

Romans 7 (Conrad Bowman) (July 9, 2008)

When Betijean left about a month ago we were in Romans chapter 6, and we've made it all the way to the end of 6, glory be. So we're in 7. Alright. So if you can find that, that's where we'll start tonight. And my goal is to finish chapter 7 tonight. But ...

John Young. We're having a hard time getting started.

Conrad Bowman. If ya'll keep talking, we – won't – get – started. ... Norma went there. Joyce went there.

[Class visiting].

Conrad Bowman. Alright. Let's have a word of prayer before we start. Are there any special requests tonight. We've got a lot of people hurting.

[Prayer Requests]

Conrad Bowman. Let's have a word of prayer. Father, we do thank You. We thank You for the way You carry us through every day. The way You test us. The way you give us trials. The way you just put people in our care, Father, and we pray for Lucy and for Clarisse's son; and we just pray for Beth and – well for heaven's sake – their son on convey. We just – Father we take those people and wrap them to our heart and just hold them up to You the way we're supposed to. And Father we just pray that You would give them your mercy, and just a special dose of your grace as they're tested and tried. Now lead us Father through the Word tonight; through this letter of Paul, as we look at this chapter 7. Father we saw the union with Christ that comes from being joined to Him in His death to self and sin. And Father just remind us and drive it home – sin didn't die. We died to it. And keep us alive and well in that knowledge as we grow in grace and learn how to walk as new creation believers. Thank you for Tom being back and for that injection that he always gives us in grace from his teaching of the Word. And now we trust You for the hour or so ahead of us to lead us in it by Your mercy and by your Spirit. And show us the footprints of the Spirit so we can walk right in it, and watch You work Your work. In Christ's name we pray, for His sake, because He paid for it. Amen.

Now, we're in Romans chapter 7. That should be interesting. For those of you who got coffee, be sure to strain it through your teeth, because it's got little black

things floating around in it. [Laughter]. I won't even ask what they are, but they don't taste sweet, and they don't taste bitter. But chew it before you swallow it. [Laughter]. Now, Romans – Oh, that's on the tape too. We'll have to edit that out. [Laughter]. Thank goodness for edit, huh John!

Alright. Chapter 7. We got into the heading on chapter 7, and I've got chapter 7 labeled – this is the autobiography of a carnal believer, and Paul is using himself as the prime example. So don't let that throw you off. Ok. This is not Paul talking about himself prior to salvation. This is talking about Paul the new creation believer who discovers on his walk that sin is alive and well and present in him; and that when he loosens his grip on grace and begins to access other assets than the Spirit within in his daily walk, that that sin rises up like a lion. Grabs him right by the backside and just crunches real hard. And you have all been there. I know you have; where it seems like in spite of everything you know – it doesn't matter how much you know, or the strength of what you know, you still find yourself saying with Paul: The things I know to do, I find it near impossible to do. The things I hate, those are the things I continually find myself doing. What is this? How am I going to beat this thing? I thank God for Jesus Christ. And he stops right there. Because – you know this is true. You can't whip it on your own. The Lord beats it, and He wraps you to Himself; draws you close; and having won the battle for you, you find He includes you in the victory, and carries you forward with that. He fills your life with His love. He fills your life with His, with the knowledge that comes from the Spirit. He fills your life with the grace that's His character and His life. Not grace from when He walked on His way to the cross, but grace that comes from His life now that He's living victoriously and glorified off the Father's throne in heaven. He never expects us to emulate His walk to the cross. That was a solitary walk that He made alone, because not one of us has what it takes to make that journey; or, when we get there, to do anything about man's condition. He was the sole, solitary figure, that once He got to the cross, could have Himself mounted on that cross, nailed to it, and have that act mean something in the resolution of sin in the Father's eyes. So I've said before, when the Father in eternity past, took the Son of God, and placed the title on Him, of the Only Begotten Son of God. He bestowed on Him His name relative to His relationship – the Son's relationship – to all creation. As the Son of God, He was deity. As the Only Begotten Son of God, He was all of deity that would ever become humanity; and in His humanity, He was related to you and to me in a very unique and special way. And consequently, as a result of that, we are related to the Father, through Him. Because Christ took our humanity to Himself, and He clothed it in righteousness. Isn't that what 2<sup>nd</sup> Corinthians 5:21 tells us?

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

So, when you stand before the Father and meet Him face to face, you will meet Him in a condition of righteousness; and that's where you stand today. Now what Paul is going to say in chapter 7 is, you don't feel like that. You don't act like that. You don't look like that to other people. What other people see in you often is an uglier side than that. You are righteous, Ok, whether you act like it or not. That's your standing before the Father. Ok. Now when we learn to look at other people who carry the name of Christ, and we see them as, as righteous as the Father sees them, we'll be on our way to acting like Christians are to act toward our brethren. But we don't. We measure them according to their personalities. I like that guy. I don't like this guy. You know. I don't like the way he acts; he's a lawyer; or a truck driver; or [Laughter]. You know what I'm talking about. Well, you're forced to change your mind from time to time then. You find a lawyer, and you like the guy, and all at once, everything you ever said bad about lawyers comes back to haunt you. The lawyer's won't let you forget about it. If Pirtle was here, he'd be right in the middle of this discussion. But he's not here, so that's the reason I'm bringing it up. [Laughter].

John Young. The reason I'm not bringing it up is I'm by myself. [Laughter].

Conrad Bowman. And besides, we've had this conversation earlier today.

John Young. Yeah. We've already had it once.

Conrad Bowman. We don't visit it the same day, more than once.

So you see what this is about. If Paul were here, there'd be some of us that would object to Paul. We wouldn't like his robe. Or the horse he rode in on. Or whatever. You know. That's the way it is. We have people that we like, and we have people that we don't like. Well that's not the way Christ looks at them. He looks at them and sees those that are clothed in righteousness, and those that didn't for whom He died. For those clothed in white robes of righteousness, He gives thanks, and presents them to His Father; graciously, clothed in all the grace you might imagine. To those not clothed in righteousness, the most incredible sadness, because those He died for too; and they bring tears to His eyes, as they should to ours. Our hearts need to be soft towards those people. Not the beautiful ones among them, but those with raspy voices, rocks in their hands,

that don't share anything with you and don't like what you're saying, and really don't like you. Those are the ones that break His heart. Ok. Because He died for them too. See, when it says He died for the whole world, He died reconciling the Word and the world to the Father. Reconciling the world to the Father. Ok, and we'll get to that before we're through with Romans.

Now, I'm looking at Romans chapter 7.

1. Do you not know, brethren (for I am speaking to those who know the law) ...

Now you notice, here we are in chapter 7, and he's still talking to people who know the Law.

... that law has jurisdiction over a person as long as he lives?

Now we've covered this before.

2. For the married woman ...

And that's you see, because you are married to Christ.

2. The married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband.

Now this husband that this woman is bound to is not – this is not a picture of you as the Bride of Christ bound to Christ. This is a picture of you as a married woman bound by law to your husband, your master, the old sin nature. That's what it's a picture of. Ok. Now make sure you get that. Yes?

Tom Douthit. I just wanted to clarify that you want to take that home that the husband is a picture of the sin nature. [Laughter].

Conrad Bowman. That'd be – you're sitting right by Norma when you said that. [Laughter]. You picked your seat very wisely .... This is not a guilty conscience, now I'm telling you. This is not. The context of this in verse 2 is the married woman, the believer, is bound by Law to her husband. Now let me tell you this. You know what Law is. We talk about this so many times. What is Law? Law is the definition of sin. That's what it is. Law defines sin, and this is big "S" sin.

This is the old sin nature sin that lives in you. Now as long as you've got Law and you're carrying that, you're bound by Law to sin; because Law is the definition of sin; it's just like a coin. It's got Law on one side and it's got them all. It's got those ten – you put those Ten Commandments right there. And you flip that coin over, and on the back side of that coin it's got Law. Sin. You've got Law on this side and Sin on this side. There're two sides of the same coin. Now, do you understand that? No problem there. Ok Anytime you put the definition of something up there, and then you turn it over, you're going to see what it defined. Ok. So on one side you've got the Ten Commandments. On the other side is says Sin. Ok. And this is the definition of Sin. That's what it was. So the moral law, which was the Ten Commandments, defined what Sin was to the Jew. That's why Paul fought it so hard during his ministry. Because he didn't want Christians – new creation believers who were joined to Christ – picking up that burden of Law, strapping it on their back, and marching off to do spiritual battle with Satan and his minions. Because He died to the Law. That's what we died to. You see, the Law can't make any claims on a dead man, can it? When Christ took the Law on His back, the Law killed Him. He died to it. It can never again make any claims on the Lord Himself. Nor can it make any claims on you, having been claimed by Christ and taken to Him. He drew you right into Him. Where were you joined to Him, in Romans chapter 6? What does it say in Romans 6?

Know you not that as many of us that have been joined to Christ were joined to Him in His death.

That's where you met Him. The Spirit took you, the moment you took the Word of the Gospel in and accepted it; and the Spirit took you and as fast as lightening, He took you back to the grave and He joined you to Christ in the grave where He was, announcing His victory to all the Old Testament saints that were being held there in Abraham's Bosom. You remember that? Ok We're there. We don't have to re-do that one. Now some of you weren't here then, because that was a while back. Alright, but we'll revisit that from time to time.

So you were joined to Christ in His death. The reason for that is, so that when sin comes along, and tries to make a claim against Christ, it finds that every claim that the Law can make has been paid already. So when sin turns to you, the Lord says, "NO". This one is joined to me. When I paid the debt, I paid his debt. I paid her debt. I paid the debt for every individual who ever lived. So not one of us have to face the debt of sin, because the perfect payer paid the perfect price and ended Sin's claim on humanity. That's real important. Therefore we can say, does any man die and go to hell because of sin? No he does not. Why does a man die

and go to hell? Because he rejects the price that was paid on his behalf, and insists on making his own payment; and he hasn't got it. He doesn't have the assets to make that payment. So he's stuck. He who accepts the only one – the price He paid – the only one who has the assets, are you sunk? That means human beings go to hell because of their egos. And that makes perfect sense. It makes perfect sense. Either we see ourselves as being needy enough to accept the price that Christ paid, or we have egos big enough to believe that we're going to do something worthwhile; and your work is going to be worth something. It's not. It's not. At the Judgment Seat of Christ, the first thing you encounter is that smell of smoke; when all your works that you did go up in smoke. Ok. And my favorite metaphor is right there. John and me are going to be naked as jay birds. So if you want to see a sight, you show up. [Laughter]. At the Judgment Seat of Christ, because me and John are going to be there as bare as we can be. Right? Birthday suits. Except for Christ who has these great, huge white robes of righteousness which He clothes us in, to our utter amazement. Because they come paid for by the work that He's done in our life, we didn't discover and contaminate with our own pride. Right? We didn't find those things because if I did, I'd take credit for it and tell John what a good job I did; and he'd do the same for me. But it didn't work that way. See, the Lord works surreptitiously – isn't that a good word? You're going to have trouble spelling that one on this transcript. [Laughter]. But that's the way the Lord works, see? He does His work, exactly like He told us.

Make it your ambition ...

Where is it? First Thessalonians 4:11. First Thessalonians 4:11. That's what he told the Thessalonians.

Make it your ambition to live a quiet life. Live a quiet life [yes sir.] Make it your ambition to live a quiet life. Work with your own hands. Tend to your own business [is literally what it says]. Make it your ambition to live a quiet life. Tend to your own business. Work with your own hands, so you won't be in any need, and might live at peace with all men.

Isn't that a gorgeous picture? Now I'm going to go back to something. The reason I believe – this is the wrong class for this, but I'm going to tell it in practice. The reason I believe the two witnesses in the Tribulation Period – this is a preview ...

Lady. I understand.

Conrad Bowman. ... for Sunday morning. The two witnesses – the reason I believe they are Elijah – the first one. There's no disagreement on that. And then we had this uprising that started in here by Irma who decided it was Moses. She's not here either. So I can talk about this. She decided it was Moses. But I don't think it was Moses, because Moses was bombastic. Remember it was Moses who took the staff, and instead of speaking to the rock, he swatted that rock. He hit it in order to get water out of it. And before he hit it, he got up on the rock and declared, you, you faithless Jews. Is it necessary that we – Aaron and I – bring water out of this rock in order for your faith to continue? And then he hit the rock. And God had told him, you just speak to the rock and water will come out of it. See, because this is the second time around with this water and rock business. And for that reason, that bombastic outburst, God said you're not going to cross the Jordon. He kept Moses out of the Promise Land. He didn't go. He buried him on the other side of Jordon. See I think that's uncharacteristic of a true witness for God. Elijah, Elijah was a man of God, but I think Enoch, it says, was a man who walked with God and then he was no more, for God just took him. He just quietly walked with God, and walked right on into heaven. That to me typifies God's witness. So I'm sticking to Enoch. Now we'll tell Irma she missed this.

Phil Richman. I agree with Irma.

Conrad Bowman. I know you do.

Phil Richman. Well Moses was at the Transfiguration. Why is that?

Conrad Bowman. He showed up at the Transfiguration.

Phil Richman. Yeah. God used him there. He was bombastic, and God used him there. Just a question. The Transfiguration. Why not one of the witnesses?

Betijean Kennerly. It's Ok. If he wants to be wrong, don't worry about it. [Laughter].

Conrad Bowman. Ok. Ray?

Ray Johnson. Two questions. I totally agree on Enoch.

Conrad Bowman. Ok.

Ray Johnson. Because basically, Scripture says, it's appointed to a man once to die.

Conrad Bowman. After that comes judgment.

Ray Johnson. There are only two who didn't die. Elijah and Enoch.

Conrad Bowman. Right.

Ray Johnson. So therefore in my mind they're going to die in the Tribulation Period and fulfill Scripture. That's one. The second one – there's two points you made earlier, and I'm going to ask about them, Ok. One, it seems to me as far as what you're saying, is that heresy, Ok – and I've got to phrase this just right because I don't want you to get it wrong what I am saying. A person is heretical would be a person who actually believes in Jesus and trusts Him for his salvation, and just is taking His doctrine wrong, in the wrong direction.

Conrad Bowman. Why are we talking about heresy?

Ray Johnson. Because you eluded earlier to people that Jesus loves are the people He's sad for, Ok, who are not Christians, but then there are people who are Christians, even though they get off on wrong doctrine, are still His. Correct?

Conrad Bowman. All are, yeah.

Ray Johnson. My whole point being, therefore, what I'm getting from what you're saying – this is just personal – what I'm getting from what you're saying is no judgment on the part of Christians toward ...

Conrad Bowman. Absolutely not. That's absolutely not what I'm saying.

Ray Johnson. No. that's what I'm saying you are saying.

Conrad Bowman. I'm not saying that. I'm not saying that. I know that the man of God discerns all things. He that is spiritual discerns all things. That means not only do we judge, we judge everything there is. We ought to be the most discriminating on earth,

Ray Johnson. That's what I'm saying.

Conrad Bowman. ... and judge all things. Do what?

Ray Johnson. I think you and I are talking like this [Ray showed each talking past each other].

Conrad Bowman. Oh, maybe.

Ray Johnson. I think what you're saying is, you are I could judge all things. Ok. Could judge what's right and what's wrong according to the Word. Ok. But, what I think I'm saying is, we don't judge – what I heard you say earlier, was we don't judge all believers ...

Conrad Bowman. Yes we do.

Ray Johnson. ... because they are in Christ.

Conrad Bowman. Yes we do.

Ray Johnson. Ok. So I got you wrong.

Conrad Bowman. We especially judge believers that are in Christ, because there are none that are not in Him. So if we're going to sit and judge and sit and evaluate and look with discernment upon other believers – that includes everyone of us – and that's what we do. We do it with grace, but we do it. We don't want to not do it because we can't do it in grace? But we do it. Every minute. Ok. That's just – that's the nature, that's the nature of the believers walk.

Joyce Wood. Conrad, you're talking about the Scripture that he that are spiritual admonish one another?

Conrad Bowman. Yeah. Absolutely. That's exactly what I'm talking about. There's nothing in your life that you don't apply the standard of the Word to; whether it's something that you're facing in your own life; or whether it's friends you meet; or whether it's your enemies; or people who like you; or people who don't like you. That's the reason we started out talking about – we make determinations about people based on how we soulishly respond to those people. That's not the way we do it. You have to put your mind and your will and the Spirit within you in play as you evaluate everybody you come in contact with and the influence they have on your life and the possible influence you might have on their life and their walk with Christ. That's what you do. So you put it all in the hopper. That's the Christian walk, and we won't get there in Romans. We'll have to get to another book. But that's where that is. You see, the married woman is bound by Law to her husband – that's you and the old sin

nature within you – while you, while he is living. But if a husband dies, she is released from the Law concerning the husband. So the illustration there says it takes death to break the relationship between the married woman and her husband; except in this case, it's you who died, not the husband. So, the husband is alive and well and living on the planet earth, that's sin, the old sin nature. But you died to it. And now we're going to see that now as we move through chapter 7.

3. So that if while her husband is living she is joined to another, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress even though she is joined to another man.

And who's this other man? It's the new creation man. She died. The relationship to the old sin nature is broken. She's free to be joined to another, and that's the new creation her.

4. Therefore, my brethren, you also were made to die to the Law through the body of Christ, in order that [because "that" always means that. In order that for this purpose] that you might be joined to another, to Him who was raised from the dead ...

Now who was it that was raised from the dead? Christ was raised from the dead, but you too were raised from the dead. Remember Romans 6? So that as He was raised from the dead, so you might be raised to newness of life in Him. That's Roman's 6, so that's what it's talking about here.

4. ... you also were made to die to the Law ...

That's the aorist tense; made to die; aorist tense at a point in time. Which means it happened at a specific point in time, and that's the point in time when you believed in Christ, were taken, and put into union with Him. Joined to Him. Having been joined to Him when He came out of the grave, you came out of the grave. And that's death. You died to Law; You died to sin; and you came out of the grave a new creation. How does Paul close his letter to the Galatians? In chapter 6 you'll find it.

15. ... neither circumcision is anything, nor uncircumcision.

That's the principle of Law. It doesn't matter whether you've been circumcised or not. And the next words are,

15. ... but a new creation.

And that's the end of chapter 6 in Galatians. It's the end of the letter.

15. ... Neither circumcision nor uncircumcision is anything, but a new creation.

That's the rule now.

16. And as many as have lived by this rule, blessings on them and on the Israel of God.

And the Israel of God doesn't mean blessing on the nation of Israel as God's – it means those who are called the children of Abraham, and that's those believers who are new creation believers. Blessing on them. Ok. You see what Paul was saying to the Galatians? It doesn't matter whether you've been labeled as a believer in Law or not. You remember the Judizers in Galatia kept trying to get those Galatian believers to accept the Law and take on the burden of Law in their walk? And Paul said, no. Forget that. The Law doesn't have any effect on a new creation believer, and that's what those that are joined to Christ are all about. It has no effect on us whatsoever. We walk according to the rule of the new creation, and the new creation is the ascended Christ. So we don't walk by rules that govern Christ when He walked. He was on His way to the cross. We're on this side of the cross altogether. Any of you born under the Law? Ever? Were you ever born under the Law? Obligated to the Law? No. No. Even if you were Jewish you wouldn't have been born under the Law. Not now. You're born freed from the Law by the price that Christ paid. So you're born free to be joined to another. That's what Paul is saying in Romans chapter 7. See? Alright, now. While we were in the flesh ...

4. Therefore, my brethren [I haven't finished verse 4], we were made to die to the Law through the body of Christ, that you might be joined to another, to Him who was raised from the dead [that's Christ] ... that we might bear fruit for God.

There's the purpose.

5. For while we were in flesh ...

There's no "the" there.

... while we were in flesh, the sinful passions, which were aroused ...

Or identified or given life.

... by means of the Law ...

Because the Law made them to be sinful passions. Ok.

... the sinful passions which were aroused by the Law were at work in the members of our body to bear fruit ...

And what was that fruit? Death. It killed you. Ok. Now,

6. But

Fulcrum. Ok. But's a contrast. So there's the fulcrum there.

6. But [in contrast to that] now we have been released from Law ...

There's no "the" there.

6. ... we've been released from Law, having died to that by which we were bound ...

In other words, Law doesn't capture us any more. There's a standard.

... so that we serve [How?] in newness of the Spirit and not in oldness of the letter.

The letter being the written Law. The Spirit being the Holy Spirit, the Spirit of God. Questions on that? No? Ok. Ray?

Ray Johnson. Just a clarification on – what that means is we're walking by the Spirit, not by the Law.

Conrad Bowman. Not by the Law. That's right.

Ray Johnson. Which means we don't go back and follow and get all these things out to make sure we do them correctly to follow the Lord.

Conrad Bowman. The Law means nothing. All 616 of them were satisfied by the death of Christ.

Ray Johnson. Plus the one in Matthew – what Jesus said in the sermon on the mount and all the rest of that stuff. Right?

Conrad Bowman. Yeah, that's another subject but yes. That wasn't Law. That wasn't the Law. That wasn't the Law as a Jew knew it.

Ray Johnson. I understand, but people who put that on you and say, you also have to obey the sermon on the mount if you're a good Christian.

Conrad Bowman. Yeah. That's foolishness. Because the sermon on the mount – the sermon on the mount had to do with instructions to Israel to the Jew who was born under the Law. We were not.

6. Now we're being released from the Law, having died to that by which we were bound so that ...

And notice that "We" died to that,

... to which we were bound so that we serve in newness of the Spirit and not in oldness in the letter.

7. What are we going to say then? Is the Law sin?

It wasn't sin, but it defined sin, and sinfulness.

May it never be! *Mae genoito.*

There's that phrase again, John. Strong. May it never be.

... On the contrary, I would not have come to know sin except by means of the Law; for I would not have known about coveting if the Law had not said, "YOU SHALL NOT COVET."

8. But sin, took opportunity ...

Now notice what he's saying. The Law has defined categories of things which breach God's trust, such as coveting. Or murder. Or honor your father and

mother. You know. All those things that the Law points out, and there were 616 of them.

7. What shall we say then? Is the Law sin?

No. The Law wasn't sin, but

...on the contrary, I would not have come to know sin except through the Law, for I would not have known about coveting if the Law had not said, "YOU SHALL NOT COVET."

8. But sin taking opportunity through the commandment produced in me coveting of every kind; for apart from the Law, for apart from the Law, sin is dead.

In other words, if the man had not had Law, he wouldn't have had a definition for that which was sinful. So he wouldn't have known how to label sin in his life. And that's what that is saying. Paul says, I wouldn't have known what to call sin, unless I had the Law which defined sin. So I read the Law here, and I turn it over and it says "sin." Ok. Boom. That's the role dad played when you were a kid. Don't smoke. If you do, I will swat you. Ok. Don't do that. You did it. You knew it was wrong, but you did it anyway because you're hardheaded. I mean, that's what works at my house. I mean, I don't have – I remember coming out of the Pix Theater and there was a wide sidewalk, and we had just seen a cowboy show. It was Saturday, and I walked out of Pix and got my cigarettes rolled up in my T-shirt. [Laughter] Pat, Ed did not do that, did he? Good. I can't stand up here picturing Ed doing that. [Laughter]. But I had mine rolled up in my shirt.

Lady. [Comment – inaudible].

Conrad Bowman. I unrolled them – Camels. Or Lucky Strike – only a real guy would smoke Lucky's, because it would rot your lungs out on the first one. And you'd put it in there and you'd fire it up, and you'd put your hands in your back pocket like this so you can swagger a little bit. And about that time – we didn't have a car. We didn't have a car. Walter Trend, the dirty dog, picked Mom and Dad up, and I look at Walter Trend's car going by like that, and I look in the back window, and here's mom with a big grin on her face. [Laughter]. And I knew sin. Right there. The law was there. The sin was there. The smoke was rising for everybody to see. Isn't that the way it goes in your life? That's the way it is. So you can go through life, and all at once you find in your life, and you're doing

something you know you don't have any business doing. And then a lord goes by. Pom, pom, pom, pom, pom. Driving by. And he waves, and you're caught. You're caught. That's the way sin does you. Mary?

Mary Chambliss. Are you saying that the sins of right and wrong that sometimes you have, or that some people in the world have that don't have, quote, "Law" to define it; since they have that sense of right and wrong and they do wrong, but it's not defined.

Conrad Bowman. See here – yeah.

Mary Chambliss. But then you can't say that it's sin? It's not defined.

Conrad Bowman. Oh you can say it's sin. Yes ma'am. They know it's sin. They know wrong when they do it. Yes ma'am. See, that's what Romans, that's what Romans' first chapter said. By the creation, by the things which He created, we understand His eternal power in Godhead, so that everyone of us are without excuse. There is no excuse. There is no excuse. If Mom had not driven by there, I would have still known that what I was doing was wrong. I would just think I'd have gotten away with it for a little bit. But I would have known that it was wrong.

Mary Chambliss. But it wasn't defined, which is why we have the Law?

Conrad Bowman. Well, that's the reason He gave Israel the Law. Now the difference is, and we're going to find it. See for you – and so we don't have the Law. Does that mean we can just do anything we want to do and raise nine kinds of cane? No we can't do that. Why? Because our life has changed. You remember. We put this up here. This has been on the board a number of times, but you don't want to ever forget it.

[Conrad draws Depiction on the Board]

Man is over here, and God is over here. And God the all-righteous One loves to have a relationship with us. But there's this giant separation that separated us. Sin, the very presence of it. The penalty that has to be paid, because the wages of sin are death. Righteousness – we need it. We don't have it. We've got to have it. The character of God, because God is sovereign. He's just. He's righteous. He's omnipresent. He's love. He's eternal life. He's all present. He's all powerful. He's absolutely truthful, and He does not ever change. Those twelve characteristics make up the character of God, and everyone of them has to be satisfied. And

then we were born in Adam's family, so we have this family relationship that's just killing us because we inherited Adam's sin nature. And that old sin nature is just all over us. And all of these things have to be resolved. Well how are they going to be resolved? Well they're resolved ... Redemption. Atonement. Imputation, because righteousness is imputed to us – that's what we talked about in 2<sup>nd</sup> Corinthians 5:21. The character of God is satisfied because He sovereignly decreed that the wages of sin are death, and that has to happen. And His sense of justice won't let us off the hook. So He sent His own Son to make an adequate payment. So, substitution – the substitutionary death of Christ came in there. And then we were re-born, regenerated into God's family, so we have a new position in Christ instead of being locked into Adam. Well this barrier was completely nullified and replaced by the Lord Jesus Christ. It was wiped out. And that is the Doctrine of what? R-E-C-O-N-C-I-L-I-A-T-I-O-N. What's reconciliation mean to us? It's what we have been given in order to share with the lost world for which Christ died? We are to tell them that they have been reconciled to God by the price that Christ paid. And the way to benefit from that is to be joined to the Lord Jesus Himself. That's what Romans 6 is about. And having been joined to Him, you have taken on His righteousness and His character and the freedom that He won for you from sin ever laying hands on you. So in Galatians 6, he said: Brethren, if a brother of yours be overtaken in a fall, like a lion runs down his prey, ye which are spiritual restore such a one. You come along side him, and you restore him to his relationship to Christ, considering yourselves – don't do it haughtily, and you don't do it with any air of superiority – consider yourselves lest you also be tempted, because you're going to be. Ok. You restore such a one in a spirit of meekness. You lift him up. Put him on his feet. Restore him to his relationship to the Lord that we serve. That's what you do. Pick him up and lift him up. It costs you time. It costs you energy. It costs you heartache to do that. But that's what you're supposed to do, because that's what Christ went through. Can you imagine what it took for Him to go to the cross and make that payment for people who hated Him? Hated Him. Don't think about the people He was dying for that loved Him and were out there crying. You think about the Roman soldier that put the spear in His side. He died for him too. You talk about the judge that condemned Him and passed sentence on Him. He died for him too. Ok. You think about that entire structure of what is called Christianity throughout the entire Middle Ages. Dark Ages of human history. And the Inquisition. He died for them too. See. Now if you're here and you're here from a Presbyterian background, where Christ died only for the elect, this is going to sound harsh in your ear, and it might be hard to take in. But I'm going to tell you, I'm committed to it, the God of Scripture – cover your ears up Gil – the Christ of Scripture that I know died not for our sins

only but for the sins of the entire world. And the entire world – most of them – are in rebellion against Him. We're seeing that in society today. He died for all those people. That's hard to believe. He died for the people who had twelve rings in their ears and a bone through their nose. He died for them too. Ok.

Betijean Kennerly. It's all grace.

Conrad Bowman. It's all grace. We stand there and we watch our works go up in smoke; and we watch the Lord then bring His white robe of righteousness out and He puts it on us.

John Young. I sure hope it's fast. [Laughter].

Conrad Bowman. I do too. It might – John, I think the breeze is going to be warm. [Laughter]. Don't you? I don't think it's going to be that cold chill breeze. I think it's going to be a warm wind, with the smell of smoke all around it. You know, that Scripture that says some are saved, so is by fire. And that's what it means. And that's what it means. Boy, when they leave the Bema Seat of Christ, and they swing through the door, there's the smell of smoke all around them. Just like a Texas barbecue. And here it comes, boy, it's chasing them right on in the gates of heaven. It's a warm wind. That's the way it is. Alright. Questions so far?

Alright. Let's go a little further. I've got a minute or two.

11. Sin take an opportunity through the commandment produced in me coveting of every kind ...

Look at what Paul said. And this is Paul talking. He said the minute it comes along, and I see the Law that says, thy shall not covet, I look around at all that stuff that I want. And there's all that stuff I want and I find within me boiling up in my heart – here it comes. Coveting of all kind.

9. I was once alive apart from the Law; but when the commandment came, sin became alive and I died;

I was content with everything I had until the Law came and said, you can't covet what you're brothers got. And all at once I wanted everything he had, and I died. It killed me. That's the way the Law does you see,

10. ... and the commandment, which was to result in life, proved to result in death for me.

11. for sin, taking an opportunity through the commandment, deceived me and through it killed me.

And that's the way sin works. You remember. Satan is the master deceiver. He's not going to put a seed in you that does not work against you every step of the way; and that's the way sin works.

12. So then, the Law is holy,

And that word "holy" is *hagios*. It's the same word we get "saint" from. It's the same word we get "set apart" from. So "holy," "saint," "sanctify," and "set apart" are all the same word. *Hagios*.

12. ... for the Law is set apart [set apart to God], and the commandment is set apart, and the commandment is righteous and the commandment is good.

Because it's dedicated and set apart unto God, and it describes God's character.

13. Therefore did that which is good become a cause of death for me? *Mae genoito*.

He says it again.

... may it never be!

That's strong negative. That's not what happened, he said. The way we say it today, "it ain't going to happen." That's what it means. *Mae genoito*.

13. ... Rather it was sin [it wasn't the Law, it was sin], in order that it might be shown to be sin by effecting my death through that which is good,

That's Satan bringing chaos out of order. The Law which by itself was good was used to define something that wasn't good in me. And in John. They put a standard up there that I couldn't live up to.

13. ... Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, that through the commandment sin might become utterly [or labeled] sinful.

14. For we know that the Law is spiritual, but I am of flesh, sold into bondage unto sin.

Now, we move from the spiritual realm to the physical realm of flesh where we are in our physical selves in bondage to sin. And what does that mean? I'm going to stop right there and I'm not going to go to the end of that. We'd have to order breakfast.

Lady. Is this where we talk about as the old sin nature?

Conrad Bowman. Absolutely.

Lady. Is that the same thing.

Conrad Bowman. Absolutely. Remember, we talked about the old sin nature within us. Within each one of us, there's that old nature. The Adamic nature. It lives in the flesh, and the Adamic nature lives with animosity toward God. That's the nature of Adam after he fell. He lives in disobedience to God. It's not in us to do otherwise, and that's what's alive in us, in that flesh. Now here's what you need to know, because we're going to finish this off next week, as we get to the end of this. The new creation, which was born when you were joined to Christ, He created a brand new you. Pattie Brock knows this. And in her, Ok, regardless. The older we get, the more fragile it gets. But in us, in her, is that new creation Pattie. Sin can't touch that, and that's her new nature in Christ; and you've got one too. Sin can get all over that old you, who is after Adam. He can get all over that. But sin can't touch that new creation that lives in her; and it lives in you. That's where your freedom is. No wonder John would say, if we say we walk in light and yet we walk in darkness, we lie and do not do the truth. Because we are light. You can't get away from that. You are light, because you're joined to Christ who is light. And there's not way you can separate yourself from that. So when you walk as men, you're lying about what you are, because you are His; freed from the effects of sin and darkness. You live free from that. So your worst thoughts that boil up inside you, you take those and reject them as being born of the flesh and the old Adamic nature; and they don't touch you. As ugly as they are, they do not touch you as a believer. Ok. Now we have to learn to do that.

Betijean Kennerly. Reckon yourself as dead to sin.

Conrad Bowman. Reckon yourselves, therefore, to be dead to sin. And it's that reckoning that's left out of too many believers lives. We have to reckon ourselves. Now what does that mean to reckon? If I reckon something? Declare it. Declare it to be true. Ok. You declare it to be true. And what you declare to be true you know can be true. Ok. And you have to get used to doing that. Over and over and over again, everyday and in every kind of circumstance. You declare yourselves to be dead to sin. Now if you do that, and you continue to do it, and continue to do it, eventually that will become your life. It becomes a pattern. And you begin to live a life of victory over sin. It's a marvelous way to go. I wouldn't know how to live otherwise. I just wouldn't know how it felt to live otherwise. To live free from sin. Does that mean I'm guiltless? Absolutely not. Norma can tell you that. I fall a million times a day. I've got a temper that can hit the table so fast it'll make your eyes cross. Ok. It's a terrible thing. I've got an ego that's as wide as this room. Ok. So don't think you've got a corner on it. And what I've missed, John picked up. [Laughter].

[Class banter back and forth].

Conrad Bowman. You've got to know somebody real good to do that.

Ed Welbourn. What you are saying is that you are convincing yourself in every circumstance. Every circumstance. And you've got to convince the old sin nature that it doesn't apply.

Conrad Bowman. You know it says David, on his worst day, David encouraged himself in the Lord? That's what reckoning is. Reckoning is catching yourself out on the ice when it's real thin and then beginning to remind yourself of all that Christ has done for you, and what He's won for you. That's what reckoning is, and declaring it to be true. Your relationship to the Lord and what-have-you. Alright. Ray?

Ray Johnson. Yeah. I got an e-mail the other day from some guys who call themselves "Daily Reckoning." And it makes me think that reckoning is settling accounts everyday. The way they put it, the whole thing is ... [inaudible]. Truth. No matter how unpleasant it is, this is what they see right now today ... [inaudible] ... You've got no place here.

Conrad Bowman. Yes. In its rightful place. Because it's already paid for. Accounts cleared. You know. Out of here. That's the way it goes. Beth?

Beth Davis. Practice ... [Inaudible].

Conrad Bowman. Yes ma'am. Yes ma'am. You've got to practice it, practice it moment by moment. Moment by moment. That's marvelous. Let's have a word of pray.

Father, we thank You for the time You give us tonight, and just for the Apostle Paul – his clarity; and we confuse it so much often with our own words; and we just ask You Father You take us beyond our own wisdom; take us into the realm where the Spirit directs us and teaches us; and keeps us fresh in our love for You, and our relationship to the Son; and bring us back safely together. We thank You for the way we're tested and we just pray that things would continue to work to draw people here and to allow us to have an effective ministry in their lives, as well as in our own through the Word. In Christ's name we pray, and we trust in Him. Amen.