

Romans 5, 6 (Conrad Bowman) (June 18, 2008)

Ok, we're off and running. I'm in – I'm in Romans chapter 5; tonight. We're going to do – we're going to work in Romans 5 and 6.

Ok. I've got a stress test coming up at 9:30 in the morning. Ok. Last Sunday you guys gave me cardiac pain. And it didn't stop. So I've got to go to the doctor to look at it. He's going to take a look at it in the morning at 9:30. I'm not apprehensive about it, but knock on the Lord's hope. I'd appreciate that.

Alright. Last week we were in chapter 5 and we – and we started right here.

1. Therefore, having been justified by faith ...

And we went all the way through this "much more" section of Romans. That chapter 5. Block chapter 5. I'm not going to redo it tonight. This is going to be a rare night. But I'm not going to redo it because I've going through this three times now – this chapter 5. And all – at the same time – all protesting I'm not going to do it tonight. But I'm really not tonight.

Chapter 5 tells you all that you have in addition to justification by faith by being a Grace Age believer. It just keeps piling on the blessings, and piling them up, and piling them up. So you understand that. And that's what chapter 5 is all about. I want to go to verse 16.

16. The gift

Which is grace.

16. ... is not like that which came through the one who sinned;

Which was condemnation. Adam sinned; and because Adam sinned, Sin itself entered. That's capital "S" sin. Not "sins" that you commit, but Sin itself. Now if you can imagine a guy in a black cape who came to earth when Adam sinned, and jumped on his back. Every child of Adam since then is born with that black cape rascal wrapped tightly around his neck. That's the presence of "Sin" in the singular. Ok. And that's the very *persona* of Sin. It's the presence of the old sin nature within you. The Sin in the black cape digs into your – into your soul, and digs down and roots the presence of a nature of Sin. That's the Adamic nature; the nature we have after Adam; because Adam's nature is always to please his

humanity. That's what he was all about. Eve gave him this banana and said, eat this thing. It tastes good. And Adam looked at it and he said, boy that's going to taste good; and I want to please her because she's who God gave me; and so he ate the forbidden fruit; having received from God the explicit rule or law – not to touch the fruit to eat it; and he did. So his sin was willful disobedience. Her sin, on the other hand – Adam had told her, God told us, we better not eat that fruit. So with her it was hearsay. It wasn't direct delivery of a rule. And that's important. Because it's not the sin of Eve that brings mankind down. It's the sin of Adam. It's through Adam you receive your old sin nature; not through Eve. So though every living creature has its mother, every living creature has its father through whom the old sin nature is obtained; as my darling daughter is quick to remind me whenever I correct her for doing something. She says, you know where it got that from, don't you? Yeah. They can't deny that lesson learned. And she's right. It's from her dad. And every man that was – every man, woman or child who was ever born has a father except one. And that was Christ Himself, whose Father was God the Spirit. Ok. Everybody else, John, me, Norma, Evelyn – we all have dads. Love them or hate them, you all had one. Ok? And from him you received your old Adamic nature which is in rebellion against God. Ok? Now that's hard to imagine sometimes. Ruby and Adam are not here tonight. They're gone up to Maine to visit with her family. And you've seen Adam and Ruby's little boy. His name is James. He's five years old, and he and I are big friends. We – we are big friends mainly because I have a brother in California who has a little boy who's five years old, and his name is James Conrad. James is the name of the last of Mom's children – her seven children, and I'm the first of Mom's children; so Daryl named his son James Conrad after both of us. And so I formed this attachment to James here because I can't get to California. So this kid gets all the love I can – and he looks so – he looks perfect. He's impish. He's got a gleam in his eye, and it's hard to remember that in that rascal's heart beats sin as black as the ace of spades. This dark – you know – sin. Sin of rebellion. It's in there. Ok. I talk to James on the phone and I can hear it on the phone. Ok. I can hear it. I see it in James. He will come up here when Adam and Ruby are in here listening to a lesson, and he'll come up to the door. He's been left outside there on Wednesday afternoons, because he's at the point he'll come up to the door and I'll see him; he starts tapping with his finger. And if he doesn't get any attention, he turns his fingers in and then he starts rapping a little harder; and if he doesn't get in, then he's got knuckles on it until Ruby goes out there. Insistent. It's all about me. What about me? See, that old sin nature is there. It's there. And you don't have to wait long. You can take them home from the hospital; and you'll cradle them right here, and you look at them; and you're saying something to them, and if they don't want to hear you, they just look away. Now look. And

you can take their head and turn it, and they'll look away the other way. They don't want to see you. I mean, it's there. Isn't it? And we're talking about – we're talking about sixty days old; and it's already beginning to assert itself. Now, it just grows and gets better at it as it goes along. OK?

16. The gift is not like that which comes through the one who sinned; for on the one hand judgment arose from one transgression ...

That was Adam's sin. And judgment of all mankind rested on that one transgression, resulted in condemnation.

16. ... but on the other hand the free gift ...

And that's the gift – remember justification by faith? The free gift arose from many transgressions resulting in justification. That's where that started. So to be justified is to be brought near to God. To be brought near in a condition that God could accept. That's what justification is right there.

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

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

And that was the forgiveness of God.

18. ... there resulted justification of life to all men.

Did Christ die for some and not for others? Absolutely not. All men were justified by His sacrifice.

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

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

What did Paul say in 2nd Corinthians 5:21?

He who knew no sin was made to be sin for us in order that we might be made the righteousness of God in Him.

That verse is recapitulating this series of verses right here – from 16 through 21. Ray?

Ray Johnson. In that word there, "many" or "one" or "all." In verse 19, you said "all." By one man's disobedience, all are made sinners, or many are made sinners?

Conrad Bowman. Many were made sinners, but "many" refers to – refers to "all."

Ray Johnson. Ok.

Conrad Bowman. "Many" is a reference to "all."

Ray Johnson. Ok.

Conrad Bowman. Ok. In other words, "many" is used in juxtaposition to "one." You have the one. You have the rest. The "many." So that's the way it's used. Ok. Any other questions? Like that rain? It's about time, isn't it? Ok.

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 after one man's disobedience the many were made sinners,

And there's a "the" there before "many," which calls attention to the "many" being all the rest except the "one."

19. ... the many were made sinners, even so through the obedience of the One the many will be made righteous.

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

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

And it's drawing that comparison between sin's increase, and grace's abounding all the more. In other words, sin cannot pile up quicker than the grace that covered it and did away with it. Ok. Questions?

Jeff Little. Gentleman. [Inaudible] ... an issue of Adam's initial – like you said before, you said that Adam's desire was always to treat – before the fall he was – his will was in line with God. And so, I think that – you know he had God's will, on the one hand, and had his own will;

Conrad Bowman. Right.

Jeff Little. God gave him His will and He gave him free will, and He did not force His will on him. He gave him a choice.

Conrad Bowman. Right.

Jeff Little. Adam chose the wrong thing – prioritized his own free will over God's will.

Conrad Bowman. Alright.

Jeff Little. And I think that's where that big sin probably ..

Conrad Bowman. Yeah.

Jeff Little. ... singular, came in ...

Conrad Bowman. Yeah.

Jeff Little. ... and carried ... [inaudible].

Conrad Bowman. That's right.

Jeff Little. ... and so – and so he still had God's will – which is perfectly in line with God as we do, but he has already – he's kind of broken this relationship

through his own free will with God; you know, when he disobeyed and when he chose his own will,

Conrad Bowman. Right.

Jeff Little. ... and broke that alignment with God's perfect will. His own will is no longer in line with God' will.

Conrad Bowman. That's right.

Jeff Little. That's what you're talking about ...

Conrad Bowman. Right.

Jeff Little. ... where he – Ok. So they run. Then Christ comes in, and God made man in His own image; but man made a mistake; so now God's made Himself into man's image; and so Christ Himself is repairing that free will and realigning man's will with God; and so in our choosing to be with Christ and accepting His gift of salvation, isn't it still a question of our own will because now we're choosing Christ instead of realigning our will with God's will.

Conrad Bowman. You know the problem – yeah, yeah, I hear that – and I hear that. The problem with that is when you start using words like "repair," and – and "fix" ...

Jeff Little. Well I don't think that's the way it happened. I mean, I think we became one with Christ in Christ. We become the members of the Body of Christ.

Conrad Bowman. Right.

Jeff Little. I mean, each one of us ... [inaudible] ... like 1st Corinthians 12.

Conrad Bowman. Right.

Jeff Little. And so as members of the Body of Christ, now we cannot experience that because God Himself is life.

Conrad Bowman. Yeah, but it's not membership in the Body of Christ. It's by your having been made a new creation.

Jeff Little. Which is that member.

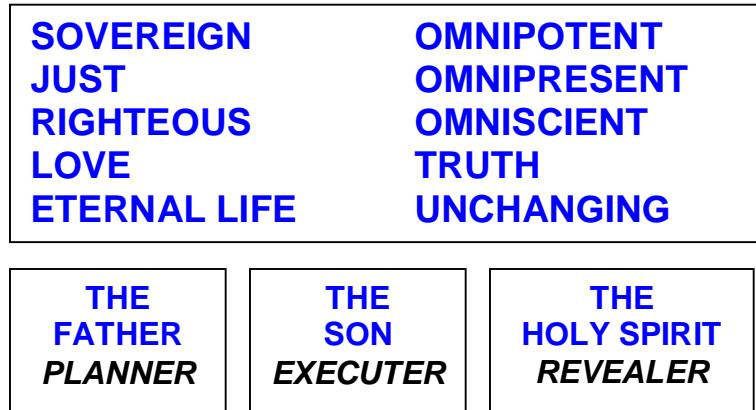
Conrad Bowman. We're just a member. Yeah. Yeah. But that – see, there's no – you need to be careful with the word "repair." Christ is not repairing the relationship that Adam had with God in the Garden; nor was He restoring him to that relationship that he originally had. I think it was – well, I know it was William Kelly who said, if you gave Adam the choice, would he return to his innocence state, as opposed to his forgiven state? Which would Adam choose? His forgiven state is infinitely better than his innocence state. In innocence, he never knew his capacity to fail, nor his total dependence upon a righteous God. But in his forgiven state, he's thoroughly aware of his capacity to fail. Not only then, but now; and he understands the magnitude of the forgiveness of God who could take a man like you, and take a man like me, and continuously draw him to Himself; is, in fact, that's what – that's what John says in – in – look at the epistles of John and he says, if we confess our sins, He is faithful and just to cleanse us of our sins. Right? And to keep on cleansing us from all unrighteousness. It's a – He just keeps on working at it. He keeps on doing it; because we keep going back to the trough of sin, He keeps on taking that sin away from us. That's why when John stood in the pool, and he was going to baptize Jesus, and he looked up and he saw Christ coming at him, through the crowd – that was a Jewish crowd – and he said in the middle of that Jewish crowd, "behold the Lamb of God, who is taking away the Sin of the world." KA-BOOM! That cannon shot when off right down the halls of Jerusalem; and right down the hall of Judaism; because the word "atonement" to the Jew meant to cover up sin and its effects. John didn't say he was coming to cover it up. He said, "behold the Lamb of God who is taking away the Sin of the World." And that is "taking away" with a present tense; linear action. He's continuing to do that. Ok? As long as He is Savior, He's continuing to do that. He saved us once and for all, from our standpoint in time, but He is at the continual work of His. As long as it's the present, He's continually doing that. And it's always the present with the Lord. It's always the present tense.

Gentleman. Say now. From what you're saying – so now, past Adam's sin, after Adam's sin, now we have access to so many more attributes of God's that we wouldn't have had that fall not taken place.

Conrad Bowman. Absolutely. Absolutely. See – you see, and you have to remember that – that –

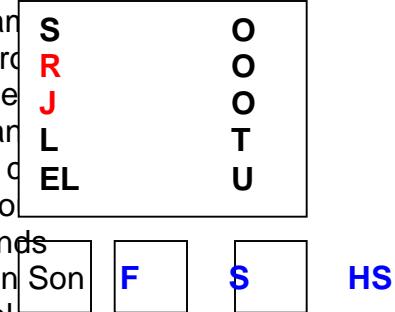
[Conrad goes to the Board]

GOD IS ONE IN ESSENCE OR CHARACTER

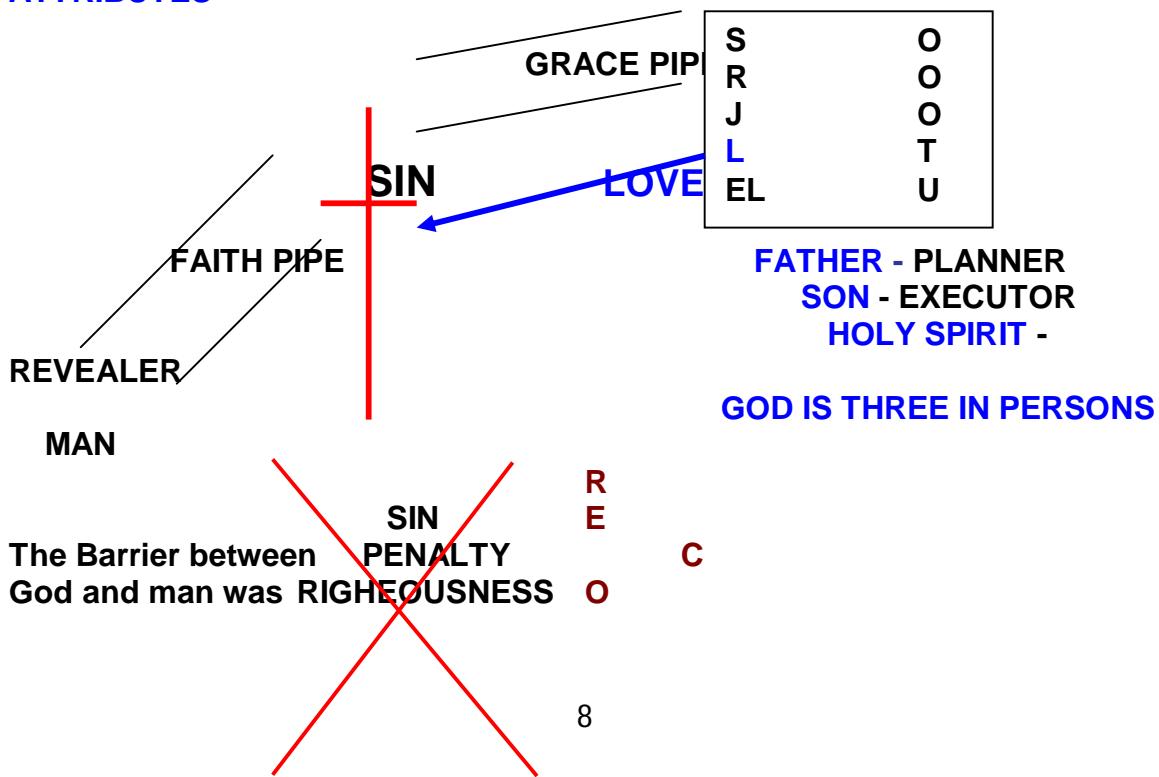


GOD IS THREE PERSONS IN COMPLETE UNITY, EACH POSSESSING ALL OF THE ATTRIBUTES OF HIS CHARACTER

When the Father decreed that the wages of Adam's sin was both physical and spiritual death, He also broke fellowship with them because they were no longer righteous and because His perfect Justice demanded that the penalty had to be paid. Before His love could be appropriated by man, His Justice and Righteousness standards of being had to be met. Those demands were the basis for His sending His Only Begotten Son as a man to be the Kinsman Redeemer for Israel and the Savior for all mankind.



GOD IS ONE IN CHARACTER AND ATTRIBUTES



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L E D

... that man is down here. God is up here. And with Adam's fall, what separated man from God, is the fact of sin. The penalty of sin. The fact of righteousness. God is absolutely righteous. We have no righteousness. The character of God. And that's every one of His attributes. Omniscience. Omnipotence. All the rest. Then the character of God. And then our position in Adam. [I don't know why I feel like I've got to write all of this down instantly. I could slow down where you could read it]. Alright. So this barrier separates man from God. Ok? Now justification by faith only addresses this part of the barrier – up here. But there are so many more things involved in the much more faith and grace of God. Up here, sin was atoned for. The penalty of sin was paid. That's a – that's God's propitiation – Christ was our propitiation. Which means the place where God was satisfied and also the sacrifice which satisfied Him. Expiation means God took that sacrifice and accepted it; and so both of those doctrines cancel out the penalty of sin. Righteousness was imputed to us. [This is black when I slow down (Conrad speaking of the blackboard pen)]. Alright, righteousness was imputed to us.

He who knew now sin was made to be sin for us in order that we might be made the righteousness of God in Him.

And that's what that verse means right there. Righteousness was given to us. That qualified us to have a relationship with a righteous God. The character of God says that His sovereignty decreed that the wages of sin is death. His justice said, only death will satisfy. His righteousness said that we have to be perfectly holy in order to have a relationship with a righteous God. As love comes to us only when these things are satisfied, and His eternal life frames our existence with Him. His omniscience, omnipotence, and ...

Lady. Omnipresence.

Conrad Bowman. Thank you – omnipresence. I'll remember, that confounded Ok. He's perfectly capable – and He's absolutely unchanging. Now, that describes all the attributes of God. I think – so that gives us the ten elements of His character. Now justification by faith gets us into here. The sovereignty of

God – was that sin had to be paid for by death. Christ satisfied that. The justice of God said that it took a perfect sacrifice; and that was what Christ was. Once these two were satisfied, the righteousness of God comes to us by means of the grace pipe – comes to the cross, where it's exchanged and picked up by us by the faith pipe; and that's where we accept it. [See Depiction Above] We don't do anything for it. We don't work for it. All we do is take in what God has made available. So He makes it available by grace. We accept it by faith. And then a man who has been made to be righteous has a relationship with the eternal God the Father who is absolutely righteous. That bringing man and God together is the full work of the Lord Jesus Christ. He satisfied this. He satisfied this. He satisfied this. Because from our position in Adam, we now have a position in Christ through union with Him; and now in Christ, we are reconciled to God; and that reconciliation simply means that that whole barrier has been removed; and the only thing that stands between us and the Father is the Son. And when we accept the Son, we have accepted the open door to the Father. Now, God bless you. You need – what you need to do is grasp that, because your relationship is to the Father. You have a relationship with the holy God, the Father of the Lord Jesus Christ. Ok? It's not just a relationship with the Jesus who walked on earth and got his feet dirty and was bruised and cut and bleeding and went to the cross. Yes. He did all that. But He did all that in order that you might have a relationship with the Father; with His Father as His son. Not Jesus' son; the Father's son. You are children of the Father. Now do you have any wonder why He expects so much of you? Is there any wonder why He has set the bar so high to your life; and your worship; and, has made provision for it? What does 2nd Corinthians – 2nd – excuse me, Ephesians – what did Ephesians 2:10 say for us? What does it say?

Gentleman. That's it's not our works but His works.

Conrad Bowman. "We are His workmanship." Says so right here. "We are His workmanship created in Christ Jesus for the purpose of good works." That we – "... prepared beforehand that we should walk in them." He didn't ask you to do good works. He didn't ask you to do perfect works. He said, I want you to go through your life looking for the good works that I've done. Now, when you find them, you walk in them. You put your feet in those footprints – the footprints of the Spirit; and you just walk in those good works; and if you do that, what you're going to discover along the way is other good works that have been done. Martin Mosvold just laid that out before us tonight. A year ago; two years ago; Ok. A simple walk through India responding to a need expressed by a single individual blossomed into an opportunity for Tom and several others to go, and for – how

many? Thirteen hundred? Thirteen or fifteen? Copies of God's Word, the same one that we're reading from here tonight, to go into India, into that dark hole, where people will go and minister that Word to lost men and women. Now, could you have engineered that? Could we have together engineered that? Not a chance. Not a snowball's chance. Not a snowball's chance; and the reason why it comes up here in Martin's throat and brings tears to his eyes is he knows it's beyond our capacity to get God as chosen to do that. Why? Why is he chosen to do that? Because we're faithful to minister the Word of Reconciliation right here where we are; and He opens this door that we might serve others and serve Him. It's amazing. It's absolutely amazing. I wouldn't take anything in the world for this place and this spot in time. Ok? And it doesn't matter what anybody else is doing around us. It just matters that we're responding to God's leading one footprint at a time. Put it down where God is laying those footprints out for us. Now we get to chapter 6. Ok. Chapter 6 is the pinnacle. Yes ma'am?

Lady. You just reminded me. The position in Adam is that we are born after the Fall with that innate sin nature.

Conrad Bowman. That's right. That's our position in Adam. You are born a child in Adam. Everyone of us is born a child of Adam.

Lady. We know that. The position in Adam. That we are born after the Fall, with that innate sin nature.

Conrad Bowman. That's right. That's our position in Adam. You are born a child of Adam. Everyone of us are born a child of Adam.

Lady. We know that.

Conrad Bowman. You know. That's right. You can trace your grandpa back far enough – he's kin to Adam somewhere. Ok. Now, the more important thing is, you trace your spiritual rebirth back, and it's only one step away – we're all two steps away from the Father. There's you, and there's the Son, and there's Him. We're not three steps removed. Ok? Now we all play that game from time to time. Right? I'm only how many steps removed from George Bush? And I wish I was more, but that's it. You know. You can pick anybody you want to and how many steps removed from them are you? That little game. Ok. Well you're only one step away from God the Father. There's you and there's the Son who saved you; and there's the Father. Man, that's close. So when you pray – how much do you love your grandkids?

Lady. A lot.

Conrad Bowman. Huh? There's nothing you wouldn't do for them. Nothing. Nothing. That's your standing with the Father. That's your position in God. Ok. You're an honored grandchild of the Father.

1. So what shall we say then? Are we to continue in sin that grace might increase?

I don't want to do that. I'm going to keep on being bad grandpa. You just keep on forgiving. I don't think.

2. *Mae Genoito.*

Yes?

Jeff Little. [Inaudible].

Conrad Bowman. Yes sir?

Jeff Little. So, your model is very similar to my model.

Mary Chambliss. Thank God.

Jeff Little. Can I write something?

Conrad Bowman. Yeah. Write it. Let's see. Here go.

Jeff Little. What I'm thinking is that initially you have man here.

Conrad Bowman. Uh huh.

Jeff Little. And on this side you had God's will. It'd be right there.

Conrad Bowman. Ok.

Jeff Little. And then He had His own will. And for while, that's good right there also.

Conrad Bowman. Ok.

Jeff Little. And his own will – you know, he's choosing God's will. And then one day he changes his mind. He's like no, I'm going to do it my way against God's will.

Conrad Bowman. Ok.

Jeff Little. Alright.

Conrad Bowman. Ok.

Jeff Little. So, you know, that kind of destroys this right here. But he could only be with God if there were ... [inaudible] ... there. Right? And so – so you had this fallen man. It's a naked man.

Conrad Bowman. Right.

Jeff Little. And so God sends His Son, so now – to fix that, we realign our will with God through Christ. But I think that what's really happened, it changed. It was no longer a choice of his will. Now – now it's a belief. Now – now it's like, I believe that the earth is round. So just like the criminal on the cross.

Conrad Bowman. Yeah.

Jeff Little. So he's going to be with Christ in Paradise. All he really did was believe that Jesus was who He said He was. That's all he did to receive salvation with Christ.

Conrad Bowman. That's right. What happened when he received salvation? The mind up here – the mind up here that existed within this guy and produced this errant will. Ok? That mind is excised out, and what does he have within him now?

Lady. The mind of Christ.

Conrad Bowman. It's the mind of Christ. So it's a new mind.

Jeff Little. But he always had God's will. I mean, even as fallen creatures.

Conrad Bowman. He didn't have Christ's mind.

Jeff Little. But we always have God's will.

Conrad Bowman. No we don't. No we don't.

Jeff Little. C.S. Lewis calls that the common law.

Conrad Bowman. Yeah.

Jeff Little. C.S. Lewis suggests that no matter who you are ...

Conrad Bowman. Right.

Jeff Little. ... no matter what you believe, you have this common law within you

...

Conrad Bowman. Yeah. Right.

Jeff Little. ... which is why, like when you stand in line and someone cuts in front of you, and you say, no that's not right; but you're ...

Conrad Bowman. Right.

Jeff Little. Basing that righteousness on an innate idea, which it is.

Conrad Bowman. Yeah.

Jeff Little. It could be my ...

Conrad Bowman. Yeah.

Jeff Little. ... suggestion that ...

Conrad Bowman. Yeah. That would be my argument with C.S. Lewis.

Jeff Little. Even when we are damaged and separated from God, we still have God's will in our conscience.

Conrad Bowman. Right. I understand that. And I understand that was C.S. Lewis' position, but – but that's not true. That's like – that's like the God shaped hole in each one of us. It's not satisfied until we find God and plug it in the gap, and then we're made whole. That's another version of the same thing. The truth of it is, the mind of Adam from the time he sinned was corrupted. And the only salvation he could achieve was to bring within his purview the mind of Christ;

and replace – let this mind be in you which is in Christ Jesus. BOOM. Transformation is what we're after. It's not a repairing of his mind ...

Jeff Little. I understand that would be his flesh. That would be inaccurate. There wasn't time for that to happen, for the criminal next to Christ. For the guy said, you know, remember me when you ... [inaudible] ... there wasn't time ...

Conrad Bowman. Yeah there was time.

Jeff Little. ... to have that mind of Christ.

Conrad Bowman. There was time.

Jeff Little. He just had a matter of hours left.

Conrad Bowman. It doesn't take Christ long.

Jeff Little. But wouldn't that be the sanctification process?

Conrad Bowman. It would be for you. But it wouldn't be for the guy on the cross. He didn't have the time you've got.

Jeff Little. Right.

Conrad Bowman. So he didn't struggle against it. He couldn't struggle against it. He said, Father, when you get to your Kingdom, remember me in that Kingdom. Bring me along in that Kingdom. Ok? He didn't have time to sit around and consider his options.

Jeff Little. Right.

Conrad Bowman. And think about the mind – and think about what would God's mind be in this thing. He didn't have that. So Christ took him all the way through that. He said, today, you're going to be with me in Paradise. Now, where is Paradise? Paradise was Abraham's Bosom. He became – he became part of the redeemed of Israel; who went through this process – daily. They look at that sacrifice – that made that animal sacrifice; they'd come to believe that God was going to accept that animal sacrifice. Then they took ashes, and they took those and they gave them to Aaron; and Aaron took them inside to the Holy of Holies, the Holy Place, and he put them on the Altar of Incense; and the believer – the believing Jew, offered his prayers and he knew that they rose to God,

because the Law said so. See he had all kind of time in practice that; but the guy on the cross didn't have that. The guy on the cross did not have that. Nor did Adam. Adam didn't have that kind of time either; because when he sinned, the glory of God, that was reflected from his body – the shinning of God – the Shekinah Glory – began to fade right away. He didn't go make those grape leaves and aprons of leaves in order to cover up his body. He made it to cover up the fact that the Shekinah Glory that he had been exhibiting had faded away. And the first time he saw his body that it was uncovered – so God met him in the Garden and said, He said, why did you go hide? He said, because we were naked. He said, who told you that? Well nobody had to tell him that. He saw that. He looked at Eve and saw she was naked; and he saw himself that the glory had faded, and his body was uncovered; and it scared the ba-jeb-bies out of him. You know. So, he made – had clothes made up right away. We've got to cover up. We don't want God to see that I don't look like Him anymore. Because when he looked at God, he saw that Shekinah Glory shinning. And when he had looked at himself and Eve, he had seen that same shinning. And now all at once, there's no shine on his part. He's not shinning a bit, see. So he had to cover up because of that. Ok. Alright. Is that kind of unusual to you? Ok.

Jeff Little. So that ...

Conrad Bowman. Now ...

Jeff Little. So my question now, is it still a question of – do you think it's still a question of free will in that you're choosing Christ over your own will ...

Conrad Bowman. No.

Jeff Little. ... or did you think it's actually a belief now?

Conrad Bowman. No. I think it's a – I think it's a belief, and I think that it's accessing the mind of God. What we're talking about here ...

Jeff Little. So you see what I'm saying, I think that it changed from, "once upon a time." Getting back to David's question ...

Conrad Bowman. Yeah.

Jeff Little. ... about the things that we benefit from, you know, I think before, I mean, because in Hebrews we talking about as much higher the angels being heirs right along side with Christ.

Conrad Bowman. Yes.

Jeff Little. And so you're suggesting that couldn't have happened had we not fallen in Christ, and stepped in, and became a new creation.

Conrad Bowman. That's exactly right.

Jeff Little. Thank you.

Conrad Bowman. That's exactly right. Ok. Now, any other questions? Ok.

Lady. That's the first time I've heard about the Shekinah Glory

Conrad Bowman. Oh, by the shinning thing? Oh. Oh, it's been about six years since we did that. We started in Genesis with that. We'll come back – I promise, we'll come back and revisit that one day. Not right now, but we'll come back and revisit that because I think – I think it's a fascinating thing. It's Psalm 104. And it says, "God who wraps Himself with light as a garment and makes – spreads out the heaven like a tent in which to dwell." It's a marvelous, marvelous poetic chapter that deals with that. Alright. Now back to chapter 6. I'm going to stick with chapter 6. Ok. You know, the problem – the problem with this, Romans just opens us up to all kinds of stuff; and the things that Jeff is talking about are absolutely fascinating from a doctrinal perspective; because it brings in the views of a lot of different men and gives us a chance to look at them. So I don't want you to get antsy about that because, you know, we can – it can be very valuable to us.

1. What shall we say then? Are we to continue in sin that grace may increase?

Isn't that just like a grandkid to ask that? If I continue to be bad, Grandpa, will you continue to be this good, good, good; and give me good things so I won't be bad. You can see their head working. *Mae Genito*, is the answer.

2. May it never be! How shall we who died to sin ...

Now look at this.

2. ... How shall we who died to sin still live in it?

Now understand this. Sin never died. It's going to be there right up to the time that Christ comes and takes us out. Sin didn't die. You died to sin. Ok. And mark that down. You died. Now this is real important, because that's where sin lost its grip on you. You died to sin. Now how did you do that?

3. Don't you know that all of us who have been baptized into Christ Jesus have been baptized [where?] – into His death?

And His death was His death to sin. Sin killed Him. He paid the price for sin. It killed Him. Now we've been baptized into His death. To be baptized means to be placed into. Placed under. Thoroughly immersed in. That's what *baptizo* means. Ok. So we've been thoroughly placed into His death.

4. Therefore [because of that] we have been buried with Him through baptism into death, in order that [now this is purpose] – that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

We have been baptized into Christ's death in sin for one particular purpose. So that just as Christ was raised from the death on the cross and the grave, we too might be raised out of that death into newness of life. Very important.

5. For if ...

First class condition. Now you remember. There are four conditional clauses in the Greek.

If – first class condition. If and it's true. Ok.

If – second class condition. If and it's not true.

Third class condition in the Greek. If – and maybe it's true and maybe it's not. That's the way we use the word "if." Ok.

Fourth class condition. If – and I wish it were true, but it's probably not. Ok

Four different words, all translated "if" in your English Bibles. Now, none of them give you a clue. You have to know either the word that was used in the Greek, or the combination and structure of the Greek sentence in order to know whether it's first, second, third or fourth class. But it's obvious. If it's one or the other, it certainly changes the meaning of the word, of the text. Doesn't it? So you

need to know. This is very important. Very important. So I will give it to you from time to time. I will tell you whether it's a first, second, third or fourth class.

Gentleman. Can you go over that one more time?

Conrad Bowman. Sure. I can.

Gentleman. Go over those conditions one more time?

Conrad Bowman. Sure. Sure.

First class condition. If and it's true.

Second class condition. If and it's not.

Third class condition. If – and maybe it is and maybe it isn't.

Fourth class condition. If – and I wish it were, but it's probably not. That's the sense in which we use, "if only." Right? When you get an answer from one of your teenage kids that says, "I saw ... [inaudible]." Or third grader now, who says, "if only." Yeah. And that's what they mean. If only it were true, and it's probably not. Ok? We have very cumbersome substitutes in English. So it's easier just to make sure you understand what the four conditional clauses are, and then just identify them. Whether it's first, second, third or fourth class. So here it says, verse 5.

5. If we have ...

First class

5. If we have become united with Him ...

And we have. Ok. Now, we would say that this was one choice. Since we've become united with him; is a good substitute. Yeah. Since we have. Ok. That would be another substitute to that.

5. ... in the likeness of His death,

That's a true statement.

5. ... certainly we shall also be in the likeness of His resurrection,

So this is not an "iffy" thing like, maybe we have and maybe we haven't. It says,

Since we have been planted with Him in the likeness of His death.

We died with Him through union with Him. And we joined to Him, and He died, we died. That's a fact. So, what follows then, the likeness of His resurrection, is a given. It follows.

6. knowing this,

And knowing is a – this is a – *gnosis*. *Gnosis*. *Gnosis* is information that you've taken and organize and stuffed in your *nous*, up here. Ok. *Oida*, which is facts, and you gather them together until they make *gnosis*, which is a – something you can identify. Jesus is Lord, is *gnosis*. Ok. When you stuff that in your head – in your *nous* – and you test it in your experience, and you see some miraculous thing that He's done, that becomes *gnosis* intensified, or *epignosis*, and *epignosis* is facts tested and true. Ok? So this is *gnosis*. "Knowing" is *gnosis*.

6. ... that our old self was crucified with Him, in order that our body of sin ...

That's the sin nature within us.

6. ... might be done away with, that we should no longer be slaves to sin;

7. for he who has died is freed from sin.

Our old self was crucified with Him, in order that the body of sin, which is associated with that old self – and that's that old man in Adam, which was crucified – might be done away with too.

7. for he who has died is freed from sin.

Certainly the old sin nature didn't die. We died, and we died in verse 8.

8. If we have died with Christ,

And we have.

8. ... we believe that we shall also live with Him,

Now we have life without the influence of the old sin nature; and that life is new creation life.

9. knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.

There you go. You want freedom? There it is. You want freedom from sin? There's freedom from sin. You don't beat it by strengthening your character. That won't get you there. Billy Graham couldn't get away from it like that. Ok? William Kelly couldn't get away from it like that. We don't get away from the old sin nature within by virtue of strengthening our character. That doesn't happen. You don't get away from it by collecting books. That has become *epignosis* in my house. It used to be *gnosis*. If I collected enough books, I would have surrounding me enough solid knowledge by Godly men that Satan couldn't fight his way through the pages to get to me. Ok? You can stuff this *nous* full of those things – you remember what Christ said? Of the writing of books is no end. There's no end to the writing of books. There's millions of them, and you can pile them in here, and it won't get you away from. The only way you can get away from sin is to die to it. And that's what we did through union with Christ. We were joined to Christ, and we were joined to Christ in His death. And as He died to sin – sin killed Him. It was sin that killed Him. You remember what the Law is? The Law is the definition of sin. You pick a Jewish coin up, and on one side it has sin; and on the other side it has all the Law; because the Law identified sin; and it was the Law that killed the Lord Jesus. He died to it. He died to it. It never has another claim it can make on Him. And by virtue of being joined to Him, it can never lay a claim on any of us. Never. Never.

Lady. That's the beauty that ... [inaudible] ... was talking about.

Conrad Bowman. That's right.

Lady. That little "S-I-N" ...

Conrad Bowman. The little "S-I-N". You know what, I carry them around in my pocket. I just carry a pocket full of them. You know. And when I fell like – when I feel like it – it might aggravate somebody that I want to aggravate, I pull one out. [Laughter]. Don't you do the same thing? You just sprinkle them around. Yeah. We carry them around like jacks. We just sprinkle them around. And they just

aggravate the stew out of John, and Norma. She knows about it. You know. That's the way it is. Sins – it's those mosquito "sins." Those are mosquitoes. It's that confounded mosquito that just runs us down. Ok" We hear the buffalo and the hippopotamus and the charge of the elephant, and we get out of their way. We know – we give them a lot of room and let them go on by. But that mosquito will just drive us nuts. It keeps – in the middle of the night, to wake you up; you're doing this [swatting at it]; and you get up and you start worrying about something. You know. You forgot. You went to sleep trusting God for that, because you were praying about it. And you went to sleep trusting God. But here in the middle of the night, you wake up, and you're brain is going to work. Shh, shh, shh. Going through those file cabinets. Trying to find something that'll wake you up. And it'll do it. It'll find it, and it'll wake you up. Ray?

Ray Johnson. The problem – I'm not asking it, Ok.

Conrad Bowman. Sure.

Ray Johnson. This debate every time I'm on the internet for – with these guys, is basically – they line up to this point, and then they tell me, Ok, now the purpose of our lives, after we've been buried to ... [inaudible] ... in union with Christ is to live out the Law of God.

Conrad Bowman. Who said that?

Ray Johnson. Not you. I know the full ...

Conrad Bowman. I know I didn't say that. Who said that?

Ray Johnson. Well there's a Lutheran pastor, a Presbyterian pastor, about four of five guys on the board with me. They're all telling me ...

Conrad Bowman. They're on the board with you?

Ray Johnson. Yeah.

Lady. A chat board.

Ray Johnson. A chat board.

Conrad Bowman. A chat board. Ok. I missed the – I missed the ...

Ray Johnson. I'm sorry.

Conrad Bowman. ... chat part.

Ray Johnson. I'm in this running debate with these guys ...

Conrad Bowman. Ok.

Ray Johnson. Which has gone on now for fifteen pages.

Conrad Bowman. Yeah.

Ray Johnson. No. No. No. No. Yes. Yes. Yes. Yes. Your whole dang purpose, now that you've died with Christ, is to live out the whole judgment Law and the whole New Testament law ...

Conrad Bowman. Sure.

Ray Johnson. All the stuff that you've said. And this is how we keep track of what we're doing.

Conrad Bowman. Sure. It's very important to keep track. [Laughter]. It's really important to keep track.

Ray Johnson. Living righteously in today's world. That's what they were saying.

Conrad Bowman. Yeah. I know. I know. It's sad. It'll break your heart. Ray, here's where I am on that. I take Ephesians 2:10 very seriously, and very literally. We are His workmanship. *Poiema*, is the word that's used. *P-O-I-E-M-A*. *Poiema*. Isn't that a gorgeous word? We're God's poem to all of creation. Ok? "We're His masterpiece. Created for the purpose of good works; which He had prepared beforehand, that we should walk in them." Now, my change – my life has changed a lot. I have spent – I have spent weeks and weeks and weeks on the internet interchanging ideas with guys back and forth about what the Gospel is and running these things by them. And I – and I find at the end of it that they weren't – they weren't searching for information at all. That wasn't what they were looking for. What they were looking for was confirmation that what they already believed was right. And they are not listening to anything that you have to say. They're just not. Now, if I don't see the footprints of the Spirit on the soul of a man searching for truth, I – I graciously excuse myself from the discussion and go on my merry way. And – because I have not been – and I'm not saying

you've got to measure your work by my failure; because I have not found the time with them productive. I just – I just haven't.

Ray Johnson. But we've closed up the last one because this guy took me ... [inaudible]. I think that we could have said, if you want to be Rembrandt, you paint by numbers.

Conrad Bowman. Yeah.

Gentleman. Well Conrad, wouldn't Christ sum up the Law in one commandment.

Conrad Bowman. He would. He would.

Gentleman. There you have it. The end of the discussion.

Conrad Bowman. You know. Love your neighbor as yourself. Love the Lord your God with all your heart. I mean, it's there. But I – I just find that the closer to the end of my life, and the more little wake up calls I get, like the one I got this week, it just reminds me that there're books on my shelf I'll never read, and there're people in my life that I'll never convince that what they're grasping is not real. And I have to be a better steward of my time than allows me to do that. I don't want that to seem hard, but that's just the way life is.

Gentleman. Take you to Romans 8:38 to 39.

Conrad Bowman. Yeah.

[Class banter back and forth]

Gentleman. These are pretty solid guys.

Gentleman. You've got Christians here who don't ...

Conrad Bowman. I know of – I know of them. Yeah. There's a lot of solid Christians – you know what though? I don't know – I don't know two other places where I could have the kind of discussion over a lesson that we've just finished other than right here. I don't know of another place where we could have this level of discussion about what God is doing and has done and is continuing to do amongst us other than right here. The foundation is down, and our lives have been prepared, and He's joined us together for specific purposes.

And I intend to make use of every minute we have. And God bless you for coming.

Father we thank You that You and You alone have reached down through the muck of humanity and drawn us together to this place. Guard our lives and our walk, and bring us safely back together again, that we might continue to bring glory to the Son we serve, and to You. For it's in Christ's name we pray. Amen.