

Revelation 19, 20 (Conrad Bowman) (October 12, 2008)

How are you, Ms. Loretta today? Revelation, at the end of 19 and the first of 20.
Dear Lord.

Lady. Part of the freeway is closed. I'm not sure that ...

Conrad Bowman. I know. People will be dragging in for about the next thirty minutes. We'll be Ok. Let's have a word of prayer, please.

Father, we thank You for the time You give us today. Just capture our minds and our focus and just open our eyes to the person of Christ, and the work He has accomplished and finished for us. Give us an eagerness as we approach the Word just to take it in, and discover the beauty of the Lord we serve; and His strength; and find His intention for us individually; today and in the days that follow, and we thank You for it, in Christ's name, who paid for it all. Amen.

Alright. Pat made it. That means Ed's out there – Oh, here he's already in. Alright. At the end of chapter 19, which is where we finished the last time. You remember the call went out to the birds in verse 18 and 19. They were invited to come to the great supper of God. And those are flesh eating birds – buzzards and ravens and such things. And they showed up in verse 18 and 19.

19. And I saw the beast and the kings of the earth and their armies and they were all gathered or assembled to make war against Him who sat upon the white horse [or against the horse] and against His army.

Who also mounted on white horses.

20. And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two [two individuals] were thrown alive into the lake of fire which burns with [burning sulfur] brimstone.

21. And the rest were killed with the sword ...

That's the rest of the armies that were opposing Christ.

21.... The rest were killed with the sword which came from the mouth of Him who sat upon the horse, and all the birds were filled with their flesh.

Now there's two or three things I want you to watch there. Because as you read those verses, you can get captured by two or three things; and I want to make sure that being captured you don't miss a couple of details. Ok. One is the relationship and the function of the False Prophet relative to the Anti-Christ. The Anti-Christ is the worldwide figure who is drawing attention unto himself by virtue of his slick presentation. He's a quick thinker. He is a social engineer. He spreads peace, and love, and good will. That's his intention, and that's his message. And that's the political leader, the Anti-Christ. Working under his umbrella, and attempting to gather all credit to himself, is this religious leader. A world religious leader. And he's gathering to himself all sorts of honor; and he's realized that as long as he supports the Anti-Christ and keeps doing what the Anti-Christ wants done and promoting him – that his own reputation and his own wealth is going to grow. Now both of these guys – the Anti-Christ not so much – but the False Prophet is skimming wealth off the top of things as fast as he can. It's ecumenical activity for the sake of the buck. He has supernatural power that's been given to him by the Anti-Christ who has taken his power from the dragon who is the Satan himself. So you have – Ok – this Satanic power passing downstream through this organization. It goes from Satan to the Anti-Christ to the armies and the principalities and powers that have been mentioned in other places; and it comes right down the line. Well when it gets to the False Prophet – boom – three steps down from the top – the False Prophet is the one who has the power to grant what appears to be life to the statue – the abomination that make it desolate – that Daniel spoke of. So the False Prophet can give the power to the – to this statue who looks just like the Anti-Christ. And in my opinion, who looks just like what the world expects Jesus to look like. Ok. And now in support of that, the False Prophet has the power to perform signs and wonders. And wonders are usually thing that are seen in the heavens. And signs are supernatural events in support of anything that the Anti-Christ says. Does anybody have any questions on that. You've got to grasp what their functions are relative to one another. John?

John Young. Is this the counterfeit of the Trinity?

Evelyn Wamble. Yeah. The Father, Son and Holy Ghost ...

Conrad Bowman. Yeah.

John Young. Pretty much so?

Conrad Bowman. Yeah, it is. See, because under the religious organizations of the world, almost all of them have a matriarch that they honor. Their – Matriarchy is the organization in Christianity that would not only be the Mary of the Catholic Church – Mariolatry – but it would also the goddess of the Middle Eastern religions that they pay homage to. Yes. Barbara?

Lady. Ok. Are you talking about the Anti-Christ and the False Prophet.

Conrad Bowman. Yes.

Lady. What's the beast? Didn't you say its ...

Conrad Bowman. Well the beast is – the beast is the representation of the Anti-Christ.

Lady. Ok. Ok.

Conrad Bowman. Ok. So when you read that, you're reading one and the same. Yeah.

Evelyn Wamble. Is there any competition ...

Lady. First and second? [Inaudible]. I know the Anti-Christ is up there. Satan. Anti-Christ. False Prophet.

Conrad Bowman. Yes.

Lady. Ok.

Conrad Bowman. Yes. The False Prophet is operating under the auspices of the Anti-Christ.

Evelyn Wamble. Is there any competition between the False Prophet and the Anti-Christ?

Conrad Bowman. At one point there is.

Evelyn Wamble. You kind of alluded to that I thought a while ago.

Conrad Bowman. At one point there is. Well actually it's more like – the False Prophet is realized the power of the Anti-Christ, and he's serving him, but its self-service. And at one point, he's attempting to improve his own lot by using that power. So there's a little competitive activity going on. You know. If you've got a boss you don't particularly like or don't particularly trust, the best way to deal with it is to get him promoted. You know.

Lady. That's good thinking.

Conrad Bowman. Yeah.

John Young. Now you tell us. [Laughter].

Conrad Bowman. I didn't say I did it.

Betijean Kennerly. In verse 21, who is the – read what you have there?

Conrad Bowman. Now.

Betijean Kennerly. In verse 21, what does it say?

Conrad Bowman. Verse 21. The rest will kill with the sword.

Betijean Kennerly. And the rest.

Conrad Bowman. The rest. That's all the armies, see, because now you have – once you deal with those guys, now you have all those armies that have gathered at Megiddo.

Evelyn Wamble. Is this the world blowing up?

Conrad Bowman. Yeah. Yeah. And the armies that have gathered at Megiddo constitute all the rest. But it's like we were talking about last week. It's not limited just to the Valley of Megiddo.

Evelyn Wamble. That's right.

Conrad Bowman. It's worldwide. There's a worldwide rebellion on this thing that deserves to be considered. And that's the "all the rest."

21. All the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh.

Now let's got to chapter 20.

1. I saw an angel coming down from heaven, having the key to the abyss and a great chain in his hand.

We just touched on this before.

2. And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and he bound him for a thousand years with his chain;

3. And then he threw him into the abyss and shut the abyss and sealed it over him, so that he should not deceive the nations any longer ...

And anytime you see the word "nations," you insert there "Gentile." Because nations refers to national entities other than Israel. Ok. So it's talking about Gentile nations.

3. So he threw him into the abyss ... so that he wouldn't deceive the nations any longer until the thousand years were over; after these things he must then be released for a short time.

So the release of Satan at the end of the Millennial Reign, is a planned event.

4. And I saw thrones, and they sat upon them, and judgment was given to those sitting on the throne. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and not received the mark upon their forehead and upon their hand, and they came to life and reigned with Christ for a thousand years.

Now those are the martyrs of the Tribulation Period. That's the people who are reigning with Christ for a thousand years. They are part of the group known as the overcomers. Because they endured to the end of their life, and were killed for their endurance. Ok. So they're the overcomers. They are the ones who reign

with Christ for a thousand years. They're the administrators of God's righteous judgment for the period of the Millennium. Ok. You remember what He did with the overcomers when He said, you know, He gave them rods of iron and promised them, that with the rods of iron they would rule with Him for that thousand year reign. The most important thing about that is that's not the Church. Ok. We do not get involved with administering God's righteous judgment. That's not our job. That's the overcomes that are doing that. What we're doing is reigning. Now Norma and Brenda can demonstrate this from time to time. [Laughter]. When I ask them, how do you reign at the table? And I get all sorts of attitudes when they demonstrate this reigning business. And then I have to take the role of being the adoring world. [Laughter]. See so – you can see this playing out, can't you Robin?

Gentleman. It came clear.

Pat Welbourn. No wonder our world is in trouble. [Laughter].

Conrad Bowman. If I'm the adoring one, we're in a lot of trouble. Alright. Now – but you'll never forget that image, I guarantee.

5. The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection.

Ok. This first resurrection is the resurrection of those who had endured – the overcomers. All those who were believers and martyred during the Tribulation Period. Those overcomers are the ones who have been honored with this. Now, I also believe that in that body of overcomers there were those in Christ's day – because He mentions overcomers in Matthew – He said there are those in His day who were overcomers in not giving in when Titus was coming through there decimating the Jewish population. So there's that bit of overlap in there.

Evelyn Wamble. They're included?

Conrad Bowman. Yes ma'am.

Evelyn Wamble. Ok.

Conrad Bowman. Ok. I'm telling you, just a little preview. I mentioned this Interlude of Grace. When we went back and we were studying the Rapture – 1st and 2nd Thessalonians and other passages – and I discovered this Interlude of Grace, and its in your Notes. The Pauline Notes in several places. Where Christ

descended on day forty; and the Spirit didn't descend until day fifty; and you've got that ten day period in there when Christ ascended and then ten days before the Spirit came; and it's a fascinating study. And as I got into Matthew getting ready for this, and back into the Pauline epistles, it just gets clearer and clearer that God has made that separation in there so that there would be no possibility of a continuation on our part of attaching the Church to Law of any kind. He separated it. It wasn't a, it wasn't a single event – exchange you know – that the Son went and the Spirit came all at one time. There was a break in there. And if you think about it, historically there is no significance historically there. There's nothing that happened in that ten day period. It's a clean break. He just – He separated those two events by ten days – ten being the number of completion – so that man in looking at the outworking of God's plan could see that there's absolutely no connection, between the Law that Israel had been living under, and the Jew who had been administering God's justice; and the new creation Church. It's not an outgrowth of Israelism. It is completely new and completely different. And thank God for that. That one of the biggest mistakes of our time is the Judeo-Christian ethic. That's a horrible phrase. Because it takes oil and water and attempts to mix them into a single purpose. And it just ain't so.

Evelyn Wamble. I shouldn't use that phrase then, huh?

Conrad Bowman. That's right.

Evelyn Wamble. I just learned to use it. [Laughter].

Conrad Bowman. Well, use it right. Use it – say, here's a phrase. The Judeo-Christian ethic. There is no such thing. [Laughter]. Mary Ann?

Mary Ann Jacobsen. [Inaudible].

Evelyn Wamble. They sat around and wait.

Conrad Bowman. They didn't do anything.

Evelyn Wamble. For ten days.

Conrad Bowman. For ten days. He on the other hand was very busy during that period from His resurrection to His ascension. He was extremely busy. He appeared here. He appeared there. He met His disciples. You know. The dead from the Old Testament were walking the streets of Jerusalem. That had to be scary. You know. What are those guys – they're getting up in the morning, going

to 7 – 11 or wherever; and running into a prophet that they've been worshipping for five hundred years. This is serious business. You know. There were extraordinary events is the point I'm making. There were extraordinary events going on in the Holy Land. And then all at once, here's this ten day period, and there's nothing. There's nothing. All the Old Testament characters are gone. They're out of there. And they're waiting. And for ten days that waiting got intense. It's one thing when you're waiting with the expectation and there's events going on. But all at once, the Lord is gone. They've got to wait for ten years [ten days]. That's the same thing that happened – well now I'm teaching two lessons into Matthew. That's the same thing that happened when the Church got all charged up about the return of Christ. And the Pauline epistles deal with a lot of this. Their attitudes and expectations of Christ's return. And then He didn't come back. And Jerusalem was over-run. And they were scattered. All the Jews were scattered. Well that was disturbing to all those new apostles and the disciples. So Rome rolled in and took over, and persecutions began and Christ still didn't come back. And then you've got the Middle Ages and the Dark Ages. And still He didn't come back. And you saw what was taught by Paul was just gilded over by Rome and it just disappeared. Sound teaching was not to be found anywhere, and misapplied doctrine was the order of the day. And still Christ didn't come back; and that expectation was buried under layers of legalistic ritualism. Just buried. And we learned to march in step, and to salute the guy with the cape. You know. Christianity was trained then to follow clergy until Luther nailed on the Wittenberg door his thesis. And enlightenment hit Christianity; and all at once the printing press was cranking out the Word; and it got in the hands of the common man; and re-enlightenment was born. And that happened in the late seventeen hundreds through the eighteen hundreds and then into the nineteen hundreds. And what we are doing today rests solidly on the foundation of that re-enlightenment. Now, that little bunch of information is buried in the history at the tail end of – what is it – the Revelation Notes, isn't it? No, is it the Revelation Notes or the Matthew Notes?

Betijeon Kennerly. No, the history part.

Gentleman. The Revelation Notes.

Conrad Bowman. The history part.

Betijeon Kennerly. The history of ...

Phil Richman. In the back of the Revelation Notes.

Conrad Bowman. Revelation Notes. There's that whole synopsis of Christian history, and you need to read that. You need to pay attention to that. That'll be left at the end of our verse by verse study, but that is so important. Because that section, that codicil, is – explains what happened to us; and what happened to the Church from the thirteen hundreds on, into today. And that's an extremely valuable, and Barb?

Lady. Here's one thing that kind of got me because I didn't know this. It says Old Testament things were gone?

Conrad Bowman. Yeah, because see they were, they were – remember when Christ came out of the grave – resurrected – they came with Him.

Betijeane Kennerly. The Scripture says that.

Conrad Bowman. That was ...

Lady. They already died?

Conrad Bowman. That was on day three.

Lady. Those are the ones that died.

Conrad Bowman. They already died. Yes.

Lady. Right. Right. They're with Him.

Conrad Bowman. They were with Him.

Lady. But what about living ones?

Conrad Bowman. From day three. Now, He was raised. All the Old Testament saints were raised with Him. And they stayed with Him then ...

Lady. Right.

Conrad Bowman.... until day forty when He ascended.

Lady. Well, I was thinking about those Old Testament saints that might be living at the time.

Conrad Bowman. That would have been ...

Lady. When Christ was crucified.

Conrad Bowman. That would have been Old Testament saints – that would have been the thief on the cross and people in that category ...

Evelyn Wamble. Somebody before the resurrection.

Conrad Bowman. You know. Or people who became believers ...

John Young. That's the transitional Jew.

Conrad Bowman. That's – yeah.

Lady. So there were no Old Testament saints during the Interlude?

Conrad Bowman. I don't think so. But I couldn't say that.

Lady. Died previously and gone with Christ, or they just ascended ...

Conrad Bowman. There was no going with Christ until He ascended.

[Questions and comments – inaudible].

Conrad Bowman. Until He ascended. That would have been in the grave. And they could have – and I am sure they could have – there were Jews that were persecuted and were killed for their faith in Messiah and went into the grave around the world during that period of time; and they would have been Old Testament saints too.

Lady. They were all resurrected with Christ.

Conrad Bowman. Yeah.

Lady. But – Ok. So there were no – there were no living Old Testament saints?

Conrad Bowman. Well, since you've asked an absolute question, I need to think about that a little bit, to make sure I've covered all circumstances. But that's focusing on the exception rather than the rule. So, let's – let me think about that a little bit.

Lady. Ok. I just thought maybe Ok.

Don Furin. It might be determined by what you classified an Old Testament saint.

Conrad Bowman. Yeah. Well, and Old Testament saint would be a believer who died before Pentecost, is the way that would be. Yes ma'am?

Patsy Brown. Isn't that – would that be referring to like a date? If Christ came, and He took the Church out, He wouldn't take everybody. These people would just be here, and they would be here for the judgment. Right? That they have not received Jesus.

Conrad Bowman. Yeah.

Patsy Brown. Like that's what ... the people that were left that weren't saints that didn't go – you know – they went with Christ when He rose from the dead.

Conrad Bowman. Yeah.

Patsy Brown. I mean, when He ascended into heaven. Now we the Church – like when He steps out on that cloud, He's going to take the Church out. Well, we are the New Testament saints. Right?

Conrad Bowman. Right.

Patsy Brown. So then, those that are left that have not – that have rejected the truth ...

Conrad Bowman. Right.

Patsy Brown. They're going to be left here; and then those – some of them will get saved, but they will ... [inaudible].

Lady. That's right.

[Comments back and forth – inaudible]

Conrad Bowman. Yeah. In other words, if they're here and they are alive, and they go into – and the Rapture occurs and they're here ...

Patsy Brown. Right.

Conrad Bowman. Then they'll move into the Tribulation Period. And they will either – if they accept God, if they accept God and Christ the Savior during the Tribulation Period, they will be martyred for their belief; and will be the overcomers in the Millennium.

Patsy Brown. [Inaudible].

Conrad Bowman. Well, that's true, because back in that Old – in that Old Testament – or in the Interlude, if an Old Testament believer held to their faith and died in the Interlude, they too would become one of the overcomers.

Patsy Brown. Right.

Conrad Bowman. Right. The door to the Church is not open. It's shut. But the Interlude has a door open into the overcomer – the ranks of the overcomers in the Millennial Reign of Christ.

Patsy Brown. God said, He wished all could be saved, but all ...

Conrad Bowman. That's right. Doesn't work out that way, does it? Alright. Did I get everything. Alright. I'm still working on that, Barbara.

Lady. That's Ok.

Don Fruin. The little phrase in 4 or 5 we're talking about – this is the first resurrection.

Conrad Bowman. First resurrection.

Don Fruin. Is that where most troupers get their

Conrad Bowman. No. I don't know.

Don Fruin. I don't know. I just ...

Conrad Bowman. I don't know about that.

Don Fruin. Because we've already seen one resurrection.

Conrad Bowman. Yeah.

Don Fruin. Well, actually two. Because Christ resurrected and then came back and resurrected all the ...

Conrad Bowman. Well, when He was resurrected, He – He brought with Him at that time – that was ...

Don Fruin. That was the first.

Conrad Bowman. Right.

Don Fruin. How is this first different from that first?

Conrad Bowman. Because, because these are ones that gave up their life outside the Church Age, and connected with the last week of the Age of Law of Daniel.

Don Fruin. So these then are the first resurrection ...

Conrad Bowman. Continuation of that.

Don Fruin. Of the overcomers.

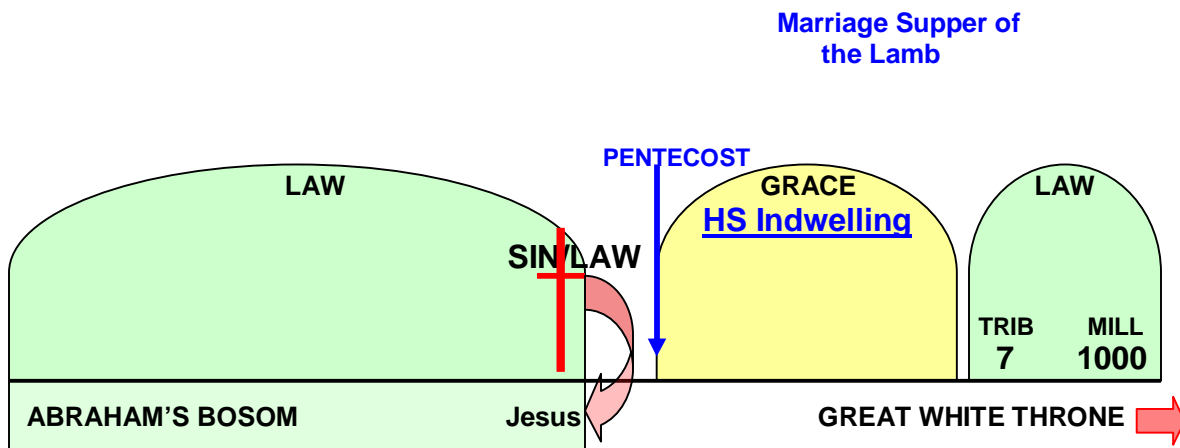
Conrad Bowman. Yeah.

Don Fruin. Got it.

John Young. I'm confused.

Conrad Bowman. Well, let me put it up here.

[Conrad goes to the Board] [See page 13].



Conrad Bowman. Here's – alright. Here's the cross. And here is the – [bad marker. Interruption].

Ok. Here's the – alright. Here's the line. Here's Christ in the grave. He captures in Abraham's Bosom all the Old Testament saints. And they've gone to Abraham's Bosom, and there they meet the Lord Jesus, when He goes down there to announce His victory over sin and death in the grave. Now He leads them out of the grave in His resurrection on day three. Ok. Now, He's on earth and active until day forty. So you've got thirty-seven days in there of extraordinary things going on in the Holy Land; where all of these Old Testament fathers – they're recognized by people because of the knowledge of their history; and they're active in the Holy Lands until day forty. And then, Ephesians says, what is it that He first descended into the lower parts of the earth and lead captivity captive. That's the phrase that's used. I love that. He led those that were in captivity in Abraham's Bosom, captive to Himself out of the grave. That's what it means. So they come out and they are seen by many for forty days; and then Christ and all of this company ascend to heaven to the Marriage Supper of the Lamb. That's where they go. Then ten days – we've got our Interlude – and then the Spirit descends on Pentecost on day fifty. Ok. Which is what Pentecost means. So on day fifty, the Church Age begins. Right here on day fifty. And the Church Age lasts until the Rapture of the Church. We're caught up in the clouds with Him forever with the Lord, and then comes this period of time for Israel to be completed in the Age of Law. This was Law down here. This was the interruption of Law when they rejected the King. Here's the continuation of Law when God imposes Law and brings Israel to Himself. This is where Armageddon and the battle is. Now, what you have is those that are beheaded for the testimony of Jesus in this period – they're part of the overcomers. In Matthew its mentioned. There are those who under severe persecution because of their testimony to Messiah, and later to Jesus; and they are part of the overcomers also. They're both out of Law. Overcomers here, and overcomers here. And when these overcomers are taken in death, they join the company of these overcomers here in this period at the Marriage Supper of the Lamb. These are the company that God brings – Christ brings back with Him when He comes with His Bride. He comes with an entourage to collect His Bride; and it includes all of these Old Testament saints. It does not include any of the Church. Understand, we don't see the Church coming back here, because they've got to be Raptured here; and they're going to go up here, and they're the adoring Bride in the Marriage Supper of the Lamb. They're not fighting the battle. They don't have a rod of iron. Nowhere is it ever mentioned that the Church is given a rod of iron to rule over anybody. That's not our job. Ok. In fact, we don't have a job.

Evelyn Wamble. Just like a lot of brides.

Conrad Bowman. There's nothing – what was that?

Phil Richman. A non-working ...

Conrad Bowman. It's a non-working contingent. [Laughter]. That's right.

Phil Richman. [Inaudible].

Conrad Bowman. That's it. We don't have a job. All the work associated with the Church has been accomplished and finished by Christ before He ever called us. We have so much trouble with that, because we want to be doing something that would be deserving of our position in Christ.

Phil Richman. We want to be in charge.

Conrad Bowman. We want to be in charge. Patsy?

Patsy Brown. ... speaking about it all the time, because everybody's got it wrong because we've got to be doing something.

Conrad Bowman. Got to be doing something.

Conrad Bowman. Got to be doing something. I'm just about through with it. I've been working on it all this week. I've spent four or five solid days – Norma will tell you – I haven't even opened my e-mail in that period of time. Adam found a site where I could download Arno C. Gaebele's entire commentary on Matthew. It runs 480 pages, or something like that, in its current form. But when it downloaded, it comes in a weird format because the website that does it is a blind service website. Bartimaeus Alliance Ministries. So they put the thing up on their website prepared for brail readers. So the pagination and what-have-you is real weird. So I had to go through line by line and reformat it; and put it in palatino type basis – easy to read, and get it in 12 points, so it's big enough. And I've gone through it all this time. I haven't even opened by e-mail. So, I've got that one ready to go. Boy, it's a hummer. It really is. That old preacher. Arno C. Gaebele was a pastor in a London suburb in the late eighteen hundreds and early nineteen hundreds. And he wrote this commentary. Now, his Annotated Bible, by the way, is also on that website. And it's hard to find. Beti Jean's got a copy of it, but – Gaebele's Annotated Bible is in five or six volumes, or something like that. And it's the whole thing with his commentary on it. If you

want a study guide of any kind, by all means get on there and download it because they've posted it as being in the public domain. So depending on where they got it – they got an old copy of it, which is well over a hundred years old; and that puts it in the public domain. So it's downloadable. And there's not a finer commentary in the world than Arno Gaebelein's work. And his work on Matthew is just suburb. So I've got it all done, and it's ready to distribute by e-mail. So when you get it, you're going to see it's two volumes by Bartimaeus Alliance. You won't recognize the name, but that's what it is. It's Gaebelein's – it's Gaebelein's Commentary. And I'll get that in your hands, because I want you to have that before we start our Matthew study and the comparisons; because his comments are just – his comments – I told Norma the other day. I'm sitting there and going through that thing, and he's explaining Matthew's connection to Revelation. And I'm sitting at the computer crying. I mean, he's got it nailed down so clearly; and makes the connections between what Matthew had recorded in his Gospel and what the Lord was doing; and it's connection to what John is saying in The Revelation. It brought our studies in Revelation just – boom – like putting a diamond in a setting. It was just gorgeous. So you're going to love this thing. As you read – do not go – read through it the first time seeing those connections to Revelation. And it will just make your heart jump. You know. We are at the door of something in our country right today. We are on the threshold of watching these events that we've talked about for the last six or eight months. Watching these events come to life; and I don't want you to miss that. I don't want to fail to comment on it and point it out, because we're right there.

[Conrad goes to the Board] [See above, page 13].

Now, first resurrection includes, ah, includes these guys; and those guys down there that might be overcomers, all of whom are going to be resurrected in order to rule in the Millennial Kingdom, which goes on here for a thousand years. And then over here, Satan will be loosed – he's chained in the abyss during that period of time. John?

John Young. Ok. In verse 5 though, they're talking about the "rest," which is in non-overcomers. And after a thousand years ...

Conrad Bowman. Uh huh.

John Young. ...they come to life. And they call that the first resurrection too?

Conrad Bowman. No.

John Young. Verse 5.

Conrad Bowman. No. The rest of the dead did not come to life until the thousand years is completed. This is the first resurrection. Its talking about – my understanding of it – is the resurrection of all of the overcomers that are the martyrs of the Tribulation Period who are going to rule during the thousand year reign.

John Young. Ok. Then its clear.

Conrad Bowman. Yeah. The “rest” is not talking about ...

John Young. Yeah.

Conrad Bowman. ... the ones at the end of the Tribulation, but the others.

John Young. That’s what ...

Conrad Bowman. Ok.

John Young. ... I meant when I said I was confused. I’m unconfused now.

Conrad Bowman. See, because it says,

6. Blessed and holy is the one who takes part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.

So verse 6 explains that a little better. Verse 7.

7. When the thousand years are completed, Satan will be released from his prison in the abyss [the bottomless pit],

8. and he’s going to come out to deceive the Gentiles which are in the four corners of the earth, Gog and Magog, to gather them together for war;

So they’re going to be assembled again.

8. ... the number of them is like the sand of the seashore.

9. And they came up on the broad plain of the earth; surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them.

Betijean Kennerly. So they got out there to go to war, and He devours them.

Conrad Bowman. That's right.

Betijean Kennerly. All in one ...

Conrad Bowman. That's right.

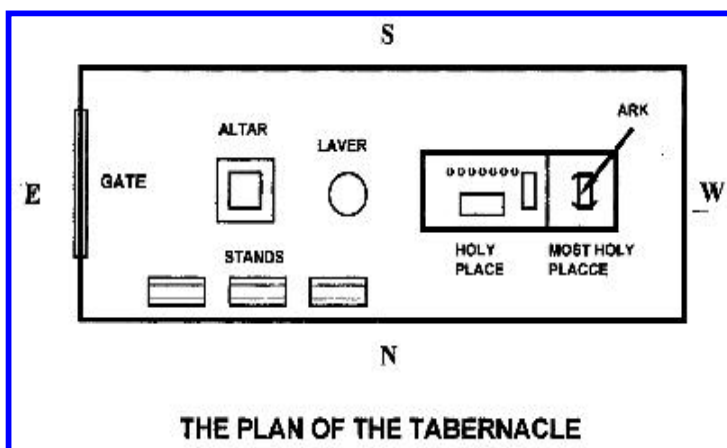
[Conrad goes to the Board] [See above, page 13].

And it's going to be a replay of something. You see, the – you remember all the way down here in Genesis, they were kicked out of the Garden. And there was a gate set up. They had an angel at the gate with a flaming sword that turn everyone away. And it says in the course of time, Adam taught his children to build an altar out here, and he did. He built an altar – stone and dirt altar. And that's where Cain and Abel brought their offerings.

Evelyn Wamble. Their sacrifices.

Conrad Bowman. Yeah. So the picture is:

[Conrad goes to the Board]



Here's God, the guardian of righteousness. Here's where the altar receives the offerings. Fire comes down from the flaming sword and consumes the acceptable offering. This went along just great, and the animals were taken from the herd and brought to the altar. And there they were offered as an offering to God. Didn't cost man anything to do that because men did not eat animals at that period. Man was vegetarian until the Flood. So, man brought to God what God had declared acceptable, and provided for him the animals of the herd. Cain comes along and he decides, I'm going to take of the food that we eat, and we're going to give a portion of that to God. He'll be really pleased with that. We're going to give up something that has utility for us. We're going to ignore the animal, because nobody eats them anyway, and we're going to bring out food. So he brought his food offering and put it on the altar. You see what he's doing? He worked to produce that. Surely God will be impressed with that. His work and his effort in giving up stuff. Ok. Is that still with us today?

Evelyn Wamble. Yeah, he hadn't exactly died himself, had he?

Conrad Bowman. No. You bet your bottom dollar it's with us today. Ok. The most acceptable offering to God in the mind of man today is the one that costs us the most. Nothing could be more blasphemous in the face of God than to reject the sacrifice of Christ and insert our own pitiful efforts into that process, and expect God to embrace it and be pleased. He's not impressed with us. He's not. His work has been finished since before the world began; and He's satisfied with the work of His Son. We're still trying to learn that lesson. Still. We're buried in our own work. So He says to the churches when He gets ready to come again. I know your works. I know your works. You're busy. You've rejected Jezebel. You've opposed Satan where his house is in Pergamus. There were seven letters to the churches are the last words of warning of God to the Church. And then the rest of Revelation belongs to the Jew. That one little clip in there. Chapters 2 and 3. The seven letters to the churches. That's us. That's the last time He talks to us, and the last thing He said to us: I know your works. I know your works. I know your works. Seven times, and I'm not happy about it. I'm not happy. So, except you repent and return to My work, I'm going to come in judgment. That's where we are. That's where we are. I remember one phrase that Gaebelin said. He said, you look at the Church today – and he was talking about the Church of the late eighteen hundreds – and people are all absorbed in their costumes. Their clerics. The buildings they occupy. How they dress their leaders. And I thought to myself. For crying out loud. I look at them on TV, and they're pounding their pulpits. And they're all in custom made Armani's. You know. Their trappings. You go to the ritualistic side, and they're in robes threaded with gold. Hats on

that they can recognize them from a mile away. You know. Even – you look at the Jews at the Wailing Wall; and they've got their little curly locks on their heads, and they can't stand and pray. They're demonstrating their prayers. That's not what God has given us. God has given us the testimony: "Make it your ambition" What is He saying in 2nd Thessalonians 4:11; "Make it your ambition to live a quiet life; tend to your own business; Ok. Work with your own hands that you might not be in need; and live at peace with all men." Boy, that's such a far cry from what the world is trying to do with Christianity. But Christianity is so different, isn't it? He's called us to quietness, because we don't have a job. Now, you try to sell that to – even to Christendom, and they'll beat you to death. You know. We need to be working. We need to be working to see God's plan and His love and His redemption magnified across the face of the earth. Where did we get the idea that we could replace the work and the power of the Spirit in the life of the Church? It's not going to happen. You know. It's not going to happen. Wouldn't we be more secure in the hands of the one Spirit of God than we would be in the hands of ten thousand or ten million leaders working hard for God. Marilyn?

Marilyn Comstive. Where is the phrase that you were referencing? That Arno Gaebelein said too much ...

Conrad Bowman. Oh, it was that – it was that he was looking at the Church in his day – late eighteen hundreds – and he was saying then, he was saying, the Church today is occupied with clothes. And buildings. And efforts. And clericism, is the way he put it; rather than in individuals simply walking and trusting God. It's two minutes 'till. If you don't have any more burning questions, we'll start in the middle of 20, and try to go through 21 next week and then finish the week that follows.

Evelyn Wamble. Where did we leave off?

Conrad Bowman. Ok. Alright, we left off down here about verse 7 or 8. Yeah. That you're going to remember. You will, too. I know you will. Ok. Let's close with the Word.

Father, we thank You for the time You gave us today. We thank You for giving us focus on this very important time and these very important words that have to do with our time. Just lead us – lead us Father in Your wisdom to understand the day in which You've placed us; and that we be good stewards of our

testimony and the Ministry of Reconciliation; everywhere we go and in every association we have. And we thank you, Father, for giving us peace. Amen.

Thank you so much.