

Romans 6 (Conrad Bowman) (July 2, 2008)

Chapter 6. I'm on page 87 in the Notes, Alive to God and the Risen Christ.

This is 6:8 through 11. So, we're not going to start out with the first, and you guys will remember that last week we started out, right in the middle of the lesson, we ran into a question that Mary had about anxiety; and Norma reminded me that I jumped on my horse and rode off in all directions and never did give you an answer to that question. So we'll see; because it's buried in 6 and 7 and we'll dig it out on this go-around. Ok. Let's have a word of prayer.

Father we thank You for the time You give us tonight; set our minds and hearts aside just for the intake of Your Word. Bless us Father with understanding that goes beyond ourselves and that takes us into realms that only the Spirit can instruct; and we thank You for that. Give us a strong walk; a strong life; a sense of Your presence in us every step of the way; and we thank You in Christ's name who paid for it all. Amen.

Thank you so much for coming here. This class continues to just grow and grow, and amaze me. It's a testimony to your patience, and your – just – appetite for abuse is just amazing.

We're in Romans 6, and we're going to start with verse 8 – 8 through 11.

8. If we have died with Christ ...

And we have – first class condition in the Greek. "*If*" and it's true.

8. If we have died with Christ [and we have], we believe that we shall also live with Him,

Since the first is a fact, the second is a done deal.

9. knowing that Christ, having been raised from the dead,

And that "having been raised" is an infinitive; and I want you to get familiar with those infinitives because I'm going to take you back to one in Matthew before we're through tonight, and it's going to mean a good deal to you.

8. If we have died with Christ, we believe that we shall also live with Him,

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

... Has no power over Him, is the sense of it.

10. For the death that He died, He died to sin

Notice that now. Sin didn't die. Sin was still there. Christ died *to sin*. Now, but he died to sin ...

... once for all;

And that "once" identifies that. He died one death, and that one death was applicable to the sin of all men. He died on behalf of all, and for all.

... but the life that He lives, He lives to God.

Now, since it's tying us together, it gives us a proposition; then, it gives us a condition that follows onto that proposition. Knowing Christ – and that started "if we died to sin" – that's the proposition – then the result is, "we shall also live with Him."

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

So the proposition is, He died to sin, and sin's no longer a master. And you remember the example from last week. You know; that the Law only has control over a man as long as he's alive. Once he's dead, the Law can extract no further price from him, because he no longer has life, which is the sphere in which to pay.

11. Even so consider yourselves to be dead to sin,

And this is the old sin nature (OSN). You're dead to the nature that lives within you. The old sin nature (OSN) is still there. That's where we were working the last time. The old sin nature (OSN) that causes you to worry and gives you anxiety is still there within you, because *it's associated with your flesh*. Not

necessarily with your body, physical body, but with your physical *presence*. That's the flesh. The flesh is not the meat and bones, but the flesh is the animal life that you have within this case Ok? So the flesh is there, and the anxiety – the old sin nature – is associated with the flesh. As long as you have flesh, you have the old sin nature; because your fleshly nature, or Adamic nature, came from father Adam; and it's common to all of us. So you have that fleshly nature within you. So here's this battle going on, and we're going to see that now in chapter 7.

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 continuous action, that's a present tense continuous action. He continually lives it to God; as long as it's the present tense, He continues to live it to God. Now, since with the Son, as with the entire Trinity, they live in the present, it's never anything other than the present tense; then that's always true. He's living to God. Now remember we talked a few weeks back – I don't remember if it was in this class or Revelation – about Christ doing what He did to satisfy the Father. He didn't do what He did to rescue you, or me, or all of us, or any of us; **He did what He did to satisfy His Father**. It was a contract between the Son and the Father. He did what He did, going to the cross, coming as a man, living in the humility of humanity – if you want something poetic – **He did that in order to satisfy the Father**. That's what He was doing, because in satisfying the Father, He made perfect the Father's demands for righteousness and a standard of perfection; and He satisfied that, and vindicated the Father in everything He did. **There was nothing He did that He didn't do to satisfy the Father, and we are incidentally the beneficiaries of everything He gained. Ok?** It's like an insurance policy. He did what He did in order to secure that benefit, which He then distributed to all those that He claimed as His own; in fact, all me, He distributed the benefit. The tragedy is that there are those who do not accept the benefit because they refuse the price that He paid and insist on paying their own price. David?

David Palmer. I understand He was satisfying the Father's righteous requirement ... that He provided for us; but was it the *Father's* mission to rescue us. If it wasn't Jesus', if His work was to satisfy the Father, was the Father's plan or mission, or desire, to rescue us?

Conrad Bowman. The Father *had* a redemptive plan for us. There *was* a redemptive plan for us that the Father had, but, that wasn't why the Son came. The *Only Begotten Son* came to satisfy the Father. In satisfying the Father, the

Father's love was released so that the redemptive plan of the Father could allow Him to love us infinitely. In other words, you've seen that earlier. His sovereignty had to be satisfied; His sense of justice had to be satisfied; and His righteousness had to be satisfied - all of those things that separated man from God. That barrier that we drew that had sin and penalty on it, and the character of God; and man's position in Adam; all of those things had to be satisfied – and by the way, that is illustrated in your notes from last week. So this is a bit of review, but that whole illustration is in the notes from last week. All of those had to be satisfied in order for God then to release His love, and love us infinitely; because that's the way He loves; perfectly. So His perfect love was turned loose with that, and that's where His redemptive act toward us took place. It was in the Father's plan, but it wasn't in the Son's work. The Son's work order said, satisfy the Father in His nature; bring glory to the Father. That's the work order that the Son had. Now, the result order that the Father had was the redemption of mankind and the perfection of His creation; because - remember, Christ – God was in Christ reconciling the cosmos – the world, the whole system, to Himself; Ok? So that's what God was doing in Christ. He was resolving and reconciling the world to Himself, so that He could redeem, by the act of the Son and sacrifice of the Son, *the whole of creation*. This is so big. Now we like to make ourselves the center of it all, but, we're not. The Father's at the center of it all and it brings glory to Him; and because the Father is glorified, then we are a small part of that, taken into God's family. But at the same time, He's got His family in heaven; He's got His earthly people that He reigns over and rules over; He's got His angelic heavenly creation that He is God over; and the Son has a part in every bit of that. And we are His – what does Ephesians say?

John Young. Masterpiece.

Conrad Bowman. We are His masterpiece (Ephesians 2:10).

Evelyn Wamble. Created for good works.

Conrad Bowman. There you go. We are His masterpiece, created for the purpose of walking in those good works which He has prepared beforehand that we should walk in them. He didn't create us to *do* the work. He didn't create us to *maintain* the work; to *polish* it; to *put it out on display*. He didn't require us to do any of that. What He has for us is to *walk in those good works*. So the Spirit is going through your life ahead of you *doing the work of the Father*. Now get that. The Spirit is going through doing the work of the Father – was part of that work evangelizing? Absolutely it was. Who's the great evangelist in the world? Was it

you? Billy Graham? Huh? Billy Sunday? No, it wasn't Sunday. Nope. It wasn't, was it . . . ? It's the Spirit. **The Holy Spirit is the evangelist; always!** It's the Spirit who reaches out through the muck and turns us on. It's the Holy Spirit who reaches out through all that darkness, and enlightens us one at a time. The beauty is He uses you sometimes to do that, but it's the Spirit who's doing the work. Now if we keep that tucked in right here, and keep that just firmly tucked in there, we won't get in the way and start trying to take credit for it; Ok? That's like taking credit for what the train is going to unload at the station; and you get in the way of that rascal and it's going to flatten you right there on the track. Don't do that. What you do is you get in behind the Spirit and put those feet down right in the footprints of the Spirit, and follow Him in to where He's doing His work; and God will bless you for being there. It's amazing. It's just amazing. Now, I don't want to stop right here now.

11. Even so consider yourselves ...

Now He lives to God. Even so, or in the same manner – present tense,

Keep on considering yourselves to be dead to sin.

. . . "dead to it." Ok. So that's that old sin nature that lives inside of you; and it boils up. Ok. And it has you waiving your fist at the guy who cut you off – in the cafeteria line, for heavens sake, not even in your car - in the cafeteria line. You watch somebody butt in. Alright. It just doesn't go.

Consider yourselves to be dead to sin

We ought to be able to win that one, but it doesn't work. Just when you want liver the jerk ahead of you gets the last piece. [Laughter]. You know it's true. You know it's true.

... dead to sin, but alive to God in Christ Jesus.

"In Christ Jesus" is the sphere where you find life, and you're alive to God continually.

Consider yourselves dead to sin but alive to God ...

12. Therefore [on that basis] do not let sin reign in your mortal body that you should obey its lusts,

"Stop letting it do that," is what it says; it's a present imperative.

Mary Chambliss. That's hard to do.

Conrad Bowman. Yes ma'am it is. Stop it. Stop it. What was his name, Norma? Down in Florida? There's certain things that make us to sin, and he said, well stop it. That was his answer. He was a missionary to the Jews in Florida. Mark Cambron. Mark Cambron. God bless Mark Cambron. Well, stop that.

Mary Chambliss. Just like the President said. Just say no.

Conrad Bowman. Just say no.

Evelyn Wamble. Don't let it control you.

Conrad Bowman. Yeah. That's easy.

[Class comments back and forth].

Conrad Bowman. You're going to have visitors during the night, I'm telling you. [Laughter].

Gentleman. You touched on this last week, you were saying that sin – we were talking about the power of Sin.

Conrad Bowman. Right.

Gentleman. Because sin has no power. It's only – I guess this is a question. It's only the power that we allow sin to have ...

Conrad Bowman. Sure. Sure. It's the power we give it. We give it a certain amount of power in our life when we give it accord. Give into it.

Gentleman. So if we're faced with that situation that sin is in front of us, whether it be anxiety or any of these other things. We can just, like, get behind me say

Conrad Bowman. What do you do with youthful lust? You flee youthful lust. I like that. The picture of – you see the picture of a puppy up on the wall, and it's got "flea youthful lust" – F-L-E-A. But that ought to remind us. That ought to remind us. See, you remember, the charge of the mosquito that gets us and brings us down. When we're faced with these things – what's a youthful lust? It's

the one that plagues you; that you give accordance to. Youthful lust. What does a teenager do? You know. They'll drive their car in a fog bank at ninety miles per hour knowing that there's nothing out there ahead of them. That's a teenager. Ok. That's seventeen years old. At 70 years old you don't drive the car at all through a fog bank. You stay home. Or you get somebody else to drive – slowly – where you want to go. You put it off. You eat baloney. You don't even go to the store to get anything else. Ray?

Ray Johnson. Yeah. There's a great letter about this. What you do most of the time when you give in. You rationalize.

Conrad Bowman. You what?

Ray Johnson. You rationalize.

Conrad Bowman. Sure you do.

Ray Johnson. Well I'm doing this because – and then you start to put it off on somebody or something else and you rationalize it, which allows you to go ahead and sin. I'm doing this because of something or something. Instead of just going, I'm dead.

Mary Chambliss. Why don't you just skip on over to Paul saying, the things I don't want to do, I do.

Conrad Bowman. Well, we're going to get there. That's the next chapter.

[Class banter back and forth].

Conrad Bowman. It may take a little while, but we're going to get there. You know. Paul says it over in verse [chapter] 7. The things I want to do – the things I don't want to do, I find myself continually doing those things. The things I hate, those things I continually *prasso* – I continually practice them. I practice those things. See. Not only do I do them, but I practice them. Now, that's human nature. If Paul was doing that, you know; where are you on the ladder? Are you one rung higher than he is?

Class. No.

Conrad Bowman. No. No, no, no. He's doing them. I'm doing them. Tom Douthit, Phil's doing them. You know. Look at him. Ed's doing it. He was in

Europe last week. You're doing the same things. Doing the same things. You know, things that he knows you're not supposed to do. You know. It's human nature to do those things. That's why in Galatians 6 it says, listen. If a brother be overtaken with a fault. Ok. If a brother's overtaken with a fault, you who are spiritual restore such a one in a spirit of meekness, considering yourselves, lest you also be tempted, because you're going to be, right? So, we watch one another; and when you see that brother hauled down by sin like a lion - it gets the claws in his back and pulls him down like he's a water buffalo. Ok? (Which would be appropriate for most of us) He pulls you down, see. He said, you which are spiritual, you're not under that attack. That's not your weakness. You don't have a problem with that. You restore such a one. Now how do you do that? You do that by going along side that brother and saying – it's intervention time – you've got a problem. I want to take that on. I'm going to pray about that thing in your life; I'm going to take that on and continually offer that to God in praise, expecting Him to act on it. That's what I'm going to do. Now your job is to turn that loose. How much do you have to trust me in order to be able to do that?

Lady. Infinitely.

Conrad Bowman. You don't pray about it any more. I'm praying about it.

Mary Chambliss. Oh, that would be good.

Conrad Bowman. And then you're going to turn it loose to me.

Mary Chambliss. Yes.

Conrad Bowman. And what you're going to do is face the problem and deal with it, acting in the Lord. You're going to do exactly what Jesus did, and that's find His place in the Father; and that's what you're going to do; and I'm the one who's saddled with praying about it. See, the problem was; you couldn't continue to pray about it because you *were having to deal with the problem*. It's coming on you; but if I'm praying about it, you know it's continually being offered to God in prayer. You don't have to worry about that. You're not saddled with that responsibility; so you turn it loose and act in such a manner as if it had been taken care of, because it has. I'm offering it to God. Now what that requires is, you have to be absolutely in a state of trust with me that I'm going to continue to offer it. You can't waiver on that at all. You have to know that I'm going to –

that means you and I are going to be pretty doggone close. How many people do you have that kind of relationship with?

Lady. Not many.

Conrad Bowman. Well, people; you need that kind of relationship with someone; otherwise, when you get to Galatians 6, you're fenced off. It can't mean anything to you, if you don't have somebody that you can pull along side of and say, here's this problem; will you take it and pray about it? When you're down, and you've got your head buried in your pillow, and you're wailing, and you come out of that pillow, you need somebody that you have that kind of trust with right there along side you that you can give that problem to and know that there's not a time when it's not before God's throne. The knowledge of that softens that issue and softens your heart and clears your head like nothing else can. Ok. You need that kind of prayer relationship with somebody in your circle of Christian friends. You can't get along without it. Now, you work on that.

Mary Chambliss. That's huge.

Conrad Bowman. That is huge.

Mary Chambliss. I've never been taught that approach. I hand it to a brother and specifically say ...

Conrad Bowman. That's right. See Galatians 6 doesn't say come along side and share the burden with your brother - didn't say that at all. Galatians 6 says, bear ye one another's burdens; and the word is, take that load and put it on your back and take it off of his 100%. It didn't say, help him carry it. It said, bear ye one another's burdens; and the word "burden" is "overload." Those overloads that crush him – you take those on. Then, in almost the same verse, it says, but bear – right? Bear ye your own ...

Evelyn Wamble. Burdens?

Conrad Bowman. "Cargo." Bear your own cargo. Cargo is a load you can bear; it's a load you can carry. So it gets tough. It said, you carry the – every issue is not an issue to be offloaded onto somebody else. Christ has already said, I'll never put on you more than you can bear; and the word "burden" is cargo. Ok. So you pack your own freight, is what it says. You take your own cargo and you put it on. You strap that load on, and you walk off toward the sunset knowing that you can carry that. God is not going to give you more than you can carry. If

He does, He's going to bring a *paraclete* along side you; a brother with strength to take that load off your back and leave you free of that so you can orient yourself to grace again. There's where you get rid of anxiety too. Ok. The anxiety comes from not knowing when you're going to stumble and fall. If you know that you're not having to carry the load of offering that on the altar to God, that somebody else is doing that on your behalf, you don't have to worry about stumbling with that load. It's gone. Somebody else has got it. All you have to do is keep walking, bearing your own cargo. Now you see the way that works? Ok. And that's true of every one of us in all sorts of different ways.

Now, I want to move on here.

12. Therefore don't let sin reign in your mortal body that you should obey its lusts,

Remember lust – anything that makes you breath hard. [Laughter]. And do not go on – that's true.

13. and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.

That's the way we want to work. Once we get our minds set firmly on the fact that we have been ransomed from the dead, then, God is the possessor of everything that's left. This carcass, then, can become an instrument to be used by God for righteousness sake, rather than by the old sin nature for unrighteousness sake. Now you remember, we talked about that old sin nature (OSN) a lot. The old sin nature has four areas, and I'll give it to you here.

It has an area of strength. And the area of strength is a – human good. Philanthropy falls in there. Community service falls in there. Maybe teaching a Sunday school class falls in there. You can teach a Sunday school class or you can preach with nothing backing you up but human good. You can do the whole thing; the organization, the witnessing, the passing out tracks;

STRENGTH (HUMAN GOOD)	ASCETICISM (FALSE PIETY)
THE OLD SIN NATURE ENERGY & WORKS OF THE FLESH	
(UNBRIDLED SIN) LACIVIOUSNESS	(NO PERSONAL DISCIPLINE) WEAKNESS

everything else; and that's your area of strength. Then you have an area of weakness, and that's human – let's just put "evil" down here, Ok; and that's – that's meanness; it's also a propensity for theft; or you have a – you have a power; a lust for power, speed, or for fame. These are all weaknesses that drive you. But there are human instincts down here. Now you have two others; you have two other areas, and that's an area of [I've got to put this down [coffee] I'm getting ready to spill it right down my shirt]. You've got over here an area of lasciviousness. And lasciviousness – you know what lasciviousness is. Lasciviousness is – Mardi Gras in New Orleans. When you walk down the street and a guy does this [flashes his coat open], and all he's got on is a coat of gold paint. You know that's lasciviousness. Lasciviousness is your unbridled old sin nature. You just turn it loose and let it do whatever it wants; and whatever feels good, it'll do it; Ok? So that's lasciviousness. And you can see it – you don't have to see it just in – it's not just in New Orleans. We've seen it in San Francisco. I mean, in San Francisco, as you go along the freeways into town, and you come in on a second floor by a window and you're likely to see somebody in full birthday regalia watering their plants, in front of a big floor-to-ceiling window. You know; it's this, it's this need to display one's self without shame. I watched Timothy Leary – Timothy Leary. They had him included on a history channel deal on this – you know; these new mushrooms. They had just run that study and they were reporting it on these magic mushrooms. They had a group in – John Hopkins put a group out studying the effects of magic mushrooms. It caused hallucinations. They ...

John Young. Up take Drug?

Conrad Bowman. It's a drug. Yeah. And they're taking it out of the mushroom – it's a particular mushroom – and it causes hallucinations; and they were doing it under the guise of – this is a government study – of finding something they can give to terminal cancer patients that would give them a brighter outlook on life; and the people that took this thing took it a year ago and are still claiming that they're seeing beneficial effects. Everything's lovely and rosy, and their life's a lot better and they have this great spiritual insight. I'd like to take them through Romans 6 and 7 just to see.

But all that is up here in that Area of Lasciviousness; and it's just when you just turn yourself loose and let yourself go, to pursue whatever lust makes you feel good.

Then you have an area of Asceticism¹ – and [that's not spelled right. You're on your own] [Laughter]. Ok. Asceticism [Alright. If somebody comes up with the right way to spell it, let me know]. **Asceticism is religious practice in order to gain – in order to gain God's approval.** It's a – on the ugly end, it's people who will whip themselves and do damage to their own body in order to obligate God to them. That's an ascetic practice. We've got our own, if you think about it. We bargain with God all the time. We treat God like the genie in the lamp. Right? Ma'am?

Rebecca Blake. Can you explain that again?

Conrad Bowman. Asceticism? It's religious practice in order to – in order to obligate God. See, if I do something for God, then He's obligated to do something good for me. Right? That's asceticism. You know - well, we do it all the time. In prayer—"If you will just take care of my kid, and keep him out of trouble, I'll do such-and-such." You know.

Ray Johnson. Does witchcraft fall in there?

Conrad Bowman. Witchcraft?

Ray Johnson. I was just thinking, witchcraft falls into your definition of Asceticism.

Conrad Bowman. No, I think witchcraft – I think witchcraft is over here in the area of Human Weakness..

Ray Johnson. The reason I say that. Even ... [Inaudible] ... he talks which is basically they are obligating God by practices they do ... [inaudible].

Conrad Bowman. I put them over here [Human Weakness, because every practitioner I know claims to be benefiting someone else in some way]. I don't put witchcraft or anything over here in Asceticism. I put it over here in human weakness, because it basically is catering – it's catering to the urge within to gain power over - Asceticism is more in the area of human piety. Human piety comes in over here stronger than idolatry, and those things. I put them over here under human error as weakness.

¹ Spelling has been corrected in these notes. The incorrect spelling was on the board in the room.

Dee Varnadore. Certain things that the Catholic Church does, like they have a certain ritual – they beat themselves with leather ...

Conrad Bowman. Yeah.

Dee Varnadore. Is that what you're talking about?

Conrad Bowman. Yeah. Yeah. And I've got – you know - and it's kind of – certain things that bible churches do too.

[Class banter back and forth].

Lady. Example?

Conrad Bowman. You know we can fall into that too you know. It's – how faithfully we show up. You know there are a lot of people that drive themselves just to be here, and it has nothing to do with growth, or with understanding; it just has to do with keeping score; right? Evangelism can be like that. It can be done just to keep score; right? And we measure ourselves by; are we keeping up with the Joneses down the street? You know, the Methodist Joneses, or the Presbyterian Joneses, or whatever. And . . .

Evelyn Wamble. It's kind of far for us to get away from that.

Conrad Bowman. Yeah. No.

Mary Chambliss. What was your big square?

Conrad Bowman. The big square is the Old Sin Nature. That's the Old Sin Nature. Now I want you to notice something. Here's the point, and I don't want to belabor this. I want to go on with it. The Old Sin Nature is *All* Old Sin Nature - your strengths and your weaknesses, and your less lovely characteristics too - it's *all* old sin nature. You can serve, you tend to your own good, appear to be serving God, and it can be 100% energy of the flesh. You can do it because it makes you feel good. You can do it because it gives you a position or some platform that you want to speak from. **You can serve God for all kinds of reasons other than you belong to Him and you're following the footprints of the Spirit;** and they have led you to this place at this time, and He has orchestrated the moment.

Mary Chambliss. Would you call this a big **W-O-R-K-S** routine?

Conrad Bowman. Yessss.

Mary Chambliss. Well, you know, even before I heard the Gospel, for years I was raised in the Church. So I – quote – “wanted to please God.”

Conrad Bowman. Sure.

Mary Chambliss. And I “wanted to gain His approval.”

Conrad Bowman. So, what did you do?

Mary Chambliss. I don’t think that I wanted to obligate Him to me, but maybe that was a deception on my part.

Conrad Bowman. Sure.

Mary Chambliss. I don’t think I did it knowingly to … [inaudible] … To obligate Him to me. Well if I’ll do these things then … [inaudible] … “**If I do these things You’ll love me and accept me.**”

Conrad Bowman. Probably.

Mary Chambliss. But the good works kind of thing …

Conrad Bowman. The good works thing is there. Mary, you know last week when we were talking, and we said – I told you – that John [Young] and I talk about this often. We’re going to get in front of – we’re going to get in front of the Bema Seat of Christ to present our “good works,” because that’s where He judges all your works, and you’re going to put all those works there; and that’s what’s clothing you; is your “good” works; and they’re going to go up in smoke, because they’re all coming right out of here²; and you’re going to be as uncovered as Adam and Eve were; and they hid in the Garden and were so ashamed that they got leaves and sewed themselves a covering; and the Father said, who told you were naked? And they began to see it. That’s the Bema Seat of Christ for every one of us.

Evelyn Wamble. It’s going to be embarrassing.

Conrad Bowman. It ought to be. It ought to be. But, He comes along and rescues us, because you’ll find in your life that the Father has gone in – you know those

² Human Good-Area of Strength

works over in Ephesians³ He did for His masterpiece' "works prepared beforehand that you should walk in them." **The Father has sent the Son, the Son has done the work, and you find at the Bema Seat that He's worked His work in your life; and that has accrued crowns of righteousness, which He then rewards you with for works that He has done.** That's the very definition of grace.

Mary Chambliss. Say that one more time?

Conrad Bowman. Yes ma'am. You get to the Bema Seat of Christ, and you stand there waiting for your works to be judged; and you find that every one of your works goes up in smoke, the smoke of judgment. What's left though, to your surprise, are His works that He did in your life . . .

Mary Chambliss. . . . which you may not even be aware of.

Conrad Bowman. You probably weren't. What are you going to do if you are aware of it? What's the first thing you're going to do if you're aware of it?

John Young (& Others). Claim credit.

Conrad Bowman. Claim credit. John and I know. We know. See, but there are works that He did in your life and you're going to see those works come shining through; and that provides your cloak of righteousness; His righteousness, based on His works that He did, and rewarded you for. You had nothing to do with it, and that's the very definition of grace.

Mary Chambliss. Is that the white linen that He gathered in Revelation . . .

Conrad Bowman. Yes ma'am.

Mary Chambliss. I always wondered what that was

Conrad Bowman. Yes ma'am. Yes ma'am. Robes of righteousness; you remember all the saints tucked under the throne? Now who are those; "these are they who came through the Great Tribulation and they have their robes of righteousness washed in the blood of the Lamb." That's His work; that's His work. You see how all of this fits together? Listen, this Book is marvelous. This Book is marvelous, because everywhere you go it fits together just like that. I don't care

³ Ephesians 2:10

where you go it fits together just like that. **But for you to really see it, you have to start in the Pauline epistles. You have to start there, because there the Word is written specifically to the Church.** That little bitty section right here [Conrad lifts up the Bible holding the section of Paul's letters]. This is it; Ok? You've got to start there and you've got to read that; then you have to come to know that, and become intimate with it; and take it in; and let it just fill your life up; **because there are God's marching orders to the Church.** That's where He tells us what He expects of us and what the result of that expectation is going to be. Now, the reason for that is here, verse 14.

14. For sin shall not be master over you, for you are not under law but under grace.

Isn't that great? That's it.

15. What then? Shall we sin because we are not under law but under grace?

Mae genoito. There's that word again Ok? Second time it occurs in this chapter. *Mae genoito.* May it never be so.

15. What then? Shall we sin because we are not under law but under grace? May it never be.

16. Do you not know that when you present yourselves to someone as a slave for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?

17. But ...

"But" equals contrast. And think of these two – anytime you see that word "but," it's a fulcrum; it is comparing things.

17. But thanks be to God that though you were slaves of sin, you became obedient from [the inner man] the heart to that form of teaching to which you were committed,

What's the key here? The change of inner mind; of your thought processes, is based upon the teaching into which you have been committed. Ok, so that indoctrination is all important.

18. and having been freed from sin, you became slaves of righteousness.

That drives you now; the standard is righteousness, and that standard is what drives you. It moves you through life. Yes ma'am?

Carol Johnson. Well, I fully agree with everything that you're saying here, but as you were talking about how piety could be part of the old man and Sin nature and everything, and I would have to say that when I read Romans 6 and everything and it talks about ... [inaudible] ... all the things we count on earth that we don't count on all this other stuff as being choices that we make; but it has to be based on the love of God because it either started in chapter 5, and it says, you know, that while we were in sin He chose us because of His great love; and in Ephesians it says that we were called because of the great love He had for us ... [Inaudible] ... I cannot accept that Jesus just did it because He obeyed the Father. I agree with that. Ok. But it still says, and we to the praise of His glory; but if we're only doing it for [inaudible], do we end up getting back into legalism. Trying ...

Conrad Bowman. Carol.

Conrad Bowman. Carol. You've missed about three months of discussion. Ok. Where you're jumping in, it is absolutely wrong. I'll be happy to take it up with you later, but the gap in there is too great for you to take off where you're taking off.

Carol Johnson. But how can you say it doesn't

Conrad Bowman. It's easy. It was easy. It wasn't hard to say at all. It just took about three months to say it. [Laughter]. Ok. Now,

15. Shall we sin because we are not under law but under grace?
Mae genoito.

16. Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?

And that's talking about God's righteousness.

17. But [contrast] thanks be to God that though you were slaves of sin, you became obedient from your mind [which is what the word *kardia* is] to that form of teaching into which you were committed,

Because Paul has entrusted *to* them, and trusted them *into* the Gospel that he's presented to them, which is different from any other gospel. Now,

18. having been freed from sin,

That's the gospel that he's presented, and that freedom from sin is based upon, "knowing this, that your old self was crucified with Him," in verse 6. It's talking about our *union* with Him. So we're freed from sin through union with Christ, and because of that union, you become slaves of righteousness, because you're clothed in the righteousness that's Christ; that *is* Him. So righteousness becomes your standard. Anything short of that is substandard in the Christian life. Now,

19. I am speaking in human terms ...

He says, because of what? the weakness of your flesh, and this is what he's talking about. Not necessarily just the human weakness, but the weakness of the whole sin thing; because that Old Sin Nature lives in this [Conrad points to his chest] trying to do something big through you; or trying to do something grand through you; or trying to do something especially sensitive through you. All of those things that move you rather than watching you, watch Christ, do His work and revel in that. You see, Scripture, especially the Pauline epistles, tells us that we need to get out of ourselves and get into that realm where we're watching Christ work His work in others, and we become occupied, even preoccupied, with His work in others; and that's what drives us in our life. Not as much His work in us, but His work in others that we – that we take glory in; we take happiness in; we take joy in. That work that He's doing in other people; that's what keeps us going. It's not so much how we benefit, but how Beth benefits. Ok! And how Mike benefits; and how Phil benefits. That's what moves me, and that's the way it ought to be. That's what moves Tom, and it's what moves you too. How much happiness do you get by seeing someone else take in the Word and watch it take root and blossom in their life, and begin to spread and grow. There's nothing in the world like that. You see, we become one another's children, don't we? That's the way it happens. We are one another's children, and it's true of everyone of us; as we begin to grow, and that joy that

you see in the other person just fills you up and carries you into another realm altogether. It's marvelous. It's marvelous to have that; and we don't want to lose sight of that or lose hope of it. I'm not quite ready to stop yet. Ok.

18. having been freed from sin, you became slaves of righteousness.

19. I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and lawlessness [and we logged enough years doing that], resulting in further lawlessness, so now present [yourselves] your members as slaves to righteousness, resulting in your being set apart unto God's use

Which is what sanctification is. The word "sanctify" is *hagios*. It comes from the Greek word *hagios* which means "saint." And it means to set apart. *Hagios*, H-A-G-I-O-S. *Hagios*. And it's a word that's translated "holy," or "set apart," or "saint," or "sanctify," or "sanctification." All of those come from the same root word *hagios*, and it means to set apart; to cull out from the world, set it apart unto God. That's what *hagios* means. We're set apart to God's use. **Now the first thing He did was He set apart His Only Begotten Son.⁴** The second thing He did was He set apart you *in* the Only Begotten Son; and He set us apart unto Himself. This is the Father at work, because it brings glory to Him. Ultimately, it all accrues to the Father's glory; and because the Father is glorified and caused to shine, His love is just released and spreads over His entire creation, and it fills us up. Ok; it comes to us through the Son because the Son has completely revealed Him [the Father] to us; otherwise, we wouldn't have seen Him at all. Alright; now,

20. When you were slaves of sin, you were free in regard to righteousness.

Righteousness didn't even bother you. It wasn't a problem, was it John?

John Young. Not at all. [Laughter].

⁴ This happened in eternity past, before the Creation of the world, when the Father set the Son apart as the Only Begotten Son, His name relative to all Creation and the One through whom the Father would reveal Himself to the world.

21. Therefore [I'm telling you] what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death.

It's terrible what we call some of those guys on the freeway.

22. But now having been

But they deserved every bit of it.

22. But now having been freed from sin and enslaved to God, you derive your benefit ...

See, that "but" is right there; that contrast is right there. I wasn't deriving things of which I was now ashamed. I wasn't deriving anything from that.

22. But now having been freed from sin [because it's not a master over me] and enslaved to God, now we derive our benefit resulting in sanctification, and the outcome [of sanctification], eternal life.

See, my benefit is being set-apart unto God. Now notice that the benefit of having-been-freed-from-sin is enslavement to God, and the result is, you are separated *from* the world, *out from it*. All those things that used to aggravate you, you're separated from them, and that's [because] sanctification has an outcome. You're separated *unto* eternal life; because that's the very character and nature of God.

23. For the wages of sin is death ...

See how much goes into that little statement. We all know the statement – "the wages of sin is death,

... but the free gift of God is eternal life in Christ Jesus our Lord."

Look what it took to move you into eternal life? First He committed you to the Gospel that was different than anything that had been preached before; Paul's gospel; and that gospel then started this process. Once you have accepted that gospel, and you have moved from the life you were ashamed of, into the life that you think you're going to now benefit from, God does a strange thing; He separates you *from* the world that you know how to live in and He puts you over

here into a world that you don't know a thing about living in; and He starts to work you over; and change your life, and your heart, and your mind, so that it's like the Son you serve, who's mind is in you. That causes you to be separated from the whole world that you knew. The end result of that separation is eternal life; something we are not equipped to understand; but that's the gift at the end; that's the prize. That eternal life then is conferred on you just like the righteousness that wraps you in Him and preserves you to it.

Ray, you had something?

Ray Johnson. Yes. Sanctification, therefore, is not stuff that we do to get us there. It's what's already been granted to us because we've been separated unto Him.

Conrad Bowman. Yes. Yes. That's Positional Sanctification.

Ray Johnson. Yeah, I understand.

Conrad Bowman. And then the Experiential Sanctification is the practical outworking of it through the things that God involves us in; which is the Practical Sanctification, or Experiential Sanctification. He begins to peal away from us the life that we were ashamed of and involve us in the enslavement to God. You derive your benefit as He begins to involve us in the walk of the Spirit through our life that just draws us along with Him.

Mary Chambliss. Explain please in 22, the sanctification *process* we can experience – now experience – seeing the holiness worked out.

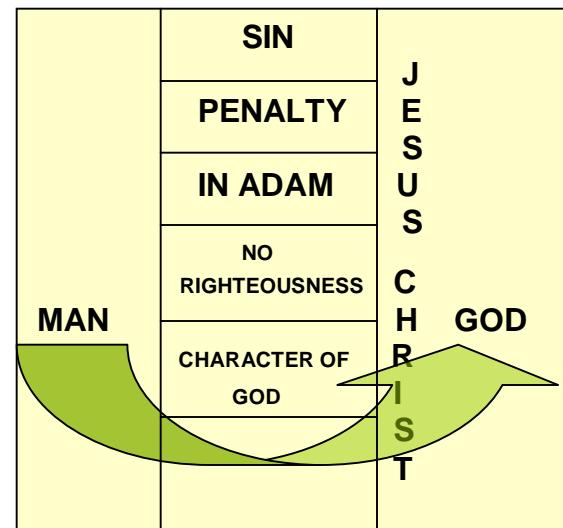
Conrad Bowman. Alright, let me give you two things, Mary. This is talking about Positional Sanctification.

Mary Chambliss. The holy ...

Conrad Bowman. **This is when God takes us and separates us unto Himself, Positionally; He claims us as His own.**

Mary Chambliss. Right.

Conrad Bowman. . . . and moves us over here. He puts us in His pen. Now there's another aspect to sanctification, and that's



experiential sanctification. And that's when He takes you, and begins to peel away those levels of life that you've learned to live on this basis. And He begins to build into your experience the life that He desires for you to live on the basis of your union with Christ, as His child; and that's Experiential Sanctification, and that's what's going to come in chapters 7 and 8.

Mary Chambliss. But the end is eternal life.

Conrad Bowman. Yes ma'am.

Mary Chambliss. I thought I got that the minute that I received Christ?

Conrad Bowman. You do, Positionally. But you don't get it experientially

Mary Chambliss.

Conrad Bowman. Because it's your end ...

Mary Chambliss. The end reward.

Conrad Bowman. Yeah. It's your end reward. It's the end game. So you, you've got eternal life that belongs to you now.

Mary Chambliss. Right.

Conrad Bowman. You want to take it on today? You want to take it on today?

Mary Chambliss. Well it's not – eternal life is not the life of God – the quality of the life of God in me?

Conrad Bowman. Yes. Yes ma'am it is.

Mary Chambliss. Yes, I do want that today.

Conrad Bowman. Ok. Bye.

Mary Chambliss. Wait a minute. [Laughter]. I've been walking in the Spirit ...

Conrad Bowman. You can be. You can be. But as long as you walk – yes ma'am – you're walking in the Spirit; but you also have this carcass called the flesh; and you won't be separated from that until you're out of here.

Lady. ... heaven, not now.

Conrad Bowman. No, it's now because you see ...

Mary Chambliss. You didn't say that ... now I have holiness but in the end I'll have eternal life.

Conrad Bowman. Yes ma'am.

Mary Chambliss. I don't understand ...

Conrad Bowman. Well, you see, the life that you have now is going to come to an end. But the life you have in Him will not end.

Mary Chambliss. Right.

Conrad Bowman. So, when this one is over, the other one continues.

Mary Chambliss. Ok.

Conrad Bowman. Now, in chapter 7, we're going to see that worked out in detail, one right after the other. In 7 and 8 to where – see in 8, therefore, there is no condemnation to them that are in Christ Jesus, who are called according to His – that's – for the law of the spirit of life ...

Mary Chambliss. What does that have to do with verse 22?

Conrad Bowman. It's the outworking of it, and we'll get there.

David Palmer. My Bible says the result is eternal life. Her Bible may say the end ...

Mary Chambliss. It's the end

Conrad Bowman. Yeah.

David Palmer. The result. You can have results now.

Conrad Bowman. Yeah.

Mary Chambliss. Well, that makes sense. But look in this Bible, which is Amplified Bible.

[Comments back and forth – inaudible].

Mary Chambliss. In the end, when I get there, I'm going to have eternal life.

Conrad Bowman. You're going to have eternal life. That's right. That's it.

[Comments back and forth – inaudible].

Conrad Bowman. Any other questions?

[Comments back and forth – inaudible].

Conrad Bowman. Any other questions. Alright, a word of prayer. Father we thank You for the night. Thank You for the magnificence of the Word. It stretches out beyond us. Lays out like a path into eternity and we thank You for that Father. We thank You for the way You challenge us; and we pray Father that the questions that come up would stimulate us to even deeper study, and a deeper understanding and commitment that what You have for us. I thank You for it, for every life that's here tonight, and for the time that You give us together. We trust You for it; and the walk in the days just ahead of us; help us to glorify You in all things, and we trust you with the love of the Son, in Christ's name, and for His sake, who paid for it. Amen.