

Revelation 3 (Conrad Bowman) (March 2, 2008)

We're in Revelation chapter 3. Turn to chapter 3 please. We have completed this section on Sardis. But I want to go back and recapitulate, just a few minutes, on the message to Sardis. Because it opened up a fresh view of the Church, and what the purpose of the Church is, and what God's doing in this Body of believers. So, I'm going to start at the first. And the first verse of chapter 3 – and I'm going to just race through Sardis. And then I've got a couple of comments on it, and then we'll get on with the rest of the chapter and work through that.

Chapter 3 occupies itself with overcomers. So I want you to watch how this develops.

1. To the angel of the church in Sardis write: He who has the seven Spirits of God [and that's the full spiritual impact of the Trinity]. He who has the seven Spirits of God and the seven stars, says this: I know your deeds [I know your works], that you have a name that you are alive, but you are dead.

Boy, that's a dangerous position to be in.

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

3. Remember what you have received and heard; and keep it, and repent [change your mind about it]. Therefore if you do not wake up, I will come like a thief, and you will not know at what hour I will come to you.

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 shall thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father and before His angels.

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

And the next verse goes into the Church in Philadelphia. And that's where we're aimed this morning. But first I want to point out just the things of emphasis about the Church in Sardis. The one who's evaluating them is He who has the seven Spirits of God. That's Christ Himself. And the seven stars. Remember, He had them in His right hand. He says this: "I know your deeds." So He's speaking with knowledge. "And you have a name that you're alive, but you're dead." This is a church with a reputation for the truth. And they have a name, that they are followers and teachers of the truth. But they're dead. They're not doing that. They are alive in reputation only. But in fact they're dead. What that says is, you've got to evaluate the Church in Sardis on the basis of a firm and a deep commitment to what they believe and what they teach. Externals won't get it. Externals don't mean a thing. It's the heart of what they teach and what they believe that counts with God. You cut that out, and I don't care what you do, it doesn't have meaning with the Father. Because the Father only deals in truth. Now you see why often you hear in this class, that what you teach is everything. What you believe is everything. Content is what you have to look at. Not just the words, but the content of those words and what they mean. Is there any question about that? None? That's good.

"Wake up" indicates that they are falling asleep at the switch. They've already stopped evaluating their own operation according to truth. They're looking at their own operation in terms of how satisfying it is. So Christ says to them, "wake up, and strengthen the things that remain." Whatever's there that is truth, whatever is there that is truth needs to be strengthened and supported. Those things which remain. They're about to die. I have not found your deeds completed. You cannot complete a plan for your Body – your Church Body, unless it's founded and bathed in truth. Remember that Christ said, I am truth. He is truth. So unless what you're doing is bathed in the personal character and presence of the Lord Jesus among you, then you don't have truth among you. So whenever you gather, what did Christ tell His disciples?

Wherever two or three of you are gathered, there I am in your midst.

Now that's upgraded when you get to the Church. Because through Paul, Paul says, nothing can separate you from the love of God which is in Christ Jesus. So when you get to the Church – with the disciples it's where two or three are gathered, there I am. When you get to the Church under Paul, it's wherever the individual believer is, Christ is there. There's a progression there. It's not the same. It doesn't take two or three of us to get together before Christ is present.

Where you are, Christ is present because you have become Him, and He has become you, in terms of character. The new creation you, which came in when you were joined to Christ, has His character all over. Ok. It's His character that's there and is being displayed. So wherever you are, Christ is. It does not take a multiple of you. Certainly whenever two or three of you are gathered, you are gathered around the person of Christ who is there. But it doesn't take but one of you. That's it. Any question on that? Put that picture firmly in your mind's eye. You don't have to be with another believer in order to experience the presence of Christ in your life. It's entirely probable and expected that you would have that presence and enjoy that presence whenever you place yourself, in your mental attitude, before the throne of God. Christ is there, because He fills your life. Now that's different. A little different, but don't let the mental image – yes ma'am?

Marilyn Comstive. So Conrad, when you pray, very often when you pray, we say we ... [inaudible]. Is it incorrect to pray like that?

Conrad Bowman. No. Marilyn, I'm more concerned with what those words do to your image of what's happening. Words are powerful things. Phil?

Phil Richman. I'm just speaking to that, because I know that passage. I don't want to say that we shouldn't think in terms of, you know, we are believers, and Christ being present, because He certainly is. But that context – and you have to go back and read the context – I really think that's in context of Church discipline. That particular verse. We tend to yank verses and camp out on them. You really have to read the whole context, and then come back on that one. Christ in you. Right?

Conrad Bowman. Right. The diamond has to be in it's setting. What happens is with your self-thought. If you get up in the morning and you say, man, I just don't do well in the morning. You know, I'm not a morning person. I guarantee you, you won't do well in the morning. Because that's what you tell yourself. To fight against that, and this is not just empty rhetoric. To fight against that, you have to begin to look at yourself in terms of what the new creation you is capable of. All things are possible to me. Ok. Because I'm in Christ. I'm a new creature. Whatever I was when I was 12 years old is gone. I'm a new creature, from the day I met, from the moment I met the Lord Jesus I'm a brand new creature. And those old habits, that abuse, whatever it was that brought me to 12, is gone. Ok. I'm a new person. Now if you tell yourself, well, I'm bad tempered because Dad took the hide off me when I was growing up, you know, and I've still got that. Our society is ready to forgive people of everything based on how they were

treated by somebody else. That denies the very concept of the new creation you. And the power of Christ to change the rebellious heart of man. Ok. Can't accept that. Well the beginning of that, is to tell yourself, when you talk to yourself – and don't tell me you don't, because I know you do ...

Evelyn Wamble. Not out loud.

Conrad Bowman. Well, some of us. Some of us – it's out loud. And some of us remember that the other person has to be reminded of what he says of himself from time to time. But what you say to yourself has a tremendous impact on the way you respond and the way you act. If you tell yourself these sorts of things get me angry, and I just get mad every time I hear them, and you say that often enough, I'll guarantee you you'll get mad. You will. The next time you hear it, you're going to explode without even thinking about it. You have to program yourself in terms of what you say about it. So, you remind yourself about what is true. You remind yourself that Christ is true. You remind yourself that Scripture says, in Christ, all things are possible, and that you are a new creation. And that you are made in His image. And you have to rehearse that for yourself so that when your mind comes to rest, it comes to rest on new concepts about who you are. And what you can do. And it pulls you forward in His plan. Somebody was going to say something?

Ray Johnson. I'm reading a little thing here. You may not have ever read, *Practice in the Presence of God*.

Conrad Bowman. What was it?

Ray Johnson. *Practice in the Presence of God*. Did you ever read it?

Conrad Bowman. Yes.

Ray Johnson. What'd you think of it?

Conrad Bowman. Well ...

Ray Johnson. I'm just asking the question. The reason I'm asking is, my basic thought is, the guy ... [inaudible] What he's really talking about, is what you're talking about, which was he understood, and nobody else guide, Jesus was right there.

Conrad Bowman. Yeah. It's a common principle in the behavioral science in management change arena. Phil deals with this all the time. And it's a well understood concept. But it takes on different meaning when the Christian begins to apply it through a Biblical sieve. You take that principle that you see working among men and you run it through the sieve of Biblical doctrine – that matrix. And what you come up with is an entirely different thing. Because when you do that, you infuse the principle with the Spirit of God. Now you can apply it within the context of sound doctrine, and you get a different view of you. And that's very important. Because you're beginning to see yourself as God sees you then. A remolded, remade, a new creature in God. And that's very, very, very important.

Now, let's press on – on this because I want to get to something.

3. Remember therefore what you have received and heard; and keep it, and repent.

Now this goes back to Paul's often admonitions to Timothy, and to Titus, and to the men he was training. Do not neglect my Gospel. And what he told Galatians, if I or an angel from heaven should preach unto you any other doctrine than that which I have delivered, let him be cursed. Anathema is the word. That's in Galatians. Well, this is the same admonition and it's pointed toward that same thing. When Paul got his – see over here, there were eleven, there were eleven disciples back here with Christ. Twelve actually. But there were eleven of them that He was working with real strong and they became apostles. And they had a gospel. And the gospel of those eleven was entirely Jewish. It was, the gospel was, MESSIAH HAS COME. And Messiah, the delivering one, has come to Israel. That was the gospel of the disciples in Matthew who were sent to the lost sheep of the House of Israel. Now when Paul came along – Damascus road – here's when Christ selected his disciple. Paul says, I was one born out of season, because he's on the road to Syria. And on the road to Damascus, the Lord Jesus Christ, who had already ascended to heaven after Pentecost, came down and revealed Himself to Paul on the road to Damascus. Because one of the requirements of the apostle is that he is an eyewitness to the resurrected Christ. That's why Paul considers himself the final apostle, because he was the last one to whom Christ personally appeared, and commissioned with the Gospel to go. But Paul was commissioned with the Gospel to go to the Gentiles. So his Gospel was different. His Gospel was not that Messiah has come. Paul's Gospel content was that the Savior has come. Man, there's a world of difference in that. Messiah came. Savior came. The Jew who

was alive at Pentecost was alive listening to this gospel [the gospel that Messiah has come]. And then on this side of Pentecost, after the Spirit came, here is what he had to believe in order to become saved and a member of this Body. And if he did not make that change, and could not see that change alive in his life, then he was in trouble. Ok. You can't equivocate with the Gospel. You cannot equivocate with the Gospel. Christians today that believe that now what has happened, is that they can accept Christ as their Savior and that enables them to fulfill and keep the Law, are sadly, sadly mistaken. What they have done is left the ground of peace in Christ on this side of the cross [the Pentecost side of the cross], and gone back past the cross this side [before the crucifixion], and taken the burden of the Law and strapped it on, and said, we're going to wait for Messiah to come, just like the Jew. Except now we can keep the Law. Well there wasn't one of them that could keep it. That's why Christ was who He was. Ok. He kept it. But get this. His priesthood ministry where He intercedes with us is a priesthood that antedates the Law. He's a priest after the order of Melchizedek. Melchizedek dealt with Abraham before the Law was ever given. Christ wasn't a priest under the Law. He wasn't an Aaronic priest. He was a priest before there was a Law. His priesthood was there before Abraham ever became alive. So Christ says, you are a believer priest in Me, because we're joined to Him, and that predates the Law, and the gospel to the Jew. The gospel of Messiah. You have transcended the entire Law and taken up your priesthood in Christ since Melchizedek. Just like the Lord's. Are there any questions on that? Today's the day for asking that, by the way. Ok. Just want to make sure. This is kind of a recapitulation, to use Phil's word, of this path we've taken through the Pauline epistles. I want to make sure we've got this. Now, now ...

Phil Richman. Conrad?

Conrad Bowman. Yes sir?

Phil Richman. One comment about Melchizedek. Remember, John is a Jew and he was one of the apostles as a Jew, and he wrote this Revelation, as well as the Gospel of John. So you might say to yourself, well what was he doing? Well, he is actually saying what the Lord Jesus Christ wanted him to say in this epistle. And that has to do with Paul's ministry to the Gentiles. These are Gentile churches all the way. These are not, you know, these are not what was in Jerusalem. And frankly, 70 A.D. comes, and that whole thing in Jerusalem was on the uproot. This time, Jew or Gentile, you come to the Lord individually. No more national thing. I just wanted to make that statement.

Conrad Bowman. That's right. That's good. Because that's exactly the picture we want to see. You don't ever want to doctrinally find yourself stepping back to this side of the cross [before the crucifixion] in order to define your position with Christ, your condition in life, and your eternal worship. You don't want to do that. You want to stay on that side of the cross [Pentecost side of the cross]. Further than that, you want to stay on that side of Pentecost [post-Pentecost]. Right? There were Jews, remember, who died before the cross, and they died, if they were faithful, trying to keep the Law. And obeying the Law, and recognizing their failure. There are Christians who let themselves doctrinally be taken right here to the cross [before the crucifixion]. And they spend their entire life with Christ on the cross. That's the believer who's hung up at justification by faith. Because he's occupied with Christ being made to be sin for us on the cross. When He did that, He justified us and made us free from that sin. But there's more. Because the Christ who hung on the cross went into the grave where He declared and announced to all the saints in Abraham's Bosom, VICTORY OVER DEATH, and VICTORY OVER SIN. And the Father took that which had been made sin – not sinful, but sin itself – and drew Him out of the grave. And made Him to be righteous again. Yes sir?

Popoy Sangel. [Inaudible. Question about how this fits with 1st John 1:9].

Conrad Bowman. First John 1:9?

Popoy Sangel. Yes.

Conrad Bowman. Uooh. Hang on just a minute. I'll get there in a second. Ok. When He was made to be righteous again, His relationship to the Father was totally restored. And this all happened in an instant, even though where we stood, it took three days. Boom. It was done. You see, that's the pathway by which the Father takes us when we believe, joins us to Christ in the grave. That's Romans 6. And then declares us to be righteous just as He declared Christ to be righteous when He pulls us out of that grave victorious over sin, and puts us in Christ walking toward Pentecost. Now you've got justification by faith on the cross. But you also have atonement applied in the grave. And when He was raised from the grave, you have resurrection into New Creation Life with Christ. And we still haven't moved but through the cross and three days later. Now, for forty (40) days, and that's the number of earth, which is four (4), times ten (10), which is the perfect number, if you want to play the numbers game. And that forty day period is the perfection of that plan among men. And then forty days after the cross, Christ ascended to be with the Father. That's our life ascended,

and it's the reason our life flows, not from where He was and walked for thirty-three (33) years, but from where He now is at the throne of the Father. That's where our life comes from today. We don't draw our life from the walk, from the moment He was born, to the cross. That's not where the Christian life comes from. The Christian life comes from the victorious Christ ascended to the throne of the Father. And this is very important. Because that's the pattern of your life – that one. Now how much do you know about that? You know nothing about it. Nothing. You're waiting for the Lord Himself to reveal it through the Spirit in you, to you, about how you should walk. And that's what Paul teaches. Over, and over, and over again. That's why he says in his first letter to the Thessalonians,

Make it your ambition to live a quiet life.

Because if you're chattering, you can't hear what the Spirit is saying. That's why time and time again in Revelation, John says, he who has ears, let him hear. He's got to be a quiet person, to hear what the Spirit is saying. Now does that mean that the Spirit has given us new information today? That the Spirit is revealing different gospels and different messages? Absolutely not. The Spirit is never going to speak of Himself. He's always going to point to the Lord Jesus and His work, which has been completed. It's not new work. It's His work, and it's been completed. So when we get to Ephesians 2:10, Paul says,

You're His masterpiece. You're God's masterpiece, created unto good works, which God hath prepared beforehand that you should walk in them.

He's not looking for you to do the works. He doesn't expect you to. That's not His plan. His plan is for you to put your feet right in His footsteps, as He did the work and finished them before you ever got here. You see how different that Gospel is? With Israel, they had the works of the Law to do over, and over, and over again. With the believer, He tells you, don't do those works. You walk in My works, and I've finished them already. Question?

Now we come to this image, which we've covered for the last two or there weeks, about the vessels which are being broken up. And I want you to take this little handout, this little four-pager, two pages front and back. Jeremiah said,

Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was

marred in the hands of the potter; so he made it again another vessel, as seemed good to the potter to make it (Jeremiah 18:3-4).

And that's the way Jeremiah described this. Paul says in Romans,

Has not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? (Romans 9:21)

So you don't question the purpose to which He's put your life. In the first professional sales training class I ever attended with Cutter a thousand years ago, a man who was involved in advertising stood up and he quoted this little ditty that just rang bells in my heart, and I've never forgotten it.

Isn't it strange how princes and kings,
and clowns that caper in sawdust rings,
and common people, like you and me,
are builders for eternity?

Each is given a list of rules;
a shapeless mass; a bag of tools.
And each must fashion, ere life is flown,
A stumbling block, or a Stepping-Stone.

That was written by R. Lee Sharpe. It took me a long time to find out who wrote that. About 1930. And it has the mark of a believer stamped all over it. It kind of summarizes, in the simplest terms, what the Christian walk is all about. Here we are. I gave you that to copy just in case you appreciated it too, and might want to refer to it from time to time. This is a paper on "A Chosen Vessel by F.G. Patterson. And it says some things about us as vessels of clay in a potter's hand. And you should read that, and let that become part of your meditation this week. Because it has some really, really strong things to say about the clay and the vessels and the potter. Turn to page 3, if you would.

A potter shapes his clay, his vessel ... [passing out more copies of the F.G. Patterson article]. Here's the work of the potter. "And the potter fashions the clay into his vessel. He crushes the clay, and under his hand, into a shapeless mass again. He makes the vessel and he sees a flaw. So he crushes it under his hand into a shapeless mass. And, again his fingers mold and fashion it into his design. Again and again, defects appear." And that's the history of Israel. "Again and again, the clay is reduced into a shapeless mass, until at last it rises, in perfection of design before him; his eye surveys it with satisfaction and pride; and he

removes it from the wheel to take its place with the choice things of the earth around." F.G. Patterson was a wonderful wordsmith.

"Where now is the potter? Where was the vessel before he began? It was in the potter! Where now is the potter? He is in the vessel! All that his mind designed and wrought is there seen. The vessel is fit for that which the potter had intended." Now this paper is packed with that sort of thing.

"This is the history of the soul. The clay is in the Potter's hand." Now, what he draws for you there is a picture of what has happened to you, as you allow your life to be shaped together with Christ's life. Just as the Father took the Son and made Him to be sin and shaped his life around that. And then did it again and again. So He does it with your life. Where is there room in there then for complaining about your condition? It's just not there? With who am I going to lodge a complaint about the condition of my life? Norma hears it often enough. But she didn't have anything to do with it. Ok. Am I going to lodge that complaint with the Lord Himself, who made me as I am today? That's not going to help. That's not going to do it. It's only when I recognize in myself, the design that was in the Father's mind when He made me exactly as I am today. And is in the process of reshaping me that I begin to see Him in me emerging. At that point, the real concept of union is fused with what I know about the character of God. And I begin to expect from me what I expect from Him, because He's in me, and I'm in Him. We have barely scratched the surface of what we are – joined to the Savior we love. Our minds just rebel at the thought of that. But that's the beginning of Christian joy. And I want to challenge you to search that out. Ok. Just remember, that you, the vessel of the Lord, were full and complete in His mind, before He ever started to shape the mess that you are today. Because He has something better than that in store for you. And you want to grasp that and move with it. That's what the message to Sardis is all about. In verse 4,

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

Then he goes to verse 5.

5. He who overcomes shall thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father and before His angels.

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

7. To the angel of the church in Philadelphia write:

Philadelphia is a compound word. It talks about *phileo*, as *phileo* love. And *Delphi*, which is the name of the city. Ok. It's the word "city." So this is the city of love. We've heard it called the city of brotherly love.

... write: He who is holy [holy is the word *hagios*, and it means "saint," or "set apart one. The same word we get "saint" from, as we get holy]. He who is set apart – holy - who is true [which means he has the character of Christ], who has the key of David, who opens and no one shall shut, and who shuts and no one opens, says this:

So Christ is the set apart one, set apart to do the Father's will. He is truth. He has the key of David, so He has completed David's promise. The key of David – remember, David was promised the king, a throne – a kingship forever. And that kingship forever was secured to David by Christ. So he

... has the key of David, who opens and no one will shut, and shuts and no one opens [there's your basis for eternal security] says this:

8. I know your deeds [I know them intimately]. Behold, I have put before you an open door which no one can shut, because you have a little power [just a little], and have kept My word, and not denied My name.

9. Behold, I will cause those of the synagogue of Satan, who say that they are Jews and are not, but lie—Behold I'll will make them come and bow down at your feet, and to know that I have loved you.

So liars will not prosper at the feet ultimately of those who are overcomers.

10. Because you have kept the word of My perseverance [you kept the word of My perseverance, not yours], I also will keep you

from the hour of testing, that hour which is about to come upon the whole world, to test those who dwell upon the earth.

11. I am coming quickly; hold fast what you have [that's the same thing Paul was telling Timothy], in order that no one will take your crown.

12. He who overcomes, I will make him a pillar in the temple of My God, and he will not go out from it anymore; and I will write on him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new name.

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

So there's that quietness again. Remember these are Gentile churches, and he's speaking to them of some Jewish events. And this is going to be very important, so we'll take the rest of the time this morning, and then next week probably to complete the message to the Church, and the angel of the Church in Philadelphia. The church of brotherly love.

What's the difference in brotherly love and *agape* love?

Evelyn Wamble. *Agape* love is God's love.

Conrad Bowman. Yes.

Evelyn Wamble. Brotherly love is from brother to brother.

Conrad Bowman. Yes.

Evelyn Wamble. That's not a difference?

Conrad Bowman. Yes ma'am. That's a difference. That's a big difference. C.S. Lewis wrote a book called, *The Four Loves*. And he took the word "love" and it's translated – the four words that are translated into love in the New Testament. And one of them is *agape*. And that's will to love. It's love that has no source but the will. You will to love. And if you're a believer, that means you're willing in concert with Christ's will. And *agape* is the Greek word.

The second word is *phileo*. *Phileo*, which is brotherly love. And that's love because we hold certain things in common. Ok. That's the reason we have the Lord's Table. Because at the Lord's Table, we say, we believe these things in common. These people who take this table. We share this table together, because we believe in common about the person of Christ. And that's *phileo* love. That's love brother to brother, or sister to sister, or what-have-you. Because we have common parents. And taught – that same DNA coursing through our veins. You know, that's *phileo* love.

There's another word that's very close to brotherly love, called *storge*. *S-t-o-r-g-e*. *Storge*. But before I leave the first two, let me point this out. You will to love based on what you know. It's a love that comes from the mind, bent to the use of the Spirit. And you make a decision to love. That's the reason there's no Biblical basis for divorce. That's when He told Malachi, correction, when He told Hosea about loving his wife. That's the reason he says, and Paul says it, husbands love your wives as Christ love His church, and gave Himself for it. That's the love you have for your wife. It doesn't say anything in there about her lovability, does it? It doesn't say that. It just says, husbands love your wife because she's your wife. That's the way Christ loved the Church. He loved the Church, even when the Church was His enemy, He loved the Church. Can you imagine that? That's the way you took – think about that the next time you're in a serious argument with her. Ok. And you're just really irritated. She knows how to irritate you, just like you know how to irritate her. It's my own theory that if you're mad with your wife and you guys are angry with one another, it's your fault because you know what it takes to make her happy. You're just not going to do it. If you've been married over two years, I mean, that's a given, isn't it John?

John Young. How come you always look at me when ... [Laughter].

Conrad Bowman. Well, you're – well, alright. I'll stand over here and we'll talk to Phil.

Yeah, but isn't that true? If you've been married a couple of years, you know what makes her happy. And if you've gotten in an argument that stays going more than two days, it's because you want it to go on. Because you need an excuse for doing something stupid that you shouldn't be doing anyway. And that's the way it is. So we cook these things up. Right? Human nature.

Bruce Davis. [Inaudible]. [Laughter].

Pat Welbourn. I have an observation that when you've been married as long as we are, you don't remember it after two days. [Laughter].

Conrad Bowman. That's what we were talking about. We were talking about keeping peace in the family – Thursday. When Adam was over to the house, we were talking about it. And I said, you know, after a while When do these things calm down, or something like that? He asked. And I said, after a while, you run out of energy. You don't have the energy to continue an argument past a certain point. It's just not worth it. It takes too much to keep it going. So you back off. I had a story, when I was about 33 or 34, I had a story I used to tell. I'd be on the road. I traveled with Cutter. And I'd come home, and man I was tired. I ate so much stuff on the road that tasted the same. You might as well eat the box and throw the food away. It was that sort of thing. And I'd come home, and man you'd walk in the house, and there was nothing on the stove, you know. Well I forgot. She's been dealing with school, and with people fixing stuff at the house, and with everything that goes on at the house, all week long. I'm ready to stay home and eat something. She's ready to grab a bite somewhere and not have to cook. You know, so, here it goes. What's for dinner? Well, wherever you want to go. [Laughter]. Well, see the guy who makes the plan, can't complain about it in the middle of it. So you hold off. You say, well, I'll go anywhere you want to go. No. You choose. You've been out all week. Well I'm not going to choose. Well, yeah, yeah, we'll. So we get in the car, and you back the car out. Now you've got to turn one way or the other. So you say again, where're we're going? See. Because if she mentions one place, then I am free then to not like it. [Laughter]. Isn't that the way it goes? So, whoever says, why don't we go here? You say, Ok. And then you go and you're not going to like it. And you're just not going to eat it. Then you'll let perfectly good food get picked up and thrown away, and go home and eat a peanut butter sandwich. And seethe all the time, because see, you've got your rights. "Rights" are a big thing, aren't they? Now, maybe everybody are not as corrupt as people on the road. But, that sure sounds familiar to a lot of guys I talk to. That's the way we are.

Phil Richman. I solved that problem. I use to say, you take the kids out when I'm gone.

Conrad Bowman. She took them out while you were gone?

Phil Richman. At least one night she would go out to eat with the kids while I was gone.

Conrad Bowman. You had that kind of control?

Phil Richman. Isn't that good?

Conrad Bowman. Yes sir. I'm going to ask Evelyn what she got for that. She collected on that somewhere down the road, I betcha. It's time to go. I would love to continue this lesson.

Norma Bowman. Conrad?

Conrad Bowman. Yes baby?

Norma Bowman. I just want everyone to know, I wasn't that bad. I went through that one time. [Laughter].

Conrad Bowman. It made an impression. It turned into a real good lesson. Bill?

Bill Porter. What's the other loves?

Conrad Bowman. Oh, you've got *agape*. You've got *phileo* love. Then you've got *storge*. And then you've got *eros*. And *eros* is physical love. *Eros* says if it feels good, do it. *Storge* says, if there is some way for you to benefit from this, go ahead and do it. *Phileo*, *phileo* love says, I enjoy these things because we hold them in common. Now, between a man and a woman, girl and a boy, that could be we enjoy the same kind of music, or we enjoy the same kind of relaxation, or we enjoy the same kind of sin. You can hold sin in common too. So these things have both a positive side and a negative side. And we'll talk about that the next time we come to this. Ok. Anything else I've overlooked this morning?

Ray Johnson. Popoy's question about 1st John.

Conrad Bowman. Oh,

Ray Johnson. He asked about 1st John. That'll take a whole hour.

Conrad Bowman. Yes. That's a long one. I'll get back to you. Ok. Because there's a question about 1st John. If we confess our sins, He's faithful and just. "If" in that, is a third class condition. If we confess them, and maybe we will and maybe we won't. Nevertheless, "He's faithful to forgive us our sins" – is a first class condition – present imperative that says, whether we confess them or not, He always forgives us. Because they've been forgiven on the cross. See, man doesn't

die with the price of sin on his head. He dies forgiven. But, he's rejected the price that was paid. So he doesn't die because of sin, he dies because of hard-headness. There's a whole thing that needs to follow there. Remind me of that.

Father, thank You so much, just for the time You give us, and the joy that is ours, just because You loved us enough to put Your Only Begotten Son in our place on the cross. And made us righteous in the process. Thank You Father, and lead us through the rest of this day, in Christ's name, and in His joy, and in His love, for He paid for it. Amen.