

Revelation 8, 9, & 10 (Conrad Bowman) (May 11, 2008)

Last week – actually we walked through chapter 7 and past the silence in heaven at the first of chapter 8, and had gone through chapter 8 pretty good. I'm just going to review a couple of things there, and then we'll press on. Let's have a word of prayer please.

Father, we thank You just for the time You give us, You set aside in our lives just to come to the Word and open it up and study it again, and find Your truth for us today; and for those ahead of us, or behind us rather, who will perhaps have to experience some of the things that we're covering in this most important Book; that offers us blessings by studying it; and we thank You for that. We commit this very special day to Your keeping, because it is a day that we honor all our mothers; and honor they are due. We thank You Father for it, in Christ's name. Amen.

So look at chapter 8 real quickly, and I'm going to touch on the things that we started looking at in chapter 8, and then we're going to move on.

1. He broke the seventh seal [it says], and there was silence in heaven for half an hour.
2. And I saw the seven angels who stand before God, and seven trumpets were given to them.

And this is the prelude to the seven trumpets judgments; and we're right in the middle of the seven trumpet judgments.

3. Another angel came and stood at the altar, holding a golden censer; and much incense was given to him,

And you remember that golden incense always speaks of the prayers of believers as they rise to the Father.

3. ... and the incense was given to him that he might add it to the prayers of all the saints upon the golden altar which was before the throne.

And what that's describing, the throne of God there, is describing the space behind the veil where the Ark of the Covenant rests. I want you to get that.

Because the Ark of the Covenant, from the day it was created back in Numbers 19 and 20, and those passages in Leviticus; the Ark of the Covenant was not just the box that contained those three items representing sin. You remember what those three items were?

Conrad Bowman. Bowl of Manna. Aaron's rod that budded.

Evelyn Wamble. And then the stones of the

Conrad Bowman. And then the stones of the ten commandments. And they represented three of Israel's greatest ...

Evelyn Wamble. Failures.

Conrad Bowman. Sin – failures – sin. So that box contained symbols of the sin of Israel. And on top of that box was a lid, and it was raised – the lid was, with two golden angels on it with their wings folded over the top of that lid. And on that raised lid – that raised lid was called the Mercy Seat. Its name in Greek, the word is *Hilasterion*; it'll be in your Notes, but its called the *Hilasterion*, or the place where God is satisfied. Another word for *Hilasterion* is propitiation which, by definition, that's what propitiation means. God is propitiated by means of the sin offering that was made. Christ in Romans is going to be called our propitiation. He is our propitiation. In other words, He offered Himself on the Mercy Seat in order to satisfy a righteous God in His character. So, propitiation means and is translated in some passages – Mercy Seat; and in other passages, propitiation; because the word means the same thing. It's whatever act satisfies the demands of a righteous, totally righteous character. Ok. No questions on that? Alright, tuck that one away, because that's a key word that you want to learn. If you – Kenneth Wuest has a great little book. I got it early on in my studies called, *Studies in the Vocabulary of the Greek New Testament*. Unpretentious little title; and it's a small book, and it has fifty-two words in it. One for each week. And it has words like "love," and "propitiate," and "satisfied," and "substitute." Its got fifty-two words that are key words in the understanding of Scripture. If I'd thought about it, I'd brought that book this morning; but this was right off the top of my head; so I'll bring it next week. But it's a great way to go through, and in the course of a year, unlock the meaning of the Greek, both New and Old Testament. It's a marvelous little book; and its by Kenneth Wuest, who is also from the Moody Bible Institute, and was up there about the same time as William R. Newell was there and Lewis Sperry Chafer. So it's a well-respected author and writer on the Greek languages. Marvelous resource.

So this word “propitiation” refers to that raised seat. If you can just imagine that. It’s a big hard-wood box covered over with gold, inside and out; and on top is this border around it with pomegranates on it, if you’re into that sort of thing. And you can just imagine why they use pomegranates to mark the border. Are you familiar with pomegranates?

Betijean Kennerly. They taste terrible. I don’t like to taste them.

John Young. We used to throw them at cars.

Conrad Bowman. Shame on you. I had some for breakfast.

Class. [Banter back and forth].

Conrad Bowman. Pomegranates – you’ll see them in the store. There’re round, about as big as a baseball; softball, maybe; a little bigger than a baseball; and they have a tough leathery like skin on them; kind of reddish-brown; and you peal that skin back, and on the inside, what you see is this gorgeous little layer of kernels like corn, except there’re red, and you bite into them and you get this nice sweet red juice that runs down your shirt and ruins it forever. We used to fight with them when we were kids at Grandma’s house; she had a pomegranate bush; and you’d take the peal off and throw it at one another. And of course, it was real good and very visual because whenever that thing hit, you’ve got a great, huge bloody looking spot on you, you know. It was great for playing war games. It was original.

Class. [Banter back and forth].

Conrad Bowman. Pomegranates that were used to decorate the tabernacle, that were used to decorate the temple – because when you crush one of those things you get this red, blood red juice that just flows from it. Now, if you’re into the Food Channel, Bobby Flay uses them all the time. He takes them and rolls them on the counter, and then extracts the juice, reduces it on the fire, uses a little bit of sugar, and makes a pomegranate molasses; that he makes sauces out of. See, this is an unending source of trivial information that you can’t use anywhere.

Evelyn Wamble. Were these pomegranates carved on there, or were they actual pomegranates?

Conrad Bowman. No. No ma’am. They were usually cast in gold, and used as gold border decorations. Ok. That’s the way they were done in Solomon’s

temple. Because pomegranates represent a richness; and to those who were anticipating – today we recognize that they represented blood of Messiah to come. They had no way of knowing that at the time, until Isaiah's prophecies, but they represented sacrifice, and the blood of a sacrifice. It was just a

Don Fruin. Were they shown in their exterior husks or

Conrad Bowman. In their exterior?

Don Fruin. As opposed to their interior?

Conrad Bowman. Yes sir. It was shown as the exterior bulb. It was like an apple. You know.

Gentleman. Easily recognized in that area.

Conrad Bowman. Yes sir. Yes sir. They're grown on a bush that comes out of the ground. It's a spindly looking thing, like a althea; and when that thing was loaded down, it just bent those wispy limbs down to the ground. It's a most interesting fruit. Anyway – boy that was way off, wasn't it? [Laughter].

4. ... the prayers of the saints, rise up before God out of the angel's hand.

That's in verse 4.

5. The angel took the censer and filled it with the fire from the altar, and threw it to the earth;

Now I want you to notice that the collective prayers of the saints rising to heaven are firing an altar in heaven. Remember, Scripture tells us that everything on earth is a pattern of things that are real in heaven; so your prayers, when you offer them to God, go to God where there're joined to the prayers of every saint on the altar of incense which stands before the throne of God. And the throne of God is spoken of as being on that Mercy Seat. And that Mercy Seat, remember, was just behind the veil. The priest would come in the door and he would go through the tabernacle and would come to this great huge veil – it says was thick as a man's hand – here – and behind that veil was this stand; and on top of the stand was the Ark of the Covenant, including the Mercy Seat. On the other side of the veil, right in front of that, in line with it in the middle, was the Altar of Incense. That little triangular altar that they carried; and that's where the incense

was put and the prayers of the saints were there. The incense represents God's attachment to your prayers; because the incense was provided according to His formulae. And when the incense was added to the coals on that altar, it made a sweet smelling smoke that rose to heaven; and was a sweet smelling aroma to God. It was a prayer offering. And that's where your prayers go, every time you offer one. These are not insignificant things that happen. You hit your knees, and you say, Father; His full attention is given to you; right there, on the spot; and your prayers rise to Him. Ok. And they rise off that altar of incense added to the prayers of every believer. Now you can just imagine that. The force of that arriving in heaven; arriving on the basis of the heat that came from the coals on that altar. Now where did the fire on that altar come from? The fire on that altar came from the Brazen Altar outside where the sacrifice for sin was made out in the courtyard. That's where all sin was resolved; was on that altar – Brazen Altar – out in the courtyard; and from those coals, this altar was fired. And on this altar, the prayers of the believer rose. Look at the picture of that. It was on the blood of Christ, that the sacrifice of Christ, and the offer of His body, that the coals of judgment, which represents God's position in the judgment of Christ; that coals of fire of judgments were brought inside and put on the Altar of Incense and used to fire and power the rise of your prayers to the Father. You see how intimately we're linked to Christ? Our union with Christ is a picture of our joining to Him in His death on the Brazen Altar; which was then carried to our prayer life; which rises to God as a sweet-smelling savor. Your life and your prayers are returned to God of His investment of His Son in your redemptive plan. The Son offered Himself to satisfy the Father, and here we are, incidental to all that, participating with the Son in our prayers rising to the Father in order to satisfy – propitiate – the Father's very character. So it's a closed system. You can see it; and the way in is not by works of any kind, but by faith.

Now, let's proceed.

6. The seven angels who had the seven trumpets prepared themselves to sound them.

We've already gone through the first half of those trumpet soundings, so we're just going to read through this quickly. Ha. Myth.

7. And the first sounded, and there came hail and fire, mixed with blood [and that's the first judgment that came], and they were thrown to the earth [that's hail and fire, mixed with blood]; and a

third of the earth was burned up, and a third of the trees were burned up, and all the green grass was burned up.

So everything went up in smoke.

8. And the second angel sounded, and something like a great mountain burning with fire was thrown into the sea;

It didn't say it was a great mountain, but something like a great mountain burning with fire was thrown into the sea.

... and a third of the sea became blood,

Or bloody, and you can, with what we know today, you can imagine that happening. If a meteorite the size of a mountain, or a mountain itself, was dislodged and fell into the sea, the change in temperature would immediately kill everything in the vicinity of that site; and all living things then would just float to the surface; and the sea would become like blood, by either the mixture of what fell into it, or by the animal life and everything that burned up in it.

8. The second angel sounded, and something like a great mountain burning with fire was thrown into the sea;

And a third of the sea became blood, or polluted.

9. and a third of the creatures which were in the sea and had life, died; and a third of the ships were destroyed.

10. And a third angel sounded, and a great star fell from heaven, burning like a torch, and it fell on a third of the rivers and on the springs of waters.

And that's the source of fresh water.

11. And the name of the star is called Wormwood [which was known to be a bitter and polluting agent]; and a third of the waters became wormwood [or bitter and polluted], and many men died from the waters, because they were made bitter [or alkaline is associated with the word bitter].

12. And the fourth angel sounded, and a third of the sun and a third of the moon and a third of the stars were smitten [and sunlight, all at once, blanketed the earth], so that a third of them would be distressed and the day might not shine for a third of it, and the night in the same way.

13. And I looked, and I heard an eagle flying in mid-heaven, saying with a loud voice,

Mid-heaven is right through the air that surrounds us.

... saying with a loud voice, "Woe, woe, woe to those who dwell on the earth, because of the remaining blasts of the trumpet of the three angels who are about to sound!"

So the first four angels are covered in chapter 8, and this is the second time, third time we've gone through them, and we'll press on now to chapter 9. Any questions?

Lady. Yes, Conrad

Conrad Bowman. Yes.

Lady. In the New American Standard it says an "angel," not an "eagle."

Conrad Bowman. Emissary. The word "angel," the word "angel" would be – *angelos* – would be messenger. Creature with a message.

Evelyn Wamble. Did you mean to say eagle or angel?

Conrad Bowman. No. I'm reading "eagle." In the New American Standard, it reads "eagle."

Evelyn Wamble. In the King James, it just says "angel." In the New King James.

Conrad Bowman. Yeah. Yeah.

Don Fruin. Did you ever figure out why it's a third of everything?

Conrad Bowman. You know, that question came up last week, and I looked at that all week long; and I don't have a satisfactory explanation for that. Candy

offers the possibility that it may be connected with the one-third of those who involved themselves in the rebellion in heaven when Satan was cast out; as the only connection. And that's a reasonable as anything at this point. I still have not unlocked a satisfactory answer to that; why a third. I didn't get it from Newell. I looked at Ironside even. Harry Ironside didn't offer any speculation about why a third.

Lady. Well, its consistent, for sure.

Conrad Bowman. Yes it is, isn't it? Yes it is. I don't have any doubt but what somewhere on the line when we start tying Daniel on this, and Matthew, we'll probably discover why a third. Just to let you know where we're going with this, we look at Revelation now, which is John's contribution to this. The earliest reference to these things that are happening – that we see happening here in John's Revelation – start in Daniel's prophecy to the two Kings of Babylon in Daniel 9, 10, 11 and 12. So before we're through, we're going to take Daniel 9, 10, 11 and 12, put it right alongside of Matthew's parables when Christ Himself taught it; and that's in Matthew 22 to 24; and then put that alongside of Revelation, so you're going to get Daniel, Matthew and Revelation all correlated with one another; and that's how you unlock these things. When we get there, we'll then go back to Genesis and see where the promises that God made to Adam and Eve in Genesis 3; and then later to Abraham and King David and Israel – all set the stage for those three passages to become true. And we're looking at them in two thousand year increments. But they all correlate and collate beautifully to make one single story. And if you want to read ahead, that's where you need to read. It would be Daniel – 9, 10 and 11. Matthew – 22 to 24. And then Revelation as we go through it; and you'll see those things begin to meld into one single story.

Chapter 9, verse 1.

1. And the fifth angel sounded, and a star from heaven which had fallen to the earth; and the key of the bottomless pit was given to him.

So this is a strong angel.

2. And he opened the bottomless pit, and smoke went up from it out of the pit, like the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit.

That indicates that the pit is in close proximity to the earth and its surface. Wherever that pit is located, its nearby because the smoke comes up out of the pit and masks the light of the sun from where it is now. So that suggests that the pit is in close proximity to the earth, if not in the earth.

Don Fruin. This is an additional darkening to the darkening from the other

Conrad Bowman. That's right. That's right. So the stars fallen – the surface of the earth is getting darker and darker, isn't it? I mean you can see that happening from the way the story is developing. So,

3. Out of the smoke came forth locusts upon the earth [and as a literalist, I believe there're locusts], and power was given them, as the scorpions of the earth have power.
4. And they were told that they should not hurt the grass of the earth, nor any green thing,

That's an interesting reference, because all the grass burned up in chapter 8.

John Young. Did all the grass burn up, or just one-third of the grass?

Conrad Bowman. No. It says all grass burned up. When it had gotten all the green grass had burned up – that's in verse 7 of chapter 8, and that's the last statement. So here, some period of time has transpired; because there's some grass apparently that has reappeared.

Gil Parks. Are they referring to just localized grass, or all the grass

Conrad Bowman. Well, Gil, when it says, all the green grass was burned up, I tend to take that literally; that it all went up in smoke. Now, the suggestion that there is green grass again, in verse 4 of the next chapter suggests that a period of time has passed. Now it doesn't take long for

Gil Parks. ... grass to re-grow.

Conrad Bowman. ... green grass to reappear. It just doesn't take long, you know. So, green grass begins to reappear; and at this time, I'm like Ironside in that if it can be taken literally, take it literally. If it can't be, then look for a secondary interpretational meaning. So right here, I just take it that grass has reappeared

and this time, the smoke comes; scorpions of the earth have power; they're not supposed to

4. ... hurt the grass of the earth or any green thing; nor any tree, but only men ...

Evelyn Wamble. Who do not have the seal ...

... who do not have the seal of God on their foreheads.

So that tells you that men have been divided,

5. And they were not permitted to kill anyone, but to torment for five months;

So this gives you an idea about the speed or relative slowness this whole plan is beginning to develop.

... and their torment was like the torment of a scorpion when it stings a man.

6. And in those days men will seek death and will not find it; they will long to die, and death flees from them.

A horde of stinging insects for five months. That's a – I can tell you now, that will wear on you. You know it? Sir?

Ed Welbourn. I said, in the next verse, it says the shape of the locusts was like horses.

Conrad Bowman. Was like horses. That's right.

Ed Welbourn. That would wear on you.

Conrad Bowman. That would bother me. Wouldn't it bother you? And they had the ability to sting, and to bring pain.

Lady. Is this after the Rapture?

Conrad Bowman. Pardon?

Betijean Kennerly. Yes.

Lady. This after the Rapture?

Conrad Bowman. Oh, yes ma'am. Yes ma'am. Yes ma'am.

John Young. We're gone.

Conrad Bowman. We're outta here. We're outta here. Now, I'll say again, Brian Myers, Brian Myers was a pastor here, and he taught through Revelation – what year was that, Phil?

Phil Richman. That was probably fifteen years ago.

Conrad Bowman. Fifteen years ago. Brian is a mid-Tribulationist. He believes that the Church is going to be here, and its going to be raptured out in the middle of the Tribulation, not before it. I'm a pre-Trib Rapture person; so you'll know the difference; because in Brian's scheme, he has the Church still here going through the first half of the Tribulation, and then raptured out in the middle of the Tribulation before the Day of Wrath, or the last half of the Tribulation, which is spoken of as the Day of God's Wrath; when most of the real

Phil Richman. I'll just say that his spot, his literal spot – Revelation – is Rev. 11, and its 13 through 17; in there is where he sees the Rapture of the Church

Conrad Bowman. Rapture of the Church.

Phil Richman. And also switching on of Israel.

Conrad Bowman. Yes. And Israel is still clinging to a rather hard position

Phil Richman. But he was not dogmatic about it.

Conrad Bowman. Right.

Phil Richman. He just said, that's what I see in Rev., and, you know, a lot of people feel that, you know, if it doesn't happen, well I'll be mid-Trib. You know, but I'll be pre-Trib until I'm mid-Trib. [Laughter].

Conrad Bowman. Right. I'll tell you what. Nobody will be more surprised than me.

Phil Richman. I'm pre-Trib until it doesn't happen.

I'm just really hoping I'm not post-Trib. [Laughter].

Conrad Bowman. That's true.

John Young. One comment. I'm hardly somebody to be contradicting Brian Myers, but his position does not jibe with Daniel on the 69 and 70 weeks.

Phil Richman. I agree.

John Young. So, I'm going with Daniel.

Phil Richman. And he said that as well. He acknowledged that.

Lady. I'm going with Conrad.

Conrad Bowman. I got those – Phil gave me those tapes, and I listened to all those tapes before we started this. It was a real interesting thing because I had never heard a real mid-Tribulationist teach through it. Brian Myers was superb. I tried to contact him, and couldn't get a response.

Pat Welbourn. Was that his own personal feeling ...

Conrad Bowman. Oh no.

Pat Welbourn. Or was it from Trinity Seminary?

Conrad Bowman. Oh no. Well, Trinity doesn't take a position on anything. [laughter]. They suggest some things, but they don't like to take positions. They like to leave everything up to you; but there're a awful lot of people that agree with Brian. There are a whole lot more people that agree with Brian Myers than agree with me.

Class. [Comments back and forth].

Phil Richman. Even Joe Wall would say, I am pre-Trib., unless it doesn't happen, and then

Conrad Bowman. Unless it doesn't happen

Phil Richman. Then I'll go the next step. [Laughter].

Conrad Bowman. That's good. I wish I'd had known that a long time ago. It would have saved me a lot of grief if I'd have known to say that.

Evelyn Wamble. In verse 6 here it says, men will seek and shall not find it.

Conrad Bowman. Yeah.

Evelyn Wamble. Are we talking about the latter part of the Tribulation there?

Conrad Bowman. No ma'am. Not yet.

Evelyn Wamble. What are we talking about?

Conrad Bowman. Not yet. We're in the first half.

Evelyn Wamble. We're in the first part?

Conrad Bowman. Right. We're in the first half of the Tribulation. Ok. So its going to be difficult from the very beginning; and you can see some of these, not arguments, but you can see the contrasts in the positions beginning to develop in here, and they have real implications. For one thing, and the biggest block to me is, if you move the Rapture up to the middle of the Tribulation or later, then you have the Church right in the middle of all this, and salvation becomes a real big issue. What you're saved to? Because the destiny, the eternal destiny, of the believer is greatly affected by this. You know, its not just a matter of what's happening then and when, but its what follows. So, we'll pay careful attention to that and come back and revisit these very same questions several times along the way as this thing develops. Ok.

5. The locusts were not permitted to kill anyone, but to torment for five months; and their torment was like the torment of a scorpion when it stings a man.

6. And in those days men will seek death and won't find it; and they will long to die, and death flees from them.

7. And the appearance of the locusts [like Ed said] was like horses prepared for battle; and on their heads as it were crowns like gold, and their faces were like the faces of men.

8. And they had hair like the hair of women, and their teeth were like the teeth of lions.

9. They had breastplates like breastplates of iron; and the sound of their wings was like the sound of chariots, of many horses rushing to battle.

10. And they have tails like scorpions, and stings; and in their tails is their power to hurt men for five months.

11. And they have as king over them directing them, the angel of the abyss; and his name in Hebrew is Abaddon, and in the Greek, its Apollyon.

12. And the first woe is past; behold, two woes are still coming after these things.

What a promise! Can you imagine that? Bruce?

Bruce Davis. It almost looks like in verse 6 that the natural course of man to be born and then die – that's been stopped; where now he's made to stay and suffer; and its coming from all angles.

Conrad Bowman. Yes.

Bruce Davis. But he's not allowed to die.

Conrad Bowman. He's not allowed to die. That's right.

Bruce Davis. But endure.

Conrad Bowman. That's right.

Betijean Kennerly. Now the ones this doesn't affect are the ones that have been sealed from deceit.

Conrad Bowman. Pardon?

Betijean Kennerly. Deceit. The ones that this does not affect are the ones that have been sealed, it says.

Conrad Bowman. Sealed. I'm sorry. Yes ma'am.

Betijean Kennerly. They have been sealed against deception.

Conrad Bowman. That's right. The one hundred and forty-four thousand have been sealed in their foreheads, it says, which is in their rational thought process. They have been sealed against deception.

Betijean Kennerly. Ok. So then they don't go, I mean, these scorpions don't – its like when the Israelites were

Conrad Bowman. That's right. That's right. They're not attacked by the locusts.

Betijean Kennerly. Right.

Conrad Bowman. At all. Ok. They should not hurt the grass, in verse 4, only men who do not have the seal of God on their foreheads. So this is unbelieving mankind, and those who are not sealed against deception.

Pat Welbourn. But Conrad, if there's only going to be one hundred and forth-four thousand sealed.

Conrad Bowman. Yes.

Pat Welbourn. And IF the Church is still there,

Conrad Bowman. Yeah.

Pat Welbourn. That means a lot of the Church will not be sealed; I mean, the one hundred and forty-four thousand does not refer to the Church.

Conrad Bowman. That's right.

Pat Welbourn. And so we better all be praying for a pre-Trib. [Laughter].

Conrad Bowman. The incentive is to pray in that direction. It certainly is. There's only one hundred and forty-four thousand

Betijean Kennerly. Well, my daddy said it was going to be that way, so that's the way it is.

Conrad Bowman. That's the way it is. That's the way it is.

John Young. Well Conrad, you have overcomers. Doesn't – this is a question. Do the one hundred forty-four thousand bring in more overcomers?

Conrad Bowman. They do.

John Young. So that you have more than one hundred forty-four thousand?

Conrad Bowman. They do, but

John Young. That's a question.

Conrad Bowman. But it doesn't say anywhere that any except that one hundred forty-four thousand witnesses are sealed against deception. So when you get to Daniel 9, 10 and 11, you read Daniel, you see that there're a lot of people who say they're believers, and declare their faith; but, when the one hundred forty-four thousand start to fall, because they are subject to being killed; that when the one hundred forty-four thousand start to fall, in order to try those – we'll get to that in Daniel – that their faith is tested; those that say they believe. You can't just say you believe, and that's it, and you're in. You're going to be tested in terms of your own life and its going to make a difference

John Young. Isn't that inconsistent with – you're sealed once you're a believer – as a Church believer?

Conrad Bowman. As a Church believer, you're sealed to God.

John Young. Yeah.

Conrad Bowman. Yeah. Yeah.

Don Fruin. But those people that are overcoming that you're talking about don't get the seal, but they may also not be true believers. They're just putting out some fake front just to

Conrad Bowman. That's right. Yeah. That's where – and we'll get to that. Kind of hold back on that a little bit because when you get there you have to go revisit those Scriptures that talk about the perseverance of the saints and, except a man endure to the end, none would be saved. So you have to go back and pick up some Scripture – its going to start to reveal a lot about a lot of things that are being taught and preached today about a man's endurance and perseverance. So – and we'll get that all in order. And I know this is a slow dog-it process, and its

probably my fault for that, but we have to dig these things out one at a time and make sure there're in the proper setting and the proper order; otherwise, your teaching goes awry. Because there're many people who believe if you falter, then your faith was not real to begin with; and that's not what Scripture actually teaches; so we've got to look at this thing carefully as we move along, and I don't want you to get impatient.

Now, as you read through the appearance of these horses, these locusts, it said they had hair of women – like the hair of women – and teeth were like the teeth of lions; and breastplates of iron; which suggest strength and might. Ok. And the sound of their wings was like the sound of chariots with many horses rushing to battle. So in some ways, they had features that would grab your attention and lead you to believe that maybe it won't be as bad as you think. Now anybody that's seen a horse at full gallop – a Palomino with that golden mane flashing in the wind – there's a beauty to that. And even as bad as these things are, to some men, they will see them coming as a thing to be desired; a thing of beauty; and they will admire it. The strength of the animal, until it comes to them, and then they're suffering from these things, and their admiration will turn to horror. So there are two things that are ongoing here, and you need to watch for that. When you start folding in the nature of man, and the way men think – and I'm using men in the sense of maleness; one, it's the only thing I understand ...

Lady. Right.

Conrad Bowman. And the other thing is knowing how fickle we are. I mean we, as a gender, we are drawn to certain – we're drawn to images and drawn to things; and this is what's presented here. An image, even of something as threatening as these are, when you see it coming, you're fascinated by it. You know. Its like a five hundred horsepower engine. When you hear that thing rev up, you're going to stop and listen. You want to see it; you want to open the hood and watch the smoke come off that thing. We're drawn to powerful things, and things of beauty; and that's what you're seeing here; and a lot of those things are dangerous; they'll kill us.

12. The first woe is past; behold, two woes are still coming after these things.

13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14. one saying to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates."

And those angels have been there since the rebellion of angels that led to the pollution of mankind; and I mentioned that last week. Ok. You remember that. Alright.

15. And the four angels, who had been prepared for the hour and day and month and year, were released, so that they might kill a third of mankind.

These were vicious angels.

16. And the number of the names of the horsemen was two hundred million; I heard the number of them.

So there were two hundred million of those locusts that were turned loose in that horde.

17. And this is how I saw in the vision the horses and those who sat on them: the riders had breastplates the color of fire [red] and of hyacinth and of brimstone [which is burning sulfur; and it burns yellow and blue]; and the heads of the horses are like the heads of lions; and out of their mouths proceed fire and smoke and burning sulfur.

18. A third of mankind was killed by these three plagues, by the fire and the smoke and the burning sulfur which proceeded out of their mouths.

19. For the power of the horses is in their mouths and in their tails; for their tails are like serpents and have heads, and with them they do harm.

20. And the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, so as not to worship demons, and the idols of gold and of silver and of brass and of stone and of wood, which can neither see nor hear nor walk;

21. and they did not repent of their murders nor of their sorceries
nor of their immorality nor of their thefts.

That's hardhead. If you want to see what hardheaded is, you look at that. That's men thoroughly committed to the ideas of their own strength.

Now. I take you back to the seven churches. You remember in the seven churches, the primary warning which was given over and over again ...

Evelyn Wamble. He who has ears to hear? What is that warning?

Conrad Bowman. That warning was against men being absorbed in their own works. Ok. Over and over again as we go through the letters to the seven churches, I know your works. You're busy. I know your works. And at one point then He says, except you repent, and do My works, I'm going to come to you in judgment. Now, where was that warning going? That warning was aimed directly at this generation of men right here; who are so absorbed in the importance of their own work, that they reject the reality that's just described. Horses with breastplates of locusts, dressed like horses, with lions mouths that have breastplates like fire; and are killing a third of mankind; and still they insist on becoming preoccupied with their own work. They're going to build their own defenses against this. They're going to resist this on the basis of their own strength and organization. You see where mankind is going? We are being led today to worship our own capacity to deal with things. One the scientific side, we can map the entire human genetic code. I heard a man on TV on *Discovery* two nights ago, saying we're at the point right now where all we need is a big enough computer; we can put the entire human guanine project on the computer and uncover the source of every disease that threatens mankind; and on the basis of genetics, wipe it out and erase it and build the person who is totally resistive of that and wipe out disease and all threats to mankind within the next twenty years. That's where man's going. That's where we're going. What does that move – its independence from God. Ok. Now people will call us religious fanatics for saying that, and I am. Absolutely. Make the tag. I'll put it on and wear it. I am a religious fanatic when it comes to that. I believe that God exists; and He's a loving beneficent God who exists; loves and cares for us; loves nothing more than to see us turn in our dependence on Him to look for answers for man's dilemma. On the other hand, humanity says we have within our collective genius the ability to deal with any situation that faces us. So on the one hand, we've got man trying to reverse the effects of global warming; we're going to prevent the melting of the polar ice caps, on the one hand. We've got other

people say, if we can just get the control on it, we can produce all the food people need; whether its in Myanmar or Africa or wherever. We just need to get control so we can allocate; where we grow wheat; where we grow corn; how much we need; and that sort of thing; and we can do that. Man is attempting to do it. You know. So we've got nations that can, going to police actions all over the world. We're right in the middle of that. How and when do we do that responsibility? Ok. Motives are Ok, but there're misplaced; because what we're doing is we're gathering a strength in all respect to our own abilities and focusing on them; and cutting God out of the picture; and we're leaving Him out. Ok. And this is a tough position to have to defend, as man gets stronger and stronger in their own abilities, people who are depending on an outside force, which is God Himself, are viewed as humanly weak, and mentally lazy; and that's the way the world is going to look at you and me; and we might as well get ready to have to defend those positions.

So here we are in chapter 10, and the days of the voice of the seventh angel, and he is about to sound, then the mystery of God is finished – I'm in verse 7 – as He preached to His servants, the prophets. So what we're getting ready to do now is open that seventh seal. And we're out of time. Its time to close. Ok. That's a good prelude to what's coming next. Phil, would you close us in prayer.

Phil Richman. Father in heaven we thank You, that indeed our prayers are bundled up and sent to You; to pray and to pray constantly; and we thank You for that resource; and we thank You for Conrad and his teaching and the strength You've given him at this time; that we might ponder these things; that we might even teach them to others, so that they might understand. Help us to unlock these mysteries, for there're tough. This is a tough Book; and we pray that through our diligence and through the diligence of our teaching, that we might be able to do that. Lord we pray for strength and health and, to do the things that are before us; and we give you all the praise, in Jesus' name. Amen.