

Revelation 18, 19 and 20 (Conrad Bowman) (October 5, 2008)

Right at the end of chapter 18, there's just a couple of things we want to pick up before we move into 19 today. Let's have a word of prayer, please.

Father we just pray for our enlightenment of Scripture. Give us hearts that are open, eyes that see and ears that hear; not what I'm saying, but what You're saying. Father just speak to us today as we make ourselves available. Give us the clarity of Your Word laid down through that blessed Apostle John so long ago; and we thank You for it. As today's paper was written two thousand years ago, and we can have confidence in that. We thank You Father for bringing us together and for preserving us and giving us enlightenment in these days; and we thank You, in Christ's name, who paid for it all. Amen.

Last week we started by talking up – talking about that strong angel in verse 21; who took up a stone as heavy as a great millstone – maybe a ton or more – and threw it into the sea and said, thus, or in this way, with violence shall Babylon the great city be cast down. And as he did that he was talking about the destruction of Babylon. And when it's to be cast down, this time when it's cast down, it shall be found no more at all. Not at all. Its going to be completely destroyed and wiped out. That has not happened in the past. Though Babylon has suffered some severe blows, it has not been wiped out to the extent that its been thoroughly eradicated, which is what verse 21 and 22 says is going to happen to it. That its going to be just wiped out completely. "And no practitioner of any art shall be found at all in you." There were a people proud of their accomplishments and what they could do. And if you look at the Iraqis today and the Syrians today, and those people, they are creative people. Extremely so. And what is predicted here by John is that no practice of art or skills to display what's within a man, are going to be found or practiced in Babylon ever again. The voice of millstone shall be heard no more at all in you. In other words, commerce, manufacturing, production is going to cease. And light of lamp shall shine no more at all in you. There're just going to be done away with. And the voice of bridegroom and bride shall be heard no more at all in you. When you look at that, your thoughts have to go to civil unions. What Scripture is recognizing here as the marriage between a bridegroom and a bride, which is a Biblical standard – its already wiped out. Ok. We're already substituting civil unions and all manner of unions here in this country. And the last place that that's going to change, ironically, is in Babylon. Now think about that. The Islamic community is the community today that is most likely to honor union between a man and a woman. Now they treat the woman like cattle, you know.

So there's no honoring of the woman in that at all. But there's honoring of the union between man and woman, even though their nation and population is perverse in so many ways. Yet, that marriage or union between men and woman is still revered and appreciated and respected. Now, that's not going to take place any longer. Its going to be wiped out completely.

23.... your merchants were the great men of the earth ... for by your sorcery

And remember, that was pharmaceutical. That's the word we get "pharmaceutical" from. Its drugs. By your use of drugs have all the nations been deceived. That's true in our day, to an extent its never been true historically. Now, that brings us to verse 24 of chapter 18: It says – it starts out by saying:

24. In her was found ...

And the word is "*curapie*," [sp.] which is the word for blood that has already been shed. So the innocuous term in her was found – doesn't really give you the picture.

24. And in her was found the blood of prophets and of saints and of all who have been slain on the earth.

So its historical blood that has been shed in Babylon and has been remembered by God; and its there as a pool of reference. That's verse 24. Now we go to chapter 19, and it starts out with:

1. After these things I heard as it were a loud voice of a great multitude in heaven,

And this is what they're saying: Praise our God all ye His bondsmen, and ye that fear Him, small and great.

1.... "Hallelujah! For the Lord God almighty has taken to Himself kingly power. Let us rejoice and exalt and give Him glory.

So this is in recognition of the fact that Christ has returned. Now notice what's happening here. John has given us a picture of Babylon approaching this stage, and he's done what he's done before. He's got a narrative going, and he's talking about the history of Babylon; and he walks us right on up to – through the Tribulation Period and into that last great battle. And as part of that last great

battle, Babylon is utterly and totally destroyed. Now the Battle of Armageddon, which is localized on a plane under a mountain – the Mountain of Megiddo, and its taking place there – is not limited to that plane. We often think of that battle as being that one great surge of mounted horsemen coming down from the North on to Jerusalem to wipe it out. But that was not the whole of it. The whole of the battle – the battle spreads worldwide. When Christ comes and He begins to attack that two hundred million man army that's gathered for the destruction and wiping out of Israel, there are events going on all over the world. And Christ's action against the mounted horsemen who are attacking Israel is a universal, worldwide action against all the enemies of His all over the face of the earth; and we fail to recognize that too often. You read commentators, and they almost always limit their discussion to what's happening on that battlefield right below the Mount of Megiddo. And if we want to understand the nature of this, we have to understand that that battle is a worldwide battle. It takes place here. It takes place in Europe. It takes place in Asia. It takes place in Australia. It takes place wherever men are, because they're all rebelling against God's rule and His authority. Now, questions on that?

Evelyn Wamble. That's the Battle of Armageddon.

Conrad Bowman. Yes

Evelyn Wamble. Its everywhere.

Conrad Bowman. Yes.

Lady. So there's good and evil all over the world.

Conrad Bowman. That's right.

Lady. God's army fighting against evil.

Conrad Bowman. That's right. That's right. The witnesses witness to the entire world. That's when the world is going to be evangelized. This thrust by the Evangelical Church today to evangelize the whole world, is not Biblical. It's just not. That's not what Scripture tells us the history of the world is going to be. That today, men are in rebellion against God. Our task in this Age, in this Age today, is to watch for the work of the Spirit and follow the Spirit wherever He goes. We're to pursue those that the Spirit is pursuing for their growth. It's not our job to evangelize the world. It's our job to educate the world in terms of the things they need to know God. The Spirit will evangelize. Our responsibility is to grow

the Church by teaching. That's why Christ said when He gave that initial – He said, as you having therefore gone, be teaching everything that I've commanded you. Baptizing. Those are all follow up works to the work of evangelism.

Lady. So the good army is all of those evangelizing believers after the end of the Tribulation Period. After the we are Raptured.

Conrad Bowman. As – yeah. Toward the end of the Tribulation. We're gone. At the first of the Tribulation, the witnesses begin their work. There are those that accept their witness.

Lady. And who all comes back with Christ, in this Armageddon?

Conrad Bowman. The army that comes back with Him? All the Old Testament saints, who are His servants.

Lady. Ok.

Conrad Bowman. Ok. And all the martyred...

Lady. They're not at the Marriage Feast anymore?

Conrad Bowman. And all the martyred of the Tribulation Period come back.

Lady. But not the Bride.

Conrad Bowman. Well, the Bride may come back, but the Bride's not involved with the battle.

Lady. We're with Him – we're not there.

Conrad Bowman. We're not there to do battle. We are where the Son is, but He does all the battle. Just like He did all the work for our redemption.

Lady. The martyred and Old Testament saints.

Conrad Bowman. That's right. And you could separate them into groups. There're the Tribulation martyrs that have died and been taken, and the Old Testament saints who have already been taken and are with the Son. And there's the angelic host. Yes. Yes. They're all there. See, they're all there. So they come back in support of the Lamb, that what He's doing. They're right there. Ok.

Now, verse 19 – chapter 19 rather – excuse me.

1. After these things I heard as it were a loud voice and a great multitude in heaven saying Hallelujah! Salvation and glory and power belong to our God.

2. BECAUSE HIS JUDGMENTS ARE TRUE AND RIGHTEOUS; for He has judged the great harlot who was corrupting the earth with her immorality, and HE HAS AVENGED THE BLOOD OF HIS BOND-SERVANTS ON HER."

3. And a second time they said, "Hallelujah! HER SMOKE RISES UP FOREVER AND EVER."

Now, an aside. Brenda was talking to one of her friends this past week whose dog died. And she was comforted by the fact that her dog would be in heaven. And somebody said, why do you believe a dog would be in heaven? And Bren's answer was, why not? There're four living creatures that have eyes all around. Everywhere. There're going to be there. You know. If four living creatures could be there, why couldn't your dog be there? I'm not through with that one yet. [Laughter].

Evelyn Wamble. Are those four living creatures animals? They're angels, aren't they?

Conrad Bowman. No. They're creatures. Yes. They're not angels.

Evelyn Wamble. Didn't they have wings?

Conrad Bowman. Yes. They had wings.

[Banter back and forth].

Conrad Bowman. They have horses, because they're riding them.

Betijean Kennerly. I know some jackasses that might be ridden. [Laughter]. Well, I don't know about dogs, but I do know about those.

Conrad Bowman. You're, you're real close to the line there. [Laughter]. That's my mother's favorite term for her kids who disagreed with her. She knows that. Alright.

Evelyn Wamble. I have a question.

Conrad Bowman. Yes ma'am.

Evelyn Wamble. Or you may be getting to this. Maybe I'm jumping ahead of you.

Conrad Bowman. What's that.

Evelyn Wamble. You said condemn the great prostitute.

Conrad Bowman. Yes.

Evelyn Wamble. Who corrupted the earth.

Conrad Bowman. Corrupted the earth. Yes. The great prostitute?

Evelyn Wamble. Yeah.

Conrad Bowman. No ma'am. Its Babylon.

Evelyn Wamble. It is Babylon.

Conrad Bowman. It is Babylon. But Babylon evolves, remember, into a great religion.

Evelyn Wamble. Right.

Conrad Bowman. The False Prophet rules over Babylonianism. The paper that I wrote called, "Babylonianism as evidenced in Christian Churches Today" was written to that point. That the Babylonianism that Christ labeled "The Great Harlot" has co-opted much of the Church, and has infiltrated the Church with ideas. And we talked about signs and symbols and some other things in the – that's the work of, that's the work of the harlot – being taken into the Church. And we need to be real careful about those things.

Lady. Conrad, Bill Porter.

Conrad Bowman. Oh, Bill Porter. Sorry.

Bill Porter. I was just going to comment on the dog. I can't think of any Scripture where the word "dog" is used in a positive manner.

Conrad Bowman. No. Usually it means the religious unbeliever. Yeah. It does. I'm with you on that. See, I never had a dog growing up. Brenda did. She had a dog she just dearly loved. And I guess she's looking forward to seeing Brown Dog later. And our Vet told Norma the spirit of Brown Dog – no. It was Ken Shepherd, or pastor, told Norma the spirit of Brown Dog, Brenda's dog, lived on that lot right behind the Vet's house.

[Banter back and forth].

Conrad Bowman. Well I see. This has been a lively discussion. Its going to continue for a long time, isn't it?

Pat Welbourn. I guess we can assume there are believing dogs or unbelieving dogs. [Laughter]. Because I don't want them all there.

Evelyn Wamble. Ok Pat. I'm with you. Yeah. Those unbelieving dogs that I don't want there.

Conrad Bowman. I finally got something I can really use in this. Thank you, Pat. Thank you, Pat. Brenda will be back home tomorrow, and we'll ask her about it. Checking with her on that. [Laughter].

Alright. So the second time they rose up and they said: Hallelujah! Her smoke rises up forever and ever.

4. And the twenty-four elders and the four living creatures fell down and worshiped God who sits on the throne saying, "Amen and Hallelujah!"

5. And a voice came from the throne [from out of the throne], saying, "Give praise to our God, all you bond-servants, you who fear Him, the small and the great."

6. And I heard as it were something like the voice of a great multitude ...

This is the second time he hears this.

6.... and as the sound of many waters and as the sound of mighty peals of thunder, saying, "Hallelujah! For the Lord our God, the Almighty, reigns.

7. "Let us rejoice and be glad and give all glory to Him, for the marriage of the Lamb has come and His bride has made herself ready."

Now you notice that here right in the middle of the battle the preparation of the Bride is announced. And the praise that comes with that is offered.

8. And it was given to her to clothe herself in fine linen, bright and clean;

That's the fine linen, bright and clean, was given to her, for the purpose of clothing her.

8.... for the fine linen is the righteous acts of the saints.

So all the acts of the saints accrue as righteousness to the Bride's covering. Her gown. Her bridal gown is made up of the righteousness of the saints. That, that revelation deserves a lot more thought. Because when you start looking at the purpose and, and the end result of the righteous acts of believers, you're looking at the clothing for the Bride, which is the Church. Now, that's one more illustration of God's glorifying His Bride. Now you think about that. Because the saints here in reference has to do with all the Old Testament saints. Not the Church, but all of the saints of the Old Testament, and the saints of the Tribulation. Their righteous deeds are used to create your covering for the wedding ceremony. Mighty. Mighty. As the Bride is presented to Christ, so too are the works of all the Old Testament believers. Their works are laid before the Son as the Bride presents herself. They are the glory of the Bride. That's a remarkable thing. The works of the saints are not presented to the Lord before that period. So when the Bride steps in front of Him, and the wedding supper, the Marriage Supper of the Lamb, and the wedding ceremony is prepared and is ready to go, every work of righteousness that the saint of the Old Testament and in the Tribulation Period was involved in, is presented to God in the clothing of the Bride in her array in her glorification. Yes ma'am?

Mary Ann Jacobsen. [Inaudible] ... I think maybe I know this. What does – the saints of the Church, because we have the Holy Spirit to help us. Is that the difference there?

Conrad. Bowman. No. Because we don't do any acts of righteousness. The Spirit ...

Mary Ann Jacobsen. Can't count on us.

Conrad. Bowman. That's right. That's it. We follow the Spirit's acts of righteousness. See, it's hard to take that in, because the Church in its world is upside down completely. We are so busy "doing for God," that we're missing the work that He's done already on our behalf. We are not to busy ourselves with working for God. We are to busy ourselves by ferreting out and following the work that He is doing and has done on our behalf and has completed. The very second the Church starts to pursue "works for God," it's off in the wrong direction. The very second. Because with work goes credit. Ok? We need to nail that concept down. When Christ said it's finished, the entire work of God in this Dispensation has been completed. The work has been completed. Our job is to go through life watching for the work of the Spirit where He has completed it or is completing it, and our participation with Him is in the completion of that work. We are privileged to be there to continually turn those new believers to God, and instruct them in terms of what they've gained. And that passes all the way through the Marriage Supper of the Lamb.

Evelyn Wamble. Is that walking in His righteousness?

Conrad. Bowman. That's right. That's right. We walk in His righteousness. We're clothed in His righteousness. We're wrapped up in Him. God the Father doesn't see us. He sees His Son every time He looks at us. The letters to the seven churches. I keep coming back to them, but they're so important. Because what God says in the letters to the seven churches, and that was the last word to the Church, by the way, was, "I know your works. I know your works. I know what you're doing, and I'm not happy about any of it. And except you repent, and return to My works, I'm going to come to you in judgment." And this is His judgment that He's coming to them in. Right here. You see. God didn't save us to work. "We'll work 'till Jesus comes. We'll work 'till Jesus comes." [Conrad singing this]. See. We've taken those bad ideas of ours and we've encapsulated them in song and hymns and celebrations and everything else. Calls to work. Well, they're misguided. They're misguided. The guy that wrote them may have had a different idea altogether about what that song meant to him. But we take them, and they're taking on a whole different meaning. And we teach our children. We teach our children that same way. "What a friend we have in Jesus." [Conrad singing again]. He's not our friend. He's our Savior. And you raise a kid up from this tall, teaching him that Jesus is your friend, and the love of a friend in honor of a friend takes root in his life. Ok. And he doesn't have any way to transfer from that to a self-sacrificing, all sacrificing Savior. That little guy

can't make that leap. So we need to be careful the instruments we use to instruct our children. It's very important. Give them real concepts. Give them real concepts. When you teach a child to give, you teach them to give because Christ gave. That's why. You don't give because the missionaries need it in Africa or Spain or wherever they are. You give because Christ gave. Ok. And through your giving, because Christ gave, they are supported. Right? And they are there, not to honor your giving. They are there to honor His call. Now if we get all this sorted out and we get it all straight, we'll have a Church that just hums with the work of the Spirit. Ok. And it takes great attention. Yes sir?

Don Fruin. Getting off the subject a little. My version says that it makes a switch. Up to verse 7, the Church has been referred to as the Bride of Christ. And here it makes the switch and starts calling it the life of Christ.

Conrad. Bowman. In verse 7?

Don Fruin. Verse 7. It switches. It says the Marriage of the Lamb has come, and His wife.

Conrad. Bowman. And His wife has made herself ready.

Don Fruin. Right.

Conrad. Bowman. Yes.

Ed Welbourn. Did you say "wife" or "bride"?

Conrad. Bowman. Yes.

Don Fruin. Now, is that because the actual of what we consider to be the marriage ceremony that has been completed?

Conrad. Bowman. Has been – has taken place. Yeah. That's exactly right. The marriage has been completed and the union has been solidified, and he is now the wife. [Christ] joined to her forever. Ok. Not just positionally, but in actuality. Thank you for pointing that out. "And it was given to her to clothe herself in fine linens bright and clean." For the fine linen is the righteous acts of the saints. Now,

9. And he then said to me,

This is a continual present tense. He keeps on saying to me.

9.... "Write,

This is instructions to John.

9.... 'Blessed are those who are invited to the marriage supper of the Lamb "' And he kept saying to me, "These are true words of God."

10. So I fell at his feet to worship him ...

Remember. This is that strong angel that brought the message.

10. I fell down at his feet to worship him, and he said to me [kept saying to me], "Do not do that;

Stop doing that, is what he says.

10.... I am a fellow servant of yours and your brethren who hold the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy."

When the spirit of prophecy is given voice, it points to God and says, you worship God. That's the sole purpose of the spirit of prophecy.

11. I then saw heaven opened, and behold, a white horse, and He who sat upon it is called Faithful and True, and in righteousness He judges and He makes or wages war.

12. And His eyes are a flame of fire, and upon His head are many diadems; and He has a name written upon Him which no one knows except Himself.

Evelyn Wamble. What does that mean? That name?

Conrad Bowman. What does the name mean?

Evelyn Wamble. Uh huh.

Conrad Bowman. I don't know what the name is.

Betijean Kennerly. Only He knows.

Conrad Bowman. Only He knows.

Evelyn Wamble. That's what the passage means.

Conrad Bowman. Yes. Yes. Only He knows. We can't know until we get there. You know. So His name – I suspect that its connected to the fact that He is the great "I am," and that the name that He bears throughout all eternity is a variational form of that.

Betijean Kennerly. Well in verse 13, it says the name is called the Word of God.

Conrad Bowman. The Word of God.

Betijean Kennerly. In verse 13.

Conrad Bowman. In verse 13. Which it has been from the beginning.

Betijean Kennerly. Yes.

Evelyn Wamble. He is the Word. Yeah.

12. His eyes are a flame of fire, and upon His head are many diadems; and He has a name written upon Him which no one knows except Himself.

13. And He is clothed with a robe dipped in blood, and His name is called The Word of God.

Ok. Now.

14. And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses.

15. From His mouth came a sharp sword, so that with it He may smite the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty.

And His rule with a rod of iron – remember who was given the rod of iron? The overcomers of the Tribulation Period. Those who were martyred and those who upheld and persevered.

16. And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS."

17. And I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds which fly in midheaven, "Come, assemble for the great supper of God,

This is not the Marriage Supper of the Lamb. This is a supper on earth, or a meal on earth, to which the birds of the air are called.

18. in order that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, small and great."

19. And I saw the beast ...

That's the Anti-Christ.

19.... and the kings of the earth and their armies assembled to make war against Him who sat upon the horse and against His army.

So now you see the army arrayed against Him.

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 were thrown alive into the lake of fire which burns with [burning sulfur] brimstone.

21. And 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.

The birds ate their bodies. So these are ravens and other carnivorous eating birds.

In chapter 20.

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

So the Anti-Christ and the False Prophet were thrown into the lake of fire. Satan is taken and bound with a chain and thrown into the bottomless pit – the abyss – for a thousand years.

3... shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were over; and after these things he must be released for a short period.

4. And I saw thrones, and they would sit upon them, and judgment was given to them And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, those who had not worshiped the beast or his image,

And those are the souls of the Tribulation martyrs.

I saw them – let's see.

4.... who had 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 ones who had been given rods of iron with which – they were the overcomers. They either took the leaf to the grave with them, or they reached the end of this period still in rejection of the Anti-Christ. And so those are the overcomers who are given rods of iron with which to reign with Christ for a thousand years. So during the Millennial Kingdom which follows, those are the administrators of justice from the thrones that God gave them to reign over the earth while He and the Bride – He and the Bride reign. The overcomers rule with rods of iron over those that were born during the Millennial Kingdom or who passed into the Millennial Kingdom as believers. Ok. John?

John Young. What happened to the 144,000 that were sealed from deception? Are some of them overcomers, or ...

Conrad Bowman. Some of them are overcomers. Some are not. Because as we'll see when we get to Matthew's parables. Some of the 144,000 were not deceived, but they did not persevere. Ok. Not all of the 144,000 were victorious by the end. They were not deceived, but they did not all persevere. Some fell, and some then were martyred for Christ. And some small remnant lasted all the way to the end. So let's say they were two-thirds decimated, which is what I believe happens. That maybe there were fifty thousand or so that made it all the way to the end. And they're taken into the Millennial Kingdom. They're the seed stock from which the earth was repopulated in the Millennial Kingdom. They and the martyrs of the Tribulation Period which would have included some Gentiles as well. Then, at the end of that period, where Satan is bound for that thousand years, Satan is released for a short period of time. It doesn't take long before he reorganizes the entire population of the earth, and a second rebellion against God.

Evelyn Wamble. He doesn't give up easily, does he?

Conrad Bowman. No he doesn't. No he doesn't. And he doesn't have to, because men – men don't – they don't like the work of the overcomers who rule with the rod of iron. Men will hate that. They won't like that.

Lady. They don't like justice.

Conrad Bowman. They do not like that. No ma'am. They like advantage. You know. Justice doesn't do them one bit of good. So they search for advantage. And not being able to find it, they'll rebel against it. So that second battle at the end of the Tribulation Period occurs and Christ has to intercede again. And that – now ...

Phil Richman. Conrad, does rule with a rod of iron mean authoritarian type rule, or is it something else?

Conrad Bowman. No. I think its authoritarian rule. In other words, in other words, the – the inhabitants of the Millennial Kingdom still have the choice of obedience or disobedience. They accept or reject the reign of Christ. And if they reject it in disobedience, they're going to be dealt with by the administrators with rods of iron. So ...

Phil Richman. So there's no democracy. There's no democracy.

Conrad Bowman. There's none.

Phil Richman. No constitution.

Conrad Bowman. No sir. No sir.

Phil Richman. Authoritarian rule. Like a king.

Conrad Bowman. That's right. No campaigns. No election. No Presidents. No sir. You've got the King and His Bride, and then you've got His administrators. You can't find anything like that in American history. You have to go to European history in order to find that. Yes ma'am?

Lady. Ok. In the Millennium, Satan is bound. You know, they say, when you become a believer, your three biggest enemies are Satan, the world system, and the flesh.

Conrad Bowman. World, flesh, and the devil.

Lady. Ok. So the devil's bound.

Conrad Bowman. Right.

Lady. Ok. And we don't have the world system. Right. So we're – our sins are also the flesh. Wow. That's how strong the flesh is. See, how many people sin in the Millennium.

Conrad Bowman. That's right.

Lady. And the other thing I want to ask. Are there're mortals and immortals in the Millennium?

Phil Richman. In other words, do people die?

Conrad Bowman. Hmmm. Nobody dies during the Millennium.

Betijean Kennerly. Its already said they're not going to die.

Conrad Bowman. Yeah. In the Millennium, nobody dies.

Lady. No. I know nobody dies, but to get is what's coming into the Millennium. Exactly who is in the Millennium?

Conrad Bowman. In the Millennium, you have the martyrs of the Tribulation Period.

Lady. Ok. They've died.

Conrad Bowman. Right. But they're resurrected.

Lady. So they're still mortals.

Conrad Bowman. Yeah.

Lady. Ok.

Conrad Bowman. They're mortals in the sense that they are flesh and blood.

Betijean Kennerly. That they live.

Conrad Bowman. Yeah. Yeah. They regain their bodies.

Lady. Ok. So we have the martyrs.

Conrad Bowman. You have the martyrs. You have the remnant that comes out of the battle that Christ has saved.

Lady. When you were talking about some of the 144,000.

Conrad Bowman. Right.

Lady. Where is the rest of the 144,000 that were believers?

Conrad Bowman. Well, they're in the company of saints in heaven, if they died as believers. If they persevered, they died as believers, and they're overcomers and given rods of iron and they die.

Lady. If they didn't persevere, they weren't ever really believers?

Conrad Bowman. No. No. If they didn't persevere – see this – this is not belief in the sense that we believe and have eternal security.

Lady. Oh, its not?

Conrad Bowman. No ma'am. No ma'am. We're going back to the period of Law.

Lady. Oh. Old Testament saints.

Conrad Bowman. Yeah. Like Old Testament saints. See, the minute the Church is gone, eternal security and everything that pertains to the Church's relationship to God goes with her. And the earth reverts then to the same situation and conditions that existed under the Law, because this is the last period of Law.

Lady. So they believe? Some of them?

Conrad Bowman. And some of them at some point – yeah. They profess to believe. See, that's what Daniel said. Some of those who have insight – that's the 144,000 – will fall by the sword and famine and persecution in order to test those who say they believe but are holding to God in hypocrisy. That's what Daniel 10 through 12 says.

Lady. I guess they're not believers.

Conrad Bowman. Yeah.

Lady. Salvation?

Conrad Bowman. Yeah. Right. But that's not it.

Lady. That's not it at all?

Conrad Bowman. No. That's not it at all.

Don Fruin. We come in – we talk about believers as being saved in Christ by Christ.

Conrad Bowman. Right.

Don Fruin. But we that believe in Christ and not worship Him and not be a true born again believer – I mean, it tells us in Scripture that Satan believed in Christ, but doesn't worship Him.

Conrad Bowman. That's right.

Don Fruin. That these people who are in here referred to as believers are not the same sealed Christians that we think of.

Conrad Bowman. No. No.

Don Fruin. Completely different.

Conrad Bowman. No you can't. You can't take the Church content of these terms and take it back into these verses. Can't do that. If you take Church concepts and put them back in here, then you've added something that's not true.

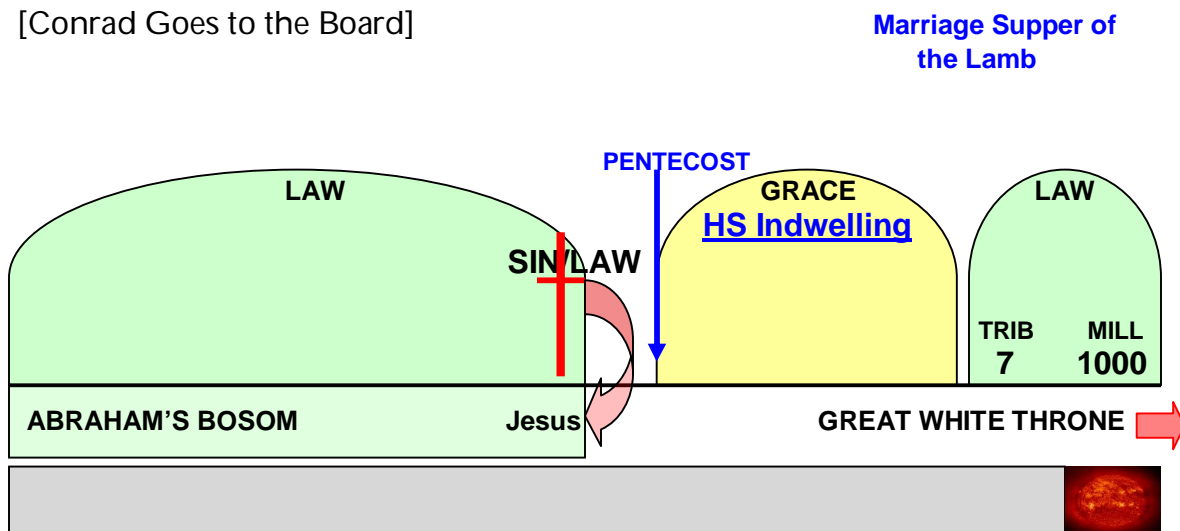
Lady. It's the same thing as immortal.

[Questions and comments – inaudible].

Evelyn Wamble. What is the whole purpose of the Millennium? Of that thousand years?

Conrad Bowman. The Millennium – it's real simple when you think about it.

[Conrad Goes to the Board]



In the very beginning, God set up a circumstance, and that circumstance was Adam and Eve. One entity called Man. And one test. In the Garden through to the tree.

Evelyn Wamble. They made and "F."

Conrad Bowman. They made and "F."

This is beginning. Oh isn't life simple. There wasn't but one act, and one test. And you either failed or passed based on that test. And they failed. Across man's entire history man concludes that God is unfair. And today – yeah – it'll say, God is unfair because all of these disadvantaged kids don't have the same instruction as all of these advantaged kids. It's their environment. It's their family. It's the world. It's the ideas of man that have corrupted them. Ok. Well, we go across history, and here, there was one man and one test. As we go across history, that plan gets bigger and bigger and bigger. With Israel, it was one nation and one body of laws. Six hundred and sixteen tests is what they had – with Israel. Because the Law had six hundred and sixteen individual tenants that had to be obeyed. You disobey one, you broke the egg. Ok. It was considered disobedience of all. Break one law, you broke them all. You broke the Law. The Law was one grape. It wasn't a bunch of grapes. It was one grape. Ok. That was – and that's – and here we've only got to Numbers 19. Ok. I mean this is way back in the Book. Alright, you come along with Christ, and here it is. He kept them all. Took them to the cross. Did away with it altogether. Now comes this Period of Grace, where there is no law. There's only one test again. And the test is the life of Christ. You accept it as your standard, or you don't. You can use the old Law. You can write your own law. You can make it simple. You can make it complicated. You can do whatever you want to with it. But the real life is the life of Christ. Now mankind goes through Grace, and he comes back to this Age of Law again for seven years. During that period of time, this is completed. Everything that went with this is completed here in Law as He brings the nation of Israel to Himself. Now God sets up a Millennial Kingdom on earth. One thousand years – a number of completion – during which the entire earth is subdued. Earth is no longer a problem. And that means that your relationships are Ok. It means you don't have to work. The earth yields its abundance for a thousand years. It's a paradise. It's a – it's everybody goes to Hawaii and lives on the beach, and eats coconuts. And stuff like that. You know, I mean it's that type of thing. The world's not in rebellion. The lion lays down with the lamb, and nothing is in rebellion. It goes back to those early principles – vegetarians. You're going to enjoy being a vegetarian.

Evelyn Wamble. You go back to Eden? Does he go back to Eden?

Conrad Bowman. You go back to Eden, kinda. The whole earth is made of Eden again, and there's just one test: Accept God's rule or not. His reign. He's right there. His reign. At the end of this period of a thousand years, when there is no sociological pressure. The only pressure is your own conscience before God, and there He is ruling [reigning] from His throne with His Bride. All prophecy has

been fulfilled. You've just got to accept it. Ok. So God in simplicity brings all of mankind back to this same principle. And he could populate the earth, just like Adam could. Ok. Gave him the whole thing. And it just proves that every theory that man has concocted for why men are disobedient, other than within themselves there's an old sin nature which mankind wants to reject. They want to believe in the brotherhood of man and the goodness of man. Not the badness of man. This proves that man has the badness within him. He carried it in there and he carried through that thousand years. Because at the end of that, Satan's out of the pit, and they embrace him instantly in rebellion. So the Genesis story is told all over again in the Millennial Kingdom. What Adam was – they always say: "Well, I'm not Adam." That goes away, because down here the rebellion is universal. Any other questions?

Betijean Kennerly. Because if you're not in the spirit, you're in the flesh.

Conrad Bowman. That's it. That's it.

Lady. You said, take it to the end, when they lose.

Conrad Bowman. Yeah.

Lady. Do they rebel during the thousand years?

Conrad Bowman. No. They're dealt with. See, the rod of iron in the hands of a saint, is a terrible thing. Because you don't have to get to the point of acting out your rebellion. He knows when you're preparing to act out.

Lady. What do they do? How are they dealt with?

Conrad Bowman. Uh, well, I don't know.

Lady. Ok.

Conrad Bowman. That rod of iron suggest that he deals with it physically, instantly, and severely. What is the punishment? I don't know. It doesn't say anything about that.

Lady. People see that and yet they still choose Satan.

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

Lady. They're own flesh.

Conrad Bowman. Yeah. They see it, and they still choose. Man's nature is man's nature, and does not change. Ok.

Betijean Kennerly. Conrad, I always thought that Jesus is the only one that had the keys.

Conrad Bowman. To the abyss?

Betijean Kennerly. Yes. Because the angel has the key.

Conrad Bowman. Yeah. I think ...

Betijean Kennerly. I don't know what I thought ...

Conrad Bowman. ... and I'm pretty sure that's Michael.

Lady. What I started to say ...

Betijean Kennerly. Oh, I see. Ok.

Conrad Bowman. I'm pretty sure it's Michael, but I'll do a little more research on it and nail that down for you. Ok, any other questions?

Don Fruin. You remember – its too late to get into it, but in verse 5 it says, this is the first resurrection.

Conrad Bowman. Yeah. No, I didn't cover that.

Don Fruin. I know. We won't have time either.

Conrad Bowman. No. Not today. We'll pick it up next week. We've got to get out of here.

Father, thank You for the time You gave us today. Thank You Father for the way You touch one and then the other, and You – You give us a complete picture that You want us to see. And, just that You're aware of our getting together. What a marvel it is, and I thank You for that and the time we have today. Thank you, in Christ's name. Amen.