

Revelation 20, 21, and 22 (Conrad Bowman) (October 19, 2008)

We're going to start in chapter ...

John Young. Twenty.

Conrad Bowman. Twenty, in verse 11. We're going to begin this morning with the Great White Throne, and go from there. Let's have a word of prayer before we start.

Father, we commit the time this morning to Your keeping, and just trust that You'll lead us through it. These are very illuminating chapters and verses and we just pray that we'll be able to understand them clearly and get the message that You have there for us. We thank You, Father, for the time of fellowship and enjoyment together in the Word this morning. We trust You for the time, in Christ's name, Amen.

Alright. Now, I'm going to make a run at two or three chapters here. Ha. I've said that before, haven't we? And we're going to start with verse 11 in chapter 20, and this is the Great White Throne. Now, let's read a few verses first, and I'll come back and set this up.

11. I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them.

12. And I saw the dead, the great and the small, standing before the throne, and scrolls were opened; and another scroll was opened, which is the scroll of life; and the dead were judged from the things which were written in the scrolls [or the books], according to their deeds.

13. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds [or works].

14. And death and Hades were thrown into the lake of fire. And this is the second death, the lake of fire.

15. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

Now, let's make sure we understand this. The seven years of tribulation were ended. Those that were martyred during the Tribulation Period – that seven years of tribulation – were numbered with the overcomers. The overcomers, if you remember, those that were martyred, were underneath the Throne of God. That's where they were held. And to them was given rods of iron with which they administered God's justice for the thousand years of the Millennial Kingdom. Ok. We're all together on that. So the overcomers who were martyred during the Tribulation Period, and the overcomers who were martyred when Christ was here before He ascended who were resisting the work of the Anti-Christ even then – they make up that number that were given the rods of iron. And they were the administrators of justice for the thousand years. Not the Church. The Church doesn't get involved with administering justice. We are the Bride of Christ on a position of honor and are adored along with the Son for that thousand years of the Marriage Celebration. Any questions on that?

Alright. At the end of that thousand years, you remember, we talked about it last week, just at the end of that thousand years of absolute perfect peace, because the earth is not in rebellion – the lion lays down with the lamb – it almost goes back to the innocent commission, except there's not innocence on the part of man. Those men who lived and were born during the Millennial Reign do not know death. Man lives from the day he's born until the end of the Millennial Reign. They live to be, some of them nearly a thousand years old. And then at the end of that period, Satan is loosed for a little season, it says, to deceive whom he will. Why is that so? Why is that so? Its because God is absolutely fair. They have not been tested by the wiles of Satan for a thousand years. Now there're given an opportunity to exercise their allegiance to Christ or their allegiance to Satan himself. And most of the world rebels at that time. That is when a second battle occurs. Its very much like the battle at the end of the Tribulation, when all the armies of the Anti-Christ were wiped out, and the blood ran as high as a horse's bridle and flowed into the sea. That was what they saw at the end of the Tribulation. Now that story was carried over into the Millennial Kingdom, and was passed on by oral tradition for all those people who were born for that thousand years. They don't believe that. So at the end of that time, they rebellion against God, because He is the source of justice, and they rebel against that. This is exactly what Adam did. When Adam was in the Garden and Adam was all mankind, Adam rebelled against God's just ordinances. The ordinance was, don't eat the fruit of the tree of knowledge of good and evil. Stay away for that.

Adam rebelled against that. Now here, after the whole history of mankind, you have Adam multiplied by ever how many could populate the earth over a thousand years. There were millions of people, and they all rebelled again against God. Ok. They had freedom to choose between Satan or God, and they chose Satan and his rebellion. He led this – he led this rebellion against God, and once again, the armies of the earth were called forth, and those people were destroyed. Now that's what we're looking at. The next thing that happens after that battle is the Great White Throne Judgment. Where? That's what we just saw described for us in verse 11. God is sitting on the Great White Throne Judgment. From His presence, heaven and earth fled away. Now what does that mean? No place was found for them. In all of creation, that's the whole thing. There was not a place found for heaven or earth. It was annihilated. The elements, it tells us back in the Pauline epistles, were burned up with a fervent heat. They were completely dissolved, and no place was found for them.

12. And I saw the dead, great and small, standing before the throne;

And this is the dead in unbelief.

12. ... the books were opened. And another book was opened, the book of life. The dead were judged from the things written in the book, according to their works.

Why? What it described is this: Every man, woman and child comes before the Great White Throne Judgment, and God the Father who sits on it. And He asks of them, what they would exchange for freedom from the lake of fire and eternity with Him. And they offer the best works they have done. The best. And He's judging those works; and there're not good enough; because they've already rejected the work of the Son.

13. The sea gave up their dead which were in it, death and Hades gave up the dead which were in them, they were all judged.

Now you notice that, that death and hell gave up their dead too. So even those that had died previously and were in torments now have to stand before the Great White Throne Judgment. They gave up the dead that were in them, and they were all judged, every one of them, and the word there is, every one individually, according to their deeds, or their works.

14. And death and Hades were thrown into the lake of fire. This is the second death; the lake of fire.

So death and Hades are thrown into the lake of fire at that point first, and then in verse 15, the Book of Life was checked, and

15. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

Ok. So that's the – that's the end of all living unbelievers, or all unbelievers, living or dead, who've been on earth. And they're dispatched right there at the Great White Throne Judgment. And that's the end of Revelation chapter 20. We're right at the tail end of it, for those that just came in.

15. ... if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

And that's where he stays forever. Chapter 21.

1. And I saw a new heaven and a new earth; for the first heaven and the first earth was passed away, and there is no longer any sea.

2. And I saw the holy city, and new Jerusalem, and new Jerusalem comes down out of heaven from God, having been made ready ...

Ok. It's not made ready in the process. But having been made ready, God has prepared new Jerusalem.

2. ... coming down out of heaven from God, having been made ready as a bride adorned for her husband.

She's been made ready as a bride, because Jerusalem is often referred to as the bride.

3. And I heard a loud voice from the throne, saying, "Behold, the tabernacle of dwelling place of God is among men, and He shall dwell among men, and they shall be His people, and God Himself shall be among them,

Now that's the new Jerusalem.

4. and He will wipe away every tear from their eyes; and there shall be no longer be any death; there shall no longer be any mourning, or crying, or pain; the first things have passed away."

And that first things includes everything in creation that God made for man in his testing period to live. That's why this universe is organized like it is. Because it was made for man as a testing ground. Ok. And all of that has passed away.

5. He who sits on the throne says, "Behold, I am making all things new."

I'm in the process of making all things new.

5. ... And He keeps on saying,

That "said" is a present tense linear action, which means, He keeps on saying this. He says it and He keeps saying it.

5. ... "Write, for these words are faithful and true."

6. And He said to me, "It is done.

It has already occurred, and it has happened already. It is done.

6. ... I am the Alpha and the Omega, I am the beginning and the end. I will give to the one who thirsts from the spring of water of life without cost.

So God Himself is the administrator of the water of life; and He dispenses that water without charge to anyone who's there whose name is found written in the Book.

7. "He who overcomes shall inherit these things, and I will be to him God and he will be to Me son.

Is the way the Greek is arranged.

7. ... and I will be to him God and he will be to Me son.

8. "But

Contrast. So there's the fulcrum.

8. But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers [that's drug users] and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death."

If you remember the second death has been referenced several times before when it says, "to the one who believes, on him the second death has no power." And so that's our "get out of jail free card" right there, which is your belief in Christ

9. And one of the seven angels who had the seven last bowls full of the seven last plagues came and spoke with me, saying, "Come here, I'm going to show you the bride, the wife of the Lamb."

10. And he carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God,

11. having the glory of God and Her brilliance was like a very costly stone, as a stone of crystal-clear jasper.

You've seen a jasper stone? It's green. It's a striped – it's a striped green stone with a beige background intermingled behind it. It's a gorgeous thing, except it's not clear. Jasper is by nature opaque, and when you see jasper in a crystalline form, it's got to be – it looks more like an emerald. But it's brilliant, and because of its striped characteristic, even the tan or beige part is crystalline. So jasper is that multi-colored stone carrying green, primarily, and beige. So – where's my page. I lost it. Ok.

10. He carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God,

11. having the glory of God. Her brilliance was like a very costly stone, as a stone of crystal-clear jasper.

12. It had a great high wall, with twelve gates, and at the gates twelve angels; and names were written on them, which are those of the twelve tribes of the sons of Israel.

So what we're talking about here is Jerusalem, the eternal city, called here the bride of Christ. This is not describing the Church. This is describing the promised dwelling place for Israel where God will dwell in Israel's midst; and Israel's midst forever. So you don't want to confuse this now. This is not the Church. A great high wall. Twelve gates. Twelve angels. Names written on the gates, which are those of the twelve tribes of the sons of Israel.

13. There were three gates on the east, three on the north, three south, and three west.

So there're three gates on either side.

14. And the wall of the city had twelve foundation stones, and on them were the twelve names of the twelve apostles of the Lamb.

And who were the twelve apostles of the Lamb sent to? The first twelve? They were sent to Israel, weren't they. They were sent to Israel. Paul was named an apostle "out of season." He was not named to replace that twelfth apostle to Israel. He was a different apostle altogether, with a different message, sent to the Gentile nations. Ok. So don't mix these two together. We're still talking about Israel and Israel's eternal abode.

14. ... and on them were the twelve names of the twelve apostles of the Lamb.

15. And the one who spoke with me had a gold measuring rod to measure the city, and its gates and its wall.

16. And the city is laid out as a square, length as great as width; and he measured the city with the rod, fifteen hundred miles; length and width and height are equal.

So this is a cubic city.

17. He measured its wall, seventy-two yards, according to human measurements, which are also angelic measurements.

I thought that was humorous. That they had to explain that to us.

18. And the material of the wall was jasper; and the city was pure gold, clear like glass.

19. And the foundation stones of the city wall were adorned with every kind of precious stone The first foundation stone was jasper; the second foundation stone was sapphire;

So you get two brilliant greens

19. ... the third, chalcedony; the fourth is emerald;

20. the fifth is sardonyx; the sixth is sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; and the twelfth, amethyst.

So, there we have the twelve foundation stones. Now, understand that that number twelve keeps coming up; and that number twelve ties up back to Israel. Ok. So we're still talking about the dwelling place of Israel forever. Now,

22. I saw no temple in it. For the Lord God Almighty and the Lamb are its temple.

23. And the city has no need of the sun or of the moon to shine upon it, for the glory of God has illumined it, and its lamp is the Lamb.

So the Shekinah Glory that comes from the Lord is the source of light for the Tabernacle or the city of Jerusalem or the entire earth. No longer the sun, but the Son. S-O-N. Is the source of light.

23. The city has no need of sun or moon to shine upon it, for the glory of God ..

And that's *doxa* – which is where we get doxology from.

23. ... for the glory of God has illuminated it, and its lamp is the Lamb.

24. And the nations shall walk by its light,

And the word "nations" is the word that's used to describe Gentile nations. It's never used to describe Israel. Anytime you see the word "nations," its referring to Gentile nations.

24. And the nations shall walk by its light and the kings of the earth will bring their glory [tributes] into it.

25. And in the daytime (for there shall be no night there) its gates shall never be closed;

26. and they shall bring the glory and honor of the Gentiles into it;

27. and nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb's book of life.

Now, that's quite a description. Patsy?

Patsy Brown. You know, I have always thought it was heaven. That was my interpretation of it.

Conrad Bowman. Yeah. Yeah, I know. Mostly its taught that way.

Patsy Brown. That's what I always thought it was.

Conrad Bowman. But, think about this, in the simplest of terms. That Jerusalem, which was in heaven where God is, came down from heaven where God is prepared as a bride would be prepared adorned for her husband – came down to earth. And in the simplest of language, its starts out by telling us that this is not heaven. Because he came down from heaven to earth. Now, we're talking about an earthly Jerusalem. This is the glory of the earthly Jerusalem. Where's the Church going to spend eternity? In the Father's house. In the Father's house. This is the nations. This is where the nations come to bring their worship, and to bring their tributes to God. This is where, this is where they ...

Lady. Gentiles. Gentile nations? You're talking about Gentiles?

Conrad Bowman. Uh huh.

Lady. So we – but who are they? I mean, the Gentiles. What Gentiles? What ...

Betijean Kennerly. Anybody that's not Israel.

Conrad Bowman. Yeah. All – anybody who's not Israel who was saved. Not the Bride. The Bride is not mentioned here.

Lady. Ok. This is the people ...

Conrad Bowman. We're talking about ...

Lady. People out of the Millennium that were believers.

Conrad Bowman. That's right. That's right. Or, out of the Old Testament.

Ed Welbourn. Is this promised to the Jews? The land was promised to the Jews.

Conrad Bowman. The land was promised to the Jews. See,

Ed Welbourn. There're going to be inhabiting the earth.

Conrad Bowman. That's right. The Jews will be inhabiting the earth; and right there in the midst of their inhabitation is this glorious city, which is prepared as a bride would be prepared; is come down out of heaven right there in its midst. And that's where they can worship and can find God for eternity. That's for Israel.

Patsy Brown. Now we'll be better in heaven.

Conrad Bowman. Yes ma'am.

Patsy Brown. So we won't be here in the new Jerusalem.

Conrad Bowman. Not here. We can. It's cubic.

Lady. This new earth is a cube.

Conrad Bowman. No. This new Jerusalem is cubic.

Lady. [Inaudible].

Conrad Bowman. Yeah.

Lady. I saw a new heaven and a new earth.

Conrad Bowman. Yeah. But this is – yeah. The new heavens and the new earth have been prepared; and then coming down from heaven, where God is, is this new Jerusalem. And the new Jerusalem comes down to earth. And as it approaches earth, you see that it's a cubic city. It's fifteen hundred miles high; fifteen hundred miles wide; fifteen hundred miles long. And it comes down from heaven and resides just over the earth. It just hangs there. And all of the nations and all of Israel can go into this new Jerusalem which is there where God can be found. Forever. Ok. That's the picture you get.

Patsy Brown. That's His promise to Israel.

Conrad Bowman. That's right. That's what He promised.

Patsy Brown. He promised them that.

Conrad Bowman. He promised them that. David has his throne in the new Jerusalem. Ok.

Lady. This is on the new earth?

Conrad Bowman. Yes ma'am. Is this the only thing on the new earth? Is the new earth ...

Conrad Bowman. No. The new earth is the new earth, and then ...

Lady. Is it round?

Conrad Bowman. Is it round! [Laughter].

Lady. I thought the new earth was gone and this was just ...

Conrad Bowman. Yeah. This one is gone and I would suspect that the new earth is round.

Lady. And nothing's on it?

Conrad Bowman. Because it's always been round, and everything on the earth is on the earth.

Lady. Conrad, this has always puzzled me, this description of the cube. He's preparing places in this city for people to live. In the entire city? I'm wondering how they're going to be. Stacked on top of one another?

Conrad Bowman. Stacked on top of one another?

Lady. Are they going to be on the surface of this cube?

Conrad Bowman. No. [Laughter].

Lady. Or – you've got a good imagination. I wish I had had you yesterday ...

Lady. I mean, we live on the surface of the round earth? How come they couldn't live on the surface of the square cube?

Conrad Bowman. I guess they could, but you'd be out – if you live on – see, it's got walls around it.

[Conrad goes to the Board]

So here's the earth, and here's the land, right here. And here's Jerusalem right here. And this is the natural Jerusalem; and here's all the Gentile lands out here. This was the land that was promised to Israel by boundary. And here comes this cubic city, fifteen hundred miles in all directions. Ok. And its descending from God, it says, in heaven. And its descending toward earth. And here's the earthly Jerusalem right here. And this heavenly Jerusalem comes down and suspends right over the earthly Jerusalem.

Pat Welbourn. Its almost half the size of the U.S. Fifteen hundred miles.

Conrad Bowman. Miles. Yeah. So its half as big as the United States.

Lady. Are those angelic miles?

Lady. But lots taller. [Laughter].

Conrad Bowman. Now think about that. Fifteen hundred miles. That's half the size of the United States. Thank you. That was a good analogy. Ok. And it comes down, and its cubic. And all the people of – all the – all the Jewish people could live in there if they wanted to. But they do occupy the land and they have access to the heavenly Jerusalem. And when the Gentiles come into the land to pay

tribute to God, they also have access to the new Jerusalem where they bring their tributes to God; and where they honor God.

Lady. So there're no people on the earth. On this new earth. There's nobody ...

Conrad Bowman. Yeah. Yes. Yes.

Lady. There're people down there on this new earth?

Conrad Bowman. Yes. Yeah. Yeah.

Lady. But there're ...

Conrad Bowman. All the Gentiles who – all the Gentiles who died in the Old Testament believing in the God of Israel – they're here. They occupy this. They occupy this over here. They occupy the land outside the land of Israel.

Lady. And overcomes that ...

Conrad Bowman. And the overcomers. Right.

Lady. They're still down there.

Conrad Bowman. The overcomers – specifically. Yeah. They're in – they're either on the new earth or in the holy city.

Pat Welbourn. Everybody is a believer at this point. Everybody else ...

Conrad Bowman. That's right.

Pat Welbourn. ... is long gone.

Conrad Bowman. That's right. They're down here.

Pat Welbourn. And there's no more Satan.

Conrad Bowman. Nope. They're in the lake of fire.

Pat Welbourn. So there is ...

Conrad Bowman. There's nothing left but the redeemed at this point. Ok. Nothing. Anywhere on earth. Ok. And I would imagine you'll find here on this

earth, on this renewed earth, you'll find everything you would expect to find in the new earth. If your favorite dog needs to be there ...

[Banter back and forth].

Conrad Bowman. Patsy?

Patsy Brown. [Inaudible].

Conrad Bowman. The question is: Would we be able to come from where we are down to the earthly city?

Phil Richman. The bride of Christ.

Conrad Bowman. Sure. Sure. If you've got business you want to do down here, I suppose so. [Laughter].

Patsy Brown. Heaven is going to be so great I, we'd have no reason to come here.

Conrad Bowman. I'm just trying to imagine what would attract me there. [Laughter]. Its not like the Strand at Galveston, or anything like that. I just can't imagine what would attract me out of the Father's house to go anywhere – even a place as gorgeous and amazing as this. I just can't imagine that. But, I'm willing to say, if you've got a yen to go, go ahead.

John Young. You may want to send an e-mail or two.

Conrad Bowman. You could. You could. I saw a hand over here?

Betijean Kennerly. Conrad, could I ask you a question?

Conrad Bowman. Yes.

Betijean Kennerly. In chapter 20, verse 14, it says, death was also cast. So there's no death.

Conrad Bowman. No death.

Lady. No tears.

Conrad Bowman. No tears.

Betijean Kennerly. Nothing. So, I mean, you don't think of death as being – usually a noun. I mean, you understand, its in hell. I mean ...

Conrad Bowman. Yeah.

Betijean Kennerly. So the concept of death is thrown into hell also.

Conrad Bowman. Right.

Betijean Kennerly. So that everybody is going to live ...

Conrad Bowman. That's right. That's right. Death is a – death is treated here as a person.

Betijean Kennerly. Right. Ok. That's what I'm saying.

Conrad Bowman. Yes. Phil, you were going to say something?

Phil Richman. So I think the earth is going to be like the Garden of Eden. I mean, they speak about the lion being – lying down with the lamb ...

Conrad Bowman. The lamb.

Phil Richman. You know, those are wonderful things, when you think about it. They're going to have peaceful animals. Its going to be, I think, Garden of Eden. Its going to be very alluring.

Conrad Bowman. Yes.

Phil Richman. But the Church, as you've mentioned, is not there. The Church is with Christ. Wherever He is,

Conrad Bowman. Gone.

Phil Richman. ... the Church is.

Conrad Bowman. That's right. Pat?

Pat Welbourn. Will there be births?

Conrad Bowman. Will there be what now?

Pat Welbourn. Births

Conrad Bowman. Births?

Pat Welbourn. Baby's born.

Conrad Bowman. No. In eternity?

Pat Welbourn. No more of that.

Conrad Bowman. No. Because it says ... [Laughter].

Betijean Kennerly. Now the Mormons don't appreciate that.

Conrad Bowman. Well I know the Mormons don't appreciate that, but they're going to be on another planet anyway. [Laughter].

Evelyn Wamble. Conrad, a lot of people that hear about the new Jerusalem. I always thought it was heaven.

Conrad Bowman. Well, its taught that way by most of Christendom.

Evelyn Wamble. And it is

Conrad Bowman. Well when you read the descriptions of it, its hard to imagine a place better than that.

Evelyn Wamble. Right.

Conrad Bowman. And let's face it. Most pastors and teachers today who treat this – treat this passage as if it's the permanent abode of the Church. Aint' so.

Lady. Eternity. You know, the Trinity. We've always thought of the Trinity as one.

Conrad Bowman. Yes.

Lady. And you're talking about a Father ...

Conrad Bowman. Right.

Lady. ... with us in a heaven ...

Conrad Bowman. Right.

Lady. And God with the Jews ...

Conrad Bowman. No. That's the same thing. When the Jew gets ready to meet God the Father, he has a place to go to meet Him. And the place is the Tabernacle. And the Tabernacle – the dwelling place of God among men – that's what the Tabernacle is – the Tabernacle is in the new Jerusalem on the new earth. So when the Jew gets ready to meet with God, he meets God in the Tabernacle, the appointed place on the new earth in the new Jerusalem. And it's absolutely consistent, because the Jew operates on the basis of boundaries and land and ownership and Covenant. That God has covenanted to live within them forever. So He dwells with Israel in that Tabernacle on the new earth.

Lady. Can He be with us up in heaven?

Conrad Bowman. Absolutely, because He's omnipresent.

Lady. Ok. That's what worried me. I didn't understand that separation.

Conrad Bowman. No Israel separation with God.

Patsy Brown. And the thing is, that so many people don't understand that God is set in His works. The Jews are so special to Him.

Conrad Bowman. That's right.

Patsy Brown. Those people He chose.

Conrad Bowman. That's right.

Patsy Brown. He said He would always keep his covenants with them. So He built the Temple for them, but He invites us to come in too.

Conrad Bowman. See, and there's no room for jealousy because there's no description whatsoever of the place where the Church abides. We know we're in the Father's house. We know we're in union with the Son; where the Son is there we are also. He gives us a description of everything He's prepared for His earthly people; and He leaves it to our imagination the grand – the grand things He has in store for the Bride of the Son. He describes everything He's doing to entertain forever the guests of the Wedding. But He leaves it to the Bride's

imagination of what's in store for her. Isn't that the way it's always been? It's always been that way. You know. Norma said after the wedding – we were driving down toward Galveston, and she said, who in the world is this guy in the car with me? [Laughter]. You know. She had to imagine what was in store, and it was scary, wasn't it?

Gentleman. Still is. [Laughter].

Conrad Bowman. Still is. Right. She doesn't need any help. Right. Who's side are you on? Mary Ann?

Lady. Is there no need for the Holy – the Holy Spirit leaves the earth when the Church is Raptured.

Conrad Bowman. That's right. That's right.

Conrad Bowman. Now, what's His role?

Conrad Bowman. The Holy Spirit is ever the Revealer.

Lady. And He'll still be around?

Conrad Bowman. I think so. I think so. I cannot imagine – I cannot imagine ever getting to the end of the work of the Spirit. Phil?

Phil Richman. The promises – the promises to Israel, particularly in that Millennial Kingdom ...

Conrad Bowman. Yeah.

Phil Richman. You know. You go to Jeremiah 31.

Conrad Bowman. Right.

Phil Richman. You know, He's going to put that law within their hearts – give them a new heart so they can obey the Law. And they're going to do exactly what they're supposed to do in the first place, and empower them to do it.

Conrad Bowman. That's right.

Phil Richman. That's Jeremiah 31.

Conrad Bowman. Forever. I'm really looking forward to – as we leave Revelation and get into Matthew – and get into Matthew quickly. Because in Matthew, following Gaebelin, in Matthew we get into Jeremiah, we get into Isaiah, we correlate it with everything we've studied in Revelation; and you're going to see the Gospels come together with Revelation and come together with the Old Testament prophecies. So you've got that touchstone in the Old Testament; the touchstone in the Gospels from Christ's own words; and then the completion of it in John's Revelation. And the Spirit is the one who reveals it in all three places; and continues to reveal to us, even in heaven. The beauty of it is, here we have these brains in interpretations to understand what the Spirit's telling us. There – there's no limitation.

Helen Porter. That's why we can't understand the cube.

Conrad Bowman. That's right. That's right. You know, but I can imagine – I can imagine little Jews running all over the outside of that cube, Helen. Can't you? Climbing the walls. Just like bad two year olds.

Helen Porter. It's a round earth, and we don't fall off.

Conrad Bowman. We don't fall off. We shouldn't fall off of that either.

Betijeane Kennerly. The Shekinah Glory that's going to be there is the same one that led them through the wilderness.

Conrad Bowman. That's right. That's right.

Betijeane Kennerly. That's what they had to the ...

Conrad Bowman. That's right. The Shekinah Glory led them through the wilderness. Cloud by day. Fire by night. You know. Do you ever think about that when you sing the doxology? You know, that picture ought to pop right into your mind. "Praise God from whom all blessings flow." [Conrad singing]. Yeah. Ed?

Ed Welbourn. In verse 27, it says there shall be no means to enter the new Jerusalem. If anything that defiles or causes an abomination or a lie, it says, but only those who are written in the Lamb's Book of Life.

Conrad Bowman. Uh huh. Uh huh. Remember, the gates are never closed. There're twelve gates. There're always open. Now,

Lady. [Inaudible – something about unbelievers].

Conrad Bowman. Yeah. Unbelievers are gone.

Lady. [Inaudible] ... is Israel. Are these all the Jews that were saved after the Rapture?

Conrad Bowman. After the Rapture. Yes. Yes.

Lady. The Jews for Jesus people. Jews who have come to know Christ, like right now.

Conrad Bowman. They're either in the Church or out. Or lost.

Lady. Right. So they're Raptured with the Church.

Conrad Bowman. Because they are the Church. If they're believers, they are the Church. They're not Jews.

Lady. So this is just those saved after the Rapture.

Conrad Bowman. Yeah. See, there is no Jewish state today. There is no Jewish position before God today. You're either in the Church or you're lost.

Lady. Right.

Conrad Bowman. Ok. The Messianic Jews are a misnomer. Altogether. Because there's no such thing as a Messianic Jew in the Church Age. Is just not. You're either – you're either believer – saved or lost.

Betijean Kennerly. That's right.

Conrad Bowman. Ok. One of the two. So these terms sometimes trip us up, because they indicated something that is not the truth. And is quite untrue. Patsy?

Patsy Brown. You know, when I talk to some people, they start talking against the Jews. And I tell them, no, don't do that.

Conrad Bowman. Yeah. That would be working entirely – entirely opposite of God's intention; because His purpose is to draw them to Himself. You know. So for us to struggle against them and fight against them and beat them down

would be entirely cross – across His purposes. So we don't want to do that. Not because they're special, but because God's purposes are special. And He's getting ready to make of that lump of clay something of beauty to Himself. But look what it's going to take to do it. The Rapture of the Church. The utter hopelessness of their cause. The cost of the life of the overcomers from among them. A seven year witness that leads to them being decimated and slaughtered by the armies of the Anti-Christ. And then when everything is lost, and they gathered in Jerusalem, and they see the armies of the world gathered against them to annihilate them, Christ comes again, at the very last moment; puts His feet on the mountain, and delivers them – His people. And they have been reduced at that time to a bare minimum. By estimations, if you take the numbers and look at them, it may be as little as fifty thousand who go into the Millennial Kingdom; and that's about it. When you start – when you start looking at a losing of a third of the population of the earth; and a third of the land mass; and a third of the water; and then half of that you start seeing scenes of incredible destruction and oppression worldwide, and that includes the nation of Israel. You know. So there's very few that escape through that Battle of Armageddon at the end of the Tribulation Period. And then they go into the Millennium and there for a thousand years they re-populate the earth. And there's no death. Ok. And there's a continual regeneration of life. And at the end of that time the earth is fully populated at the end of that time. And none of those people, except the fifty thousand originally – none of them have ever seen God at work. The only thing they've seen, because they were born in the Millennium – the only thing they've seen is those overcomers. Those pesky people running around with those rods of iron that they use to administer justice. And they don't like it. They hate them. Ok. They just don't like them. So when Satan is loosed at the end of that period, and says, you want to get out from under that? Ok. You could do it. And they rebel, following him again. Ok. A man who promises peace and freedom from absolute justice. You don't have to have justice. What you can get is advantage by following me. So they follow Satan in the rebellion.

Patsy Brown. After a thousand years?

Conrad Bowman. After a thousand years. They follow him. And that's when the armies of God, the heavenly and earthly, come again and destroy them all. And the next thing they know, they're standing before the Great White Throne Judgment, and that's what we've looked at this morning. What happens after that Great White Throne Judgment? And at the Great White Throne Judgment the books are opened. And every man is called to come before God where he presents his deeds. Because they're all judged according to their works. And they

present the best they could. And philanthropers and men who've provided bank loans to people who couldn't afford them. [Laughter]. Boy, you can go down the list. I'll leave you there. You can make your own list.

Pat Welbourn. And even idle words.

Conrad Bowman. But – idle words understand. There are no human works that count. The only work that counts with God, and ever has, is the work of the Son. And the work of the Spirit reveals that to us. So the revealing work of Christ – the revealing work of the Spirit, illuminating the work of Christ, takes place again at the Great White Throne Judgment as they see what they're judged against. Now, a little early, but I'm reluctant to go too much farther. Let's see. Let's see if we can make one more leap into this thing. Alright.

27. Nothing unclean, no one who practices abomination and lying,

But lying keeps coming up, doesn't it? It's the last thing on every list. Boy, it keeps packing in there. All liars. And its rugged.

27. ... shall ever come into it, but only those whose names are written in the Lamb's book of life.

Ok. Understand that Lamb's Book of Life. When you do a study of the books one day. But that Lamb's Book of Life – there's a scroll in heaven. And when you accept Christ as your personal Savior; when you indicate your allegiance to God, your name is recorded in the Lamb's Book of Life. That's when it's recorded; and it stays there forever. Now it's recorded in there before the foundation of the world, because that's when God knew you in your decisions to trust Him. Ok. So it's written before the foundation of the world, based on the decision that you made in your own lifetime; because God is not bound by time. He stands with you in time today; and He stands before the foundation of the world in creation at the same time. So all that comes together there. In chapter 22, is the – the picture continues.

1. And he ...

The angel of chapter 21, verse 9. The angel,

1. ... showed me a river of the water of life, clear and bright as crystal; it comes from the throne of God and of the Lamb,

2. in the middle of its street, and on either side of the river was the tree of life,

You get that picture. His throne is the water of life – is crystal clear coming from the throne. And on either side of the throne, the Tree of Life grows. So the Tree of Life kind of encompasses this river, as it flows down there.

2. ... and the tree of life bears twelve fruits, yielding its fruit every month;

Every month is a different fruit.

2. ... and the leaves of the tree are for the healing of the nations [the Gentiles].

3. And there shall be no longer be any curse; and the throne of God and of the Lamb shall be in it, and His bond-servants shall serve Him;

4. and they shall see His face, and His name shall be on their foreheads.

Now who are the bondservants? Got an idea? Marilyn. Oh Marilyn. Who are the bondservants? Now Paul called himself a bondservant.

Lady. [Inaudible].

Conrad Bowman. Yeah. Yeah. Yeah. Are we talking about he bride yet?

Gentleman. No.

Conrad Bowman. No. We're not. So the bondservants are his servants. Ok. We're talking about – Ok – we're talking about God's bondservants who are – who are servicing Him .

4. ... they'll see His face; His name will be on their foreheads

5. There shall no longer be any night; they shall not have need of the light of a lamp nor the light of the sun, because the Lord God shall illumine them; and they shall reign forever and ever.

The eons of the eons, it says. Ages of the ages. Ok.

6. And he said to me, "These words are faithful and true"; and the Lord, the God of the spirits of the prophets, sent His angel to show to His bond-servants the things which must shortly take place.

7. "Behold, I am coming quickly. Blessed is he who heeds the words of the prophecy of this book."

8. And I, John, am the one who heard and saw these things. And when I heard and saw, I fell down to worship at the feet of the angel who showed me these things.

9. And he kept on saying to me, "Stop that. I'm a fellow servant of yours and of your brethren the prophets and of those who heed the words of this book. Worship God."

Do not show me any worship.

10. And he kept on saying to me, "Do not seal up the words of the prophecy of this scroll, for the time is near.

11. "Let the one who does wrong, still do wrong; and let the one who is filthy, continue to be filthy; and let the one who is righteous, still practice righteousness; and let the one who is holy [or set apart], still keep himself set apart."

12. "Because, I am coming quickly, and My reward is with Me, to render to every man according to what he has done.

13. "I am the First and the Last, the Alpha and the Omega, the beginning and the end."

14. Blessed are those who wash their robes, that they may have the right to the tree of life, and may enter by the gates into the city.

To wash their robes means to take on righteousness. Ok.

15. Outside are the dogs and drug habitors [sorcerers] and the immoral persons and murderers and idolaters, and everyone who loves and practices lying.

16. "I, Jesus, have sent My angel to testify to you these things for the churches [or the assemblies]. I am the root and offspring of David, the bright morning star."

17. And the Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who wishes take the water of life without cost.

So this is the first time the Spirit and the bride have been mentioned. Before then, all these words and all these invitations are going out to the redeemed of Israel; and the redeemed of the Gentile nations who have accepted the God of Israel. See that? There've been a lot of messages delivered on this being the call to the Church. But its not. Ok. Its unfortunate that the word "church" is used in 16 rather than assemblies. But it's the *ekklesia*, and it could be assembly within the context of the Old Testament.

17. The Spirit and the bride say, "Come."

18. I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God shall add to him the plagues which are written in this book;

19. and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book.

20. He who testifies to these things says, "Yes, I am coming quickly." Amen Come, Lord Jesus.

21. The grace of the Lord Jesus be with all. Amen.

Lady. Amen.

Conrad Bowman. Now, I want you to – the last word I want to leave you with – we've got to get out of here. As you'll pay attention to the fact that even in the

close of this book, the words are referencing the nation of Israel. The message to the Church in the Book of Revelation are the letters to the seven churches in chapters 2 and 3. Virtually every other prophecy of description in the Book of Revelation that's included has been directed to the nation of Israel; and God's redemption of it; and bringing her through the Tribulation; and then the Millennial Kingdom which is the celebration of the Bride's wedding; and that's where the Church is. Where the Son is. This is not the Church we're talking about here. This is God's redemption of His earthly people.

Patsy Brown. What we do is we go back to ...

Conrad Bowman. Yes.

Patsy Brown. ... and that's where the Church is.

Conrad Bowman. Yes.

Patsy Brown. Ok.

Conrad Bowman. When we go through Matthew, we'll see specifically the Jeremiah passages and Isaiah passages and others that nail down where the Church is. Let's pray.

Father, we thank You for the time you give us this morning. Just open our minds, open our hearts, open our ears to the words of the Spirit to teach us and nail these things down. Help us Father to wade through all the chafe that we've been exposed to for years and just focus on the Book and what You have to say to us and the words of the Book; and we thank You for it; and thank You for Your faithfulness to bring us to this place and this time – today. In Christ's name. Amen.