

Romans 10, 11 (Conrad Bowman) (August 13, 2008)

Father we thank You for this amazing record that you've given us. Just the beauty of it, the relevance of it, the way it fits into our life and just pulls us constantly back to the path that You've given us to walk and we thank You for that. We thank You Father for the Apostle Paul who gave himself to Your Gospel and put it down in so clear terms, over and over again; and for the preservation of this record throughout the last two thousand years so that we could have this as a guide for our life and an ethic for living; and help us Father not to lose sight of that as we study this Book out together. We thank You for every life that's here. Give us minds that are sharp and focused; and a mind that's ready to take these things in so that the Spirit within us can teach our spirit the things that it contains; and we would see a clearer vision of the Only Begotten Son to whom we're joined and whom we love and serve. And we thank You for it all, in Christ's name, who paid for it. Amen.

Lady. Amen.

Conrad Bowman. Gee, man, what a good opportunity – Mr. Popoy, how are you. I still have that big hole in my wall I was saving it for you.

Popoy Sangel. Ok.

Conrad Bowman. He said he could fix it. He said he could fix it, and I am getting out of the way and letting him do it. Ah, so, Ok. Hopefully I'm over all the ill effects of that. I thought I was, and I wasn't going to be bothered by it at all and then – and then Sunday's lesson came along and I don't remember a lot of it. It just – it was very, very difficult to focus; and I wasn't aware of that until afterwards. And Norma said, Oh it wasn't bad, honey. And you know, when your wife tells you that ...

Gentleman. You know it's bad. [Laughter].

Conrad Bowman. You know it's bad, buddy, and she's just wiping the creases out. Ok. I think we've got that over with though.

Chapter 10 of Romans. We are coming up on a great demarcation. In the Book of Romans up through chapter 10, Paul is dealing with, even though this is Romans now, he's still dealing with God's presentation of the Gospel to Israel. The first ten chapters of Romans, Paul is still arguing for the Gospel to Jewish unbelievers.

After chapter 10, he gets into chapter 11, and from chapter 11 in Romans on it turns, and the argument and the appeal is all to Gentiles, and you're going to see that. It's a remarkable turn. It's kind of subtle, but it's there. Definitely there. So anytime you're arguing against the Law, and presenting the Gospel in terms of Christ superior to the Law, and superior to all that was there in the Old Testament, you're going to find those arguments; and you'll find them still in the first ten chapters, even of Romans. So that's kind of remarkable. It also shows his heart toward his brethren. He was soft-hearted with regard to the Jews, where he – that he came from. So when he opens the tenth chapter up, when this tenth chapter opens by faith,

1. Brethren, my heart's desire and my prayer to God for them ...

That's for his brothers – Jewish brothers.

1. ... is for their salvation.
2. For I bear them witness that they have a zeal for God, but its not in accordance with knowledge.

It's not in accordance with the things that we know to be true. And that's what the word "knowledge" is. *Epignosis*. It's *gnosis*, meaning the facts organized, and *epi* is the intensity that says they've been tested in your experience. So *epignosis* is the word for "knowledge" in verse 2.

3. For not knowing about God's righteousness and seeking to establish their own,

Idios. Their own.

3. ... they did not subject themselves to the righteousness of God.

Now I want you to look at that, because not knowing about God's righteousness, that's a statement about the whole of life under the Law for generations. It did not teach you about righteousness, except righteousness as a standard that you had to achieve in order to reach a level of acceptability to God and you could never do it; because righteousness did not come by the Law. It didn't. It presented a bar that was always higher than you could reach. So what the Law did was set up a standard for failure, which is what it was supposed to do. God gave the Law so that men might come to understand that they could not, in and

of their own work and efforts, ever satisfy His standard that was required in order to enter into intimacy with Him. That was the whole purpose of the Law. Now, if we today as Christians, which try to take the Law and set it up as an ethic for living, a standard for living, it would be a standard guaranteeing failure. Because that's what it was designed to do. So we should never attempt to do that. What do we want to set up as a standard for achievement and accomplishment in the satisfaction of God? Now all those words together, when you put them over in the Greek and look them up in the dictionary, they will all lead you to one word. Propitiation. Propitiation. Who was our propitiation? Christ Himself. He's our propitiation. Why? Because He satisfied God. He satisfied the Father. He met the standard of righteousness that the Father demanded. He is our propitiation. So God is satisfied with Him. Because He's satisfied with Him, He's satisfied with everybody who takes to Himself. That's John, and Betijean, and Norma. Ok. It's just – it's all of us. It's everyone of us. God is satisfied with us because Christ has taken us to Himself. He is satisfied with us, and thereby God the Father knows He can love us without qualification, because we're related to Him through His Son. See how important that is. Now in the Old Testament they had a picture of propitiation. You remember what it was? The other word for propitiation. Mercy Seat. Mercy Seat, is the word for propitiation. It's our Mercy Seat. See Christ was the *hilasterion* – the propitiation for our sins. That's the sacrifice itself. And it was also the place where the sacrifice was placed. Go back in the Ark – back to the Ark of the Covenant behind the Veil; that great Veil that was rent, eventually. Go behind that Veil, put that blood on top of the Mercy Seat which sits right on top of the Ark of the Covenant. You remember the story. Within the Ark of the Covenant, under the Mercy Seat and under the blood, was the three representations of Israel's sin for failure. Golden Bowl of Manna; Aaron's Rod that Budded;

Gentleman. The Tablets.

Conrad Bowman. The Tablets of Law. The Tables of Law. The Ten Commandments. Those stones, and that Bowl of Manna, and that Rod that came to life and budded – those were all three in the Ark of the Covenant. They represented Israel's failure for work to achieve righteousness and failure to do it. When God looked down to judge those, He didn't see those. He saw the blood of propitiation sprinkled on that Mercy Seat; and He was satisfied. So their sins were removed. They were covered, is what it says. That's the Jewish word for "atonement." Covering is atonement. They were covered. Their sins were covered for a year until the next *Yom Kippur*. Day of Atonement. Well, that's the way it worked under the Law. They knew about all of that, but,

3. Not knowing about God's righteousness and seeking to establish their own, they did not place themselves under ...

Or subject themselves.

3. ... to the righteousness of God.

They never saw themselves in the box under the Mercy Seat covered by the blood. Isn't that amazing? So they were trying ...

John Young. So they were trying to earn salvation by works?

Conrad Bowman. Absolutely. They're trying – they're trying to generate their own blood offering to be a gift to God in place of the propitiatory sacrifice that He made.

Lady. Right.

Conrad Bowman. Now we said, how could they be so dumb? They had the Law. They had to walk a thousand – how could they be so dumb as to do that? And then we come along. [Laughter]. Yeah.

Gentleman. I was going to say, how could we be so dumb, because what we just read in Scripture and, how you most eloquently stated it, that by following the Law you're doomed to failure.

Conrad Bowman. That's right.

Gentleman. So we look at our nation today and our society ...

Conrad Bowman. Right.

Gentleman. ... there's issues there, because Christians are disappearing ...

Conrad Bowman. That's right.

Gentleman. ... and it doesn't paint a very pretty picture.

John Young. They're either disappearing or they're on the wrong message.

Conrad Bowman. Real Christians are disappearing, is what you're saying.

Gentleman. Yeah.

[STOPPED @ 11:32 AT 5 P.M. MONDAY]

Conrad Bowman. The true Church is shrinking – rapidly. Shrinking. Ok. Now, do we ever get caught trying to work out our own righteousness to satisfy God?

Class. Sure.

Conrad Bowman. Sure we do. Sure we do. See we don't see ourselves – we don't see ourselves under that blood of Christ either. We see ourselves outside that. And so we attempt to start cranking out our own righteousness. And if we can just do that, and if I can just be good enough, and live good enough, and pray sincerely enough, and have enough faith, have it in our faith, or crank out enough, then God will be happy with me, and I'll be freed from this sin that's pulling me down. It does not work that way, does it? It never did. It never did. And it doesn't work that way. We flee to the sacrifice of Christ, where God gathers us. He said, "I would gather you, Israel, I would gather you like chicks under My wings, and just bring you under the umbrella of My own character." That's what He wants you to do. And that's where we find sanctuary. See Christ is our Sabbath. He is our rest. Now Israel had a day of rest. We have a Man of rest. We flee into Him where we find our rest. That's where we are. And rest means you can't get hammered by the Law there. It's sanctuary. It's our San Francisco, if you want to bring it up to current. Ok. Break the law, you get to San Francisco, they will protect you from the law. Right? That's what it is. Ok. Now, let's crank on. I don't want to get hung up there. This is not a political class.

They seek to establish their own. They did not subject themselves – or put themselves "under the righteousness of God," which is where they should have been; down there with the Manna, and the Rod, and the Law.

4. For Christ ...

Look at that next statement.

4. For Christ is the end of the law for righteousness to everyone who believes.

The Law doesn't have anymore place in your plan for righteousness. Your plan of salvation is built completely without the Law. Christ is the end of the Law for righteousness to everyone who believes.

5. For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.

6. But the righteousness based on faith speaks thus: "DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?' (that is, to bring Christ down),

Talking about the coming of Christ.

7. or 'WHO WILL DESCEND INTO THE ABYSS?' (that is, to bring Christ up from the dead)."

When He was in the grave.

8. But what does it say? "THE WORD IS NEAR YOU, IT'S IN YOUR MOUTH AND IT'S IN YOUR HEART"--that is, the word of faith which we are announcing or preaching to you,

9. that if ...

First class condition – and you do.

9. since you confess with your mouth Jesus as Lord, and since you believe in your heart that God raised Him from the dead, you shall be saved;

That's not an "iffy." Maybe you will and maybe you won't. That's a first class condition – "if," and you do. Ok. A positive affirmation of that.

10. for with the heart man believes, results in righteousness, and with a mouth he confesses, resulting in salvation.

11. For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED."

Or put to shame.

12. For there is no distinction between Jew and Greek; the same Lord is Lord of all, abounding in riches for all who call upon Him;

13. for "WHOEVER WILL CALL UPON THE NAME OF THE LORD WILL BE SAVED."

And remember this all follows the first class positive "if." So he's talking about positive conditions. He's not talking about "iffy" conditions. He didn't say, "if" anybody calls upon the name of the Lord, he'll be saved, but whoever does will be saved.

14. How then shall they call on Him in whom they have not believed? And how can they believe in Him who they have not heard? And how shall they hear without a preacher?

15. And how will they preach unless they are sent?

Ok. Now that's a great statement, isn't it? The verse is used every time we commission a missionary; this verse is used. Usually it is.

15. ... "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GLAD TIDING – THE GOSPEL OF GOOD THINGS!"

16. However,

He asks a rhetorical question.

16. ... they did not all hear the glad tidings; for Isaiah said, "LORD, WHO HAS BELIEVED OUR REPORT?"

They didn't heed them.

17. So faith comes from hearing, and hearing by word of Christ.

"The" is not found there. So faith comes by hearing, and hearing by word of Christ. It's talking about the association of hearing with the Word. In other words, you can't hear any other words. You have to hear the word of Christ.

18. But I say, I say, surely they have never heard, have they?

He asks the question. Everybody hasn't heard, have they? And that's the question we ask. Had everyone on the islands – have all those in the out-of-the-way places heard that Gospel?

18. ... Indeed they have;

And then he quotes – turn to Psalm 19. He quotes Psalm 19:4. So just mark the place there, and go back to Psalm 19. We want to take a look at this – 19:4. Now. Alright. In Psalm 19, here's what we read. It's on verse 1.

1. The heavens are telling of the glory of God;

That draws your attention immediately skyward.

1. ... And their expanse is declaring the work of His hands.

2. Day to day pours forth speech,
And night to night reveals knowledge.

3. There is no speech, nor are there words;
Their voice is not one that's heard.

4. Their line [or sound] has gone out through all the earth,
And their utterances to the end of the world
In them He has placed a tent for the sun,

5. Which is just like a bridegroom coming out of his chamber for his bride;
It rejoices as a strong man to run his course.

6. Its rising is from one end of the heavens,
And its circuit to the other end of them;
There is nothing hidden from its heat.

Now that's the testimony that Paul gives when he's asked the rhetorical question, "but everybody hasn't heard, have they"? And he says, indeed they have. And then he quotes Psalm 19:4. And quoting Psalm 19 – we read 1 through 4 – but quoting Psalm 19:4, says, the Word of God, the Gospel message, has been declared in the heavens, over the head of every man who's ever been born, and it's been so since the foundation of the world, and it will continue until the end of the world. So that every man is without excuse in claiming that he has not seen or heard the Gospel. Because indeed he has. It's displayed in the heavens over him. Now we are so sophisticated we don't know that message. But in every peoples in every land that's ever been on the face of this earth, that message has been clearly understood.

Gentleman. Because of the marvels? Is it because the marvel of the sky? Is that its saying?

Conrad Bowman. No sir. No sir. It's more specific than that. It's more specific. Now we won't take the time to go into the whole thing, but the story of the Gospel is imbedded in the heavenly display. It's the basis on which stone hinge was built. It's the basis on which ... [inaudible] was built. It's the basis on which astrology and the study of astrology and the gospel in the stars was put together. Now we could do a whole study on that that would last for months. I can recommend to you several books if it strikes a fancy in you, and you could read on it. I would refer you first to Dr. James B. Kennedy's website, where his study on this very issue is available to you; and it's the first little broad panorama of it, and he'll give you the beginning of it. Then you could go to E.W. Bullinger's, *Witness of the Stars*, and then there are several others. Ok. We don't want to wander on that; we just want to know that Paul was aware of it in his day and he put it here. David was aware of it when he wrote those words in the Psalms. It's embedded in Genesis. I mean, it's all the way across, and we'll see it in the history of things that are – the Great Serpent Mound up in Ohio. Here, in the States, is another good source of that. It's America's stone hinge; and it's up in Ohio, right now, made out of dirt. A great snake, with the coils and an egg in its mouth and everything that goes with it. The symbolism is complete. So, you can start looking at these things and you'll discover a whole other level of study that's available to you.

Betijean Kennerly. He says in Romans 1:20, "for the invisible things that came from the creation of the world are clearly seen being understood by the things that are made.

Conrad Bowman. ... by the things that are made.

Betijean Kennerly. ... by the things that are made. Even His eternal power of God that they are without excuse.

Conrad Bowman. That's right. So you begin to allude to it back in Romans 1, and he's adding to it as he goes along here.

John Young. Now you're not talking about the astrology in today's paper?

Conrad Bowman. No, that's nuts. Nuts. No. [Laughter]. No. I am not. The astrology in today's paper will lead you to Harwin. Down on Harwin they will

sell crystals and trinkets and all sorts of things. No. That's not what we are talking about. But I am saying, that behind that all, in the heavens around us, there's a purpose in God's organization of the universe into which He – into which He's placed us, and it all speaks to the Gospel and the glory of God. Every, every bit of it, right down to the dirt we walk on.

Alright. Where was I?

7. 'WHO WILL DESCEND INTO THE ABYSS?' (that is, to bring Christ up from the dead)."

8. ... "THE WORD IS NEAR YOU, AND IN YOUR MOUTH AND IN YOUR HEART"--that is, the word of faith which we are preaching.

9. If you confess with your mouth Jesus is Lord, and you believe in your heart that God raised Him from the dead, you shall be saved;

Positive affirmation. And then it says,

11. ... "WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED."

12. ... there is no distinction between Jew and Greek; ...

13. ... "WHOEVER CALLS UPON THE NAME OF THE LORD WILL BE SAVED."

14. How then shall they call on Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher?

15. And how shall they preach unless they are sent?

15. Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GLAD TIDING OF GOOD THINGS!"

16. However, they did not all heed the good tidings; for Isaiah says, "LORD, WHO HAS BELIEVED OUR STORY, OUR REPORT?"

17. So faith comes by hearing, and hearing by word of Christ.

18. But I say, I say, surely they have never heard, have they? Indeed they have;

Psalm 19:4.

"THEIR VOICE HAS GONE OUT INTO ALL THE EARTH,
AND THEIR WORDS TO THE END OF THE WORLD."

19. But I say,

"But." Contrast.

19. I say, surely Israel did not know, did they?

So, when – once the argument is made that everybody's heard this, the question comes, surely Israel didn't know this, did they?

At the first Moses said,

"I AM GOING TO MAKE YOU JEALOUS BY THAT
WHICH IS NOT A NATION [GENTILES],
BY A NATION WITHOUT UNDERSTANDING WILL I
ANGER YOU."

That process is still going on today.

20. And Isaiah is very bold and says,

"I WAS FOUND BY THOSE WHO SOUGHT ME NOT,
I BECAME REVEALED – MANIFEST – TO THOSE WHO
DID NOT ASK FOR ME."

And that's Christ's own words in declaring, that those who were not seeking Him out found Him. And that's the Gentiles.

21. But as for Israel He says, "ALL THE DAY LONG I HAVE
STRETCHED OUT MY HANDS TO A DISOBEDIENT AND
OBSTINATE PEOPLE."

And this is God's statement about Israel's attitude toward His long-suffering and patient dealing with them to bring them in under His wings as His chosen and favorite nation.

Gentleman. Conrad?

Conrad Bowman. Yes sir?

Gentleman. I'm going back a little bit here. If I understand this, that means we don't send missionaries out?

Conrad Bowman. No sir. It does not mean that.

Gentleman. What everybody's heard was, we don't send missionaries out.

Conrad Bowman. We didn't send our missionaries out so they could hear. We sent missionaries out to testify that what they heard is accurate. We send missionaries out so that we'll be on sight when they hear. Therefore, we can testify that what they heard and what they see is absolutely true; because it's true to us. We don't go out there in order to introduce them to the Gospel. We go out there to testify to the truth of the Gospel, to which they have been introduced by the Spirit. I believe that down to my socks. It's the Spirit who's the evangelist in this world.

Gentleman. I understand that.

Conrad Bowman. Yeah. Knowing that, we send missionaries out to find the work of the Spirit, so that wherever the Spirit's at work, we can testify to the validity of that; because that's exactly what Paul was doing. That's what Peter was doing. When they had a vision that over here in Macedonia there were people who needed, who desperately wanted to hear the Gospel, that's where they went; because the Spirit's going to be presenting the Gospel there; and they wanted to be on site when the Spirit did that.

Mike Donaldson. So when Paul and the other Apostles were speaking to the great crowds,

Conrad Bowman. Yeah.

Mike Donaldson. ... they didn't need to do that?

Conrad Bowman. Yes. They needed to do that. That's how they found the people in whom the Spirit was working. The minute they – the minute they'd accept the fact that if they don't do that, they don't hear, then they have circuited themselves into the necessary link of that man hearing the Gospel; and that diminishes the work of the Spirit. If it doesn't do it to anybody else, it would do it to them. In my opinion, that's what's happened to the Church today. We have gotten so preoccupied with the fact that we are the missing link in the chain of the "lost" hearing the Gospel, that we are pouring ourselves into trying to get to all those people; and we've lost sight of the fact that it's God Himself who evangelizes through the work of His own Spirit every man. That's what He did to you. That's certainly what He did to me. And I think everyone of us in here who have found Christ as his own personal Savior, could say that very same thing. Ok. We may have heard it from Tom, but it was the Spirit Himself who got us here, who opened our ears, who opened our heart of understanding, and poured the Gospel of Christ inside of us, and brought us to Him. That's the Spirit's work. Now we want to be on site when that happens. That's why we – that's why we need to do that. We go on a mission field out of obedience to Christ; whether anybody's going to be saved or not. We don't know. We don't know. Now, the beauty of this is, we can look – we can look for those areas where the Spirit's at work – we find those areas where the Spirit's at work, and when we find them – and usually they find us, they come – they come digging us out. And when we find those areas where the Spirit's at work, we ought to rush there as fast as we can.

Mike Donaldson. Well I know personally missionaries that just got the call to go to blankity-blank or someplace, you know, and – because God was speaking to them.

Conrad Bowman. Right. And I have no argument with that whatsoever. None. None. Where in fact we need to be cautious, if when we present to impressionable young people, that serving God means going somewhere, we've – we've given them a hold on a concept that's really not Biblical; because we don't have a Scripture that says "go." Where are you going to find one? Matthew 28? Go ye there in all the world? It doesn't say that. Doesn't say that. What Matthew 28 says, "is having therefore gone" – you're already on your way – "be teaching and baptizing, making disciples." It didn't say, go and do that. It said be doing that. You're already gone. Now we've lost our way, because we've emphasized – we've put "GO" in great big bold twenty-four point type; go into all the world and we're so busy "going" and "shipping people out of here," that we've forgotten that the job is to be making disciples and teaching everything

that I've commanded you; and we've got to be delivering right doctrine and right gospel. And our attention should be on the accuracy of what we teach; and the fact that we're teaching.

Gentleman. Wherever it is.

Conrad Bowman. Wherever it is. It ought to be next door.

Gentleman. Houston or Thailand.

Conrad Bowman. That's right. That's right. Now somebody comes to me and says, can you support me as a missionary? I say, where are you working as a missionary? What are you doing? Well I plan to go to so and so. Well, where are you working today? If God called you as a missionary today, where are you evangelizing today? Oh, well, well, really I'm trying to go to. No, that wasn't the question. See. That misses the point. When you get there, you've got somebody who does not yet understand that the command is to be teaching. That's the imperative in that statement in Matthew 28. Not go, but teach. What world of difference comes from just a word study. A simple word study. What a world of difference. Because once you understand that, the guy next door becomes your mission field. You know. I struggle with the fact that we've moved away from Long Point Road, which was in the middle of a third world country, and we've moved to an enclave; now we've got to go back to Long Point to evangelize. See what I'm saying, in a metaphor. We have to be careful about what we do, don't we? Make sure our head is firmly planted in the Word and concepts of the Word and what it says before we start taking steps in order to please God. We need to – we need to examine our walk; examine our steps; be careful what we do. Now what do we do? We tear this building down and rush back over there? No. No. That would be the second mistake of the same kind. Ok. No, we don't do that. We start where we are. Every time God gives us a light, we start right where we are, and make our next decision based on what God is showing us; which brings us back to what we're doing tonight. That's the reason we study this thing. Questions?

Tom Pizzo. Yeah. One question.

Conrad Bowman. Yes sir.

Tom Pizzo. Conrad, in almost all Bibles, you do see the word "go" in that 28th chapter of Matthew.

Conrad Bowman. You do.

Tom Pizzo. So have they just mis-interpreted the words there?

Conrad Bowman. No sir. What they did was they looked at the raw word "go," but they failed to look at the ...

Gentleman. Tense?

Conrad Bowman. Tense, mood and voice. It is in that voice. It is in that – it is in that – in that sentence – a participle. It is not – it is not a present imperative command. It's a middle voice – a middle voice participle. "Having therefore gone." You're already gone. Ok? It's to your benefit to be teaching and making disciples. That's where you should be. And those are in the imperative commands. Making disciples and what-have-you. So it's just that simple.

Lady. Any body who's been on the mission field and been out on missions will tell you. It's a faith builder for them.

Conrad Bowman. Yes.

Lady. So here you say, find out where God is working and go there.

Conrad Bowman. Yes.

Lady. You get out from your comfort zone, you get out where you are.

Conrad Bowman. Right.

Lady. It's a lot easier to get out ... [inaudible].

Conrad Bowman. Right.

Lady. And it builds your faith when you start seeing how God can work ...

Conrad Bowman. Yes it is.

Lady. [Inaudible] ... Oh, look what I did?

Conrad Bowman. Yeah.

Lady. It's like, look what God did.

Conrad Bowman. Yeah.

Lady. And we need those faith builders in our lives ...

Conrad Bowman. I understand.

Lady. ... for two reasons – whatever.

Conrad Bowman. I don't – I have no argument with that whatsoever. None. None. I'm not saying – this is not an anti-go.

Lady. No. No. And they're probably agreeing with you.

Conrad Bowman. Right.

Lady. They're very, very clear.

Conrad Bowman. Yes.

Lady. It's not about us. It's about Him.

Conrad Bowman. It's about Him; and what He's doing.

Lady. Yeah. And what He's doing in our lives to build up our faith.

Conrad Bowman. Absolutely.

Gentleman. We have a little sign at my home church, as you exit the church, it says you're now entering the mission field.

Conrad Bowman. Yeah.

Gentleman. It's right here on the street. It doesn't have to be in a far away country.

Conrad Bowman. No.

Gentleman. Because the harvest is plentiful right here.

Conrad Bowman. That's right. That's right. That's right. The more ready we are, the more it will run us down at home. It'll just charge over. You know. You'll be surrounded with opportunity right here at home to do things that you didn't

believe you were ever called to do, much less prepared to do. As a matter of fact, you know, you probably often – you're not ready when it happens. It pops up and it's in your living room, and you're trying to figure out how to get rid of it. [Laughter]. You know. You know what I'm saying, it's right there under your feet. Ok.

18. ... surely they have never heard, have they? Indeed they have;

"THEIR VOICE HAS GONE OUT INTO ALL THE EARTH,
AND THEIR WORDS TO THE ENDS OF THE WORLD."

19. But I say,

You know what this reminds me of every time I see this, and every time I start considering that thing about the gospel in the stars? God never relinquishes His own commitment as the agent of evangelization. He's done that from the very beginning of the world. Just as surely as He personally walked with Adam and Eve in the Garden, and talked with them in the Garden, we think of all the billions and billions of people that have lived in-between; and He has retained the unique responsibility to reach every one of them. Would you, sitting here tonight as a Christian, ever have been lost because of the failure of any individual in your life? It's unthinkable. It's unthinkable. The hound of heaven ran you down. Sometimes it was a short trip. Sometimes he didn't even – he didn't even have to pant. And sometimes He trotted behind you for years, and nipped at your heels and finally drugged you down. Ok. But it was the hound of heaven. It was God Himself who set that course, and did that. You know. If you didn't believe that, you would discount your relationship to Him. He Himself personally came and got you out of the world, and drew you to Himself. He didn't send an emissary or a substitute. You know. Or a tight end, or a quarterback, or whatever. He didn't. To use a good sports metaphor. He did not do that. He did it Himself, personally. He saw to it that you were touched and brought to Him and believed and had the capacity for it. Well that's because that's how much He loved you. He didn't – He didn't assign that responsibility to anybody else. Boy, that's remarkable.

Mike Donaldson. I know other people were sent in the right direction. I treat my mother-in-law.

Conrad Bowman. Um huh. Mother-in-law? Testimony to a mother-in-law!

Gentleman. That's unbelievable.

Conrad Bowman. Yeah. That's good. That's really good, Mike.

Betijean Kennerly. Conrad?

Conrad Bowman. Yeah.

Betijean Kennerly. We had a missionary at our home on several occasions. He was from Nigeria. I was ten. And I decided I wanted to be a teacher like she – that's what she was. And I wanted to go to Nigeria. And I didn't because the teacher – what I found out was that every class was Nigeria. I didn't have to leave. Every class was Nigeria. There was always something in the class.

Conrad Bowman. Yeah.

Betijean Kennerly. Somebody who was open or needed ...

Conrad Bowman. Every kind.

Betijean Kennerly. ... the truth.

Conrad Bowman. Every time.

Betijean Kennerly. Well, it was that way all the time.

Conrad Bowman. Yeah.

Betijean Kennerly. So you go to the grocery store and there he is.

Conrad Bowman. Doesn't matter, does it?

Betijean Kennerly. No it doesn't.

Conrad Bowman. Yeah. That's what – we kid Norma all the time. Norma – Brenda and I do. We kid Norma all the time because she comes home from the grocery store and she'll tell us about – you wouldn't believe what this guy in line in the grocery store said. He turned to me and said, thus and so. And I was just getting milk out of this case and this girl behind me said, so-in-so and so-in-so and so-in-so. And Brenda said, mom, you've got a face that says, "ask me. I'll listen." [Laughter]. You know? Isn't that how it happens? Isn't that how it happens? If you're open – if you're open, and approachable, and people can read

that in your face just so easily. You know. And, why is that? You sit on the plane and the guy invariably next to you and you want to sleep and you're nudging him. You know. It's just like that. But that's the way we're supposed to live. Alright.

20. Isaiah is very bold and says,
"I WAS FOUND BY THOSE WHO SOUGHT ME NOT,

That guy in the grocery store.

... I BECAME REVEALED – MANIFEST – TO THOSE WHO
DID NOT ASK FOR ME."

21. But as for Israel He says, "ALL THE DAY LONG I HAVE
STRETCHED OUT MY HANDS AND ALL I FOUND WAS A
DISOBEDIENT AND OBSTINATE PEOPLE."

[Chapter 11]

1. I say then, God has not rejected His people, has He? May it
never be!

Mae Genoito. May it never be.

1. ... For I too am an Israelite, I am a descendant of Abraham,
I am of the tribe of Benjamin.

He's got his *bona fide*, doesn't he?

2. God has not rejected His people whom He foreknew Or do you
not know what the Scripture says in the passage about Elijah,
how he pleads with God against Israel?

3. "Lord, THEY HAVE KILLED YOUR PROPHETS, THEY HAVE
TORN DOWN YOUR ALTARS, AND I ALONE AM LEFT, AND
THEY ARE SEEKING MY LIFE."

They're going to kill me.

4. But what is the divine response to him? "I HAVE KEPT MYSELF SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL."

Did not bow down to Baal.

5. In the same way then, there has also come to be at the present time a remnant according to God's gracious choice.

When you go to sleep tonight, thank God. You're part of that remnant today. You are God's remnant today. Ok? And you believe that.

6. But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.

7. What then? Now which Israel is seeking for, it has not obtained, but those who were chosen obtained it [and that's you], and the rest were hardened;

8. just as it is written,

"GOD GAVE THEM A SPIRIT OF STUPOR,
EYES TO SEE NOT AND EARS TO HEAR NOT,
DOWN TO THIS VERY DAY."

9. And David says,

"LET THEIR TABLE BECOME A SNARE AND A TRAP,
AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM.

10"LET THEIR EYES BE DARKENED TO SEE NOT,
AND BEND THEIR BACKS FOREVER IN TOIL."

11. I say then, they did not stumble so as to fall, did they? May it never be!

Mae Genoito. There it is again.

But by their transgression salvation has come to the Gentiles, in order to make them jealous.

He's paying attention to what the Gentiles have been given. And he said it will make Israel jealous. I'll make them want what they've turned down and discarded.

12. Now if their transgression ...

And that's Israel's transgression.

12. ... be riches for the world and their failure be riches for the Gentiles, how much more will their fulfillment be!

So when they come, this is a reminder to us. Treat them kindly. You know. Because even though they've rejected what you've got,

12. ... how much more will their fulfillment be when they find Him.

13. But [contrast] I am speaking to you who are Gentiles. Inasmuch then I am an apostle of Gentiles, I magnify my ministry,

14. if somehow I might move to jealousy my fellow countrymen and some of them might be saved.

So he's turning his work to the Gentiles to be magnified in order to move more of his fellow countrymen to jealousy.

15. For if their rejection of the Gospel be the reconciliation of the world, what will their acceptance be but life back from the dead?

So it says, just as Christ died and went into the grave, and was raised to newness of life, when the Jew is brought as a nation to accept Christ, that will be life out from among the dead for Israel. Ok. So when God opens the eyes of Israel, and brings them to Himself, that's going to be life out of the dead, or resurrection.

16. and if the first piece of dough be holy,

And that's Christ.

16. ... the lump is also holy; and if the root is holy,

And that's Christ.

16. ... the branches are holy too.

And that would be Israel.

17. But if some of the branches were broken off,

And that's Israel.

17. ... and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree,

18. do not be arrogant toward the branches;

Just because you've got life and they don't right now.

18. ... but if you are arrogant, remember that it is not you who supports the root, but the root that supports you.

And this is the same root that supported Israel.

19. You will then say, "Branches were broken off so that I might be grafted in."

20. And that is right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear;

21. for if God did not spare the natural branches, neither will He spare you.

Now what does that say? You can lose your faith? Absolutely not. Does not say that. It says that if you as a Gentile do not accept by faith what God has offered you, life of the root, and you accept it by faith, you too will be lost, just like Israel was lost. Because they were broken off because of their unbelief. If you as a Gentile don't have belief, in the life that comes from the root that sustains you, you'll be lost too; just like them. Ok. Now remember when in Revelation we were talking about the angel with the sickle. Remember that? And it's the end time. This is the last. You weren't here Sunday, were you? You're going to get the Sunday lesson right now. Get the heart of it. Ok. Because what it says is, the angel with the sharp sickle is here. And the strong angel from heaven comes in and says, the time of harvest is now. And he tells the Lord who has the sickle, thrust in your sickle, for the vines of the bundles are drying up and need to be

reaped in; where there're going to be destroyed; and the grapes are beginning to dry up on the vine. Now what it's saying is, rip the vines up and bring – it's the same thing we're talking about here. Same picture. The branches, he says, he ripened us – the branches – just like Israel who is branches. And he said, if they by unbelief, or you by unbelief, disconnect yourself from the vine, you're going to dry up. In the end times – in the Tribulation, the angel with the sickle is Christ. And the strong angel says, they're drying up. The vine is dead. Reap the vines, and the grapes along with them. It's time. The time for vines is over, in the Tribulation. By the end of that time, the time for vines, which at that time is Israel, is over. Gather them all in and burn them up. Everything that is going to be saved, has been saved. And it's time for judgment; and that's what that last picture is. The same one we're seeing here in Romans. You cut the vines down. Now he's not talking about getting rid of the vines. He's talking about the value of the vines giving life. In Revelation, he's talking about the end of the time for vines. Ok. Questions? Ok. That leads to two lessons right there. It takes them exactly to the same point; and I want to make the point again. Romans, the Gospel, the Old Testament, Genesis, and Revelation are all telling one story. The story of God bringing glory to Himself. And it's retold over, and over, and over again. And we always want to be careful that our metaphors do not obscure the same story as it's told over and over again. We don't want to do that. Ok? We want to keep it clear. Now are there any questions on what we've covered tonight? Adam?

Adam Sun. Are we part of the remnant?

Conrad Bowman. I'm sorry?

Adam Sun. Did you say we're part of the remnant? We are part of the remnant?

Conrad Bowman. We're part of the remnant? Today?

Adam Sun. Yeah.

Conrad Bowman. Oh. Well, today – and Scripture tells us – the Church; Christendom and the Church, is growing increasingly apostate from here to the end of this Age. Through that period of Apostasy, God will identify and hold a remnant faithful to Himself through it all. There's the Church, there's the true Church, and there's the anti-Church which is Satan's own organization. Was in Babylon; moving to Pergamus; then to Rome; and now it's kind of worldwide. So we are the remnant within the Church of God's faithful ones to the true Gospel.

Adam Sun. [Inaudible].

Conrad Bowman. I'm sorry?

Adam Sun. [Inaudible] ... to chapter 11?

Conrad Bowman. To chapter 11? Well that – I'm sorry. I don't understand the question.

Adam Sun. Well, you're saying that the Church in general – a remnant within the Church.

Conrad Bowman. Yes.

Adam Sun. In chapter 11, I have always assumed that we were talking about a remnant to Israel. The Jews within Israel who are the remnant ... [inaudible].

Conrad Bowman. No. He was pointing out the remnant – he was pointing out that there was a remnant within Israel; and He always preserved unto Himself a remnant; when Israel was the – when Israel was the responsible agent of the Gospel in that Age.

Adam Sun. Right.

Conrad Bowman. Today, as a responsible agent of the Gospel in this Age, we are under Satan's attack. God will preserve to Himself a remnant out of the Church.

Adam Sun. So are we saying a remnant out of the Church or Israel?

Conrad Bowman. Both.

Adam Sun. Both.

Conrad Bowman. Yeah. If you're talking about the Age of Law, it's talking about Israel. If you're talking about the Age of Grace, it's talking about the Church. He reserves a remnant to Himself in both cases.

Tom Pizzo. And those are earthly people who accept the Lord? Right?

Conrad Bowman. That's right.

Tom Pizzo. Anybody – anybody that's done that is part of Israel.

Conrad Bowman. That's right. That's right. It's more than just professors. Ok. Not just those that profess Christianity, but true believers. He has true believers – right there. Ok.

Conrad Bowman. Thank you Adam, that was a good question.

Lady. In verse 4, there's seven thousand remnant in Jews; and in verse 5, it's Gentiles by grace. The remnant? There are two different remnants. Chapter after chapter.

Conrad Bowman. Yeah. Yeah.

Lady. Ok.

Conrad Bowman. He's – he's giving that – he's doing a comparison right there of what was just said. In verse 4, seven thousand would not bow to Baal. "In the same way, there is also going to be at the present time a remnant according to God's gracious choice." And that's true believers. And at some point in history, it's easier to see them than at other points in history. That's the wheat and the tares. Sometimes there're hidden, and you can't tell them until it's time to harvest. You know. And that's what the sickle is all about.

Sonia's asleep. Sonia's sleeping. We've got to stop, because she's asleep. [Laughter]. That's one I owe you.

Mary Chambliss. Question?

Conrad Bowman. Yes.

Mary Chambliss. You're using Church.

Conrad Bowman. Yep.

Mary Chambliss. So I'm confused. I thought the Church was the Bride of Christ.

Conrad Bowman. The Church is the Bride of Christ, but the true Church is the Bride of Christ, not Christendom.

Mary Chambliss. Well then there's Church and true Church.

Conrad Bowman. Yes ma'am. There's Christendom ...

Mary Chambliss. Which one is the Bride of Christ?

Conrad Bowman. The true Church. Only the true Church. Only true believers.

Mary Chambliss. I don't understand why we are using the other word "Church." What we're using the word "Church" for.

Conrad Bowman. I'm sorry. I could have used the word – I should have used the word "Christendom," which is just a longer word. Christendom ...

Lady. Yes.

Conrad Bowman. Yeah. Yeah. It takes longer to write it down. Christendom – Christendom is made up of all who claim to be believers, whether they are or not. "True Church" are all those who are believers. Ok.

Mary Chambliss. Ok.

Conrad Bowman. Christendom are professors, are not – I mean, you know, they're – they're not all believers.

Mary Chambliss. They're professors, but the true Church are professors. Right?

Conrad Bowman. That's it.

Mary Chambliss. That's confusing – I'd just rather not talk about the Church unless it's the true Bride of Christ. ... [Inaudible]... Are they in any way ...

Conrad Bowman. You're right. You're right. There ought to be more – there ought to be more – I ought to be more careful about making that distinction. You're absolutely correct. Right?

Pat Welbourn. But those people are so deceived that they think they are the Church.

Lady. Yeah.

Pat Welbourn. Satan has been so busy ...

Conrad Bowman. Sure.

Pat Welbourn. Sowing all gospels to people over the years ...

Conrad Bowman. Sure.

Pat Welbourn. ... and there're just all mixed in. it's unbelievable. It's scary.

Betijean Kennerly. God knows who they are.

Conrad Bowman. Yeah. God knows who they are. Mary, here's the challenge. Here's the challenge.

Mary Chambliss. I don't need another one. [Laughter].

Lady. Bless your heart.

Mary Chambliss. What is the challenge? What is it?

Conrad Bowman. Well the challenge – the challenge is for – is for the pastor who stands in the pulpit and he's opened the doors and invited anybody who wants to, to come in. And he's got to present a message of salvation and the Gospel in its purest form.

Mary Chambliss. Right.

Conrad Bowman. Now how can he say, to a large percentage of those who show up, you know, you have to be careful about what you believe without offending them all. How do you say that without saying, you've been in church all your life. You're as lost as a goose! You know. You couldn't find your way to the altar if you had to.

Mary Chambliss. Well that's true about me, because I was "practice" church entity for years.

Conrad Bowman. I understand that. I understand that. But our challenge today is how to do that in a way that does not offend them but draws them closer to the Son we serve. The institutional church is shot through with millions of people who are "playing church," and doing that. How can we tell them what they're doing in a way that demonstrates mercy to them; and tolerance; and love. How can we show them that we love them and do that without saying, what in the world are you doing with your life? Which is what we really would like to say. You know, it's – that's a challenge. That's a challenge to anybody who wants to share the Gospel, and do ...

Lady. What are the consequences if you don't?

Conrad Bowman. Huh?

Lady. What are the consequences if you don't say something?

Conrad Bowman. If you don't say something like that, I mean, just leave them on their way and ...

Lady. The consequences of not saying are greater than the consequences of saying it and maybe offending somebody who – you're going to offend them no matter how you say it.

Conrad Bowman. Yeah. Yeah.

Lady. So the consequences of offending them is greater than ...

Conrad Bowman. Sure. That's why we're called on to be a separate people. We're called on to be separate. We're – we are going to be labeled an offensive group of – don't go over there. They'll tell you you're lost and you're going to burn in hell forever.

Lady. You say it in a nice way and they're offended.

Conrad Bowman. Yes.

[Class banter back and forth]

Conrad Bowman. That's it. So – so that makes us ...

Lady. So, you don't just say you're going to hell. You ... [inaudible].

Conrad Bowman. You know what? Mackintosh would have loved you. That old – that old Scotsman would have loved you; because that's exactly what he did. When he would go to the hospital and find people sick and in bed dying, he would bend over their bed and tell them exactly that. You know. I mean, he was a hard-nosed old Scotsman. He could do that, because he said, here's your last chance. You know. That's it. You're not going to live until morning. What are you going to do? That's where we are. That's where we are today. It's more difficult because we live in an area of inclusion and tolerance; and you have to be able to accept what everybody believes is equally true to what you believe. And

I'm sitting here saying, wait a minute? What I believe is very, very rigid. [Conrad thumps the podium]. You know? This is not – this doesn't cut you too much slack.

Lady. Nope.

Conrad Bowman. That's tough, isn't it?

Lady. Yes.

John Young. So you're not for the Fairness Doctrine? [Laughter].

Conrad Bowman. That's it. That's it. That's where we are. Pat?

Pat Welbourn. Well, it's just that there are so many churches fail to get out the true, pure Gospel; because they don't operate that way.

Conrad Bowman. That's right.

Pat Welbourn. They want to draw people in by having – bouncing music and "funs."

Conrad Bowman. That's right. That's right. That's right.

Pat Welbourn. [Inaudible]. That shows how out of sync I am.

Conrad Bowman. Yes. Yes. Well I understand what you're saying. Sure. You've got to have a lot of activity. You've got to give people – we run surveys to see what. As a matter of fact, you don't even have to do a survey now. You can buy a survey run by Barna and he will tell you what people in your neighborhood want. You just identify your zip codes and he'll tell you what they want. And you can run programs to do that. Ok? There's all kinds of ways to run a church. Barbara?

Lady. [Inaudible] ... because they've rejected the Gospel – and the Gentiles to make them jealous?

Conrad Bowman. Yep.

Lady. Are they jealous? In what way have they ever been jealous?

Conrad Bowman. Well, they haven't been much jealous.

Lady. No.

Conrad Bowman. No. We haven't done much to make them jealous, have we" I mean, they've got all the money; and they've got all the power; and they're running the government; and what-have-you.

Lady. And the world.

Tom Pizzo. [Inaudible].

Conrad Bowman. No. No. No. So we haven't done much to make them jealous, have we?

Lady. Not really.

Conrad Bowman. No. We've got to demonstrate what grace is all about. Well the Church is in a peculiar place, isn't it?

Betijean Kennerly. It says, in that chapter, that you profess with your mouth what you believe in your heart. It ought to be obvious then.

Conrad Bowman. Uh huh.

Betijean Kennerly. What we believe should to be obvious.

Conrad Bowman. Uh huh. Uh huh.

Betijean Kennerly. I mean, I believe that's what Jesus said.

Conrad Bowman. Uh huh. Which means we've got to be teaching what we believe as a primary responsibility. Doesn't make a lot of difference if we turn out good bowlers. Does it? There are a lot of other things you – you can put a lot of things on that optional list. Alright. Let's have a word of prayer before I get ridiculous.

Father, we thank You for the time you give us tonight. We thank You for the message Father that is so cuts to us – to our bone; and help us Father to see – like Mary says, where the real challenges are. Help us to be able to see them clearly. Give us the mind of the Spirit to develop in our own life in our own vocabulary words that are enticing that demonstrate to the world around us that what we do we do out of love; and give us Father the heart of the Savior to love them as He

loved them and as He loved us. And just hold us up as lights of the Gospel to a lost world. For we ask it in Christ's name and for His sake. Amen.

Thank you so very much.

Lady. Thank you.