

Revelation 5 (Conrad Bowman) (April 20, 2008)

We have an outline this morning that starts at page 70. Ok. It goes to page 81. So if you don't have the previous 69 pages, I can make those available to you.

Joyce Wood. I would love that.

Conrad Bowman. Ok. From time to time when I'm going through this outline I'm reediting the previous part too. So you need to replace that every once in a while. Now – I printed this one. Its in a book format, because eventually I'll print it in this size – on this size page. But this one elected full size, so you've got plenty of margin on there if you want to make notes on it while you're going through it. So, next week I'll bring page 1 through 69 and you can add it to this one and that'll give you continuity all the way through page 81. Now I think the Bible thing is going to run like 300 pages or so. But this will give you a good record of what we've covered in written form.

So, this is what we're going to cover this morning. We'll see. I'm looking at Revelation chapter 5. So, if you would open up to Revelation chapter 5, we're going to start there.

This other one is just something I ran across this week. The supreme misfortune that can befall any man is to embrace a theory mistaking it for a fact. It has so many – Leonardo de Vinci said that.

Mary Ann Jacobsen. Conrad, I hate to interrupt, but if you haven't heard about the documentary because it is exactly what that said [inaudible]. We saw it last night first weekend, it's made by Ben Stein,

Conrad Bowman. Yeah.

Mary Ann Jacobsen. ... And it shows this spiritual warfare that's going on in our universities as these professors that tried to teach design. Intelligent design. And, a professor at Baylor was interviewed – all over the United States where they've been denied, actually fired. And even a reporter who reported on intelligent design had lost her job. And very beautifully done, with lots of pictures of World War II, and the Nazis and how – anyway. And that movie won't stay out long if we don't support it.

Conrad Bowman. No, it'll be out of the theaters and short lived. Good morning Robin. There's an outline over there, the one with the picture on the front for what we're going to cover today. Ben Stein does some exceptional stuff, doesn't he; and he's just an amazing guy that catches you completely by surprise. He does some really good stuff.

Ok. So we're in Revelation chapter 5. Now if you've missed some of the things in chapter 4, they'll come back around. Just hang on. We'll get to them again. But we spent considerable time last time talking about the sea of glass and throne, and that sort of thing; and I want to make sure now we get a running start on this in chapter 5. So, I'm going to read through part of it, then we'll talk about it.

1. I saw in the right hand of Him who sat on the throne a scroll written inside and out [on both sides]; it was sealed up with seven seals.
2. And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the book and to break its seals?"
3. And no one in heaven or on the earth or under the earth was able to open the book ...

Don't miss that. When they looked for somebody to open the book, they looked in heaven, they looked on the earth, and they looked under the earth. Now under the earth can only have reference to Hades and Hell, and so they looked through everything that was created, finally, to find somebody that was able and worthy to open the book.

- 3.... or to look into it.
4. And I began to weep greatly ...

So John is just crying uncontrollably.

- 4... because no one was found worthy to open the book or to look into it;
5. and one of the elders said to me, "Stop that weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome [here's one of the overcomers] so as to open the scroll and break its seven seals."

6. And I saw between the throne (with the four living creatures) and elders a Lamb standing, as if slain [so it had its throat cut. The word slain indicates that], having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth.

We'll come back to that seven Spirits of God in a minute.

7. And He [the Lamb] came and took it out of the right hand of Him who sat on the throne [that's the Father who's sitting on the throne].

8. And when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, having each one a harp and golden bowls filled with incense, which are the prayers of the saints.

9. And they kept singing a new song, saying, "Worthy are You to take the book and to break its seals; for You were slain, and You did purchase for God with Your blood men from every tribe and tongue and people and nation.

10. "And You have made them to be a kingdom and priests to our God; and they will reign upon the earth."

11. And I looked, and heard the voice of many angels around the throne and the living creatures [four of them] and the elders; and the number of them was myriads of myriads [Ok, that's millions times millions], and thousands of thousands,

12. saying with a loud voice, "Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing."

God bless Handle for the Messiah.

13. And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, "To Him who sits on the throne, and to the Lamb, the blessing and honor and glory and dominion forever and ever."

14. And the four living creatures kept on saying, "Amen." [I believe it]. And the elders fell down and worshiped.

Buddy, that's a stunning scene. It's absolutely incredible. That's chapter 5.

Now, let's look at a few things on chapter 5 as we begin to cover that. Newell tells us that chapters 4 and 5 should be read over and over as a single passage. You cannot read it too much. You can't overdo that, because they contain the keys to the rest of Revelation. So as we move alone you'll find us coming back to 4 and 5 from time to time just to reconnect with what Newell is telling us. Now William R. Newell, for those of you who don't know, William R. Newell wrote this little book called, *The Revelation, a Complete Commentary. Revelation, Verse by Verse*. This was written in 1935. Ok. So, this is practically new. It just barely makes it into the category of things we'll buy and read. 1935. William R. Newell. It is, in my opinion, the best thing that was ever done on Revelation. Now if you want a paperback you can get Tim LaHaye's book on Revelation, and its an exceptionally good one, and its very, very, very readable. But Newell will take you verse by verse through it. Technically, he is exceptionally in terms of the language that he uses, and the way he handles the Greek.

Now, lets look at the Notes. In verses 1 through 7, the first thing you encountered is the strong angel who cries out for somebody who's worthy to break the seals and to open the scroll. And John is moved to weeping because there's not anybody they can find. Now when it says, they look in heaven, it means it looks through all of heaven. And then they look throughout the surface of the earth. They go through everything that's created on earth looking for somebody that's worth to open this thing. Then they look under the earth. And under the earth is the realm of Hades and death. Ok. So they look all the way through Hell. They go to Hell and open the doors, and they look all through Hell for somebody who is able to break the seals on this scroll. They don't leave anything out. Ok. And they can't find it. And John is devastated. So he – the word is very intensive when it says he wept. He fell down weeping. He's wrapped with weeping. So, the angel says to him, "stop that." It's a very emphatic word to stop weeping. Its not just a suggestion, its not a sympathetic or empathetic pat on the shoulder that says, I know what's going on, you know, just ease up on your weeping a little bit. Nope. It's a strong command. Stop that weeping.

Now, when the word comes, it comes from one of the elders that says, "wait a minute. The Lion of the Tribe of Judah, the Root of David, is worthy." Now I want you to understand, all of heaven and earth has looked through the entirety

of creation to find somebody who is worthy to open the book, and they can't find anybody. It is left to an elder who is one of man. Its men. Mankind. Mankind can identify the one who's worthy. Now I want you to understand the honor of that. Where no angel, earthly or heavenly creature, can identify the one who is worthy to open that scroll, its left to a human being to do that. Now you think about the honor and position that God places us in by making that election. Ok. He takes man and elevates man – Boom – intelligently to the top rung. Because it's left to man to identify the one who can open the scroll. That's how much He trusts us and how much He has vested in us. Ok.

Now, the man says, the Lion of the Tribe of Judah, the Root of David. Now what does that suggest to you? Those two words. Lion of the Tribe of Judah.

Lady. Linage.

Conrad Bowman. Linage, isn't it? Linage? Yeah. Ok. That suggests to us, and calls our attention to the fact, that the name of the individual and the identity of the individual is associated with his linage as a man. In other words, this is the name of Christ as He is identified with Israel. This is important. Because this is Jewish in its context thoroughly. Ok. Not Gentile, but Jewish. We're talking about Christ as identified with Israel who is the one who is able to break the scroll. Now this is going to be important to us later. That's what you've got to write down in your notes. John sees next the image of a Lamb standing as slain, which further identifies Him with Israel and its earthly people. Because the earthly people were the people whose connection to God was through sacrifice. Ok. That's how they identified and worshipped God, was through sacrifice. So what we have now is two statements here that are thoroughly Jewish in their context, and identify Christ in His relationship to man; but specifically, in His relationship to Israel. The Lamb stands just before the throne on which the Father is seated, and He takes the scroll from the hand of the Father. Nobody else is even able to approach or regard the scroll, much less open it. The scroll is held in the right hand of the Father, which is the hand of strength and of authority and rule. That's the hand that ordinarily holds the scepter. Ok. But in this case it's holding the scroll, which means the scroll has the position of the scepter. The scepter defines rule and authority. The scroll now has taken that place. So whatever is on that scroll, or whatever is on that scroll, has to do with the authority and rule over man that is being wielded at this time.

Now, we see next as we move from that, the next thing we see is these – in the hands of those who stand before the throne, the bowls, which include – golden

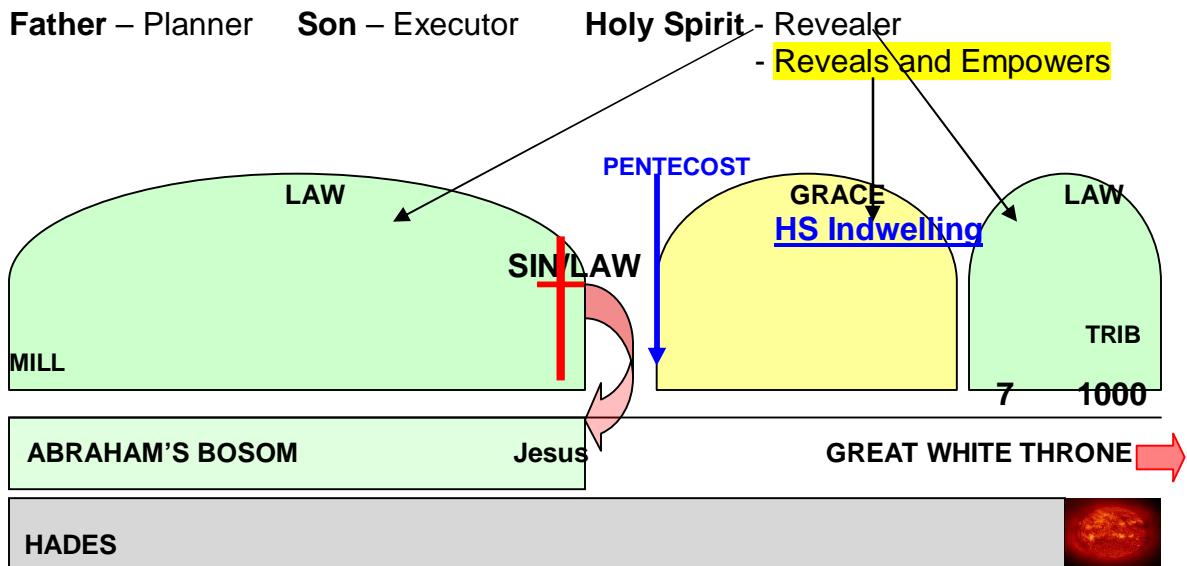
bowls – which hold the prayers of the saints. Of the saints. The Seven Spirits of God. Then the bowls in the hands of the elders, and those bowls are full of incense; and the twenty-four elders, and they hold these prayers of the saints in their hands and they're presenting them to God; and as they're doing that, they're singing a brand new song. And the song they're singing is not the song of worthiness from – that we've heard in the past, but a new song of worthiness because Christ is come. We're still talking about a Jewish context. The twenty-four elders in this sense do not represent the redeemed of the Church. We're still talking about the redeemed out of Israel. Ok. We have not moved to the Church as yet. Now,

Lady. [Inaudible]. Who are the elders. Or do you want to tell us that later?

Conrad Bowman. Well no. They're the redeemed out of Israel. You remember when Christ ascended he led captivity to Himself all those that were redeemed out of the Old Testament. They're already at the Marriage Supper of the Lamb, and they're carrying it forward now with Christ in this celebration. So the twenty-four elders represent saved individuals, but they're saved not within the Church. They're saved out of Israel. Ok. We're still Jewish in our context. Now, make a note of that. Because ninety percent of the commentaries that you read will not make that identification. They will make the identification that the twenty-four elders are out of the Church. They're not. They're saved by grace, but they're saved out of the Old Testament. They're saved out of Israel, right up to and including those that were saved between the time when Christ died on the cross and He ascended. It includes those too. So, salvation is going to get a little complex as we move along, because you've always thought and been taught for years that on the cross, when the cross happened, and Christ died, salvation changed. That there were those who were saved out of Israel the Old Testament before the cross, and once the cross happened, everybody was in the Church. Well, I want you to think a little carefully about that, because here's the Old Testament going here, ...

[Conrad goes to the Board].

# THE CONFLICT OF THE AGES



and the Law, Moses Law, ruled from Numbers 19; and then Christ is born here. Thirty-three years. He goes to the cross. He dies on the cross. Sin is paid for, atoned for. Christ descends to Abraham's Bosom, where the Old Testament Saints are, waiting the arrival of Messiah. He announces His victory to all the Old Testament believers; and, incidentally, to all those in Hades who are unbelievers. The great gulf fixed between them. So He announces His victory. These are those that were captive in Abraham's Bosom; held to Abraham. Saved on the basis of Abraham's faith, just like we're saved by faith. Christ announces His victory to them. They are captive to Abraham. Ephesians tells us, He takes those who are captive – captive to Himself – and He ascends from the grave three days later, and He spends a little time right here on earth; together with all those that He's taken with Him. They appeared unto many. Ok. This is where Acts and a few of the others witnessed to. And then, on day forty, He ascends. On day fifty, the Holy Spirit descends. You've got ten days in here that we'll talk about in another class, probably in another year. But you've got ten days right here; Ok; in between these two. The Interlude of Grace. The Church starts right here on Pentecost with 120 in the upper room. Now, you start following salvation across that period of change, and you're going to get some very interesting things. Because you're going to get Jews saved from here to here. In fact, this who thing's started with 120 Jews – Galileans in the upper room. That's what happened at Pentecost. They were all Jewish. And then the next day there was 3,000; and then there was 5,000; and then it starts going – and the Church is growing from here. But what about the man that was saved here? He saw the resurrected Christ walking on the ground. Where was he, and what was he

saved to? The Church hadn't even started yet. The Church wouldn't start until day 50. So here he comes to know the Lord on day 33, or 34, or 38, or 49. Is he part of the Church? No. Is he part of Israel? What's his relationship to God?

Lady. [Comment inaudible].

Conrad Bowman. What governs him?

John Young. That's why we're in here.

Conrad Bowman. Law? Law still obtains. Law still obtains. You don't have the Spirit yet. The Spirit hadn't come. The Spirit won't come until day 50.

Evelyn Wamble. But they had to believe by faith.

Conrad Bowman. Hmm. They had to believe by faith. Right. Because we're all patterned after Abraham's faith. So anytime you find Abraham commended in the New Testament, doesn't your mind have to immediately go to the big word "Faith." Abraham is commended by faith. Its his faith that transfers to the believer. Abraham was a type of Christ who trusted in the word of His Father enough to give His life to satisfy His Father. We are incidentally the beneficiaries of that. He didn't die for me. He died to satisfy the decree of His Father. They together made me the beneficiary of it. Understand that. That's not to minimize our salvation. Its to put it in the proper perspective. That if you hadn't been here; if I hadn't been here; if none of us had been here; Christ would have still died to satisfy the demands of a righteous Father. His Father had to be satisfied because His Father had declared that the wages of sin are death; and it has to be a righteous worthy man to die to pay that price. So Christ died to satisfy His Father's righteous demand based on Adam's disobedience, not your need. Does that minimize your need? No. It just means that Christ's death, which provided for all of your needs, was provided in His plan to correct Adam's error – all the way back to before the foundation of the world. That's where His provision for you was made. Now what that does, it takes your world, it removes you from the center of it, and it puts Christ in the middle of it; and its His story that we're reading, not our history. Its about Him, not about me. Ok.

Lady. What about the word, "propitiation"?

Conrad Bowman. Propitiation. Propitiation. When it says Christ was our propitiation, it means He was the sacrifice that satisfied the Father. Christ propitiated, and the Father was expiated. Expiation means satisfaction.

Propitiation means the offer that brings that satisfaction. So the Doctrine of Propitiation is the doctrine that says, here is what Christ accomplished when He offered Himself to God in order to satisfy God. Expiation says, here's the heart of God opening itself up and taking us in because of the work that Christ did. You see, it was Christ's work. It opened the heart of God the Father up so much that He could take every single one of us in, and He was satisfied because of the work of the Son. Its all about the contract between the two of them. Ok. That's why you can't do anything to foul it up. Because, if it was based on you and based on me, it would be a plan so shot full of holes that it would be totally worthless. But its not. Its about a contract between the Father and the Son who loved one another infinitely with a pure and perfect unmarred love. Agape. That's what the agape love, the Greek, is trying to communicate. Its so important to see that; and once we see that, it takes us off center stage. We have a supporting role to play. And that supporting role says, are you big enough to take all that God can fork out? Because He can fill your plate. You've got to be big enough to take that, and handle it, and understand what it is. He didn't do it because you were worthy; because it says everybody on heaven and in Hell looked for somebody who was worthy; and they couldn't find anybody until the Lamb of the Tribe of Judah – the Lion of the Tribe of Judah, the Lamb that was slain, stood up and opened the scrolls. And then we get into the opening of the scrolls. Any questions on what we've covered so far?

Gentleman. Conrad, why did he go down to Hades?

Conrad Bowman. Because from the beginning of time until the cross when He was slain, there was a promise that was delivered way back. In Genesis 3:15 He promised Adam and Eve that the seed that came from the woman would be the deliverer that corrected the sin that had them burdened and cut the glory off. Well, all those people from Adam to the cross were held by Abraham in Abraham's Bosom. Hades has two places. It has Abraham's Bosom where the spirits of the redeemed were held – the faithful; and Hades where all the spirits of the unbelievers were held. And it says there's a great gulf between them, so they are separated. And when He went down, He went down to announce the fulfillment of all Old Testament prophecy, and to deliver these spirits that were held by Abraham to the Marriage Supper of the Lamb, or to heaven where they're going to be rewarded and given their positions for faithfulness. So He went down to personally announce His victory and to demonstrate to those who had died in faith that death wasn't the end of the line for them. He was going to deliver them from death, which He did, because He took them with Him and

Abraham's Bosom doesn't exist any more. Its empty. Only Hades exists now, where the spirits of the unbelievers are.

### **ABRAHAM'S BOSOM**

**[Gulf between Abraham's Bosom and Hades]**

**HADES**



Gentleman. They still didn't have a chance to ....

Conrad Bowman. No.

Lady. [Inaudible]

Conrad Bowman. Yes. Yes. Yeah, because we've got the story of Lazarus and the rich man; and the man says, I'm in torments; and I've got a brother on earth. Would you send somebody up there to tell him not to make the same mistakes I've made. And Jesus says to him, even if one were to raise from the dead, he wouldn't believe it. You know. He's got his sign. His sign is Jonah, the prophet, who was in the belly of the fish three days; and then was cast up and lived; and his life was recorded after that. And He says, that's the sign that your brother has, because he knows the story. And He was speaking there of Jonah, being a picture of Christ who was going to die, be in the grave, and raised. So He says, your brother has got the story of Jonah and the prophet where God raised this prophet from death out of the fish. He's going to see that same thing happen when Christ was slain and went into the grave, and three days later He's raised from the dead by the same God who raised Jonah from the fish. So he's got two witnesses – Jonah and Christ Himself. And if he doesn't believe those, sending a personal emissary to him to argue with him and try to convince him won't add anything to that story. He's got enough to actualize his faith. And you should believe that. And then He took those who were captive in Abraham's Bosom – He took those away with Him; took them to heaven with Him to the Marriage Supper where He's preparing for the wedding between Christ and His Bride, the Church. So there they're celebrating.

Jackie Parks. [Inaudible]... Did he ascend , with Christ, or ... [inaudible].

Conrad Bowman. Yes He did. Yes He did. Yeah. See, Abraham's Bosom wasn't there. The guy who died on day 38 was taken up with the Lord when He ascended.

Jackie Parks. Now how about the guy who's wife ... [inaudible]?

Conrad Bowman. Yeah, that's right. See, because the Church is not there yet. Ok. Now, once you pass this, pass day 50 – if I were to die today, the next blink of my eye would be in the presence of God claiming me as His own. Now, where's that? It's the Rapture of the Church. If I died today, my next moment of consciousness is being raised with Christ to meet Him in the air at the end of this Age. The end of the Rapture, you see; because when you die here, time is no constraint. You move immediately to the next step into your relationship with God, which is the Rapture of the Church.

John Young. So time is out of it? You'll be there with your father, your grandfather, ...

Conrad Bowman. That's it. That's it, and we're all getting there at the same time. We're all arriving at the same time. Time is only effective as long as you and me are here. The coffee pot works. And when those, when any one of those three cease to be, we're out of here. Alright. Any other questions?

Lady. I have a quick question.

Conrad Bowman. Yes?

Lady. The Marriage Supper, I know its ... [inaudible] ... people after the Rapture, and as the Tribulation is going on,

Conrad Bowman. Yes.

Lady. The Marriage Supper for the Old Testament saints. They will not be part of that Marriage Supper ....

Conrad Bowman. Yeah. There're – the same ceremony, it's the same wedding ceremony, who are the Old Testament saints at the Marriage Supper? There're friends of the Groom. See, you've got the family of the Groom there. All of the Old Testament saints are there because of their relationship to Christ. They're there as friends of the family. We are there as the Bride of Christ. They are not the Bride of Christ. Their destiny is different. Where is their destiny? Where are they going to spend eternity? On earth. That's why there's a new earth. Ok. Remember, at the end of all of this, there's a new heavens and a new earth. The new heavens is the place where the heavenly Jerusalem, the city, where the Bride will live forever. The new earth is there as the domain promised to David;

promised to Abraham; committed to them. Real Estate. Now, a place that's not in rebellion. So the new earth is the place where Israel and the saved of the Old Testament are going to live and reign forever. On the new earth.

Lady. And we're in the new heaven?

Conrad Bowman. And we are in the new heaven.

Lady. We're not walking on streets of gold?

Conrad Bowman. Yeah. In heaven. Yeah. You're looking for streets of gold on earth?

Lady. No, but in the new earth ....

Conrad Bowman. No. We're in the new heavens.

Lady. So their earth looks like ....

Conrad Bowman. They're earthly in terms of their destiny. Israel has always been earthly in terms of its destiny. God promised them real estate. Said, we'll put markers out. Here's the Northeast marker, here's the Northwest marker – here it is. And they marked it out for the twelve tribes, and with the Gentile nations around them. He's organized all of that. That's the whole Old Testament – is the organization of that destiny of Israel and the Gentiles who accepted the God of Israel. It's all there. Ok. Understand your uniqueness. You are solely and meekly the Bride of Christ who occupy the Father's house with the Son forever in the new heavens.

Lady. Forever and ever.

Conrad Bowman. Forever and ever and ever.

Pat Welbourn. Well what about the new Jerusalem? Is that ....

Conrad Bowman. Well, you've got earthly Jerusalem ...

Pat Welbourn. Right.

Conrad Bowman. But, there are passages, and we'll cover it in Revelation, where it talks about the heavenly city.

Pat Welbourn. Right.

Conrad Bowman. The heavenly city. And that speaks of the throne in heaven of God. Because remember, all things in heaven – all things on earth are patterned after things that are in heaven. And the city, in heaven, is the place where you find the Bride. The city on earth is where you find Israel, and all the faithful who believe in the God of Israel, forever. And we'll trace some Old Testament passages along with that. Man, this day is flying, flying, flying.

Popoy Sangel. Am I right to conclude that people who died on the 49<sup>th</sup> day ... [inaudible]?

Conrad Bowman. Are you talking about the people who died here in this ten day period?

Popoy Sangel. Right. Right.

Conrad Bowman. Hmm. That – I'm working on that. [laughter]. I'm working on that. It all – that Interlude of Grace has just fascinated me, and I've been working on it for about three or four months. Just how that period of ten days differs, because Christ ascended here. I understand that. I don't have any problem with what Ephesians says about Him taking all of these with Him. I don't have any problem with that. I don't have any problem with all the Old Testament saints in Abraham's Bosom saved by faith, and that sort of thing. But that ten day period right there, that ten day period just fascinates the daylights out of me, because Christ ascended and the Holy Spirit has not descended. The Church hasn't started. What about that ten day period?

Lady. That'll be .....

Conrad Bowman. You know, ...

Lady. Its still faith.

Conrad Bowman. Yeah, but look at Norma doing this behind you. What were you doing? What were you doing? You were raising a question? No?

Lady. She knows ... [inaudible].

Conrad Bowman. No. I don't know. I don't know. That's a good question though. But Gil, suppose they did. What category would you ....

Gil Parks. Maybe ... [inaudible].

Conrad Bowman. Yeah. Maybe God took a break. You know. It would be just like Him. See, before this whole thing starts, and the wrath of God starts to be poured out, there's thirty minutes of silence in heaven. Absolutely nothing happens for thirty minutes. So you've got a precedent for that. There's absolutely a precedent for that, because that thirty minutes of silence is rock solid, you know.

Lady. When was that?

Conrad Bowman. Well, it's coming up in the next chapter. We haven't quite got there yet. That's coming up in the next chapter. There's going to be thirty minutes of silence. But, see, we have an occasion where that did exactly occur just exactly like that. There was no action in there. What happened? We also can go back to the Old Testament and go back through the New Testament – God always gives us an Interlude of Grace before judgment. He always does that. He never takes us into judgment without giving us an Interlude of Grace prior to that.

Mary Ann Jacobsen. Even the thief on the cross ....

Conrad Bowman. The thief on the cross had the same thing. He had the Interlude of Grace. I mean, you can see it over and over again. There're dozens of examples of that from both Old Testament and New. And God gets ready to judge everything He says, wait. Before the four angels in the four corners of the earth of creation are turned loose, He says, wait a minute. Wait a minute. Stop. I don't want you to hurt the earth. I don't want you to hurt the oil and I don't want you to hurt – don't hurt the oil ....

Lady. The sea. Don't burn the sea.

Conrad Bowman. Right. Don't burn the trees. Now when He gets ready to turn them loose, He turns them loose on a fourth of all mankind is destroyed. He starts going through and taking thirds and fourths of things and just destroying them. But before He does that, He says, wait a minute. And He gives them specific instructions about what they can do and what they can't do. That's that Interlude of Grace before judgment. Now what that does, what that speaks to me of, is in my life today – if I am, if I'm rocking along in my life today and I've got something that I know to be counter to God's will – this is known sin.

Lady. [Inaudible].

Conrad Bowman. Yeah. Yeah.

Lady. Contrary to His word and His will.

Conrad Bowman. That's right. I know this is wrong. But my old sin nature within me says, this is going to be a lot of fun, so I'm going to go ahead and do it. So, being the man that I am, right, driven by impulse, I'm going to slip off the end of the board and I'm going to go do that thing anyway. Well God's going to nail me for that, because He cannot punish you in the eternity, because the Son has bought me out of that. So when does He correct me? He corrects me in time. Today. He skins alive with a whip every son He receives unto Himself, is what it says. He loves us infinitely, but He disciplines – and that word "discipline," is He takes the whip to us. Boom. And He corrects us today. Alright. So that's what He does. Before He does that, there's an Interlude of Grace. He gives us that much space so we will understand that what He's doing, He's doing for our benefit and to satisfy the righteous demands of the Father.

Lady. And the fact that we have a choice.

Conrad Bowman. We have a choice. That's right.

Lady. That's the only way to explain that mystery to me.

Conrad Bowman. Every son He receives unto Himself He loves infinitely and He skins alive with a whip the ones He receives. He chastens us, is what Romans tells us in other passages. So I'm seeing that same thing here in the overall plan of things because that's the way God tends to do things. Now, that's very important. That Interlude of Grace is very important because it says, He never gives us the test until first He's given us the lesson. He never gives us the test in order to teach us a principle. He gives us the test in order to test the principle that He's already taught. So when times get difficult, don't look for new information. That's what we want to do. What have I done, what have I done, what have I done? Where is the answer. And we start whipping through to find out what God is trying to teach us. Wait a minute. If you're in difficulty, its because you failed to learn the lesson He's already taught. Don't look at things today to try to come to an understand it. Look at things from yesterday and the day before. God has given you an Interlude of Grace. Ok. He's faithful to teach it. That's why we study so dog-gone hard. Because today is the day He's given us

to learn what He wants us to know. He knows what we're going to face tomorrow, and the next day; and today, He's giving us the assets to prepare us for that trial. Ok. And today is the day for learning, where He's been gracious in giving it to us. Now this country – we've been throwing these occasions away for decades, for generations, and we're tossing away our learning times; and our time is coming. Times are getting tougher. Ok. Times are getting tougher. We failed to learn to conserve when gas was 19 cents a gallon.

Pat Welbourn. Gosh, you're old. [Laughter]. I guess you remember gas wars.

Conrad Bowman. That's right. That's right. I remember that 19 cents a gallon gas. In my own lifetime. See the way it works. See the way it works. So why study to show thyself approved unto God. Workman need not to be ashamed. Those words have impetus when you look at these principles. Ok. Because today is the day the Lord's given us. And, take it in, and take it in, and take it in. That's the armor.

Thank You Father for the time You've given us this morning. Just grant us grace today to walk constantly and steadily in Your favor and in the light You've given us. We thank You, in Christ's name who paid for it all. Amen.

Thank you so very much.