

Revelation 10, 11 (Conrad Bowman) (May 18, 2008)

Joyce Wood. Is our Wednesday evening study in Romans connected with this study in Revelation?

Conrad Bowman. Joyce, it's really not relevant to Revelation at all. It doesn't connect to Revelation at all. When we went through Romans while going through the Pauline epistles, we only did five or six lessons in Romans. We didn't do the whole book, so a number of people have asked for a verse-by-verse study in Romans; and that's why we set it up on Wednesday. Now, Adam and I are going through Daniel in our studies. I meet with him every Friday afternoon, and we're going through Daniel, and I've just about completed our commentary on Daniel and that will tie directly into the Revelation study. We'll start folding that in, probably next week or the following week—yes—so you will get that. What we're going to do with Revelation is, we've gone through chapter 10; now we're covering the judgments, and we'll find the judgments in Daniel, and in Matthew's parables. So I want to cover Daniel, Matthew, and Revelation all at the same time. We're kind of racing through the first part now, because it's really going to start to make more sense when we get to the prophecies of Daniel, and the presentation of the Kingdom by Christ in Matthew; and then John sees it in Revelation; so you'll get it three times. All of this is based on Daniel's prophecies in the Old Testament. Then Christ reaffirmed them when He came and presented the Kingdom to Israel (which is what the Gospels are all about), and now they've rejected it, and now we will be seeing the Kingdom imposed on Israel as soon as we get to the Millennial Kingdom in Revelation. So those three are directly related and they span thousands of years. It makes it all make sense when you see the panorama.

Joyce Wood. And in the Daniel study, I will really, really open my head.

Conrad Bowman. Open your head, yes ma'am. Yes ma'am. This is just like a great spiritual inhaler. Just open it right up.

Ok. Let's have a word of prayer please before we start. "Father we thank You for the time You give us, and just the opening of the Word. We pray Father that in our time this morning You'll take this chapter of Revelation and just give us insight that's beyond our own understanding, and carry us forward with it. And we thank You Father for the time in Christ's name, because He paid for it every bit. Amen."

Revelation chapter 10. We are watching the unfolding of the judgments as the seals have been peeled off, one after the other; and we're watching the action of the angels as they control and respond to the directions of God in meting out judgment on the earth. And we've seen some really terrible things. In chapter 9, the bottomless pit was opened, and the horsemen came out of it; and we saw their description. A third of mankind was killed by the last three plagues that we studied; and yet it says man doesn't repent, and this is pretty amazing. To have gone through, the great mountain burning with fire, and sulfur, which is brimstone – burning sulfur; was cast into the sea; it turned the sea – a third of the sea into blood, as the animal life in the sea was – died off, because of it--changed the pH- made it acidic and hot.

Now in chapter 10.

1. I saw another strong angel coming down out of heaven, clothed with a cloud; and the rainbow was upon his head [that's the hallow], and his face was like the sun, and his feet like pillars of fire;

Face like the sun – it was brilliant, shining, blindingly brilliant.

2. and he had in his hand a little book which was open. He placed his right foot on the sea and his left foot on the land;

3. and he cried out with a loud voice, as when a lion roars [so that's the sound that came from him]; and when he had cried out, the seven peals of thunder uttered their voices.

John heard these seven rolling thunders just drown out everything else. As John was about to write these things down, a voice rang out--

4. And when the seven peals of thunder had spoken, I was about to write; and I heard a voice that came from heaven saying, "Seal up the things which the seven peals of thunder have spoken and do not write them."

5. And the angel whom I saw standing on the sea and on the land lifted up his right hand to heaven.

The "right hand" is a reference to the hand of rule. Ok? and of might. So his right hand, his strong hand, is lifted up.

6. and swore by Him who lives forever and ever, WHO CREATED HEAVEN AND THE THINGS IN IT, AND THE EARTH AND THE THINGS IN IT, AND THE SEA AND THE THINGS IN IT, that there shall be delay no longer;

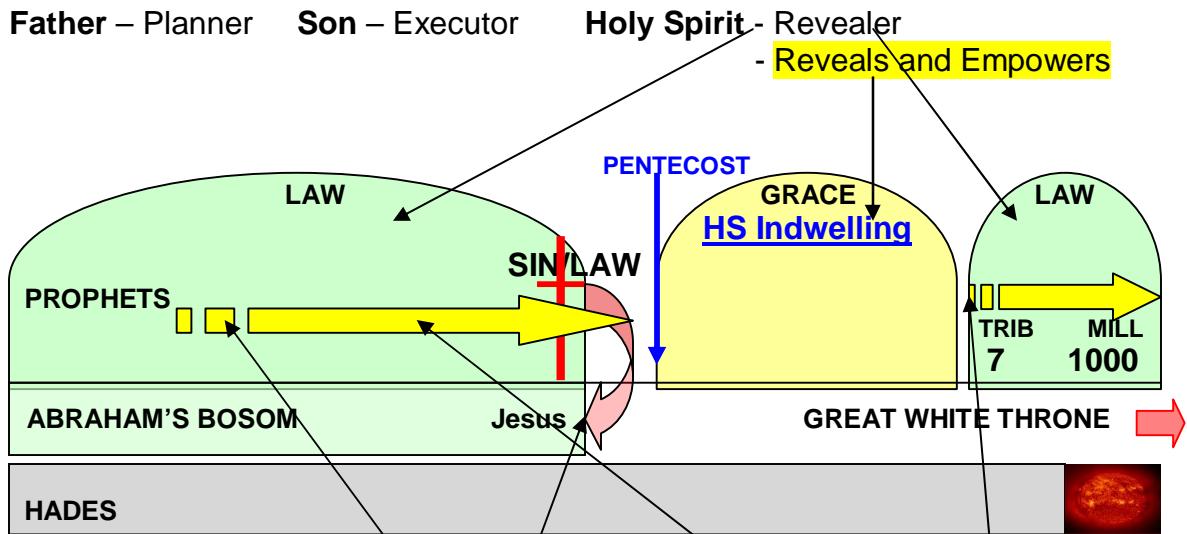
You remember that earlier, God was asked, "how long will You delay in meting out judgment on those who are persecuting and killing the saints?" And so this delay is referencing that. There's not going to be any longer any delay.

7. but in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is completed [or finished], as He preached to His servants the prophets.

And he's talking there about the Old Testament prophets, which is why, Joyce, I was explaining, because right there, what we're seeing is the prophecies that were given to the prophets like Daniel of things that were going to happen after Israel was crushed, And He gave Daniel – Daniel gives the progression of nations leading up to the crushing of Israel in 70 A.D. Ok—now, you remember last week I put on the board

[Conrad draws depiction on the Board].

THE CONFLICT OF THE AGES



The prophets looked across history and they did not see at all the Church Age. When the prophets from this period [Interruption].

Ok. So when you look at the time line of history, the prophets, from the time Israel was formed and given the Law, then they went into various periods of decline; and the prophets looked across history and here's what they saw. They saw the nation of Israel rise and fall; rise and fall. They saw Messiah come, and they saw Messiah rejected. Now when they saw Messiah rejected, they also prophesied in Isaiah; and you go to 53, and you look at Isaiah, and Isaiah [Interruption]

So, he saw Messiah killed. When Messiah went into the grave, He announced to all those Old Testament saints in Abraham's Bosom, which was where they were until Christ came and led captivity those in Abraham's Bosom captive to Himself – that's what Ephesians tells us. And when He left and rose from the grave – was resurrected – He took all these Old Testament saints with Him. They appeared unto many until day 40. And on day 40, the ascension occurred, and He took them to heaven to the Marriage Supper of the Lamb. Now, the Old Testament prophet saw this all the way through to Messiah's being cut off and being slain – rejected by Israel. And the next thing that the Old Testament prophet sees – he does not see that ten days later on day fifty, the Holy Spirit descends and the Church Age begins – until such time as God has gathered together every member of the Bride of Christ; the Church – that's you. The Bride of Christ, and

the Son comes back, meets those in the air; the dead in Christ arrive there first; we who are alive are caught up together with them. And you get that from Thessalonians; and the Rapture of the Church occurs there. When the Son comes back from the Marriage Supper, where He's taken all the guests of the Groom; so all the guests of the Groom from Abraham's Bosom are there at the celebration already. He gathers His Bride and takes His Bride back, and now

**the Son and the Bride are the objects of honor
at this Marriage Supper.**

When this happens, events on earth begin to follow. The Old Testament prophet saw everything clearly right up until this time, the rejection and death and resurrection of Messiah. But, they did not see any of this after day forty. You remember last week, we took this on the Board and I just erased this part (from the descent of the Holy Spirit to the return of Christ for the Church, His Bride); because they don't see that at all. What they see is this; and the rejection of Messiah and His going away; and the prophets of Matthew will tell us about that. The rich young – the Kingdom of heaven is like a man who travels into a foreign country. He takes his goods and puts them in the hands of somebody else. Well, those parables we'll get to and in detail, probably beginning next week. Well, the prophets saw this all the way to here, the ascension of Christ. The next thing they see are the events preceding the return of the King in order to deal with His servants—that's the 144,000 of Israel who were sealed, and who had to testify to the King who left and went away; testify to His being the King of heaven. So, for seven years they're dealing with this period of great tribulation. These events that we're talking about are God's judgments to bring them to a position of repentance. Think about it—the judgments are taking the place of the Law; because that was the purpose of the Law. The Law was intended to impose a burden on Israel that they could not bear; so it gave them a remedy. When you finally discovered that you could not keep the Law – you just absolutely could not, because you don't have it within you to keep the Law. You are left with the remedy that the Law provides you; and that remedy was the sacrifice. So you've got those first two sections of the Law – the social law and the ceremonial law – which leaves you the judicial law; which leads you to absolute, rock-solid evidence that you cannot keep God's standard. So you're left with the third codex of the Law, which is the sacrificial system. And the sacrificial system provided for you to repent and offer God something that He's already declared acceptable; which was the blood of an animal sacrifice; in view of the real sacrifice that was to come, which was the life of Christ; the only innocent one

ever born into humanity. So you've got this picture, over and over and over again of the animal sacrifices, which is Israel's remedy for their failure. That means the Law is a burden. It's a huge burden, and everyone under the Law had to bear that burden. They were driven to repentance by that burden, over and over again; driven to the animal sacrifice. They had to depend on it. They didn't have anything else. So every once in a while as you get into the story of Israel, you start looking at the prophets and what you see is Israel in bondage in Egypt. So what do they do? They adopt some of the Egyptian idols and gods and symbols. And they start trying to worship them instead of worshipping God with the sacrifice; because the idols of Egypt promised them relative blessing in time, if they would just follow them. And so they would go out there and marry some good looking Egyptian, and the next thing you know, that family is painting crocodiles on their walls; and they're going to worship crocodiles for a while. And they would abandon the sacrifice that the Law prescribed. And every time they did that they ended up under persecution, defeated, and in bondage; until God would send them someone to lead them out of that situation – that's the role that Moses played. That's the role that David played as a king. Ok? That's the role that the patriarchs played. You look at the Old Testament and it's a history of Israel's dabbling in idolatry, finding out it doesn't work, and failing. Finally going back – but every time they did that, they carried part of what they had learned from that old idolatrous nation – they carried part of it with them; to where when they started going back into the temple, God took His prophet, and had him dig a hole in the wall of the temple; and said, what do you see? And he said, well, I see the idols of Egypt and Babylon painted on the walls, creeping things. Well back in the first chapter of Romans, what did he say? When you saw God, you didn't see Him as God. You worshipped Him as images of creeping things, and things that were made. See Paul is recognizing what the Old Testament prophets had seen and thoroughly condemned; and that was the history of Israel. They had their Law, which was a burden. Ok. Why did they feel so bad about themselves; it was because they were the only people out of all mankind that had this burden of Law. You know, why are we so picked on for this? Well God chose you. He chose you for blessing, and in order to get the blessing, you've got to bear the burden; and the burden is there to show you that you can't do it in your own strength. You've got to do it according to God's methodology; and He prescribed it in the Law. You were going to devise your own system for doing it, and doing it with Judges you picked. Well, we ought to learn that—I mean, look at the judges we've got today. We pick our own judges, for heavens sake, and that's no sanctuary. That's no way to win. We ought to see that. That's clear. So – yes?

Don Fruin. The fact that the prophets saw the coming of the Messiah?

Conrad Bowman. Yes.

Don Fruin. But they didn't see anything in the Church Age.

Conrad Bowman. Nothing

Don Fruin. They jumped right into the setting up of the Kingdom and that's why they were expecting Christ then, to be coming as a military power.

Conrad Bowman. Absolutely; absolutely; see, they looked at the prophecies, and the promises of God regarding the Millennial Kingdom, and thought that's what they ought to be enjoying on earth as His peculiar nation, because they're so faithful – as their conclusion. Well, they missed it altogether, because they insisted on having a strong man as Messiah, rather than a 'Suffering Servant.' That's the point that Jeff Little was trying to get to last week--that the prophecy of Christ as a Suffering Servant didn't meet the expectations of Israel. He's absolutely right about that, you know. He's absolutely right. That part that he was getting at was absolutely right. Now that does not make the Law a good standard for living, which was the second point he was trying to get to. That doesn't mean we can adopt the Law, because if we adopt the Law we are going to end up in the same place Israel ended up; with the wrong expectation for life.

Don Fruin. It was never intended to be a life-righteousness.

Conrad Bowman. No it wasn't.

Don Fruin. It was intended to be

Conrad Bowman. . . . because righteousness does not come by the Law. It takes righteousness to *fulfill* the Law, and the only righteous one was the Lord Jesus Himself – the Suffering Servant. He was the only One *qualified* to satisfy the Law, and to meet its demands. So He did.

Now, when in Scripture it tells us that we are relieved of the burden that we have to bear; that's what it's talking about—it's talking about the burden of the Law. Why; because the Law was, by nature and intrinsically, the definition of sinfulness. It wasn't the definition of *righteousness*. It was the definition of *sinfulness*. The Law never delivered; the Law only condemned, and once you were thoroughly condemned, the Law offered you a way out, which was

through the sacrifice; because it looked forward to the sacrifice of Christ ratifying all those animal sacrifices done over years and years and years.

Now, verse 8. Verse 7.

7. But in the days of the voice of the seventh angel [remember, this is the seventh seal that's being opened], who he is about to sound, then the mystery of God is finished, as He preached to His servants the prophets.

8. Then the voice which I heard from heaven, I heard again speaking with me, saying, "Go, take the book which is open in the hand of the angel who stands on the sea and on the land."

9. So I went to the angel [remember, angel is a messenger. That's what the word "angel" means, one sent with a message], telling him to give me the little book. And he said to me, "Take it and eat it; and it will make your stomach bitter, but in your mouth it's going to be sweet as honey."

10. I took the little book out of the angel's hand and ate it, and it was in my mouth sweet as honey; and when I had eaten it, my stomach was made bitter.

11. And they kept on saying to me ...

Using the New American Standard, you'll see the asterisk in there, and that's the continuing present tense. The only reason I use the New American Standard, in truth. Otherwise, I'd use the Authorized Version.

11. And they kept on saying to me, "You must prophesy again concerning many peoples and nations and tongues and kings."

And that's the end of chapter 10. What they want to hear is the prophecy again of a people being gathered together from all the peoples of the earth; and they are crying out for that.

They kept on saying to me, you must prophesy again concerning many peoples and nations and tongues and kings. You remember the word "prophesy" means to preach forth, to announce. That's what we're doing at this church. That's what Christians are supposed to be doing. Preaching forth the Word of God and this is

the completed Word that we are to preach forth. Preach forth. We'll get to more of that now as we press on. We're in chapter 11. Can you believe we did a whole chapter, and it's only been twenty minutes? We have spent twenty days on some chapters.

1. And there was given me a measuring rod like a staff; and someone said [he doesn't identify], "Rise and measure the temple of God and the altar, and those who worship in it."

A measuring rod is significant, because it says to us, that every individual within the plan of God counts. Every individual has his or her own place before God. Every item that we see enumerated in this Book, or in the whole of Scripture, is there for a particular purpose—it matters to God. There's no one who's insignificant. Now you've heard me say before that salvation is based on a contract between the Son and the Father, and that the Son would have done exactly what He did--the cross, the suffering, the pain, all of it. He would have done exactly what He did, even if no one had responded in terms of salvation, and accepting His message. Why? Because He was fulfilling an agreement He made with His Father. When the Father selected Him as the Only Begotten Son of God, everything that went with it was in that package; and that happened in eternity past. So you understand what the Son was doing, was satisfying the righteous demands of the Father. That's what He was doing. We are incidentally saved because of that. We are the beneficiaries of that agreement. Ok. You are not the center of the universe. Ok. We are all collectively not the center of the universe. We like to believe we are. We like to believe that when Christ went to the cross He had me personally in mind; and alone, solely, and that's why He was there. Delivering me! No. He was there satisfying His Father.

Tom Douthit. I've got a little plaque on the wall someone gave me that said, ask Jesus how much You love me, and he stretched out His arms and said, this much. And really, that's what He said to His Father.

Conrad Bowman. That's it.

Tom Douthit. Father, how much do You love me today. I love you this much [holding arms open wide].

Conrad Bowman. That's it. That's it, see, once we get there, we begin to understand; but we are not insignificant. We are the beneficiaries, just like your children are the beneficiaries—your children are the beneficiaries of your

insurance policy, which is an agreement you made with the company; and the child is your beneficiary. Now, that's not insignificant, except to the insurance company. And they're going to make a payment down there. But that's what's going on here. The Son's business was satisfying the Father's righteous character, every smidgen of it; His holiness, His righteousness, His justice, His demands, and His unfathomable love for His creation. The Son was satisfying all of that. That's what it means when it says, "He reconciled the world to God." He took the world as it was and adjusted everything it lacked so that it would satisfy His Father. The Son loved the Father that much. And the Father loved the Son so much – like Tom's illustrating – that He did not leave anything out that was due the Son because of the Son's faithfulness. That's what Hebrews says; though He was a son, yet learned He obedience by the things which He suffered and became by doing that the author of our salvation." You see it was His faithfulness to the Father that allowed Him to become the author of our salvation; because of His faithfulness to satisfy the Father's demands. That's marvelous. When you think about that, your love and your satisfaction and your comfort in life, your settled conclusion that what God has promised you, He will deliver to you – is based on that faithfulness that the Son demonstrated in eternity past and all the way across our history. It's an amazing, amazing thing to see, and to be able to watch happen every single day in your life. There's nothing left out of that. Ok.

1. So that was given to me [John says] a measuring rod like a staff; and someone said, "Rise and measure the temple of God and the altar, and those who worship in it.

Its going to take a longer rod with some of us than with others. There we go. [Laughter]. Where's Irma? There she is, looking good this morning. I took her picture this morning. I think we broke the camera, didn't we? [Laughter].

2. "Leave out the court which is outside the temple and do not measure the court, for it has been given to the nations [the Gentiles]; and they will tread under foot the holy city for forty-two months.

So don't measure that. You measure the holy place because only the Jew, only the Aaronic priesthood can enter the holy place and the Holy of Holies. So you're going to measure those. The outside court you're going to leave, because the Gentiles are going to trample it down for forty-two months.

3. "I will grant authority to my two witnesses, and they will prophesy for twelve hundred and sixty days, clothed in sackcloth."

Twelve hundred and sixty days. That's forty-two months times thirty days. This is going to be important later. Remember, they're measuring time not according to the calendar that we use – three hundred and sixty-five days a year. They're measuring time by thirty days in a month, or three hundred and sixty days in a year. And that will become important, like I said, later. So just make a note, that the calendar they're using is a three hundred and sixty day a year calendar. Twelve hundred and sixty days clothed in sackcloth.

4. These are the two olive trees and the two lampstands that stand before the Lord of the earth.

Now the two witnesses are two individuals. There's some contention about who they are. I don't think there's a lot of room for this. There were two men who were born who have not yet suffered death, but have passed on and have gone to heaven. Who are they?

Lady. Moses and Elijah.

Conrad Bowman. Who?

Lady. Enoch and Elijah.

Conrad Bowman. Thank you very much. Oh, you've listened to Irma and she gave you that. [Laughter]. Enoch and Elijah are the two. Moses? No-Alright. Enoch and Elijah. Now you remember Scripture says, it's appointed to a man once to die, and after that comes the judgment. Well, there are two guys that haven't died, but they've passed on to heaven. Elijah was carried up in a chariot. Enoch, it says, "walked with God until he was no more." He was just gone. He walked with God until he was just taken away. He disappeared from the earth without dying. Now it's my settled conclusion, after looking at a lot of argument on this, that those are the two witnesses that are going to appear in this Tribulation time, specific with the Word, are those two men that were taken to heaven without death; and that's Enoch and Elijah. So, when they come back, they're going to be slain, because that's what's going to happen to them; the anti-Christ is going to kill them. When they come back and are killed, that satisfies the pronouncement of God that it's appointed unto man once to die, and after that

comes the judgment. So those two, He's reserved specifically for this purpose, to come back at this time.

Candy. Conrad, I have a question.

Conrad Bowman. Yes.

Candy. What about the people who are in the Rapture? They don't die.

Conrad Bowman. They're the Bride of Christ.

Candy. We're not here. I know we're not here, but [the statement that] everyone should die.

Conrad Bowman. Yes ma'am. That doesn't happen to believers who are alive at the end of the Age of Grace and are taken without suffering death.

Candy. Right.

Conrad Bowman. We not all die, but shall all be changed. The nursery verse.

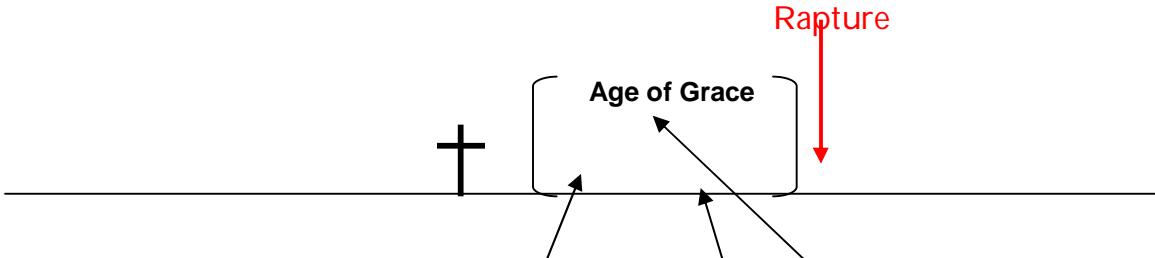
Evelyn Wamble. Nursery verse?

Conrad Bowman. Yes. Well, there's a plaque in every nursery I've ever been in that says, behold, we shall not all die, but we shall all be changed.

Norma Bowman. We shall all not "sleep."

Conrad Bowman. We shall all not "sleep." Excuse me. King James. The King James. We're even.

Betijean Kennerly. The real Bible.



Conrad Bowman. We shall not all sleep, but we shall all be changed. That's a good nursery verse. That satisfies the requirement. Now the Church, Candy, to address that fully; at the end of this period, we who are alive, it says, shall all be changed; and be taken with the Lord. We pass through a transformation, but we don't actually die. You see, death really is kind of an illusion, isn't it? Here's a man who dies right here in time; Paul, for instance, who died. When he died, he steps out of life as he knows it right here in the Church Age, which is this period of time right here; and he goes **immediately to the Rapture of the Church**. Here's me, right here, and I die and I join Paul right there. We both arrive at the same time. So every person who dies arrives at the Rapture where they're changed. The dead in Christ arrive first because they started their journey along here. Those who are alive right here go immediately – but here's where they're **transformed**. They're not transformed back here. **They're transformed right here**. So all of the Church, whether they're living and arrive here, or whether they've died and arrive here at the same time; we all hit there at the same time and are changed in like manner.

So transformation for the believer is a little different. The Old Testament believer who dies across this period of time, and he dies faithfully, actually hits Abraham's Bosom right here. So the same thing happened to him. He hit Abraham's Bosom at the moment of Christ's announcement and resurrection. And then he was resurrected with Christ. Changed, and resurrected with Christ. Is that clear?

Class. Comments back and forth.

Conrad Bowman. That's good.

Betijean Kennerly. Well, Jesus was back on earth. He came and went, and the door was closed.

Conrad Bowman. Un huh.

Betijean Kennerly. Ok. So He had a body that was not

Conrad Bowman. That was not limited by material boundaries.

Betijean Kennerly. So that's the kind of change we're going to have?

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

Betijean Kennerly. In like manner.

Conrad Bowman. In like manner. That's right. As Christ now He is, we shall be. Ok. Now,

3. "I will grant authority to my two witnesses [Ok, we still have a little time], and they will prophesy for twelve hundred and sixty days, clothed in sackcloth."
4. And these are the two olive trees and two lampstands that stand before the Lord of the earth.

And that goes back to earlier chapters.

5. If anyone desires to harm them, fire proceeds out of their mouth and devours their enemies; and if anyone would desire to harm them in this manner, he must be killed.

These are strong witnesses, aren't they? How many of you read the *Left Behind* series? Yes, the *Left Behind* series – LaHaye does a pretty good job describing how those two witnesses stood; and his description of them. He's got some problems with what he handles because he has the Church going all the way through the Tribulation Period, and that's not going to happen; but the way he handles these two witnesses is very good. It's imaginative, and it's real true to Scripture.

6. So these have the power to shut up the sky, in order that rain may not fall during the days of their prophesying; and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they desire.

7. And when they have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them and kill them.

8. And their dead bodies will lie in the street of the great city [which is Jerusalem] which mystically is called Sodom and Egypt, where also their Lord was crucified.

9. And those from the peoples and tribes and tongues and nations will look at their dead bodies for three days and a half, and will not permit their dead bodies to be laid in a tomb.

So for three and a half days, that's where they're laying.

10. Those who dwell on the earth will rejoice over them and make merry; and they will send gifts to one another, because these two prophets tormented those who dwell on the earth.

That's still man's view of the plagues that God sends to drive them to repentance. And understand now the plagues, the plagues are taking the place of the Law. The plagues are the burden of mankind, and men hate that. So they turn against Israel. Now I submit to you the reason – Kathryn and I were talking about this on e-mail earlier this week – that one of the reasons I believe that the time is drawing closer for these things to begin to occur is the international attitude toward the nation of Israel that's spreading out of the Middle East and now into other nations, Western nations. They're beginning to look at Israel as the problem of us all. And attitudes are turning against Israel. Now that means, that when anybody – when they see anybody come to offer a solution to dealing with them, they're ready to begin their celebration. When they see these two Jewish prophets with the power and ability – they don't know where it comes from; with the power and the ability to turn waters into bitterness, or blood; to bring fire and hail from the sky; to disrupt their life all over the world; they're not going to repent toward God. What they're going to do is harden their hearts toward the God of these two prophets and fail to repent at all. And we're getting closer, and closer, and closer to that. When you watch international attitudes, you can almost see the hands on the clock ticking closer. Now,

8. Their dead bodies will lie in the street of the great city which mystically is called Sodom and Egypt, where also their Lord was crucified.

What was Sodom and Egypt to Israel? They were places of refuge. That's where Lot wanted to run to when he hit the plains. He wanted to run to run to Sodom and find refuge within the city, the walled city. Egypt has always represented to

Israel the place of escape. If you want to compare Egypt in your own mind and life as a believer, anytime you run into difficulty and you see a place that you can escape to humanly, you're going to find yourself at odds in your faith in God and your trust in God begins to slip away from you because you've got a human solution to your dilemma. That's what Egypt represents. Egypt represents human viewpoint solutions to life's dilemma. Ok. That's what it represents. Rather than depending on God, and casting our life on Him to trust, we run to human solutions. That's Egypt in our life. The great city, Jerusalem, is Egypt to Israel. Israel believes that if they can preserve the great city and command it, and keep it, and militarily defend it; they will be OK with God. That's their Egypt. Jerusalem is no sanctuary for Israel. Their only sanctuary is the Messiah that they rejected. Land is no protection. So when you see Israel pouring everything into the defense of Jerusalem, they're defending their escape mechanism. Take it one further. When you hear a Christian pastor from his pulpit, say that Christians owe it to Israel to defend Jerusalem then you know that they've bought into the same error. That's where John Hagee is going right down the tube. He's poured his entire ministry into the message that Christians owe it to Israel to defend Jerusalem, their homeland; against Hamas; against the influence of Lebanon; against the encroachment. What he's doing is reinforcing the idea, that as long as they can hold Jerusalem, they have a sanctuary. That's not true. And what this passage is telling us is that the beast from the pit, when he's unloosed, when he's unloosed and turned loose, he's going to trample that city down. He's going to destroy it; and he's going to gain power over that; and symbolically to the whole world, the world will see him winning. And they will not repent from their hatred of the Jew. They'll intensify their hatred. And they'll intensify God's actions on Jewish behalf. Is that clear? Or have I muddled it so much nobody can understand it.

Betijean Kennerly. Well I think, don't you think the reason Hagee would do this would be, because the Scripture says when you bless Israel, I will bless you.

Conrad Bowman. Yes

Betijean Kennerly. That's where he gets that. That was before the Messiah.

Conrad Bowman. Sure it was, and he's telling the Church that that's the Church's responsibility and that's not true. It was the Gentile nations' responsibility to treat Israel kindly. And look at what happened? Look at the history of Germany. Every time Germany has had a favorable relationship with Israel, Germany has prospered. Every time Germany – and this has happened repeatedly, by the way

in history – every time Germany took it upon themselves to persecute Israel, Germany ended up getting in a war that they lost. They had the engineering technology to win. They didn't have the will to win. They lost. And they lost primarily because their object was the nation that God had put His finger on and said, you Gentile nations owe it to them. He did not say that to the Church. That's something else that's perpetuated by the Judeo-Christian ethic myth. There's no such thing as a Judeo-Christian ethic. The Judeo ethic was an ethic based on Law. The Christian ethic is an ethic based on freedom and grace and Christ. By Moses came the Law – is the way John starts. But by Christ came grace and truth. There're diametrically opposing propositions. There's so much baggage we have to deal with as Christians today; that we hit the ball, and drag our baggage; hit the ball and drag our baggage; from hole, to hole, to hole, to hole. We need to clear our heads; think carefully about what Scripture is saying; take it literally where we can; and unfold it where we must.

Now let's see if there're any other questions.

Lady. Is the beast a person, or is it

Lady. Yes. He's the anti-Christ.

Lady. That is the person.

Conrad Bowman. Yes. The beast is a person coming out of the pit. Backed by the anti-Christ, sold out completely. But the beast is a person coming out of the pit. We're looking at a period when there's going to arise a man who has the ability – uncanny ability – to speak words of peace believably.

Evelyn Wamble. A real charmer, isn't he?

Conrad Bowman. Uh-huh, because he's going to be able to guarantee to Israel that he can assure them, based on his influence, that the kings of the earth will not overrun them and persecute them. And the kings of the earth are ready to believe that. They're ready to buy into it; and when they do that, they'll give him all sorts of power. Gil, did you want to say something?

Gil Parks. Yeah. Does that mean, are you telling us that we're not supposed to be on Israel's side?

Conrad Bowman. No sir. No sir. There are good reasons to be on Israel's side, if no other reason than that Israel is the second strongest democracy in the world

today. And for that reason alone we ought to be there. The other reason is that we know that Israel is coming up to a point where they're going to be nose to nose with their creator, and the God who selected them; and that's coming up quick; and we ought to be supporting them every way we can to give them the opportunity to see God as He is, rather than as they would like Him to be. It's common sense. It's righteous judgment. It's a debt that we owe to a nation that's supported us more than any other; even more than England, they have. And for those reasons, that's reason enough that we ought to be pouring ourselves into them. The only thing I'm saying is, the Church is not linked to Israel except that Christ Himself came as a Son of Israel. He Himself was a Jew. And the prophets were Jews. And we owe so much of what we know of God and the way He works in the world to those Jewish prophets and to the fact that, as Paul will say later in Romans when we get there, you know, what profit is it to be a Jew? Well by the Jew came the prophets; and the oracles; and the promises; and all of that. Abraham, you know, came right – he started that whole lineage. So there're good reasons for that.

Beth Davis. Should the Church believe in the fact that it's a person to person sharing of Christ, but the ... [inaudible]?

Conrad Bowman. Yeah. Separate your political support from your personal support. Yeah. Personally, we have reasons. Personally, we have reasons to support Israel because they are the apple of God's eyes so much. You know now that we don't find our way of worship or our way of life according to Israel because that's the Law.

Adam. If the Law was set aside by Christ. Is that true?

Conrad Bowman. Yes. Yes. Two sides of the coin. On one side you see Law, and the Law is the standard which condemns. And on the other side you see Christ, and you see the standard of righteousness, as Christ alone was righteous. So there it is. Marilyn? Did you have something? Ok.

Alright. Any other questions?

Betijean Kennerly. The tenaciousness of God.

Conrad Bowman. The tenaciousness of God?

Betijean Kennerly. He's tenacious in His love and faithfulness.

Conrad Bowman. The hound of heaven. The hound of heaven. When he gets on your back, and you hear that baying, get ready; because he will run you down. Individually or nationally.

Father we thank You for the time You give us, and for the way You continue to unfold Scripture as we now move into a period where we're going to be taking Daniel and Matthew and Revelation and kind of melding them together to get the complete picture. Guide our thoughts, and just guide our discussions. It's going to slow down a bit, and we just want to be, we want to spend whatever time it takes to draw out of it Your Word for us in this day. And we thank You in Christ's name. Amen.