

Romans 2, 3 (Conrad Bowman) (May 7, 2008)

[Aside comments by Conrad].

Alright. Over to Romans chapter 2. Now we've got some new people in the class tonight, so just a short word of explanation. And that usually means that I'm going to do a review of everything for the last three years, and I'm not going to do that tonight. [Laughter]. It's going to be a short explanation. We started a study in Genesis and moved right up through to the Pauline epistles; and we've been spending the last two years in the Pauline epistles. Not in this class, but in the Sunday School class at 9:15. And then we started in Revelation, kind of capping that off in the Sunday School class at 8 o'clock. And 9:15 has continued to churn with Phil and Paul and Joe Morris; and they're finishing up. They went through 1st and 2nd Thessalonians and now they're moving through Acts. I wish I was in there for that one, because Acts is the Table of Contents for all the Pauline epistles; and they're studying Acts right this minute. So we decided about four weeks ago – I kept getting a request to do Romans again. We did it very briefly in the course of our first pass through and so we're going through it now in a detailed fashion. I'm not in any hurry. We're going to take Romans verse by verse as we go through, and we'll spend whatever time it takes to get through it. If you want a – there's a commentary on the table, and Marilyn ran off fifty copies of it for us so we'd have plenty as people come and go. But if you want what I consider the *sine qua non* of commentaries on Romans, this is William R. Newell. He was a professor of New Testament at Moody Bible Institute when Louis Sperry Chafer was a student there. And then Chafer founded Dallas Seminary. So that'll tell you how long ago it was. This one – this *Romans Verse by Verse* is copyrighted in 1938. I've got a lot of Romans on the shelf, but I haven't found one yet that will top this. So if you want something that's state of the art, this is the jaguar of Romans commentaries, in my opinion.

Betijean Kennerly. It's still available too.

Conrad Bowman. Yes it is. Yeah. This is Baker Book House – this is a three book set. He did *Romans Verse by Verse*, *Revelation Verse by Verse*, and *Hebrews Verse by Verse*; and Baker printed it in a set, just like that. So you can get it from – mostly from Rejoice Bookstores or any of the other bookstores in town, and I recommend it highly. This other one is a commentary that I wrote in 2004 and then updated it – well updated it every day. But this is last week's version – current through last week – and we've printed fresh copies of it; before we get through with the study, I'll do a final Romans on it, and you can have that one to

follow along. I don't follow it that closely, to be perfectly honest, so you're going to get additional material to that as we go through this.

I'm in Romans chapter 2, and I'll start there with verse 1 in chapter 2.

1. Therefore ...

And we've moved, by the way, about half way through this – this chapter; but I'm just going to read through the first part, so we're not leaving anything behind.

1. Therefore you are without excuse, every man – of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge ...

Prasso.

1. ... practice the same things.

2. And we know that the judgment of God rightly falls upon those who *prasso* such things.

3. Do you suppose this, O man, when you pass judgment upon those who *prasso* such things that you do the same yourself, that you will escape the judgment of God?

Prasso means to continue and to habitually do something as a way of life. You've adopted it as a way of life, and that's the things you keep on doing.

4. Or do you think lightly of the riches of His kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance?

Now. It's important. Ok?

4. Do you think lightly of the riches of His kindness and forbearance and patience ...

That's God's attitude toward those things that are inconsistent with His attributes.

4. ... not knowing that the kindness of God leads you to repentance?

That's the way the Law worked in the past. The Law – the works of the Law brought a man to repentance, because they condemned him. That's what the Law did. It didn't save. Didn't make you righteous. It condemned. It nailed you to the wall, and wrote sin all over you.

5. But because of your stubbornness and unrepentant hearts ...

And that's that upper organ again. Your inner self.

5. ... you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God,

Now, you notice that here it's not God who's storing up wrath. You are storing up wrath for yourself. And the day of wrath in revelation of the righteousness judgment of God.

6. who WILL RENDER TO EVERY MAN ACCORDING TO HIS DEEDS:

Now I want you to consider that carefully, because that's talking about people who are going to have to face the wrath of God having no repentance, and having rejected the price that was paid for their release. Ok? They're going to have to stand before God and – when they've already rejected the work of Christ on the cross; and He asks them what they proffer for their own salvation. The ticket in – they offer the best work they think they've done in their life. Now we've already gone through that as believers, because we have gone to the Bema Seat of Christ. The Judgment Seat of Rewards. And there we stand before God, and we are clothed in the best work we have done; and they all go up in smoke. And it doesn't – it shouldn't surprise us. Because the best we have done is not good enough for God. So every robe we take with us – the whole trousseau – is burned up. And there we're left with nothing to cover us. We're like Adam and Eve after God walked in the Garden. He said, "who told you, you were naked?" Right? Remember that? You sinned, and they lost their covering. The righteous glory of God. It faded away. And they no longer had His shining brilliance. Like Psalm 104 says. God puts on light as a garment. Well, so did Adam and Eve. They must have been gorgeous creatures. You know. Full of that radiant glory of

God shinning around everybody. But they saw their own bodies. The radiance was gone. And so God asks them as He walks in the Garden, "who told you, you were uncovered?" Huh! That must have been a terrible moment. Well, we looked at one another, and this is what we saw. We saw these bodies that You made, and they didn't shine like You shine any longer. We no longer looked, Lord, like You look. And so we raced off into the bushes. And we got some leaves, and trying to make ourselves covering. And that for the first time they discovered that the price of covering that ugliness was a blood offering; because it took the skin of the animals to cover their nakedness. And there's where blood sacrifice started. That's where blood sacrifice started; and they carried that burden then from that moment on. And you, blessed soul, inherited that burden from your daddy – as my daughter likes to remind me [laughter], as early as today, when she got home from work. I was giving her a hard time. Where did I get it? I got it from you, old man. And she was right. Isn't that interesting, because the only human being who's ever lived not having a human father after Adam was Christ Himself. Every human being alive descended from Adam, except the Lord Jesus Christ who had a divine Father, who got His humanity from His mother. No wonder we love moms so much, and rightly should. Don't forget Sunday. Do not forget, because the pattern is there, Buddy. If it wasn't for her, it would have been no Lord Jesus. Now the enemy knew that. So from the promise to her in Genesis 3:15, the enemy went to work right away. And the whole Old Testament – remember this – right up to Herod – was Satan's attack against that promise of God to send a Redeemer as the seed of the woman. Now if you want Bible simplified, there it is. From here to here, the whole story is Satan's attack on the seed of the woman to cut Christ off. If he could stop that seed from being born, God had been made a liar, and truth was not in Him. So the attack was there, and the last great attack was that word that went out from the king: kill all the male children, two years old and younger; and just wipe out a generation. That way we would be sure and get Him. Well, it didn't work, did it? It didn't work. The way of escape was there. The minute Christ was born, and that was confirmed, the attack of Satan changed. And the attack of Satan for the entire New Testament from this part here to this part here has been on the accuracy of the Word of God and the Gospel of His coming as the Savior of mankind. Truth is the object of the enemy's attack. Why is that so important to us? Because as Paul told us over and over again, we are the guardians of the Gospel that was given to him to be given to the disciples to be given to the seven churches to be given to the entire Gentile nation. That was Paul's commission; and that's the commission that you have. Yours is the Ministry of the Gospel of Reconciliation. The fact that God has resolved the entire sin question and put it aside through the death of Christ; and man is now reconciled to God. Reconciled to God. Everything that

separates man from God has been removed, and is no longer in place; and man has free access to God the Father. That's reconciliation. Don't worry about getting all of that down, because we're going to cover that a hundred times before we get through the end of this book. OK? It's the core of Paul's message; and it's the heart of our Gospel, and it's the reason we walk and talk and live and breathe and move the Gospel of Reconciliation. Now, what does that mean in practical terms to men walking the street that we meet in a daily basis? It means when you find a man or a woman who's attempting to work their way into God's good graces, you've got good news for them. They might as well stop. They've hit retirement already. Ok? Because no man or woman ever goes to hell because of sin. If they did, there'd be something out there that Christ hadn't paid for. It's not so. Man or woman goes to hell for one reason. They reject the price that's been paid, won't have it, and insist on paying some price that they devise as sufficient. And they never use God's standard. They always use their own. It makes it a little easier, but it's never effective. Now that's what we're digging out of the Book of Romans. That's where we want to go; and every time we find that nugget, we want to dig it out of the ground; put a ring around it; mark it out so we so we can find it again; and move on to the next field. Ok? Chapter 2. Any questions?

Jeff Little. I have a question.

Conrad Bowman. Yes sir?

Jeff Little. Verse 4 of the NIV says, "[o]r do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God's kindness leads you toward repentance? And so my question is, are they showing contempt by passing judgment on people that are doing the same wrong things that they are? Or are they showing contempt because they're not repenting of those wrong things?

Conrad Bowman. Well both. The verse just ahead of you said that you're without excuse because you – as you judge one another – as you judge another rather, you condemn yourself unwittingly, for you who judge are practicing the same things that you're judging them for. And they're not repentant of it, so it's the same – it's both.

Jeff Little. And do you think that the – do you think that the kindness God is showing is just by allowing them to have opportunities to repent.

Conrad Bowman. No.

Jeff Little. Or do you think it's ...

Conrad Bowman. No. No. It's much broader than that. The kindness that God is showing is the whole plan of salvation and redemption. The whole plan of redemption – everything He provides in Christ.

Jeff Little. But is that the kindness here? I understand that's the full context.

Conrad Bowman. Yeah.

Jeff Little. Ok.

Conrad Bowman. Yeah. It is.

Jeff Little. Thank you.

Conrad Bowman. With God, you get – you get the whole ball of wax. Now,

5. But because of your stubbornness and unrepentant heart ...

Again, it's that whole inner man that it's talking about.

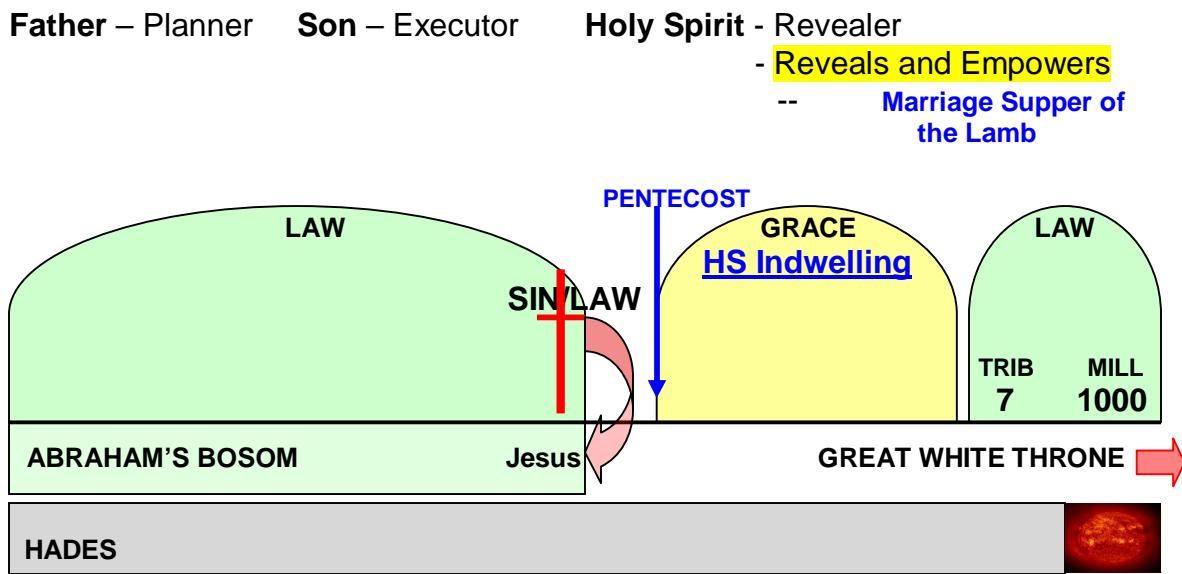
5. ... you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God,

6. who WILL RENDER TO EVERY MAN ACCORDING TO HIS DEEDS:

Now, you don't want to get led off into the weeds on verse 6. There's not a time when the believer is going to have to stand before God and give an answer to God for every misdeed he or she has ever done. That's not going to happen. Ok? That's not going to happen. You have been forgiven. J.B. Stoney wrote a little book that's an absolute treasure called, *Deliverance and Forgiveness*. It's a little book about so big. If you can't find it on the net – you ought to find it in downloadable fashion. You shouldn't have any trouble with that. J.B. Stoney. S-T-O-N-E-Y. *Deliverance and Forgiveness*. And he wrote another one right alongside called, *Acceptance*. You ought to get those and download them and read them about once a week for – I don't know – eight or ten years and let them kind of

soak in. Soak in. Give it time to effect a change in your life. Most people don't know that they've been forgiven. We have accepted Christ, gone through Baptism of waters, took the hand of a pastor, took the hand of a brother or sister, walked, gone to work in the church, served the Body of Christ – twenty or thirty or forty years – and we still are trying to pay for sins that we remember that God has long ago forgotten; because He forgave them. Ok? You hit that ball, you grab that bag of old bones, and you drag it to the next hole. And you tee up, and you hit that ball again, and you grab that old bag of bones, and drag it to the next hole. And we're wearing ourselves out going through life doing that. Carrying all those old sins because we don't understand, that when God saved us, we were cruising along in time just like this.

[Conrad goes to the Board]



And He put the cross right there; and He brought us face to face with the cross. And He showed us that sin – sin was nailed to the cross. And the Lord Jesus paid for that. And then the Lord Himself – He who knew no sin was made to be sin for us – He went into the grave; and there in the grave He announced to all of those in Abraham's Bosom that He had won their freedom. Ephesians told us, what is it, that he who ascended first descended into the lower parts of the earth. He gathered to Himself all those in Abraham's Bosom, and He led those that were captive in Abraham's Bosom – captive to Himself. He – in the resurrection – and He led them to where the living were. And then on day forty, He took all of these people in Abraham's Bosom with Him in His ascension. And Pentecost is ten days later. Ok? Now when He did that, He established right here, the ground

on which the cross stands, is the ground of peace. Now Romans 6:6 is going to tell us – and we're going to get there eventually – we – I promise – we are. We who are joined to Christ have been joined to Him where? In His death. See? Now sin didn't die. Sin is part of this world. Who died?

Lady. We did.

Conrad Bowman. He did. And what about you? You did too. Right? We died to sin and self. That old man was crucified and we died to sin itself. Now, what does it say in Romans 6? Know you not that as many as have been joined to Christ to join Him in His death, and if we have been joined to Him in His death, we shall also be joined to Him in His resurrection; so that as He rose to newness of life so do we. We came out of that grave and that experience of being joined to Him; and that didn't happen at your Baptism; that happened the moment you said, Lord, why me, I accept it. I don't know why You picked me, but I'll take it. I'll take it. There's nothing else out there, and so you were joined to Christ. That is the Doctrine of Union – God blessed – that's the Doctrine of Union right here. You were joined to Christ – union – on the ground of peace. And you live there. That means God's not mad at you. He's not aggravated with you. I'm sure He's disappointed from time to time, but He's not aggravated with you, and He's not mad at you, and He's not trying to extract a payment from you. That's the richness of His kindness and forbearance and patience. That's why I say, Jeff, you can't get a piece of that. You've got to get it all. Every time. Every time. Because when God aims His kindness and forbearance at you, He aims His entire character. Every attribute He's got is aimed at you. And when He opens those windows of heaven, He puts the whole thing out there. That you might not appreciate it, you might not even understand it. I don't, but I'm learning; and we're stretching ourselves to get there. But you see what God has done. He opens His own character up and starts pouring His attributes out on you, to the extent that you can take them in and take them on at that particular moment. He'll flood your life with them. Your creative genius that you use to line up chairs; to print outlines ...

[Thank you very much, there. Thank you for that. That was a monumental task].

To do what John does. To stand in the pulpit out that – what Ken does. All of this – all of this is coming out of the attributes of God to the extent that we can take them on. That's what it is. It's His creative genius at work. It's not our brilliance. Grand music starts in the mind of God. The Hallelujah Chorus didn't come from Handle's brilliance. The Hallelujah Chorus came from the mind of God through

the hand of a man named Handle. Ok? That's where your work is. That's where your work is. That's why we don't – that's why we're not afraid of any task He puts us to because it's His character that's important. It's His omnipotence that's at work. It's His omniscience that knows what we're going to need to get the job done tomorrow, and the next day, and the day before yesterday – and all. He wraps it all up and puts it in our hands. He does the work and then rewards us for it. So we go over to Ephesians and we're studying living the Christian life, and how we do it; and it says in Ephesians 2:10: "We are His masterpiece." That's you, blessedness. That's me. That's His Church He's talking about. "We are His masterpiece." His *poema*. His poem to all of creation. "We are His masterpiece created unto good works, that we should walk in them that He has ordained beforehand." He didn't say great works that we're going to do. He said you're created to do – "you're created unto good works that you should walk in them, that He has prepared beforehand." You see, before the foundation of the world, God did all the things that we would love to say we were doing for Him; and all we've got to do is find His footprints and walk in them. There, it says it right here. "We are His workmanship created in Christ Jesus to walk in His finished work." Ephesians 2:10. What a marvelous plan. See, He didn't expect us to do the works, because there're too – there're too marvelous. There're too – there're too overarching and expansive. So He doesn't even ask us to do those. He asks us to find the footprints of those works where the Spirit is doing them, and just – what is it John? Get your foot in them.

John Young. Yeah.

Conrad Bowman. Get your foot in those footprints, man, and just walk and walk in those footprints. And along the way, you're going to stumble onto some of the most amazing things you ever saw. You're going to find people whose lives are changed. You're going to find – you're going to find places that you wouldn't dream you could get into; and you will find God's people already have wormed their way in there, and they're there before you. You're going to find hearts plowed and ready, and so when you show up, they got the questions. All you have to have is the answers. And blessedly, you've got all the answers. Right there. So you open your mouth, and you let Him out. See, the charismatics are this close to having it nailed! This close! Except what they let out has to be here. It has to be here [Conrad pointing to his brain.]. It can't come from here [Conrad pointing to his abdomen]. Or here [same]. Or even here [Conrad pointing to his chest – heart]. It's got to come from here [Conrad holding up the Bible]. Intelligible – God given – preordained words that people can understand. Now most of the religions around us are like that. Most of them. There're based on

some element of truth. They just didn't carry it far enough to get it all linked together. Ok? So we keep studying this thing [holding up the Bible]; so we can do exactly that; get it all linked together. Now,

6. He's going to render to every man according to his deeds:

7. to those who by perseverance in doing good seek for glory and honor and immortality, eternal life;

8. but to those who are selfishly ambitious and do not obey the truth [who is God Himself], but obey unrighteousness, wrath and indignation.

9. There will be tribulation and distress for every soul of man who does evil, for the Jew first and also of the Greek.

10. but glory and honor and peace to every man who does good, to the Jew first and also to the Greek.

11. For there is no partiality with God.

Between men.

12. For all who have sinned without Law ...

There's no "the."

12. ... will also perish without Law,

No "the."

12. ... and all who have sinned under Law will be judged by Law;

13. for not hearers of Law are just before God, but the doers of Law will be justified.

The reason that the "the" is important is anytime you find "the" it's talking about a specific body of law; and "the" Law refers to the Mosaic Law – the Law given by God. Law, without a "the," means law as a principle. It's the kind of law that John practiced for years, and that Pirtle practiced for years – my two recovering

lawyers in this class. [Laughter]. Right? You know – you know what I'm talking about. Ok? Now,

13. ... not hearers of Law are just before God, but the doers of Law will be justified.

14. For when the Gentiles who do not have law, do instinctively the things of law; these not having law, are a law to themselves.

So you want to show your brilliance, go ahead and devise yourselves a law. Call it a national law. Call it international law if you want to. But it's not God's law. Ok? So man can, following his own genius, devise his own system of law. So let me ask you. Do you want to go back to the country as the founding fathers put it together? Well wait a minute. That's where we started when we got to where we are today, isn't it? No. I'd like to go back to something a little better than that. Ok? I would like to go back to something just a little bit better than what the founding fathers put together when they put this nation, and it's a great nation – when they put it together so many years ago. But if we started there, and we got to where we are today, I'd like to start at a different place and see if I can't end up in a different place. Now you think about that. I'm not going to embellish that any further.

14. ... these not having law, are a law to themselves.

15. in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them,

So as to devolve – that system of law devolves into every man becoming his own judge.

16. on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.

17. If you bear the name "Jew"

And that "if" is first class condition. If you bear the name "Jew," and you do. Since you bear the name "Jew,"

and rely upon the law, boast in God,

18. and know His will and approve the things that are essential, being instructed out of the Law,

And there is "the" there. So this is Mosaic.

19. and you are confident that you yourself are a guide to the blind, a light to those who are in darkness,

20. a corrector of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and of the truth,

So this is a man who's in – who's indebted in following the Law as God gave it to Moses.

21. you, therefore, who teach another, do you not teach yourself? You who preach that one shall not steal, do you steal?

22. You say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?

23. You who boast in the Law, through your breaking the Law, do you dishonor God?

And these questions that are asked are all first class conditional questions that assume an answer of yes.

24. For "THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES BECAUSE OF YOU," just as it is written.

25. For indeed circumcision is of value if you practice Law; but if you are a transgressor of Law, your circumcision has become uncircumcision.

So it says even though you carry all the trappings – and he's talking here to people who are practicing the Jewish law as a means of elevating themselves over others who do not.

23. You who boast in Law, through your breaking the Law, do you dishonor God?

24. For "THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES BECAUSE OF YOU," ...

25. Indeed circumcision is of value if you practice [Law];

The whole Law, is the sense of the word.

25. ... but if you are a transgressor of [the whole] Law, your circumcision has become uncircumcision.

26. If therefore the uncircumcised man keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision?

So what it's saying – doesn't matter what you're saying about the Law. It's going to be what you do about what you say you believe. You're going to be held accountable for it. You say you believe the Law, and you don't keep the Law, you're going to perish by it.

27. Will not he who is physically uncircumcised,

That word "uncircumcised" always gets the heck out of me, man. Undoing that circumcision is a wicked procedure. You know there were some that actually had that done in Greek – in Greek medical literature. There is record of some of these Gentiles who had become circumcised because they wanted to be considered – and Jews who wanted to be considered as Greek – who were circumcised, going to physicians of the day and having their circumcision reversed; foreskin replaced; and you can let your imagination toy with that a little while and it will keep you up a night. [Laughter]. But that's the extent in this day to which people were attempting to adjust to what they perceived the Law demanded. Ok? Now are we as foolish today? Absolutely. Absolutely we are. We're absolutely – it's ridiculous to see what Christians are going through today in order to gain God's approbation, or His approval. Now,

26. If therefore the uncircumcised man keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision?

He's going to be regarded by God as having then kept the Law.

27. And would not he who is physically uncircumcised, if he keeps the Law, will he not judge you who though having the letter of the Law and circumcision are a transgressor of the very Law?

28. For he is not a Jew who is one outwardly, neither is circumcision that which is outward in the flesh.

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

[Chapter 3]

1. What advantage then has the Jew? Or what is the benefit of being circumcised.

Identified as a Jew. God,

2. Great in every respect. First of all, that they were entrusted with the oracles of God.

That's the first benefit that accrues to being a Jew. You were entrusted with the oracles of God.

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

4. May it never be!

Mae Genito.

4. May it never be! 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 are we going to say?

If it's our unrighteousness that shows how righteous God is, what are we going to say about that? Hmm.

5. ... The God who inflicts wrath is never ...

Or is not, in my New American Standard

5. ... but is never unrighteous, is He? (I am speaking in human terms.)

He says.

6. May it never be!

Mae Genito. There's that strong – it's almost like an oath. It's almost. He spits it out. May it never be.

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

7. But if through my lie the truth of God abounded to His glory,

And it does.

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

He said, so if I lie, and God is glorified anyway, why am I judged as being a sinner just because I lied? That's a pretty strong straight-forward argument.

8. Why not say (as we are slanderously reported and as some affirm that we said), "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;

Jerry Farwell had a good example of this. He said we have to experience sin in order – it's a lot of people – pastors in this area came up there and said, we have to experience sin in order to thoroughly condemn it. And he said Ok, follow me. We're going down to the City of Atlanta and – and have – he was in a – he was in a huge pastors conference; and he said they've got a lovely, lovely hundred million dollar sewer treatment facility just south of downtown. We'll all go down

there. We're going to line up around the edge of that sewerage treatment facility; and I'll give the word after a short word of prayer, and the minute I do, we're all going to stick our heads under. We will have thoroughly – come to thoroughly understand the function of a sewerage treatment facility. We'll understand that thing completely. That is as absurd as what you're suggesting – that man has to experience sin in order to be able to condemn it with knowledge. That's ridiculous, isn't it? It's absurd. We don't. You know. That way we could have the raunchiest congregation man has ever devised, on a Sunday to Sunday basis. People out there who knew and practiced and were familiar with every kind of sin known to man and devil. But that's not why God made us, did He? He built us in order to live a separated life. To walk apart from that. We live "in the world," but we don't walk "of the world," nor live "of the world." We live "apart from the world." His food, He says, I don't live by bread alone, but by every word that proceeds out of the mouth of God. There's our food. There's our food, right there. Ok? Our food is what God feeds us with, on a daily basis. Daily basis. One after the other. That's what He's designed us for. To take that in, and let that fill our lives up. Starting with the soul inside of us, and working through our spirit, which is communicating with His Spirit within us, and teaching us the things of God, and filling our souls up full so when we hit this garbage that we run into in the world, we have a response pattern inside that boils up from our spirit that came through His Spirit and what responds to the world is the Word of God, not our own experience. Ok? We don't need my experience. We need the experience of the Lord Himself, and then he pours His word in us.

10. ... "THERE IS NONE RIGHTEOUS, NOT EVEN ONE;

In verse 10.

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

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

The word is like sour milk.

THERE IS NONE WHO DOES GOOD,
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";

Because they lie.

14. "WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS";
15. "THEIR FEET ARE SWIFT TO SHED BLOOD,
16. DESTRUCTION AND MISERY ARE IN THEIR PATHS,
17. AND THE PATH OF PEACE THEY HAVE NOT KNOWN."
18. "THERE IS NO FEAR OF GOD BEFORE THEIR EYES."

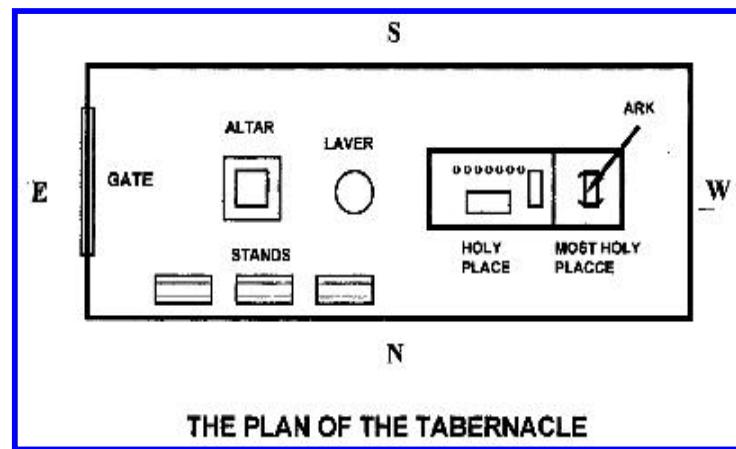
And that's a description of man in his current state. If that doesn't describe where we are today, there's not a place in the Word that does.

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

Now I want you to notice that. What the Law says, it says to those who are under law. Are you under law? No. Why? Because you died to law. Understand this. It was law that put Christ here. [Conrad pointing to the cross on the Board]. Law killed Him. Ok? It was law that did that. The Law condemned Him. So, when you say "Sin," or "Law," you're talking about the same coin. On this side, it says "Sin"; and on the other side, it says "Law." There one and the same coin. You see? When He died to sin, He died to Law; because Law is the very definition of Sin. And it defines Sin in order to condemn it. That's what we're getting ready to get into in the next few chapters. It's the Law of God that identified Sin so we would know what was condemned. It didn't identify righteousness. You can go all the way through that Law – all hundred and sixteen of them – and you're not going to find one identification of righteousness anywhere in there. It identifies that which God was condemning. So you can live your life a hundred percent according to Law, and all you've done is live your life according to condemnation. By Moses came the Law, the way John opens his Gospel account. But by Jesus came grace. Right? Grace and peace and truth came by Christ. By Moses came the Law. Now you'll notice that when Adam sinned he wasn't under Law. He was under forbearance of God. Law didn't come in until captivity and then freedom. And then Moses is leading them out into freedom. And then they got antsy about that. They were – they didn't like that, because they had disagreements among themselves. Then they wanted somebody who could – who could satisfy their disagreements, so they – they – Moses' father-in-law, a Mennonite priest, said, you better line them up and you better assign judges over them; judges over a thousand; judges over a hundred; judges over fifty; judges over ten. And then the weightier matters you can take on, and he was getting

ready to do that. That was a good plan. It was very militaristic, and it was a good military plan; and God said, wait a minute. Wait a minute. If you want Law. Ok. I'll give you Law. So, God said come up to the mountain and you better tell these people, don't come up to the mountain, because anybody who touches the rim of the mountain down there is going to die. He said you come up to the mountain, and God gave Moses six hundred and sixteen laws. Ten of them were the Ten Commandments. Those were the spoken words and He chiseled them in the stone with His finger. Wrote them into stone. That was just the moral part of the Law. Then there's the social part, and then there's the legal part. Ok? The ceremonial part. And – and so He gave them all those laws. And it was all one Law. Not just the Ten Commandments, but one Law does it all. It was – it was as horrible to break the Sabbath as it was to commit murder. Ok? So He gave them the Law. And the Law – the whole thing identified Sin. And when they found that out, they found out that every one of them broke that law somewhere, and they had to go out into the herd and they got an animal and they brought the animal in and cut the animal's throat and put it on the altar; and well actually they couldn't do that, could they? They had to have a high priest to do that. So they appointed Aaron the high priest. And He said, now you've got to have a place to do that, so He gave the instructions to how to build the Tabernacle.

[Conrad goes to the Board].



And they built that Tabernacle; and then they got ready to go, and He said, Ok, here's what I want you to do. I want you to take olive oil and oil of myrrh and frankincense and I want you to make this oil; and I want you to anoint everything in here so when you walk on this ground you can smell this place from a mile off; and you will know that you are approaching the presence of God, and the presence of judgment. That was God's Interlude of Grace, because He gave them time to get ready. So that they came and are going to consecrate Aaron that washed all the – the vessels of the Tabernacle down and the tables and the ground itself smelled like this stuff. And – and the Shekinah glory had come down and rested in the Holy of Holies behind that veil on top of the Ark of the Covenant and outside was – was the Altar of Incense where the prayers of the saints rose to heaven; and then outside that was the front door of the tent; and outside that was the laver where they washed the sacrifice again to make sure there was no dust on it; and then right behind that was the Brazen Altar; and behind that was the gate that led outside and all the priests were lined up inside; and Moses was here; and Aaron was here; and looking through the gate, all three million of the Israelites were lined up outside. And he got ready to consecrate it, and Moses began a prayer of consecration over Aaron; and he poured that oil on Aaron's head, and it ran down his face, down his beard, soaked his garments, ran off onto the ground, and as Moses starts his prayer, a ball of fire shot out of that inner Tabernacle; came right through the veil; didn't burn it; came all the way out to where the sacrifice was on that Brazen Altar; and it hit that sacrifice and exploded in fire; and they never let it go out after that. God accepted his sacrifice. That's the way God accepted sacrifice. You got it pretty easy. Ok" Did you ever get a reaction like that when you put a check in the plate? [Laughter]. Never did. I guarantee you, you'd think about what you were putting in there the next time, wouldn't you? It gets your attention. See. God – they had a demonstrable God. God is so quiet today, isn't He? He just carries us along. Quietly speaking to the inner heart within us, and giving us His individual personal attention as He fills us up. And leads us from step to step to step. That's what He was doing to Paul. He took Paul aside, took him on the Damascus road; gave him one of those last dramatic shots. Ball of lightening. BOOM! Blinded him. Knocked him off his donkey. And he's laying there in the dust, and God spoke to him; and opened Himself up to him, and gave him His charge; and He took him off in a private place and filled him with what he needed to know; and then had that little Jew write all this stuff down for all of us big ugly Gentiles. So that His Church would be what He wanted His Church to be – today. Right? Would you have done it that way? I wouldn't have done it that way. I wouldn't have done it that way. No sir. I'd have gotten Gregory Peck, or somebody like that. Tall. Who had a beard. Recognized the world over.

Wouldn't you? He didn't do it that way, did He? Because He wants the eyes of man turned on Him, not on us. Let's start right here next time. I know I keep cutting ya'll short by about a half hour. Somebody said I ought to go about – what – 8:30? Quarter to 9? Something like that? I – I'm sorry, but I'm running – I run out of steam about right here. I'll take questions though.

Evelyn Wamble. I've got a question.

Conrad Bowman. Yes ma'am.

Evelyn Wamble. I'm probably embarrassed – too embarrassed to ask it.

Conrad Bowman. No.

Evelyn Wamble. Could we stand at the Judgment Seat – at the Bema Judgment. We're not being judged for our sins. They are paid for.

Conrad Bowman. Yes.

Evelyn Wamble. We're going to be rewarded.

Conrad Bowman. Yes.

Evelyn Wamble. For ...

Conrad Bowman. His work.

Evelyn Wamble. ... not our goodness but His goodness.

Conrad Bowman. His goodness.

Evelyn Wamble. That's what we're going to be rewarded for.

Conrad Bowman. That's it. That's it.

Evelyn Wamble. And when we get those rewards, and we're going to throw them?

Conrad Bowman. I'm – I'm going to give mine back to Him. He did it. He did the work. I'm going to get that reward. I'm going to get that reward, as part His Bride – I'm going to get that reward and it's going to be my dowry. See, that's my dowry. That's where I got it from. I didn't have anything I've accumulated

along the way. So I'm going to take my dowry that He gives me and I'm going to cast that crown at His feet.

Evelyn Wamble. So I'm going to be rewarded for His goodness.

Conrad Bowman. Yes ma'am. And He's going to take those crowns, collect them all up, and He's going to give them to His Father, because He loves His Father.

Ed Welbourn. You get the reward for walking in them – the reward that He's already done.

Conrad Bowman. That's right. He did them. Before the foundation of the world, every work that we're rewarded for, He's finished them; and we get to walk in them. Ours is a trip of discovery. Ok? He never expects us to do great and mighty things for Him. He expects us to live in joy of the great and mighty things He's already done for us. For us. And that's true of us as individuals as it's just as true of us as a Church. As a – as a – as a local Church. As a universal Church. It's the same – the same principle is there. He just wants us to walk in the work that He's already done. What a discovery that is. Nothing – can you imagine anything you could do that can compare with that? Nothing. God bless you.

Father we thank You for the time You give us today and tonight. Just lead us in our walk, Father, one step at a time; and help us grow in appreciation of all that You're doing and have already done and completed for us; and give us an appreciation of it; that takes away every fear in our life of what's coming; it takes away every anxiety; it just give us such peace to know that we're putting our footsteps in the footprints of the Spirit and looking for the results that He's got in His walk; and we thank You for it in Christ's name and for His sake. Amen.