

Revelation 2:12 – 2:29 (Conrad Bowman) (1-13-08)

Good morning. In chapter 2, Revelation 2:12, we start with a message to the angel of the Church in Pergamos.

And to the angel of the Church in Pergamos write: The one who has the sharp two-mouthed sword says this: I know where you dwell, where Satan's throne is; and you hold fast My name, and did not deny My faith even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells.

Now twice in those verses, the messenger is referred to the Church where the throne of Satan is, or where Satan dwells. This tells you that Pergamos was right in the middle of the spiritual battle. There was a strong influence within that Church, of Satan himself and his influence through his earthly accomplices. That is, the hierarchy of demonic beings that were cast out of heaven when Satan was cast out. And while he (Satan) stays before the face of God continually accusing God of being unfair because He treats you different than He treats the angels who disobeyed and sinned and were cast out. So, Satan's accusation in the face of God is that He's being summarily unfair because of the way He treats you. You remember that the angels who sinned and followed the enemy of God, Lucifer, in heaven in rebellion against God, were shown no mercy. They were judged for their acts because they knew God face to face. We do not. Because we have less information than the angels who sinned and were judged and cast out of heaven, God treats us in mercy. There's no unfairness there, because He judges on the basis of [what you know. With knowledge comes responsibility](#). And that's very important to learn, because you're responsible for every bit of doctrinal information you receive. Once you hear it, and once you understand what it says, and you know what it says, then you are judged by that standard. Now think about that. *You're responsible for what you know.* There ought to be a warning on this thing right here [Conrad holding up the Bible] that says: BE CAREFUL WHAT YOU PICK UP AND READ AND STUDY AND LEARN, BECAUSE YOU THEN BECOME RESPONSIBLE FOR IT AND ARE JUDGED ACCORDING TO THAT IN YOUR LIFE.. So, that's something we don't want to miss when we're talking to people who are contemplating accepting the Gospel in the name of Christ and doing it kind of casually. There is no category [CASUAL](#) in Christianity. You're either in or you're out. You are, or you are not. There's no in-between, it's kind of iffy, I'm trying to make my mind up, and I think I like some of the things I hear, but a lot of the things I hear I don't really care to take on right now. Well, God doesn't

have a category called that, OK? You either, have His name and own His name, or you do not. And that's one good illustration of being a Christian.

Now I want you to look at that passage carefully. The "angel" to the Church is a messenger to the Church. The Church is in Pergamum or Pergamos, either spelling is used.

The one who has the sharp two-edged sword...

And that is that sword of battle that we talked so much about in the past lessons.

... says this: I know where you dwell.

So, this is God's judgment, and He's looking at the location of the Church and that group of people among whom the Church is placed.

Where you dwell is where Satan's throne is.

And that is Satan's throne on earth. This is a center of Satanic activity that is in Pergamum.

And, you hold fast My name.

So, they're claiming the name of Christ, and holding to that. They represent themselves as believing and accepting Christ as Savior.

And, you didn't deny my faith.

So, their faith was tested by Satan's entreaties.

You did not deny my faith, even in the days of Antipas my witness.

Who was a faithful witness that was slain

My faithful one, who was killed among you where Satan dwells.

So they see that bearing the name of Christ can be life-threatening. You can be killed or martyred for that, and He gives them that much credit. "But." There's

that word of contrast again. But in contrast to all the kudos that he extended them in verse 13,

But I have a few things against you, because you have there some who hold the teaching of Balaam...

Now do you remember what the teaching of Balaam was? Israel is moving up across the plains and is approaching the land that was promised to them (Numbers ch 22-24). Balak was a king, and his kingdom was right on the edge of the land that was promised to them. So the Israelites, millions of them, are coming up across the plains and from a high point on the edge, Balak sees those Israelites coming. And he knows that they are going to be a threat. Now, Balaam is a man who has a reputation of having access to God. So Balak goes to Balaam, and he begs Balaam, go up on this high place, put a curse on the Israelites, set God against them, so that they cannot prevail in battle against him. At first, Balaam says, no I won't do it. I know my God too well. He will not let me do that. Balak goes to him the second time and the third time. And the third time Balaam gives in, but he gives in this way. He's going to give him a plan that seems like a subterfuge to him, his argument is going to be that God will see that he really doesn't try to get him to win, and so he'll be in good standing with God. He tells him, send a number of young women in and have them seduce the sons of Israel, the leadership of Israel. (Numbers 25) And when that's done, they won't have effective leadership, God will not be with them because they've dishonored Him by entering into relationships with these young women from Balak's side of the wall, and they will end up losing the battle. And Balaam thinks he's covered both sides that way. You see, Balaam is a man who is recognized as a man of God, but he's thinking with human view point, isn't he? He's using the best that he can crank out of what he would call human wisdom, and we would call just clever lying.

Evelyn Wamble. It was just a pretense of following God.

Conrad Bowman. It's a pretense of following God. That's exactly what it is. So, that's what Balaam's doing on his side. Well, that's what's referred to here. I have a few things against you, because you have there, within your group, some who hold the teaching of Balaam. Now to hold the teaching of Balaam, then you have to hold the thought process of Balaam. So what he's saying is, you have a church, that holds fast my name, you don't deny my faith, even in the days of Antipas My witness, my faithful one who was killed among you, you still insisted that you had faith in God, and you did it right where Satan dwells. But,

you still have within your fellowship those who think that they can apply human wisdom to their circumstances where I have already given instruction.

Now I have a few things against you, because you have there some who hold the teaching Balaam who kept teaching Balak to put a stumbling block before the sons of Israel, and to eat things sacrificed to idols and to commit acts of immorality.

"Acts of immorality" are sexual immorality; that is what's implied there. Now you look at that. It's Balaam who kept teaching Balak to put a stumbling block before the son's of Israel, to eat things sacrificed to idols – that's participating in their idol worship – and to commit acts of immorality in their worship.

Thus you also have some who in the same way hold the teaching of the Nicolaitans.

Now, what's the teaching of the Nicolaitans? We've covered that in the past.

John Young. Clergy.

Conrad Bowman. Clergy.

Mary Ann Jacobsen. Clergy between the people and God.

Conrad Bowman. That's right. There's an intermediary between the believer, the faithful one, and God. That's the Nicolaitans. That's, perhaps, the worst part of their teaching, if not the most deceptive part. So the Nicolaitans established themselves in the church or in the assembly here in Pergamos, in this case. They established themselves in the church as people who had superior knowledge. Now, if you look at the whole of Protestantism today, Protestantism today has kind of slid away from where they were in the Reformation – do you know what the Reformation was all about? It was a rebellion against clergy within the Catholic Church. And its primary thesis was – the Catholic Church at that time taught that the only people who could interpret Scripture correctly were those of the priesthood. And the whole Reformation started on the statement, "that's not true." They were committed to the proposition that every man should have access to Scripture, and has within him, or her, the ability to read Scripture and understand it on their own. That was what Martin Luther was all about. Justification by faith, and that came from Scripture you could personally pick up and read and understand. From that august beginning, Protestantism lost no

time at all in installing a class of people between themselves and God. And we call them pastors.

Mary Ann Jacobsen. "Reverend teacher."

Conrad Bowman. "Reverend" is their title and Pastor is their role. And we have to be careful. Tom Douthit does not hold the keys to the book that we have here exclusively for the congregation. This thing is delivered to us so that each one of us can read it, and study it, and take it in, and understand it on our own. He is no more a bulwark between you and God with regard to the Word than anybody else, than Phil, or me, or the Board of Elders, or any other group of people. You don't have to listen to what I say in order to glean from these pages what God intends for you to have. My presence here is not a special occasion. I simply have had about 4 or 5 weeks off to do a little more reading than you have. That might give me a leg up a bit, but if you had the same 4 weeks off, you could come up here [up front teaching] and I would be happy to come and sit in that chair [with the class] and you could take this position right here and I'll listen to what God's taught you over the last 4 weeks. That's the way it works. I am not the Reverend Conrad Bowman. That's not me. I am one of you who has simply had the time to spend reading this book and studying things. And God has graciously given me the opportunity to do that. So, let's make sure we understand where we are relative to one another and relative to the Father we serve. That's the teaching of the Nicolaitans.

Phil Richman. Conrad, what you're doing is exercising the spiritual gift of teaching.

Conrad Bowman. That's it.

Phil Richman. Simple. That's all it is.

Conrad Bowman. It's simply that. It's not complicated. Thank you.

Betijean Kennerly. Conrad, in verse 15 here, I don't know what translation you have, but the King James' talks about the Nicolaitans "which I hate." Is that what yours says?

Conrad Bowman. In verse 16?

Betijean Kennerly. Fifteen.

Conrad Bowman. Fifteen.

Betijean Kennerly. Mine says ...

Conrad Bowman. Mine doesn't say ...

Betijean Kennerly. Mine does.

Conrad Bowman. I'm using the New American Standard.

Betijean Kennerly. Well, in the real Bible is there ... [laughter]. I just wanted to tell you just in case ...

Phil Richman. I think it says that elsewhere, with regard to the Nicolaitans. Maybe in the Church at Ephesus, as you back up.

Betijean Kennerly. Same thing.

Conrad Bowman. Real Bible! Real Bible! [Conrad shaking his head].

Betijean Kennerly. Verse 6.

Conrad Bowman. Alright. From the – verse 15 in the real Bible – the teaching of the Nicolaitans which I hate.

Betijean Kennerly. Well, I mean, that's very strong.

Conrad Bowman. It is very strong.

Betijean Kennerly. Well I've had women tell me that they had to go to the priest to get their sins forgiven.

Conrad Bowman. That's true. That's true. That's exactly ...

Betijean Kennerly. Every morning, every day, every day, they would go over there.

Conrad Bowman. The inference of the teaching of the Nicolaitans which I hate is the next two words in verse 16, "Repent, therefore." And repentance is a dead stop and a complete change of mind. That's what the word "repent" means. So, repent therefore is the necessary change of direction or mind; to change completely from that,

Therefore repent; or else I am coming to you quickly, and I will make war against them with the sword of My mouth.

Now you notice that when He comes He's not coming to correct them, He's coming to make war against the Nicolaitans. There is a time when God Himself will deal with these people who oppose Him, and this is it. "Repent, or else I'm coming to you quickly, and I'll make" – that doesn't mean soon, it's the, it's the manner of His arrival. He's going to pop on the scene just like that. You remember when all the disciples were gathered in the upper room and Christ appeared in their midst, He just – through the walls He came. There was no noise, and then there He was right in their midst. "Or I will make war against them" – the Nicolaitans at that time will be the target of the sword – and that's that two-mouthed sword He spoke of in verse 13.

Or else I'm going to come to you and I'm going to make war against them with the sword of My mouth. He who has an ear, let him hear what the Spirit says to the churches To him who overcomes, to him I will give some of the hidden manna, and I'll give him a white stone, and a new name written on the stone which no one knows but the one who receives it.

In the Notes on Revelation I've included a picture of a tombstone that stands today in Pergamos. Pergamos was a city built in the midst of limestone deposits, so there were a lot of snow white stones in the ground. And they cut their tombstones out of that. So when you went by a cemetery you saw all these white tombstones at the head of the graves. So when He references; He's going to give some the hidden manna – and that's the food, the food which is the real core message of the spoken Word of God. Now it is the Bible, the written Word of God, but then it was the spoken Word of God.

If you want to receive the core message of Scripture, you first have to be related to the Son of God who is the Word. You become related to Him by dying in Him. You have to die to self in order to be found in Him. So when He goes on from that hidden manna, and then He says, 'I'm also going to give you a white stone,' it's that white headstone that He has reference to. You come to know Christ because the Spirit of God reveals Him to you, and you do not reject it. You accept it. But, He doesn't just leave it up to you to figure out what the truth of that message of Christ is; He gives it to you through revelation by the Holy Spirit. The Father does that because today the Holy Spirit is Himself the evangelist. We do not win people to Christ as individuals. We are blessed to be on site when the

Spirit wins those to Christ whom God has elected. Our being on site carries with it a specific responsibility. To take those the Spirit has brought to the Father and revealed the Son to them – and that's what the Spirit does – and we take those and introduce them to all that God has deposited with Christ through His Body from the day He ascended until the last one comes to know Him as Savior. That's our task. Our task is simply to take what God has revealed to us, and with joy take that new believer and draw them close and pour that into them as we can. Now some of us can do that by teaching the Word. Some of us can do that by going door, to door, to door, to door, because God has given you feet that love to serve the Lord. Some of you can do that by pouring out your heart, your soft heart of mercy on them when they're hurting, and feeling bad, and are in a miserable way. Some can do it with your finances. Some can do it by sending others to do it. It's all part of that diversity of the Body of Christ. But we all are doing the same thing. We're being faithful to the God we love and the Son who saved us and the Spirit who revealed Him to us. And all we're doing is sharing that which God has given us with people who have not discovered it yet. That's our job. Our job is not saving them. That's the Spirit's job. Our job is not deciding who they are, because that's the Father's job. Our job is when we find them, water them. Put the fertilizer (nurture and admonition of the Lord) to it. Keep anybody from pulling them up, by giving them raw and untested information; and we are to love them, and fill them up with what God has given us. And if we all do our job, they will grow up, and do the same thing too. "He who has an ear, let him hear what the Spirit says to the churches. To the one who overcomes, to him I'll give some of the hidden manna." And that's the bread of heaven. Christ said it, "I don't live by bread alone, but by every Word that proceeds from His Father" – that's the manna He lives on. That's the manna which we will live on. The new name given is going to be a new name on that white stone, that gravestone, where we died to self, and we rose in Him. The stone marks the place where that happened in our life, which no one knows but he who receives it. So God gives you a name, and that name is the name you're known by to Him. And nobody knows what name that is but the one who receives it.

To the angel of the church in Thyatira write:

Any questions on Pergamos before we go on? Pergamos is a bad place. You understand, God has churches, and where He has them, in this one particularly, Satan has set up camp, right in the middle of the Church. Even though it was a faithful church, that held the name of Christ, Satan lived there. Is this a sanctuary to you, or a battlefield? This is not a sanctuary. Nothing on this ground is a sanctuary. The only sanctuary we have is the person of the Lord Jesus Christ. We

hide in Him, our ground of peace. We bear the name that He gave us. We have ears that listen to everything He says. But being here is not a sanctuary. You have the same protection at home that you have here. And that protection is your position in Christ, which is all important. And in Christ you can do anything that He desires for you to do, wherever you are. Not just here, but wherever you are. You started to say something.

Lady. I just ... [inaudible]. You may have covered it, but it just stands out to me that when Christ is ... [inaudible] ... to the angel.

Conrad Bowman. Yes. The messenger.

Lady. I bet you've covered that before, but ... [inaudible] ... I know there are angels, but is there a particular angel for our church?

Evelyn Wamble. I thought it meant leaders of the Church.

Conrad Bowman. The word "angel" is messenger. The messenger. Now some interpret that to mean the pastor of the Church. That's what some mean. That the pastor, being a particular messenger, I would have to say, that's not the meaning. That He's sending a specific angelic messenger to the Church at Thyatira, and He is revealing to them through "ears to hear." Yes?

Phil Richman. I've got a question on Satan's throne. Some would say that Pergamos was a very wicked place, a very idolatrous place.

Conrad Bowman. Yes.

Phil Richman. And there was a temple there that was very Satanic. Now, he's not writing, he's writing to this church where there's a Satanic influence. Isn't that correct?

Conrad Bowman. Yes sir.

Phil Richman. Will you comment on that.

Conrad Bowman. Yes sir. Yes sir. He's – the place where Satan's throne is, is not a generic place within the city, but it's specifically within the church. I see it exactly there, right within the church. Now, what that means to me is, when you mix that with the Doctrine of the Nicolaitans, it has to be a church where men

pretending to be gifted, have exerted themselves to take control of the church. Their movement intended to set themselves up as intermediaries between the members of the church and God Himself. That's the way I read it. Do you see a difference here?

Phil Richman. No. I'm just asking – I think he is writing to the Church, and he's saying where Satan's throne is.

Conrad Bowman. Right.

Phil Richman. Not necessarily the city that we're talking about.

Conrad Bowman. No. We're talking about the condition of the church, not the city.

Phil Richman. That is not – you know when I read the commentaries on this. That is not the prevailing thought in the commentaries.

Conrad Bowman. No, it isn't.

Phil Richman. They take it off into the world and say, well, is this church fighting the Satanic influence in the city? That's not it.

Conrad Bowman. No.

Phil Richman. It's within the Church, where the Satanic influence is.

Conrad Bowman. Right. Jamison, Fawcett and Brown's commentary,¹ which has been around for generations, takes the position that the Church is strong and is

¹ **Nicolaitanes**--IRENÆUS [*Against Heresies*, 1.26.3] and TERTULLIAN [*Prescription against Heretics*, 46] make these followers of Nicolas, one of *the seven* (honorable mentioned, [Ac 6:3.5](#)). They (CLEMENT OF ALEXANDRIA [*Miscellanies*, 2.20 3.4] and EPIPHANIUS [*Heresies*, 25]) evidently confound the latter Gnostic Nicolaitanes, or followers of one Nicolaos, with those of Revelation. MICHAELIS' view is probable: Nicolaos (*conqueror of the people*) is the Greek version of Balaam, from Hebrew "*Belang Am*," "Destroyer of the people." Revelation abounds in such duplicate Hebrew and Greek names: as Apollyon, Abaddon: Devil, Satan: Yea (Greek, "Nai"), Amen. The name, like other names, Egypt, Babylon, Sodom, is symbolic. Compare [Re 2:14.15](#), which shows the true sense of Nicolaitanes; they are not a sect, but professing Christians who, like Balaam of old, tried to introduce into the Church a false freedom, that is, licentiousness; this was a reaction in the opposite direction from Judaism, the first danger to the Church combated in the council of Jerusalem, and by Paul in the Epistle to Galatians. These symbolical Nicolaitanes, or followers of Balaam, abused Paul's doctrine of the grace of God into a plea for lasciviousness ([2Pe 2:15.16.19](#) [Jude 1:4.11](#) who both describe the same sort of seducers as followers of Balaam). The difficulty that they should appropriate a name branded with infamy in Scripture is met by

faithful, and they have a few things that God's not happy with, couple of people within the church, teaching the Doctrine of Balaam, and there's a faction within the church that's following them. I don't see where they get that. I can't see that. The text does not agree with that; Kelly didn't agree with it; Sir Robert Anderson didn't agree with it. I went through maybe a half dozen or so, and I think it's really focusing on the Church, because He wouldn't be calling the city to repent, He's calling the Church to repent. So, in verse 18, we go,

To the angel of the church in Thyatira write: The Son of God, who has eyes like a flame of fire, and His feet are like burnished bronze, says this: I know your deeds, and your love and faith and service and perseverance, and that your deeds of late are greater than at first.

So they're growing. But – there's always that "but" that hangs in there, isn't it. He hands out all these placards that say, you've done a good job, but remember His eyes are like a flame of fire, and His feet are like burnished bronze. Now, that flame of fire always calls to mind fuller's fire. And a fuller's fire is what's used to melt gold, or silver, or lead, and when you melt that down, what comes to the top is all the impure, the dross. Then you take that dross away and discard it, and you have the pure metal underneath. So the flame of fire, the eyes of flame of fire, are purifying eyes. They're eyes that look at you and burn the sin away, and leave the pure "you" behind, Ok? Quite often that flame of fire – well, it's my slight digression – I'm not going to stay there. When the believer stands before the Bema Seat of Christ, the Seat of Rewards, and he stands before Christ there, and offers to the Lord all of his work that he's done, things that you consider were God's own work in your life, and you offer them to God for rewards, the flaming eyes of fire of the Lord that saved you, look down at those works, and what do you think happens?

Evelyn Wamble. [Comment – inaudible].

Conrad Bowman. They're gone. They're history. They melt away. It's dross that comes to the top, and He discards those. And what's left in your life were the works that He did. That He did. You remember works that He performed before the foundation of the world? We are His masterpiece – Ephesians 2:10.

TRENCH: The Antinomian Gnostics were so opposed to John as a Judaizing apostle that they would assume as a name of chieftest honor one which John branded with dishonor.

We are His masterpiece, prepared to do good works that He has performed [or finished] before the foundation of the world in which we should walk.

Ok. That's His work. And His work comes to the top and stays there. Our works are dross. It's my own personal opinion that every work that we present to the Lord at the Bema Seat of Christ go up in smoke, in the fuller's fire that comes from the eyes of the evaluator. But then there are those works that just rise, and endure. And for those works that He finished in our life, He rewards us. That's grace. Couldn't be anything else. That's the best definition of grace I know. That God burns our works away, brings His works before us, and we discover them for the first time there, then He rewards us for the works that He did in which we walk. That's grace. We had no part in it. We just followed in His footsteps, and He rewards us for those. That reward becomes the Bride's dowry which she returns to Him by putting those crowns at His feet. And then we walk into eternity in Him. That's gorgeous. That finishes the picture, doesn't it? It's complete.

Now, to the messenger to the Church in Thyatira, write this. The Son of God who has eyes like a flame of fire, and His feet are like burnished bronze, says this: I know your deeds, and your love and faith and service and perseverance, and that your deeds of late are greater than the first [so you're growing in Him, your – you have vitality, spiritual vitality.] But [fulcrum] I have this against you, that you tolerate the woman Jezebel, who calls herself a prophetess, and she teaches and leads My bond-servants astray so that they commit acts of immorality and eat things offered to idols. I gave her time to repent, and she does not want to repent of her immorality. Behold, I will cast her on a bed of sickness, and those who commit adultery with her into great tribulation, unless they repent of her deeds. And I'm going to kill her children with pestilence, and all the churches will know that I am He who searches the minds and hearts; and I'll will give to each one of you according to your deeds.

Anybody want to take Him up on that offer? I don't. I do not. This is the Son of God. Now note, this is not the "Only Begotten Son of God." This is the Son of God. What's the difference? The Only Begotten Son of God is the title of Jesus Christ relative to humanity as our Savior. That's the Only Begotten Son of God. It applied to Christ from the time of the incarnation until His ascension. So it's not

Christ in His humanity who's speaking here, it's the Son of God in His full deity with all of His prerogatives who is speaking here of dealing with those who align themselves with Jezebel. She calls herself a prophetess so she claims to be speaking the words of God. I have somewhat against you because you tolerate the woman Jezebel. Toleration – this is the touchstone of humanity today, and of society, and of the church – "we need to be tolerant." We need to be tolerant, especially of those who disagree with us. That's what happened to Dallas Seminary. Dallas Seminary had, 40 or 50 years ago, teachers who only followed – the dispensational schematic of Lewis Sperry Chafer. When Chafer died, and new leadership came to Dallas, all at once came the urgency of the need to have their students accepted by places like Harvard, and Yale, and some of the world renowned universities. And in order to be accepted by them, you had to have within your school people who taught doctrines that were not only different than the school was founded on, but were opposed to those doctrines. Dr. Chafer started Dallas single-mindedly to prepare, first, young men – don't be offended – young men to enter the ministry equipped to teach dispensational truth. That was the premise on which Dallas Seminary was founded. And then political correctness caught up with them, as well as this inconsistency that the faculty teach a broad range of doctrinal positions. And they started recruiting people who taught covenant and taught reform, who taught different mainstream systemic theologies at Dallas.

Evelyn Wamble. Nicolaitans?

Conrad Bowman. Nicolaitans would be a good word to use. That'd be a good word to use to describe this movement.

Evelyn Wamble. There's a sin of tolerance, isn't their?

Conrad Bowman. There is a sin of tolerance. Yes ma'am.

Evelyn Wamble. We tolerate an awful lot.

Conrad Bowman. We do tolerate an awful lot. Don't we?

Lady. We sure do.

Conrad Bowman. Yeah. We tolerate it everywhere we go. We're accused – and get ready, because we particularly, who believe in a dispensational method of interpreting this Book. That's what it comes down to. We who believe – we who believe that are getting marginalized. Not only by society, but by mainstream

Protestant evangelical Christianity, we're being marginalized. And I would be derelict if I didn't tell you that. That what you hear from me is not mainstream, nor is it popular in the mainstream.

Evelyn Wamble. I don't know what marginalized means.

Conrad Bowman. Marginalized. Meaning – being made of no account. That's what it means. It means to be such a ...

Evelyn Wamble. They don't take us seriously.

Conrad Bowman. Yes. It means to be made a Ron Paul. [Laughter].

John Young. You could have said anything but that. [Laughter].

Conrad Bowman. If you don't follow Ron Paul you fall into that group that marginalizes him. Fox did it. They didn't invite him to their next debate. Right? That's marginalizing. That's what it does. Now. Yes ma'am?

Barbara Greenstreet. What's the definition of dispensational.

Conrad Bowman. Of dispensational? Dispensationalism simply recognizes that, (one), there are two people before God. There's a heavenly people and there's an earthly people. (2) That the promises that God made to Israel of an earthly land, an earthly king, and earthly nationality, are going to be made good. God's going to make good on those. And the reason for the new earth is so the New Israel has their New Kingdom, forever. (3) When God got to the Church, the covenants that He made with Israel stayed with Israel. And He then drew a Bride to the Son of His own choosing, and that people is a heavenly people with a heavenly destiny. That doesn't mean that this is a superior eternal destiny to this one which is earthly. It's just different. These are blessed of God. These are blessed of God.

Evelyn Wamble. All those things that are directed to Israel, do not always apply to us. Right?

Conrad Bowman. I'll go you one further than that. All those things that apply to Israel, will apply to Israel. They don't have anything to do with us.

[Comments by Class Members back and forth – inaudible].

Conrad Bowman. Yes. Yes. That's what I've said before, and that's this illustration right here. [Conrad holding up his Bible]. Here's Matthew, here's Matthew 1, and you have to go forward from that to Acts, chapter 2. That cuts out even that much stuff right there. Then Acts chapter 2, where you have Pentecost. This much of the Bible is written to Law. [Conrad holding up the pages of the Bible through Acts chapter 2]. This belongs to Law. Law ruled until Acts, chapter 2. This much of Scripture, without the Table of Contents and the rest [Conrad holding up the pages of the Bible from Acts chapter 2 to the end], this much of Scripture is written to people governed by Grace. Here's where you get your marching orders [Conrad hold up the pages of the Bible dealing with Grace, from Acts chapter 2 on].

Evelyn Wamble. What was that passage in Matthew that you referred to? Did you just refer before Acts?

Conrad Bowman. No. I just said all of Matthew – you go to Matthew and take Matthew – you take all the Gospels and the first two chapters of Acts. Right after Acts chapter 2, and that's the Gospel presented to Israel. So here's what dispensationalism says: This much of Scripture [Matthew up to Acts chapter 2] is written to establish the principle of Law and the promise of a Savior to mankind. Then comes the Gospels. And the Gospels are the presentation of the Kingdom as having come to all these people. And here was the Kingdom on the ground presented to them, and they rejected it. And when they rejected it by rejecting the King, the King was dead. Took Him 40 days until the Ascension. Then the King ascended into heaven and sent the Holy Spirit 10 days later. And the Holy Spirit when He came, came into the life and the physical presence of those disciples gathered in the upper room, and the Church was born. And there were 120 of them. And the day you came to Christ, and accepted His offer of salvation, the Spirit took you from right here where you are in 19-whatever, and He joined you to that 120 Galileans gathered in that upper room, and you became part of His Church. And in order to do that, He took you to the grave where Christ was for 3 days, and He joined you to Christ in His death. That's Romans 6. And when Christ rose from the grave, so did you. And here you are, living in 2008, in 2008 filled with the life of the Lord Jesus Christ powered by the Spirit within you, to do what God expects you to do, which is minimal. He does not expect you to do great and marvelous things, He expects you to do exactly what Paul told the Thessalonians. Let this mind be in you, which was in Christ Jesus. "Live a quiet life." "Tend to your own business." "Live quietly among men, so that you might be at peace with all of them." Boy, that doesn't sound like a major assault, does it? And it's not.

Mary Ann Jacobsen. Work with your hands.

Conrad Bowman. Work with your – I left “work with you hands” out, didn’t I? Vicodin’s got me this morning. I can hardly drink my coffee. I’ve had too much. Let’s stop here.

Barbara Greenstreet. Would you say that we are a dispensational church?

Conrad Bowman. A Dispensational church?

Barbara Greenstreet. I had a neighbor ask me this, coming here this morning for the first time.

Conrad Bowman. Yes.

Phil Richman. Good question.

Conrad Bowman. That is a good question. This is a dispensational class.

Phil Richman. Remember, we have a lot of people, coming and going, and I don’t know you can ...

Barbara Greenstreet. [Inaudible] ... the Church Age, is that dispensational, that we’re living in now

Phil Richman. Oh yeah.

Conrad Bowman. Absolutely.

Barbara Greenstreet. [Inaudible].

Conrad Bowman. Oh yes. That was very good. Yes. That’s very good. That’s very good.

Phil Richman. Ok. These are tough things. Just process them, come back, and some of these things are quite provocative. “Father we ask You to keep us in Your Word, and to keep us so that we will try to discern what is going on, and what is right. And prepare us so that we just wouldn’t just accept everything, that we would challenge everything. We thank You for Conrad and the effort he’s put forth, and we know it’s painful for him to even come here – physically painful. We pray for him, we pray that You would strengthen him that he might

be able to continue with a very special message and we thank You for it and we give You all the praise. I know there's many prayer requests in here, Lord, many situations going on in folk's lives, and I lift those before you now, and ask for Your intervention as we think of those things, as people are close to us. We thank You for Your grace, in Christ's name, Amen."