

Revelation 2, 3 (Conrad Bowman) (February 24, 2008)

We're in Revelation chapter 3. We finished Thyatira. And if you missed it, you're going to want to spend some time chasing down through the Notes on this. Those in Thyatira who overcome – they're the overcomers of Satan's attempt to pollute the Gospel. [Chapter 2].

26. ... He who keeps my deeds until the end, to him I will give authority over the nations.

27. And then He will rule them with a rod of iron [that's the overcoming one] as the vessels of the potter are broken to pieces.

And that's the gifts of the Spirit and the vessels in which they were contained. Now you want to take verse 27 and you want to meditate on that for about a week or two. And just consider for yourself what those words might mean. You know what the vessels are, that's – today that's you. You are God's vessel, in whom He has deposited the Spirit, and the gifts for service to the Church.

27. ... as I also have received authority from My Father.

28. and I will give him the Morning Star. [That's Christ's title].

29. And he who has an ear, let him hear what the Spirit says to the churches.

That's the end of the message to Thyatira. Chapter 3.

1. To the angel of the church in Sardis write: He who has the seven Spirits of God and the seven stars, says this: I know your deeds, that you have a name that you are alive, but you are dead.

Phil just emphasized that. Ok. Now look at that thing. This is a working group. And the Lord says, I know your deeds. I know your works. Now remember up in Thyatira you want to tie that statement right on up here to where Christ says, the one who overcomes, he who keeps My works until the end. Now remember what Ephesians 2:10 says?

You are His masterpiece, created for good works which you should walk in them.

They were done for you and finished before the foundation of the world. And you're to walk in those works. Those are His works. And that's the call to the Church. [Good morning, stranger – Popoy Sangel came in]. And we're to walk in those works that God has done for us. We're not the producers of the works. Never have been. It's God who is the producer of the works in which the Christian walks. Ok.

Now, the reason the Church in Sardis is dead is because, I know your deeds, and you have a name that you are alive. They're standing before God in their own works and deeds. Ok. And they can look as Christian as they want to, but if it's not His work, then it's worthless. What we teach is everything, in terms of the game. What we teach is everything. The façade doesn't matter. The package doesn't matter. The content matters, every time. And that's what we learn from Ephesians, and we carried it through to the Church at Thyatira, and now we're dealing with it in the Church in Sardis. He who has the seven Spirits of God – is God's own personal testimony at this time, and that's Christ Himself. And the seven stars, says this. So that's the image that John saw at the very first of this Book.

I know your deeds, you have a name that you are alive, and you are dead.

You can see James 2:17. If it's not referenced there, put a note there. James 2:17.

Faith without works is non-productive.

The word is dead. Dead. Dead. Dead. Ok. You can have all the faith you want, but if your works don't match that faith, it's non-productive. You remember, James was writing to Jews who had seen Christ, understood what the crucifixion was about, knew of the resurrection and the ascension, and now have left [Jerusalem] and gone back to their cities of origin. And James is writing to that group, and he says to that group, listen. You have a new faith since you were here. Those events brought you into a new relationship to God. Don't think you can go back to the cities that you came from, go back into the synagogues where you're known, and go through the ritual that you went through before you came here. You have to have new works to go with that new faith. You see what James is saying? James is talking to those Jews who are sitting on the fence. Ok. They have the tradition and practice of Israel. They have the enlightenment that came with the descent of the Holy Spirit at Pentecost. Now they have to go back and

adjust their life to their new faith. And old works won't complete their new faith. So they have to have new works. They have to have new works to go with that new faith. And that makes James come alive, in ways that are rarely done. Ok. When you take that as the foundation of understanding James letter to the *diaspora*, the scattered Jews, now you can understand James letter, and his comments. And it won't lead us astray into a "works based salvation" today, which is what happens in most cases. Wake up. Strengthen the things that remain. Now what He's saying to the Church at Sardis is, there's truth still within your Body. The Body of believers. The Church at that time. He says, wake up, and strengthen the things that remain, which were about to die. If you don't nurture truth, it gets crowded out by error, and it will die. Now the Body itself, it says in verse 1, is dead already. But He's talking to the remnant in every situation.

2. Wake up and strengthen the things that remain, which were about to die. For I have not found your deeds completed [or matured] in the sight of My God.

In other words, their deeds haven't kept up with the developing content of their faith. Any questions on these first two verses? Boy, there're strong. I can tell you that, because as we go through these letters, each one kind of recapitulates the messages of the previous letters, and kind of wraps it up and takes it one more step.

3. Remember, therefore, what you have received.

And that's received in terms of the Gospel. If Paul were writing this, he would say, do not lose sight of my Gospel. You guard that Gospel, and do not let it slip away. Ok. And that word "slip away" in the Pauline epistles, would be "slid by as debris on the top of a river." Don't let my truth just slid away from you out of neglect, in light of a failure to watch.

3. Remember, therefore, what you have received and heard; and keep it, and change your mind [repent]. If, therefore, you will not wake up [third class condition]. If, therefore, you will not wake up [maybe you will and maybe you won't. If you don't], I will come like a thief, and you will not know at what hour I will come to you.

You will not know the time. I'm going to come on you like a thief. He said you'll be laughing and having a good time, and you'll be living a life of apparent success and riches, and I'm going to come on you like a thief and take it away.

Evelyn Wamble. Is He talking to the Church there or is He talking to ...

Conrad Bowman. Yes ma'am He is. Remember, don't forget, these are seven letters to seven churches that are representative of characteristics that can be found in every Christian church you know of. Further than that, they can be characteristic individually of the condition of the Church at large at succeeding times, or ages, in history. So there's two ways to look at that. John?

John Young. I will come like a thief. Now, Conrad, is He talking about, on the one hand, loss of salvation, or maybe not ever having salvation, on the one hand; or is He talking about, I'm taking away your lampstand, and you're no longer going to be ....

Conrad Bowman. We'll get to that – take away your lampstand later. But right here, He's talking about what He's deposited in them. See. Because He's talking to them about, don't lose what you've been given. You've been enlightened to some things, so don't lose that. I'm going to come to you like a thief in the night – you're hanging on to a remnant of truth. Ragged edges of it. Redefined. He says, when I come, I'll take all that away. I'll come as a thief and I'm going to steal your goods. You see. Otherwise, He'd be coming as a murderer. But He's coming as a thief to take your goods.

John Young. Oh, Ok.

Conrad Bowman. He's going to haul your stuff off. Ok. But, in contrast to that condition in verse 3,

4. You have a few people in Sardis who have not soiled their garments.

What's their garments?

Evelyn Wamble. Righteousness.

Conrad Bowman. Righteousness. Ok.

He who knew no sin, was made to be sin for us in order that we might be made the righteousness of God in Him. (2 Corinthians 5:21).

Ok. So our outward appearance is the righteousness of God. That's evident in Scripture in two ways. One is white, and one is gold. It could be white or gold – can stand for the righteousness of God. Now.

4. You have a few people in Sardis who have not soiled their garments.

So that means outwardly there're attempting to live consistent with their righteous garment.

4. ... and they will walk with Me in white, for they are worthy.

Ok. So it's a promise of deliverance. A promise of salvation. Now,

5. He who overcomes ...

There's that overcomer again. Remember up here in Thyatira, He's upholding and rewarding overcomers. Because he who overcomes – and what's that overcome? Overcome is the attempt by Satan to pollute the message of the Church. The doctrine of the Church. The Gospel of the Church. That's where his attack is. Today. He didn't want to tear the Church down. He just wants to corrupt the message. That's all he's got to do. The message is very specific. It is very Pauline. Ok. That great apostle to the Gentiles delivered the Gospel message of this Age. The lifeblood of the Church, is that truth that courses through our veins corporately and individually, and makes us a value to God and His Kingdom. It's that truth that we share with one another. Ok. It's no mistake, that from the very beginning, God said, the life of the living creature on earth is the blood that courses through its veins. The blood that courses through the veins of believers in this Age is the Gospel, unadulterated, full strength, delivering life and everything we need to live. Ray?

Ray Johnson. Yeah. ... [Inaudible] ... the diverting of the essential truth of the forgiveness of sins in Jesus. Ok. Changed the world for the sake of showing who God is. Sounds good, but it's not the essential message. In other words ...

Conrad Bowman. Yeah, and I never said it was.

Ray Johnson. No. I'm saying that's where the corruption is.

Conrad Bowman. Yes.

Ray Johnson. The object is to get our eyes off of the forgiveness of sins and on to the idea that we can somehow change the world and make it a better place.

Conrad Bowman. That's right. It's not going to happen. It's not our job. It's not our job to change the world. That's it. And that's the grand prize that Satan offers. He offers to you. Here it is. We can do great things for God and change the world. And look behind you, and find millions of people in line, and right behind you to go through those gates at the Bema Seat of Christ. And that's not what this is all about. The Christian life is not to change the world. That's the Evangelist's job, and I'm not talking about Billy Graham. I'm talking about the Spirit of God. He is the Evangelist. And I'll say it again. We may be privileged to be on site when He does His work. That's what the Christian missionary's job is. To walk in the footprints of God so that we can see where the Spirit's at work. And by God's grace, we'll follow those footprints right up to where He's evangelizing the lost and bringing them to Him, and we're on site when it happens. And joy explodes. Ok. And we get to tell other people how that works, and take them with us so they can see that happen too. You see the way this is? It's completely selfless. It's completely selfless. It takes all the glory and all the plaudits – it eliminates that whole bad stretch when you're trying to do this [Conrad patting himself on the back]. That just goes away, and it doesn't happen, because the credit goes to Him. All of it. It's His work. It's His deeds. Now without varnish. He's going through these seven letters to these seven churches representative of all of Christendom at any time. And He's saying, I know your deeds. Boy, you guys are working. He's not talking to a lazy church just sitting back. He's talking to a busy church. They've got camel caravans, mini-cars and buses, and soon they'll have personal airplanes going out picking up kids at their own airport [Laughter]. You know where it's going to go. Right. The message doesn't change.

Al Thorp. How does this work with 1<sup>st</sup> Corinthians 3:10 to 3:15? Wood, hay, stubble, straw?

Conrad Bowman. Wood, hay, stubble?

Al Thorp. Wood, hay, stubble.

Conrad Bowman. You know what? What we consider gold, silver, and precious stones, are in the same category. If there're our works. They can be our works of gold, and silver, and precious stone, or wood, hay, or stubble. Wood, hay, and stubble is an arrogant different name to the needs of others. Gold is somebody that buries himself in the needs of others, and satisfies those needs. But that's not his work. That's still our work. We can give a billion dollars, and we call it gold, and deliver it by the truckload. You know, and you can't eat gold. You can't drink it, you know. You can make trinkets out of it. Bling. Bling. That's what gold is good for. Right? That's what it is. So the gold, silver, and precious stones goes up in smoke too. Just like it would – hay and stubble. It's all man's work. What lasts is the simple robe of righteousness that's as white and pure as it can be that He puts on you. And Corinthians tells us,

He who knew no sin was made to be sin in order that we might be made righteousness.

That's inlaid. That's not just covered with a robe. He's putting a white robe on a white being, because you're the righteousness of Him. And He's white through and through.

Mary Ann Jacobsen. That has to do with the heart.

Conrad Bowman. Yes ma'am. Yes ma'am. And, just like He said to one of the churches we just passed through, I'm the one who tries the kidneys and the heart. So it's not just the heart, it's the kidneys too. It's everything. Anytime you see the word, I try to reigns and the heart. The word for "reigns" is the Greek word for kidneys. I tried the kidneys. I'm not just aware of the condition of your heart when you said your prayers and laid your head down and felt real good about what you did and righteous because you prayed for everybody on your list, I'm also the God who cares about the thing that gets you up in the middle of the night and down the hall. I know everything about you. The function of your heart, and the function of your kidneys. Nothing escapes. Isn't that a magnificent picture of the God we serve? Huh? Nothing escapes Him. Phil?

Phil Richman. I just want to change the subject. Back on something you said about Paul's letters and his doctrine. It's very clear that these churches, these seven churches in Asia, certainly heard the Ephesians letter and the Colossians letter. And you look for proof of that, actually the end of Colossians, Colossians 4, speaks about, read this letter to the church at Laodicea. So you know, Laodicea is close to Colosse. You look at the geography and say, you know, these letters

circulated. And when John is coming done on them, two generations later, he's got some real reason to do that. They know the truth and have departed, in various ways. And that's what's going on.

Conrad Bowman. That's right. That's right. They know every word. The things that he wrote to Timothy and told Timothy in a direct charge, don't let these things slip by you. That same thing was known by every one of these churches.

Phil Richman. There has to be a library somewhere. One of those old books.

Conrad Bowman. Yeah, I know about old books, and that mustiness. They haven't sneezed in a long time. That's exactly what it is. And John, John is like a watchman on the wall. Christ has died. The Spirit has come. Paul ministered, wrote his whole thing, did his whole trip through James, 1<sup>st</sup> and 2<sup>nd</sup> Peter, all those things were in the can and circulating. And in it, 40 years later, barely 40 years later, and John the watchman on the wall, is looking both ways. He looks back at the recent history of the Church, and he's looking forward at what's coming, and in his prophetic eye, he puts down this last appeal and warning to the church. And he broke it up, because if he had put it all in one letter, that church, they would have just cut that church off and burned it down and said, well, we got rid of all of those problems. But he didn't. He sent it to seven different churches. Ok. Seven, if you want to play with numbers, the number seven is a good number of completion. He sent it to seven churches. And broke it up. And they had to put it back together again. Just exactly like we're doing, and they saw, in some cases, the same thing kept occurring. "I know your deeds." Now he's saying that to the Church in Thyatira, he said it to the Church in Philadelphia, and to the Church in Ephesus. He's saying that all the way through here. "I know your works intimately." I know what you're doing. Ok. Now you've got to repent from those things and return to My works. Because that's where the attack is coming. The attack on the cross was on the work of Christ being completed. Christ finished it. The attack at Pentecost was on a misunderstanding of who and what the Spirit was. Because the Spirit had never come and filled the common man before. And now He's set up residence in your life, and the attack of the enemy is to confuse that, and have people confuse it. And the world is so confused about that now they're using it for healing, wherever they can. They're lengthening people's legs, and straightening out their knees. And who's getting the credit? The Spirit. Ok. But the Spirit never, ever seeks credit for Himself. He never asks to be prayed to. He says, when the Spirit comes, He'll reveal all truth, and He'll always reveal that truth about the Lord Jesus and call attention to Him, and His work. Never His own work. He works in

silence. And He asks the Church to do our work the same way in many aspects. And we can talk about that all day. We'll get to it as we move through this Book, because it does just talk about just that.

Make it your ambition to live a quiet life. Isn't that what Paul said to the Thessalonians? And he said that in a very – that's the first letter he wrote, was to the Thessalonians [1<sup>st</sup> Thessalonians 4:11].

Make it your ambition to live a quiet life. Tend to your own business. Work with your own hands, so that you won't be in need, you won't be in need, and live at peace with all men.

Man, that's a simple life plan. That's what he said to start with. That follows the pattern of the Spirit of God, who does not need to start bonfires to rally around. He starts quiet fires in the hearts of individuals. And He brings you close so that you can see Him at work, and appreciate Him a little better. Yes sir?

Ray Johnson. One of the dangers for us in the Church has always been to let others define what the Word of God is. We let the world, we let history decide what it means to have works, and justify what we do as a Church.

Conrad Bowman. Sure. Because we're trying to attract the world. So if we adopt the world's definition of what we should be about, they'll be more inclined to come. And what that does is water down what the Church as a Body, collectively and corporately, knows of the Gospel and the work of Christ.

Ray Johnson. The second thing is ... [inaudible] ... a nuclear explosion with a very small amount of ... [inaudible].

Conrad Bowman. Yes it does, doesn't it?

Ray Johnson. It only occurs when you put intense pressure on it. The more you put pressure on it, the more you push it farther and farther on itself, until it becomes ... [inaudible] ....

Conrad Bowman. That's right.

Ray Johnson. [Inaudible].

Conrad Bowman. Yes. Yes, yes, yes. So, we get down here to verse 4.

4. But you have a few people in Sardis who have not soiled their garments; and they will walk with Me in white, for they are worthy.

5. He who overcomes [there's that overcomer again] shall thus be clothed in white garments; and I will not erase his name from the book of life [first mention of a book in here], and I will confess his name before My Father and before His angels.

So there's the first, there's the first reference to the Book of Life. The Book of Life has the names of those who profess faith. And if they do not accede to that in their life by overcoming – and overcoming to the believer today means overcoming the work of Satan in blinding us to the Gospel. Overcoming later might mean something else. So,

6. He who has an ear, let him hear what the Spirit says to the churches.

And that statement that reoccurs in there always has reference to the individual who can hear what the Spirit is saying. Those who are not spiritually alive cannot. So empty profession does not give you ears to hear what the Spirit is saying to the *ekklesia* – the called out ones. Any questions on the Church at Sardis?

Jackie Parks. I have one. God has an eraser? So you can lose your salvation?

Conrad Bowman. No. No ma'am. You see, this is talking about – you see what it says, Jackie, it says, the overcomer. And the overcomer is the one who meets the onslaught of Satan who is defiling the Gospel. The overcomer is one who does not accept the false gospel, but grabs hold to the true Gospel being preached by the Spirit Himself. So, the overcomer is one who closes his ears to falsehood, and opens his ears to the word of the Spirit and truth. There are around us in the world, at any given time, dozens of voices saying, "thus saith the Lord." Now if you look at their life and measure it, they don't measure up. If you listen to the message, and weigh it against Scripture, especially the Pauline letters, they won't measure up. I'm just constantly amazed that there's just this much of this Book that's written to us [Conrad holds up the Bible, partitioning the pages from Acts chapter 2 up to Revelation chapter 4]. The rest is written that we might benefit from it. But this is written to us. Here's our marching orders, right there. That's not even a quarter of an inch of this whole Book. The rest of it is written to a

people destined to live on earth forever under the rule of Law, led by a King. Christ is the – don't take this out of here the wrong way. Christ is not my King. Christ is my life. He's my Groom.

Evelyn Wamble. He's my Bride Groom. That's who He is.

Conrad Bowman. Yes He is. He's not your King to rule over you by Law. He's your husband to rule over you by love and grace. Ok. That's the way He loves us. He wraps Himself around us and draws us to Himself. He doesn't stop there. He doesn't just take us under His wing. That's what He did for Israel. I will take you under My wing as a hen with her chicks. That's the way He loved Israel. But with us, He takes us into Himself, through union with Him.

Evelyn Wamble. And we're the Bride.

Conrad Bowman. The Bride of Christ. That's right.

Evelyn Wamble. You know, when He comes as a thief in the night, that's what we looked at a while ago. Did I ask was the Church? This was not the Bride Groom talking to the Bride, was it?

Conrad Bowman. Yes. It's the Bride Groom talking to those that pretend to be the Bride.

Evelyn Wamble. That's what I'm saying.

Conrad Bowman. They're professors. That's right.

Evelyn Wamble. That was my point.

Conrad Bowman. That's exactly right. And He's coming as a thief to steal their stuff. You see, the thief never takes the master of the house. He takes the master's stuff.

Don Fruin. I'm still a little confused in this. If Christ can blot out people ...

Conrad Bowman. Yeah.

Don Fruin. Who are those people that He can blot out if they're in the Book of Life?

Conrad Bowman. Well, the Book of Life is not the book of salvation. It's a book of people who have been given life.

Don Fruin. That' all mankind.

Conrad Bowman. That's all mankind.

Don Fruin. Gotcha.

Conrad Bowman. They're some that profess to know Him. Others just don't care. But the guy who is not an overcomer is the person who has rejected the Gospel in whatever form it was presented to him.

Don Fruin. I had always been taught that the Book of Life was those who have accepted Christ.

Conrad Bowman. No. No. Ultimately it will be. In the process it's not.

Mary Ann Jacobsen. We all have that chance. Whosoever – well, that's kind of a new concept to some of us.

Lady. Helen wants to say something.

Helen Porter. I always wondered about God ... [inaudible] ... everyone who has ever been born, their name is written in the book.

Conrad Bowman. Yes.

Helen Porter. And then when you die and are not saved ... [inaudible]. Isn't that the way it works?

Conrad Bowman. That's it.

[Class comments back and forth. Inaudible].

Conrad Bowman. It's kind of like – a crude example is individual trackers in a casino. When you go in a casino and you start to gamble – this is very apropos ...

Norma Bowman. No it isn't.

Conrad Bowman. Yes it is. It's very apropos [laughter], to people in general walking through life. You see, because you go through the casino and you can

register as a player in the casino, and they will follow every bet you make. Table to table, machine to machine. And they follow you all the way through that thing, and then they evaluate you. They've got an evaluator on there. What you're worth to them, as a loser actually [laughter]. And in that ...

[Class wondering how Conrad knew all of this].

Conrad Bowman. My brother told me [laughter]. My brother told me. He gave me a good story. But isn't that like the world in general. They're going through playing the pretty machines and watching the flashing lights and enjoying things, and getting a thrill when a few coins hit the cup. But they're losers. They're losers, every step of the way. And eventually, when they don't have any more coins, they don't have any more life to live in that façade, they die a loser. And the eraser comes out. Boom, boom, boom. You see. And that's where the loss is recorded. You know. We don't want to be in that position. Ray?

Ray Johnson. I had this friend ... [inaudible] ... everybody gets to go to heaven, they just don't get to stay.

[Class comments back and forth. Inaudible].

Conrad Bowman. On the outline I gave you earlier, there is a – on page 54, that's the first page. I want you to give some time cogitating over the statement at the top of page 54, "as the vessels of the pottery are being broken to pieces." I want to show you how important structure is. In that statement, as the vessels of pottery are being broken in pieces, there's a definite article in front of the word "pottery." There's a definite article in front of the word "vessels." Now here's the import of this thing. This is why I love these studies. If the vessels of pottery are being broken, it causes you to focus on the character of pottery, doesn't it? It's clay that's fired. It's brittle, and it will break up. But the minute you insert the article "the" in front of it, and you're talking about "the pottery," it's like drawing a circle around it. Pottery itself – are just vessels made of clay. And in fact, the same word is used for clay. But you put this [the article "the"] in front of it, and it's not talking about "any" pottery, it's talking about specific pottery. And that makes all the difference in the world. That little throw away article that comes in there said, we're not talking about pottery in general. We're talking about specific pottery. The pottery that the Lord Himself is shaping with His own hands and with His own life. That's His Church. That's His *ekklesia*. Those that He called out from among mankind, and He's making them into a container for what? The Spirit and the gifts of the Spirit. Right? That's what it is. Now, we

have looked at the Church at Sardis and the Church at Thyatira in terms of what this message said to them in the day in which they were alive on earth. There's going to come a time when the message to the Church at Thyatira and the message to the Church at Sardis applies to the remnant of believers on earth going into the Tribulation. Not the Church. The Church is not present in the Tribulation. But God's remnant is. Now the message to that remnant from these two letters is very pertinent. Because you remember what happens right at the start of the Tribulation Period. The 144,000 Israelites who see the events of the Rapture and the going away of the Church, believe on the basis of what they see, that the Word of God is solid and dependable. Specifically on the New Testament words of Paul. And the Father says, to those who are about to reek havoc on earth, wait a minute. Nobody make a move until the foreheads of My servants are sealed against deception. Those servants are the depositories in the Tribulation Period of all the work of God for evangelism and service that there is. They are the depositories into which God pours His truth, and they begin to put it out. That's the vessels that are being broken up. God breaks His own vessels up. He reduces the opportunity of those still on earth to hear the Gospel. The message to us is – we'll talk about that later. The message to us is, that if we remain dead in our functions as believers, our gifts, your gifts. Everyone of us has gifts of service of some kind or the other. If we fail in that, and we turn our back on it, the promise of God, is that at some point, He'll break those vessels up. That's what He's saying. To one church He's going to say, I'll remove your lampstand. I'll take your ability to offer the Gospel out. Now, to this church he says, your means of serving the Body of Christ can be broken up and removed if you continue to give ear to gospels that are other than the Gospel according to His servant Paul – I'll go that far – in the New Testament. Ok. Any further questions? I'm going to be five minutes early today.

Phil Richman. I'll ask a question. He says, strengthen the things that remain. Now what are the things that remain?

Conrad Bowman. That's the remnants of truth that are left after Paul's Gospel.

Phil Richman. Remnants of truth. Well, how do you strengthen the things that remain? How would you do that? How would you strengthen – you know, I can see if it were kind of a collapsed faith. And I can see you rekindling that by immersing yourself in the Word, and being involved in things around you. I can see that. I think this speaks to a majority of Christians. That's why I asked. Strengthen the things that remain.

Conrad Bowman. I do too. Phil, I told Brenda, I'm really disappointed that we can't do banners anymore. [Conrad goes to blackboard, and writes in big letters: **WHAT YOU TEACH IS EVERYTHING**]. I think that's it. The only way you can strengthen what remains is to strengthen the content of your message.

[Comments in class back and forth].

Conrad Bowman. You've got to take what you teach and give it more of God's own content. That's the only way I know to strengthen the ...

Phil Richman. The doctrine. Not "doing"?

Ray Johnson. I would have a question on that too. The way that you really learn something is by actually physically doing it. Ok. In other words, let me explain what I mean. You remember 5% of what you hear. You remember 10% of what you read. You remember 85% of what you write. If you learn to walk, and you walk the content of your faith. Ok. But before you walk the content, you're more teaching the content.

Conrad Bowman.. Ray, I'd like to believe that's true, but it's not. I was trained as a trainer. What you're putting into my head right now is been there five layers deep for 40 years, and I've seen it work. And it will work with anybody in any circumstance, if they'll change what they say. The content can be completely false, and it will still work. You have to start with an objective truth, which is here [Conrad holding up the Bible]. And you've got to build on that objective truth by precepts found right here. And you go back these 40 pages, these 35 pages. You've got to start here. If you take this, and try to pull precepts from here. Nehemiah was a great builder. If I was building a building, I would go to Nehemiah and say, here's the way to build that building, and it would be great. But if I'm trying to pour into the life of people the reality of the Gospel of Christ, that He must increase and I must decrease, and that it's got to be all of Him and none of me, that's a different ballgame. And it can't be equated with things that we've learned in management school and learned to apply.

Ray Johnson. I agree with you, and I agree with him. What I'm saying to you is, that you take your essential precepts – that's your content. Ok. But you have to walk out that content as well as to teach that content, before you ... [inaudible] ... preaching more about having the reformed faith than he did about forgiveness of sins. They had to have the reformed faith in place more than they did have to

have Jesus for forgiveness of their sins. Ok. He had his content wrong... [Inaudible].

Conrad Bowman. Let's avoid that. You guys don't ever pattern your life on my walk. Let's write that down. Write that down. [Laughter]. You guys don't every pattern your walk on my walk. Don't do that, and you'll be safer.

Closing Prayer: Father, we thank You for the time You gave us today. Just lift our hearts and our eyes to You, and to the work of the Son that's completed. Just fill us up with His life. Guide us by means of the Spirit within us to quieten our life down so that we can hear the whispers of grace that flow by us every day. And we thank You in Christ's name, for His sake. Amen.