

Romans 13, 14 (Conrad Bowman) (September 3, 2008)

Romans chapter 13. Let that word of – Phil said that, and he's right. I was listening to another voice.

Father we thank You for the time You give us. Lead us through it tonight. Give us strength to finish the course here; and give us ears to hear, and eyes that see Your truth just as plain as day. We would know Father the message that You gave to the Apostle Paul to give to us; and just lead us to it in the Word tonight. For we ask it in Christ's name, because He paid for it every bit. Amen.

Class. Amen.

Conrad Bowman. I'm studying over in 15 and 16. It's very confusing. Okay.

Dee Varnadore. Well I thought we got through 13, and now I've finished 14.

Conrad Bowman. Well, we did.

[Class chatter].

Conrad Bowman. Alright. Romans chapter 13. Running start. Here we go. Phil tells me we did the first two or three verses of it, and then we need to go on from there. Right, Phil?

Evelyn Wamble. We got side tracked last week.

Conrad Bowman. Okay.

Evelyn Wamble. That was kind of unusual.

Conrad Bowman. Let every person – I know it was. It was this confounded politics.

1. Let every person to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.

For don't we question His motives every once in a while.

2. Therefore he who resists authority has opposed the ordinance of God;

That's difficult.

2. ... and they who have opposed will receive condemnation upon themselves.

Don't like that, do we?

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

There's about four hundred anarchists – there's about four hundred anarchists up in St. Paul who can testify to that today, because they all got arrested.

3. Rulers are not a cause of fear for good behavior, 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;

4. for it is a minister ...

It – authority.

4. ... is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing;

Or in vain, is what your *King James* says.

4. ... for it is a minister of God, an avenger who brings wrath upon the one who practices ...

That word is *prasso*. P-R-A-S-S-O. Practices evil. And that means to do evil as a matter of preference and life choice – is what that means. It doesn't mean just to commit an evil act one time. It means one who – one who prefers the evil deed to the – to the ordinary deed. To the good deed.

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

And when it puts “the” subjection, it’s talking about the specific situation that we find ourselves in. And the situation we find ourselves in is to be under civil authority in this world. And so God uses civil authority to put us under.

5. ... not only because of wrath, but also for conscience' sake.

You need to be under that civil authority in order for your own conscience to be able to operate and guide you adequately.

6. For because of this you also pay taxes, for rulers are servants of God, devoting themselves to this very thing.

To keep order in society, is what it’s saying. Now,

7. Render to all what is due them: tax to whom tax is due; custom to whom custom is due; fear to whom fear is due; and honor to whom honor is due.

8. Owe nothing to anyone ...

And that means owe taxes – don’t owe taxes. Don’t owe custom. Don’t owe honor. Don’t fail to honor those that are due honor, because that’s a debt as sure as taxes are a debt.

8. ... for he who loves his neighbor has fulfilled the law.

And therein – therein lies the key toward living as a Christian in a world that’s governed by principles of law. You owe nothing to anyone, because you love your neighbor. Now what’s the mark of a Christian? What’s the identifying mark of a Christian? There’s only one. By this, should all men know. By your love for one another – the brethren. By the love for the brethren. Your love of one another is the identifying mark of your Christianity in this Age. Not the works you do for God. Not the missionary efforts you put out. Not the amount of money you give; but your love for one another. That’s the mark of a Christian. Francis Shafer wrote a book on it. He’s a great Covenant theologian. He wrote a book called, *The Mark of A Christian*. It’s the last chapter in the – his book called, “The End of the Twentieth Century.” And – and he wrote a small booklet excerpted from that called, *The Mark of A Christian*. And it’s the love that we have of one another. It’s the only thing that Satan cannot duplicate in this world. He cannot duplicate *agape* love. Because *agape* love says, I love you, regardless of anything you might

do or say, or however you might respond, I love you. That's *agape*. That's what love means. It's source love that flows out under the direction of your will. It's the will to love. There's another word for love, and it's called *phileo*. What is *phileo* mean or *phileo* love? Brotherly love. It's family love. It's the love of your brother because you have common parents. You share DNA. Your – your brother – your link to your family – family matters. Okay? That's not just a Southern concept. That's a virtually a universal concept. Family matters. Okay? We care about family. It hurts us when family hurts us. More so – we can walk away from other people, but your family, are your family forever. And that's *phileo*, or *phileo* love. God loves us with a *phileo* love because we are of His family. We're His sons and daughters. We're joined to Him by being joined to Christ. So God loves us in that way. His *phileo* love is infinite; as ours could be directed by the Spirit. There's a third word for love.

Lady. *Eros*.

Conrad Bowman. *Eros*.

Phil Richman. *Storge*.

Conrad Bowman. *Storge*. *Storge* is – we'll get to *storge* in just a second. Let's do *eros* first. *Eros* – what is *eros* love?

John Young. Physical love. Romantic.

Conrad Bowman. If it feels good, do it. That's *eros* love? Right?

Gentleman. That's the work "erotic" comes from.

Conrad Bowman. That's right. That's – by the way. That's the love that completes us as people. When you marry and the two become one, *eros* love is the glue that holds you together. So there's nothing intrinsically wrong with *eros* love. It only becomes intrinsically wrong in the back seat of a '56 Chevrolet. [Laughter].

Lady. Fifty-six?

Conrad Bowman. Fifty-six. [Laughter].

Conrad Bowman. Some of the ladies can – boy, that one went right over the wall, didn't it? Got right close to home.

Lady. You got married in '52. [Laughter].

John Young. I was going to ask that, but I didn't have the courage.

Conrad Bowman. There was still Model A rumble seats on the road then. I graduated from high school in '52. And Bump Small had this gorgeous black Model A with rumble seats in the back. Yep. Yep. Yep.

Alright. So that's three words for – all translated "love" in the New Testament; and then as Phil said, there's *storge*. And *storge*: S-T-O-R-G-E; is the way that's spelled. *Storge*. And it's used for love in the New Testament as well. *Storge* is like family love; it's like brotherly love, it's when you take your brother into your family and he draws close, and close, and close. That's *storge* love. That's friends forever, expressed today. *Storge* love – I've got a new best friend forever. That's *storge* love. It's somebody with whom you've bonded because you've shared so much stuff. Now, that happens a lot here in our church family. You draw close to people, and you begin to find out things about them, and they begin to find out things about you. And that's *storge* love, and it binds you together as a body; unnatural family, but family nonetheless. That's *storge* love.

Lady. Not natural family.

Conrad Bowman. Not natural family; adopted family; taken-in family.

Lady. But without family connection.

Conrad Bowman. That's right. Without family feeling; is when you have a friend that you love so much; you love them like a sister; and you take them in.

Lady. We've got friends like that.

Conrad Bowman. Okay? You've got friends like that. You won't have many.

Evelyn Wamble. You don't have many friends like that.

Conrad Bowman. Not many. You won't have many.

Evelyn Wamble. Maybe five in a lifetime. Maybe.

Conrad Bowman. That's a good number. That's – yes ma'am?

Lady. How do you spell *storge*?

Conrad Bowman. S-T-O-R-G-E. Okay? It's the long "e" on the Greek which comes out as an "a." *Storge*. If you ever get a chance to pick up C.S. Lewis – his little book on the four loves. Snatch it. Get it, wherever you can find it. It's profitable.

Gentleman. That's what it's called?

Conrad Bowman. That's what it's called. C.S. Lewis On The Four Loves. Yeah, well it's out there. And you'll probably find it in a paperback with crinkly edges on it. But get it. Okay? Okay?

Lady. Conrad?

Conrad Bowman. Yeah?

Lady. In *phileo* love?

Conrad Bowman. *Phileo*. *Phileo*. It's like Philadelphia. P-H-I-L-I-A-L. *Philial*. [sic] Yeah. *Phileo* love. You've heard of *phileo* feelings?

Lady. Yeah.

Conrad Bowman. Feelings in family comes from the same root. So, *phileo* love is brotherly or from – having the same parents. You know. I'm the oldest of seven boys, and – and I had *phileo* love with my six brothers; because I knew what they were told by the same mom and dad that told me; and that just joins us together. Now – by the way. *Phileo* love is the love a mother has that keeps her kids joined to her for her lifetime. Its *phileo* love. Its *agape* love that has you as a mother giving up things whether they even know it or not, for their own good. That's *agape* that drives you to do that. But its *phileo* love that keeps them joined to you until they're much older and much wiser than they usually are. Okay?

So it's necessary to be in "the" subjection. And that's what it's talking about. "The" subjection is talking about the situation we're in – calls for certain behaviors on our part; and God uses those drives to move us in one direction or the other. Maslow's Hierarchy of Motivational Factors comes into play. You know what they are? You know? You've heard of Abraham Maslow? Smart old Jew, and he has this hierarchy of motivational factors. He says there're certain

things in your life, that until they're satisfied, you cannot consider any other thing as a motivational factor in your life. You have to have these things satisfied in order to go on to a higher set of needs. And Maslow's hierarchy is drawn as a pyramid, and down in that lower rung, are the physiological needs. And the physiological needs of man are food, water and sex; and it's not necessarily in that order. Okay? There are people who will give up one or two to get to the other. Now, the next rung of motivational factors after that that moves you in your decisions – that we are not immune to this stuff – are sociological needs.

Lady. That's the middle one?

Conrad Bowman. Well, well you've got ...

Lady. The bottom one?

Conrad Bowman. The bottom one is physiological. There's five or six layers to this thing. And the next one is going to be a need to belong. To [be] satisfied. Yeah. Sociological is a need to belong. That is – think about the military. The military uses this. They take you to shave your heads, so that everyone looks the same. Okay. Put you all in kakis, so that everybody looks the same. Run you around a field, so that everybody's heaving and can't breathe. Just the same. They don't give you food unless they want you to have it. Take water – is up to them, and a list of – and sex is out of the question. And then they move you to the next – they assign you to a squad, and you belong to one another. And then they give you little things to do. You have to do things together. Did God really treat us this way? He did. He did. And I want you to think about this. You were born into this world. And then He taught Israel that they had to depend. When He took them out of bondage, buddy, He took them right in the wilderness; and put them into the camp; and they had to learn that if they wanted food or water, they were dependant on Him. If they didn't do what He told them to do, and – and do it with a kind of good attitude, they didn't get food or water. You know. And when they got it, they complained about it. They didn't like it. You know. So He let them do without water for a while – took them to a place where they didn't have water; and they had to just grumble and complain for a while.

There's a third level. Once you learn that you're dependent as a group, that if John misbehaves, I don't eat. Okay? My whole group has got to perform or we all suffer. That's what boot camp is all about. Teaching you interdependence. Okay? Isn't that Galatians 6? Bear ye one another's burdens. Bear your own

cargo, but bear ye one another's burdens. When you see a guy fallen down crushed under a load, you pick it up. Don't leave him there, crushed with that burden. Because you're not going anywhere. Okay? We've got – we're moving through this thing together as a body. The Body of Christ. One body. That's what we are.

The third level is self-esteem of the things. The things you do because they're the right things to do. You do these because they're right. That's effective goal setting. Okay? *The Purpose Driven Church* was written primarily as a spin-off of Maslow's Motivational Factors. It'll work for any organization that a purpose driven life will; because it's been around for a long, long time. Abraham Maslow's label; and you do things because there're the right things to do. Which means, you take an ownership of the idea, and you've looked at it and you looked at the goals, and you believe in the goals, and the corporate goals have become your goals, and you're going to go out there and work for it and get it done because – because – well, because you gain stature by it. You feel good about yourself. Your self-esteem goes up. And we're all worried about the self-esteem of our kids. Don't we? They can slap a cop, or bust mamma in the mouth, but we're worried about their self-esteem.

Alright. On – on Maslow's Motivational Factors, that's the next rung up the ladder. But that's not the highest one. There's still one up there. Ed?

Ed Welbourn. I was just going to say. You talk about a squad. Part of the dynamic of the squad is that they count on each other.

Conrad Bowman. Sure.

Ed Welbourn. [Inaudible]

Conrad Bowman. That's right. That's right. They work together. Corporate attacking of the goal. Get to the goal. And each individual does that because if they perform, the squad approves of them. Their esteem goes up. Their fellowship in the squad goes up. Everything – life is lovely in the squad. Okay. Now they might be this deep in mud in the mud hole, but life is good because everybody is together on this thing.

Now there's one higher level, though, and it's where ego comes in. It's – it's where you do things because there're the right thing to do. Now it is no mistake

that what you're hearing, you're hearing about John McCain. He does things because he does the right thing to do. That's – that's a good sell. I'll tell you what. Loreal was a little bitty struggling cosmetic company, and it hired Meredith Baxter Burney who's probably a great grandmother by now, but she was Loreal's spokesman. And they come – came on TV and radio selling cosmetics. And all at once Loreal became one of the biggest names in the cosmetic business. And what was their message? Sure, I'll pay a little more for Loreal. It's expensive, but I am worth it.

[Class chatter].

Conrad Bowman. I'm worth it. That was their message, and we unfolded our pockets and made them a – a huge corporation in the cosmetics industry. Okay? Because, I'm worth it. That's the message. Once I decide I'm worth something, I will do anything to make it happen. Now, here's how effective this is. The military uses – the military uses the bottom three rungs to train it's marines, and soldiers, right on up through the physiological, physiological and then social bonding levels. At the third level of the rung, young men will go into battle and sacrifice themselves thoroughly for their brother in arms. At the third level, they will sacrifice themselves for their brother. They will put their life on the line and give it up for their brother's good. Okay. Loreal sells hair spray, and softener, and skin cream two levels higher than that. Now you think advertising doesn't move you? We'd have to be absolute fools to think otherwise. We're surrounded by it every day. That's what "the subjection" is. We are in a world that pushes and moves us for its own purposes this way, and this way, and this way. Now if you take the enemy who is the master deceiver, and put him in charge of the opposition to what we are attempting to do within the Kingdom of God, and you begin to get some idea of the strength and the influence that he can put on us to move us off the mark and toward where he wants us to go. This is a flawed world; and the Satan that opposes us is the prince of the power of the air. There's nothing he can't put in front of you to deceive you. It takes the truth of God and the eye-opening power of the Holy Spirit Himself to let you see what is true and act accordingly. You can't find it own your own. He's too good for that. He's too good a counterfeiter. It takes the eye-opening power of the Spirit. Now that puts us in a position of dependence for Him, doesn't it? I want you to think about that a little bit. We're interdependent, but thoroughly unequipped to fight the battle at the level that it needs to be fought, because we wrestle not against flesh and blood but against principalities and powers and spiritual wickedness in high places. Now if you begin to see, as we have bounced from one of the Pauline

epistle to the other, how interwoven this matrix of this world is. It – it doesn't leave any of us out. We're captured by houses, and property, and mortgages, and cars, and jobs. Okay? And the need to stay here; and the need to go somewhere else, and – you know. We're captured by those things. Every dog-gone one of those things is a distraction from where our minds ought to be – it rests on Christ and what He's done for us, and completely comfortable in His capacity to intervene in our lives and keep us on the right track. Boom. We can get so far out there and so distracted that we don't even thing that's possible. I just don't think – yeah, I know God can do it, but I just don't think He's going to do it for me. Isn't that what we say? I know He can. I know He can do it for Phil. Okay. I know He can do it. I know He can do it for John, but I don't know. Knowing what I've done, He's not going to – [Laughter] – do it for me. And we all can make that statement, can't we? Lord I'm just not worth it, and I know it. I'm just not worth it. We all look at our life and say, Lord, I'm just not worth it, and I know it. I'm just not worth it. And if we heard Him whisper back, He'd say, no, you're not. [Laughter]. But I'll do it anyway. Why? Because you're mine. You see, He has that family love that looks at your kids and forgives them of everything – I don't care whether they're a terrorist or what. You'll forgive them of everything; but the neighbor's rotten brat that's driving you crazy [laughter]. Huh? Isn't that the way we do it? That's the way you do it. Sure. Sure it is. I – we do it as a church too. I did it as a church. I do. I stand up here, and you've heard me say it before. We'd be in really great shape if it wasn't for Joel. [Laughter]. Yeah. If it wasn't for the shenanigans he's pulling down at Lakewood we'd be in really good shape. The Body of Christ in Houston. But we know that's not true? We're causing as much trouble, probably more, right here in BridgePoint than Joel is down there. He's not messing with anybody. You know. But that's the way it is.

[CHECKED TO HERE FOR FINAL SENDOUT]

Now, all that wrapped up; and I don't want to miss that, because when it says,

5. Therefore it is necessary to be in the subjection ...

That's what it's talking about. We're under this world fighting our way through,

5. ... not only because of wrath, but also for conscience' sake.

For we have to depend on our conscience and dodge the wrath.

6. For because of this you also pay taxes, for rulers are servants of God, devoting themselves to this very thing.

7. Render to all what is due them: tax to whom tax; custom to whom custom; fear to whom fear; and honor to whom honor.

8. Owe nothing to anyone except to love one another;

And we always should stay in debt in our love account.

8. ... for he who loves his neighbor has fulfilled the law.

9. For this, "YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET,"

Why? Because none of these are expressions of love. There're expressions of disrespect and hate. So we don't do those things.

9. "... YOU SHALL NOT COVET," and if there is any other commandment, it is summed up in this saying, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF."

And for the Romans, that's a restatement of a – of the overriding commandment. It kind of duplicated, and that's the love of the brethren for one another.

10. Love does no wrong to a neighbor; love therefore is the fulfillment of law.

There is no "the" before "law," so it's not talking about the Mosaic Law. Love is the fulfillment of law as a principle. There is no "the" in it. Take it out.

Lady. I have "the law" in the ...

Conrad Bowman. Pardon?

Lady. I have "the law" in the New American Standard.

Conrad Bowman. You've got "the law" in the New American Standard?

Lady. I've got ...

Conrad Bowman. Yes ma'am. It's stuck in a lot of them. It's not in the Greek text.

Lady. What are you calling

Conrad Bowman. Yeah. The New American Standard. I put the New American Standard in there. That's what I was using, but I – and that's the reason I'm telling you now; there is not "the" in there, so you can – so you can modify that. They did that a lot in all the versions. They used it in the *King James*, in the NIV, and the New American Standard. But, when you go back and read the text, there is no "the" there. It's just not there. And they did it because it reads. It wasn't like – see, in English you can leave out the "the," and put an "a" there. Well, there's no "a" either. In fact, there's no "a" – period. There is no indefinite article in the Greek. There's only the definite article, and it's not there. And the reason that's important is because when we see "the" law, and Paul is talking and he's speaking to the Jew, he's talking about the Mosaic Law. The Ten Commandments and the whole six hundred and sixteen law package that God gave to Moses. And that's not what he's talking about. He's talking about law as a very principle. So,

8. ... he who loves his neighbor has fulfilled law.

9. For this, "YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET," does any other commandment summed up in this saying, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF."

10. Love does no wrong to a neighbor; love therefore is the fulfillment of ...

And in that New American Standard, it's got italicized "the," which means it wasn't in the text. They added it. It's the fulfillment of law.

11. And this do, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed.

I want to remind you that Paul believed that the return of Christ was very, very near. It was imminent. He lived under that. And so that's what he's talking about right here.

13. Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy.

14. But put on the Lord Jesus Christ,

Here is the contrast. "But" always introduces a contrast. In contrast to the above,

14. ... put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.

Because this body we occupy; this flesh; this Adamic nature within us, has things that it loves to pursue; and that's its lust. And you remember, lust is anything that makes you breathe hard. [Laughter].

[Class chatter].

Conrad Bowman. Pardon?

Lady.

Conrad Bowman. You can relax. There's a lot of things that will raise your ...

Lady. [Inaudible]

Conrad Bowman. Huh? _____. ... wait until next week before you got that little nugget. Jim Smith is going to be after me about that. Now, chapter 14. Any questions on 13 as we pass it by? Okay. Chapter 14.

1. Now accept the one who is weak in faith, but not for the purpose of passing judgment on his opinions.

2. One man has faith that he may eat all things, but he who is weak eats vegetables only.

[Class chatter].

Conrad Bowman. Uhhhh, see.

Lady. That's why he's weak. [Laughter].

Conrad Bowman. That's why. That's right. I'm telling you, these vegetarians are in trouble. This is never treated in the text.

3. Let not him who eats regard with contempt him who does not eat, and let not him who does not eat judge him who eats, for God has accepted him.

[Conrad – inaudible].

4. Who are you to judge the servant of another? To his own master he stands or falls; and stands he will, for the Lord is able to make him stand.

That's pretty strong, isn't it? Don't judge another with regard to his choices.

5. One man regards one day above another, another regards every day alike. Let each man be convinced in his own mind.]

So it says you can trust God. Can you trust God to lead you? You can. You can.

6. He who observes the day, observes it to the Lord, and he who eats, does so for the Lord, for he gives thanks to God; and he who eats not, for the Lord he does not eat, and gives thanks to the God.

There's a "the" in front of God, right there; to make sure that we're talking about the same God. We're talking about the very God he serves. The God.

6. He who observes the day, observes it to the Lord, and he who eats, does so for the Lord, for he gives thanks to God; and he who eats not, for the Lord he does not eat, and he gives thanks to the God.

Now you know, if you go over to Corinthians, and we'll get there eventually, it says, "if an unbeliever bids you to a feast, and you be disposed to go." You determine it's a good idea to go. It said, go. And whatsoever is set before you, eat. Taking no thought for your conscience's sake. "For the earth is the Lord's and the fullness thereof." But if he who offers it to you, and that would be your host, say, oops, I forgot; you're a believer. This has been offered to idols. I bought this down at the temple. It said don't eat it. Not for your own conscience's sake. Again, "the earth is

the Lord's and the fullness thereof." But because the one serving you thinks there may be something wrong with you eating it. So it says don't do it; not for your own conscience's sake, but for theirs. For why should your thanksgiving be made an issue. In other words, you're going to get the food set in front of you, what's the first thing you're going to do? You're going to return thanks for the meal. Right? Now, knowing that's going to be an issue with your host, because she got this from some pagan deity and put it in front of you, and you're thanking the God of heaven for it. There you are. The real issue is on the table. Okay? You just thank God for every in the world that He gives you that you can eat for food. And you have every right to do that. And if anybody questions you, or raises the issue, the door is open fully for you to explain to them that you belong fully to Him; and this belongs to Him; and regardless of what you attempted to do with it, this is God's food; and He gave it to me through you. Thank you very much. It looks like a good steak. And you see how that works? There again it goes back to this situation that we find ourselves in, that's trying to suppress us all the way down the line. And yet God has given us these indicators of how we should address these issues. Any questions come up on this one? John?

John Young. Could it go farther – and I'm talking about Corinthians now...

Conrad Bowman. Yeah.

John Young. ... for example, as a principle, like – I can't think of a good example right now. Like if I – if I'm going to – I've got a friend over here who thinks it's wrong to watch the Democratic Convention. I'm just using that as an example. [Laughter]. And I want to watch it, but he's sitting here, so I say, no, I don't watch it; because of him, not because of me. There's nothing wrong.

Conrad Bowman. Because you don't want to irritate me. [Laughter].

John Young. Yeah. I mean – but – but as a principle, you know, and that's a bad example,

Conrad Bowman. That was a bad example. [Laughter]. But, alright, I understand what you're saying. Yeah, that can apply that way. Yeah. It can apply that way.

Mike Donaldson. Conrad?

Conrad Bowman. Yes sir?

Mike Donaldson. Where do you draw the line? I mean, _____

Conrad Bowman. Well, the time to draw the line really is, if an unbeliever bids you to a feast and you are disposed to go, that's where the line is drawn. You decide – Mike you decide way up front before you go what you're willing to commit in terms of your testimony, and put your friendships on the line – you decide that way up front before you go. Yeah, I'm going to go; and I realize this is the situation that I might be faced with; and opportunity may come; and when it comes, here's the way I'm going to act. And you decide way up front. Okay? That this is the way this situation is going to go. That's where you draw the line. It's the "and you're disposed to go" part that's really tough. You can't go through life just casually waiting for things to happen. It says, look at the circumstance coming up, consider the cost, and make your choice before you leave home.

Mike Donaldson. Is there ever really a decision?

Conrad Bowman. Sure there is.

Mike Donaldson. Shouldn't we always have our faith out in front?

Conrad Bowman. Well we should, but do we?

[41:26 ON RECORDER; 7:24 P.M. WEDNESDAY NIGHT AT HOME]

7. For not one of us lives for himself, and not one dies for himself;

8. for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's.

9. For to this end Christ died and lived again, that He might be Lord both of the dead and of the living.

10. But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God.

11. For it is written,

"AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME,
AND EVERY TONGUE SHALL GIVE PRAISE TO GOD."

12. So then each one of us will give an account of himself to God.

13. Therefore let us not judge one another anymore, but rather determine this--not to put an obstacle or a stumbling block in a brother's way.

14. I know and am convinced in the Lord Jesus that nothing is unclean in itself; but to him who thinks anything to be unclean, to him it is unclean.

15. For if because of food your brother is hurt, you are no longer walking according to love. Do not destroy with your food him for whom Christ died.

16. Therefore do not let what is for you a good thing be spoken of as evil;

17. for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

18. For he who in this way serves Christ is acceptable to God and approved by men.

19. So then we pursue the things which make for peace and the building up of one another.

20. Do not tear down the work of God for the sake of food. All things indeed are clean, but they are evil for the man who eats and gives offense.

21. It is good not to eat meat or to drink wine, or to do anything by which your brother stumbles.

22. The faith which you have, have as your own conviction before God. Happy is he who does not condemn himself in what he approves.

23. But he who doubts is condemned if he eats, because his eating is not from faith; and whatever is not from faith is sin.

