

Romans 6 (Conrad Bowman) (June 25, 2008)

Let's start with a word of prayer please. "Father we trust You in the Spirit within each one of us for the true content of what You've delivered to us. We thank You Father, for the work of the blessed Apostle Paul; the work that You prepared him for; for every link in the chain that brought this to us today; and we pray for Your particular direction; Your Spirit to our spirit, so that we might know the truth, and be prepared to live in the freedom that You made us to live in; and we thank You in the name of Christ, who paid for it all with His blood, and His name. Amen.

Ok – alright - We're going to be in Romans chapter 6. Now you remember already that Romans chapter 4 is the faith chapter. Three (3) and four (4). Romans chapter 5 is having been justified by faith, here is how much more God poured onto that; and that's chapter 5; all the things that we have in addition to justification by faith. And now we come to Romans 6. My title on Romans 6 – I have it right here on the page of this *New American Standard* – it says that Romans 6 is

POSITIONAL TRUTH EXPRESSED AS EXPERIENTIAL SANCTIFICATION.

Evelyn Wamble - Or dear. Go back.

Positional Truth Defined

Conrad Bowman. Positional truth expressed as experiential sanctification. Now what does that mean? What does positional truth tell us? That's what Ephesians gave us. Ephesians is the definition of positional truth, OK? - Those things that we have because God has (1) reached down here, (2) turned us on, (3) drew us to Himself, (4) placed us in Christ by our baptism into Christ with the Spirit, and thereby (5) gave us a relationship to Him and His entire Godly family. That's our positional truth. We are related to the God who made us all. We're related to the Father of our Lord Jesus Christ, OK? We're a member of His family, just as Christ is a member of His family. That's what positional truth means.

Positional Truth applied to your experience *The Christian Life and Walk*

Now, when you take positional truth and express that as your experience, now, now, you begin to see the Word of God and the truth of all that you are in Christ

become rubber on the road. That's your experience, Ok? It's *how* you live, and *why* you live, and *the way* you live. That's what your experience is. That's what we all have trouble with. We don't have trouble with our position, because He holds us to Him. It's not our hold on Him, it's His hold on us. So our position is a done deal. We don't have any problem with that. But our experience is a different thing, because our experience starts with us in a situation. Like CNN has a Situation Room, and we've got one too, and it's right here; it's everything we see around us. That's where our experience starts; and what God's intention is; **it is to set us apart from the world, in and through all of our experience.** Ok. He didn't ask us to be integrated into it (the world). He asked us to be apart from it. He sets us apart in the world, from the world. That is our **EXPERIENTIAL SANCTIFICATION.** Now what we're going to find here is that in chapter 6 all that we are in Christ, in God, is now being applied to everything we experience in our life as individuals, and collectively, as the whole Body of Christ. Alright! Now watch the way this develops because **chapter 6 is in my opinion, the foundation stone of the Christian life.** If you miss this one, you're going to miss so much; and you'll find yourself just like a sail boat, five points off the mark here. When you get out to the other mark, to the other end of the course, you're going to be three miles off. So, you watch chapter 6 carefully. Here's the way it goes.

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

Remember, because he just got through telling them that the Law came in order that transgression might increase; that we might be able to recognize it.

20. ... but even where sin increased, grace abounded all the more,

That's in verse 20 of the previous chapter [chapter 5].

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

Then it says,

1. What shall we say then? Shall we to continue in sin in order that grace might ...

... continue to win, even bigger and bigger and bigger? *Mae genoito* is the Greek word.

2. May it never be! How shall we who died to sin still live in it?

"Died" is in the aorist tense. That means you died once and for all in a point of time, and that death can never be reversed; and nothing that happens ever again can affect that death. That death is a complete action in a point of time; sealed up and finished. That's "died to Sin." "Sin" is singular. Big "S" Sin – old sin nature, Ok? "May it never be" *mae genoito*.

How shall be who died to our old sin nature still live in it?

Or, in bondage to it, is the sense of the word. Now what that means is this. In me, and in John – this is not so hard to imagine. In me and John there lives an old sin nature (OSN). That's an Adamic nature that we inherited from our father down from Adam; not from our mother; from our father, Ok? And because we (John and I) both have fathers, as did you – at least most of you, didn't you; because you each had a father, you've got an old sin nature (OSN) carved out of your body and soul, just like his; Ok? And you trace that back, and it'll go all the way back to Adam. Eve, on the other hand, was deceived. That didn't mean she didn't have an old sin nature. She had one. Ok. Her sin was passed on to her by God's decree because of her association in Adam. You remember when she married Adam, and they became one flesh? Ok. That one old sin nature was good enough for two. And when He separated them out into two human beings, He separated them out into – two old sin natures; so she'd have one too. But Adam got his by direct disobedience. She on the other hand was deceived; so God cuts her slack. Ok. It's not through her that the old sin nature was passed to children. It's through Adam, the father.

Now, that brings us down to verse 3.

3. Do you not know that all of us who have been baptized into Christ ...

And that's what happens when we take Christ as our own personal Savior. We accept Him and the price He paid. [The Spirit takes us; baptizes us into Christ. The Spirit of God takes you and puts you in union with the Son.](#) And that union means you are in Him – part of Him. You are a son of God, just like He is a Son of God. Ok. That means you have standing as a member of God's family.

That's very, very, very critical. That's an important point of doctrine, because that solidifies your relationship to the Father. You've been baptized into Christ Jesus – have been baptized - where?

Evelyn Wamble. In His death.

Conrad Bowman. Into His death. When He died, you died. What did you die to?

Evelyn Wamble. Sin.

Conrad Bowman. You died to Sin; and that "sin" is the old Sin nature; the nature within you. It's still there, but has no power over him (you). Sin's still there. The old nature is still in him. He's still Adam's child. Physically he's Adam's child. Spiritually he's a child of the Father. So, the physical old sin nature within you has no power over the spiritual man that has been regenerated in him (you); and in each one of you; Ok? Are there any questions on that? Man, this is so important.

Gentleman. Conrad?

Conrad Bowman. Yes sir?

Gentleman. If it has no power over our spirit, then ...

Conrad Bowman. Yes sir.

Gentleman. ... why do we sin?

Conrad Bowman. Humm. That's a good question, isn't it?

Gentleman. Now we'll get to that later on in chapter 7 ...

Conrad Bowman. Well, we'll get there in chapter 7, but it's a question that deserves to be answered here in chapter 6. Because, why do we sin? [Do we walk in the Spirit all the time?](#)

Evelyn Wamble. No.

Conrad Bowman. They don't. What about me and you? [Laughter].

Gentleman. I'd like to think so.

Conrad Bowman. I'd like to think so too, but what is your experience?

Gentleman. My experience is that sin crops up right in front of me and takes hold.

Conrad Bowman. Yeah, and you know, it doesn't have any power, and it crops up in front of you, that's a good head fake (reference football/basketball), isn't it? Because if you flinch, even a minute, and you take your eyes off of all God's assets that He's poured into you, then you accord to that sin that crops up in front of you power that it actually does not have - doesn't it? [And then we lose our orientation to grace](#), we step aside to get around that perceived obstacle instinctively, and it naturally puts us off the path that God had us on going from here to there; and that happens to every one of us. You remember a couple of weeks ago I told you we handle the charge of the buffalo easy. The charge of the – we hear it coming, we see it coming; its big, its ugly, its frightening, so we handle that just fine. We don't let it get control of us to move and influence our actions. We get out of its way. But the charge of the mosquito is something else, because it comes in real quiet, and it gets you right here, and you don't sense it until it's bitten you, and then you're doing this [Conrad slaps the back of his neck]. And when you're doing that, that's all you're thinking about, is that sting in the neck. That's the way sin grabs its power over us. It comes up on us quietly. It knows exactly what's going to make us do that. It knows exactly what turns our attention away from the Word, away from God, and toward comfort, or ease, or gaining a little more authority, or becoming more perceptive of those things coming in. If I could just hear them sooner, you know, I could get the spray out. Well, that's the way sin works. It creeps up on us. It doesn't have any power except that power which we allow it to have; and we allow it to have it by not knowing enough about it, or by inattention to it, Ok? [Or by the fact that it may be offering us something we really enjoy or ...](#)

Evelyn Wamble. [Or something we really want.](#)

Conrad Bowman. [... really want, and you give yourself up to that.](#) It's like a politician, isn't it, in an election year; they will promise you everything under the sun. You know it's not going to happen. I don't care what side of the isle they sit on, you know that's not going to happen, but you give them your vote anyway; right? Same thing! Next time you look at them sit there, you watch any big "S's" there are in the room; right there [Conrad pointing to his forehead]. [Laughter]. They're all branded - They're all branded; yeah. When you see them standing up

there talking, you watch that big "S" glow; it just starts lighting up. Yeah, flashing like a blooming neon sign. That's the way it happens.

Alright, now, that's the sin nature (S). You know, the enemy of God has been around a long time. He was there in the Garden. He's seen every human being that was ever born, and watched them grow, and watched them mature, and watched them make their choices, and watched them pick this, and pick that. You think he knows human nature pretty good? I think he does. I think he does. I think he'll put in front of each one of us exactly the thing we want most in life; whether it's power, or beauty, or wealth, or influence, or fame, or just whatever it is, you know, social influence. He'll do it; he will do it because he knows what moves you. He knows what motivates you and what'll capture your attention, and he can grab it quicker than anything. That's the thing that is planted in each one of us by *Adam's disobedience*.

Lady. Question?

Conrad Bowman. Yeah. Yes?

Mary Chambliss. When you said "sin sneaks up and it gets us before we know it," that's not true with me on some things. For instance, anxiety; I mean, it doesn't sneak up on me in a sense. I mean, I know what situation I'm facing, and as it looks at it, then it comes, I try to not look at it and say: God says, don't be anxious. Look at you. Don't worry. Don't be anxious. So I do, but that sin of anxiety doesn't go away. And I'm trying to focus on God, and all the wonderful things He's poured into me ...

Conrad Bowman. Everybody in this room could tell that same story, but it would be something different from anxiety.

Mary. It would?

Conrad Bowman. Sure it would be. It would be different than anxiety.

Mary. Like?

Conrad Bowman. Like a new car; or money; or security; you know - or curtains, better than the ones across the street. You know, or a driveway that doesn't have a big dip in it that rattles your teeth every time you go home.

Mary. How does that make you anxious?

Conrad Bowman. How does that make you anxious?

Mary. Yeah. I mean, how is that another name for anxiety for somebody that has a nicer apartment than I do?

Conrad Bowman. No, you're missing the point. You're missing the point.

Mary. I'm missing the point?

Conrad Bowman. Anxiety is your weakness.

Mary. Ok

Conrad Bowman. That – everybody in here has a weakness. Might not be anxiety, but it's something else. They could tell the same story you told, but they wouldn't be talking about anxiety. They'd be talking about something else.

Mary. I want the solution, or whatever.

Conrad Bowman. Let's move on.

Mary. We haven't gotten there yet?

Conrad Bowman. We haven't gotten there yet. [Laughter]. That's my fault. That's my fault. I took you right out to the end of the plank – didn't say jump or come back. If I'd have pushed you a little bit. Alright, let's go on a little bit, and find the answer to this thing. Yes sir?

Deo Cruz. This sin they're talking about. Mortal sin and venial sin.

Conrad Bowman. Mortal sin and venial sin?

Deo Cruz. Yes.

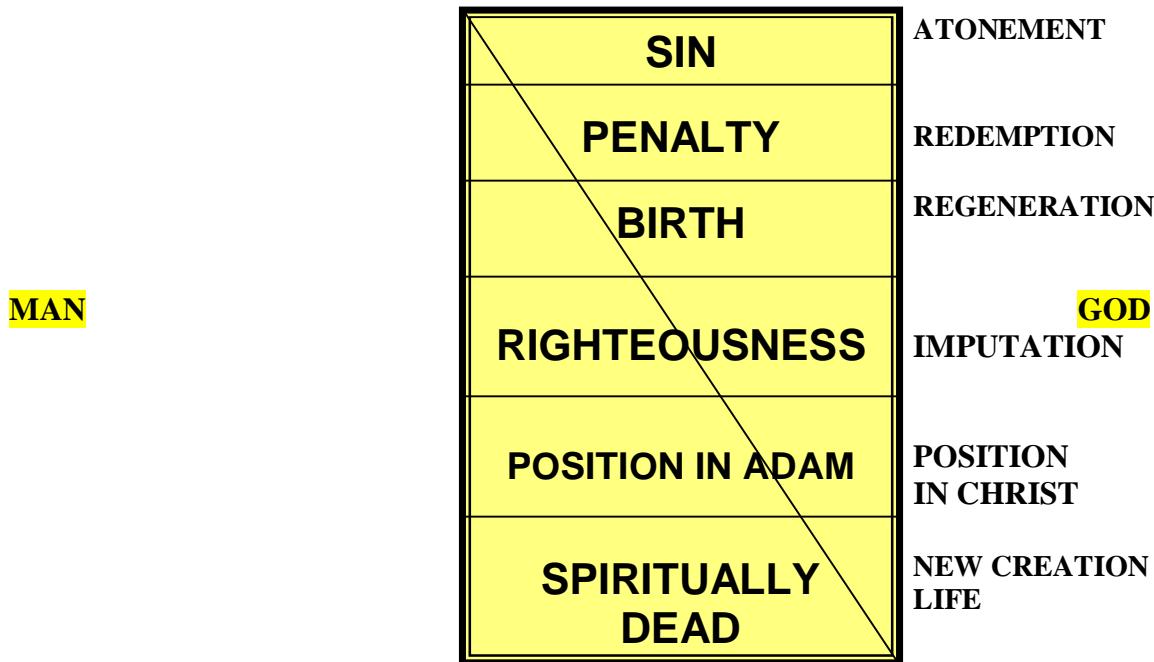
Conrad Bowman. Or sure, I'd be happy to. Deo has a, Deo has a Catholic background. In Catholic doctrine, they have two classes of sin. And one sin is "mortal sin," and that's a sin that endangers you of losing your soul; and "venial sin" is a small sin, where you don't lose your soul, but you have to do penance for it. In other words, the New Catholic Catechism that I have at home describes it this way. Suppose a man steals a large sum of money. Is that a mortal sin? Yes it is. It is money he can't repay. Suppose he steals a small amount of money; say

ten bucks. That would be a venial sin, because it's something he can repay. He shouldn't have done it. Now he's got to repay it. The next question is, can a venial sin ever become a mortal sin? And the example in the catechism is this; yes it can. Suppose a man continued to steal ten dollars, until it amounted to an amount he could not afford to repay. His *venial* sins accumulated now equal a *mortal* sin that endangers his soul, because he doesn't have the means to repay that and nullify that debt. So that's the Catholic approach to *mortal* and *venial* sin, to separate between the two. Now, the Jewish concept of sin was anything that broke the Law. The Law was 616 rules, including the moral law – that's the Ten Commandments – that which we usually call the Law – but that's just one – Codex 1. The second part of the Jewish law was the *social* law, and that's on how to treat your neighbor, and how to treat your slave, and how to treat your contracts, and how to live together; and that was part of the Law as well. And then you have the ceremonial law which included the duties of the Aaronic priesthood and all the things that you had to do in the Temple in order to gain approbation from God, and get Him to forgive your sins – small "s" – your sins that were committed since the last *Yom Kippur*, Day of Atonement. Now, all of that together was called the Law, or **one grape**. It wasn't a bunch of grapes. **It was just one grape**. To sin would be to mar the grape. And the grape included all of those 616 of those rules. **So to sin to the Jew, as directed by God through the Old Testament Law, was to mar that single grape so that it was no longer perfect**. So God's rule of sin was that the smallest breach made the whole imperfect; rather than, there's a big breach that makes it imperfect, and a small breach that you might repair. There is no concept in either Old Testament or New Testament doctrine where sin is differentiated. It's not. Sin is a breach of the Law, to the Jew and to the Old Testament. What is it to the Christian? And this is going to be really important. What is sin to the believer? Now that's a trick question. If you want to answer that, step right on out to the trap door, just come on. [Laughter]. Ok. Sin – I wish Betijean was here, because she would just mouth off and get right in the middle of this and be wrong [laughter]. It would be so good. I could trap her right here with that. **Sin is anything in the life of the believer that mars the perfection of Christ. That's it. It's the character of Christ that's our standard. He replaced the entire Law. That's what the Book of Hebrews is about. Hebrews is about all the ways that Christ in His perfection, replaced and supplanted the Law. Ok. So our standard is the life and character of the Lord Jesus Christ, not the life that He lived when He walked on earth to the cross; but, the life that He lives today ascended on the throne at the right hand of the Father. That's the source of our life, and that's our standard. Now you see what's happened? Our standard moved from earth where we learned it, to heaven where it belongs and is glorified. Our life is a glorified standard.**

It's not the Law in any form, because Christ's life replaced the Law; Ok? Now you remember when I put this on the board, I put it up here a couple of times.

[Conrad draws depiction on the Board].

When you look at the work of Jesus on the cross, you can see every element in the barrier between man and God dealt with and removed.



Now, clothed in the Righteousness of Christ, we can approach our Righteous Father and enter into a relationship with Him. Our Sin has been fully atoned for and subsequently removed as far as the East is from the West (Psalm 103:12). We have been redeemed from slavery to Sin by the blood of the Lord Jesus (Ephesians 1:7; 1 Peter 1:18-20), thus forgiven and cleansed. Through regeneration we are reborn into God's family and His righteousness is imputed to us. Now our position is in Christ "in whom we have redemption," and our life is His life; thus we are *new creations*, spiritually alive! The fact that every element of the barrier of separation has been removed is the doctrine of **Reconciliation**. This is the ministry of every Christian.

He who knew no sin was made to be sin for us, in order that we might be made to be the righteousness of God in Him. 2 Corinthians 5:21

I'm a little stiff tonight so excuse me. Here we are - here's us and here's God. Here are all the things that separated us from God: the penalty for sin - Sin itself - Our position in Adam - the fact that we have no righteousness and God is absolutely righteous - the character of God. All of these things, if we made a brick out of them and put this wall up, it would be in the wall of separation. Now, Christian doctrine is simple. If you understand this, you'll understand Christian doctrine, because the penalty of sin, the penalty of sin was removed. Christ paid the penalty for sin, didn't He? He paid for it. What do we call that doctrine? Well, let's call it - Atonement; Ok? That nullified that, so Sin was removed. It wasn't covered, alright? Remember Christ . . . remember John in the water. Christ comes to him to be baptized, and he said to the crowd around him, behold the Lamb of God who is *taking away* the Sin of the world. Not covering it.

Evelyn Wamble. Taking it away.

Conrad Bowman. Yes, "Taking it away," because atonement means to cover up something. To "take it out of sight; to remove it," in its extreme, means to move it as far as the East is from the West, which is what He did with our sin. Now, when he (John) said, behold the Lamb of God who's taking away the Sin of the world, this is what he's talking about. He removed that from us. He separated us from it. The other way to say that is He broke its power. It no longer has any power over us. Why; because in order to remove us from this, we died. He died, we died. So He took us into Himself, and took us into His death. That's union with Christ that buries us into Him. That's what this is, right here. The Doctrine of Union with Christ is what removes sin from us. Actually, it removed us from sin. It took us away from it.

Alright, now we come to the third brick. [Our position in Adam](#). When we died, the Spirit took us and put us into union with Christ, and we became, we became re-born children of God. We were born again. Here's what that term means. [Regeneration](#) is to be reborn into Christ. This is where you gain "in Christ" as a status and it's through regeneration. What's regenerated in you? In you - over here - this is you, who had no spiritual life, what's regenerated in you is your human spirit. You become again spiritually aware as an individual. Now God, the Holy Spirit, who has set up residence in you, speaks to your human spirit, and teaches you the things that God wants you to know, as He begins to build in you the character of Christ. So here you are, now with a human spirit, regenerated with Christ; you have a relationship with the Holy Spirit through

union. So now you have a position in God. What does Second Corinthians 5:21 say?

John Young. He who had no sin ...

Conrad Bowman. ... who knew no sin ...

John Young & Others. ... became sin for us ...

Conrad Bowman. ... became sin for us in order that we might become the righteousness of God in Him. Ok. Second Corinthians 5:21. You – He who knew no sin – He was perfect. He was one grape, unmarred. Became sin for us in order that we might become the righteousness of God [God's own character] in Him. So taking us into Himself, He imputes – Imputation - He imputes the righteousness of God to us. So now we have that righteousness that allows God – qualified – to love us and draw us to Himself. The character of God says that God in His sovereignty; and in His righteousness; and in His justice, which is perfect; and in His love and eternal life; and omniscience; omnipresence; and omnipotence; His unchanging nature; and His total truthfulness. This is His character. In order for Him to take His character and dump it into us, He had to rebuild that character in us; and that's why His Spirit is there. His sovereignty is satisfied because the price was paid. His justice is satisfied that sin has been removed. His righteousness is now available to us because we have His righteousness in Christ. So His love pops up through here, and by grace moves right here where Christ replaces the entire barrier with His own life of sacrifice by paying for sin down here. And the fact that the barrier is removed is one doctrine. The Doctrine of Reconciliation, and that's the ministry that we have been given to take to the world. We have been given the ministry of reconciliation. Our job, our duty, is to go to the world and tell them, look, there's nothing you can do to gain this. There's nothing you can do to make yourself understand this. You have to have a regenerative experience with God by accepting what He has offered; Himself, His Son, His Spirit, His entire character; He wants to pour that into you. That's our Gospel message. Our Gospel message is not, we can improve the United States so that our tax load is fair. That's not it. Our message is not, we can affect the Jihadist in the Middle East, so that they'll quit trying to obliterate Israel. That's not our message. Our message is that [the world has been reconciled to God](#) and He; regardless of where you are on this earth, or who you are associated with, He's offering this entire package to you as an individual. Now you can't love people until you understand that. You can't. You can like them or overlook some things that they're doing, because of some

things in the way that it makes you feel, but you can't love people until you understand this and can see them through God's eyes, and are willing to take them the whole package; not hate; not getting even; Ok, not seeking justice; but see them through God's eyes as ones for whom Christ died; and then you can love them enough to offer them the love that He gave to you. That's magnificently powerful, and so utterly, utterly simple; isn't it?

Now, you let that flavor your prayer, for a week or two, and while you read the paper and think about the people you don't like; the man who raped this eight year old child in Louisiana; Ok? And it makes your blood boil when you think about that. It just makes you boil inside when you think about that. Well, Christ died for him too; Ok? I'm not talking about being soft on sin and sinners; absolutely not; not for a second - not for a second. I don't like to think what I'd attempt to do if left alone with that guy; you know, because above all, I'm a champion of children. But Christ died for him too. God's heart was big enough to forgive even that if he would but grasp the love that's been offered, which is the same love that you latched onto so many years ago; Ok? That will change our view of the world, and it has to change our view of the world; otherwise we're sunk. Listen, I believe the Lord's coming, and I don't believe it's that far away; and I want to find myself moved continually toward His attitude toward those He came to save, rather than my own. I don't want to be a cleaned up hobby horse when He gets here. I don't want to be on that ring with a new fresh coat of paint. That's not what I want. That's not what I want. I want to be spent in His service with His attitudes and His life and His points of view toward all men, as much as in me is.

Now, verse 4.

4. Therefore we have been buried with Him through baptism into death ...

And in fact we have. We died to all that we were.

... in order that [for this purpose] as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

His life. Ok. That's New Creation Life, is what He expects us to do. Now,

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

First class condition. Remember; first class condition clause - "If," and it's true. Second class conditional clause. "If," and it's not. Third class – "if," and maybe it is and maybe it's not. Fourth class – I wish it were, but it's probably not. Ok. So this is first class condition.

5. Since we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection,

Boy, that's a powerful statement of certainty, isn't it. Based on the fact that we know we have been united to Him in His death, we know we are going to be in the likeness of His resurrection. And,

6. knowing this, that our old self was crucified with Him ...

That's what we are; because we were without Him.

6. ... our old self was crucified with Him that our body of sin might be done away with [separated away from us], that we should no longer be slaves to sin;

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

And you've heard the story told a million times; Ok? Highway patrolman chases a speeder down the road - lights flashing; sirens just blaring. The speeder runs off the road - hits a tree - the highway patrolman pulls to a stop behind the car, jumps out, runs over to the car, and the guy is dead. What does he say? "I arrest you in the name of the State of Texas; you're going to jail" No; the man is dead; Ok? All the penalty that the law could apply became null and void in the face of the death of the perpetrator of the crime. He's dead Ok? I want you to think about this. All the claim that sin and Satan and evil had on you as a living person, fell away the very second you were joined in union with Christ in His death; because you died when He died. The Law cannot crucify Christ again. It has exacted its greatest toll on the Lord Jesus. He cannot be punished again under the Law for any breach whatsoever. He's paid the maximum penalty. Ok. Now, when you start out your new life, at the point of your death to the old, and your New Creation Life is not subject to the Law, your old life which you had before is dead.

Evelyn Wamble. Can't do anything ...

Conrad Bowman. No. You died to the Law. You died to it. It sees you as dead; right? So what's it going to do? Where's it going to get its payment? It can't. It already got its payment by taking it from Christ.

You all excuse me a minute. I'm going to sit right here.

So the payment – the price cannot be exacted more than once. Christ paid it, and He paid it all. Sin can't come after you. Death can't come after you. Now what does John 1 – what does First John say? If we say we have light

Evelyn Wamble. we died.

Conrad Bowman. Yeah. That's another one. But if we say we have light and walk in darkness, we lie and do not do the truth. The truth's not in us; because the truth is, you can't walk in darkness. You are light. Where will you go? You're light – you're just like a fluorescent bulb, shinning in a dark spot. You can't get away from that; you *are* light. Why? Because you have the life of the Lord Jesus being reproduced in you by God the Holy Spirit. He's no piker. You can't stop Him from doing His job? He's in you, like it or not! That's the Holy Spirit within you. Can you put that light under a bushel; absolutely not; you can't do it. So the Spirit of God in you is shinning the light of the Gospel through you, and the light of that Gospel is that Christ is in you having reconciled the entire world to God. It doesn't matter that they don't want to be reconciled. It doesn't matter that they continue to sin. God has reconciled *the world* to Himself by Christ. They're never going to be judged by their sin, or by their walk. That's not what's going to judge the world. There's only one thing that will send any one of them to eternal hell and perdition. And that's rejection of the price that was paid. They don't die and go to hell because of sin. **They die and go to hell because they refuse to accept the price of the life of the Lord Jesus.** They just won't accept it. Now that gospel is exactly what they need to hear, because they can't get away from that gospel; and it's not the gospel you hear preached around you on a daily basis. It's just not. It's confused with so much other stuff. The gospel that's being preached in the world today makes me sick sometimes; because they call it the, "people – you've got to give." "You've got to give of your life." "You've got to turn loose of your life, reduce your responsibilities, and go on a two year old mission." "That's what you've got to do." "You've got to pull back relationships with your father, and with your mother, and with your uncle, and with your nephews. You've got to make sure all those relationships are good." That's *not* what the Gospel is about. The Gospel is about *God loves you so much, that His Son died for you, even while you were shouting hateful things at Him.* Even while you

were talking about how ridiculous this fundamental religious stuff is. God still loves you enough to redeem you. We've got about fourteen channels of people that need to hear that message. Now, any questions on – so far? I'm not ready to stop. I just wanted to slow down a minute; OK?

Deo Cruz. I want to understand the phrase, if you say, if you are in the light, and yet you walk in darkness, you are lying.

Conrad Bowman. You lie and do not the truth.

(1 John 1:6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth;)

Deo Cruz. But I think to be a Christian I try to walk in light and yet I still do some evil things.

Conrad Bowman. Oh Deo, so do I. [Laughter].

Deo Cruz. I think am not genuinely in Christ? Because I am in Christ, and yet I ...

Conrad Bowman. Oh my brother, it doesn't matter where you . . . whether you're in Christ. You're in Christ – remember what we just read? You're in Christ because the Spirit put you there. He baptized you into Christ. So you're in Christ, not by your doing; you're in Christ by the Spirit's doing. Now, do you think there's anything you can do that will nullify an action of the Spirit?

Deo Cruz. So, it's not my life, but who's life? The one who's claiming; right?

Conrad Bowman. The one who's claiming. Yes. Yes. In 1st John, which is what you're talking about, when it says, "if we say we walk in light but we walk in darkness, we lie. [Correction]. If we walk in darkness and say we have no light, we lie and do not the truth. Yeah. We're lying. We're lying. We're trying to say – see there are times when, there are times when you hang around with people that like to live and walk in darkness; Ok? And we hang around with them because they're our friends; Ok? And it's our friends that get us into trouble, isn't it?

Evelyn Wamble. It sure is.

Conrad Bowman. It's never the other way around; we never get our friends in trouble, but our friends are always getting us in trouble. Well, this is it. So, we

walk with our friends, and they say, Oh, my heavens, we want to do this. Evelyn won't like that; and Evelyn says, it's Ok with me, let's go. {Laughter}. You know, because ...

Lady. You hurt her [laughter].

Conrad Bowman. See, what she's doing, she's pretending she's just as bad as they are bad; because we don't want to be cut off from all our friends, and so we say, naw, it's Ok, let's go ahead and do it; right? Well she's lying. She can't do that; right? Because she is light, and she knows better than that; just like you know better than that, and I know better than that. We put up false fronts with certain ones of our friends because we don't want to be discovered and have to explain ourselves as Christians. Well, one of the purposes of this class is to help you to explain yourself the next time you get caught in that bind; Ok? And it will happen. I promise you; it will happen. And the older you get, the less likely it is that you'll be discovered, but it doesn't happen any less, I'm afraid. You know, it used to happen frequently when you were a teenager; and then you thought it was happening less in your life. What a bunch that is. You know, because it wasn't [happening less]. It's happening just as frequently in your life. You just wanted to cover it up better' alright? . . . So you could be an Elder; or a Deacon; or some sort of committee lady in charge of cookies or something; you know? You know what I'm talking about? You know exactly what I'm talking about. So you got better at covering it up a little bit. And now you're older, and you're saying, well I'm your grandma, and I'm older, and I don't care whether you know it or not. You know? So you caught me taking a little drink. Remember Norma, we walked in on she [my grandmother] and her sister, and a half pint of bourbon, and they were sitting at the table, just having a little nip. She said, "opps, caught me with liquor on my breath. Well, come on in. You want one?" [Laughter]. That's grandma's solution to it. You know, isn't that true? We finally get to that age where that's happening to us, and we think, well, we've outlived our necessity for having to pay for our crime. But that's not true. That's not true, but you can sure see human nature at work.

Those same urges continue to run you down. So in Galatians 6, (I love sixth chapters.) When you get to Galatians 6, Galatians 6 says, listen: "when a brother's been overtaken by a fault – that word "overtaken" is a word used of a lion running down a prey, and grabbing him from the backside and pulling him down. So when you were just – "when a brother has been overtaken with a fault, you which are spiritual restore such a one." What's the next – "in a spirit of meekness, because considering yourselves, lest you also be tempted." And

that "lest you also be tempted," is continuous action – is always going to be true because you going to get run down too, just like he did. "Restore such a one in a spirit of weakness."

"Bear ye one another's burdens," it says, "and so fulfill the law of Christ. But let every man bear his own cargo." You remember, we studied that passage with the two words. One word was for "burden." One word was for "overload." **When your brother's overloaded, you take that load off his back;** Ok, so he can get his breath, and get his wind. But, **you bear your own cargo.** You pack your own freight. God's told you, He's never going to put on you more than you can bear. So you pack your own freight. You carry your own load. Ok.

Lady. Conrad, what's the Scripture reference for "overload"?

Conrad Bowman. The Scripture reference – it's – read Galatians 6. It's Galatians chapter 6, and it just flows right from that right on down to the end. Because the end of Galatians 6 says, "neither circumcision nor uncircumcision mean anything, and as many as live according to this rule, blessings on them." In other words, there is no Law, and there is no freedom from Law – that's not what counts. Circumcision nor uncircumcision count for nothing; "but a new creation." It pointed right back – that's what it says. "But a new creation." The new creation is the answer. Why? **Because the new creation is dead to Law; and it's dead to no Law. It is dead altogether to everything except one thing; the standard of the life of the Lord Jesus as He lives it today from heaven through you.** That's the only standard we know. It's the only one we know. Nothing else even makes it to the board. **The standard is the life of the Lord Jesus as He lives it on His throne in glory today, and pours it to earth through you.** He pours it *through grace*. We receive it *by faith*, and it moves out from us in *the ministry of reconciliation*.

Evelyn Wamble. Some day I'm going to grasp all of that.

Conrad Bowman. Me too.

Evelyn Wamble. Conrad, you know those four conditional clauses that – one was this; one was that; the last one was not. What was the third one?

Conrad Bowman. The third one is, maybe it is and maybe it's not.

Evelyn Wamble. Ok, thank you.

Conrad Bowman. The third one is the way we use "if."

Evelyn Wamble. Maybe.

Conrad Bowman. We use "if" in the suppositional sense. Maybe it is, and maybe it isn't, and that's the only way we use it. But, the Greeks had the conditional clauses nailed down by different words, and it's clear in the text which one it is. In the first one it's an "en." And in the second one it's a subjective relationship in the object. And in the third one, it's really iffy. And in the fourth one the construction is different. And it's just a marvelous way to see that happen. You know, I've got J.T. Robertson's *Word Pictures in the New Testament* that I use to define those for me. I don't try to dig them out of the text by any means. I use Robertson's *Word Studies* grammar in the Greek New Testament to do that, and it's marvelous. I recommend you get it if you study a lot. Ok.

We can continue. Let me continue for a little bit. I got behind last week, and I'm going to get behind this week if I don't do this. Hang on a second. I'm coming up, John. Watch me, I don't want to fall in your lap. Sometimes on these long days, my legs get weak.

Alright. In [chapter] 6, we've gone through the 'united with Christ.' In [verse] 6,

6. knowing this, that our old self was crucified with Him, that our body of sin might be done away with [or separated from us], that we should no longer be slaves to sin;
7. for he who has died is freed from sin.
8. Now if we have died with Christ [first class, and we have], we believe that we shall also live with [or in] Him,

Ok. Now, those two things that intimately died together, with death comes life. You died with Christ; you're living with Christ.

9. knowing that Christ, having been raised from the dead, is never to die again;

Ok. Since we were raised from the dead,

... death is no longer a master over Him.

Nor is it a master over us. We can't be killed anymore. Now that's not talking about physical death, is it? That's talking about spiritual death. Christ died physically once, in order that He might not die spiritually again. We died spiritually once with Him, and we cannot be killed again by his enemy.

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

10. For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.

And that's a present tense lineal action – He lives continuously to God.

11. Even so [same way], consider yourselves to be dead to the Old Sin Nature, but alive to God in Christ Jesus.

. . . because where He is alive to the Father, so too are we alive to the Father. Now John, my attorney friend, says that, when you stand before a judge, in order to respond to the judge on behalf of a client, you have to have standing with the court. That's what's pictured here for us. Christ has standing with the Father, so that when He represents to the Father that we have been reconciled to the Father and belong to Him, He has standing in that courtroom. That's where our security comes from. Methodists don't have that, because they don't understand the "standing," and they don't understand the magnitude of the love of the Father. They think you still have to be good enough in some aspects to be saved. It's foundational to everything they teach. You have to be at work redeeming something with your life in order to be savable. It's not true. It's not true. As a fundamentalist, I'm going to tell you the ugliest people in the world can be saved. I'm pleased with that. I got in, John got in. Ok. And nobody's looking to kick us out. It's just, we're in there. We're in there, not on the basis of beauty, but on the basis of the claim of Christ on our life. He nullified every writ against us that exists forever, and declared us to be, the righteousness of God in Him. And we're secure in that.

Father, thank You for the Word. Thank You for the power, and Paul's record of his letter to the Romans. Lead us Father in our steps to find the steps of the Spirit in which to walk, one footprint at a time. Tomorrow and the next day and until we gather again, bring us together in the love of Christ, with the ministry of reconciliation on our lips. We ask this in His name for His sake. Amen.