

Romans 13 (Conrad Bowman) (August 27, 2008)

We're making progress. We're closing in on the end of this Book. This is an interesting – this is an interesting chapter to be studying right at this time.

Lady. Yes it is.

Conrad Bowman. You read it.

1. Let every person be in subjection to the governing authorities.

Class. Uhooo.

Conrad Bowman. Uhooo. Pain, pain, pain. We'll get into that. Let's have a word of prayer, please.

Father, we trust You for the time ahead of us. Just guide us through this hour or so. Give us insight from – from beyond our own understanding of us to see what You've planted here for us. These are marching orders from Your Church. Your Body. And we want to understand them thoroughly, and we pray Father for guidance from the Spirit on how to apply those things in our lives individually, and as a – and as a Body; and we thank You for it and trust You now, in Christ's name, because He paid for it. Amen.

We brought in three of four more of those outlines. I've still got more still in my car, so if we need more, I think there's still one left over there on the table; and we've got plenty thanks to – thanks to Mr. Moore. The Moore's were gracious enough to take that original and take it out and make some copies of it; and that's the whole Romans Commentary in a – in a complete set. So let's start with chapter 13, verse 1.

1. Let every person be in subjection to the governing authorities.

And that's talking about ...

Lady. Thirteen?

Conrad Bowman. Thirteen. Am I reading 13?

Class. Yes. [Inaudible Comments].

Betijean Kennerly. Do you want my glasses? No. Let every person be in subjection to the governing authorities.

[Class comments – inaudible].

Conrad Bowman. Isn't that chapter 13?

Class. Yes.

Lady. You were saying chapter 10.

Gentleman. You were just saying chapter 10.

Conrad Bowman. I was saying chapter 10?

[Class banter. Confusion].

Conrad Bowman. I need to check my Social Security card to see how old I am. Oh? Well, how confusing is that, for heavens sake?

2. Therefore he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves.

Now it doesn't say anything in here about having to be in agreement with those authorities. That's troublesome, isn't it? We are to be obedient to the authority that exists knowing that if God didn't want that authority, He wouldn't have let it be established to begin with. That's always tough in an election year. If I haven't been able to anticipate this, I wouldn't have started this thing knowing that that was sitting there, because this is tough. We've got an election year in which – in which fifty percent, at least, of the population of our country is going to be disappointed in the outcome of this election. Probably closer to sixty percent are going to be disappointed in it. And yet, if we – if we take Scripture for what it says, God's in charge of the election. Now can – can we take that and relax with it?

Lady. No, not really.

Conrad Bowman. There's going to be trial for some; and it's not for others. For others, they're just going to relax and watch it happen. Now I can tell you this, I am – the older I get the more relaxed I get about it. John and I talk about this thing often over coffee. It is my consistent opinion that concern over public elections is the biggest distraction to living the Christian life that we face in this country; because we get so worked up about it, that we lose all sense of God's control over the affairs of man. His choice will be made, regardless of what we think. Okay? And that's been true for generations. Okay? Because He brings glory to Himself whether a despot is in control or whether a righteous man is in control; and it's been so long since that's happened that it doesn't even affect our memory any more. We've got a political system that as the sieve excludes people when they come into it and move up through it, it tends to exclude righteousness on the way up, and just boils it out. So the higher up you go, the more corrupt it gets, because the more money is involved in the system; and that's – that's a terrible way to grow a country. Are you familiar with Frederick Bastiat – B-A-S-T-I-A-T – who wrote a very small little book called, *The Law*. And he wrote it right at the peak of the French Revolution, and he was talking about this experiment in democracy called, "The United States," and predicting where it was going to go, and how it would end up. And in it he made a lot of comments – I used to read that thing often – and he was – it had a whole chapter on public plunder. When the government does for a person or people that which that individual could not do on his own legally, then the government is engaged in an illegal act; in most cases that; because it will take from one man what an individual could not. In other words, I couldn't go to Ed and demand from Ed support for an idea or a project of mine, and demand it at gunpoint and take it from Ed. That's be illegal. I would be put in jail. But if I go to my government and convince them that that's a good idea, they'll go to Ed and extract it as a tax. And give it to me to apply to that project that's a government project. Now where does the government get that right? They don't. What they've done is engage in legal plunder of Ed, on my behalf. And that's the way government's works. Yes?

Lady. Isn't the government allowed to make laws?

Conrad Bowman. The government is allowed to make laws by who?

Lady. By the people.

Conrad Bowman. Yes ma'am, by all the people?

Lady. Yeah.

Conrad Bowman. Did Ed allow them to make a law to come take from him what is his and give to somebody else who didn't earn it?

Lady. No.

Conrad Bowman. Hmm. I guess not. No ma'am, he didn't. And I'm not making light of what you're saying. What I'm saying is, we are a nation of laws, but we've found is, as Bastiat said, once you allow anybody to jump into the public dole, the public treasury, and extract something for their personal needs, then everybody will want to organize to do that on their own behalf. Even beggary – this is his comment – even beggary will organize and attempt to influence government to effect their beggary for them, and on their behalf. It'd be much easier. And so you – society evolves into a group of special interests, often chasing after the public treasury. Now we in this country have chased after the public treasury for everything under the sun. We build bridges to nowhere. We support projects for every kind of circumstance, in any circumstances. Ridiculous circumstances. But nowhere is the believer given the authority or right of opting out of whatever government they're a part of. We're just not given that. Why? Why? You've got any thoughts on that?

Betijeane Kennerly. It's interesting that when this was written he was living under [inaudible].

Conrad Bowman. That's right.

Betijeane Kennerly. [Inaudible].

Conrad Bowman. Yeah. Napoleonic rule was the order of the day, and France was in rebellion. Now his observation was, it's going to be interesting to see what happens when the United States, in this short experiment in democracy, as he called it, because he could see special interests tearing this place apart; and it's taken a couple hundred years, which is not much in the course of human political history, and it's – and it's moving in that direction. But when you look at Scripture, it doesn't give us the right to opt out. So, my view is, politics has become a distraction to our administration of the Gospel of Reconciliation. The deeper in it we get involved, the more it preoccupies us – this – this political system – and the less we have time to spend in developing our understanding of our ministry of the Gospel of Reconciliation; because this is our primary concern

and responsibility – is the Body of Christ. You can go on the street and find ten thousand people who can take care of the politics of life; but, you start trying to find people with whom you can agree thoroughly regarding the Gospel, and their number is as hen's teeth. Which means you and your effort in your life and your brainpower and your mind and your spirit committed to God is a very, very precious commodity, not to be wasted. So we owe it to one another not to get distracted by chasing after the things of this world that have no impact whatsoever on the next. Because our destiny is to live forever in union with Christ; glorifying Him; bringing honor and glory to His Father, who is our Father, and that's our purpose; and we do not want to lose sight of that. Okay? We are a very short time here; and a very, very, very, very long time with God. Okay? Forever is a long word. Okay? And though we can make contributions while we pass through here, and God allows us to do that, we don't want to lose sight of the fact that our primary responsibility is to minister God's having reconciled the world to Himself by sending His Son to die on our behalf; pay for all sin and remove it as an issue; so that no man ever dies and goes to hell because of sin, because that's all paid for. He dies and goes to hell for one reason alone; REJECTION OF THE PRICE THAT WAS PAID. He insists on making his own payment instead of accepting the payment that was made on his behalf. Man! Now, that's where Paul is in Romans.

2. ... he who resists authority ...

And that's civil authority.

2. ... has opposed the ordinance of God, for they who have opposed will receive condemnation upon themselves.

That's tough.

3. For rulers are not a cause of fear for good behavior,

Or those who exhibit good behavior.

3. ... but for evil behavior. Do you want to have no fear of authority? Then do what is good and you will have praise from the same;

And that means returning authority – meanness with goodness. Right? All this accusation of mean spiritedness, and it flies both ways, can be ignored by the Christian, because he's doing what is to their good, on – in both directions,

4. for it [civil authority] is a minister of God to you for good.

And that's "the" good, by the way. There's a "the" in front of that. For "the good."

4. ... But [contrast. In contrast,] if you do what is evil,

And maybe you do, and maybe you don't. Third class condition.

4. ... be afraid; for it does not bear the sword ...

It. Civil authority. Does not bear the sword for nothing – sword.

4. ... for nothing; for it is a minister of God,

Whether it recognizes it or not.

4. ... an avenger who brings wrath upon the one who practices evil.

Never on the one who is doing the good.

5. Wherefore it is necessary to be in the subjection,

There's another "the" in subjection. Now you remember the rule of the "the"? Okay? There is no indefinite article in the Greek. There's not an "a" or an "an" in the Greek text. There is only a definite article. And when you find a definite article like "the" right here, the definite article calls attention to the presence or specificity of the noun. The indefinite article, or the absence of that article, calls attention to the character or the makeup of the noun. So what we're talking about here, it's necessary to be in "the" subjection, so "the" subjection is a specific subjection; and "subjection" means the oppression of choice imposed on people; and it's a natural subjection. Okay? Which means you are in this world with imposed limitations. That's what the subjection is, regardless of who you are. If you give allegiance to God, you certainly have limitations imposed on you. That's what the Law of Christ is all about. You have His character, which is your – which is your rule of life. If you were in the Old Testament, you had the Mosaic Law, which was your rule of life. If you're not in subjection to Christ, but you are in subjection to the evil one, he has his own qualifications for you in service to him; and he puts his limitations on you; and he does it by the desires he places in your life. Okay? So you have subjection in any case. There is not one of us that

can say, we are free, except in one condition; where do we find freedom? In Christ. Because He bought it. If you – if you – if you – if you form an allegiance with Satan himself, the evil one, then you have no freedom, because he doesn't offer that. If you form no allegiance at all, you leave the forces of good or the forces of evil fighting over you, and you're not free; because both are offering you choices, and you live under the influence of those choices. Once you make your choice, you have no freedom. Okay? It's like an employment contract, isn't it? You go to work because you need money to live and sustain yourself, and you go to work for an employer. And the first thing the human resources department says is, here's what we allow you to do; and here's what we do not allow you to do. And you learn what the rules of the company are. Okay? You grow. You get to be in your upper teens, or early twenties; or in the hormone un-balance age; and you fall into the influence of – of a young lady. Okay? Now it doesn't matter what the source of the influence was. It could be, she smells good. Right? Or she feels really good when you're on the dance floor. That's been fifty or sixty years since we got on the dance floor. It might have been once or twice. But, you fall under her influence and you get married. And then all sorts of changes come into your life that we didn't discuss ahead of time. You know. Early American becomes a choice. I like – you like – walnut furniture, and oak furniture, and stuff like that. You know. Choices are made for you. And you find – well they are. Willingly so. Your mother made choices, and you liked them. So, it's natural. You turned loose, and she makes choices. And then one day, she puts broccoli on the table, and that was a choice that was never made for you before. You know, and it just – you see what I'm saying? That's the way life is. Well, the same thing happened to her. She was raised with her sister. She doesn't know that a guy thinks knobs on a dresser are to hang your socks on. [Laughter]. She didn't know that. Okay? Corners? That's where – corners. That's where your shorts go when you take them off. [Laughter]. The corner. Okay? Guys think it's magic. You take all this stuff off; drop it right where it is; and it shows up in the drawer. [Laughter]. All clean and folded. Something magic about your house. Circumstance. Circumstance. Isn't it true? Circumstance just brings us to find that we don't control very much in our life. We do a lot of things in our life just because it has to be done; otherwise things pile up and you – and you can't find the door. So, what Scripture is coming on here – rulers are not a cause of fear for good behavior. We tend to think of that in terms of the IRS, or somebody in a position of real power. But you know what that's talking about? That's talking about the people that are closest to you that you live with and as you grow along you find out that in order to have peace rule in the house, you – you have to adjust your behavior. You have to grow up, is what it's saying. Okay?

Betijean Kennerly. Not hanging your underwear on the knob.

Conrad Bowman. Can't have – can't – can not put your underwear on a knob. You can't do that.

Lady. You know, I understand positions of authority, but I don't see anything in here that says you can't even – you can be submitted to authority, but you can still campaign for what you believe ...

Conrad Bowman. Sure you can.

Lady. ... is right, and try to change ... [inaudible].

Conrad Bowman. Sure you can.

Lady. [Inaudible].

Conrad Bowman. Sure you can. How much – how much time do you have? Can ...

Lady. [Inaudible].

Conrad Bowman. Here's the point. As we go along to come to grips with this [Conrad holds up the Bible] and come to understand it thoroughly. It takes an inordinate amount of time. Okay? It takes an awful lot of time to – to come to get God's mind from this and take it in and let it become part of the way I think. It takes an enormous amount of time. I – I literally do not have time, and never have, to campaign for a candidate for any public office that I'm aware of. I just – I don't have the time to do it. I don't have the time to invest in that as a stewardship of time – I just don't have it. Because in the end, it doesn't really matter. It – it doesn't matter. What matters is the people that I can get to who don't know the riches of a relationship of Christ and the life changing dynamic that comes from the realization that their eternity is paid for by the sacrifice that the Lamb of God made. It cost them NOTHING. All they have to do is grasp it, and their eternity with God is secured. The realization of that is so far ahead of who occupies the Oval Office the next four years, or the last four years, or the next hundred and four years, that it pales by comparison by my own brain. That's where I am. That's where I am. It just – it – and I'm not – and I'm not trying to – to denigrate people's efforts who are being poured out in support of ideals, or, better ways. You know. If I can, I'll drive a hydrogen car, and have water coming out my tailpipe. I will, if I can. If I can, I'll conserve plastic and

recycle it, if I can. Okay? If I can, I'll plant a tree – fig tree – but I'll plant a tree. Okay? I'll do that. See, I'm willing to take normal responsibility and normal actions in – we moved to California a year or few years back, and we moved out there right in the middle of a drought, to where we had to catch our water in the shower in a bucket, and use that bucket of cold water that you caught in order to flush your commode, because you couldn't flush like that, and as soon as your water got hot, you got wet all over real quick and turned it off; soaped up; and then turned it on just long enough to squirt that soap off; and that was the shower you had; and you tried to take those as few – as little as possible. You know. Because we didn't – we – they would put a meter on you that limited your water to fifty gallons; and it takes fifty gallons to run a little wash. So you had to be very careful about how you use your water. You know, I'll put up with that. We were in the middle of a drought. I'm – I'm hanging in there with that. See, I'll do anything that's reasonable, but don't pull me away from my primary responsibility of ministering the Gospel of Reconciliation, because that's what we're called to do. And we have to move that up the line. Boom; and put that up there. Now, as it filters down, do we spend our time? We're talking about stewardship. That's what we're talking about. Good stewardship. And if God's given you stewardship to allow you time to spend time on other things, then spend them on other things. You know. But – because I'm – I'm not going to drive something irresponsibly. I'm not going to do something irresponsibly just because I can. What I was going to do with that California drought, I would get on a plane and fly to Colorado where they didn't have a drought; and I'm in the – I'm in the motel, and I hear the guy on the other side about seven o'clock in the afternoon taking a shower; and the water's running and running and running; and I'm getting mad about it. He doesn't know. Where'd he come from? Ohio? You know. I'm beating on the wall because he's taking a shower and letting the water run. And he didn't understand what that fool next door was upset about; and I – we talked to guys; and we hadn't even – ten or twenty of us in California there, and we'd talk about this; and they were all going through the same thing. You know. You couldn't turn the water on and let it run and brush your teeth and leave the water running in the basin. That was insane to do that. You didn't do that. You turned it on and wet your toothbrush, brushed your teeth, and turned it on and got rinsed out. You know the kind of insane things you had to do when you didn't have but fifty gallons of water allotted to you for a day. It's amazing. It's amazing. I had a garbage can that I brought all the way back to Texas. It was a big garbage can like this; and it's got a hole drilled in the bottom; and I outfitted it for a hose; and I put it behind my washer in the garage and put the washer discharge in it because it took that big garbage can to hold all that water; so when the washer discharged, the water went into that. Now remember

in the Bay Area in San Francisco, all the water you put on the grass came in by pipe because it didn't rain for most of the year. That was the water that kept the flowers growing outside. You run that hose out there; put a socket on the end to catch the lent; otherwise you'd end up with these big balls of lent all over your yard. [Laughter]. You see what – you see what necessity drives us to. Well as Christians we're not exempt from that. We have to put up with that. And conserve it, because – because you got insane and just went wild and jumped in there and took a nice long shower and had a ball, and got your bill and they found out you used more, then they'd come out and put a lock on your meter. And the water – and it would take six hours for your commode to recharge. You know. We live in a world of inter-dependence. We live in a world that makes demands on us on a regular basis. But as Christians, we are set apart. Now we can understand what it means to be set apart – that's what the word "holy" or *hagios* or "saint" or "sanctify" – they all come from that word "*hagios*," and that's what it means. When it says you are a peculiar people, that's what it means. There's those weird Bowman's down there, now watch them. They won't get involved in anything that the rest of the neighborhood's doing. Okay? You are a peculiar person. You're weird, because you have – you have weird things that make demands that are made on you. By whom? By the God we serve. Ray?

Ray Johnson. Which raises the question, do you become so ... [inaudible] ... that you are no earthly good?

Conrad Bowman. That's good. That's good. I've heard that.

Ray Johnson. Yeah, but ...

Conrad Bowman. Yeah. And the answer is yes.

Ray Johnson. [Inaudible].

Conrad Bowman. I beg your pardon?

Ray Johnson. I'm just asking the follow-up question.

Conrad Bowman. Yeah.

Ray Johnson. Where is your outreach to the law?

Conrad Bowman. Where is my outreach to ...

Ray Johnson. I'm asking the question. Is there no earthly good – you're so heavenly minded, that you can only talk to Christians.

Conrad Bowman. Oh, I can talk to anybody.

Ray Johnson. But where is your outreach to the lost?

Conrad Bowman. Outreach to the lost?

Ray Johnson. Yes sir.

Conrad Bowman. The Ministry of the Gospel of Reconciliation. That's it.

Ray Johnson. Okay. But that automatically takes you into the world doing things which ... [inaudible].

Conrad Bowman. I don't – I disagree. The Ministry of the Gospel of Reconciliation is that – is that they have been paid for.

Ray Johnson. I understand that.

Conrad Bowman. Okay.

Ray Johnson. I'm with you on the line.

Conrad Bowman. Okay.

Ray Johnson. I'm just not getting – I'm not seeing where you're drawing – you're drawing the line – it's almost like you're drawing a line in the sand, and you said, you don't cross here. But you do only what we get ... [inaudible].

Conrad Bowman. No sir. It didn't say that. I didn't say that. What you do as a matter of personal responsibility and priority – your priority is the Ministry of the Gospel of Reconciliation. That's your priority. If you've got time to do the other things, go do them. Go get it. I personally don't have time.

Majorie Sagar. What verse are you on?

Conrad Bowman. Oh, I've got down to verse 3. [Laughter].

Lady. We're making progress.

Conrad Bowman. Well, I've got down to verse 3, Majorie. You don't see that in verse 3, do you? I've stretched verse 3 a little bit. [Laughter]. I'm guilty of that. I'll go to verse 4.

David Yeary. Joyce Meyer talking about it. You are either investing your time or investing your time.

Conrad Bowman. That's true. That's true. That's true

Lady. Sometimes they cross. I mean, sometimes – and I'm surprised at the tact you took on that. I'm thinking, so many young people take off in the world, and not just in the United States, that are so desperately wrong. And I'm questioning really how to read these first two verses. I know that God allows things to happen in ...

Conrad Bowman. Verse 2 and 3?

Lady. But I don't know that He establishes. I have trouble with that word. I don't know how to deal with that. When you've got a government that is not always righteous and no better than ...

Conrad Bowman. Well listen. There's some – there's some wicked, evil

Lady. ... Gospel of Reconciliation and get involved. And that is your cause to do so. When someone has been arrested – and how many people do we send to the electric chair that have nothing to do with the crime? I used to be for the death penalty. I'm not anymore. Because I don't want even one person dying because they couldn't have proper representation. So being good doesn't – I mean Scripture doesn't read clear to me on that.

Conrad Bowman. Uh huh.

Lady. So how can you say that we shouldn't be involved in that?

Conrad Bowman. Sarah, what I'm saying is this. Here's what I'm saying. Those of us who are engaged in the Ministry of the Gospel of Reconciliation ...

Lady. Now do you mean that in all ... [inaudible]?

Conrad Bowman. No. No. Neither one. I'm talking about the understanding of what – man having been reconciled to God means to the individual. Okay? There

are so few Christians who understand that. We are – I mean we are few in number. And those of us who understand that cannot afford to be distracted in taking that message to the world. To the world that we touch and reach and live in. We can't afford to be distracted in that. Okay? There are a number of people who can look at a social ill and determine that it is wrong for any number of reasons; and engage that social ill to make a change. But there are precious few who understand the – the fact that God has reconciled the world to Himself, and that's the basis on which we come to Him; and that is so important because it affects a person's eternity. If we change the circumstance in the country, it may change his today, or his tomorrow, or his children's tomorrow. But over against that, we have to remember that we have in our hand, and in our brain, and in our offering, eternity. And that is so blooming important, that I cannot afford to be distracted for the highest and most noble of human goods and causes. What I want to say to you is that there are noble causes. There's – there are – there're causes for whom we send eighteen year old men and women out to die. There are – there're causes that we go to war for; and all of them can – they can be the most noble or the most despicable causes you can possibly imagine. That's the nature of the battle we're in. And as soldiers in God's army – which is what we are – for we wrestle not against not flesh and blood, but against principalities and powers and spiritual wickedness in high places; that's the battle we're in; and if you don't feel like a soldier, trust me. You are. We cannot afford to squander our life in pursuit of any other – what appears to be more noble goals. We have to be cautious about that. If we have people who are going to do it, we need to do it with understanding of what we're doing; and look behind it at the ultimate spiritual outcome, and the – and the – and the nature of the result that we're going to get; and does it last for a year; or ten years; for a lifetime; or does it last forever. Because we're in a battle with eternal results, and we don't want to lose sight of it. And it's so easy to get our vision pulled in from where our destiny is, with God in heaven forever, and get it pulled into some temporal place – it's so easy for that to happen that my job is to encourage you to keep it out there where God is; because that's where you're headed.

Lady. But don't you think Christ often worried about the temporal? With the apostles He had people handling money; handling the – finding the room and getting the room prepared; He encouraged, and had He – Christ died and in heaven He had the apostles choose those to go take care of the widows and orphans, because that was an obligation ..

Conrad Bowman. He gave structure. He did. He gave structure to the Body of Christ.

Lady. So, perhaps, perhaps, and my understanding, not all of us are called to a high calling as you are. Maybe some of us are just foot soldiers that help people in the community.

Conrad Bowman. Yeah. There are certainly some that are called to do that. There are certainly some that are called to do that. I don't disagree with that one bit. And – but I'm real cautious about that characterization of high calling on my part. I'm a teacher. That's it. Now, I have to – what I have to do is this. [Correct]

Now, when you go back and you look at the Gospel records of Christ, what He did He did in order to call people's attention to who He was; and then He explained why He had come. His teaching was, you leave father; you leave mother; you follow after Me. He did. He chose somebody to take care of the money of the Apostles. He chose Judas. He was the keeper of the purse. Why did He do that? It was a test for Judas, who was a thorough self-seeking individual. See, everything He did – He took Peter, who had foot-in-mouth disease every time he got the chance [laughter] – and you know what I'm saying. He – before he ...

Lady.

Conrad Bowman. That's right.

Lady.

Conrad Bowman. He did.

Lady.

Conrad Bowman. He did.

Lady.

Conrad Bowman. He did. He absolutely did. You know, and we don't treat the poor – we don't – we don't devalue the poor. He also taught that when a man comes in, you don't put the guy dressed in nice clothes up front, and put the guy dressed in shorts in the back. You know. You don't take the guy who has a nice hair doo – a-la Edwards – and put him up front and me and John in the back.

Lady. I always thought the two were hard to separate.

Conrad Bowman. Yeah.

Lady.

Conrad Bowman. Sure.

Lady.

Conrad Bowman. That's right.

Lady. But beyond that, when it's time to get involved ... that is Christianity.

Conrad Bowman. Yeah.

Lady. ... there are some that are prophetic. There are some that are teachers. There are some that are preachers. But by and large, you are going to get to that person

Conrad Bowman. Yes. It's a distraction for me.

Lady.

Conrad Bowman. I ...

Lady. ... back door ...

Conrad Bowman. Ok. Hang on. I'll get right back to you. Sarah?

Lady. Me?

Conrad Bowman. Over your head. Back in the back.

Lady. I was going to say,

Conrad Bowman. Yeah.

Lady. Scripture – God wants us to be bent on His work; and doing His will; and if we can – I personally think that if we can help the world along the way,

We can also encourage people to look at spiritual ... spiritual realm. And our responsibility of sharing the Gospel and

Conrad Bowman. Sure.

Lady.

Conrad Bowman. Joyce?

Joyce Wood. I believe I heard ...

Conrad Bowman. Yeah. Christ put him in charge of the purse.

Joyce Wood.

Conrad Bowman. Well, he ... You see. Because what happened to the money is immaterial. It was immaterial to Christ. He didn't worry about the purse. I mean, when He needed money, He got it out of a fish. [Laughter]. He went fishing and got it out of a fish. You see – you see, we're taking an omnipotent, omniscient God and – and we're trying to pull this Jesus – because He walked and talked as a man – we're trying to pull Him into our life and into our walk along with us. Now listen. He knew what Jesus was going to do. Why did He know that?

Evelyn Wamble. Foreknowledge.

Conrad Bowman. No. Not foreknowledge.

Lady. He was God.

Conrad Bowman. He made Him. Yeah He did. He knew what Judas was going to do because He was in intimate, total contact with the Holy Spirit within Him. He was in union with the Holy Spirit.

Evelyn Wamble. Within Him.

Conrad Bowman. Within Him. Within Himself. That's why He knew. You remember when He said that Jesus laid aside His prerogatives as deity and became a man. Doctrine of Kenosis. He laid aside His prerogatives as deity. That means He took His Godness – His omniscience – His omnipotence, and He put it down over here, in order that He might walk exactly as we walk. With one exception. He had no Adamic nature within Him, so He walked in complete union and dependence on the Holy Spirit within Him. But, He gave us that same provision. We have the Holy Spirit within us. Not a different one than Christ had; but the same Person in you. No wonder he could say, the things I've done,

you can do, because it's the power of the Spirit within Him that did the work that He did as a man. It was as a man that He went to the cross, because as God, He could never die. As a man He went to the cross and put His body up there and died – literally died – and as a man He went into the grave. As a man, the Father reached into the grave and drew Him out as a man; and he walked on earth for forty days; and ten days prior to the Holy Spirit's descent in that upper room, Christ ascended to heaven by the power of the Father; and the Spirit came back down and filled who? A hundred and twenty Galileans in the upper room; and the Church was born with the same inherent power within it that was in Christ when He walked. Now Christ is not duplicating His walk as a man on the way to the cross in you. What He is producing in you through the Spirit in you, is His life as an ascended man on high. He's empowering you to do the work He began and finished on the cross; and He would be here telling the world what that meant to them; in whatever circumstance they found themselves. Now what I am saying to you is this. Don't get distracted in that job. You can become distracted by trying to improve their current human circumstance to the extent that you improve their life, and never reach their spiritual nature. Okay? You can improve their life and never get to their spirit, and make the kind of change that makes them forever joined to the same God that you are. Don't lose sight of that, because you are uniquely prepared to do that. A man or woman without the Spirit of God in them cannot accomplish that. You can. Personally, we can't afford to lose anybody who has that capacity within them. You need to be stimulated and stirred up because the days are short; and you don't need to be drawn off point. Okay? You were trying to say something?

John Young. You just said it, Conrad. I was just going to say, if you're looking for the Spirit's footsteps, Ephesians, those footsteps may be what this lady is talking about to do that. But if there're not, you've got to make sure there're the Holy Spirit's footsteps and not yours. Because that's where I ____ up. You know, I want to do all sorts of things, you know ...

Conrad Bowman. Yeah.

John Young. ... and ...

Conrad Bowman. For God.

John Young. ... and – yeah. And it's really me and not the footsteps of ...

Conrad Bowman. Yeah. It's important – it's important to remember – it's important to remember, as we went through the letters in – in a – in Revelation; as we went through the Letters to the Seven Churches, He kept saying over and over again. I know your works. I know your works. You're busy. Man, you're busy. You're working and you're doing all kinds of things. But, I have a few things against you; because you've lost your first love. You've missed the point; and later in Thyatira He said, except you repent – change your mind – about the works you're engaged in, and return to My works, that I've already finished before the foundation of the world, and walk in them – because that's what He told us through Paul in Ephesians – I'm going to have to come and deal with you harshly. That's what He said. That's exactly what He said – let me go back over here to Ray for just a minute, because he's waited.

Ray Johnson. _____ and sold themselves into slavery ...

Conrad Bowman. Yeah.

Ray Johnson.

Conrad Bowman. Yeah.

Ray Johnson. Because they understood why they were here.

Conrad Bowman. Yeah.

Ray Johnson. Ok. _____

Conrad Bowman. That's right. ... is only a vehicle. Right?

Ray Johnson.

Conrad Bowman. _____ the Gospel of Reconciliation. Alright, so 1st – 1st Thessalonians 4:11 says – what? Make it your ambition to live a quiet life. Tend to your own business. Work with your hands, so that you will not be in need, and might live at peace with all men. That's marching orders for the Church. First, make it your ambition – tending to your own business. That means, touch those around you. Embrace them. Bring them into your life, when you can talk to them intimately about what God is doing and what God has done for them. Work with your own hands. Be producing something. Be producing something. Martin has a worldwide reach that he's forever going out there and getting involved in things on his own. He's blown two good knees doing that; and who

knows, how many airplane seats. But that's what Martin does. I know people in here that are constantly reaching out to people and just bringing them in. Just very quietly embracing them; sometimes – sometimes all a person needs is somebody to cry with. Cry with them. Cry with them. Pray with them. Feed them. Okay? Give them comfort. Give them material things, and spread them out, because you serve a God of infinite capacity. Okay? He took me out of business – bankrupted me in fact – kicked me out. Okay? And put me in complete dependence on Him; after being a drive all my life; put me flat on my back in bed, so that I could not claim one shred of capability on my own. And then has shown us one small need at a time, how He meets those needs – faithfully. Never in excess, but every need is fully and completely met. That's a hard lesson for a driver to take in. that's hard. I shed some tears over that. Okay? Honest to goodness. But that's the way that God, that He will do whatever it takes to bring you to Himself. He will. And I almost lose sight of that. We are too few. I'm not saying, leave the front line. What I'm saying is, if you're going to be out there spending your life in service to man, make sure that the goal of that life is they understand reconciliation, and how near they have been brought to God. That should be the result of your efforts, and your time, and your energies; and don't get distracted on that, because anything else is a distraction. Norma did you want to say something? Phil?

Phil Richman.

Conrad Bowman. Okay. That was a ...

Phil Richman.

Conrad Bowman. That's good news. Any other questions?

Lady. ... what's the

Conrad Bowman. Sure. Sure. Is there anybody who doesn't understand what it means to be reconciled to God? Here it is.

Lady. I'll tell you. You have made it so plain for me. I have gone to church all my life but to know that all of my sins are forgiven.

Conrad Bowman. Every one of them.

Lady. ... and that ...

Conrad Bowman. Every one of them.

Lady. ... and that I won't go to hell because of my sins, but if I don't accept Christ ...

Conrad Bowman. _____. Thank you. Thank you, because that's what it is.

Lady. And I tell people that now when I couldn't before.

Conrad Bowman. And that's a big _____. When Christ said on the cross, it is finished. It was done. That was it. It was done, and not just for us, but for every individual. They have to squander that to get lost; and that's what so many are doing. They're finding all these different ways to live their life and spend their time in order to impress on God that they are "good." But there's not one that's good, is there? There's just one, and that's the Lord Himself, who gave Himself for us. So, be ye reconciled to God, because you are. That's the call. And if we can live on that standard, then God can use us. Really can use us. Thank you for your time tonight. Let's pray.

Father, how precious this gift is. And – and – and why did You put it in our hands it's – it's still a mystery. Help us to see, Father, where the footprints of the Spirit are at work, so that we can just nestle in amongst them; put our feet where His feet are walking; so that when You do Your work in other lives around us, we can see it and know what it is; and just applaud that and honor it; and point to You and Your love and seeing that that gets done. We thank You for it, for the privilege of just being able to be on site when You do Your work. Help us Father to see every opportunity we have just to share what You've given us with others. Because Christ paid for it – what a price that was. We trust today and the evening and tomorrow to Your keeping, until we get back together. In Christ's name. Amen.