

Romans 8 (Conrad Bowman) (July 30, 2008)

Ok, Romans 8.

Evelyn Wamble. Verse 29. [Laughter].

Gentleman. Way to go, Evelyn.

Conrad Bowman. That's going to be on the transcript, I want you to know that. It's coming up. I heard from Betijean today. She's doing well.

Evelyn Wamble. Good. She made it Ok.

Conrad Bowman. Yes. Yes. I covet your prayers tonight, for several things. One is Paul has a – Nelson – has a couple traveling with him in Sudan, and two of them, a man and his son, luggage didn't catch up with them. It didn't make it. So, they had everything is in that luggage. And they're out in the middle of nowhere with no place to survive. So Paul was asking for prayer for that.

My brother – I had a brother Gayle, two years younger than me, and he died a few months back. Some of you are aware of that. He has a child about Brenda's age.

Norma Bowman. A few years younger.

Conrad Bowman. Yeah, just a little bit younger, named Cindy; and she's been suffering from acute alcoholism that she picked up from him. And they found her this morning. She died during the night. So, there're two more girls and a son. So three kids are today are having to deal with that and make arrangements in Mobile, Alabama. And none of them know the Lord. They're as far out there as you can get. I covet your prayers for them; that at this time, the issues that they have had before them all their life are going to become real. So please remember Scott and Jeri and Teri. Jeri and Teri are twins and Scott is his son; and they're going to be very much in need of your prayers, as they seek comfort.

Evelyn Wamble. Will you be going to the funeral?

Conrad Bowman. I probably will not. I'm not – right now I'm not equipped to travel. That would be a long trip by car or plane, either one; and I can make it here Ok, but much over ten miles, and I'm at my limit. Ah, anyway, I want you

to remember those issues in your prayers this week as they deal with things that they have to deal with.

In Romans chapter 8, verse ...

Evelyn Wamble. Twenty-nine.

Conrad Bowman. Twenty-nine. [Laughter]. The natural-born Paul monitor. Verse 29.

Mary Chambliss. The transcript that was written out on your lectures?

Conrad Bowman. Yes.

Lady. Every other line. Evelyn.

Conrad Bowman. Evelyn. Evelyn had a – I love you. I love you. Me and you. We'll get this thing done, won't we? Well she's carrying a double load. Betjean's not here. Yeah. So we need to remember that.

Alright. In 28 [26], that's my verse, because it's speaking to me, and in the same way the Spirit helps our weakness; and if not, then he's got helpers.

26. In the same way the Spirit helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with sounds too deep for words;

And I want you to understand that. That there are times – there're times when your problems are so big that you cannot imagine how to respond to that or what to ask for, and we ought to learn to rest confident that the Holy Spirit Himself has the capacity to lay our needs exactly as they ought to be before the Father; and He responds based on His knowledge. Now let's pray.

Father we thank You that the time that's been set aside for us; that You – that you surround us with a holy band of witnesses that watch every circumstance in our life; and that our life is hid with You in Christ, the only Begotten Son that You ever had. And we thank You for that. We thank You Father that we are the crown of creation. We are the masterpiece of all the things that were made. And as Paul told us in Ephesians, we are created for the purpose of good works. Not that we should do them, but that we should walk in those that have been done

since before the foundation of the world. And that's our task. Help us Father to continue, not to wander off on a pathway of our own works, but to continue to put our feet down in the footprints of the Spirit who walks just before us. And we thank You for that blessed provision, in Christ's name, for His sake. Amen.

Now - now we come to – that was 26. Twenty-seven – see, you don't have to do a lot of review. Twenty-seven.

27. He who searches the hearts ...

That's the Spirit.

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

In other words, the Spirit is never going to ask for anything that's not in complete accordance with the will of the Father. Now you notice that, Ok, because the Spirit always works within the will of the Father. And the net result of the work of the Spirit is to point to the Son. He never speaks of Himself. He always speaks of the Son. And the Son always glorifies the Father. So you see that big cycle at work.

28. We know that God causes all things to work together for ...

– and there's a "the" in front of that "the good." Ok. Not necessarily our good, but "the good." And "the good" means whatever the Father has deemed to be "the good." The Spirit always works together–

28. causes all things to work together for the good to those who love God, to those who are the called according to His purpose.

There's another "the" right in front of "called." So that means you're qualified in this process.

29. For whom He foreknew, He also predestined to become conformed to the image of His Son,

I've got "foreknew," "predestined" and "conformed" underlined so far in that verse.

29. ... in order that ...

That is – can be read always as,

28. ... in order that He may be the firstborn among many brethren;

Ok. Now, I'm going to read through this next verse and I'm going to go back and we going to pick up at and start taking it apart.

30. and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

Now these are two of the most important verses you're going to ever run across in terms of your Christian life. The first thing we encounter is the foreknowledge of God. The foreknowledge of God. Now what does the foreknowledge of God mean to you?

Lady. He knew us before we were.

Conrad Bowman. He knew us before we were. Alright. Anything else?

Lady. I take confidence in that.

Conrad Bowman. Pardon?

Lady. I feel confidence in that. His foreknowledge.

Conrad Bowman. His foreknowledge knowing your life.

Lady. Is a confidence to me.

Conrad Bowman. Is a confidence? Ok. That – Ok. That gives you confidence in whatever He does. That's very good. Alright. Anything else?

Gentleman. What Conrad means – He knows everything. He knows – has the past, He has the future, He can see the big picture.

Conrad Bowman. Alright. So you've expanded foreknowledge now – foreknowledge ...

Mike Donaldson. Foreknowledge. Isn't that before creation?

Conrad Bowman. Foreknowledge is before creation, I would say – so foreknowledge – let's see.

[Conrad goes to the Board – See Below]

That was, "to know beforehand." Ok. To know beforehand.

Lady. That's not what I know tomorrow something's going to happen. That's not what I mean.

Conrad Bowman. That's not what you mean?

Lady. No. He knows before – before I was conceived. Before I was born.

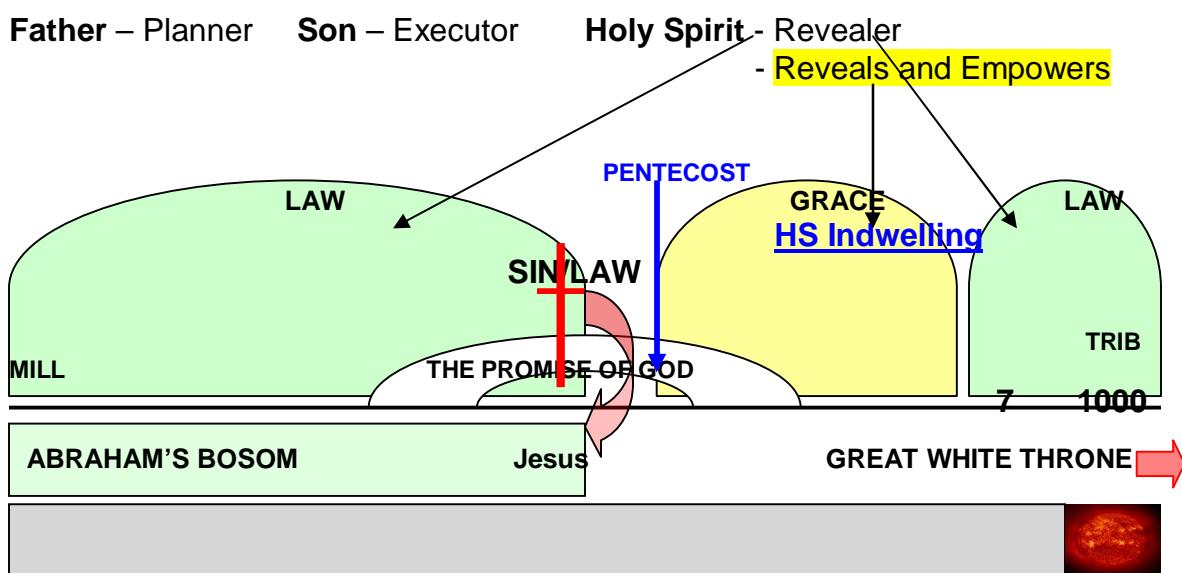
Gentleman. Before the world was created.

Conrad Bowman. Ok.

Lady. He knew before – yes. He knew before the world.

Conrad Bowman. You're going back to what Mike just said. He knew what He knew before the world ever was created. Ok. Alright. If we have creation and stretch it out here. And this is eternity to come. Here's eternity in the past. Here's Christ. Here's the descent of the Holy Spirit. This is the Church Age right here. And here are you; right there. And He knows everything from here all the way back. And He knows it back here. Right? Ok. So foreknowledge then doesn't mean just to know before an event occurs. That's predicting. This is He knows.

THE CONFLICT OF THE AGES



HADES

Conrad. Bowman. Now how does He know?

Lady. Because He is.

Evelyn Wamble. God's omniscient.

Mary Chambliss. He lives in the present.

Conrad Bowman. Because he lives in the present. Ok.

Evelyn Wamble. Omnipresent.

Conrad Bowman. He knows because ...

Gentleman. Well, time is not linear.

Lady. It's His character.

Conrad Bowman. That's right. Remember, we talked about that a little bit last week, didn't we? Mike, thank you. See, we're looking at time stretch itself out and we're saying, He lives in the eternal present. So He's right here with us; but He's also right here where His Son became sin for us; and He's also right here at the very instant of creation.

Lady. Right. Exactly.

All right now. Ok. So, when I have a need in my life that presents itself or will present itself tomorrow, He's here in my today and He's right here in my tomorrow as well. So when I pray to Him today concerning my need tomorrow, He's already in my tomorrow, and He knows what that need is. He qualifies that need, and then He acts on that need by providing it here in the original creation. So it's always been so. Right? There's never been a time when it's not so.

Lady. [Inaudible].

Yeah. Words roll out real easy. It's real easy to say that. But it's a different thing altogether to live like that. When Christ says be anxious for nothing, is this what He was talking about?

Lady. Yes.

Conrad Bowman. That's exactly what He's talking about. When Christ says that we should live free from the worry of circumstances within the world, is that what He's talking about? It is. It's absolutely what He's talking about. He's talking about regardless of the size of the problem that I face, it doesn't matter what it is. He is sufficient in all things. All sufficiency. Does that leave room for anxiety?

Lady. Somehow we do it. [Laughter].

Conrad Bowman. But you laid claim to anxiety a couple of weeks ago.

Mary Chambliss. [Inaudible]

Conrad Bowman. Did you? Well, you kind of stepped out of bounds, didn't you?

Mary Chambliss. I did. I do it a lot.

Conrad Bowman. Yes ma'am. Your path is there, and you kind of stepped off of it and got in the weeds.

Mary Chambliss. I did.

Conrad Bowman. Yes ma'am. And out in the weeds you lose your orientation to grace.

Mary Chambliss. Big time.

Conrad Bowman. Big time. And it really is nice to have friends around you who know you well enough to trust them, to tell them – I'm having some difficulty with this – and listen to what they say as they try to wrap their arms around you and bring you back on the path, isn't it? We both live like that. We both live like that. Ed, you were going to say something?

Ed Welbourn. I'm reminded that – the time when Christ said, "I do these things in order that Scripture – the Scriptures may be fulfilled."

Conrad Bowman. Yes.

Ed Welbourn. So those Scriptures came to the writers, and God knew all of the details of what was going to happen; and Christ also knew; and He explained to the folks that they had to be carried out. That they were going to happen.

Conrad Bowman. That's right.

Ed Welbourn. And that similar plan exists for everything from creation initial until the final closing parenthesis.

Conrad Bowman. That's right. Everyone of us and everything that touches us – that plan is complete. There's not a thing left out of it. Ray, you had something?

Ray Johnson. A couple of questions, it that's Ok?

Conrad Bowman. Sure.

Ray Johnson. One, Scripture says, Jesus Christ died once for all.

Conrad Bowman. Died once for all.

Ray Johnson. Ok. Then He's always being crucified in the presence of the Father. Ok. Can you act in the presence always happening?

Conrad Bowman. It might be – the "being crucified" part is what we have to watch out for. Because He is always crucified before the Father; not "being crucified."

Ray Johnson. Well I understand. But what I'm saying is, it's a present active event at all times

Conrad Bowman. Yes. Yes. Yes.

Lady. Is that why then the blood continually cleanses us?

Conrad Bowman. Absolutely. Absolutely. So you get to 1st John, and 1st John tells you that if we confess our sins, He's faithful and just to keep on forgiving us for our sins; and keep on cleansing us. He keeps on cleansing us continually by His blood which is ever poured out before the Father. Now ...

John Young. Whether we confess them or not?

Conrad Bowman. Whether we confess them or not. Maybe we will – 1st John 1:9 says, if we confess our sin, and that's a third class condition – maybe we will and maybe we won't. You know. But He, nevertheless, is faithful to forgive us our

sins, and that's a first class condition; and keep on cleansing us from all unrighteousness.

Mary Chambliss. If He didn't, we could not continue to ...

Conrad Bowman. We could not. We could not. Because we are not faithful enough to keep on confessing them. It's not within us. We'll fall – we'll wander off that path and get off in the weeds again. But, He does not drop His faithfulness toward us. He remains faithful toward us even when we become obstinate wicked children. He does still continue to be faithful toward us and keep on cleansing us. Why? Because He cannot deny Himself. Once you have made that confession and accepted the price that He paid, He takes you to Himself. The Spirit Himself takes you and puts you into union with Him. He joins you to Him, and it's never un-joined. It just doesn't ever, ever under any circumstance come unglued. You know. Now that's the reason why I don't think, based on that and Hosea, I don't think there's any, any qualification that makes divorce acceptable to a believer. Can't happen. Because husbands love your wives as Christ loved the Church and gave Himself for her. That's it. I'm bound to her. She's bound to me; because I accepted her, and we were joined as Christ is in union with each one of us. Ok. Divorce from her would be no more reasonable than dissolving the Church completely and declaring us all to be freed from Christ. Can you imagine that? Not going to happen.

Mary Chambliss. Now wait a minute.

Conrad Bowman. Pardon?

Mary Chambliss. You don't beat her, do you?

Conrad Bowman. I don't beat her? Not yet. [Laughter]. That's been pretty good reasons. We got married, we got married when we first – we got married and had s – there was a neat little apartment and it had two rooms. And moved into that two rooms; and the first morning we woke up in that apartment and she got the coffee pot down and said, where do you put the grinds? [Laughter]. We were off and running right there. [Laughter].

Lady. My husband got mad at me on the honeymoon because I gave him the wrong directions and we went the wrong way and went a hundred miles out of the way.

Conrad Bowman. Well, what were you doing giving him directions.

Lady. Well, he shouldn't have asked me in the first place. [Laughter]

Conrad Bowman. That was his fault. Yes ma'am?

Norma Bowman. I don't know what Sarah was taught.

Lady. I meant there are circumstances – I think you said ...

Norma Bowman. Yeah. But if somebody – if a woman being beaten and she doesn't have to stay there. That's not what you're talking about. Right? [Laughter].

Ray Johnson. Conrad?

Lady. Thank you.

Conrad Bowman. Plead the fifth. No. No. That's not what I'm talking about. That's a different issue.

Norma Bowman. But that's what she was talking about.

Lady. Well, yeah. You said under any circumstance.

Conrad Bowman. Well, there is, there is no allowance for - see divorce in its real sense means a separation or breaking up of a marriage with permission to remarry.

Dee Varnadore. Well I didn't know that.

Conrad Bowman. Well, that's what it does.

Lady. So you get beaten up. You get divorced. And that's Ok, but you can't remarry.

Conrad Bowman. That's right.

Lady. That's not very fair.

Conrad Bowman. I understand that. I – you know me enough now to know that that I'm hard nosed about doctrinal issues.

Lady. No I really didn't. [Laughter].

Conrad Bowman. Ok. Alright. John, you were going to say something?

John Young. Just a closing comment. I, you know – I have advised clients. You better get out of that marriage ...

Conrad Bowman. Yeah.

John Young. ... you know, while you're still alive. And so I'm going along with Carol. Now I don't know whether it's a – one or two things: Either they never were really married to start with, in a sense that they didn't give consent; or, or, they get divorced and they break the type – typology. They've broken the type.

Conrad Bowman. Yeah.

John Young. Doesn't mean they've lost salvation, I don't think. But they broke the type.

Conrad Bowman. That's a shot, isn't it.

John Young. Yeah. Well, anyway.

Conrad Bowman. There are implications. Now, I don't want this to dissolve into a discussion of marriage and divorce. That was bad planning on my part [laughter], but that happens from time to time. Adam's back there writing like a fiend saying, do not bring this up ever again. Adam's taking notes back there.

Alright, now, we'll come back to that. When you get to Corinthians, it starts talking about this in detail, and it will go into that. So Paul does go into it there. But here the subject is a little different.

Lady. Ok.

Conrad Bowman. Alright. Now,

29. Whom He foreknew, He predestined. He predestined to become conformed to the image of His Son,

Now that foreknowledge is based on His omnipresence. He's all places at all times. So He knows what's going on at all places at all times. Now we don't have any problem with being all places; but being all places at all times is a stretch for us. We have a hard time wrapping ourselves around that – that we could be all

places at the same time; and that's what Mike was referring to. Now, His foreknowledge is based on that fact. He also predestined us to become conformed to the image of His Son. And what that means is: all those who accept the Son have a plan in their life – they're predestined to become conformed to His image. That's why husbands are to love their wives as Christ loved the Church and gave Himself for it. Because the husband is going to be conformed to the image of the Son. That means the wife can respond to him comfortably and totally without fear, because he is going to live one hundred percent for her. Ok. And – Ray?

Ray Johnson. Whether it happens or not.

Conrad Bowman. Whether it happens or not. That's right. Now, that's – see that's, that's huge; because what that does is make marriage – every, every relationship between a man and a woman that involves union represents Christ in His relationship to His Church. And that presents a gorgeous picture of things that grow out of that; because children that come out of that and a family grows out of that; is the conforming to the image of His Son. You notice that through that conformation, you're conformed to the image of the Son of the Father; and you might put in there that he's talking about His Only Begotten Son. And I told you before, that way back before the foundation of the world, when the Father expressed His will, His will was expressed in terms of His Son, God the Son; and God the Son became the Word. Isn't that what John 1 said:

In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with Him without Him; all things were made by Him; and without Him there was no thing made that was made. And in Him was life and that life was the light of men.

That's John chapter 1. And it's talking about the Father expressing His will to the Son who took on the persona of the Word; and the Word then became ...

Lady. Flesh.

Conrad Bowman. The ONLY BEGOTTEN SON OF GOD; who took on flesh and flesh was named Jesus. The Christ. The Anointed One. And this is the progression of the Son – from the Father He proceeds from the Father; the Word proceeds from the Son who became the Only Begotten Son who became Jesus God in the flesh. Jesus then went on to the cross – went to the cross and became

Savior. And the Savior went into the grave. And in the grave He announced to all the Old Testament believers – He announced His victory over sin and over death; when He left sin and death there; and by the power of the Father, He was resurrected and He walked on earth for forty days after this. And on day forty, He ascended to the Marriage Supper of the Lamb, where He became the Groom. Ten days later on day fifty, the Holy Spirit descended. When the Holy Spirit descended, He joined the hundred and twenty Galileans in the upper room; and He made them to conform to the image of the Son. And ever since that hundred and twenty, twenty [three] thousand and five thousand and then a hundred and forty-four thousand – ever believer that's ever been born across this period of time has been joined to that hundred and twenty in that upper room – the Galileans – and they have become one growing body – the Body of Christ – which becomes the Bride of the Son who has gone to the Marriage Supper of the Lamb. And He's up here preparing the Marriage Supper. And He took all His friends from the Old Testament – the saved saints of the Old Testament with Him when He ascended, and they're all there as friends of the Groom waiting to celebrate the Marriage. But it's still simple. The Church is the Bride of Christ. And the Church will be taken to the Marriage Supper of the Lamb at the end of this Age. And we're waiting for that to happen now. Is there anything that needs to happen before Christ comes again? Anything? Could He come right now?

Lady. Sure.

Conrad Bowman. He could.

Mary Chambliss. Everybody hasn't heard the Gospel – the Gospel hasn't gone out to the ends of the earth?

Conrad Bowman. No. The Gospel goes out to the ends of the earth after He takes us to the Marriage Supper of the Lamb. The Gospel goes to the end of the earth during the Tribulation Period.

Mary Chambliss. That's what it means.

Conrad Bowman. Not before, but during. Yes?

Ray Johnson. Ok. Two questions. What you're saying, is that we become Christians with the full image with the Son.

Conrad Bowman. Yes.

Ray Johnson. Not the Jesus in the flesh that he walked forty days. But the image of the Son.

Conrad Bowman. That's right.

Ray Johnson. I wanted to clarify.

Conrad Bowman. Ok.

Mary Chambliss. Would you just simply say Begotten?

Conrad Bowman. Begotten?

Mary Chambliss. That word. That one word.

Conrad Bowman. Yeah. Yeah. Yeah. See, the Father, the Father expressed Himself as God the Son was born. And God the Son always speaks the words of the Father. So God the Son is His name relative to His relationship to His Father. But, when the Father decided that the Son was going to be made flesh and dwell among men, he then became the Only Begotten Son of God, the only one who would ever become flesh by being born of a woman into humanity.

Mary Chambliss. So that's what got me – when the flesh comes in here.

Conrad Bowman. That's right.

Mary Chambliss. I never knew that.

Conrad Bowman. That's right. That's what it means. So the Begotten Son of God is Jesus.

Mary Chambliss. I understand that now.

Conrad Bowman. That's His name relative to humanity.

Mary Chambliss. Right.

Conrad Bowman. So He had a name relative to heavenly things; and He's got a name relative to human things, or earthly things. And the Only Begotten Son is His name relative to human or earthly things. Now, we are being conformed to the image of His Son as He was Begotten and as He now lives and reigns in heaven. You see, once He became Begotten, He never is Non-Begotten. Ok?

Lady. You can't un-begot.

Conrad Bowman. You can't un-begot. That's right. That's right. That's a weird way to say it, but that draws the picture very, very clearly. Ok? Mary?

Mary Chambliss. No. I'm just thinking.

Conrad Bowman. You're thinking. Ray?

Ray Johnson. Yeah. So, when we say that we don't walk – walk Jesus' walk, meaning born and when He goes to the cross, if He's still the Only Begotten Son, how are we going to walk in their walk too? Do you understand my question?

Conrad Bowman. We are to walk in the walk of the victorious Christ.

Ray Johnson. Ok.

Conrad Bowman. Not the suffering servant.

Ray Johnson. Ok

[Conrad Points to the Depiction on the Board]

Conrad Bowman. Here, the Only Begotten Son is the suffering servant. [points to where Christ is on the way to the cross] Here the Only Begotten Son is the victorious Christ. [points to where Christ went into the grave] who died and declared victory over sin and death. Here is the ascended Christ glorified and on the throne. [points to where Christ has ascended to heaven]. We walk today in light of the ascended Christ glorified and on the throne. That's the life we live in our life today. That's the life we should be living in our life today. Now, too many of us, because we're enamored of the stories of Christ on His way to the cross, attempt to adjust our life to living the life that He lived from the time He was born – or twelve years old, actually – until He ended up on the cross. We try to live the life that He lived on His way to the cross. That was a unique life that only He was equipped to live. We were never expected to live that life, nor was anybody else. He alone qualified to live that life. You've heard it before. The life that He lived qualified Him to die the death that He died. We are not expected to live the life that He lived on His way to the cross. He did that. It's over with. Aorist tense. Greek. Once and for all. Done. Ok? He expects us to live the life that He pours from His throne in heaven to us through the Spirit that's in us. He pours it into us just like a pipeline that goes from His throne to my head and my

heart. And He pours His life into that; and it hits here and spreads. And that is true of every one of us.

Gentleman. That's the fruit of the Spirit. Right?

Conrad Bowman. Absolutely. Absolutely. Absolutely. Single fruit. One fruit with all those flavors in it.

Gentleman. We couldn't have had that before the cross; but after Pentecost and the Holy Spirit united us.

Conrad Bowman. That's right. In fact, before the cross, there was no victory. There was no victory. All the Old Testament saints were still in Abraham's Bosom, and they would have stayed there but for the cross and His submission to it. Willing submission to it. What is it – what is it – what is it going to say in Hebrews, chapter 5. "Though He were a Son, yet learned He obedience by the things which He suffered; and thereby became the author of our salvation." The finisher and perfector of our faith. That's what it says about Christ. See. He was the Son. Yet, learned He obedience. Can you imagine that? The Son of God, with all the powers of heaven and all the assets – the divine assets of heaven at His command, yet made Himself obedient all the way to the cross in order that He might become the perfector of our salvation and the finisher of our faith. That's what He did for us. Ok? That's what He expects Norma to do for me; and me to do for Him; and Brenda to do for her. See the way that works? That's why we have Elders. Because we should be able to willingly follow their lead. But what if they're wrong? Ha! So what. You know.

Ray Johnson. But you said ...

Conrad Bowman. We – yes I can.

Ray Johnson. No. But two weeks ago ...

Conrad Bowman. Huh?

Ray Johnson. But two weeks ago, you said we get to judge all men because we know ...

Conrad Bowman. We judge all ...

Ray Johnson. ... therefore we can go to them ...

Conrad Bowman. We judge all things.

Ray Johnson. ... when they're wrong.

Conrad Bowman. That still does not say that we can't - that we're not supposed to be obedient.

Ray Johnson. No. I admit it.

Conrad Bowman. See. The man of God is equipped to discern all things. But that never takes us off the hook in terms of obedience. Christ Himself discerned all things. Why? Because He was intelligent? Because He was omnipresent? Because He was omniscient? No.

Evelyn Wamble. He was obedient.

Conrad Bowman. When He laid aside all of His prerogatives of deity, which He did, He laid aside knowing all things. He didn't know all things because of omniscient. He was omniscient because He was God. But He laid aside His prerogatives as deity, and He walked just like you walk. He knew all things because He was in perfect union with the same Holy Spirit that you're in perfect union with; and He depended on the Spirit to reveal all things to Him; just as you can. Now how willing are we to do that? The problem is not with His provision. The problem is with our willingness to take the steps that Christ took and to live in light of our perfect union with the Holy Spirit. And if we do that, the Spirit's whispering in our ear will be exactly what it was in Christ's ear. No wonder He could set the bar so high for us and ask us for so much. Because the same Spirit is in us that powered Him as the Only Begotten Son of God; willingly laying aside His own omniscience and picking up the omniscience of the Spirit within Him. Well that's strong, guys. What that means is, if you're confused about anything in your life, you can submit yourself to the Spirit of God and expect that He will respond out of the mind of the Father; because that's what the Spirit of God feeds on. Now, we're through ...

Lady. Conrad, is that what have in ... [inaudible].

Conrad Bowman. Absolutely. Absolutely. When the Lord Himself kneeled and went into prayer, He went into perfect and deep, deep communion with the Spirit. When He hung on the cross and He cried from the depths of His soul and spirit, "My God, My God, why has Thou forsaken Me?" That's My God the Father; My God the Spirit. They had both backed away from the Son as He hung

on the cross because they could not bear the contamination of being made to be sin that the Son was bearing on the cross for me and for you. So they backed away, and let the Only Begotten Son bear it all. And then in the grave, they were united with Him; and in the power of that union with Them, He was drawn out and made righteous again by the Father; so that we might be made the righteousness of the Father in Him. Now, when you stop and think about that, you and your rotten carcass have been filled up with the same righteousness that the radiant, beautiful Son of God has been filled up with. What are we going to do with that? What are we going to do with it? You know. That certainly calls for a response on our part. What in the world are we going to do with that? No wonder he said, you can't take your life and put it under a bushel. Now He told that to a group of people that would never know what the possibilities would be; because He was talking to His own family – Jews; and they would reject Him. They not only reject Him, they took Him outside the camp of Israel – outside the walls, and killed him according to the Law – outside the walls. They wouldn't even submit Him to the Law inside the walls. They took Him outside and killed Him. No wonder, no wonder, Paul, who knew the Law infinitely, was so dead set against the Church being captured by the Law; because it was the Law that killed his Savior. Alright. Verse 30. We're going to do verse 30 and then we're going to slide on.

30. With whom He predestined,

He conformed us to the image of the Son that He might be the first born among many brethren. Christ was the first fruit among many brethren. And as each one of us come to a position of believing, we are joined to Him and to the hundred and twenty in that upper room. So we become the many brethren.

30. ... whom He predestined,

To be conformed to the image of the Son.

30. ... these He also called; and whom He called, He justified;

He removed sin from. He reconciled to Himself first; and then He justified by removing our sin. And that's what happened right there in verse 30. He called us; He justified us; and whom He justified these, he also glorified. And how did He glorify us? Because you notice that's also in the presence tense. That's not in the future tense. He glorified us by joining us to Christ who has already ascended and in heaven. So there's where we are glorified. He didn't wait to

glorify us. He glorifies us today by joining us to the ascended Christ. Ok. Questions?

31. What then shall we say to these things?

What are we going to say? The only answer is,

31. ... If God is for us,

And He is. First class condition.

31. ... who can be against us?

So who's against us? First class condition. If God is for us, and He is. Verse 32.

32. He who did not spare His own Son, but delivered Him up for us all [that's the Father], how will He [the Father] not also with Him [the Son] freely give us all things?

And that's "the" all things. So see all things existed; is not all things as we know them and define them. "The all things" means all things that He knows them to be, and He gives those to us. He doesn't wait for us to ask. He already knows "the" all things that we need, and those He gives us. You see the difference in that? Ok. So there's a "the." There's an article before "all things."

33. Who will bring a charge against God's elect? Because it's God is the one who justifies;

34. who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, and it's He who intercedes for us.

So Christ has died, was raised, and made righteous again; had righteousness conferred on Him; and was raised and glorified.

35. Who shall separate us then therefore – who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36. Just as it is written,

"FOR THY SAKE WE ARE BEING PUT TO DEATH ALL

DAY LONG;

WE WERE CONSIDERED AS SHEEP TO BE
SLAUGHTERED."

And that quotation right there, for thy sake, God's sake. Equally. We are being put to death all day long; and that's, we're dying all day long. We're dying in Christ. We have been put in union with Christ, and through that union we're dying the death of Christ; and it's done with; and that death is to the Law and Sin.

37. But [contrast] in all these things we overwhelmingly – we overwhelmingly conquer them through Him who loved us.

In other words, His victory is our victory, because we're in union with Him.

38. I am convinced that neither death, nor life, nor height – angels, nor principalities,

And those are two categories of angels, by the way. Principalities are angels that affect things on national scales.

38. ... nor things present, nor things to come, nor powers,

That's demonic powers.

39. nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which love is in Christ Jesus our Lord.

Questions? We finally got to the end of chapter 8.

Gentleman. What are other created things?

Conrad Bowman. Other created things? Any other created things. Created things – that's all the angelic orders of things, is what I read into that.

Lady. What do they mean by "powers"?

Conrad Bowman. Powers – principalities and powers which have to do with assigned fallen angels – when you read that 39 you see "any other created thing," you have to remember that there were fallen angels – there were four of them

that were found up under the River Euphrates. And they're going to be released in Revelation Sunday morning. [Laughter]. We'll turn them loose at that time. Ray?

Ray Johnson. I'm having a little problem only in this in that – in verse 36, when you say, "for Thy sake He was killed all the day long." You're saying, that's just to sin. It seems like the whole context of this thing – we are going through all this other stuff and we are being counted as sheep of slaughter for his sake. Ok.

Conrad Bowman. Yeah.

Ray Johnson. Ok. But that doesn't mean to me like that's death to sin. That seems like that's Ok if we're being counted as the sheep of slaughter for His sake because, in all things we're more than confident through Him who loved us,

Conrad Bowman. Right.

Ray Johnson. ... because of all the stuff He's laid out before.

Conrad Bowman. Right.

Ray Johnson. Ok.

Conrad Bowman. Right.

Ray Johnson. So I didn't – and I'm not questioning that we are dying to sin all day long. I just don't see how you got there with that particular verse; that's all.

Conrad Bowman. Oh, yeah. It's, it's, it's not really – I don't think it's really a problem because, you see, for Thy sake we're being put to death all day long. That, that can't be just a single individual application instance, because we're going to die once. But, take us as a Body, and you have us dying, all, all the day long. We are dying to sin every step we take in Christ.

Ed Welbourn. Right.

Ray Johnson. And I'm not doubting that fact.

Conrad Bowman. Yeah.

Ray Johnson. Ok. I'm just saying there's the context of tribulation, what's being separated? Tribulation, stress, persecution, ...

Conrad Bowman. None of those things are separated.

Ray Johnson. None of those things have been separated.

Conrad Bowman. Right.

Ray Johnson. And that seems to be that that verse refers backwards to that; and none of this is going to separate us because of all this other stuff that's going on, and you ...

Conrad Bowman. That's one application – yeah – that's one application of it. But I see – I see the broader – I see the broader context ...

Lady. Conrad?

Conrad Bowman. ... because it goes ...

Lady. I was just going to say. Also it says we are counted as the sheep of the slaughter.

Conrad Bowman. Yeah.

Lady. To me that's the depth of my will. A sheep that's going to slaughter doesn't have a choice.

Conrad Bowman. Well he just goes.

Lady. He just goes. So ...

Conrad Bowman. Right.

Lady. So to me, the way I look at it, the depth of my will. As long as it's God's will, and not my will be done. It's His will be done. And we live our lives mostly trying to do our own thing. If every decision is to do what we want – and do what He wants.

Conrad Bowman. That's the – alright, let me say this. When I read chapter 8 of Romans, you start with chapter 8 then in the beginning the first verse is: "There is so no condemnation to them who are in Christ Jesus, for the law of Spirit

has made us free from the law of sin and death. This whole thing in chapter 8 is positional. It says your condition really doesn't change things if your position is accurate. So I read, I read chapter 8 as a positional chapter. Now let's see how many people understand what I'm talking about. How many of you understand what I'm talking about when I'm saying chapter 8 is positional? How many don't understand that? That's the better question. Sorry. Ok. Positional means this. Here is Christ. And here is Christ in heaven. And He's sitting on the throne with the Father. And when I'm walking through my experience on earth, and I come to the point where I accept the Gospel, the price that He paid, the Holy Spirit takes me, right here where I am, and He takes me and He puts me into union with Christ right here sitting on the throne. Now that's positional.

Lady. Right.

Conrad Bowman. Ok. My condition is that I'm still walking here, through my life; step by step by step. Now, when you go through Romans chapter 8, it talks about things of the flesh from verse 5 to verse 8, to verse 9, to verses 12, 13, 17, 18 – sufferings; groans and sufferings in 22; groans with the end in verse 23; groaning in verse 26, where the groaning is now the Spirit's groaning for us. Now the Spirit's groaning for us – because He sees us down here, and He also sees us up there. So, we get to verses 28, 29 and 30. All the way up there, we've been talking about positional things that affect us in our relationship to Christ. And nothing that happens over here where our condition is taking place can upset this relationship where my condition [position] is. This is rock solid even though my condition might change. That's right.

Evelyn Wamble. I like this footnote that my Bible that says ...

Conrad Bowman. What does it say?

Evelyn Wamble. Psalm 44, verse 22. It quotes to show that suffering has always been part of the experience of God's people.

Conrad Bowman. Yes. Yes.

Evelyn Wamble. Regardless of what the relationship is over here. We're still going to have ...

Conrad Bowman. You're still going to have suffering.

Evelyn Wamble. Right.

Conrad Bowman. Over here.

Evelyn Wamble. Right.

Conrad Bowman. Uh huh. Because back in Psalms there was no such thing as position.

Evelyn Wamble. That's right.

Conrad Bowman. Ok. The Psalms – the Psalmist could never become associated with Christ like you are.

Evelyn Wamble. Right.

Conrad Bowman. It wasn't available to him. So, this position over here, we're brought back to it when we get to verses 29 and 30; and that's what he starts talking about; he starts explaining how the positional relationship that we occupy affects our condition in relationship to the world. You see. Now our prayers should be based on that [our position], not this [our condition]. So it goes into that "all things," all these things we're overwhelmingly conquerors – that's our condition.

37. ... through Him who loved us.

38. For I am convinced here that neither death, nor life, nor angels, nor principalities,

39. height, nor depth, nor any other created thing, shall be able to separate me from the love of God, which is in Christ Jesus our Lord.

So you get that conditional appendix right there on the end of that thing. You see what it's doing? Paul keeps trying to take us where we are in our experience and draw us back to where our position has us in Christ. Because here's where we're related to God. And the reason he does that, is the minute we draw our last breath here we draw our first breath there. And there's no space in between there. He never wants to be shocked, I guess. You know, because it's hard to be ready for that. Yes sir?

Gentleman. Is that when Jesus in Matthew was praying to the Father saying, "I have not lost any of the sheep that You have given me ..."

Conrad Bowman. Right.

Gentleman. "I ask you not to take them out of the world but protect them ..."

Conrad Bowman. From the evil one.

Gentleman. ... "from the evil one."

Conrad Bowman. Yes. And the reason He did that was because – see – the Church wasn't born yet. So none of those that He's talking about were actually joined to Him – yet.

Gentleman. So is the persecution that we're going through in the meaning of Christ that we get in the world of business who say we're a bunch of fanatics and whatever else they want to say ...

Conrad Bowman. Right. Right.

Gentleman. That's execution of the dying that we're going through.

Conrad Bowman. That's true. And the other dying that we're going through is dying to sin, and dying to the Law. See. This dying to the Law – he covered that in Galatians, he covered it in Ephesians, he covered it in Philippians. He wrote these letters to show us how to die to the Law. We don't want to be bound up to the Law that God gave Israel, because we're not Israelites. Ok. So he wants us to live in freedom from that. Ray?

Ray Johnson. But the whole point of all of this, it seems to make our condition as close to our position as possible.

Conrad Bowman. Sure. Sure.

Ray Johnson. Our walking our position conditionally – that's where we should be. That's what we should be doing every day.

Conrad Bowman. Yeah. We ought to be able to walk here [condition] based on our life there [position]. That's it. That's it.

Lady. I have a question. It going to seem so trivial. When do I go by what you say and what my wife's says. [Laughter].

[Class banter back and forth].

Conrad Bowman. No ma'am. I understand that. You always – you always need to take my word for it. [Laughter]. You knew that was coming. Well, I'll tell you what I do. I take – I use an inter-linear that has the Greek text. It's got – it's got *King James*, and it's got the Greek inter-linear, and then it's got the *New American Standard*, which – I mean the *International*. But it will have those incidental articles in there.

Lady. Now this one isn't even an article. This is verse 36 ...

Conrad Bowman. Right.

Lady. ... and it is written, "for your sake we face death all day long." It doesn't say, "we're dying all day long." That's an entirely different connotation there – it says – the whole thing.

Conrad Bowman. Well it is in English. It is in English. Which one are you using?

Lady. *New International*.

Conrad Bowman. *New International*.

Lady. When do we know to go to a different translation, is what – this is what I am asking. When do we know to look and check somewhere else?

Conrad Bowman. When you ask me to express my biases. The *New International* is a good translation.

Lady. I've always – this is a ... [inaudible].

Conrad Bowman. Yes ma'am. You know, I ought to make reference to that *New International* more often, but I don't like it. [Laughter].

Lady. Well, it's easy to read.

Conrad Bowman. I know. It is easy to read. I like – I use the *New American Standard* for two reasons. One is I taught a class in California and I used the *King James*, and not one of those rascals in California had a *King James*. They bought this and gave it to me. And that was a long time ago, and I've worn out a cover on it already. So the *New American Standard*, which is what this is – is the one I

use now. And I – I've come to like it for one reason. The asterisk. It has an asterisk in there. The asterisk is inserted in the text and – and you have – and the only way you know that is you have to read the first eight pages – you know – before you get to the – before you get to the depth.

Lady. Where it give you the instructions.

Conrad Bowman. Yeah. Well the asterisk is in there to mark the continual present tense. In other words, if it says, we face death ...

Lady. We face death everyday.

Conrad Bowman. Everyday. And it was an asterisk – it had an asterisk in there – I don't know whether it does or not – I haven't looked it up because if it was a continual present tense, which meant that we continually face death everyday, it would have an asterisk up there in the text; and I would know that that was a continual present tense. This is the only version of Scripture – except the Greek inter-linear – that does that. And that alone makes that a valuable thing. Because when it says, we died with Christ, or we were raised with Christ, and we are continually raised with Christ, it'll have that asterisk in there. And I'll know that that's a continual present tense. Now that reason alone, and the fact that it was given to me at a time when they really needed to be able to read along with me – that's why I started using this one; and have a preference for it. And ...

Lady. Well tonight is the first time that it has really changed the entire meaning of the sentence.

Conrad Bowman. Isn't that amazing.

Lady. I mean I've been able to go along – you said there were other things that didn't come out right. But the meaning ...

Conrad Bowman. But the meaning's the same.

Lady. Yeah. Yeah.

Conrad Bowman. Yes. And that – see this one says, "for Thy sake, we are being put to death." We are being put to death all day long, in verse 36. See, and there's a – yeah. "For Thy sake, we are being put to death all day long."

Lady. For Your sake, we face death all day long.

Lady. Psalm 44, verse 22.

Conrad Bowman. That's right. When we go back to Psalm 44 it says the same thing here.

Ed Welbourn. Conrad?

Conrad Bowman. Yes.

Ed Welbourn. In the *New King James*, it says, we are being killed – we are killed all day long.

Conrad Bowman. Ok. Ed says the *New King James* says, "we are being killed all day long."

Lady. I was thinking about James, *King James* ...

Conrad Bowman. Yeah. The *New King James* is good. Let me ask you – consider that *New American Standard* when you're looking around. And if you want to, I'll lend you one you can work with for a week or two. You know, we'll go from there.

[Class banter back and forth].

Conrad Bowman. You've got to put bait in the water – all the time.

Alright. Now we came to the end of Romans chapter 8, and we're going to Romans chapter 9. And,

1. I am telling the truth in Christ, I am not lying, my conscience bearing me witness in the Holy Spirit,
2. I have great sorrow and unceasing grief in my heart.
3. I wish that I myself were accursed, separated from Christ for the sake of all my brethren, my kinsmen according to the flesh,

There's never been a more mournful call from the heart of a believer than that. Paul offering himself up in exchange for his brethren – his Jewish brethren. And that's what we'll take up – that's what we'll take up next week. Any other questions on what we've covered tonight in Romans chapter 8.

Evelyn Wamble. That was good. Very good.

Conrad Bowman. Adam – Adam made some copies. Thank you, brother. He's been working the copy machine all the time. There're two pages here. One is on Differentiation. The difference between Law and Grace, and the Church and Israel. And the other one is on Scriptural Christianity. Now, what did we do? Twenty-five copies of each? Ok. We'll have to run another twenty-five; and I'll make them available to you again. But these papers are just dynamite. On the back of this one – the last paper on this one, is "Sabbath Day or Lord's Day?" And it's a single page – single paper by C.H. Mackintosh. The next paper just inside this is called "Christian Liberty." And it's two pages by Dr. Lewis Sperry Chafer. And then there's "Heavenly Dwelling, or Living Above" by William Kelly. There're a compilation of about 28 pages of either one of them, of studies by – of papers written by the Brethren authors; and pick those up. You'll enjoy the study and they'll be very enlightening for you. And you'll enjoy those. Oh, I thought I saw a question. Ok. Let's have a word of prayer.

Father, we thank You for the time you gave us tonight. For the spirited discussion we had; just for the Word that flows off the page to our spirits. We just pray Father we continually be fed by the Spirit within us, and led from truth to truth. And we thank You in Christ's name, for you administer to us this week. Amen.