law comes the knowledge of sin. The righteousness of God has been revealed by the Law and the Prophets.

22. even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;

23. all have sinned and have fallen short of the glory of God,

A verse we know and hang on to. Verse 23.

24. and are justified as a gift by means of His grace ...

Grace is the way the gift was given. And the gift was justification. Now,

24. ... through the redemption which is in Christ Jesus;

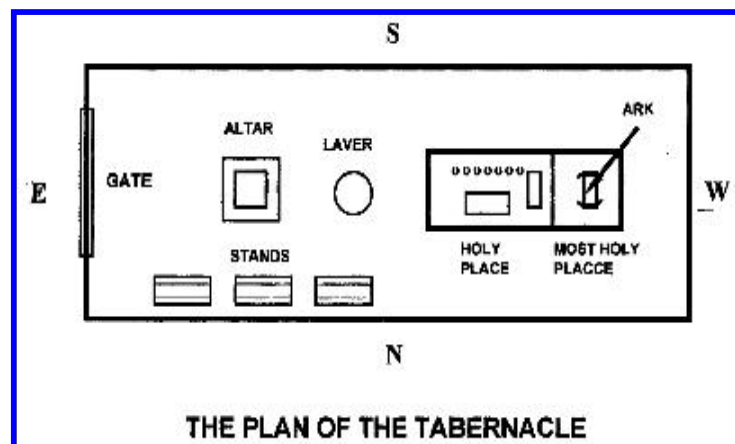
This is present continual action.

24. ... redemption which is in Christ Jesus;

25. whom God displayed publicly as a [*hilasterion*] propitiation in His blood through faith ...

The *hilasterion* is interpreted here as propitiation. In other – in other places it's interpreted as "Mercy Seat." It's the same thing. *Hilasterion* is both the propitiation place and also the propitiatory sacrifice for the offering that was made. One word, two applications. One is a place, and one is a sacrifice. And what that specifically is referring to is this.

[Conrad goes to the Board].



For the centuries before this period, when the priest of Israel – here's the Holy Place. Altar of Incense. Table of Shewbread. Lamp Stand. Ark of the Covenant. Raised place up here – that's the Mercy Seat. Angel on this side. Angel on this side. Tables of Law. Golden Bowl of Manna. Aaron's Rod that Budded. Here's Israel's sin. Here's the justice of God and the righteousness of God that comes from His character. They're judging the sins of Israel. On the Day of Atonement, the High Priest took the sacrifice off the Brazen Altar; he took the blood of the sacrifice; and he went back behind here, through the door, behind the curtain, put the blood here on the four horns. These are the prayers of the saints rising. He goes behind the veil. Ties a little rope around his sash – ties his sash around it – ties a little golden rope to the sash. He's got bells sewn into the helm of his garment. He's walking around behind here. He sprinkles blood on the four horns of the Ark of the Covenant. Then he takes the blood and he sprinkles it right here on the top – he spreads it there – on top of the Mercy Seat – the *hilasterion* – the place where God is satisfied, which is what the word "propitiation" means. The justice of God looked down; and the righteousness of God looked down; and they are satisfied by the sacrifice that was made. As it looks down, they don't see the sin of Israel represented by the Law, the Manna, and the Rod – and the Rod that Budded. So, God's character, His attributes, His nature, His sovereignty which decreed that the wages of sin is death – His righteousness, which is absolute, and His justice which said, the wages of – the wages of sin must be paid for every man – these two were satisfied; His righteousness judgment was satisfied; and His love, which waits for man, could now come by grace through this to man for whom the High Priest, here, was ministering the sacrifice. So man by faith brought his sacrifice to the High Priest who presented them on the altar, and then took the blood and put it on the place where God is going to be satisfied. God is satisfied in His character, so His love comes by means of the High Priest to man who comes by faith. And this is by grace. This is what Paul is just saying. And the gulf that stands between God and man is breached right there at that point. This whole fence and barrier that existed between man and God right here has been wiped out by the sacrifice that the blood sacrifice of the Old Testament represented. It's been satisfied. That is the Doctrine of Reconciliation. Man has been reconciled to God. In fact, not only man, but the whole of creation has been reconciled to God because the issue of sin has been dealt with once and for all. Ok? Therefore we may conclude, solidly, no man ever is condemned to hell because of sin. Sin never enters into the picture. Why? Because sin has been wiped out by the solid sacrifice of Christ. Not by blood of bulls and goats. But by the sacrifice of Christ, the issue of sin has been taken care of. It's been eliminated. That's what makes this all of grace. That's why man can do nothing. Because the sin issue is gone. So what are men doing who are

sinning? What they're doing is acting as if that price has not been paid. They're insisting on paying their own price for salvation. They've rejected the price that was made and has completed the finished work of Christ; and what they're saying is, now I've got something I want to offer. It's unique. It's something I – it's something I've built. It's something I've made. Isn't that exactly what Cain said? When he – when they made a sacrifice – be right there – when Cain and Abel made a sacrifice, they would go to the herd and they would get the animals that God had declared clean or available for sacrifice; and they would bring those animals, which they did not eat – it wasn't food – they'd bring those animals, and they'd sacrifice those animals – they'd cut their throat, and put them on the altar, and fire would come down from a date East of Eden and it would burn those animal sacrifices up; and God was satisfied. Propitiated. *Hilasterion*. A propitiation was made. And He was happy with that. Cain decided on the spur of the moment to go out and get part of his food stock. He brought grain. He brought the result of his own labor. Human work. And he brought that and he put it on the Altar. He put it up on the Altar; and nothing happened. There was no fire to consume it. God rejected it. And Cain got mad. He got mad, because his offering wasn't good enough. And it wasn't good enough. Ok? So he did the only thing he knew how to do. He took the knife, and he cut his brother's throat. He cut his brother's throat. He sacrificed his brother. He didn't hit him in the head with a brick. He didn't choke him. He didn't get him with a bow and arrow, or anything else. He took the knife that was used to sacrifice, and he did the only thing he could do to kill somebody. The only thing he had ever seen to kill was that animal for sacrifice. He cut his brother's throat. He essentially sacrificed his brother instead of the animal he should have brought. His ill practice of religion resulted in the first murder. Now how bad can religion get? That's how bad it can get. Jeff?

Jeff Little. We had a nice conversation after one of the lessons about how God made Christ who knew no sin to be sin for us ...

Conrad Bowman. Yeah.

Jeff Little. ... so that we may be made the righteousness of God ...

Conrad Bowman. Yeah.

Jeff Little. ... and we talked about ...

Conrad Bowman. Five twenty-one. Yeah.



Jeff Little. ... how we kind of have since traded places but not really because then later on we become members of the Body of Christ, through Romans 12 ...

Conrad Bowman. Yeah. We didn't – we don't trade places.

Jeff Little. Right. And that's what we ...

Conrad Bowman. No. Yeah. We didn't trade places. I will. As a matter of fact, it's coming up. Hang with me, because it's coming up. Ok? I promise. That's Ok. Alright. Any questions? Comments?

Betijean Kennerly. Hebrews 12:2 says He becomes the author and finisher.

Conrad Bowman. Author and finisher.

Betijean Kennerly. Finisher, is the word.

Conrad Bowman. Yeah. From Hebrews. Hebrews 5? 6?

Betijean Kennerly. Twelve.

Conrad Bowman. Twelve. Verse 12. Yeah.

Betijean Kennerly. Never mind. [Laughter].

Conrad Bowman. That was a Gilda Radner. Well – yeah?

Norma Bowman. Probably everybody knows, but you didn't mention what happened to the high priest if the offering wasn't satisfied.

Lady. Oh yeah.

Conrad Bowman. Oh yeah. Yeah.

Norma Bowman. With those bells.

Conrad Bowman. Yeah. Yeah. You put those bells on his garment. Because so many – walking around – I'll – I'll be right – I'll be right there, Adam. So when he was walking around offering the blood, they could hear the bells. They could hear the bells. And if the bells ever stopped, the rope on his sash was so they could pull him out under – under the veil. Because if anybody but the High Priest who went back there unconsecrated – High Priest – would – would

immediately die. Which brings us to the next open question, isn't it? Israel's going to rebuild that thing during the Tribulation Period. And then they're going to come to a point when it's built, and they're going to want to offer sacrifices; but in order to do that on a Day of Atonement, they're have to have High Priests. Who can only come from the Tribe of Levi and be the Patriarch of the Tribe of Levi. They're going to have to identify somebody ...

Lady. They're working on it.

Conrad Bowman. ... at the head of the Tribe of Levi; they're trying to do it now.

Lady. DNA.

Conrad Bowman. Yeah.

Lady. At what point in time did they think they stopped the blood sacrifices, and how do they – how do they deal with, without the shedding of blood there is no forgiveness of sin?

Conrad Bowman. You're talking about – you're talking about when they – when they stopped the blood sacrifice before – before the Temple was torn down?

Lady. Is that when it stopped? Because they don't do it now.

Conrad Bowman. No. They don't do it now. No.

Lady. I just want to know when it stopped.

Conrad Bowman. No. And reform Judaism – reform Judaism does it on this basis. It's very Baptist. [Laughter]. But they do it on this basis. Now there was nothing intended there. They – the statement that's included in reform Judaism is that God has enabled Judaism by the genius of Israel to – to make substitutions in the Law where it can't be carried out that are satisfying to God. It's by the genius of Israel that they do that. It's like – I'm not going to do that again. I know. It's like – it's like knowing which parts of the Law you're going – you're going to observe; and which parts of the Law you're not going to observe, because you can't. You see. If you're going to reach out and grab the Law, which is what's happening in a lot of Evangelical churches today, they reach out and grab the Law and they want to bring the Law in as a standard; an ethic for living. Well you've got to decide which parts of the Law you're going to believe; and which parts of the Law you're not going to. You know. Did Christ set apart part

of the Law by His death? Or all of the Law by His death. Did He satisfy the whole Law? Or did He satisfy just the ceremonial Law – the sacrificial part of it. Nope. He sacrificed – He satisfied the Law. Boom. One grape.

Jeff Little. So when Paul ...

Conrad Bowman. One grape.

Jeff Little. So when Paul chooses a man and illustrates to us in the next chapter – he's going to illustrate to us a man saved by faith in Jesus Christ.

Conrad Bowman. Yes.

Jeff Little. He chose a man who never knew Jesus Christ. Abraham. So – so ...

Conrad Bowman. And who didn't have Law either.

Jeff Little. Who didn't have Law either.

Conrad Bowman. Right.

Betijean Kennerly. By faith he believed.

Conrad Bowman. He chose Abraham.

Jeff Little. Yes. But Galatians 3 here, verse 23, now before faith came, we were imprisoned and guarded under the Law, until faith would be revealed.

Conrad Bowman. That's right.

Jeff Little. Therefore the Law was our disciplinarian until Christ came, so that we might be justified by faith.

Conrad Bowman. The Law was our tutor. He was the guy that came and got us. Marilyn, here it comes. He was the guy who came to the house and got us; took us by the hand when we were kids and took us to the temple and to the synagogue where we could be instructed. That's what the Law was. Ok? Now, that's the very same thing this lesson goes this way. We don't use the Law for that today. We use big yellow buses for that. Marilyn likes this part. You get on a big yellow bus, and the bus takes you to the schoolhouse where you can learn the rules you need to learn. Ok? The problem is the bus gets loaded up and it's a

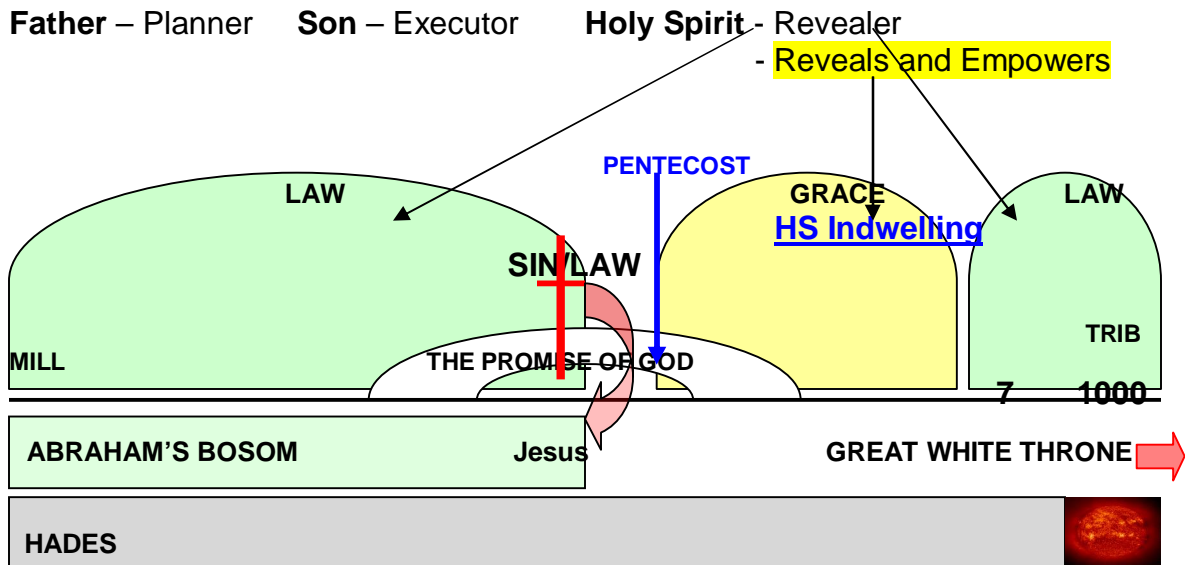
great trip; and we've got good roads and everything; and when you get there, there's this great huge parking lot and the bus pulls up on the parking lot. And you look through the windshield of the bus, and through the windshield of the bus you see the entrance to the gate – to the grounds. And there's a great huge cross just there; and there's a ticket gate; and as you get off the bus and go to the ticket gate, the tickets are free. They're already been paid for; everybody gets one, and there's the ticket. Well you know what, some people just – they don't like that. There're uncomfortable. That ticket ought not be free. You ought to have to pay something for it. And they've got all kinds of rides in there that you can see; and you don't know where they're going, or how dangerous they might be; or there're risky. So they say, I don't like this. I'm a go get on the bus. I'm getting back on that bus. They go back and they get on the bus. Well, there's no driver. The driver's gone. He left and went home. And so they sit on the bus. Now in a couple of days the bus starts to get a little rank. You know. It's not pleasant anymore. The door falls off. The windows get knocked out eventually. Some people leave. Other people stay on the Law bus, waiting for it to go. Well, it's not going anywhere else. That's where it was supposed to be. It drove up there; the guy turned the key off and got out of the bus and left. And the Law bus is where it was supposed to be. To get farther, you have to get off the bus; get your free ticket; and get in the play land of grace. And there, there's a different world and life altogether. Now I told that story a couple of times. Where is that poster? Beti Jean's teaching school. She has a twelve year old girl that she told that story to in school. And she did this for her.

[Conrad Puts Poster on the Board]

She drew this poster. It's a big yellow bus with the busted out windows; and the door falling off; and some people getting off – some people trying to get in up there; and other people just sitting here waiting for the bus to pull off. It's gone everywhere it's going to go. It's not going to go any farther. Now, I've modified that some in – to this extent.

[Conrad goes to the Board].

## THE CONFLICT OF THE AGES



When you look at this time line right here; then you see the cross here. This thirty-three years is the life of the Lord Jesus coming up and leading to the cross. Here's where grace starts; and this is the play land of grace. And this is the highway from the time the Law was given all the way up through to here. Now when Paul was reached with the Gospel, it was down here. Pentecost happens right here. And Pentecost has happened and grace has come; and this is where Paul was reached. And Paul realizes that there are a number of Jews who were born under obligation to the Law along here; right on up through this thirty-three years when Christ was there. And they have followed through, having seen all of this, including Pentecost, and still have not come face to face with the fact that the Law has been satisfied here; because, "He who knew no sin was made to be sin for us ..." – that's what Paul told the Corinthians – "... in order that we might be made the righteousness that comes from God the Father in Him." Now the only way we can get there is to be joined to Him. When He died, He went into the grave. What did He die to? He died to Law. Law killed Him. He died to the Law. And He died because the whole Law was satisfied. When we meet the Gospel face to face, by the ministry of the Spirit, we are taken by the Spirit and joined to Christ right there in His death. So when He died to sin and the Law, we died to the Law. The Law can't make a demand on you, because as far as the Law is concerned, you're a dead man; and the Law has no means of collecting from a man who's dead. You died with Christ. That's what Romans is going to finish telling us when we get to Romans 6. But it's also what Paul says over and over and over and over again. The Law has no claim to make on us.

Why? Because we're dead. We died in Christ; and we're resurrected when Christ is resurrected; to newness of life, and the New Creation you can't be touched by Law, because this broke the power of sin which is like saying the power of Law; because sin is by definition a breach of the Law. So ...

Jeff Little. Christ didn't just abolish the Law. Christ fulfilled the demands of the Law.

Conrad Bowman. That's right.

Jeff Little. He upheld the Law.

Conrad Bowman. That's right. And then He was raised a new man outside the Law. It's like being raised in a different world. Law operates on dead – on these people who are alive to it. We're dead to it. See, the Law didn't die. The Law didn't die. You died. When you accepted Christ as your own, you died to the Law. The Law is still alive and well; and judging people who still haven't died in Christ. There's your freedom. That's why I keep saying – over and over again I keep coming back to it – listen. If your church is teaching that you should walk as Jesus walked when He was here on earth – that's this period from here to here [Conrad points to depiction on Board three years before the cross] – is absolutely wrong. Because this is Christ on His way to the cross. That's not the way we walk as Christians. That's not a pattern for Christians. That's not what Christ taught. He didn't teach us to walk as he walked. He taught Israel they should walk as he walked. Ok. But He didn't teach us that. You come down here, and there're churches that teach you, we have to live in humility as Christ was in humility; and even live in His resurrection where He walked right here freed from death. That still does not get you to the Church Age. Ok? That will get you beyond justification; it will get you to righteousness. But it won't get you to a Christian walk. To get you to a Christian walk, you've got to come all the way over here where the power of the indwelling Holy Spirit fills your life and the life of the Lord Jesus from where He is ascended; flows down to your life; and fills you up. Then you have the power of the Ascended Christ driven by the Holy Spirit of God sent by the Father to duplicate the life of Christ ascended in your walk. Now do you understand that? I don't. I don't. What is that ascended life going to be like?

Lady. I was just going to say that then you could say that we're no longer ancestors of Adam. We are now part of Christ.

Conrad Bowman. That's right. That's right. The old Adamic nature, though it's still there in the carcass because it still loves flesh, does not have power over us because we are New Creations sons of God. Heirs of God. Just like Christ is an heir of God. Adam you were going to say something about thirty minutes ago.

Adam Sun. Two questions.

Conrad Bowman. Yes sir.

Adam Sun. [Inaudible].

Conrad Bowman. Well if you look at the Law today as a Christian, you're looking at a life – the life of an unbeliever. You're looking at an unbeliever's life. See. Because the Law was not even written for a righteous man but for an unrighteous man. Ok? Now we as sons of God because He's been made sin who knew no sin – we've been made the righteousness of God in Him; the Law cannot, cannot access us because we are God's righteousness personified. Now 1<sup>st</sup> John tells us, if we say that we are righteous and then walk in darkness, what do we do? We lie and do not the truth; because in truth we are light, just like Christ is light. Ok? To say we are anything else is just to cut ourselves some slack. We lie and do not the truth.

Adam Sun. Verse 9.

Conrad Bowman. Yes sir?

Adam Sun. [Inaudible].

Conrad Bowman. Is under sin ...

Adam Sun. ... different than being captive - bondage to ...

Conrad Bowman. No. No. That's talking about – that's talking about the condition of Jew and Greek. All mankind are under sin. That's not talking about an ongoing condition for believers. That's talking about looking at mankind as a whole – we all have a common problem that has to be solved. Now for believers, we understand that's already been solved. In fact, that's our message we have been given the Ministry of ...

Class. Reconciliation.

Conrad Bowman. Reconciliation. And reconciliation by its very nature says, the sin problem between man and God has been done away with. It's been resolved. That's our message. That's our Gospel. That there's nothing you can do to improve your position. Your position has already been secured by the work of Christ. That's reconciliation. All we've got to deliver is good news. We don't have anything else. We don't have any bad news to deliver. Our news is always good news. You can't work for your salvation. There's nothing you can do for it. Just accept it. Ok. Just take it. He's pushing it one you. Just accept it. Now too often, when we start witnessing to other people, we're hammering away at their lifestyle trying to get them to improve it. Stop doing this. Start doing this. You'll play happier if you'll do this. If you come with me and meet some new friends, you're really going to be happy; and I'll have to bring them down here and introduce them to you. And that's not really happy? Or is it? Now, see how interdependent we are. Ok? Because that's what you're saying to one another. I see that puzzled look on some of your faces. You – Saturday Night Live doesn't work in here, does it? [Laughter]. You see what I'm saying? How interdependent we are? You meet somebody on the street, and you give them the good news that Christ has done everything for them; or, do you offer them some way to improve their circumstance? We don't have a Gospel that allows you to tap into God's treasury and become millionaires. We don't have a Gospel that allows you to tap into God's haberdashery and improve your wardrobe. That's not what we have. What we have is a Gospel that says you can improve your position and standing before God's bar of justice. That's the Gospel we offer. You accept Christ by faith with this Gospel and your standing improves as a member of His family. You become one of His. That's the Gospel. Your life may become more difficult. It may not be easier, it may be harder. It may be more complex, not simpler. But that's the Gospel, nonetheless. I would rather have a complex life and know that I'm God's child, than have an easy life and be confused about that.

Betijean Kennerly. And once you get your ticket, it's yours and nobody can take it away from you.

Conrad Bowman. And nobody can take it away from you. It's at the Will Call Window. All you've got to do is take it. Ok? Now, Adam did it get to your ...?

Adam Sun. Yes.

Conrad Bowman. Ok.

Adam Sun. What about the Jewish Christian?



Conrad Bowman. What about the Jewish ...

Adam Sun. What about giving the Gospel to a Jew, someone under the Law.

Conrad Bowman. Well he's not under – not today. You won't be faced with that today because he's not under the Law today.

Jeff Little. Well we talked a little bit about that.

Conrad Bowman. Yeah.

Jeff Little. Paul himself was a Jew.

Conrad Bowman. Yeah.

Jeff Little. And Paul – I mean, Christ was a Jew. He was the Jewish Messiah.

Conrad Bowman. Right.

Jeff Little. He was – He was promised to the Jews. He came to the Jews.

Conrad Bowman. That's right. So with Paul it was a real circumstance. He could meet Jews who were walking under the Law, and needed to be evangelized from that, so that the Jews ...

Evelyn Wamble. We're talking about the specific law, aren't we?

Conrad Bowman. Either way. Either specific law, if it was specific law, the Jews specifically had his law.

Evelyn Wamble. Or the principle – the whole principle.

Conrad Bowman. Yeah. Yeah. It didn't – but it didn't matter whether it was specific law or laws of principles.

Jeff Little. So the Jew who accepts that Jesus is the Christ the chosen one of God, the Messiah, to redeem people, he accepts that truth that Christ died on our behalf.

Conrad Bowman. Yeah.

Jeff Little. Yet he still has to uphold Law.

Conrad Bowman. No.

Lady. No.

Jeff Little. Then why did he ...

Lady. He wasn't even born under the Law.

Conrad Bowman. Because Paul was dealing with 1<sup>st</sup> century Christians – 1<sup>st</sup> Century Jews – who were born under Law. You'll never meet one. You'll never meet the Jew born under obligation to the Law. They're not that old. There're some old Jews, but not that old. [Laughter]. You know. You know what I'm saying. He would have to have been old enough to have been born under obligation to the Law before moving across here.

Jeff Little. But all people even before Christ was born on the earth and died on the cross under the Law and in Abraham's Bosom were still saved by Christ.

Conrad Bowman. All people who were saved were saved by the blood of Christ. Ok. I'll buy that.

Jeff Little. The ones who are in Abraham's Bosom – died on the cross ...

Conrad Bowman. Abraham's – wait a minute. Abraham's Bosom – Abraham's Bosom and obligation to the Law are two different things. There're two different things.

Jeff Little. But they followed the Law before Christ.

Conrad Bowman. They followed – sure. That's what they had. The Law – this was their tutor to bring them to Christ.

Jeff Little. Right. And the blood on the – the atonement – the atoning blood on the sacrifice prior to Christ didn't cover their sin – well it covered their sins in that God could look on them again, but it didn't do anything about the sin problem.

Conrad Bowman. Didn't do anything about – didn't resolve it. Yeah. Didn't resolve it. That's right. Did not resolve it. It's their faith that propelled them to that. You know. But the Law stopped – boom. Almost fell off my shoes. [Laughter]. The Law stopped here. Here's where the Law – the Law was left

when Christ rose from the grave. Everything was done, because that was the ultimate sacrifice demanded by Law.

Gentleman. The Law stopped there. But someone can still be condemned by the Law today?

Conrad Bowman. No. No. No, he's not condemned by the Law. Not ever. A man who's condemned today is only condemned for one reason. He rejects the price that Christ paid. He rejects the Savior. That's it. That's it. By the time Christ did this, He replaced the Law. He became what the Law was. Everything. You get off the yellow bus and you get on the Jesus bus. We even know the poster. That's it. Because if you get off this bus, you get on the bus that's labeled "Jesus." Ok. And it's the one that runs around inside the park, and then has the "up" elevator at the end of it. That's it. That's a little bit silly but it's accurate. Ok? So – so, there we go. Ed?

Ed Welbourn. He was referring to those who were in Abraham's Bosom.

Conrad Bowman. Yes.

Ed Welbourn. And those are the ones that experienced God and believed in Him and it was credited to them for righteousness and they went to Abraham's Bosom when they died.

Conrad Bowman. What was credited to their righteousness?

Ed Welbourn. Their belief in God.

Conrad Bowman. Their faith.

Evelyn Wamble. They were looking forward to ...

Conrad Bowman. Their faith. It was never ...

Ed Welbourn. Those are the ones that Christ ...

Conrad Bowman. Yeah. It was never their work of the Law. It was always their faith.

Evelyn Wamble. Right. Never works.

Conrad Bowman. Ok.

Evelyn Wamble. And not any of us could be counted righteous except by faith.

Conrad Bowman. That's it.

Evelyn Wamble. In Jesus Christ. That's it.

Conrad Bowman. That's it. It was always – it was always by faith, wasn't it? In Abraham's Bosom it was by faith.

Evelyn Wamble. Right.

Conrad Bowman. And evidenced by the Law – obedience.

Evelyn Wamble. So we're made righteous.

Conrad Bowman. Sure. So what's it going to say in Hebrews about Christ? You know. "Though He were a son – though He were a son, yet learned He obedience by the things which He suffered, and became the author and finisher of our salvation." That's it. That's it. Ok. Now.

19. Now we know that whatsoever the Law says, it speaks to those who are under the Law,

And that's not us.

19. ... that every mouth may be closed and all the world may become accountable to God;

But there were some that believed that they were still under the Law. And there were some that just a year or so before had been under the Law.

20. because by the works of Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.

21. But now apart from the Law the righteousness of God has been revealed, witnessed by the Law and the Prophets,

22. even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;

23. all have sinned and fallen short of the glory of God,

24. being justified as a gift by means of His grace through the redemption which is in Christ Jesus;

25. whom God displayed publicly as a propitiation ...

A sacrifice that satisfies.

25. ... in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;

He just winked at them. He put them on the shelf until the right time came along. It's like Jeff was saying, the sacrifices of the Law were only symbols of the sacrifice that would be made on their behalf by Christ.

26. for the demonstration, I say, of His righteousness at this present time, that He might be just and the justifier of the one who has faith in Jesus.

And that's God Himself in Christ.

27. Where then is boasting? It is excluded.

It's left out.

27. ... By what kind of law? Of works? No, but by law of faith.

28. For we maintain that a man is justified by faith apart from works of the Law.

29. Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also,

Because God has satisfied the entire Law for every man, Jew and Gentile alike.

30. If indeed God is one and He will justify the circumcised by faith and the uncircumcised through [or by] faith is one.

31. Do we nullify the Law through faith?

*Mae Genoito.* There it is again. Third time.

31. ... May it never be! On the contrary, we establish the Law.

Because the Law stood. The Law condemned. The Law killed. And grace resurrected.

Father we thank You for the time you give us. Lead us – lead us through this week to come. We pray Father for Anna, and her difficulties, and for – and for Betijean's travel. We pray for Evelyn Wamble and her family as they travel for two or three days. Just give them journey mercies. We pray for Joan and her daughter. Just – just give her strength, Father. Strength to be the kind of witnesses and testimony that You desire us to be. Lift up the name of the Son in the lives that we live, so that He's glorified and magnified. And we thank You in Christ's name and for His sake. Amen.