

Revelation 12, 13 ( Daniel 7) (Conrad Bowman) (June 22, 2008)

Opening Prayer. ... fill us up in the time that we have so that we can see the Son we serve even clearer; and by seeing Him, we can come to understand and love and know You more; and we thank You for it in Christ's name, for His sake, because He paid for it. Amen.

Ok. We're in Revelation chapter 12, and we'll finish chapter 12 today and get into chapter 13 – Evelyn. So we'll be there in just a little bit. I want to make sure we cap 12 off properly. In 12, we're dealing with

1. A great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars;
2. she was with child [that identifies this woman as Israel]; and she cried out, being in labor and in pain to give birth.

That's at the time when Christ was being born to her.

3. Another sign appeared in heaven: behold, a great red dragon who had seven heads and ten horns, and on his heads were seven crowns.

That dragon and his ten horns and seven heads; seven heads and ten horns, and on his head were seven crowns – is a reference to what then was the Roman Empire. Rome had taken over – the Greco-Roman Empire had marched into Rome and Rome was the leading nation of the world at that particular time. So, this sign in heaven – great red dragon with seven heads and ten horns – is Rome being used by Satan in order to cut off the lineage of Christ. Now remember I told you from the time that Christ was promised in Genesis 3:15 as the Redeemer to come as a direct descendent of Adam and Eve. It was going to be one of their children; that the attack of Satan was to cut off that lineage; so that Christ could not be tracked back in his lineage to Adam and Eve. That was Satan's master plan, and it marked the whole Old Testament history. If he could crush Israel, and wipe out Israel, he could wipe out that line of descendants. The final one was if he could cut off those children being born which led to the slaughter of every child two years old and younger, male child in Israel at the time, by decree of Herod under Rome. See, so that, all that attack pointing down to that promise God made in Genesis 3. So, if she gives birth to a male child. The woman fled,

5. And she gives birth to a son, a male child, who is to rule all the nations [and the word “nations” is translated as a reference to Gentiles; rule all the nations, Gentile nations] with a rod of iron;

And you remember that the overcomers in the Tribulation Period are given rods of iron with which to rule over the Gentile nations during the Millennial Kingdom. So one of the results of their activities in the Tribulation Period is that the strong ones out of the 144,000; the strong ones out of Israel – are given rods of iron with which to rule over the Gentiles for a thousand years; and that fulfills that promise. Any questions on that?

... and her child was caught up to God and to His throne.

And that's when the Son was taken to heaven, and He is involved during that period of time with the Marriage Supper of the Lamb, and the extended celebration; the whole period of which last a thousand and seven years. Now,

6. The woman fled into the wilderness where she had a place prepared by God

And that happened right during the Tribulation Period; right in the middle of it, when the persecution got intense.

... so that there she might be nourished for one thousand two hundred and sixty days.

That's three and a half years.

7. And there was war in heaven, Michael and his angels waging war with the dragon. And the dragon and his angels waged war,

8. and they were not strong enough, and there was no longer a place found for them in heaven.

9. And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.

And that happened at the very beginning, at the moment, beginning of the creation and restoration week. So that happened way back in Genesis 1. Ok. So what you're looking at is a recap of the relationship between God and Satan and the events that took place along the way; but it's not in chronological order. It focuses on the birth of Christ as the answer to the promise of the Father; and then it gives a few events, and then it backs up until verse 9; you see that the great dragon was thrown down; and as he was thrown down, at the first, in Genesis 1, you find Satan already having been thrown down. Now,

10. I heard a loud voice in heaven, saying, "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, who accuses them before our God day and night.

11. "They overcame him because of the blood of the Lamb and because of the word of their testimony, they did not love their life even to death.

They were willing to die for what they believed. That's the mindset of the overcomer.

12. "For this reason, rejoice, O heavens and you who dwell in them. Woe to the earth and the sea, because the devil has come down to you, having great wrath, knowing that he has only a short time."

13. And when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child.

Evelyn Wamble. That's Israel.

Conrad Bowman. And Israel's persecution today is a continuation of that.

14. And the two wings of the great eagle were given to the woman, in order that she might fly into the wilderness to her place, where she was nourished for a time and times and half a time [that's a year, two years, and half a year – that's three and a half years], from the presence of the serpent.

So she hid from the serpent for three and a half years.

15. The serpent poured water like a river out of his mouth after the woman, so that he might cause her to be swept away with the flood.

And that water coming from the mouth of the dragon, the serpent, is another copy, deceptively, of the river of living water that comes from the bowels of those who have accepted Christ – and out of his belly shall flow rivers of living water. Which was again, the promise of God.

16. So the earth helped the woman, and the earth opened its mouth and drank up the river which the dragon poured out of its mouth.

17. And the dragon was enraged with the woman, and went off to make war with the rest of her offspring, who keep the commandments of God and hold to the testimony of Jesus.

Now John calls Him Jesus here. You notice up in the previous verse, he's using the term "Lamb" to – let's see, where is that. Where did I find that? Where did I see that?

Evelyn Wamble. Verse 11.

Conrad Bowman. Verse 11. Thank you very much. There it is.

Overcame him because of the blood of the Lamb, and because of the word of their testimony.

The Lamb of God is a term used specifically in reference to Israel; because Christ is the Lamb of God with regard to Israel. He is the Paschal Lamb. The lamb that they eat on the night of the Passover. That's the reference there. When he gets down to verse 17 - they keep the commandments of God and hold to the testimony of Jesus – he switches gears; and he doesn't use a term that's exclusive to Israel. He uses the term "Jesus" that applies to the entire Jew and Gentile saved community. So the terms have changed, from verse 11 to verse 17. Now, any questions on 12 before we go to 13? Ok.

1. And he stood on the sand of the seashore; and I saw a beast coming out of the sea, having ten horns and seven heads, and on his horns were ten diadems, and on his heads were blasphemous names.

Now here you see the beast coming again; and this is the revived Roman Empire. So the persecution of the woman has proceeded across the history of mankind from the time of Christ to the time of the end. That's one long continuous battle, and that's what we see happening. If you look at history, you'll see that Israel has led a persecuted existence from the time she was scattered until the time when she has been reformed in '48 as the nation of Israel, still under persecution.

1. He stood on the sand of the seashore; and I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns were ten crowns, and on his heads were blasphemous names.

And note. The crowns are on the horns, not on the heads. The horns represent the point of strength. It's military strength that's represented by the horns; the ability to wage war and do battle; and the crowns, or diadems, are on the horns. So this is strength by military might. And on his heads were blasphemous names. The blasphemous names are names that are in opposition to God. So, the nations of the revived Roman Empire are led by people who do not believe in God. They're godless; and that's what we see forming around the world today. To find a Godly national ruler, national leader, is almost impossible. You just don't find them. Ok. So these nations that are being gathered are being gathered under blasphemous names.

2. And the beast which I saw was like a leopard [he's fast; he's vicious and he's fast], and his feet were like those of a bear [strong], and his mouth like the mouth of a lion. And the dragon gave him his power and his throne and great authority.

So you see what's happening. Satan the dragon is giving the beast his authority; his authority to make war; his authority to take the life of believers. Ok.

3. And I saw one of his heads as if it had been slain, and his fatal wound [and this is a head wound that's implied here; his head wound] was healed. And the whole earth was amazed and followed after the beast;

Now I want you to see what's happening here. Because the beast who now has the power of Satan suffers a severe and fatal head wound; and he's healed of his head wound and resurrected; mimicking the resurrection of Christ. And the

people of earth had answer for that; so they fall in line. Here's a man who can raise himself from the dead; having suffered a head wound that's obvious to everybody. Having raised himself from the dead, who's going to oppose him? Nobody! Ok. Nobody! Because people have been conditioned – they see, they accepted his truth, they believe it. Ok. Now, that's the result of people having no conception whatsoever of objective, external, absolute truth. You are unique in that regard; because you have come to believe that what you see and what you read and what you come to understand here is true; and you measure what you see by what you know to be true. Ok.

I was evaluated by a psychologist some years back before I went into management; and they sent me up to Minnesota; and in Minnesota, I met Dr. Richman Landman; and we sat for three days – he ran me through all kinds of tests; and at the end of the tests he said, you – he wrote up a report which I had a chance to read later – that said, Conrad has a well defined sense of what's right and wrong and what he believes to be true. And everything he encounters he runs through that matrix. If it doesn't fit the matrix, he rejects it as not being true. Boy that was absolutely true. That was absolutely true. And he said, you know, he's going to have some limits in terms of management because of that, because I'd argue with the devil. It didn't matter. But that's characteristic of believers, isn't it? What you come to know to be true you base your life on; you set your steps in accordance with. And if you see something that's out of order with that, or in discordance with that, you reject it; or you put it on the shelf and say, I don't know everything I need to know about this, because it doesn't fit. You know, but its not right. I know that much. Well, there's only one group of people in the world like that today; and that's true believers; which is the reason why the world cannot tolerate us. They won't tolerate us, because they can't reason with us on the basis of what they believe is true. And so they declare us to be hardheaded. Guilty. Right? Dogmatic. Guilty. Ok. Unreasonable. Guilty. Ok. All of those things are true, from their perspective. So don't be surprised when you run across that. You have to just be ready for that. Ok. Now, he opened his mouth – there was given to him a mouth .... Opps. I went too far.

3. I saw one of his heads as if it had been slain, and his fatal wound was healed And the whole earth was amazed and followed after the beast;

4. And they worshiped the dragon [Satan] because he gave his authority to the beast; and they worshiped the beast, saying, "Who is like the beast, and who is able to wage war with him?"

This guy is strong.

5. And there was given to him a mouth speaking arrogant words and blasphemies, and authority to act for forty-two months was given to him.

Ok. So that's three and a half years.

Evelyn Wamble. Is this the second part?

Conrad Bowman. Second part. Second three and a half years.

6. He opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle, that is, those who dwell in heaven.

7. And it was also given to him to make war with the saints and to overcome them, and authority over every tribe and people and tongue and nation was given to him.

Now you understand that. This is going to be a terrible time, because the devil is going to be winning for three and a half years; and beaten down. Ok. Now, all those promises that are being made to believers today – that if you just rest in the promises of God, you'll overcome the devil and all of his wiles. All of those statements that are being made today, about taking authority over the devil, and gaining power over him, and kicking Satan's rear end, and things like that. What's going to happen to those people who believe that and hit this three and a half year period in the Tribulation? They weren't taken in the Rapture because they never knew the Jesus that Paul offered. They never knew his gospel. So just claiming the name of Jesus is not enough. It has to be the right Jesus. Now let that soak. It's not enough just to claim the name Jesus; because as God warned us, there are many "Christs" who are going to come and say, here I am. I'm here. I'm here. I'm here. Ok. Jesus is not just a phonetic name. It's the definition of the Only Begotten Son of God. And if the description of the Jesus that people believe in is something other than what Paul has taught us is the Only Begotten Son of God, then they have picked an idol name Jesus in which to place their trust; and not the Jesus of Scripture. Does that seem harsh to you? Ok. It is. It is hard. It is harsh, because you're going to find yourself talking to the sweetest people you ever wanted to talk to who think they have discovered the Christ of Scripture; and having to convince them, and tell them, that the Jesus they're following is

not the Jesus of Scripture; and that's a tough position to take. Because you're going to be the meanest old curmudgeon you could possibly imagine, when you try to do that. And you're going to seem intolerant, and rigid, and dogmatic ...

Evelyn Wamble. Because we are.

Conrad Bowman. ... and arrogant, and all of those things that we were talking about a few minutes ago, and you are; and you will be. Ok. But we have to learn to hold our ground and to insist that people understand who Jesus, the Only Begotten Son of God, is in Pauline terms. Ok. That's tough. That's tough. The job I'm laying out in front of you is a very, very difficult job; because its going to separate you from some of your friends and some of your family, in taking those kinds of positions. And that's going to be – yes ma'am?

Lady. If you weren't really sure, regarding our friends - what is the witness test? What is the simple question to ask them so you know ....

Conrad Bowman. Where they are?

Lady. Uh huh.

Conrad Bowman. There's not a simple test. Boy I wish there was. I wish there was a single question you could ask them and say, right, if you get the answer to this, you got it. But it's not that easy. It's not that easy.

Don Fruin. It's a blood test. If there're under the blood, they're in. If they're not, they're not.

Class. [Comments – inaudible].

Lady. [Inaudible]. ...where would you go if you died right now. And if they say "heaven," we ought to say why. Explain it. Explain why. A lot of them say yes. Some of them say no. [Inaudible]. But if you get into the resurrection, and they understand it, still that's not enough?

Conrad Bowman. It really, it really isn't. See, what we've been talking about before, and you've heard me, I've put it up here before [Conrad goes to the Board], here we go, and here's the cross, and Luther, Luther put justification by faith on the map, and he took us to right here, where Christ went into the grave on our behalf. But Luther never got Christ defined. He still had Him as the man on the cross, paid for sin; and he got justification by faith in there. But he didn't

get anything about identification with the resurrected Lord, and especially missed our relationship to the ascended Christ. Now see I'm talking to you as a group of people who are gaining the ability, and have gained the ability to understand things in terms of the systematic theology that supports it. So your definition of Christ gets deeper as we go along. Now, if I find somebody resting their salvation on statements made in the Gospels – in Matthew, Mark, Luke and John – I can almost guarantee that what they're – that the Jesus they're worshipping, the Jesus they're following, and the Jesus they adore is the Jesus of the Old Testament; the Redeemer of Israel; and that's not His relationship to them. His relationship to them is the ascended Jesus, the Only Begotten Son of God, the Savior; not the Redeemer of Israel.

Lady. [Inaudible] ... positioned in Christ, right now?

Conrad Bowman. Yes. Yes you are. You are positioned in Christ. Now, who is He to you? Positioned in Him is who you are to Him. Now who is He to you? Because the question that's going to come up in these last three and one-half years is who is Jesus to you. We all know because all these people are saying, here is what I, here is what I am to Him. I'm related to Him as somebody claimed by Him. Now, who is He to you, is what the question is in chapter 13; and that's quite different, see, because you have Jews in here and you have overcomers in here, and you have people who profess but who have not settled the issue yet.

Turn with me back to Daniel. Go with me back to Daniel and, let's see, I want to go to Daniel 7. Daniel, Ezekiel, here we go. How come I can't find Daniel? Here it is. Ok. Go back to Daniel, chapter 7. In the *New American Standard* its on page 1246. Ok. Its right after Ezekiel. Daniel 7. Alright. Have you gotten there?

Alright, I want you to watch this. The first six chapters of Daniel is Daniel Part I. and now we come to Daniel Part II, chapter 7 onward.

1. This is the first year of Belshazzar, king of Babylon.

Remember, Daniel has been carried off into Babylon and he's known there, has a reputation as being a great seer. A great prophet.

1. ... Daniel saw a dream and visions in his mind as he lay on his bed; he wrote the dream down and related the following summary of it.

2. Daniel said, "I was looking in my vision by night, and behold, the four winds of heaven were stirring up the great sea.

That's the Mediterranean Sea.

3. "Four great beasts were coming up from the sea, and they were different from one another.

4. "The first was like a lion and had wings of an eagle [very fast]. I kept looking until its wings were plucked [so it didn't last], and it was lifted up from the ground and made to stand on two feet like a man; a human mind also was given to it.

This is the vision Daniel receives.

5. "And behold, a second beast, resembling a bear. It was raised up on one side, and three ribs were in its mouth between its teeth; and thus they said to it, 'Arise, and devour much meat!'

Vicious.

6. "After this I kept looking, and behold, another one, like a leopard, which had on its back four wings of a bird; the beast had also four heads, and dominion was given to it.

So it ruled.

7. "After this I kept looking in the night visions, and behold, a fourth beast, dreadful and terrifying and extremely strong; and it had large iron teeth. It devoured and crushed and trampled down the remainder with its feet; and it was different from all the beasts that were before it, and it had ten horns.

8. "While I was contemplating the horns, behold, another horn, a little one, came up among them, and three of the first horns were pulled out by the roots before it; and behold, this horn possessed eyes like the eyes of a man and a mouth uttering great boasts.

9. "And I kept looking  
Until thrones were set up,  
And the Ancient of Days took His seat [that's the Father];

His vesture was like white snow  
And the hair of His head like pure wool  
His throne was ablaze with flames,  
Its wheels were a burning fire.

10. "A river of fire was flowing  
And coming out from before Him;  
Thousands on thousands were attending Him,  
And myriads upon myriads were standing before Him;  
The court sat,  
And the books were opened.

You remember in Revelation we saw the beast with the little book.

11. "I kept looking because of the sound of the boastful words which the horn was speaking; And I kept looking until the beast was slain, and its body was destroyed and given to the burning fire.

Now you see some of the similarities beginning to occur between the beast of Revelation and the beast seen in Daniel; and that gives us a clue. If we are going to understand Revelation, we have to first understand these prophecies regarding Babylon that come from Daniel. The second reference we're going to have to make are the parables of Matthew, from Matthew 22 through about 25; and we'll have to correlate those with it; and then we'll put those together with Revelation. So there're three positions, and I want you to see that. [Conrad goes to the Board]. You're going to see Daniel 7, which is the prophecies of here. This period. And then you're going to see those prophecies begin to be fulfilled in this period as Jerusalem is destroyed in 70 A.D. right after the Church Age began; and then you're going to see those same prophecies revived here, with the Rapture of the Church and the Tribulation Period, right before the Millennial Kingdom. So you've got three points of reference. The oldest point of reference is Daniel. The midpoint of reference is the Gospels. And then the contemporary record that carries us into the end time is John's visions in Revelation. And he keeps referring back to the Daniel passages, and the Matthew passages, and some in Luke, and then he carries forward into the Revelation period itself. So when we started this study in Revelation I promised you that it was going to carry us from one end of the Book to the other, and that's what it's doing now. And so we make good progress through Revelation moving through rather quickly, but it's going to slow down now and start to get boggy; and I don't want you to get

impatient, or to get weary in going through some of this stuff; because if you want to understand it, and understand it thoroughly, you have to see those three touchstones along the way. And understanding a lot of Scripture is like that; but especially prophetic Scripture.

Now, Daniel is looking at – he's in the year of Belshazzar, is the king of Babylon. And Daniel is in Babylon in captivity, and here he is, this Jewish prophet who was carried away as a young man, and he's aging in Babylon. He's been there a long time, and for a long time, he hasn't had to say anything. And then he begins to see these visions, and he's going to be called on to unfold these visions to Belshazzar, the king. Verse 13.

13. "I kept looking in the night visions,  
And behold, with the clouds of heaven  
One like Son of Man was coming,  
And He came up to the Ancient of Days

This is Christ.

And was presented before Him.

14. "And to Him was given dominion,  
Glory and a kingdom,  
That all the peoples, nations and men of every language  
Might serve Him.  
His dominion is an everlasting dominion [or kingdom]  
Which will not pass away;  
And His kingdom is one  
Which will not be destroyed.

Now this is the promise of Christ's own kingdom. Ok. This is the promise of Christ's earthly kingdom; and it's a kingdom destined for earth; and in that kingdom on earth will dwell God's earthly people. And His earthly people are the people to whom were given the Commandments and the Law. Because the Commandments and the Law were a set of rules of how to live successfully under God on earth. That's not you. Ok. That's Israel. It was Israel then. Its Israel now.

15. "As for me, Daniel, my spirit was distressed within me, and  
the visions in my mind kept alarming me.

16. "I approached one of those who were standing by and began asking him the exact meaning of all this. So he told me and made known to me the interpretation of these things:

And now here comes the interpretation.

17. These great beasts ...

Remember there are four of them.

17. 'These great beasts, which are four in number, are four kings who will arise from the earth.

18. 'But the saints of the Highest One [that's God] will receive the kingdom and possess the kingdom forever, for all ages to come.'

19. "Then I desired to know the exact meaning of the fourth beast, which was different from all the others, exceedingly dreadful, with its teeth of iron, claws of bronze, which devoured, crushed and trampled down the remainder with its feet,

20. and the meaning of the ten horns that were on its head and the other horn which came up, and before which three of them fell, namely, that horn which had eyes and a mouth uttering great boasts and which was larger in appearance than its associates.

Now this is a description of the revived Roman Empire. This is this last beast, and the ten horns represent ten nations, three of which were torn up and were replaced by a single horn, which was a leader, which was boastful and arrogant and strong and vicious; and it had eyes of a man. So it had human intelligence. And this describes the Roman Empire. Ok. This describes the Roman Empire perfectly. Now, in verse 20.

20. The meaning of the ten horns that were on its head and the other horn which came up, and before which three of the horns fell, namely, that horn which had eyes and a mouth uttering great boasts and which was larger in appearance than its associates.

21. "I kept looking, and that horn was waging war with the saints and overpowering them.

So the horn that sprang up is beating down the saints.

22. Until the Ancient of Days came and judgment was passed in favor of the saints of the Highest One, and the time arrived when the saints took possession of the kingdom.

And that's looking forward to the overcomers possessing and moving into the Millennial Kingdom. The thousand year kingdom. Ok.

23. "And he said: 'The fourth beast will be a fourth kingdom on the earth, which will be different from all the other kingdoms and will devour the whole earth and tread it down and crush it.

24. 'As for the ten horns, out of this kingdom ten kings will arise; and another will arise after them, and he will be different from the previous ones and will subdue three of the kings.

Now when you look at the Greco-Roman Empire through Alexander the Great – Alexander was a conqueror. He was the leopard. Fast and mobile; and he took over the whole known world around the Mediterranean at that point. But, he did not last. He fell, and the Roman Empire which came after it was an empire that was based on communication. Eyes that saw and a mouth that communicated. And the Roman Empire took the Greek language, formulated from the Greek language a military language with which they could communicate to all the men in their armies and not be misunderstood. It's a very precise language. God used that in order to build the Koine Greek of the New Testament. Because that's the language that this Book is written in. The Koine Greek. It's a military language. It's a stem and ending language, which uses root words to identify concepts, and then prefixes and endings to define the relationship of the word to the subject, or to the person being acted upon. It's a very, very precise language, Ok, so that it cannot be misunderstood. Now this is really important, because it gives us the confidence that the text we have is accurate. It's a military text. That's where we get the language of the New Testament from. So the Greek language that was passed along to us in New Testament text is a language that we can depend on. Now, that language meant that the armies that were directed by the leaders of the Roman Empire, were armies that regardless of whether they came from Ethiopia, or whether they came from Egypt, or wherever they came from, they spoke this military language. Ok. And it meant that when the Gospel went out from Jerusalem at Pentecost, it traveled with lightening speed, because it traveled with the military language behind it. Ok. Now, he comes up and his strength and

his ability to grow and control was based upon all of these things. And it just amazes me to see that. His strength was human strength – organized. His viciousness was vicious ideas conceived in a vicious human mind communicated perfectly to an army that would carry them out. So they had a terrifying army that was, in its intentions, overpowering and domineering. Verse 22.

22. Until the Ancient of Days came and judgment was passed in favor of the saints ... and the time arrived when the saints took possession of the kingdom.

23. "Thus he said: 'The fourth beast will be a fourth kingdom on the earth, which will be different from all the others [and he was], and it will devour the whole earth and tread it down and crush it.

And that's exactly what Rome did.

24. 'As for the ten horns, out of this kingdom ten kings will arise;

So when the Roman Empire started to fall apart, it fell apart into ten separate nations.

... and another will arise after them, and he will be different from the previous ones and will subdue three kings.

25. 'He will speak out against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law; and they will be given into his hand for a time, and times, and half a time.

And that's the three and a half years at the end of the Tribulation Period.

26. 'But the court will sit for judgment, and his dominion will be taken away, annihilated and destroyed forever.

Now you have to remember, that the Church Age is not seen here. The Church Age prophetically does not show up at all. What Daniel is seeing is a Roman Empire put together and going through its morphing while all this is going on; and in 70 A.D. Jerusalem falls. And then the Roman Empire continues to develop, and then it dissolves. And along about 100 A.D. when John wrote the Revelation record, you're beginning to see the Roman Empire fly apart into the ten kings. And that's when the Roman Catholic Church began to define itself as

Christianity, and we go into the Middle and Dark Ages during this period from the end of the second century, say, until the late seventeen hundreds. And then the reawakening begins to occur. But that's the history that Daniel is looking at. And he's seeing that Roman Empire dissipated, and then he sees it drawn back together with the ten kings. And that ten king confederation is what you're looking at in the Tribulation Period right after the Rapture of the Church. Now, is that sufficiently confusing?

Evelyn Wamble. Yes sir.

Conrad Bowman. I figured it would be.

Evelyn Wamble. You know, these things we're talking about, am I right in assuming that sometimes that there are empires, or kingdoms, and sometimes there are a man? Are they referred to as each?

Conrad Bowman. Yes, there're referred to as each. There's no difference in a kingdom, or empire, and a man who's in charge.

Evelyn Wamble. In charge of it. Well, that makes sense.

Conrad Bowman. You know, that's just the way it is. I mean, Hitler was Hitler. Hitler's Germany was the same thing. When you're talking about Hitler, you're talking about Hitler's Germany. And you'll know about the empire at that time, and what characterized it, and it was the nature of the man that characterized it.

Now lets see if we can knock off some of the questions you might have. I've got about five minutes. Ok. Where have I left you dangling?

John Young. I don't know where to start. [Laughter].

Conrad Bowman. Alright. Alright. Would it help if I gave you a – would it help if I gave you some information or time line information on the development of things? Ok. How many of you have a full set of Notes on Revelation that we passed out before? You have a full set of Revelation Notes? Because we made about fifty of them. Ok. Alright. In the back end of that full set of Revelation Notes there's an appendices. And that appendices is the development of the Church from the first century until today. And I'm sure you haven't gotten that far, because it's about 170 pages deep in these Notes. But, the Appendix that I added to this thing was for that particular purpose, because I knew we'd get there. And it says, two millennia of Church history, and it's a complete paper, it's

the last thirty-five or forty pages. It's a complete paper on the history of the Christian Church from the first century right on down to today. Dates and time lines. Most of your questions are going to be answered right there in that Appendix. Ok.

Beth Davis. So, where can we get one of those?

Conrad Bowman. I'll have to – I don't think we've got any more of those. I guess we picked all fifty of those up. I'll run some more of these off and have them for you next week. Ok. I'll do that again. I may run it off as just a separate thing. I can put it – I can actually, I can actually email this to you. Want me to do that?

Lady. Yeah.

Conrad Bowman. Let me just put an email distribution on it, and I'll email you that Appendix. You don't need the whole thing, or I could send you the whole thing. Either way. Doesn't matter. The email is one key stroke and it doesn't matter. I'll just send you the whole thing. Ok. And the last part of it – look at that Appendix, because its got two Millennia of Church history; and that's what it is. The history of the Church as it developed over the last two thousand years, and it's going to answer so many of your questions.

Julie Green. [Inaudible] .... Right now today, like you said, in Revelation its talking about something that's future, and then it's past, but it doesn't affect the Church Age, which is now.

Conrad Bowman. Right. Right

Julie Green. It jumps ahead to the Millennium. Let me go back to Daniel. [Inaudible] ... sort of does that. And then, I'm reading the Book of Ezekiel – the thing in Ezekiel, according to this guy, seemed to talk about right now. How do you fit all of that together?

Conrad Bowman. Alright. Here's – the first rule is this. The Church Age is not referenced there.

Evelyn Wamble. In Daniel.

Conrad Bowman. In Revelation. The Church Age is not referenced in Revelation, once you get past the letters to the seven churches. That was right up front. We studied that first.

Julie Green. That was applicable, and those were churches.

Conrad Bowman. Those were churches.

Julie Green. And they were Christian ....

Conrad Bowman. Those were churches in those days. They were churches in Asia.

Julie Green. And a lot of what they say is applicable to us.

Conrad Bowman. Absolutely.

Julie Green. Ok.

Conrad Bowman. Absolutely. Everything that was told to the churches in Asia is true of the Church today. Nothing's changed. Right. Now we studied that separately from anything else we studied. We spent a lot of time in the letters to the seven churches. Then we shifted gears, and we went past that into the rest of Revelation, for that particular reason. Because I wanted to make sure we didn't get the Church fed into the rest of Revelation when its talking about God's dealing with Israel and the enemies of Israel. So once you get past the seven churches, you're dealing with God dealing with Israel, and His plan for Israel, and bringing it all to pass. So there is no Church truth in Israel – I mean in Revelation – in that period past the seven churches. That's different. Now, almost everybody you study is going to try to take Revelation and draw out of Revelation truths to live by today, and that's an absolute mistake, because it confuses everything. Now there's some references in Ezekiel, and there's some references in Jeremiah that we want to take a look at, but they by and large, are not talking to the Church. There're talking to Israel. It's not speaking to the Church. And we can draw some principles from it, but it's not drawing truth that was put there for the Church. We'll slow down enough to spend some time doing that, because I think not doing that would be confusing. So I think we'll stop – we'll just slow down next week and probably fold back and do that, so we can make some distinctions between where we can go and where we can't. Fair enough? Alright. Then I'll send you the whole thing. I'll put it on the email list. If you have it, you're going to have it twice. But be sure, if you save it, save it with this version, because I've made revisions to this, over and above the last one that you've got. I've made probably fifty revisions to it. So, we'll get that. We've got to get out of here. It's time to go.

Father we thank You for the time You give us, and just for Your leadership. Take us by the hand and by the heart and just lead us, Father, through the passages that we study with the Spirit inside as our enlightener, and we thank You, in Christ's name, because He paid for it. Amen.