

## 1 Corinthians 4 (Conrad Bowman) (4-29-07)

Let a man regard us in this manner. Here is the way we want you to think about us - as servants of Christ, and as stewards of the mysteries of God.

Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God.

Now when Paul says "mysteries of God," you know what he's talking about already; he is talking about those things that are *now* being revealed to the Church and within the world for the absolute first time. Paul calls himself a steward of the mysteries of

Jesus, in his ministry, did not teach Church truth, nor did he reveal the Church through His ministry.

God. Now, this is important. I am going to put it in one plain sentence, and then you chew on it for a while, and if you have problems with it, get back to me. Jesus, in his ministry, did *not* teach Church truth, nor did he reveal the Church through His ministry. Ok?. (very quiet after Conrad said this). **He came as the Messiah to Israel, and as the King over all mankind. That is what He came for. And in His walk and in His personal ministry, He revealed Himself as the Messiah of Israel, satisfying the entire law, so that nothing was left unfulfilled. And he was also satisfying the requirements of the law so that you and I, no one of us, had to attempt to do it. We do not have to satisfy the law. We were not born under the Law, we were not obligated under the Law, and we do not have to satisfy the Law; nor did any of Israel after His death, because His death ended the final payment that had to be made in order for the Father to be satisfied that the Law He gave to Moses on the mountain was completely and totally satisfied. That's what He meant when He said on the cross, "it is finished." The work is complete.**

Now, that takes Him from His birth, through baptism, and up to and on the cross. Then He died on the cross outside the camp of Israel. Remember, they took Him outside of the city, and out to the hill call Golgotha. That took Him outside the principal city, away from the place where the temple was built, and there they crucified Him. They crucified Him and they let a man called Barabbas go free. Now you have probably heard the name Barabbas explained-- "Bar Abbas." "Bar" means son, "Abbas" means father. They took the Only Begotten Son of God, put Him on the cross, and crucified Him, and let the son of the father, a human name, go free. What a choice for men to make. What a choice

for men to make. But that is the story of, and the picture of the situation that mankind was in at the time. Now, on the cross when He said "it is finished" that ended everything in prophecy that had been said about Messiah's coming and being rejected and cutoff. Then He went into the grave. In the grave He met face to face with all those saints of the Old Testament that had died in faith believing in the God of the Old Testament that was promised to them. They were in Abraham's bosom. There was a great gulf between them and those souls that were in Perdition. He gathered those to Him like a hen – remember when He told Israel – "I will gather you like a hen gathers her chicks" (Luke 13:34). He gathered those believers of Israel to Him and when he was raised from the grave He took them with Him in resurrection and brought them back and for forty days after the resurrection they appeared unto many – is what Scripture tells us (Matthew 27:51). So they were visibly resurrected and raised as was He. And then on the fortieth day, He ascended.

Now, in the grave, we were joined to Christ. When He died on the cross and went into the grave that is the point where you were joined to Him through union when you accepted the price He paid as your Savior.

He is Israel's Messiah.

He is mankind's King.

He is the King of Kings and Lord of Lords to the whole of creation.

But to you,

He is your Savior. He is your lover. He loves you in a way no one else ever could.

He is your groom and your husband forever.

That is your relationship to Him. Ok?

He doesn't require you to bow your knee to Him,

He requires you to give your life to Him.

That is what marriage is all about. One gives their life for the other. That's it. That's it. That is what it is supposed to depict. That's what it is supposed to be.

Now the mysteries of God is fact; as he said in Ephesians, 2:10,

We are his workmanship created in Christ Jesus for the purpose of good works which God hath beforehand prepared, [or done, finished them], so that you might walk in them.

Now there is the church in its relationship. He took to Himself a bride, prepared a place for her in the Father's house, is coming again to collect her (this is the period of betrothal) and in that period, He has prepared every step she needs to take, and your job is simply to walk in those steps. You don't have to pour the concrete, don't have to make the forms, you don't have to put lights up so that you don't stumble, you don't have to do any of those things. He has done those works beforehand that you should walk in them. That's why I believe at the Bema Seat our works go up in smoke and His works last. There is a 'tightness' to this plan of grace; there is a continuity to it; and I find that those Scriptures, as you go through them, make absolute sense, one connected to the other, as does this whole plan of the Pauline epistles. So, we are stewards of the mysteries of God, we hold those in trust – that's our job. The definition of those mysteries of God is; first, our task is to deliver the ministry of reconciliation. We have been given the ministry of reconciliation. Now, Israel failed to learn that, but we still have that ministry, and it is to tell people, to tell the world, to tell everybody that we come in contact with, that God is not mad at us any longer. There's no grudge. The world can live at peace with God. It's all finished on His side, all you have to do is to accept that and move onto the ground of peace in Christ, because He is our peace. That is the ministry of reconciliation. That barrier that separated us from God has been totally removed. There is no penalty for sin, we've been regenerated so we have a spirit, we have the Holy Spirit within us (that's the indwelling presence of God), we have a position in Christ and so we are not just Adam's children, we are God the Father's child because we are held there by the Son so we have become His sons and daughters. OK? All those things that were separators between men and God, man now meets in Christ, because all those obligations, Christ met them. We are clothed in His righteousness and so we can have a relationship directly with the Father. Our prayers are directed to the Father as we recognize the Father as the source of our blessings. We recognize the Father, we recognize the Father as the source of the plan for our life just as Jesus the man did. In His humanity, He had laid aside all of His choices and prerogatives as deity, turned to the Holy Spirit within Him who delivered to Jesus the man all of the will of the Father. And He depended on that because He was in perfect union with the Spirit, and in perfect union with the Father, JUST LIKE YOU and JUST LIKE ME.

Now, it's easy to say that. But, it's difficult to realize that and act on that basis. But I am in fact a child of God the Father and I am joined to Him through Jesus the Son. He views me as an extension of Himself, and His character. Goodness! When you think about that, what in the world on earth can bring terror into our lives -- not that you can keep it in perspective--?

You know that the word "*kardia*" in Greek does not refer just to the pump; it refers to the upper organs of the body, where the center of a man's thought is. So, when Scripture says, "as a man thinks in his heart, so he is." That is what Paul is talking about. It's not talking about some undefined center of the way you feel about things. It's talking about here (tap your head), where you make decisions; where you think. "As a man thinks in his heart, so he is." There's another verse. "The heart is deceitful above all things and desperately wicked who can know it," two things, fighting against one another. The inner man following Adam will be disobedient, disruptive; he'll be a teenage guy going through 'the stage.' He'll make some of the most irrational, stupid, decisions you've ever seen. That is a man thinking with his heart (emotions) influenced by the old Adamic nature within. Take that same individual and let him be directed by the human spirit within him regenerated and being lead by the Holy Spirit within him, producing the character of God in him, and you get a completely different person. [Inaudible] ... teenager, twenty-five seconds after the stage is over. It's the way you and I work. Isn't it? If we depend on our human reasoning, what we get is the chaos of human solutions. If we depend on what God has revealed to us of Himself and the Word, and we live by the Spirit, then we end up in a place of peace and dependency on the most loving heavenly Father you could possibly imagine.

So, as stewards of the mysteries of God, and that's what we are.

In this case, moreover, it's required of stewards that one first be found trustworthy. But to me it's a very small thing that I should be examined by you or by any human court. In fact, I do not even examine myself.

Now you understand why; it is because he understands his position in relationship to the Father so his concern is not about anyone examining him or judging him.

For I am conscious of nothing against myself – [God's not so he's not] – yet I'm not by this acquitted; but the one who examines me

is the Lord Himself. [So Paul says, I don't let myself off the hook, but the only one who examines me or judges me is the Lord]. Therefore, do not go on passing judgment before the time.

The word in the Greek for "do not go on" is "stop." "Stop" is a present imperative. Stop passing judgment before the time. And the time is when God comes to claim us to Himself. And then we stand before the Judgment Seat of Christ, or the Bema Seat of Christ, and that's where judgment occurs.

Wait until the Lord comes, Who will both bring to light the things hidden in the darkness and disclose the motives of men's minds, or hearts. Let each man's praise will come to him from God, not from men. Now, these things, brethren, I have figuratively applied to myself.

How many of you use the New American Standard? How many of you use King James? Thank you. I'll try to do a better job of going back and picking up that King James from time to time. I've gotten habituated to this New American Standard; but, we've got a sizable number that use the King James.

Now, these things, brethren, I have figuratively applied to myself and Apollos for your sakes, that in us you may learn not to exceed what is written [and what he has written, he is referring now to the Old Testament], so that no one of you will become arrogant in behalf of one against the other. [So this brings order to our relationships with one another]. For who regards you as superior? And what do you have that you did not receive? And if you did receive it, why do you boast as if you have not received it?

So, he says everything you have has been given to you; you got it from somebody else. I mean, you came into the world, you did not have a blanket, there you were, as bare as you could be. Someone slapped you on the bottom and off you go for the rest of your life. That's the way you came into the world. Now, you didn't have anything, so, everything you had you got it from somebody else. So, don't brag about it, because somebody else had it first, and then you had it.

You are already filled, you have already become rich, you have become kings without us, and I would indeed that you had become kings so that we also might also reign with you.

Paul said, here you are. You already are filled with all the things you need. And he's talking to Corinthians now. His opinion of them is fairly skeptical. When you get to Second Corinthians he starts to express that. Because he is worried about this offering that they have pledged for the believers in Macedonia, and right in the middle of his next letter he says – you made this big pledge about a year ago, and now it is time to pay up. You are good on promises, but now it's the time to deliver. So, I'm going to send a company of the guys that are with me to you. Titus is asked to go, he wanted to go because he likes you guys, and I'm sending Titus. But I want them to clean this thing up before I come, because when I come, I may have a couple of Macedonians with me. And, I don't want them to see you racing around taking up an offering trying to make good on the pledge while they're there. That might embarrass some of you, so get it together. Ok. Now he reminds them that the means of giving is on the first day of the week, "let every man lay by him in store, as God has promised, so that there be no gatherings when I come." The purpose is that you are to give out of what you have, not out of what you plan to get. That's his lesson that's coming when he does. These Corinthian believers have made pledges, some of them have made pledges beyond their means, and they plan to get their hands on it in between when they made the pledge and when the time came to deliver. And Paul said, that's not the way God intends you to work. He intends you to work out of what you have in hand. To give out of what you have in hand. The other thing is, he said some of you who could give and give generously, have just held back. You've pledged a pittance when you could really do much more. It's a matter between you and God, but there's a balance there you have got to reach. Now, in Second Corinthians he begins to address that. You can see this attitude begin to develop in this first letter and then it comes full circle in the second letter.

Now these things, brethren, I figuratively applied to myself and Apollos for your sakes, that in us you might learn not to exceed what is written, in order that no one of you might become arrogant in behalf of one against the other.

Stop this competition between you for position and status.

For who regards you superior? And what do you have that you didn't receive? And if you did receive it, why do you boast of it as you had not received it? You are already filled, you have already become rich, you have become kings without us; and I would indeed that you had become kings so that we might also reign

with you. So, I think, God has exhibited us apostles last of all, as men condemned to death; because we have become a spectacle to the world, both to angels and to men.

There's his summary of what he believes the job and the duty of the apostles really is. He said; we have become examples. Now, in one sense, the whole church has become examples. That's what we are. We stand as testimony to what God is doing within the world. Now....

Lady. [Something about righteousness. Inaudible].

Conrad Bowman. It is. Yes. Yes. In our lives. Ok. The thing he said to the Thessalonians, which was the first letter he wrote.

Make it your ambition to live a quiet life, tend to your own business, work with your own hands, just as I have commanded you, so that you might not be in any need and might live at peace with all men. 1 Thessalonians 4:11

There are the marching orders for the Church. Quiet lives, not competing with one another, not causing some big bombastic blast to go off, you know; but just quietly going about your business. And in doing so you are testifying to who and what Christ was. It's the same attitude as "yet before the shearers" – He was as quiet and as silent as a sheep; quiet as a lamb. That's the way the Lord approached it, and that's what He expects of his Bride, of the Church.

Betijean Kennerly. [Inaudible].

Conrad Bowman. Got to go together. The walk of the Christian. Francis Schaeffer wrote a book, "The Mark of the Christian," and it is the love we have for one another. It's the one thing that cannot be duplicated by Satan. He can't duplicate that *agape* love. So, when we demonstrate that love for one another, which is really selflessness put to action, we turn loose of our things – I was thinking about that – Paul upbraided these Corinthians for being tight-fisted and chintzy, with their financial help. I was thinking of my attitude toward books. You know. You know. You can run into somebody and they need, desperately need what you've got on the shelf. But it's the only one you've got, and it took you a long time to get it, and you are reluctant to turn it loose except for the chain attached to it. You know you can't justify that, can you Joe. It just can't be done. You've got to turn those things loose and let the Lord take care of it. So, I try to keep an

open mind about it, but, boy it's tough. There are some things I just don't tell people I have. Is that good? No, that's not *good*, is it? That's *not* good, is it? No, we have to be generous; be generous with ourselves, with our time, and with what God has put in our hands. You know, I think of those things (books), and that they came to me. They were somebody else's first, and here they are on my shelf, and they need to be on somebody else's shelf too. So, there you go.

Joe Morris. [Inaudible].

Conrad Bowman. There is, isn't it? There is, isn't it. Is anybody reading Francis Schaeffer?

Someone. [Said they had read it some time ago].

Conrad Bowman. Is anybody reading Francis Schaeffer now?

Gentleman. [Inaudible].

Conrad Bowman. I've got a full set, if you're interested.

Charles Pirtle. How long is the chain? [Laughter].

Conrad Bowman. No chain. No chain. No chain. That was good; it was wicked, but it was good. [Laughter]. I do have most of his stuff. I have some of his old stuff, and it's a good read. He's thoroughly Covenant and Reformed; you understand that. He believes in baptismal salvation of infants. If you're up for that, let me know because he's got some really good sound bites.

Lady. Conrad, when you loan books to people, let tears fall from your eyes. And then, they'll be sure and give them back to you.

Conrad Bowman. You think? You must have a different group of people you're dealing with than I do. [More banter between Conrad and individuals in the class].

Charles Pirtle. [Reminded Conrad of when Conrad, over in Mississippi found a library of old books, and Charles said, "you just went and took them."]

Conrad Bowman. I did. [Laughter]. She offered! I took them. I did. I did. There was a library full of old books. I'll tell you, there was a pastor that, when I was

saved at 7, Dr. L.E. Green was the pastor, at the First Baptist Church in Mississippi, and his wife died and he remarried, and he died. And his widow said to Mom; I understand Conrad collects old books. She said I've got what's left of Dr. Green's library. If he wants to come over, he can have whatever he wants, because the sons and family had picked them over. So, I went over there to see what might be left, and there was a wall about like this, full, just full. And sure enough, they had picked them over. They had gotten all of Swindoll, they got all of John MacArthur, ....

Lady. You were heartbroken.

Conrad Bowman. I was terrified. I found a complete set of Haldeman – I.M. Haldeman, was the pastor of the First Baptist Church in New York City. All signed, and it was marvelous - marvelous. His answer to Phillip Mauro – wasn't but 500 copies ever printed, was there. I found virtually a complete set of Ironside that nobody seemed to want. I mean, they were old. And there was some other stuff, some other stuff. About 50 volumes; and she said, Oh, take them. Nobody wants them. What a joy.

Charles Pirtle. You left me with the impression that you just took them.

Conrad Bowman. I did. I did. I did. I tried not to jump up and down, or anything like that ....

Gentleman. Do they still have a library card?

Conrad Bowman. Do they still have a library card? No. They had his name in every one of them. He signed them. How good that was. It has finally gotten to the point where I will lend those out. That was a milestone, to get there. But I'm there. I'm there.

[Banter back and forth].

Conrad Bowman. There it is. There it is. You see, we all live with that old nature inside, don't we? Except for Norma. That old sin nature lives within us here, and the Spirit of God just tugs at your mind inside, and pulls at you inside and reminds you inside. We all live with that, every one of us. None of us escape it. And it's tough to remember. Let me go on with this thing, because I don't want to get bogged down.

To this present hour, we are fools for Christ's sake [and it is true], but you are prudent in Christ. We are weak, but you are strong. You are distinguished, but we are without honor.

And he's is setting them up. You know. Praise on one hand and the critique is held back; and they can't see that, which is a good principle. Never contaminate your praise with criticism, or your criticism with praise. If you are going to critique somebody, give them a critique. Otherwise, they come to understand – it's good with your children too. Because they come to understand, if you're saying something good about them, they just tighten up, because they're waiting for the other shoe to drop. You know. So, if you have to get on their case about something, do it in a straightforward manner. Don't say I really love the way you do so-and-so, but..... You know. You've got to leave those "buts" out of there. Otherwise, they get conditioned. That works with employees, it works with children, and it works with one another, in our relationships.

To this present hour we are both hungry and thirsty and are poorly clothed, and are roughly treated, and are homeless.

Man, this is pitiful, the way he's laying this thing down. And he is talking about the apostles,

...and we work with our own hands – [that ties back to First Thessalonians]. When we are reviled we bless in return, when we are persecuted we endure, when we are slandered, we try to conciliate or ease the situation and make it right. We have become, [as the New American says] the scum of the world.

Verse 13. What's the King James say?

Lady. [Inaudible].

The dregs of all things even until now.

Conrad Bowman. Now, that's a description of what the apostleship was like. Right? And he says, you're down the ranks, so you're doing pretty good. You are distinguished, have position in the community, you have relative ease, you are accumulating goods – none of that stuff is true of the apostles.

I do not write these things to shame you, but to admonish you as my beloved children. For if you were to have countless tutors in Christ, yet you would not have many fathers, for in Christ Jesus I became your father through [or by means of] the gospel. By means of the gospel. I exalt you therefore be imitators of me.

Boy, that is laying it on the line. I don't know what it would take to get me to the point where I would say, "you guys need to live like I do." I'm not there. I'm not there. And, for your sakes, I hope I don't ever get there. Ok?. But that's what Paul was saying – be imitators of me. That doesn't need explanation. It's just strong.

For this reason I send to you Timothy who is my beloved and faithful child in the Lord.

"*Teknon*" is the word for child. And it's an adopted child.

And he will remind you of my ways which are in Christ, just as I teach everywhere in every church.

And at this point he has got to be remembering what he told the Ephesians, or what he told the Galatians, or what he told the Thessalonians, and there's consistency in that. We have seen that consistency at every step of the way in this study of ours of the Pauline epistles, because we see him saying the same thing, over and over and over and over again. Driving it home, and getting this young church ready.

For this reason I have sent to you Timothy .... Now some have become arrogant, as though I were not coming to you.

Arrogant there, too, is outspoken. Or, puffed up in their own importance, as it says in the marginal notes.

Some have become puffed up as though I were not coming to you.

In other words, there are leadership pretenders in the ranks of these Corinthians, just as there always is in almost every church. Those that would hope to ascend into the ranks of leadership to improve their own status among people. They

somehow view the role of leadership as an elevation rather than as a service that they are taking on.

Now, some have become arrogant as though I am not coming to you, but I will come to you soon if the Lord wills. And I will find out, not the words of those who are arrogant, but I'll find out what their real power really is, for the kingdom of God does not consist in words but in power.

And that word for power is *dumamis*, from which we get the word "dynamite." And it means the strongest possible ability and capacity to act on God's behalf. The kingdom of God does not consist in words but in authority or power.

What do you desire? Shall I come to you with a rod or with love and a spirit of gentleness?

It's all up to you. And that's Paul's message in chapter 4 to this group. It has to do in chapter 5 – he is going into the immorality that is among them. And it's an immorality, a sexual immorality that does not even exist among the Gentiles. Someone has taken his father's wife. That's a primary problem in chapter 5. I'm going to stop here. But as you look at that thing, you realize that chapter 4 is a preface to his getting to chapter 5 and dealing with the actual on-the-ground problems that the church in Corinth is facing. Corinth was a wicked city. It was a Gentile city, wicked of the worst sort. And yet Paul is saying to the church and to the body of believers there, "listen; you're doing some things in this body that the Gentiles don't even do." That's a pretty strong condemnation. He's talking about your brothers and sisters and mine. He's talking about the church.

Carol Johnson. [Inaudible].

Conrad Bowman. Because what he's getting at there is – the words are one thing. Anybody can use words, but power only comes from the spirit within. And if the relationship to the Lord and the Spirit is not there, the words are empty. Now, there's an awful lot of that today - people who can use the words, but the words are empty. Now watch, because they can be relatively successful and they gather around them huge numbers of people. But they still need to be examined in terms of the Spirit within them, and their conformity with the Gospel that Paul had been teaching. *That's it!* Paul had said over and over again in every letter he's ever written. "Be sure to guard my gospel." Do not let it get misdirected. And he's not talking about a gospel that originated with him, but a gospel that's being

revealed by him, because it was shown to him. And that gospel is different than the gospel that anyone else had ever heard. It was different from the gospel to Israel; it was different from the gospel of good news that was given to Abraham, (though Abraham was a type of the life of faith) but, Abraham was promised real estate, and that was reaffirmed to Israel - real estate and marked out by boundaries, and they will have it. **We were not promised real estate. Ok. We were promised a heavenly home as a member of God's family.** That was never promised to Israel, nor was it promised to any of Abraham's human descendants. We are *spiritual* children of Abraham because his faith in God is the same faith that we have in God - that He is working His work in us. **But our destinies are different.** Abraham will spend his eternity in the land that God promised him, surrounded by his physical children, and by his spiritual children of the faith, and that's me and you. We will have communication with Abraham as well, but Abraham will not be part of the Bride of Christ. Nor will Israel be part of the Bride of Christ. That position is exclusively the property, the position of the Church of the New Testament from Pentecost until the coming of Christ for His own (the Rapture). That's the position you occupy. That's the mystery of God, hidden from the ages of the past, and now being revealed. That's the message in Ephesians – our position in Christ. Ok. To the Galatians it is, don't go back to the Law in an attempt to finish in the Law what Christ has started in you by grace, because the Law has been finished - there is no more work to be done.

Betijean Kennerly. Paul's message is 'total reconciliation.'

Conrad Bowman. Absolutely. Absolutely. Total reconciliation. And that's the title on the ministry that he's given to us. Reconciliation. The result of reconciliation is taught to be practical sanctification in our walk. That's Colossians. In Philippians, He comes up to the cross and He deals with the cross, right there. But in Colossians, He walks beyond the cross and resurrection and the ascension as it applies in your walk. And once you see that, you see these letters within their context. It becomes so, so beautiful a picture. Mr. Cross.

Jim Cross. Is the mystery of the Church synonymous with taking the Gospel to the Gentiles?

Conrad Bowman. It is, in a sense, because this is a Gentile church to which Jews may subscribe. To Israel, He was always Messiah. And that Jew that does not accept Him as Messiah finds himself in a transitional mode even today. He's lost. He's a Jew because the Law has been fulfilled and he doesn't realize it and won't accept it. So he's lost his relational compass.... We as Gentiles can take on that

ethic if we want to, but it's superfluous and pointless. However, some do, because the Ten Commandments and obedience to the Law is preached in virtually every Evangelical church I've ever been in. It's frightening. They've missed the Gospel of Grace, lifted themselves off the ground of peace, and put themselves in an alienated position to God by doing it. So,

Gentleman. [Inaudible].

Conrad Bowman. That's it. That's it. The gospels, which J.G. Bellett calls *The Evangelists*, I have a single volume by Bellett that includes the four gospels, and their good-news message was of Christ the King coming as Messiah. John presents Him as the Son of God, Luke presents Him in one position (the Son of Man), and Mark in another one (The Suffering Servant of God). Now, when you move past the gospels then you come to Acts. It really is positioned well, because Acts is the table of contents for the actions of the apostles after the resurrection. So, Acts is the table of contents. Then come the letters of the Apostles ... James, 1<sup>st</sup> and 2<sup>nd</sup> Peter, they're there. And then 1<sup>st</sup> and 2<sup>nd</sup> Thessalonians, written by Paul; then you come to Romans which is the systemic theology to all mankind but is specifically to Gentiles, from 11 on. From 1 to 11 is to the Jews. Then you get to Hebrews, which I have become convinced is a collaborative effort between Paul and Peter (written by a scribe) with a systemic theology of Israel. It presents the superiority of Christ over everything that the Jew has ever been taught. And Christ is superior to that. So, turn that old loose and take that which is superior. Then you've got the Pauline epistles that march you right on up to 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup> John. And that's the end of the message. There are then, First, Second, and Third John, which are Jewish in context, though Gentile in principles. And then we go to Revelation. You find in Revelation that John, through the first three chapters, says look at what has happened – 95 to 100 A.D. – look at what's happened. Everything that you were told not to do has now been done and is being done. That is in the letters to the seven churches. I told you before, in Ephesians 2:10 that God prepared the works for you to walk in them. You get to those letters to the churches and every one of those letters says, "I know your works, and they're not good enough. Except you repent and return to my works, I am going to come to you and I am going to judge you harshly." They are busy churches. Busy, busy, busy. That's not God's plan. He didn't call us to be busy. He called us to,

Make it your ambition to live a quiet life, tend to your own business, work with your own hands.

He did not say, make it your ambition to do everything you can for God, drive the bus, sweep the driveway off, and tend to the kids. That's not what God has called us to. What God has called us to, is quietness. And study to the extent that we know Him, in here. That we might know Him intimately; that's our goal. That's our goal. It's not brick and mortar. It's not even mass communication. It's very intensely personal. If there were not but 25 of us that got together on this piece of property, for a single purpose, for every one of us to get to know Him intimately, our Father would be pleased to be among us.

Closing Prayer, Conrad Bowman.