

Romans 5 (Conrad Bowman) (June 11, 2008)

Now there's going to be a gap in the tape record on this, because we covered most of this last week. But the Tape Recorder – DIDN'T SHOW UP!!!

John Young. I thought I was going to slid through.

Conrad Bowman. We're going to have to put that thing on wheels. Anyway, we're going to re-do that chapter. Uh, we're going to re-do it at my house, and get it on tape so that we have it. But Romans chapter 5 we covered mainly last week. This is marvelous, marvelous core in New Testament Church doctrine in God's Word. You want – you want to make sure that if you get nothing else, that you get 5, 6, 7, 8; maybe 9 and 10 and 11 and 12. [Laughter]. Right John?

John Young. Yeah, you got it.

Conrad Bowman. We're right here in the middle of Romans, we want to get this. We want to get this nailed down tight. This is really, really important. Let's have a word of prayer, please.

Father, tonight we just trust ourselves into the keeping of the Spirit. Lead us and open us up by Your Spirit within us. Teach our spirit the things that You would have us know of Yourself, of the Son and His work and of all that has been done to prepare each step that we take in our Christian life; that we might glorify You; bring honor to the Son we serve; and help men to see what the glory that You hold for us and for them really is; and we thank You in Christ's name, because He paid for every bit of it. Amen.

Conrad Bowman. Now in Romans chapter 5 – I forgot my glasses, so if I get just about there on some of these passages, you'll understand that. I'm going to read through chapter 5 rather quickly.

1. Therefore, having been justified by faith,

I'll give that a try. Thank you. [Norma gave Conrad her reading glasses]. Thank you very much. Oh, they work. Walgreens. Alright.

1. Therefore, having been justified by faith,

That "having been" means action that's complete in the past with continuous present results. That's the way that thing is structured. Having ...

1. Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

And that "having peace" – Christ is our peace. And so the peace that we hold, we hold because of our union with Christ. So we have peace with the Father through our Lord Jesus Christ. Now what does that peace with the Father mean to you? What does that mean?

Evelyn Wamble. It doesn't mean peace of mind.

Marjorie Sager. It means being reconciled with Him.

Conrad Bowman. Being reconciled with Him? Yeah. That is one thing. What does being reconciled then mean?

Gentleman. No longer enemies.

Conrad Bowman. No longer enemies.

Lady. Now we're made up.

Conrad Bowman. We're made up?

Lady. Yeah. We were enemies, and then we made up with each other.

Conrad Bowman. Well that could mean – like – I make up with Norma.

Lady. Yeah.

Conrad Bowman. Or when Jeff makes ...

Jeff Little. The broken relationship has been repaired.

Conrad Bowman. The breach has been repaired.

Jeff Little. Reconciliation to fix broken relationships.

Conrad Bowman. Ok. So it fixed a broken relationship. Alright. What else?

Gentleman. We're given standing with the Lord.

Conrad Bowman. Given standing. That's very good. That's very good. So now when we stand before the Judgment Seat of God, He recognizes us as being one significant enough to stand there. Otherwise, as John would say, if he had no standing, he couldn't practice in that court. Right?

John Young. You'd be thrown out.

Conrad Bowman. That's right. Now this broken relationship – did He just fix a bad relationship?

Lady. No he didn't.

Conrad Bowman. No he didn't, did He? What'd He do?

Lady. He made one possible that was totally impossible before.

Conrad Bowman. He made one possible that was totally impossible. Ok, what do we call that impossible relationship?

Lady. Joined to Christ?

Conrad Bowman. Joined to Christ is how it happened. New Creations. Ok. New Creations. It's not just an old relationship made new. It's a new creation. Oh, that's different, isn't it? That's a new order of being, that the world had never seen before, until that first group broke that category open with a hundred and twenty Galileans in the upper room on Pentecost. Ok. Now, when it says we have peace with God, it means exactly that. That every issue between man and God has been resolved. Now, Christ cannot do "part" work. He does "whole" work, doesn't He? So when He died on the cross, He didn't die on the cross just for "sins." – which is the things we commit. That's what we think about more often than not. He died on the cross to resolve the issue of "Sin" in the singular. Now "Sin" in the singular is the very presence of "Sin" ejected from the heaven and now found on earth – the dominion and domain of Satan. Christ's death resolved the very issue of "Sin." And this is the Sin that kills. When Christ died on the cross, "He who knew no sin, became sin for us," then He died because of that "Sin"; took it into the grave; and in the grave, left it there; and was

resurrected without sin but in righteousness; and He had us join to Him in His death to Sin; and when He was raised from sin, so too were we raised from sin, and when we were raised from sin, we were raised from sin and taken to heaven with Him forever to be there; and He is our peace. So Christ becomes the place of sanctuary whereby, wherein, there is no claim on us or attack against us that's possible because God has removed us from the entire world that was contaminated by this and placed us as new creations in a new creation world; and that's in His family where He resides in heaven today. And that's a reality. Ok. That's a reality. That's not a theory. Ok. What that means is, if you in your walk today find yourself kind of beset by – not sin, because that has been taken care of. Isn't this what drives us nuts? That little sin. See, Bill Holm used to say it this way. This is the charge of the elephant. This is the charge of the mosquito. [Whisking sound]. We hear the elephant coming. [Thunder, thunder, etc.] And we ran from the elephant to our sanctuary. And our sanctuary, it was Christ. And in Christ we had peace. And we found sanctuary because He is our peace. And nothing could get to us because Christ was and is our Sabbath. Our sanctuary. And there we're safe; and we're joined to God. Ok. Now, what happens here is, when we get a buzz from the mosquito, you know, and we're trying to take a nap, we don't run from that. Do we? We swat it. We chase it. We go get the spray gun. We decide to fight it. We put up a mosquito net. We get up and get the fly swatter and we try to kill it. We do battle with this [the mosquito], where we run from that [the elephant]. The truth of the matter is, God's provision is total. Here [in Christ] is where we have peace and sanctuary from this [the mosquito], as well as this [the elephant]. He's resolved the whole issue for us. And we can live without this [sin]. Because this has no power over us, and that's where we're going. We're going there, right there. Jeff, you have something you were going to ask?

Jeff Little. If I understand what you're saying, it sounds like the sins that we commit are kind of an outcome or result, maybe a consequence of being "Sin" issue – the "Sin" problem from the get-go?

Conrad Bowman. Absolutely.

Jeff Little. And – it's also noteworthy that Paul addresses both. In chapter 5 here, verse 8, he talks about ...

Conrad Bowman. But we're not – we haven't got to verse 8 yet. We're getting there.

Jeff Little. And then verse 12, he goes on and talks about the bigger issues.

Conrad Bowman. Right. Right. You nailed it down. You're absolutely right. He's marching right through it in chapter 5.

1. Therefore, having been justified by faith,

There's the establishment of that relationship with Christ that resolves the "Sin" issue and the "sins" issue.

1. ... we have peace with the Father through our Lord Jesus Christ,
2. through whom also [in addition to that] we have obtained our introduction by means of faith into this grace in which we stand;

And there's our standing before the Father. Thank you very much.

2. ... in which we stand; and we exult in hope of the glory of God.

The result of that standing is that we have hope in the glory of God. The glorification of God. In the glory that God is. And that glory you can always refer to is the shinning of God. We have hope in that.

3. Not only this, but we also exult in our tribulations, knowing ...

And this is orientation to grace.

3. ... knowing that tribulation brings about [long suffering] – perseverance;
4. and perseverance [or long suffering], brings forth proven character [Ok. It tests you.]; and proven character brings forth hope;
5. and hope never disappoints, because the love of God has been poured out [or is being poured out] within our hearts [from within our hearts] through the Holy Spirit who was given to us.

So you see the process. Knowing that tribulation brings about perseverance. And perseverance. And perseverance. And perseverance. Don't read those as one time occurrences and think that the game is over right there. OK? Tribulation brings about long suffering. And long suffering. And long suffering. Otherwise it's not long suffering, is it? It's short suffering. Yes sir, David?

David Yeary. Conrad, in verse 5, is the word "of" – is it interchangeable with the word "for" in the Greek. The love of God, and the love for God?

Conrad Bowman. No.

David Yeary. Is the Holy Spirit pouring out His love for the Father in our hearts?

Conrad Bowman. Well that – in that – that's a true statement but that's – the word "of" is a genitive of possession. And you can't trade that genitive of possession that's belonging – is belonging to us. It's the – it's the love which belongs to God, has been poured out within our hearts – that's your mind – within your mind – through the Holy Spirit, who was given to us. Now that's the same thing as saying that His Spirit, which is within us, teaches our spirit; and our spirit exercises – which we'll get to later – exercises our mind; and our mind turns itself back to God where we walk. Ok. So it's cyclical reasoning that's involved here. But the love – what you want to avoid with transferring that genitive is to make sure that you don't ever ascribe to you or anything about you the genesis of that love. And that's – that's the only thing that you've got to avoid there. Because there're a lot of people who when they teach this, teach about the way we love God.

David Yeary. Right.

Conrad Bowman. And He responds to the way we love Him. Well, we don't love Him in any way that He has not taken by the Spirit and poured into our brain power; and that is spoken back to Him; and that's His love returning to Him.

David Yeary. Yeah. I really wasn't referring to us as much as I was the Holy Spirit producing love for the Father in me.

Conrad Bowman. Right. And that's absolutely true. And it's the Father's love generated by the Spirit within you back to the Father. Ray?

Ray Johnson. I have a question here.

Conrad Bowman. Ok.

Ray Johnson. Well, Ok. Long suffering produces – true relationships with long suffering.

Conrad Bowman. Uh huh.

Ray Johnson. Because – and I'm asking this – because we refer back to this original condition. Correct? In other words, the reason patience produces long suffering is because we remember and recognize that we're reconciled to God. Otherwise, it's just becomes suffering, and we're not learning from it unless we continually in our heads understand that this stuff is coming, but ...

Conrad Bowman. That may be true, but it's a little too complicated for me.

Ray Johnson. Alright.

Conrad Bowman. You know what I'm saying? That may be exactly true what you're saying. But I think at this stage tribulation works long suffering. And I don't have to go back to anything else but that right there. My trial and what I have to endure – sometimes you endure just for endurance sake, because you know that's what you're supposed to do.

Ray Johnson. [Inaudible]. Anyway, the reason we're able to endure and develop long suffering is because we have peace with God; because the ... [inaudible] is out.

Conrad Bowman. That's right.

Ray Johnson. That gives us the basis

Conrad Bowman. That's right.

Ray Johnson. ... of this long suffering

Conrad Bowman. Sure.

Ray Johnson. ... which tribulation works; otherwise tribulations tends to be ...

Conrad Bowman. Sure. I know this. When trouble comes, and it comes in here, and trouble enters my life here; I know on the basis of my relationship with the

Father here, and peace, that that difficulty, or pain, or aggravation, or whatever, is not coming from the Father for any other reason than to bring glory to Himself. There's no animosity toward me; there's no anger toward me; there's nothing there that He's trying to prove to me other than He loves me. So I think that's where we're both on the same page there.

Jeff Little. Yeah, but it's just – it's not any suffering, though. Like you're saying, it's the suffering that we endure as a result of righteousness, or that God's disciplining us towards righteousness. Because any suffering, like, some of the suffering is going to be consequences of the mistakes that we make; and that's not really going to be producing that hope. I think that Paul is inserting this verse 3 as kind of a "by the way," because verse 2 is, Ok, we have this hope in the glory of God, and then, by the way, and this whole suffering idea is brand new. He hadn't been talking about suffering at all.

Conrad Bowman. No.

Jeff Little. And by the way, your suffering produces hope as well. But I think that's suffering for righteousness.

Conrad Bowman. Could be. Could be. You know. We have to remember this is a man that had been beaten half to death.

Jeff Little. Right. And he goes ...

Conrad Bowman. ... on several occasions and ...

Jeff Little. ... right on past that idea and gets right back to redemption idea.

Conrad Bowman. Yeah. He does, and we'll get there in just a second.

Gentleman. [Inaudible].

Conrad Bowman. Sure. Well, there's one thing about it. He doesn't need to learn perseverance because He's got us. You know. So, I just – I don't understand that kind of long suffering; but He's got us to test Him. So this has got to be for our benefit. Perseverance when it – long suffering – when it works its way out, produces proven character. And that's very important. In other words – alright, here's this – here's this little acrostic again. In your *nous*, up here, you collect information that's useful to the spirit. So the Christian life consists of taking the *oida* of the world, and the *oida* is the raw facts that you run into. *O-I-D-A*. And

this is just facts. And it's kind of – this is a white board that has an aluminum frame. You know. This is a nice room that has brown walls; it's got a carpet on the floor of some color. [Laughter].

Alright. This is *oida*. This is facts. You organize those facts into a body of knowledge – *gnosis*. And that's facts organized into a body of knowledge. Information. Justification. Faith. You can organize those and define them. If you take those things – and this is what the Spirit does. The Spirit takes those things and puts them in your *nous*. That's your brain. Your mind. He puts them in your mind. Fills it up with *nous*. Fills your *nous* up with *gnosis*. You take *gnosis* and you put it in your *nous*. And then you take your experience that comes along – and this is where your tribulation comes from, and where your proven character comes from – your experience. You take the *gnosis*, and you apply that to your experience. And the *epignosis* then is proven in that experience; that *gnosis* becomes – here's the intensive prefix. *Epignosis*. The *epignosis* is *gnosis* tested by experience and now known by that experience to be true. Ok. Now it helps to know, when you run across the word "knowledge" in the New Testament, which of these words it's talking about. Is it talking about *oida*, *gnosis*, or *epignosis*? Now if you can decipher that ...

Evelyn Wamble. How are we – how are we going to figure that out?

Conrad Bowman. You have to buy a book. [Laughter]. Unfortunately. If you buy an English – Greek concordance, it will identify the word. Ok?

Jeff Little. Salvation by knowledge is *Gnosticism*.

Conrad Bowman. I beg your pardon?

Jeff Little. That was one of the great heresies – the Gospel of Judas.

Conrad Bowman. Oh. Yeah. Yeah. Yeah.

Jeff Little. That was the suggestion that you're saved by this secret knowledge, which they referred to as *Gnosticism*.

Conrad Bowman. That's right. Yeah. And all your secret societies today are – kind of stem from that same thing. Babylonianism alive and well today. Yes ma'am?

Lady. [Inaudible] ... word for *epignosis*? Is it not?

Conrad Bowman. No. *Sophia* – *sophia* is not an interchangeable word with *epignosis*. *Sophia* ...

Lady. Ok. Where does it stand in that?

Conrad Bowman. *Sophia* is a different word altogether. "*Sophia*" is what you gain from working – what you gain in terms of practical knowledge from your experience. It's – it's within the same range as this, but "*sophia*" would be the same thing in the pagan side.

Lady. Ok. That's application of the fear of God.

Conrad Bowman. Right. You take – you take this same principle and apply it on the pagan side, and *sophia* would be the word you'd be looking for. That's it. Now, if you go back in the Old Testament and you got back over there and see Solomon's advice, you'd see Solomon says, "my son, above all things, get wisdom." *Sophia*. But with all you're getting, get understanding; because you can have the wisdom of the knowledge of the mechanical knowledge, and still not have God's mind on the thing. You have to have understanding. You see. That's why there are brilliant people in the world, just – they're startling, they're so dog-gone smart. You know, as you listen to them talk about their fields and present it. But when it comes to understanding God and His work and His way within the world, they're clueless. They're working in the area of – in the arena of *sophia* – wisdom, and not working in the area of *epignosis*; which is tried and true proven doctrine and character. Here's where we test what we say we believe; and it becomes working knowledge. Now you see – you see what I'm saying, is that the Church has to come right down – we are not some high and mighty flighty organization that floats above society in our daily living. We're down here with the same grip that the pagan hits on the road, we hit on the road. If he jumps out of a plane without a parachute, and I jump out of a plane without a parachute, we're going to make corresponding splats side by side on the concrete. The same rules apply to us. Ok? Now, this is where it's separated. It's – we are separated from the pagan on the basis of our relationship to God, and solely on the basis of our relationship to God. And if we don't get this straight, that He is our peace, and that we are joined to Him, and we have become new creations that we can never break away from what the pagan thinks about how the world and learning is organized. But this is true. That's why you can go to somebody like – what's his name – I get a complete block. Not Dave Ramsey, but who's the ...

Gentleman. Ramsey's the financial ...

Conrad Bowman. Ramsey's the financial guy, but who's the guy who organizes the Church? You know. He sold a billion books last year.

Class. Rick Warren.

Conrad Bowman. Rick Warren. Thank you very much. You see, one of these days ya'll are going to get there. [Laughter]. You'll get there one day and there're going to be little blocks where people hide. Rick Warren. You see, Rick Warren – Rick Warren can put human truth, and organize it in a book, and – and, and seem like he could apply it to the Church; but if he doesn't ever break out of that human truth organization, the rule is, if it will work for an organization that does not know God, it is not God's truth. That's the final test, right there.

Lady. Say that again please.

Conrad Bowman. If the principle that's being taught will work for the believer just as well as for the unbeliever, whether it's an organization or an individual, then it is not God's truth that is being taught. Because with God's truth today, you have to start with a new creation believer in order for it to be true. If you don't have the new creation life within you, and the life of the Spirit working for you, and leading you, then it cannot be God's truth that you're dealing with. This is what keeps us out of trouble. That test is what keeps us out of trouble; so we have to be careful of that. And that's what – that's what this is talking about. Paul – when Paul said, there's an order to things – he started out in verse – in chapter 1 talking about the order in the world and then he moved forward – now he's talking about the order in terms of relationships with God. Now, don't slow me down any more now, because I want to get through 5 and into 6. And – so I'm not going to put the glasses on and I won't see you. [Laughter].

1. Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,
2. through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.
3. And not only this, but we also exult in our tribulations,

It's a happy thing. Knowing. Ok. Orient to grace.

3. ... knowing that tribulation brings about perseverance;

4. and perseverance, proven character; and proven character, hope;

5. and hope does not ever disappoint, because the love of God has been poured out within our hearts ...

And that's God's own love infused in us that flows out from our heart.

5. ... poured out through our hearts through the Holy Spirit who was given to us.

6. For while we were still helpless,

And that's – we weren't looking for Him.

6. ... at the right time Christ died for the ungodly.

He didn't die for those that were His treasures already. He died for the ungodly.

7. For one will hardly die for a righteous man; though perhaps for the good man someone would even dare even to die.

8. But ...

A contrast. "But" always introduces a contrast. But in contrast to that,

8. ... God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

So He takes all merit out of the picture.

9. Much more then,

And here it just piles it on.

9. Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.

And that's through Christ. Mark "much more" in verse 9. "Much more" in verse 10. "Much more" in verse 15. "Much more" in verse 17. "All the more" in verse

20. Those are very, very important. I'll get to you again after the class if you need them. Ok?

9. Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.

So the justification – justification in which we stand – the new creation – emphasis on the new creation – is based upon His blood sacrifice. That means it happened right there. When His blood was spilled, we were justified. That does not mean that – He just as if we had never sinned; but it means, having been redeemed from our sinful state, and put in an entirely new state – the state of the new creation. Now,

9. Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.

And that's on the ground of peace.

10. For if [first class. If] while we were enemies, [and we were] we were reconciled to God through the death of His Son,

Did you see that? The entire barrier of separation was removed between sinful man and holy God – that's what reconciliation means – by the death of Christ.

10. ... we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

11. And not only this, but we shall also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

So that means that that relationship to the Father that was opened up by the blood of Christ, we have now received it. By being joined to the Son, we have been joined to the Father, and to the Spirit. Now I want you to think about that. Because what I am saying is – and I've thought about this a lot. YOU HAVE THE SAME RELATIONSHIP TO THE FATHER THAT THE SON HAS TO THE FATHER. Now you let that soak in a little bit. That's strong, isn't it?

Lady. Yes it is

Conrad Bowman. YOU HAVE THE SAME RELATIONSHIP TO THE FATHER THAT THE SON HAS TO THE FATHER.

John Young. That must be why Satan is so smarted with – and angry, because he didn't get that break.

Conrad Bowman. That's exactly right. He was at the beginning a subject of the Father. He will remain forever a subject of the Father. For the entire angelic order, they are never part of God's family. They are subjects of God and His family. Do you understand the magnitude of that standing that you have with God and the Father? You, I mean you, just like you are. You're not pretty. You're not particularly strong, or productive, or brilliant. You're just what you are. I'm just what I am. Flawed mankind. Filled up from the inside by the Holy Spirit, sent by the Father, to reproduce His character as displayed by the Son for all the world to see.

Lady. Conrad?

Conrad Bowman. Yes ma'am?

Lady. Even though that someone might not have faith? Even though no faith, he would still have the same relationship with God?

Conrad Bowman. Is there any other relationship to have? How many choices do you have?

Lady. Don't we make a choice?

Conrad Bowman. Yeah, we do. But how many choices do you have?

Lady. Well, one, but, I mean ...

Conrad Bowman. Listen to the answer to your own question then. You only have one choice to make. You're either His, or you're not.

Lady. Right.

Conrad Bowman. Right. And if you're His, that relationship does not depend on how hard you hang on to Him. It depends on His faithfulness to hold on to you. And what did He say: "Even if you say you believe not, yet He is faithful, because He cannot deny Himself." There you go. That's John's general epistles.

We'll get over there and get to those. Even if we get to the point where we say, I don't believe, I just don't believe, I – I don't believe it. I'm conflicted – it's just too hard to believe that. I believe that, and none of my friends like me. And my clothes don't come out right when in the wash. Not to be silly, but you know what I'm talking about?

Lady. Yes.

Conrad Bowman. We can throw up a million reasons why God should not like us; and it should not be true. Yet, "if we say we believe not, yet He remains faithful; for He cannot deny Himself." And we have become – Boom – one with Him. Right here. Here we are. We're joined to Him. We're in union with Christ right here. He just reached down and grabbed us up, and just drew us to Himself. And that's Romans 6, and I was going to get there tonight. We're not going to make it; but that's where I was going tonight; and He just reached down and got us and drew us to Himself. Ok? And He holds us there in union with Him. He did that to John. He did that to me. He did that to Martin. He did that to Jackie. He did that to Gil. And I have no earthly reason why. He got Gil too. [Laughter]. See? Yes?

Ray Johnson. The first century Christians turned the world upside down. Because they died. They weren't literate.

Conrad Bowman. Right.

Ray Johnson. They weren't literate. They didn't have all this education stuff. ... [Inaudible].

Conrad Bowman. Sure. Sure. So He started out with the uneducated, except for a couple of guys; there was Luke and a couple of others; but by the most part, the ones He started out with were fishermen; and undereducated, to say the least. You know. Look how far ahead of them we are. Are we? [Laughter]. Are we? Yes sir? Yes sir. See, because God's truth – God's truth is buried in the words of this Book as we go through it. It just unfolds. It just keeps on coming. Alright, I'm going to run through a few more here. Ok.

9. ... having been justified by His blood, we shall be saved from the wrath of God through Him.

10. And if while we were enemies,

And we were. First class condition.

10. ... we were reconciled to God through the death of His Son,

And we were.

10. ... much more,

Piled right on top of that.

10. ... having been reconciled, we shall be saved [in His life, or] by His life [same thing. Ok.].

11. Not only this still, but we also exult in God through our Lord Jesus Christ,

And now we've got saved by Christ, saved in His life, exalting God the Father through Him,

11. ... through whom we have now received the reconciliation.

So we received it through Christ, because Christ is glued to His Father just like we're glued to Him.

12. Therefore, just as through one man sin entered into the world,

And that's "sin" singular.

12. ... Sin entered into the world, and death through sin, and so death spread to all men, because all sinned—

Ok? They took on sin for, until the Law, sin was in the world. Sin is not imputed when there's no law. If there is no rule against doing these things; then you can't pass sin along; or pass it along as imputation. So when the Law came along, it came along so that sin might be identified and people might know when they fell short of that. So that's why the Law came, and what the Law is. And the Law is just like a coin. And on one side of it, you have – here's the definition of sin. It's got – let's just say it's got the Ten Commandments on it. But it really has six hundred and sixteen. And on the other side it says, S-I-N. Sin. So regardless of which side you look at, whether you're looking at six hundred and sixteen laws, or whether you're looking at S-I-N, it's saying the same thing. I want you to see

that. That the Law defined sin. That's what it did. It defined sin. And that's what Paul is saying here. Until the Law came, sin could not be imputed. From man, to man, to man, to man, to man. So whether sin came or whether the Law came, it's one and the same. You have a basis for imputing sin to man. Now,

14. Nevertheless death reigned from Adam until Moses,

When the Law was given. Why?

14. ... even over those who had not sinned in the likeness of Adam's offense, who was a type of Him who was to come.

15. But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to many.

Now it sets up that – it sets up that – that comparison with “but” in verse 15 as the fulcrum. Death reigned from Adam until Moses? Why? Because that coin was there. The coin was death. It was not the Law. But if you turned “death” and “sin” over, you’re going to find the “Law” on the other side. And that’s all that happened when the Law finally came in Exodus 19 with Moses. When the Law came if finally just put a definition to the sin that had already – always existed.

14. So death reigned from Adam until Moses, [men died] even over those who had not sinned the same way Adam sinned, and Adam is a type of Him who was yet to come.

15. But the free gift is not like the transgression. For if by the transgression of one, many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to the many.

So in one case, sin came and one man died. In the other case, grace came and all men were made to be partakers of that grace. Well, that leaves us with the question. Why does man die and go to hell? If sin had been resolved, and been removed as an issue, then why did men die and go to hell?

Lady. They made the wrong choice.

Conrad Bowman. What was that?

Lady. They made the wrong choice.

Conrad Bowman. Made the wrong choice?

Lady. Yeah.

Conrad Bowman. Ok.

Lady. That's right.

Conrad Bowman. They didn't accept the gift. Ok. So they rejected the price that was paid. Alright, that's another good answer. Any others? Sin was taken care of and sin wasn't an issue. And they couldn't be held accountable for sin. What were they held accountable for?

Lady. Rejecting the gift.

Conrad Bowman. Sure. Sure. Here's the price; the price is going to be paid; the price was paid for you all; here's the Son. He paid the price. What are those who are lost say about that? They reject Him. They turned it down. Nope. I don't want the price He paid. I've got my own price I'll pay. And that's what we have to watch for. See. That's what we have to watch for.

Jeff Little. So salvation is a gift, and if you reject the gift, you don't get it.

Conrad Bowman. That's right.

Jeff Little. Just like trying to give somebody ...

Conrad Bowman. That's right.

Jeff Little. ... something for Christmas naw, naw, I don't want that.

Conrad Bowman. No. No. No. No. No. I brought my own present.

Jeff Little. So they go to hell because they reject the gift.

Conrad Bowman. Yeah. Got my own present. I want to pay my own price. I want to buy my own way in. Why? Because if I walk in on the back of the Lord Jesus, there is no credit to me among men. But if I can say to all those people lined up out there behind me that I bought my own way in [Conrad pats himself on the back] – Right? And there's the pride that goes before the fall. Right? Well, God

didn't give us that kind of leeway. He just didn't. He won't allow us to do that. You can't beat you way into heaven. You can't pray your way into heaven. You can't suffer your way into heaven. Ok? You can't get down on your knees and walk on rice for twenty-five miles and go up the steps of the temple and get to heaven. You can't do it. You can't do the stations of the cross a hundred times and get to heaven. That won't get you there. Ok? You can't make a contribution to missionaries and send twenty-five teams all over the world. Can't get there. That won't get you there. It will not get you there. You can't testify before ten thousand people – and that won't get you to heaven. There's only one way to get in there. There's only one way to get in there. You remember that little green poster with the bus on the parking lot? You've got to go to the prepaid window and say, I'd like to pick up my ticket; and take the ticket and go to the entrance window and go in, right there. And that's the entrance, right there. The ground of grace God has prepared for you forever. And you go in on the basis of that ticket, that costs you NOTHING. NOTHING. So many believers look at that and they go to the window and they say, I want that ticket; and they get that ticket in their hand and they start toward the door, and they look out there and see that bus sitting there. And they get to thinking about that – maybe that bus is going to some better place. We had a lot of fun on that bus when it was on its way here. You remember that? It had an open bar. It had cold drinks and ice cream cones. It had all kinds of good things. We had a lot of fun – we sang songs on the bus; we enjoyed one another. I think I'll go get on the bus and see where it's going. So they go out there and they get on the bus again. And they pick up their copy of the Law when they get on the bus, because it tells them how to act on the bus. And they fail to notice that the bus has flat tires and no engine and there's not a driver and the windows are knocked out and it's just beat to living daylight; and the bus is NOT GOING ANYWHERE! [Laughter]. It's already where it's supposed to be. Right there in front of the entrance to God's Grace Land and the Cross. And that's where it left us. And so the line goes in and makes its way in; and as you go in you look back and look at that bus and you'll see that there's a crown lining up to get back on that bus. Ok? Thank God for what He has given to you.

Martin Mosvold. Amen.

Conrad Bowman. For what He's poured into you. For the opportunities He's given you to connect to a place that teaches the Pauline Gospel of Grace. Because there is no other way from where we are into where God desires to take us, but the way Paul has described for us.

15. So the free gift is not like the transgression. For if by the transgression of one, the many died [boy, and they did, and still do], much more by the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to many.

16. The gift is not like that which came through the one who sinned; for on the one hand judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification.

So we're justified by faith; and that takes care of the "sins" that we commit.

17. For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and the gift of righteousness will reign in life through the One, Jesus Christ.

18. So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

19. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

20. And the Law then came in that transgression might increase; but where sin increased, grace abounded all the more,

21. so that, as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

I do not know why some of the more conservative Evangelical denominations insist that the sacrifice of Christ was not for every man. I cannot – cannot – I simply cannot understand that. I don't. Limited atonement is such a foreign concept to me. I cannot see Christ doing less than a complete work. Nor the issue of sin being less than totally and thoroughly dealt with at the cross. So are there any questions?

Martin Mosvold. Did you notice that those theological theologians that are studying. They are coming out with so many funny ideas, really. And I think they have to get to the simple evangelical. What the Bible tells you, really.

Conrad Bowman. Yes.

Martin Mosvold. Get back to the basics.

Conrad Bowman. Yes.

Martin Mosvold. I think – there's a lot of those that are totally confused.

Conrad Bowman. I think they are Martin. I really do think they are. And I'm absolutely convinced of this. When you approach this Scripture, if you do not approach it through the Pauline lens – and I'm talking about through what Paul wrote from here to here. [Conrad holds up the Bible section of the Pauline epistles]. If you don't take this first, and take it in, and absorb it, and gain an understanding of it, and read the rest through the lens of Paul, you will not understand the rest. It's impossible. You have to take Paul first; because he defines Grace for you, and that's the ground on which you stand. Then we go from there.

Father we thank You that you've given us this time together. Guard us in the rest of this week. Give us the strength we need to get the job done. And we thank You Father for it, in Christ's love and in His strength. Amen.

Thank you so very much, guys.