

Revelation 3 (Conrad Bowman) (March 16, 2008)

When I was coming out of the house this morning, Norma was already in the car, and my left knee didn't know whether it was going to hold me up or not. So ...

Betijean Kennerly. Well, do you want to lie down. We can all stand around and watch you while you ...

Conrad Bowman. Well, No. But I've got this stool here. If you see me head to the stool, you'll know what it is. It's nothing serious.

I've got two things just in starting this morning. Brenda and I collect clever quips by different people; and I brought several of them to share with you. A woman asked D.L. Moody once in a revival meeting, "Why do you pray for God to fill you again and again." Do you know what his response was? "Because, madam, I leak." [Laughter]. There's more than just a little humor in that. That's the process of the Christian life, isn't it? Someone asked Harry Ironside, and you've heard me say this one before, "How do you defend the Gospel?" His reply, "The same way you defend a lion. You open the cage and let it out and get out of the way." Those are two of my favorites. She's got a few more that she's collected.

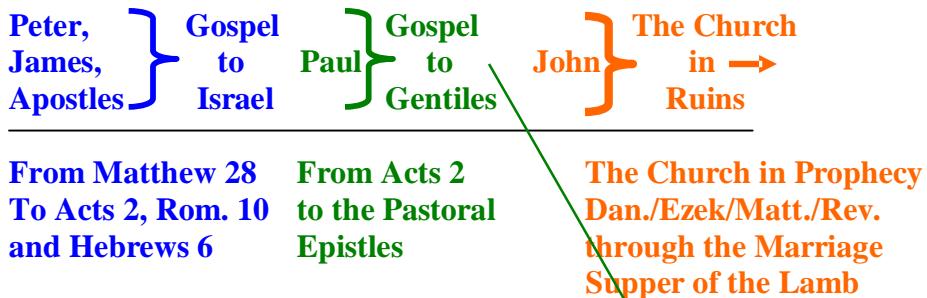
We're in Revelation chapter 3 this morning: continuing with the study of the seven churches and we're nearing the end of that. When we do, the pace is going to pick up considerably; but in chapter 3 and the Commentary on the letters to the seven churches; it has been an opportunity to make several points, and to draw – how are you this morning (a late arrival). Are you and your bride doing good this morning?

Pat Welbourn. In a word, we're late.

Conrad Bowman. Slightly. Slightly. John beat you here. John beat you here today, so, what can I say?

Anyway, it's been an opportunity to look at these seven churches and to draw some lines in terms of what period of Christian development they're referring to. So, in the Notes on Revelation, this small graph is inserted on one page; and so I just pulled it out and blew it up so we could use it today; rather than try to write this thing on the board, and you wouldn't be able to read it anyway.

CHART BELOW

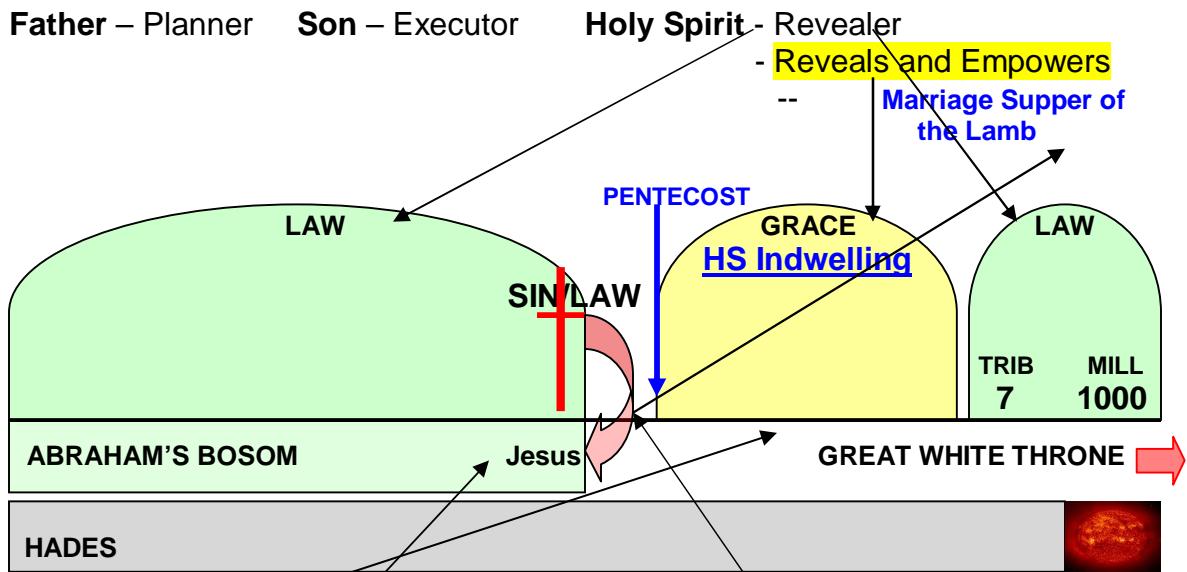


TODAY'S INTERLUDE OF GRACE

And what this is indicating to you is that Peter, James, and the initial Apostles – 11 of the 12, all with the exception of Paul – were aimed at the gospel to Israel; that people which had been burdened with Law for generations, and now were faced with the choice of freedom from that burden of the Law and operating under Grace, since Pentecost. The doctrinal period in Scripture, in the New Testament, is from Matthew 28 – and that's the so-called "Great Commission" – where Christ sent the disciples out to the lost sheep of the House of Israel – from Matthew 28 up to Acts 2, and in Acts 2, you remember that's the day of Pentecost; they were gathered in Jerusalem; "devout men; Jews from every nation under heaven;" and from Hebrews 1 up to Hebrews 6; and from Romans 1 through 10. Those periods of Scripture, or sections of Scripture, are dedicated to explaining the activity of the disciples, and then the apostles, in taking the gospel to Israel—the lost nation of Israel. Then from Acts 2 through the Pastoral Epistles you have the Gospel going to Gentiles, and that's indicated in GREEN above the line. Paul was a primary apostle to the Gentile nations, so when you read Paul, you get a different gospel than when you read Peter, James, and the general epistles [the four gospels], which were aimed at Jews. Then when you get to the apostle John, who was exiled and imprisoned on the Isle of Patmos, you get the Church and Israel spoken of in prophecy. The Church in prophecy goes from the time of the Rapture until the Marriage Supper of the Lamb is completed; and that's the Millennial Reign all the way to the end (but, it is all heavenly). Now, we'll follow that in short form – not today. If that seems confusing, I will lay that out for you in multiple illustrations as we complete this Revelation series.

[Conrad draws Depiction on the Board. See next page.]

THE CONFLICT OF THE AGES



What I want you to see is that entire period through the cross; here's the line of time; here's the cross; Christ in the grave; out of the grave; forty days after the grave, He ascends; and He ascends to heaven and the Marriage Supper of the Lamb; this is Abraham's Bosom, where all the saved of the Old Testament Period went, to meet the Lord. They died or were martyred and then they went to meet the Lord. He, in the grave for three days, announced His victory over sin and death; then He gathered those together with Him, Ephesians says; "took captivity, captive to Himself;" they then joined Him in the resurrection, and for forty days appeared to many; and then, when He rose to the Marriage Supper of the Lamb, He took them with Him. That was their (Old Testament saints) first resurrection. So they were then the Old Testament saints, or guests at the wedding of the Bride and the Son – the Groom; and they entered heaven here. Pentecost came **ten days later, after the ascension**. That ten days represented an **Interlude of Grace**. Because after the Interlude of Grace – this ten day period right here – this is Pentecost where the Holy Spirit came down from heaven; sent to take the place of the Son; and the Holy Spirit – right here – **the Holy Spirit is here through the Age of Grace – the Church Age**. At the end of the Church Age, Christ returns from the Marriage Supper where He's made all preparations, and He collects the Bride in the air. That's all believers who have died during this period [**the Church Age**] from Pentecost to the time of His return. Those believers rise to meet Him in the air – 1st Thessalonians says that "we who are alive will be caught together with Him in the clouds; will meet the Lord in the air – so shall we ever be with the Lord." He takes His Bride, in true oriental

fashion, He takes His Bride back with Him; and the wedding ceremony begins. What happens on earth is that earth goes into chaos, politically and spiritually. After this event takes place, through that chaos, one arises who says he can *guarantee peace*, both in the Middle-East and worldwide. He will sign a contract with Israel, right after the Rapture. At some point after this [the Rapture], from the day of that contract signing—that guarantee of peace, seven (7) years are determined, it says, according to Daniel; until Christ leaves from heaven, and comes again, delivers Israel, deals with the anti-Christ, and takes Israel – actually the survivors of Israel – into one thousand years of peace on earth. The anti-Christ goes into the bottomless pit, where sin and death are held; the anti-Christ goes here [bottomless pit]. So, during the Millennium we don't have any external implication for that thousand years that would drive men to disobedience of their reigning King of kings; whose wedding celebration goes all the way across to the end of the thousand years [from the beginning of the Tribulation to the end of the Millennial Reign – 1007 years]. This is the period of the extended wedding ceremony and honeymoon of the Bride – that's you – and the Groom – that's Christ. So for a thousand years there's no external force driving them to oppose God.

At the end of the thousand years, the only thing is, there's a group of people we studied last week called the [overcomers](#). You remember that? Last week we studied the [overcomers of this period \[the Tribulation Period\]](#). That's people who knew the truth of the Gospel of Grace. And they grabbed on to it here, and they held on to it. And if they lasted until the end of their life or until the end of the period, Christ calls them [the overcomers](#). They are people who are never, ever defeated, or caused to lose their faith. The overcomer, it says, I'm going to reward him. [I'm going to give him a rod of iron, and he will rule over the Gentile nations for this thousand year period](#). And that rod of iron means he's going to be endowed with truth. He understands. You can't fool him. So when the Gentile nation, for a thousand years, acts out of their own humanity, their own old sin nature, their own perversions, and attempt to do something that God has pronounced as sinful, [the overcomer with the rod of iron is going to deal with it](#). After a thousand years of that, mankind in general is going to rebel almost universally. And there's going to be a second enormous war at the end of the thousand years against God, [because man does not want to live in perfect peace. He wants to live in a condition where he can gain an advantage over other men. He doesn't want to live at peace with them.](#)

John Young. Satan is back after the thousand years?

Conrad Bowman. Satan, it says – there's one verse, in Revelation. Satan is loose from the pit at the end of the thousand years, to deceive whom he would. And that's when the rebellion is going to break out. Bruce?

Bruce Davis. At the end of that thousand-year period of time, is that where there is a massive rebellion of most people against the Lord?].

Conrad Bowman. Yes.

Bruce Davis. It's that many people.

Conrad Bowman. Yes. Yes sir. It's virtually a universal rebellion against God. That's what Scripture teaches us. That Christ Himself is going to return.

Barbara Greenstreet. Armageddon?

Conrad Bowman. No. No ma'am. Armageddon is here [at the end of the Tribulation Period]. That's Armageddon after the end of the Church Age; this is just a general rebellion against God at the end of the Millennium.

Barbara Greenstreet. Is that Gog and Magog?

Conrad Bowman. Gog and Magog is here, at Armageddon. We'll get the details on that. It's going to take a while on that. Can't get them all today.

[Comments back and forth. Inaudible].

Barbara Greenstreet. ... Raptured during the one thousand years, we're still at the Marriage Feast?

Conrad Bowman. I beg your pardon?

Barbara Greenstreet. If we're Raptured up there, during the thousand years, after that, after the seven years ...

Conrad Bowman. We're reigning with Christ.

Barbara Greenstreet. We're at the Marriage Seat.,

Conrad Bowman. That's right.

Barbara Greenstreet. We're not, we're not ...

Conrad Bowman. We're not here on earth. No. We're here. We're here, reigning with Christ [Conrad pointing to the depiction of heaven (during the Tribulation)] This is the wedding celebration. What happens at the wedding celebration? The Bride and Groom are presented to the people. And the people come in order to show their adoration of the Bride and the Groom.

Barbara Greenstreet. And these overcomers – they're on earth?

Conrad Bowman. Yes ma'am.

Barbara Greenstreet. [Comment – inaudible. Something about, [are the overcomers Jews?](#)].

Conrad Bowman. They are Jews. They are Jews and Gentiles. They are Jews and Gentiles. The overcomers are those who came under the – who will come under the persecution of the anti-Christ.

Barbara Greenstreet. Will they become believers during that time during the Tribulation?

Conrad Bowman. Yes.

Barbara Greenstreet. And they hang in there.

Conrad Bowman. They hang in there.

Barbara Greenstreet. And so they get to stay ...

Conrad Bowman. They hold their faith until they're martyred.

Barbara Greenstreet. But are they in there with Israel?

Conrad Bowman. Yes. Yes. Yes. Yes. Yes. Now, listen to what's happening here, because I don't want you to get confused and discouraged. What I've done is given you a synopsis of where we've been in the letters to the churches describing these events to come. Then I've expanded that to include in general all the things that are going to happen from the time these churches are identified –

they have been – until the Great White Throne Judgment. Ok! Now, there are months of detail yet to be discovered in there. We'll study this for a while, as we work our way through that.

So we've covered that in the past; and we've been working through it; and I just want to give you a preview of things to come. The preview of things to come includes what I've done here. It is just to expand that view now all the way to the Great White Throne Judgment, which takes place here [Conrad points to the board]. The reason I'm doing that is because – a Baptist background takes all of this and says: Revelation is just too difficult to understand; but, there is going to come a time in the history of man where the Church is going to engage in a huge evangelistic effort that's going to draw multitudes to Christ, and after all the world has been evangelized, Christ is going to come; and set up His Kingdom and He's going to separate the sheep from the goats; the believers from unbelievers. The believers are going on to heaven and that will include everybody, from Abraham all the way forward; they're going to heaven, and the unbelievers are going back into the pit. They're going to hell. Now that's the prevailing opinion in Christendom today. That's the majority opinion.

Well, I beg to differ. It's just not there. If you study Scripture, and just work your way through it, and let Scripture say what Scripture says – [I'll be right with you [someone raised their hand] – and let Scripture say what it will say; you'll soon see that these events are going to take place just like any good battle plan. It's coming. We know the enemy. The Lord knows the enemy and He's given us just enough information that we can see what's coming. And we need to understand that. Now if you have questions about some of this stuff, feel free – right next to you?

Pat Welbourn. Do you have a question [pointing to another classmate]. I saw you raise your hand earlier.

Conrad Bowman. Yeah, Pat?

Pat Welbourn. Well, then these people who have sort of jokingly said, well, I'm going to be the Mayor of East Dimebox, for a thousand years. They're mockingly incorrect.

Conrad Bowman. Uh huh.

Pat Welbourn. It's going to be an [overcomer](#) that's going to be the Mayor of East Dimebox.

Conrad Bowman. Absolutely. Absolutely. When did the Bride ever get married and decide they had to rule everything? [Laughter]. Now I know that's a prevailing opinion. [Laughter].

[Comments and joking back and forth].

Conrad Bowman. Ed?

Ed. Welbourn. The ones that remain for a thousand years.

Conrad Bowman.. Yes. Yes.

Ed Welbourn. They're going to have kids?

Conrad Bowman. Yes.

Bill Porter. All of these folks are going . . . that are going to be part of the great battle at the end?

Conrad Bowman. That's right. That's right. You see, they have children for a thousand years and re-populate the earth. That's what God designed for man to start with. The earth is not in rebellion. Remember, Adam got kicked out of Eden; and all at once he had to plow and pull weeds. There are no weeds for a thousand years. Now, those children that are born have never been tested; so Satan is loosed at the end of this thing to deceive whom he will. He will say, "All of these people that are irritated because they don't like rules? - we're going to give them a choice." We're going to say, Ok. Why don't you try this, if that seems fun to you? And he's going to lead a worldwide rebellion; because people are tired of rules. They don't like to be told what to do. Their thoughts are; I want to do whatever seems good for me to do.

Ed Welbourn. [Comment. Inaudible. Something about – they will be born with the sin nature?]

Conrad Bowman. Yes sir. They sure will. They sure will. They have not; they have not been reborn in Christ, which is what rebirth is all about. To be born again doesn't mean you're free to do, you know, fix legs and do things like that.

Be wealthy. Freedom means you're free to give yourself to the Lord – freely and totally empty yourself out just like He did in service to other people. That's not gain, that's not gaining an advantage over them. That's emptying yourself out in their service. And if we're going to follow Christ, it's going to be – emptying ourselves in service to people who hate us. How many of us are ready to do that? We love cuddly little children; and soft white little puppies; and things like that. But how many of you love the ugly? Love the people who want to do away with you.

Bill Porter. The Lord Jesus is ruling and reigning during the Millennium?

Conrad Bowman. Yes. Yes sir.

Bill Porter. On the earth? And then the Judgment Seat of Christ is at the end of the Millennium? Right?

Conrad Bowman. Yes sir.

Bill Porter. And the judgment of believers precedes that?

Conrad Bowman.. At the Marriage Supper of the Lamb. Yeah. When He takes His Bride to the Marriage Supper – and this is just absolutely gorgeous. When He takes His bride ...

Betijean Kennerly. That's us.

Conrad Bowman. That's you. That's right. When He takes us and gathers us together to Him; and He takes us to the Marriage Supper; that's when it said last week. And He's doing that, He's giving the overcomer a rod of iron to rule for that thousand years; "as the vessels of the potter are being broken into slivers." Now that vessel is you in service to God. You're the vessel in the great house in which He puts His treasure. Those vessels are broken up, you see, because your role has changed. You're not *serving* God at that time. You have been *joined* to the Lord of heaven; and you now are the object of worship as He is the object of worship through union with Him. The object of worship does not come down from His throne to rule over the earth with a rod of iron; which is the image we're given so often. With a thousand-year reign that is why he has the "overcomers." The "overcomers" are the sheriffs in town, where He is the owner. We are joined to the *owner* of the universe; that's what the Bride is. She joins in union to her Husband, in the most intimate terms; you should take that exactly

as it's intended to be taken. We are made one with the Lord we serve, and that is when it happens. Our position then is one as the *object* of adoration by the entire world. That is what we're doing for a thousand years. We're not going down and correcting little mistakes that guys on Earth are making; that is not what we're doing. We're the *objects* of adoration. When does a Bride come down from her position as the object of adoration and go to the parking lot to straighten out the cars? It doesn't happen. So we're not occupied with ruling over things. We're occupied with reigning over things.

Evelyn Wamble. So wherever He is, from now on, we are with Him.

Conrad Bowman. We are *in* Him.

Evelyn Wamble. We are *in* Him. We are there.

Conrad Bowman. Yes ma'am. That's what "oneness" means. Right? That's the definition of "oneness" that Paul speaks of all the way across the New Testament epistles. That's very – it's different. I know. It's very, very pointed at following the images we're given.

Betijean Kennerly. But that's what marriage is supposed to be.

Conrad Bowman. That's right. That's exactly what it is.

Now, in chapter 3, let's back this up a little to what we see coming out of Scripture.

1. To the angel of the church in Sardis write: He who has the seven Spirits of God [that's God Himself, and I took you to Isaiah 11:2 last week] and He has the seven stars [which are the messengers], says this: I know your deeds [boy He says that often], that you have a name that you are alive, but you are dead.
2. Wake up, and strengthen the things that remain [this is describing a particular church now] – strengthen the things that remain which are about to die; for I have not found your deeds completed in the sight of My God.

The angel or the messenger of the church is getting his messages from Christ who refers to the Father when He says "My God."

3. Remember therefore what you have received [the gifts. The gifts of service. Remember the things that have been put into you as a vessel of God]; and keep it, and [change your mind about the other things that you should have put in there but didn't] repent [which is change your mind]. If therefore you will not wake up [and that's third class condition – if – and maybe you will and maybe you won't], ... if therefore you will not wake up, I going to come like a thief, and you will not know at what hour I will come upon you [come like a thief refers to the quietness. The coming without announcement; I'm going to come on you].

4. But you have a few people in Sardis who have not soiled their garments; and they will walk with Me in white, for they are worthy.

5. He who overcomes [that's speaking of those people in white – the overcomers] shall thus be clothed in white garments; and I will not erase his name from the book of life [through all this turmoil, the overcomer has his name and his place in the book of life assured], and I will confess his name before My Father and before His angels.

6. He who has an ear; let him hear what the Spirit says to the churches.

That's the end of the message to the church at Sardis; and then we're moving into Philadelphia.

7. To the angel of the church in Philadelphia write ...

The church in Philadelphia is a word that means brotherly love. *Phileo*, which means "brotherly affection," and "*delphi*," which is the name of a city. So Philadelphia is the city of brotherly love.

7. To the angel of the church in Philadelphia write: He who is holy [set apart], he who is true [and that's true intrinsically], he who has the key of David, who opens and no one will shut, and who shuts and no one opens, says this [and that's Christ. He has the key of David. The key to the throne of David]:

8. I know your deeds [there it is again]. Behold, I have put before you an open door which no one can shut, because you have a little power, and I have kept My word, and have not denied My name [you see under persecution, severe persecution, they've not lost their testimony to the saving name of Christ].

9. Behold, I going to cause those of the synagogue of Satan, who say that they are Jews but they are not, but lie—Behold, I will make them to come and bow down at your feet, and to know that I have loved you.

10. Because you have kept the word of My perseverance, and I also will keep you from the hour of testing, that hour which is about to come upon the whole world, to test those who dwell upon the earth.

So this is right at the tail end, or toward the end of the Tribulation Period. You had a question John and I skipped over you.

John Young. I forgot what it was.

Conrad Bowman. Ok. That's good.

John Young. Either that or you answered it, one of the two. [Laughter].

Conrad Bowman. We'll do it again sometime.

11. I am coming quickly; hold fast what you have, in order that no one takes your crown. [*stephanos* is your crown.].

12. He who overcomes [the overcomer], I will make him a pillar in the temple of My God [see, he has an earthly duty, while we do not].

12. ... I will make him a pillar in the temple of My God, and he will not go out from it anymore; and I will write upon him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new name.

13. He who has an ear; let him hear what the Spirit says to the churches.

You see that overcomer is one of great value to the Lord; because he is the guy who has service to do. He's done it in the Tribulation Period and right up to the end of it. He enters into the Millennium, and in the Millennium he's given a rod of iron; and he rules over the Gentile nations; right up to the beginning of the troubles that are going to begin in the middle of the Tribulation Period, and then straight through to the end of it. The overcomer is battle-hardened. He knows what it is to have opposition in front of him. And he stands his ground; they're tested and true. If there's a palace guard for the Lord Jesus Christ, it's the overcomers of the Tribulation Period. Their minds were sealed against deception. They know the truth, and the enemy can't knock them off of that. So they hold to that truth right up to the end. Ok. They're the ones who go into – that Christ takes with Him – right on through to the Judgment Seat of their rewards.

He who has an ear, let him hear what the Spirit says to the churches.

John Young. I do have a question.

Conrad Bowman. Yes sir.

John Young. How does that relate to the remnant, the 144,000? The overcomers; verses the 144,000?

Conrad Bowman. The overcomers are those out of the 144,000 who have been tested, assaulted. Put under severe persecution, and they have not lost the testimony. See their minds were sealed against deception.

John Young. The 144,000.

Conrad Bowman. Yeah. They can't be deceived, like Eve. They can't be deceived that Satan really is the Christ come again. They know the truth.

John Young. But some of them defect.

Conrad Bowman. Some of them will fall. Some will fall.

John Young. And the overcomers are a group out of them that do not fall.

Conrad Bowman. Right.

John Young. Ok.

Conrad Bowman. Right. And we'll see about the ones who fell when we go back into Matthew, and we go back to Daniel. That's where their testing and their fall is recorded. Now, other questions? Yes ma'am?

Beth Davis. The overcomers, I just realized I had assumed they were all males. Are they male and female?

Conrad Bowman. Yes. Absolutely. The style was male oriented but the reference applies to both male and female. Ok. Any others?

Barbara Greenstreet. I thought the 144,000 were sealed. I thought the 144,000 were sealed, you say.

Conrad Bowman. They're sealed against deception.

Barbara Greenstreet. You say some of them fall away?

Conrad Bowman. Yes ma'am. That's what Daniel tells us. And that's what Matthew tells us.

Barbara Greenstreet. And so those that don't fall away of the 144,000 are overcomers?

Conrad Bowman. They are overcomers. Yes ma'am. And there're also some overcomers within those to whom they witness. They give the Gospel to ...

Barbara Greenstreet. Are there're any Gentile overcomers?

Conrad Bowman. Yes, there are some Gentile overcomers.

Barbara Greenstreet. Not all the 144,000.

Conrad Bowman. That's right. There're some Gentile overcomers too. Now, most of the overcomers were martyred. See their perseverance does not mean that they lasted to the end of the period. It means they lasted to the end of their life. Now those who were alive at the end - that Christ delivers, those are the ones who stuck it out until Christ returned. But remember, under the throne of God it says, there's a great multitude of those who were martyred. Who are these, somebody asked the Lord? And He says, those are they whose robes are white washed in the blood of the Lamb who were martyred during the Tribulation

Period. So there's a great number of overcomers who hang onto their belief right on up until the end. The end of their own life.

Evelyn Wamble. We're going to get into those martyrs, aren't we?

Conrad Bowman. Yes ma'am.

Evelyn Wamble. Ok.

Conrad Bowman. And in detail I want to follow the Scriptures where you can find that. It's a complex matrix, but we'll do that. Yes ma'am?

Sally Moore. During the thousand year reign, Christ stays in heaven, but He's ruling over ...

Conrad Bowman. No ma'am. He's in ...

Sally Moore. He's down on earth?

Conrad Bowman. Yes ma'am. He's in the Jerusalem that comes down from heaven.

Sally Moore. Ok.

Conrad Bowman. Ok.

Ed Wamble. We're with Him.

Conrad Bowman. Yes.

Evelyn Wamble. He's right up there and we're with Him?

Conrad Bowman. We're with Him.

Barbara Greenstreet. Because we're in Him, so we're also with Him during the thousand year reign.

Conrad Bowman. That's correct. That's correct.

Barbara Greenstreet. But we're not physically with Him.

Phil Richman. We have a resurrection body.

Conrad Bowman. You have a resurrection body. Yes.

Lady. Sure.

Barbara Greenstreet. So we're not at the marriage feast?

Conrad Bowman. We're not what?

Barbara Greenstreet. At the marriage feast?

Conrad Bowman. The marriage feast and celebration is a thousand and seven years long. A thousand and seven years. It starts here [at the beginning of the Tribulation Period], and it extends for this seven years over across for one thousand years.

Barbara Greenstreet. So our new resurrection bodies.

Conrad Bowman. Right.

Lady. Is it at the Marriage Seat, or is it down ruling with Him over the ...

Conrad Bowman. There's no down ruling with Him. [Laughter].

Conrad Bowman. There is no down ruling with Him. The place where the Marriage Supper occurs is in Jerusalem right here.

Evelyn Wamble. The New Jerusalem?

Conrad Bowman. Here's the earth. This is the New Jerusalem. The Marriage Supper takes place in the King's house. There it is. Over the earth; separate from it; where we're taken. The Bride never leaves there.

Barbara Greenstreet. And that's the real estate that He promised the Jews?

Conrad Bowman. No. The real estate He promised the Jews is right here where it's always been. On the earth. There's a New Heaven. Jerusalem is not a part of earth. It doesn't become earth. Alright? It's not like a bubble that comes down and goes over Jerusalem. That's not it. It's God's heavenly city that descends from Him to a position over the earth, and right there over the Middle East you will look up in the sky and there's a city whose streets are paved with gold – translucent gold – and it's hanging there, just like ...

Barbara Greenstreet. Between heaven and earth?

Conrad Bowman. It's not what?

Barbara Greenstreet. Between heaven and earth? It comes down?

Conrad Bowman. . . . to a position over earthly Jerusalem, but, it is "no," because that verse dealing with the final rebellion that you're referring to is down here *on* earth. Because, down here when men rebel, it says that Christ deals with them at the end of this period of time. That's when everything here – the elements themselves, are dissolved in a fervent heat; and they disappear. And I John; and I John saw a new heaven and a new earth descend from God out of heaven; His heaven. That "New Heaven" is the abode of the Bride and the Host of heaven, while the "New Earth" is where the saved of the Old Testament - the Jew - has his land forever; just like he was promised. The Gentiles around Israel have their land, just as they were promised, by God forever. David has his throne forever, just like God promised him. Abraham has his physical progeny in that land, just as God promised him.

Barbara Greenstreet. That's all in the New Heaven and the New Earth?

Conrad Bowman. That's all in the New Heavens and the New Earth. Everything is in the New Heaven and the New Earth because there ain't nothing else - bad English but good theology. Yes, there are Jews and Gentiles – we're never together. The Church is always the Bride of Christ and the Jew gets what God promised the Jews.

Barbara Greenstreet. They have their king and their ...

Conrad Bowman. They have David their king, and they have their real estate. That's right, and because they're descendants of Abraham that means that Abraham's physical descendants then have the real estate promised to them.

Evelyn Wamble. We have to keep it separate – God's promise to Israel and God's promise to us.

Conrad Bowman. Oh, bless you. That's what we've been teaching here for three years? Three years. [Laughter].

Conrad Bowman. That's the major point we've been working on for three years. This book talks about two different people. One is a people that live on earth.

That's this much of the book [Conrad holds up the Bible pages from Genesis to Acts chapter 2]. Ok? Another is a people who live as God's Bride – that's this much of the book [Conrad holds up the Bible pages from Acts chapter 2 up to Revelation chapter 4]. Ok. There it is; two people; two destinies; one God. He delivers what He promises. He does not fail in it.

Betijean Kennerly. He promised Abraham and everything that He promised Abraham is going to get.

Conrad Bowman. Absolutely.

Betijean Kennerly. He's not there though. He hasn't had it yet.

Conrad Bowman. He hadn't had it yet. But he's going to have it – yes ma'am?

Helen Porter. A dumb question; at the end of the Millennium, after everything is destroyed, the New [millennial] Jerusalem is also destroyed, and we're going to be in another city that comes down from God . . . [inaudible]?

Conrad Bowman. That's right. This [millennial] Jerusalem, which was God's center for dealing with Israel and with Israel's and man's sinfulness – all that is going away. That's what Scripture says. It's going to be consumed with a fervent heat so that the elements themselves are destroyed.

Bill Porter. [Inaudible] . . . it's going to be burned up.

Conrad Bowman. Burned up!

Pat Welbourn. This is a dumb question, I'm sure; but, what about the outstanding Jews who have become Christians?

Conrad Bowman. Because they've become Christians they're not Jews any longer.

[Class comments back and forth. They're part of the Bride. They've become part of the Church. Etc.]

Conrad Bowman. There you go. This has been a – because we're almost – we've got about another 5 minutes – 10 minutes. This has been a . . .

Lady. It's just been a discussion. [Laughter].

Conrad Bowman. Yes.

[Comments back and forth. Inaudible].

Phil Richman. This is hard stuff; no doubt. Correct? This is difficult stuff, and I'm not sure we got it all; ok? At this point, I think it's a tough lunch, even for a man like this. It is difficult, and I just want to say we'd like you to – I appreciate your questions. And I think you ought to think about your questions and write them down. We're not here to force anything down anybody's throat, because some of this is very new; and it's very – you know, it's not new, but it is there; and it gets twisted and perverted, you know, in many ways, and a lot of people have a lot of different opinions. However, I think it can be clarified, given enough time and energy; ok? That is really what we want to do here. We're not here to force it. We're here to engage truth.

Conrad Bowman. It is going to take a while to get all the answers out on the table in detail and track them through Scripture. I hope you'll be long-suffering with this. Beth?

Beth Davis. I just want to take this opportunity to thank everyone bold enough to ask questions. [Laughter].

Phil Richman. I have questions myself, but I really appreciate Barbara asking what she's asking and I'm sure she's not totally clear at this point, and I'm sure a lot of you aren't; but I think we can get there. This is very special.

Conrad Bowman. I want to tell you this; I was toying with an idea this morning and I changed my mind. I said, naw, that will be too confusing; and now I realized I should have followed my first instinct. I had all the books on my desk that I have used in preparing for this series; and I've been working on it for about three years. The ones I could carry besides these sets include; Mackintosh; and you know what I think of Mackintosh; that old Scotsman was just touched by God. Then there is Kelly. Third, there's a guy named Beasley that you've probably never heard of, but he's in some of the more modern writings. (You will come to know him over the last two-thirds of the Book of Revelation.) Then, there's a guy who I think is the premier, and that's William R. Newell; from Moody Bible Institute from 1920 to 1940 – something like that. He was just superb. Tim LaHaye wrote a dynamite commentary. I disagree with him on one point, but his commentary is just easy to read and very insightful. He wrote the *Left Behind* Series. Don't confuse. Because in the *Left Behind* series he has the

Church going into the Tribulation Period; and then right on up to the Millennial Kingdom; and I have some problems with that. And we'll talk about those along the way, because LaHaye is a good writer.

Dee Varnadore. You said that he had a book. What's the name of the book?

Conrad Bowman. *Revelation*, by Tim LaHaye, and it's a paperback about, you know, so big. It's moderately priced and easy to get. I used that as my text the last time I taught this series in 1979.

Barbara Greenstreet. And he explains it?

Conrad Bowman. Yes ma'am, he does.

Evelyn Wamble. Are we going to get a reward for all this interest we're showing in this prophecy? [Laughter].

Conrad Bowman. I don't know Evelyn; I don't' know. I would have to differ with that, because I think the guys that say "yes" would also say that wood, hay and stubble are works of humanity, and that gold, silver and precious stones are the works of the spirit. Today, I think that they're all works of man. Gold, silver and precious stones are just what we think is important - but, they all go up in smoke. John and I were talking about this; what did we conclude yesterday?

John Young. Well if you ...

Conrad Bowman. It was the vision of a *spiritual flasher*.

John Young. Yeah.

Conrad Bowman. Yeah; that's what it was - When we arrive at the throne for rewards, we're going to be totally naked ('necked' is definitely the preferred Texas rendering).

John Young. Well, what we said was, if you're going to bring your own works up there, you've got to bring the bad things too; you can't have it both ways.

Conrad Bowman. And they're all bad.

John Young. So I'm going to leave everything at home when I go.

Conrad Bowman. That's also what I've decided. That's *the doctrine of the spiritual flasher* of John. [Laughter]. No spiritual clothing on whatsoever, and there's going to be a reward for us . . .

Betijean Kennerly. We're going to be looking at Jesus. We're not going to be looking at you anyway; we're going to be looking at the Lord.

Conrad Bowman. Well *thank you* BJ. [Laughter]. Alright; now that's the way it's going to be. There is no reward for works that *we* do. That's why in Ephesians he says,

You are God's masterpiece created for the purpose of good works; prepared beforehand that you should walk in them.

Not "do them," but *walk in them*. That was the whole purpose of the letter to the Ephesians. His two letters to the Corinthians looked at those 'works' things. In 1st & 2nd Thessalonians, he's answering the question from the Thessalonians, when is Christ coming back? When is He coming back? We're concerned about that, because we've got to behave right and what was the message of God in 1st Thessalonians?

Make it your ambition to live a quiet life. Tend to your own business [Tough, isn't it?]. Work with your own hands so you won't be in any need; and can live at peace with all men.

1 Thessalonians 4:11

That's the very first letter Paul wrote, and it says "quiet life." It did not say, live in the middle of the wealth of the land you occupy—that's not what it says; ok? A million TV preachers can drop to their knees at that; because they're saying give, give, give; and you'll be blessed, blessed, blessed. God said give, and you're going to be persecuted; give to your persecutors; ok? Give to those that hate you. Give to those who don't want to listen to your message. No wonder He calls them *overcomers*; because they've learned that lesson. They've learned to work under pressure; and learned to work for people who do not appreciate them one bit; but you keep on doing what you're doing because that's what God says. Then, when you show up, He puts His white robe of righteous around you and He gives you His name. Is there a better picture of the marriage than that? He gives you His name, which is a new name for you. He erects a white stone to mark your passage; so people will know where you came from. And then He rewards you for all those works He did in your life to bring you to Him. You

give them [the rewards] back to Him and He turns them into crowns forever; which you wear. That's grace. That's grace. That's the definition of grace. Can't be anything else.

Evelyn Wamble. This give, give, give; and you'll be blessed, blessed, blessed; is that the social gospel?

Conrad Bowman. It is the social gospel.

Lady. Yes it is.

Evelyn Wamble. Is that what the social gospel is?

Conrad Bowman. **Yes ma'am. It is the social gospel; and it's the one you hear more than anything else; but not here!** The message intended for today was that God always gives an interlude of grace before He takes you under fire. I suppose in one sense, today was our interlude of grace. You can ask anything you want to ask. You're not going to get beat for it. Next week, when we get back to these studies, we're at the end of these churches.

Phil Richman. It will not be next week.

Conrad Bowman. No. It will not be next week. It'll be week after next.

Phil Richman. Two weeks.

Evelyn Wamble. It'll be two weeks?

Lady. Yeah. Because of Easter.

Phil Richman. **This is the reason. If you want prescriptive truth for the Christian, you really have to be in the Pauline epistles;** which is where we are in the 9:15 class. We're going to be doing 1st Thes. 4 today; and you begin to see what you can do in the power of the Spirit; what He wants you to do; and understand it, for it's just *prescriptive*. A lot of truths we have in the Bible are *descriptive*; but it has been turned into prescriptive truth.

Conrad Bowman. Yes.

Phil Richman. And that would include – we were studying Malachi on Wednesday night. And that is truth for that time, for that Jewish economy. You

know, he talks about storehouse giving; bring it into the storehouse. That was for that time, **but it is not for the Christian**. The Christian has a different situation; there's "giving" in the epistles, but it's in a different mode. It is in a different way. And you have to read those passages and look at them carefully and that's why we're doing that now. So, that's what we're doing. You want to get strength to close in pray, or do you want Ed Weldon to do that?

Conrad Bowman. Ed Weldon, would you do that please?

Ed Weldon closed in prayer.