

Romans 8 (Conrad Bowman) (July 23, 2008)

Ok. Romans 8 begins with:

1. There is therefore no condemnation for those who are in Christ Jesus.

Conrad Bowman. Ok. Is that all of it?

[Class comments]

2. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

And that's the second verse.

[Miscellaneous comments].

Let's have a word of prayer before we start this stuff.

Father we do thank You for the way You continue to unfold Your message to us today in the Book of Romans. We thank You Father, for the past week, for things we've learned; for things that have been just opened up, just a crack, so we can see inside. We pray You'd lead us as we follow closely, and together, the footprints of the Spirit as he walks ahead of us in works – His work – for us and in our lives. We thank You Father, we can be considered the masterpiece of the Only Begotten Son; and we grow in appreciation of that and knowledge of that daily through our studies; and we thank You in Christ's name and for His sake. Amen.

[Miscellaneous class discussion and prayer requests]

Alright. We're going to go into Romans chapter 8 and we're going to come back to these things when we close in prayer and make sure we leave here with those needs on our mind.

In chapter 8, I've got a note at the heading of chapter 8 called "The Dynamics of the Normal Christian Life." Since I put those in there some years back, I don't think there is such a thing as the normal Christian life. I haven't seen much of it – anything I would call normal. There's the Christian life and then there's the non-

Christian life; but I don't know that there's anything called the normal Christian life. That's a misnomer.

1. There is therefore now no condemnation ...

That "now" is really important to understanding this verse, because up until, up until the cross, there was no "now." There was just condemnation that came with the Law. If you were under the Law, and all Israel and everybody who claimed the name of Christ was under the Law, they were carrying that burden of condemnation with them because that's what the Law did. The Law condemned; and it didn't bring relief from condemnation. It just brought condemnation; and then it brought a resolution to condemnation with the sacrifice and atonement and redemption. But it did not bring, it did not bring relief in terms of daily walk. You had to walk carrying that Law and all that condemnation with you on a regular basis. So guilt was a major part of the belief system of Israel up until after the cross. Now, deliverance from the power and freedom from the claims of sin become our normal daily experience by means of the Spirit of God within us reproducing in us the life of the Lord Jesus Christ. Now you see the way those mechanics work. We have within us through union the Holy Spirit of God setting up residence within us. The Spirit of God reproduces in us the life of Christ, and that's the life Christ lives now on a daily basis – on a regular basis. And He reproduces that in us. We don't do it. We can't do it. We're not expected to do it. He does it. Now what we can do is thwart the work of the Spirit by giving ourselves over to principles other than the life of Christ. So you see that the life of Christ has become the standard by which our life and our walk and our deeds are measured. It's the gold standard, and we measure everything against that. We don't use the Law, which was an artificial means to do that. We use His life. Now, the trip-up point in that is when most people start thinking about the life of Christ, they try to pick the life He lived on His way to the cross; and that's a mistake. Because that was a substitutionary life that led to His condemnation. Now He's paid the price for that. He went into the grave. He announced His victory to all the Old Testament saints – that's the ones in Abraham's Bosom. He gathered them together to Him – that's what Ephesians says. What is it but that He that went into the grave; led captivity – that was in the grave – captive to Himself; and when He left the grave, He took them with Him and He appeared on earth for forty days; and on day forty, He ascended to the Father. And He took all those that He brought out of Abraham's Bosom with Him to the Father. That's to the Marriage Supper of the Lamb, because that's what the Father's doing – is preparing the Marriage Supper. Now, ten days later, the Holy Spirit descended, because that was Pentecost. And on Pentecost, when

the Holy Spirit descended, Christ who had been the emissary of God delivering the Gospel to all Israel, was replaced by the Holy Spirit who is the evangelist of the world. He does the work of evangelism Himself. Now I love this about the God we serve. He does not allow second class evangelism. He reaches every single individual that's going to be reached with the Gospel by His own Spirit. He does the work. Now if we're real fortunate, He'll do that while we're on site, and we can participate in that. He allows us to witness that and take that in, and then to declare to a world around Him what He's just done. So we are witnesses to His majesty, is what Paul says in other places. We just declare the work of the Son; and that's what the Spirit does. Remember when He said, I'll send you another comforter. I'm going to send you the Spirit, and the one I'll send will never speak of Himself, He'll always speak of Me. And He will declare unto you the work that I've done. And that's what the Spirit does. The Spirit points back to the Son, and the Son points to the Father who's to be glorified. Now, you can see, we follow in the same pattern; because we who are walking in the footsteps of the Spirit, are pointing back to the Son, just like the Spirit does. And the Son is pointing back to the Father; so that the Son gets all the credit for the creative redemptive work that was done amongst men; and the Father gets all the glory; and that's the way it ought to be. Because after all, this is the story of how the Father resolved Himself with mankind. Now I had a real blessing this week because I was going back and I was studying this last chapter that we covered on Sunday morning in Revelation. I was in Revelation 12; and it was an amazing thing, because Revelation 12, I finally concluded, after reading – I don't know – six or eight or ten different works on it. Revelation 12 should be subtitled, "A Panorama of the Plan of God for Israel." That's what it is. chapter 12 in Revelation – we're going along there and we're studying the Anti-Christ; and we're studying the False Prophet; and we're studying all the chronological events that happened – and then all at once chapter 12 drops right in the middle of it. And this is why people get so confused with Revelation. Now I'm not going to spend the rest of the time in Revelation, so don't go there. What happens is, in Revelation every once in a while, we will get through John's vision a summary of things that have happened. In chapter 12 in Revelation, is a summary of God's plan for Israel. So right there in the middle of the story of the Anti-Christ coming and God's wrath and judgment getting ready to be poured out – boom – comes this one chapter that's isolated. And it starts all the way back with Satan's battle against Michael – there was a war in heaven, it says. And Michael and his angels fought with Satan – with Lucifer actually, and his angels – and they defeated them, and cast them out of heaven and cast them to earth. Now, we know that that occurred back before the foundation of the world. That's when Satan was cast out before the world as we know it was ever made and put together. Then

the next thing that happens – it takes Satan and his deceptive work against Eve in the Garden, and he presents that as a deceptive work against mankind. Then he moves forward to the woman who's going to bear the child that he hates. Now we know that that woman is Israel as a nation – is going to bear the child as a descendant of Eve who is deceived. Ok. And that child then is going to be his adversary; and it tells the story in about two or three verses about Satan's war with the woman. And he's waiting in front of her – she's pregnant – to deliver the child so he can devour the child. So you know the story, because we've talked about it for months now. That was Satan's intent from the time he hit the earth, and Adam and Eve were kicked out of the Garden. He was after the child of the woman, right up until the decree to slay every two year old and under in Jerusalem; to wipe out that whole little generation of boys. And they did it. They went after every male child two years old and younger, to try to get at the Promised One. The One who would fulfill the promise made to Eve in Genesis 3:15. That's included in chapter 12 of Revelation. Then it says, as the woman was under persecution, God caused her to flee into the wilderness. That doesn't happen until after the Church is taken out – the Rapture of the Church. And the persecution of God's witnesses – the 144,000 – begins in earnest in the middle of the Tribulation Period. So that's the next thing that's included in chapter 12. How Satan persecuted a woman; chased her into the wilderness where God had prepared for her everything she would need to sustain her during that period of persecution. And it ends with God taking Satan from where he is – banishing him forever into the lake of fire, and he was found no more. Now, that little summary is Revelation chapter 12. The reason I'm pointing that out is, this Book is not hard to understand if you just let it say what it says; take it just like it is; and start looking for the connections that put the whole story together. It's one story. It's been about Him from the beginning. It's not about us. It's not about Israel. It's not about Abraham. It's not about Abraham's family. It's not about Israel's family. It's not about my family and your family. It's about God and His righteousness and His glorification through everything that man does. And everything that man does fails. Doesn't it John?

John Young. Every bit of it.

Conrad Bowman. Every bit of it. It all goes up in smoke. We see that over and over again.

Dee Varnadore. Y'all must have discussed that Monday.

Conrad Bowman. We did.

John Young. *Ad nauseum*

Conrad Bowman. We did. We discussed that Monday, and after it goes up in smoke, God takes us and turns us to His work that's been going on all the time and He rewards us for it simply because we were there. Now that's all we have to do is show up. That's it. Ok. Now Romans is no different. See, when you get to Romans and you start in Romans, there is therefore no condemnation for those in Christ Jesus. Why? Because there's nothing you can do about it. He's already taken care of all that; because the law through Christ Jesus – the law of the Spirit of life has set me free from the law of sin and death. Now the law of sin and death is the Law as it was delivered to Moses. That's the Mosaic Law. It could not, it could not make you righteous. What it could do is condemn you if you broke it. Ok. So Christ satisfied that Law once and for all. He gave Himself as the sacrifice that the Law required once and for all because He made the perfect sacrifice that perfectly satisfied every aspect of the Law. There's no part of the Law that's unsatisfied that you have to deal with. It's all done with. So God doesn't judge us by the Law any longer. What the Law was powerless to do in that it was weakened by the sinful nature – that's the one that's out of you and me – God did by sending His own Son in the likeness of sinful man to be a sin offering. So He made Christ in the likeness of sinful man. And you say to me, wait a minute, Christ couldn't have been sinful, and He was not, until that moment on the cross when,

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

So there was a moment on the cross when Christ, the perfect sin offering, became the sin offering – sin itself; because there's not difference in the sin offering and sin. And having been made to be sin, He cried to His Father, My God, My God, why hast Thou separated Yourself – forsaken Me. Separated Yourself from Me. But the Spirit of God, and God the Father, separated themselves from the Only Begotten Son of God while He paid the price with His own life by becoming sin. And then taking that sin into the grave, He left it there until He was declared to be righteous by the power of the Father; in decree of the Father, drawn from that grave – drawn from that murky dark place of sin, and resurrected to earth where He declared His freedom over the Law and over sin to every man. So that His utter victory was declared. He declared it in the grave. The Father declared it by pulling Him out of the grave and back on earth where He testified to that until day forty, and He ascended to take His rightful place.

And then ten days later, the Spirit was given. Ok. That Interlude of Grace – which precedes all judgment – was that ten day period between when He ascended and when the Spirit descended. Now, what the Law was powerless to do, in 8:3 and 4, in that it was weakened by the sinful nature, God did by sending His own Son in the likeness of sinful man to be a sin offering. Which He was. And so He condemned sin in sinful man in order that [for the purpose – this purpose] that the righteous requirements of the Law might be fully met in us. Because the Law had some righteous requirements. It set the standards that had to be met in order to come into union with God. And those righteous requirements then might be fully met in us, who do not live according to the sinful nature, but according to the Spirit. Because the Spirit is in us, joining us to the Son and the Father, and that becomes our standard of union with God. So from that moment on we walk in peace in the Spirit. Now, if you have an outline, this is the page – this is the page you're seeing, right here. I think. You walk in peace in the Spirit. This happens to be page 98. I don't know what page you've got, but it's page 98 in my outline; and if not, we'll have to get you one of these new updated versions.

Now, justification and sanctification are the subjects that we come to next – the requirement of the Law might be fulfilled in us. And the requirement of Law is that only the righteous could have a relationship with God; and we were made righteous by the righteousness of Christ. Verse 5.

5. For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit.

And there's the great dichotomy that lives within us. When we walk according to the desires of our flesh – and that's our physical selves – when we walk according to the desires of the flesh, we satisfy the yearnings of the flesh. If it feels good, do it. If it seems good, do it. If it elevates me, do it. Now in Hebrews, he calls that soulish things. Soulish things, because we think with our soul, and that comes up out of our soul. Our emotions are tied to that, so it boils up from our emotions. Ok. And in Hebrews, Paul says, the soulish things – the things of God are not understood by the natural man or soulish man because they're spiritual things. We have to get into the realm of the spirit rather than the realm of the soul. Now we've put this up on the board a couple of times, and I want to do it one more time just so you have it here.

[Conrad draws depiction on the board].

[Looking for marker. Side comments].

Here's the natural man. Natural man, and Hebrews calls him the soulish man. And the soulish man has within him – he has body. He has soul. Alright. Doesn't have spirit. He has mind. He has emotion. He has will. Ok. With mind, he accumulates things within the realm of natural phenomenon, does he not? You see things; you feel things; you think things; and this is – you do that with your mind. You feed that information from your mind – which is already connected to your body – you feed that to your soul. Because your soul is your inner man. Now this is the Natural Man. Not a believer, but a Natural Man. You feed those to your soul because that's the inner man; and you accumulate information. Now your soul can only accumulate information in the natural phenomena area. Natural things. He can speculate on other things, but he can only accumulate information on things between us in the natural world. Now soul can be really shrewd. I mean, soul can get a PhD. Ok. Soul can get a PhD in medicine, in surgery, in the natural sciences – soul can be really, really brilliant; and admired for that. Now, that's soul. Your emotions can drive soul, because your emotions have to do with how you feel. It takes information from the body; it takes information from the mind; and it decides how you feel about this; which is the realm in which psychologists work. They always want to know how you feel about what you know. So they're fiddling in the area of the Natural Man. Ok. They can't deal in the area of the Spiritual Man. Now, this is the Natural Man, and he takes in all this information. It just gets fed in from all kind of areas, and it goes in through the mind and into the emotion and into the soul, and he comes to conclusions about how he feels about different things.

Now, on the other hand, here's this guy over here. And she, on the other hand, has body – which is always getting worked on. [Laughter]. And soul – that was a cheap shot.

Lady. That really was.

That really was. I'm sorry. I apologize for that. [Laughter]. And it has spirit. Now spirit is human spirit; and human spirit accumulates information on a spiritual phenomenon. Now this individual still has emotion. Still has mind. Ok. Still accumulates natural things – information. But over here, this human spirit nestles down right next to the Holy Spirit of God which is in you by virtue of your acceptance of the price Christ paid. So, having received the Gospel, which is the good news that you don't have to fight this battle on your own strength any longer, the Holy Spirit sits down in you and starts to instruct your human spirit.

Now, when we say that when Adam sinned, Adam died, he died spiritually. He's spiritually dead, but soulishly alive. You can see the implications of that. Ok. When Adam sinned, he died spiritually. When Eve sinned, did she die spiritually? Not right then. Eve died spiritually when Adam sinned. Did you ever think about that?

Lady. No. Explain.

Conrad. Bowman. That's interesting, isn't it? You can use that and just club a guy to death [laughter], and he won't see it coming. I promise. Now here's the deal.

Lady. She was tricked.

Conrad Bowman. She was deceived. She was, wasn't she? See. Adam received the commandment from God regarding the fruit of the tree of the knowledge of good and evil, and it's restriction. Adam received that. Ok. It was Adam's job to guard the Garden and the trees. It was his job to pass that restriction on to Eve. So Satan, in order to make the fall complete, went to Eve and deceived her; and made her believe – God surely didn't say that. You know. He didn't say – he made it easy for her. And she was off base anyway trying to impress him. We're not even supposed to touch it. He said, go on and touch it. Well he knew there wasn't any prohibition against touching. So she touched it, and already he's made her out to be a handler of false information. So, Eve was easy. She was a piece of cake. He sucked her under so fast, just like that, and she was deceived, and she fell; and he gave her that fruit, and that fruit was absolutely outstanding. Wouldn't you like to know what it was? It had to be the most delicious fruit ever found on earth. Wouldn't you love to have a bowl of that on your table tonight.

Betijean Kennerly. It was Texas peaches, is what it is. [Laughter].

[Class banter back and forth].

Conrad Bowman. Only a Texan would declare it as Texas peaches. You go to Georgia and you get those same peaches, except there're this big around – like a basketball. Aren't they? I'm not going to bring that up. One cheap shot is enough for one night.

Eve, on the other hand, went to Adam; the one to whom the commandment had come. And she had that glorious little orange orb with that barely fuzzy surface on it, and you could smell that thing from across the room. And she gave that thing to Adam, and said, you need to try this. This is really good. And I can hear

her voice now, you know, butter would just melt right there close to her; and Adam took it and ate it. Now with Adam, it was a clear choice. There was no deception. Satan didn't even come near him. He sent Eve in. Eve did the job. Man, that gal, she must have looked good that day. [Laughter]. You know. Think about it. She's wrapped – she didn't have anything on but light. [Laughter]. That's all she had on. She's wrapped with light as a garment, just like God is. She's completely surrounded by that brilliance. She looked good that day. And she offered him that peach, and he ate that peach knowing that he was disobeying God. And both of them died spiritually right there. The light began to fade, because they no longer represented the glory of God. They who had been covered by the Shekinah glory of God, who looked just like He did when you looked at them, all at once the glory, the Shekinah glory, is fading and they saw the bodies that they occupied under that light. No wonder God said when He showed up in the Garden, and He said, where are you? Well, we went and hid from you. Why did you hide? Well, we're naked. Who told you, who told you, you were naked? Right? Did anybody have to tell them? No. They saw those bodies for the first time. Perfect though they were, they did not any longer look like God looked; and they knew the magnitude of the sin that had been committed, but it wasn't Eve's sin. It wasn't. It was Adam's sin that killed her spiritually; and him too. That's why Brenda reminds me whenever I get on her for doing something bad. You know, because you've heard this story before. She says, I got it from you, big guy. [Laughter]. That's my daughter. She will not – and she doesn't let that accusation go any further than that. It all came from you; and she's right; and I appreciate that, because that's true.

Lady. Well, women have been taking that rap all these years.

Conrad Bowman. Yes ma'am. Yes ma'am they have. Yes ma'am they have, because we use the same story Adam used. What did Adam say? Well, that woman gave it to me. She's the one that gave it to me, looking good and everything, and I ate it. Adam used that same ole, same ole clap-trap. Every man uses it. Every man uses it. You're absolutely right. It's the woman's fault. You gave it to me. Now Ed, looks so innocent sitting there, you know, but Pat knows him. [Laughter]. You've got your finger on the verse too, don't you? [Laughter]. It won't work Ed, it won't work. We're caught. We're caught.

Mary Chambliss. He should have taken his authority then, that God gave him as the man.

Conrad Bowman. He did not.

Mary Chambliss. I know. I'm saying he should have.

Conrad Bowman. He should have.

Mary Chambliss. Then he was hen-pecked, and that set the ball a rolling.
[Laughter].

[Class banter].

Conrad Bowman. I mean, she could have used just, I mean, a real good looking, you know, hammer on him. She didn't have to use some ugly old tool. She could use whatever she had. You see the way, when you go into that Genesis story, you've got all of mankind encapsulated, right there. It's just right there, and the whole story is right there in just a few verses. Just – boom, boom, boom, boom, boom. And it you see it, now you can start watching that thing unfold. And from here to here, from here to here [Conrad holds up Bible verses from Exodus chapter 19 to Acts chapter 2], it's talking about living under Law. That's what this Book is about. From here to here. All the way to Acts chapter 2. And then from Acts chapter 2 – way over here, way over here [Conrad holds up Bible from Acts chapter 2 to Revelation], most of this now – look at that little bitty bit – most of that was written to the Church; and His instructions for the Church on how to live in God's grace. Now, where do we spend most of our time studying? We love to get over into Proverbs and the Psalms and dig through that, because there we find promises of God to a people who live on earth and will live on earth forever. But that's not for us. We're out of here. We're not going to spend eternity on earth. Not even the New Earth we constituted by God and governed by Him and headed up by King David. We're just not going to be here. This is not the place where we will spend our eternity. Our eternal destiny is where the Son reigns; and that's over the Father's house. And He's there preparing a place for us to be with Him forever. He's also made a provision for us – and this is what this is about here in Romans – I want to get back to that. I've wandered all over the place, Phil, again – once again. But He's made provision for us to live today in light of what He's prepared for us forever. Now look at Romans 8, and I've got a line drawn – I've got a red mark highlighting some things, and a line drawn between them. It comes from verse 5.

5. For those who according to the flesh set their minds on the things of the flesh ...

I underlined that with pink. And verse 6, it says,

6. The mind set on the flesh is death, but the mind set on the Spirit is life and peace,

There's a line that goes from 5 to 6. In verse 7, it says,

7. because the mind set on the flesh is hostile toward God;

I've got "flesh" as hostile. I've got a line from verse 6 to verse 7. Because it doesn't act subject –

7. ... it's not subject itself to the law of God, it's not even able to do it,

8. for those who are in the flesh ...

Put a line from verse 7 to verse 8.

8. ... cannot please God.

9. However, you are not in flesh but in the Spirit, if [first class condition; if] you have the Spirit of Christ [and you do], he does not belong to Him.

Ok. Put a line from verse 8 down to verse 9 – do not belong to him. And that's the one who is in animosity against God. And, in verse 10.

10. If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.

Second "if" in verse 11.

11. But if the Spirit of Him who raised Jesus from the dead dwells in you [and it does], He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

So you've got verse 10 and verse 11 – are two first class conditions in the Greek. If it's true, and it is. It's not a dicey thing, it's not a "maybe it is, and maybe it isn't." It's a first class. If it's true, and it is. Now, in verse 13. Well, verse 12. I don't want to skip that.

12. So then, brethren, we are under obligation, not to the flesh, to live according to flesh--

13. for if [verse 13; if] you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

Both first class conditions. If according to the flesh you're living, then you're dead. But if by the Spirit you're putting to death the deeds of the body, and you are, you will live.

14. For all who are being led by the Spirit of God, these are sons of God.

Now what does it mean to be led by the Spirit of God? That's to take your mind, and relinquish control of that brain of yours, that organ that sits right there between your ears – relinquish control of that thing to the Holy Spirit who is resident within you. The Holy Spirit will instruct your human spirit what to do with the thoughts that this mind is collecting. And what it will do is take those and feed them back to the human spirit, framed in eternal values by God. And righteousness is injected right there. Ok. Just like going to the hospital. You run down, and they take vitamins and they take fluids and they take everything else and they stick it in your arm and they inject you with that. And you feel better almost instantly. Well the Spirit of God takes the spiritual truth that comes from the Word of God applied to your circumstance so that you test them and they become *gnosis*, which becomes *epignosis*. *Gnosis* which is the doctrine that He's teaching you. *Epignosis*, which is the doctrine applied to your life's circumstance so that the Spirit can take those experiences, feed them back to your human spirit, so you can interpret them as – in terms of spiritual values, and you will know God's mind on every issue. Because the man of God is supposed to discern – how many things? All things. Right? So, can you discriminate? You better. You better. He built you to. He equipped you to. He instructs you so you'll be able to. He expects you to discriminate in all matters, good or bad. He expects you to know the difference. Is that an overload? Absolutely not. Because He has the perfect standard within you, and that's that Holy Spirit; and He has the life of Christ. Not the life He lived that led to the cross. The life that He lives now from the throne in heaven. And I say that every time I get in front of you – I say that. But it is so blooming important, and it is so hard for us to grasp. We keep taking the image of Christ in His white robe with His thin sandals carrying that load and making His way to the cross in Golgotha. And that's where He's headed,

and that the image we have in our mind. And we keep trying to emulate that. So we have Passion Week services. And we've got some poor guy with a cross that some carpenter made, strapped on his back, lugging it up to the place where he's going to demonstrate where Christ was hung. There's no victory there. That's not our job. Christ did that once for all. It doesn't have to be done again. It cannot be done again. So, what are we doing? We're rebuilding an image of something that can not happen again and shouldn't. No. That's not our job. Our job is to point every eye heavenward because that's where He is. We want to look to heaven, from whence He is going to come again. Otherwise, we've got our eyes fixed on this guy struggling along the road carrying the cross, and we miss His coming when He burst through those clouds and appears in the air – we want to have our eyes firmly fixed on that. We do not want to be distracted. The worst distraction in the world would be to be distracted by a cross that somebody else is carrying along a road. And I understand the imagery, and I understand the dedication of those people. I understand all of that. But that does not make any difference. We can worship the image and miss the real. And He's got us here to prepare for the real coming of Christ. You do not want to miss that. Not one shred of it, you don't want to miss.

Ok. Now, we got all the way down to verse 13. Living according to the flesh

13. But if living according to the flesh ... but if by the Spirit you are putting to death the deeds of the body, you will live.

14. For all who are being led by the Spirit of God, these are sons of God.

That's you.

15. You have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Father! Father!"

16. The Spirit Himself bears witness with our spirit that we are children of God,

And that's what I'm talking about. The Holy Spirit speaks to our human spirit that we are the children of God. When we talk about regeneration, what are we talking about? We're talking about the human spirit within us where we can

accumulate spiritual truth being made alive again within us. It's the human spirit that's regenerated in us.

17. and children, we are heirs also, heirs of God and fellow heirs with Christ, we suffer with Him in order that we may also be glorified with Him.

18. For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.

Because all we have now is a human brain with which to understand it; even led by the Spirit.

19. The anxious longing of the creation waits eagerly for the revealing of [what?]. The sons of God.

I want you to get that. All of heaven and creation is waiting for your revelation as a son of God. When he said in Ephesians 2:10: For we are His masterpiece created in Christ Jesus, for the purpose of good works which He performed before the world – or ahead of time, that we should simply walk in them.

We weren't prepared for good works that we should rush out and do them. We're prepared for good works that we'd recognize them when we see them, and that we would walk in those that He's finished before the foundation of the world, and laid aside for us. You see how that works? Ok. Now the minute we quit trying to do these great things, and start looking for the great things He's already done, the more fully He'll use us. Verse 22.

22. For we know that the whole creation groans and suffers the pains of childbirth together until now.

23. And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.

The only thing left to happen to us. Our souls have been redeemed and paid for. Regeneration has occurred. It's the body that we want something done about. This is what hurts. Ok. The spirit doesn't hurt – this is what hurts. This carcass we're carrying around with us all the time. So, He's going to redeem that for us, and change it into something incorruptible.

24. For in hope we've been saved, but hope that is seen is not hope; why does one also hope for what he sees?

We already have that.

25. But if we hope for what we do not see, with perseverance we wait eagerly for it.

26. For in the same way the Spirit also helps our weakness; for we who do not know how to pray as we should, the Spirit Himself intercedes for us, and He intercedes with words that are too deep for us to understand; [groanings too deep for words].

27. and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.

Now if you're ever concerned about your prayer life, and the fact that you don't know how to pray, just forget it. Ok. Because it's the Spirit of God who takes whatever you have to say just like the incense on the Altar of Incense; when He lays it on that Incense Altar in heaven. And the prayers you offer here in whatever words you know, become the prayers that He offers there in all the words that He knows that the Father understands; and nothing is left out. It's the Spirit interceding for us.

28. And we know that God causes all things to work together for the good [there's an article in front of "good." For "the good."] to those who love God, to those who are called according to His purpose.

And "the good" is so much different than "good." If you read this and it says, "for we know that God causes all things to work together for good," it's too easy to make that "for our good."

Lady. Yes.

Conrad Bowman. And it's not.

Pat Welbourn. The *New King James* says that.

Conrad Bowman. Yeah. I know. But it's "the good."

Lady. Works for “the good.”

Conrad Bowman. And “the good” is quite different from just “our good.” It’s for good according to God’s standard, or “His good.” “The good” always references God. So it’s God’s good that it’s talking about there.

Lady. I love that verse.

Conrad Bowman. Now. That’s a gorgeous verse, especially when you understand what it’s saying there; that God causes all things to work together for good as He sees it. From His perspective. Not from ours, but from His perspective. Now it may be something tough for us, but it’s going to contribute to good where He stands and reigns and rules. So that’s real important. To those who are called according to His purpose, explains it.

29. For whom He foreknew ...

And why did He foreknew? He foreknew because He was there. Ok. He’s not forth-telling something that He hasn’t seen yet. He’s telling you something that He has already experienced.

29. ... He also predestined to become conformed to the image of His Son ...

In other words, what God saw in time, and you’re looking at time marching from one end to the other, and here we are right here tonight – right here.

[Conrad points to the time line depiction on the board],

Right there tonight, and here’s the cross. Here’s Christ on His way to the cross. And here’s the ascension, and here’s the descent of the Holy Spirit. This is the Church Age right here. And here we are right here. And God who is in us tonight sees our prayers, and hears our prayers. Now our prayers may have something to do with the experience that we’re going to face tomorrow, or the next day, or the next day. And we pray about those things into our future. And God hears them here, at this point, and He takes those requests back to the cross, where He paid for all things; and from the cross, He goes back to the foundation of the world where the great creative work of God did it all in one instant; and He declares it to always have been true. That’s predestination. Ok? Predestination is, God listens to me here, and He sees me spreading out a need for one of my brothers or sisters tomorrow, and He listens to me here, takes it to

Himself. Where is this Christ that I'm praying to and the God I'm praying to? Up here outside of time. He takes it here, and He pays for it on the cross, and He acts on it before the foundation of the world. So that from the creative act of God from the very beginning, it has always been true. That's foreknowledge. Foreknowledge is not, He knows what's going to happen, because He's looking down there and seeing it. Foreknowledge is He's already been there where that's happened. He knows that because He was there. And He's acting on it based on my need because I'm praying for it, and He paid for it, and He's declaring it to be true since before the foundation of the world. Did you ever think about that?

Lady. Nope.

Conrad Bowman. It'll skitter away before morning. [Laughter].

Lady. Well I hope not.

Conrad Bowman. Tomorrow, I promise it will. Grab on to it now and just kind of massage it and take it in and when you've heard it about the hundredth time, parts of it will start to soak in; but it's true; it's true, bless you. Yes ma'am?

Lady. When we pray – God is the giver of our prayers; and He knows before we ask what it is we need. So, believe and ask a question, He gives us a question to ask. He gives us the prayers to pray. And here it tells us what to pray for, and it's always in the will of God, so we're not praying about anything that He didn't already know.

Conrad Bowman. Why did He know?

Lady. Because He's there. Because he was there.

Lady. He's been there.

Conrad Bowman. It's hard to say that without hands, isn't it? He was there. That's right, you see. With God. With us, I did this a couple of weeks ago, we see things unfolding. There's a beginning. There's Abraham. There's the Flood. There's the Tower of Babel. There's the Law. There's Christ on the cross. There's Paul and the Apostles; and the Middle Ages; and the Dark Ages; and the reawakening; and Irish revivals; and all that thing – all that's going marching across time just like this; just like this. It's marching across time, and we tend to think that God sees it just like this. So we like to tell Him what's coming next. Or

what the last thing He did – what kind of effect it has on us because, see, God doesn't look at it that way. He looks at it this way.

[Conrad turns the Black Board sideways so that the class just sees the edge].

He sees time coming along just like this. He views it from this end, to that end. And He is marching along in His plan of things, and in His own time, He was ready, He snapped His fingers, and everything here was done. It was all done. Understand. And He didn't have any problem moving from one point in that plan to another point and doing it instantly. So if I pray for Abraham or for Paul or for what you need next week, it's all the same thing to Him. Because He's omnipresent. The word doesn't mean He's everywhere in the world right this minute. It means He's everywhere in the world in every moment of the world all at the same time. There's no place where He's not. Now our prayer is to an omnipresent God. He's omniscient because He's omnipresent. He's all powerful because He's all places at all times. Ok. Now you see how that works.

Mary Chambliss. God just lives in the present. Then there's nothing but present for God, right?

Conrad Bowman. That's right.

Mary Chambliss. And it's hard to wrap your mind around that because we're so ...

Conrad Bowman. We're so locked into time.

Mary Chambliss. If God is present all the time, then He's all-present.

Conrad Bowman. He's all-present, isn't He? Yes ma'am. Now, next week – yeah, Ray?

Ray Johnson. One little question. Going back to "the good," which I totally agree with you on that; I've agreed with you on that before I even met you. [Laughter].... [inaudible] Good is God because that's what Jesus said to ... [inaudible]. Back to my question. I'll rephrase this question. Is it, what He's saying is good, or just that He is good, and that's what good is? [Pause]. Did I lose you on that one?

Conrad Bowman. No. No. I'm just trying to think how to sort that out. If God says it, it's good. It's good because He said it, and good comes from Him; and they're one and the same. It's all one concept. So, that's it. Any other questions?

Mary Chambliss. I have one. Verse 29. Verse 29. I thought that He also predestined us to become on to His Son. I've always hooked it up with that. That was the object of the verb "predestined." To be like Jesus. But, is that wrong?

Conrad Bowman. No ma'am, that's not wrong. That's not wrong, but that's ...

Mary Chambliss. Instead of predestined all these actions stuff ...

Conrad Bowman. Yes. He predestined our confirmations of the Son. Yeah.

Mary Chambliss. So he is going to make us that way, because we're already doing it?

Conrad Bowman. Right. Right. Right. I like that. That's the way I treat that particular statement, right there. We're going to start with 29 next week.

Evelyn Wamble. I'm going to make a note of that. [Laughter].

Conrad Bowman. Why am I ...

John Mittelstaedt. She's going to make a note of that to make sure that's where you're going to start. [Laughter].

Conrad Bowman. Well Evelyn, are you going to be here? [Laughter].

Evelyn Wamble. I plan to be here next week.

Conrad Bowman. You are?

Dee Varnadore. Well I may decide not to bring her here next week, so she'll have to ride with somebody else.

Conrad Bowman. Alright. Let me know. We'll either start with 29, or we'll skip that and go to chapter ... [Laughter].

Evelyn Wamble. Conrad, that first box. You have the Natural Man. The second box. Is that the Spiritual Man?

Conrad Bowman. Yes it is.

Evelyn Wamble. Ok.

Conrad Bowman. Yes. This ...

[Class banter – inaudible].

Conrad Bowman. I'll try to bring copies of the pages I've made changes in Romans around 8 and 9, because it's got those illustrations in it too. And I'll try to bring those for you next week. Let's – John?

John Young. You might point out we've got some transcripts and CDs on the table.

Conrad Bowman. Oh yeah. John made copies of the transcripts already. They're not corrected, from last week and they're on the table. And there's also some CDs back there for the voice recording off of last week if you need those. And we'll make this one, we'll make – Evelyn will get one, and let's see ... [Laughter]. She needs one, doesn't she. Ok. Let's close with a word of prayer, please.

Father, we place our lives step by step in Your hands and with so much thanksgiving for the Spirit within who teaches us and instructs us and keeps us in the center of Your will. We pray Father for – BetiJean's going to hit the road tomorrow, and we pray for journey mercies for her. We pray for those that are following – we've got surgery coming up this week for that halo emplacement. We just trust You Father to give a spirit of calmness and just calmness that comes from the Spirit in that instance. We thank You Father for – just for the opportunity to just relax into Your loving arms and know that we're cared for, and that our needs are known and have been known even before we knew them. And we thank You for the opportunity to trust You together as a Body. What a blessing it is, and keep us strong and bring us back again. In Christ's name, we pray. Amen.