

Revelation 10, 11 (Conrad Bowman) (June 1, 2008)

Actually chapter 7. We'll look at 7, 8 and 9 in Daniel this morning as well as Revelation 10 and 11, and moving through that particular section. Let's start with a word of prayer, please.

Father, we thank You for the, we just thank You for the time You set aside for us; for the energy You pump into us the first thing in the morning, we thank You for it. We thank You most for the Word that You preserved for us and delivered to us just like You want it to be. Guide us in our studies of it and help us to unlock the keys to the Scriptures that we study, so that we will know what Your mind is with regard to Your Church, and Your people; and we thank You for it; thank You for including us, and reaching down through the chaos that this world offers, and just drawing us individually close to You; and we thank You for it in Christ's name, because He paid for it. Amen.

Now, in chapter 10 of Revelation, we saw this in verse 1.

1. Another strong angel came down out of heaven, clothed with a cloud;

I'm always fascinated by that term, "a strong angel," as if there are some weak ones around. This guy was clothed with a cloud, wrapped up with it,

And a rainbow was upon his head [that's a halo, multicolored], and his face was like the sun [brilliant], and his feet like pillars of fire;

This was an awesome sight. A guy walking on two pillars of fire, has a face like a sun – that you couldn't even look at it and see features.

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

This was a big, big angel.

3. He cried with a loud voice, as when a lion roars; and when he had cried out, the seven peals of thunder uttered their voices.

So the thunders that were over the heads of men just begin to roll.

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

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

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,

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

What was the mystery of God that was preached to the servants, the prophets of the Old Testament? The mystery of God was that while God was dealing with His chosen earthly people, He at the same time was working out a plan for another people altogether who were destined to be heavenly rather than earthly; and that's really important to us, because that's us. We are God's heavenly people; and it was a mystery even to the prophets of the Old Testament. Now you have to understand that. This Book [Conrad holding up the Bible] from here, all the way into Acts chapter 2, stayed a mystery to all the Old Testament prophets. They didn't see it, couldn't understand it; all they had were the words they wrote down. It waited for the Apostle Paul, and the mystery was unfolded under his ministry; because his ministry didn't begin based on Christ's commission to His disciples; his ministry began with Christ's commission of him to take that Gospel of the unfolding mystery to the Gentile nations; and that's what happened on the road to Damascus. Ok. That was completely different. So, that mystery now that John sees is beginning to be unfolded. Verse 7.

7. In the days of the voice of the seventh angel, when he is about to sound, the mystery of God is finished, as He preached to His servants the prophets.

8. And 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. And I went to the angel, telling him to give me the little book. And he said to me, kept on saying to me, "Take it and eat it;

Now what you get with that "kept on saying to me," is hesitation on the part of John. Because he didn't say, take the book and eat it. And John immediately took it – he had to keep on saying it to him. He's motivating and moving John to do what he's telling him to do.

9. So he kept on saying to me, take it and eat it, and it will make your stomach bitter; within your mouth it's going to be as sweet as honey.

10. And 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 [he had heartburn].

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

So there's a cacophony of voices that he's hearing from people that are on the scene here. Chapter 11.

1. Then there was given me a measuring rod like a staff; and someone said [we've already covered this now], someone said, "Rise and measure the temple of God and the altar, and those who worship in it.

2. "And leave out the court which is outside the temple and don't measure it, for it has been given to the Gentile nations ["nations" there implies it is speaking of Gentile nations]; and they will tread under foot the holy city for forty-two months.

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

So they are not attempting to draw any attention, nor gather any wealth whatsoever, to themselves. Their only possession is sackcloth clothing, and they're going to preach, or prophesy, for twelve hundred and sixty days.

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

And that's a reference from Zechariah chapter 4, and we're going to go there before we're finished.

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

So, you don't see anything of the longsuffering attitude which God insists that His Church follow. His Church is instructed in this Age to treat the whole world, even and especially those who are the enemies of God; the enemies – our enemies as well – to treat them with mercy and longsuffering. That's the attitude that we're to take on. You don't see that attitude with regard to these two witnesses and their ministries. Anybody that desires to hurt them, fire is going to proceed out of their mouth and just devour them right there on the spot. That's pretty harsh. That would get your attention. If you've got a preacher up there and you stand up and say, I don't believe that, you know, and you need to stop and fire comes shooting out of his mouth across the pulpit and turns you to a crisp right there, you immediately have the attention of everybody that's left. There wouldn't be any doubt about it, would it? Now,

6. 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.

And that's the power of the anti-Christ over even God's witnesses. I want you to understand that and think about that now. Because it speaks of our total dependence for life and protection on God. The enemy of His is the prince of the power of the air in this world. Satan has a lot of dominion power with regard to

this world. We are protected day by day, step by step, by God's own hand of mercy inserted in our life; and we don't want to forget that. We don't take power and authority over Satan. Jesus Himself did not do that. If He didn't do it, and refused to do it, we should – you remember when Satan tempted Jesus, not in the ordinary way. Those temptations of Christ were not the way He was tempted in the same manner in which we are tempted. Those are unique temptations that are recorded for us. When Satan came up to Him and said, all you have to do is acknowledge me, and I'll release my hold over all of these people; and he had Him on top of a high mountain and was showing him all the peoples of the world for whom Christ was going to die; and Satan said, You acknowledge me, just nod in my direction, and acknowledge me – not worship – acknowledge, I will release my hold on every one of those! Now you remember what Christ came to do? He was going to deliver us from sin. He was going to resolve the sin issue; and Satan is telling Him, as he had Him on that mountain, I will release my hold on everyone of those people for whom You came to die; those who believe you, and those who do not believe you. I'll turn my – I'll lose my hold on them. Christ could have accomplished redemption, unilaterally, for every living soul by acknowledging Satan. He didn't do that. He didn't do it. He pointed to the words the Father delivered to the prophets, and gave him Old Testament quotations of the Father's rule and dominion; because that's what He had to work on and that's why He had come to His own people. Satan offered Him over and above what He came to accomplish over His own people; and offered Him an expanded success – guaranteed – if He would just acknowledge him; and He refused to do it. Now listen kiddos, being successful in this world is not an end to be grasped as if it were the end of your life. That's not what it's about. Better you should live and die in poverty and be aware and experiencing your relationship to the God who made us all, than to live in splendor and wealth delivered by a power other than Him. Ok. Material goods – whether we're talking about a church; or whether we're talking about you as an individual; or your company; or whatever – is not the end – successful end of a life. Your relationship to God through Christ is the only thing that counts. If the Lord Jesus saw fit to take the enemy of His Father, and respond to him not out of His own authority, but respond to him out of the same Word that you have delivered to you, and to me, doesn't it behoove us to do likewise? Our strength rests on what we have right here in our hands [Conrad holding up the Bible]. That's it. The better we understand it, the more secure we are. The more we know about this Book and what it contains, the better equipped we are to do whatever God has put us here to do. So it's absolutely imperative that we continue to dig into this Book and uncover those mysteries that God spoke of to the saints of the past, and prophets of the past, right down to the disciples, then through Paul; He sent him straight to us so we

would be equipped in this twenty-first century to meet the challenge, just like Paul was, and just like the Lord Himself was. Do you have any questions on that? Yes ma'am.

Mary Ann Jacobsen. A question came to my mind ... [Inaudible] And Jesus knew that. Was that part of, I mean, pure obedience probably; but I was thinking about the lies. He lies to all of us. We see that today with our grandchildren, and in our children. That he makes things look very attractive.

Conrad Bowman. Very attractive. He certainly does.

Mary Ann Jacobsen. [Inaudible].

Conrad Bowman. He packages sin in the most unique and effective ways, doesn't he? He makes it seem like a relationship that's just perfect; or, an idea to drive your life that's new and innovative; or an idea to drive your business; or an idea to drive your church. That's to drive us collectively. The enemy is a master packager. He can just take the most venomous thing in the world and put it in the most beautiful marvelous packaging; and offer it to you not only free but with green stamps. Yes ma'am.

Pat Welbourn. But no matter how good it looked and sounded, it was not God's plan; and He was here to fulfill God's plan. And He knew it was going to be painful.

Conrad Bowman. That's right. You see, and look what he was offering. When he took the Lord, when he took the Lord up to the pinnacle of the temple – remember that? He took Him high up on a parapet that overlooked that massive courtyard; and off across the courtyard is the gate, that the first thing in the morning at sunup – that gate swings open; and all the faithful of Israel come into that gate shouting, Hosanna – good morning to your King. That's what they're shouting. We're glad to see You. You know. They came to meet the King. That's what their singing; and Satan's temptation was, look, they're all here to meet You. All You have to do is just step off this balcony; and the rocks down there about fifty yards away are going to come up to meet You fast. But Your Father is faithful. He's not going to let You harm one, one bit; not one toe on Your foot. He's going to have a legion of His angels there to capture You, and just deliver you safely to the ground, where You can meet all those faithful ones of Yours that came here to meet You that are streaming through the door. All You've got to do is just acknowledge me, and in the background you hear that ram's horn rolling,

wooooooooooooo; calling the faithful to worship. You see he tempts Him to do what He's trying to do for God; but it's the wrong time and the wrong way. His intention is sterling. Now when we start looking at ministries, and cutting them slack because he's really a good man; and he's really a good man; and look at what he's doing. Look at all these people he's gathering; this is got to be good, you know. And then you've got to be careful; you can't criticize people. Well, that's bull; that's what it is. The man of God discerns all things, is what Paul tells us. We have to be wise discerners. We have to take the Word of God and learn to apply it just like a sharp knife in our life. We need to turn – this is a tool (Conrad holding up the Bible) that we're expected to use; and we have to take this tool and sharpen it up. That's why its called the sword of the Spirit. We sharpen it up. Boom. Because its what we use to attack those things in our life that would lead us astray. Now

Ray Johnson. Conrad?

Conrad Bowman. Yes sir?

Ray Johnson. It seems to be that it goes back to what you read about John and taking the book. Its sweet in his mouth ...

Conrad Bowman. And bitter in his stomach.

Ray Johnson. Because its easy when you get this early, but the working out is always harder.

Conrad Bowman. Always. Its always harder to – its one thing to sit and take it in; get a full notebook. It's a different thing altogether to end up with a full life; because you take these things and absorb them and apply them in your life. Be careful you don't get caught in a trap of study for study's sake; and filling up your notebooks; and putting them on your shelf; and you get them all nice and arranged. If you don't have one of those, come to my house and I'll show you one or two. I've got them. Lined up there. Boom. Ok. And its easy to do that, and it's a lot of fun, and its easy to believe that you've got a lock on things because you've got all those shelves full. You know; and mine are full. I don't have any room. I don't have room for one more little pot of flowers or one of those – what are those things we use – bookends. We don't have any room for bookends any more.

Norma Bowman. Yours are not nice and arranged. [Laughter].

Conrad Bowman. She blew that myth right out of the water. Alright, but you know what I'm saying. Its one thing to have a full bookshelf. Its another thing to have a full head and a full life. Those things have to get through the bookshelf through you and on to what you're doing and the way you walk before they're – like Ray was saying, its got to go all the way through and affect your life. So, in chapter 11,

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

And that comes out of Zechariah. We'll get there in a bit.

5. If anyone wants to harm them, fire proceeds out of their mouths and devours their enemies; and if anyone would desire to harm them, in this manner that one must be killed.

6. These have the power to shut up the sky, to stop the rain from falling while they are prophesying; 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.

You see; you've got power as long as God destines you to use that power; and then you're subject to Satan's pressure by God's own decree. He allows it.

8. Their dead bodies will be in the street of the great city which mystically is called Sodom and Egypt

And you remember what Egypt is, from last week's lesson. Egypt is?

Betijean Kennerly. A place to go and hide.

Conrad Bowman. A place to go and hide. Its a place of escape, isn't it? But its human viewpoint escape. Its where we decide we're going to be safe. That's what Egypt is; and it started early. You remember when the famine hit Joseph's family; and they had sold him into slavery into Egypt? And there he was down in Egypt. God's got him down there preparing for his family. When the grain dried up, and his family didn't have anything to eat, they sent embassaries into Egypt; and

lo and behold, when they got down to Egypt, they discovered that there was grain to be had down there. Why? Because Joseph was a smart cookie, and he had put all that stuff aside – put it aside so he could be ready for the famine. Ok. Now, when they got down there, they found Joseph; and they eventually came face to face with Joseph down there. Egypt was their plan of escape in order to get food; and that's where they went to; and God had already used Egypt to make preparations to bring them back to Him; because they had to come face to face with what they had done to Joseph. So, way back in Genesis, we see Egypt performing that same function for God's people. So, here where the two, where the two witnesses have fallen; their testimony; the beast kills them.

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.

So, Egypt becomes the symbol of human solutions rather than God's solutions. Human solution to Christ having come to those who were alive in His day was, they killed Him. They took Him outside the camp and they killed Him. They crucified Him. That was the human solution to the dilemma that man faced at the time. They killed the Son of God; right there in that city. That's why its called Egypt. Now, do you have your Egypts? That's the obvious question that ought to be asked here. Yes we do. We all have Egypts in our life We've got places we run to for temporary relief and protection; and they can be some of the dog-gone-it things you ever saw. To some people, Egypt is an escape into a plan of prayer that will get God's ear turned toward you so He can hear what your dilemma is and send a solution. So to some people, prayer can become Egypt; because they believe they if can just log enough time on their knees, that God would certainly honor that with a solution. It's not the length of time you spend on your knees, it's the quality of the prayers that are uttered that God's looking for. Ok. You remember the prayers. The prayers go on the Altar of Incense inside the Temple. There're fired by the ashes that come off the Brazen Altar outside. They go out there and they get the Brazen Altar ashes that have dripped down from where the sin offering was placed up there and burned; and they all fell down; and they bring those embers still burning out of that ash, and they put them on the Altar of Incense; and then when they take that incense, which is God's own flavor, and sprinkle it up there, that represents the prayers of the saints rising to the Father. You see that beautiful gorgeous picture of that incense rising to the Father? And it's an odor that He has determined is going to be pleasing to Him. And He's already given them the formula for that incense to put up there. And what's driving it? The sacrifice that Christ made is what's driving those prayers. So

when you hit your knees and you offer a prayer to God, it mingles with the ashes of the sacrifice that Christ Himself made, and that whole thing rises as a sweet smelling savor to the Father who's in heaven. Why? Because He loves the Son and everything He did; and your prayers are now associated with the sacrifice that Christ made. Even your prayers. Your life. The story of your life. Everything is mingled with Christ. The sacrifices you make are mingled with His blood, that's taken by the priest behind the veil and put on the altar – put on the horns of the Ark of the Covenant and the Mercy Seat on top of it. See nothing about your life is not touched by the sacrifice of Christ, who takes it and presents it to the Father in so many ways, while you're living; and after you're gone, He continues to do that. Now,

7. When they have finished their testimony, the beast comes ... and kills them.

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

And that tells you right there that the Lord was crucified because of human viewpoint, not because of divine viewpoint. If anybody had had divine viewpoint, the Lord wouldn't have died; but He did.

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 they're looking at them for three and a half days. Half the period – it's the period of the Great Tribulation – three and a half days is the length of the period of the Great Tribulation – and that's the period of time that they lay dead.

10. And 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.

And we tend to view God's disciplinary action as torment. Now,

11. After the three and a half days, the breath of life from God came into them, and they stood on their feet; and great fear fell upon those who were beholding them.

And sending presents back and forth; and they're looking and UPS is coming; and – boy, its going to be bad.

12. And they heard a loud voice from heaven saying to them, "Come up here " Then they went up into heaven in the cloud, and their enemies beheld them.

God's just says, come up here; and a great cloud just takes them up.

13. And in that hour there was a great earthquake, and a tenth of the city fell; and seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.

14. The second woe is past; the third woe is coming quickly.

Ha! What did Gil say? The two woes make a right. [Laughter]. That was really good. I got that in Jackie's email this week. Gil wanted to know the two woes make a right. And it makes a right turn. I can tell you that.

14. The second woe is past; behold, the third woe is coming quickly.

15. And the seventh angel sounded; and there arose loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of His Christ; and He's going reign forever and ever."

"When the seventh angel sounded, there were loud voices in heaven." And, who are those voices? Phil wants to know. And we're going to talk about that in just a second. The kingdom of this world is their message, has become the kingdom of our Lord and of His Christ; and He'll reign forever and ever.

16. And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God,

17. and they're saying in a loud voice, "We give Thee thanks, O Lord God, the Almighty, who are and who were, because You have taken Your great power and have begun to reign.

18. "And the nations were enraged, and Thy wrath came, and the time came for the dead to be judged, and the time to give their reward to Your bond-servants the prophets and to the saints and those who fear Your name, the small and the great, and to destroy those who destroy the earth."

Which is God's creation. That's the message that you're hearing repeated by the twenty-four elders who are on their faces before God.

19. And the temple of God which is in heaven was opened; and the ark of His covenant appeared in His temple, and there were flashes of lightning and sounds and peals of thunder and an earthquake and a great hailstorm.

I wonder if anybody is thinking about that up in the Midwest; in the middle of what we've gone through in the last couple of months. Man, that's terrible, isn't it? But it's so reminiscent, and reminds us so much of what God has said here. Now, the nations that were enraged, the nations that were enraged are Gentiles. Anytime you see the word "nations" it's almost 100% Gentiles. It almost always refers to Gentile nations. Ok. So when it says the nations were enraged, that's talk about Gentiles,

18. "... Your wrath came, and the time came for the dead to be judged ...

Now you'll notice they're talking about this in past tense terms, as if we're past that point; and we're three and a half years into the Tribulation Period in general; and the time of prophesying of the two prophets. The two witnesses. They have been taken up, and now God is dealing directly with the earth; and

18. "And the nations have been enraged, and Your wrath has come, and the time came for the dead to be judged [is on us], and the time to give their reward to Your bond-servants the prophets ...

That's here. And now the temple of God, against which all things are measured, is opened up. And you remember, the temple of God on earth – the tabernacle and temple – are patterned after the temple in heaven. There is a temple in heaven, and it has an Ark of the Covenant in it; and it has the blood of Christ in it. And that's where God judges things, from His temple in heaven. The one on

earth is a pattern of that so we might understand it. Ok. So when we treat things here as if they were sacred Ok. John and I were talking about that earlier this week in his office. Here's a book. There are some people that will not make a mark in their Bible. They so revere it that they want to keep it in pristine condition. I've filled up at least three of these things to where I finally – I can't read them any more, from the notes and the marks that I make in them. Ok. This is a tool. Paper is not sacred. Words on paper are not sacred. They're sacred when they're written in this, right here [Conrad pointing to his head], when your noose is full of them. Ok. That's where they're sacred. They become sacred right there; because right there you own them. Here [pointing to the Bible] its just paper. Ok. That doesn't mean you don't honor it; and it doesn't mean that things are not special to you. And Pat was smiling because – you don't like to write in yours, do you?

Pat Welbourn. Oh no, I do.

Conrad Bowman. You do. But we have some who just don't want to do that. They can't do that. They just can't do it. You know. Well, we need to make sure we don't miss the truth. This [holding up the Bible] is a representation of what's in the mind of Christ. And what's in the mind of Christ is a pattern of what's in the mind of the Father; and our relationship is to the Father through the Son. That doesn't diminish Christ's role. It magnifies it. We have to keep the goal in mind. We have to keep the goal in mind. Ray, you were going to say something.

Ray Johnson. I have a question.

Conrad Bowman. Ok.

Ray Johnson. The chapter you've already past. It says they gave glory to the God of heaven. I wanted you to comment on that. I wanted your comment on that, actually.

Conrad Bowman. They gave glory to the God of heaven?

Ray Johnson. Yeah. You just past it after ... 13. 11:13.

Phil Richman. 11:13. "The rest were terrified and gave glory to the God of heaven."

Ray Johnson. And I was wondering if you would comment on that.

Conrad Bowman. I don't see a whole lot that needs explanation there.

Ray Johnson. Ok.

Betijean Kennerly. The remnant. It says the remnant.

Ray Johnson. Is it the remnant who gave glory to the God of heaven? Was it the pagans that gave glory to the God of heaven? Who was it that gave glory to the God of heaven? Was it the whole earth that gave glory to the God of heaven?

Conrad Bowman. No. What its talking about, its talking about seven thousand – when the great earthquake came, the city fell; seven thousand were killed in the earthquake – that's a reference to what's happening to the city.

Ray Johnson. I understand that. And then it says ...

Conrad Bowman. And the rest gave glory to the God of heaven.

Evelyn Wamble. The rest of the people there.

Ray Johnson. Yes. I understand that. The rest – but that means the pagans gave glory to the God of heaven.

Conrad Bowman. Whoever was there. Yeah. Whoever was there in the city.

Ray Johnson. But they didn't worship Him.

Conrad Bowman. No.

Ray Johnson. They didn't turn their hearts to Him.

Conrad Bowman. No sir. There was no repentance there.

Ray Johnson. How would they give glory to Him?

Conrad Bowman. Oh, even Satan gives glory to God, whether he wants to or not. The glory to God accrues – He accrues from everything. Your failure as well as your success. He accrues glory to Himself by those that are condemned to hell forever. That brings glory to God because it proves and underscores His justice; His perfect justice and His attributes. That brings glory to God. Renowned, is what it is. It all renowns to His glory. Phil?

Phil Richman. The context of where this is, is Jerusalem.

Conrad Bowman. Right.

Phil Richman. The city fell, the city fell, and these are Jews. And seven thousand people were killed in the earthquake. The rest were terrified – these were Jews; and then all of a sudden, they gave glory to the God of heaven. Could it be, you know, that they had been switched on by the Lord? That this is the remnant of Israel?

Conrad Bowman. It could be, but there's not indication of that in the text. That would be conjecture. It's more – what it says more than anything is that the earthquake came; a tenth of the city fell; seven thousand people were killed; and the rest of the people gave glory to God – they turned to God, because they recognized in the earthquake and in what was happening, God's power.

Phil Richman. When you give glory though, you're really recognizing who God is; and there seems to be a spiritual transaction. That's all I'm saying; and I think there's an argument there

Conrad Bowman. Ok.

Gentleman. I don't see that as anymore spiritual than all of the followers of Christ who wanted Him to take over and pull them away from the Romans.

Conrad Bowman. One commentator references that; that when the followers of Christ said, let's go down to the city and wipe them all out.

Gentleman. Yeah. And these people, I mean, we do it all the time. Look at the power of God in the tornado. We're giving glory to God. The fact that He can create and control tornados. But that's doesn't mean we are worshipping Him.

Conrad Bowman. No. Worship is something that happens between people who know one another. When you become intimate with God, you worship God out of your intimacy with Him. Ok. That's worship. Worship does not come from – there are a lot of people that we admire; and we elevated that admiration to adoration; that still is not worship. Because worship has to have a common ground of belief behind it – to worship. You have to worship on the basis of you know the same things; and your minds and spirits are [inaudible]. You can be unified soul to soul, and never know spirit to spirit. And you have within you a spirit; human spirit taught by the human spirit (*sic.* Holy Spirit); and a human

soul that's taught by your experience within the world by everything you do; and you can have a soul to soul experience; and you adore with your soul; but you only worship with your spirit. And His Spirit witnesses with our spirit; trains our spirit, so that we can communicate with God in true worship. The soul that you have works on your emotions, and drives your emotions, and that's a soul to soul relationship. Ok. And its quite different than a spirit to Spirit relationship; because that spiritual relationship, the fuel for that, is truth. That's what Christ says, "I'm truth." "I'm truth." And that's the fuel for the spirit. It operates on the basis of truth. So we take this [the Bible] in, and we worship on that basis. They went up into – when they, in verse 13 of that chapter, with the earthquake; a tenth of the city fell, seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven – there are many, many enemies of the God of heaven who gave honor or glory to the God of heaven; and that's not worship.

Ray Johnson. It wasn't the God of the Bible they were worshipping. It was just – there was somebody out there that's got all this power.

Conrad Bowman. It's the God who had the power to shake heaven and earth and kill seven thousand people right there in front of them.

Ray Johnson. It's not the God who sent Jesus who ... [inaudible].

Conrad Bowman. Yeah. That's it, and more than that though, Ray, its not worship. Its admiration and adoration, but its not worship. You know. This has been a – I never would have dreamed we'd get into this, this morning; but, this is perhaps one of the most important points that's ever been made in here. The difference between adoration and worship. We alone can worship God, because we alone have the opportunity to know Him as He is. The world can admire and adore and elevate and magnify, but they cannot worship because they don't have the foundation of truth which is Christ; here [Conrad pointing to his chest] in order to fuel that worship. It takes the Spirit of Christ instructing your spirit to move you – the new creation you – into an attitude of worship of the Father. If you don't have the new creation you within you, if you haven't died with Christ to the Sin of the world, and to the power of Sin over your life, you don't have the juice within you to worship. You can cry; you can plead; you can fall on the floor; you can give everything you have away; you can work until your feet wear to the bone; you can do all those things, but its not worship unless its your spirit driven by the Holy Spirit into a relationship that's deeper with the Father; and that's an

appreciation that comes from within you that is not satisfied by human words that we use on those people that we idolize. Its just not. Beth?

Beth Davis. [Inaudible]... They acknowledge God. Giving credit where credit is due here. But they do not worship God, but they're recognizing Him for what He has done.

Conrad Bowman. Right. Right. And their motivation in this case was just as likely out of fear.

Beth Davis. And they're acknowledging that He did it, but that's not worship.

Conrad Bowman. Right. It's not worship.

Betijeane Kennerly. The King James Bible.

Conrad Bowman. Yes ma'am? This sample Bible.

Betijeane Kennerly. In the real Bible, it says here, "and they were affrighted – the remnant were affrighted, and gave glory to ... Well, that, I mean, that to me means it scared the devil out of them.

Evelyn Wamble. Yeah. Fear.

Conrad Bowman. Fear. Fear of God, and what does Proverbs say? The fear of God is the beginning of wisdom. Right? Phil, I'll be right there.

Lady. [Inaudible].... And the fact that they survived from the earthquake ... [inaudible] But again, the thought in my version is entirely different from worship, because there is no connection.

Conrad Bowman. Right. Right. Listen, take a group coming from a disaster. New York, just this past weekend. A crane fell. People are coming out from under that thing, and they're saying, thank God. You know. Two minutes ago I would have been right there. Thank God I wasn't. That's an empty phrase to them. Its an empty phrase to most of them. Its just an exclamation, just like most cursing. Phil?

Phil Richman. What I'm looking for in Revelation, and its hard to find; that's why I mention this, is fulfillment of Romans 11, verses 25 through 28. I'm not going to go into it because we're almost out of time, but you ought to read that – I mean

the class. In Revelation, where does this happen? Where is Israel brought in during the Revelation? That's what I'm looking for. In Rev. I see in here that its going to happen in Romans 11 ...

Conrad Bowman. Right.

Phil Richman. Ok. Now where does it happen in Rev. I'm not saying we need to know right now, but that's a real seeking thing.

Conrad Bowman. Where is Israel brought into God?

Phil Richman. Well ... [inaudible] This is My covenant with them, I'm going to take away their sins. I mean, this is going to be fulfilled in Rev. somewhere, and that's what I'm getting at.

Conrad Bowman. We're not there yet. No sir. We're not there yet. Yeah. I finally see what the question is. Ray?

Ray Johnson. Mine is different. [Inaudible] ... self-sacrifice never gets us to worship. Only God's sacrifice gets us to worship.

Conrad Bowman. That's right. You can't get to worship through self-sacrifice. No. No.

Ray Johnson. Doing this thing of self-sacrifice.

Conrad Bowman. You can't get there. You can't get there that way. Joyce?

Joyce Wood. Did I get it right when I wrote that worship involves our spirit with God's Spirit.

Conrad Bowman. That's right.

Joyce Wood. And adoration and admiration is more

Conrad Bowman. Comes from the soul.

Joyce Wood. Is from the soul.

Conrad Bowman. Yes ma'am. That's right. Our soul is what we have in common with all living things. Ok. That's your soul. Its where you accumulate information on the human level. You accumulate it, file it, and process it. Ok. On

the human level. It takes a human spirit to collect and store information on a spiritual level, and only a regenerated – that's what regeneration means. It means your spirit has been reawakened within you. It was in Adam when he was made, and then it died when he sinned. He was spiritually dead. Regeneration means your spirit has been reawakened within you – and I've got ten seconds to finish this. Ok. And we'll start there next week, and then we'll get to where we planned to be this week. Ok. I still have Daniel 7 and 8 which I intended to cover this week. We'll see about that.

Lady. Well, we'll get to read it.

Conrad Bowman. Alright. Alright. I apologize for the rest of questions, but you can get them to me by email or sit on them until next week.

Father, we thank You for the time You give us. Marvel of the Word. Just the marvel of it, that continues to feed us two thousand years after You gave it to John; and we thank You Father, just for considering us in Your plan and for preserving this precious gift to us today. We thank You in Christ's name, because He paid for every bit of it. Amen.

Thank you so much.