

Revelation 12, 13 (Conrad Bowman) (June 29, 2008)

Revelation 13.

We're going to move through the rest of this chapter and we won't do anymore on Daniel this morning. But I want to caution you now, next week – Daniel 7, 8, 9, 10, 11, 12 correspond exactly to where we are in Revelation 13 – 12, 13 and 14. So next week, read that part of Daniel before we get into it and it will be helpful to you. You'll find it enlightening. A lot of the language here we'll also pick up there. The other thing is, that with the class handouts, there's one on the table over there called, *The Unfolding of the Ages in the Revelation of John* by Ford Ottman; and I've referenced Ford Ottman's book several times. It was written in the early 1900s. This excerpt is on Revelation chapter 14 [25]. So this particular chapter discusses how many times in the Psalms, (and it delineates the Psalms), where Mount Zion is mentioned prophetically as the place where God is going to establish the Kingdom temple, to which *earthly* people will come *throughout eternity* to worship Christ, the Lamb of God; and, it lists each one of those Psalms, the references. And what that's going to do is give you some sense of the structure of Psalms in the Old Testament, and what it means; because when it refers to those Psalms, and takes you there, it takes you there so you will understand that those prophetic Scriptures are entirely Jewish in their orientation. It's talking about a continuation of God's plan *for Israel*; because what you're seeing – just this prefacing comment – what you're seeing, is—from the very beginning, when God created it all; heavens and earth, there was also a thread that ran through it for His people who were going to live on earth forever. Remember, at the end of Revelation it says, 'I saw a New Heaven and a New Earth descending from God.' Now we know what the New Heaven is; that's the abode of God, and it's the place where the Bride of the Son is going to find her home forever in the New Heaven. On the New Earth, there are all those people who were saved under earthly rules. That's the Old Testament saints who were saved under the Rule of Law, and even before the Rule of Law. So for the Old Testament, this directs you to this whole section of Scripture right here [Conrad holds up that portion of the Bible that is Old Testament, from Genesis One through the four Gospels and Acts chapter one.] – directs you to how to live in the Kingdom on earth. This portion of the Scripture right here [Conrad holds up that portion of the Bible that is New Testament prior to Revelation—Acts 2 through the letters to the churches in Revelation.] – and it's pretty skinny; it tells you how to live on earth now as a new creation and in the New Heavens forever. Now the problem is, too many preachers find it too convenient, to dip back into this Old Testament record and set of rules for earthly living, because

they speak to us on earth today. They're not *for* us, but it's easy to borrow, because it's talking about earthly blessings and earthly deliverance; but all of that belongs to those who are God's earthly people; and that's Israel and those people who accepted the God of Israel, forever. That orientation to earth doesn't change. It stays there, and when it all dissolves with a fervent heat (2 Peter 3:10) and a new one comes (Revelation 21:1; 2 Peter 3:13), they're on the New Earth forever; and the Bride is in the Father's house in a place prepared by the Son forever, in a position of adoration – forever; Ok? That's what you're going to find as we start looking through these passages. So I just wanted to remind you of that before we get back in here and start unfolding Revelation from chapter 13 and 14, you're going to see that delineation.

Yes ma'am?

Marilyn Comstive. If I were to say, "I am a child of the King." That's really not correct. I am a member of the Bride of Christ

Conrad Bowman. That's right. I'm fond of saying, and it can start a fight in most crowds, I'm fond of saying, "Jesus is not my King. He is Israel's King." He is the King of Kings and Lord of Lords. But Jesus is my other half; He is my mate. We are married to Jesus as the Bride to the Groom. He is my Savior on a personal level. He is my Groom on a corporate level. Ok? And He is my Lord just like He is everybody's Lord, because He's the Lord of Lords; and I have no other Lord but Him. But that view of Him as Lord is an extension, or rather it's the other way around. Norma's view of me, your view of your husband, should be the same view that the Bride takes of Christ. Ok? So when it says, "husbands love your wives as Christ loved the Church and gave Himself for it," (Ephesians 5:25), you can understand what it's talking about. That's an unqualified commitment. Ok. Her happiness and her joy, and provision for her, is the first thing in my life; it's not supporting the Church; it's not teaching; Ok? As much as I love that and enjoy it, I cannot let that supplant my relationship to her as her provider, and she the object of my love; because that's Christ's attitude toward you as His Bride and His Church; Ok? And it's intense. We have to remind ourselves of that, over and over again. It doesn't go away, especially when I'm acting like a complete fool and aggravating her, you see. That's a challenge to her, as it is to any of us; right? But it shouldn't change it, should it? No. Because we have to remember what comes back at us, from Christ, who gave Himself for us. Let's pray.

Father we thank You for the time we have this morning. Lead us Father into a deeper understanding of Your Word, and of Your plan. Help us to unfold it, Father, and from one another, just gain a more complete picture and a complete understanding of all that You have done through the Son; in us, for us, and through us. And keep us centered on that, by means of the Spirit within us, as we walk our walk daily until You come for us; and we thank You in Christ's name, because He paid for it for us. Amen.

Now, any questions we're starting out with this morning?

Candy Carney. There are some who will be saved after the Rapture, but you said it won't be in Christ.

Conrad Bowman. That's right.

Candy Carney. It won't be in Christ.

Conrad Bowman. From – after the Rapture.

Candy Carney. After the Rapture, is ...

Conrad Bowman. That's right.

Candy Carney. ... there will not be any ...

Conrad Bowman. That's right. There is no way to catch up with the train. Once the train has pulled out of the station, you can't catch up to it; Ok? There is no second section, so to speak, to run toward heaven after the Rapture of the Church. All those that are saved at the Rapture of the Church are saved to an earthly destiny.

Evelyn Wamble. The same as the Jews.

Conrad Bowman. Yes ma'am. Yes ma'am. Exactly; just like the Jew is, and they worship the God of Israel; in the temple; in Jerusalem; on earth; on Mount Zion. That's what that whole thing about the emphasis on Mount Zion is all about. Because this is where those earthly people will find the Christ they're there to worship – on Mount Zion. Now that's real important, because Mount Zion today has a Muslim mosque right on top of it; and there's going to be a lot of change there, and a lot of unfolding that's going to take place. And when I hear the noise

out there today, that noise tends to say to me that the time for those changes to begin to take place, it just – I mean, there're knocking at the door; Ok? And we see the United States *falling* in influence, and Europe *rising* in influence and ability to influence, and as we have spent ourselves into bankruptcy nationally, we are a bankrupt nation today, and we might as well learn to live with that reality. The wealth that we have and that we trade with is illusionary. It's there only as long as people believe it's there. So, you know, that's a study all its own. We could drop into that and spend a year doing nothing but unfolding that, and it wouldn't add anything into what our understanding is beyond what we're studying here.

Evelyn Wamble. Conrad?

Conrad Bowman. Yes?

Evelyn Wamble. The Scripture; "Every knee will bow and every tongue will confess" (Romans 14:11) to God. Is that going to be right there after the Rapture, right there on earth? No?

Conrad Bowman. No. As a matter of fact, the Tribulation is the story of all those people who are rebelling against that very thing.

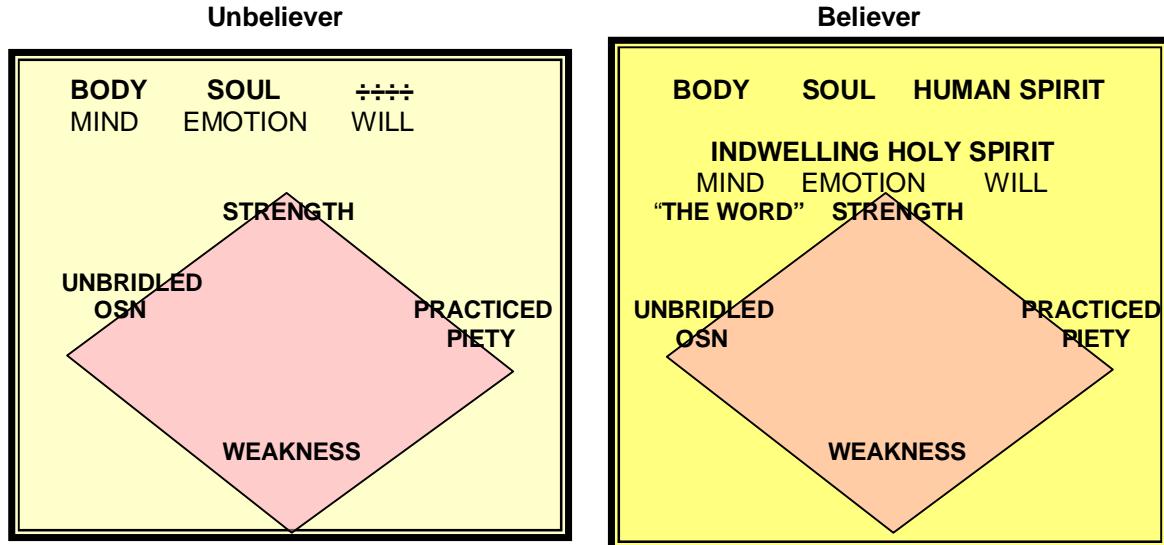
Evelyn Wamble. Ok.

Conrad Bowman. The Tribulation Period is the story of – first; of the rise of Israel, and the awareness of God as the Temple is rebuilt, and people get ready to worship God; because there's the 144,000 out of Israel, witnesses, who are testifying to the fact that Christ was indeed the Messiah; and there's a large swing toward that belief. Now the anti-Christ, and his minions, his organization and hierarchy, are struggling against that, as the influence of the 144,000 witnesses begins to push people toward belief in the Messiah. The anti-Christ and his forces, first, diplomatically, begin to mount a surge against that. Then three and a half years into the Tribulation, diplomacy is cast aside, and then it's done by military might and power; Ok? And that's when you'll find a revived Roman Empire beginning to gain its influence and gather to crush Israel; because that's the center of the ministry of the 144,000. So this is a time of resurgence, and there's going to be this great contrast taking place worldwide where the 144,000 are increasing the knowledge and putting out the message of the *redemptive plan of God* and of a return to worshipping God. The anti-Christ is at the same time gaining economic power and preparing to put that down, but he's doing it very

quietly, and he's working in nations where Christ is not the center of worship. And it's interesting that we won't find the United States in there, in that plan at all. Two things: one is, we see the movement now, we decry any attempt – this is on a national basis – we decry any attempt to associate the United States with Christ. We're insisting that that not be done; that we become an oligarchy, accepting all religions equally and washing Christianity out of our history; and that movement will just intensify from here on out. There's no sense whatsoever in Scripture that that movement will be thwarted. We can just expect that to continue and there's no indication that there's going to be a mass revival sweeping the United States, either before or after the Rapture of the Church. You know already, and we may be surprised at, how few people are taken out at the Rapture, rather than how many, out of this country. The surprise, on the other hand, will be how many are taken out of countries that are oppressed and suppressed right now, because they have turned, and are turning to Christ, in great numbers. But the funny thing about it is – not "ha ha funny," but just peculiar – is that we can't depend on any records from anybody as to who's accepting Christ; because the Christ that's being preached is not the Christ of Scripture. And we have to be careful who we identify as believers and who are not. It's going to take spiritual discernment to tell us the difference, not common thought; Ok? So we are going to learn to depend on the Spirit as time goes on and as we progress further and further toward the Second Coming of Christ, at the Rapture of the Church, actually. And we're going to have to learn to depend on the Spirit for our discernment; and that's going to be uncomfortable for some of us, because we're trained to rational thought. Our whole educational system is based on rational thought; and now we're saying you've got to get beyond that, and go into spiritual discernment; and that's going to sound a little bit like voodoo to a lot of people; right? And they won't trust it, but we will have to learn to do that.

Now, the Pauline epistles teach us, "the natural man receiveth not the things of God, neither can he know them, for they are spiritually discerned" (1 Corinthians 2:14). And that word "natural" is literally, "soulish." The "soulish man." So what it's telling us is this. You are a creature cased in a body, possessed of a soul and a spirit. What's the difference in the soul and the spirit? It's very important that you know this. What's the difference in soul and spirit? because, you have body, soul and spirit. So, with your soul, you accumulate and understand things on the natural level, natural phenomena, is what you do. You accumulate things, and that's information about people, places and things. You accumulate information on the natural level. At the soulish level, you accumulate information about how people think and move; what influences a man. Maslow's

hierarchy of motivational factors is a study of the soul's response to stimuli; Ok? That's what Maslow did; a smart Jew; Ok? If you want to understand how a spiritual man thinks, you have to get into something like, *He That Is Spiritual*, by Lewis Sperry Chafer. It's a good little book that's been around since about 1927, I think, and it talks about what the spiritual man accesses. And here's the way it is. This is a digression from chapter 13. [Laughter]. We might not make it.



Here's man in his natural state; Body, Soul, No spirit. Ok. He doesn't have a *human* spirit within him. He has a human soul. Now he has a mind, and with the mind you study things and accumulate data. Now what do you do with it to process it? The soul is a processor. It processes what the mind takes in, and it measures it according to your emotions and your experience. So, soul is driven by emotions and experience. It learns.

Now, this man comes along and he hears the Gospel, which comes in from outside of him; and, he's changed. He now has body, soul, and a human spirit. And, because he accepts the Gospel by faith, he now has within him the Holy Spirit. He has mind; uses emotions and experience; but he has something else. He has within him the Word, growing in influence as he learns and takes it in. Alright? This is a man or woman who is saved. He/she has that human spirit within him/her. Now what Scripture tells us is that His Spirit witnesses with our spirit and thereby we know the things of God. So, the spirit of man accumulates data on a spiritual level just like the soul of man accumulates information and data on a soulish level. And we process through our mind, based on our emotions and our experience – but then there is a big category called "The Word." Now this is important, because within this man/woman there is an Old Sin Nature. And that Old Sin Nature has areas of human strength and human weakness and lasciviousness and approbation of God (piety). This guy over here

[The Believer] has that Old Sin Nature also; but now he has something else, because the spirit controls that Old Sin Nature. You don't have that over here [The Unbeliever]. This Old Sin Nature can operate pretty free. So here's the difference in the makeup – I'm standing right in front of this thing. Here's the difference in the makeup of a believer and an unbeliever in terms of what you have going for you within; in terms of capacities and abilities to work and live and move and walk. Now, when we walk in the Spirit, it's simply this. We're walking whatever path God gives us, with the Holy Spirit in control of the Old Sin Nature; so that our emotions and our experience are interpreted by our human spirit based on all that we've learned about the Word--The Living Word, which is Christ, expressed in the written Word, which is Scripture. Now does all that make sense?

Lady. Yes.

Conrad Bowman. It's not that complicated, is it? It's just not that complicated. You can – once you see the differences, you realize what's happening. You take in the Word – you're feeding that human spirit within you, and the Holy Spirit has assets to use to make those changes in your life. So you find yourself now able to do things that previously were unthinkable.

Yes sir, Adam?

Adam Sun. Does the unbeliever also possess the human spirit?

Conrad Bowman. No. He's spiritually dead. He doesn't have a human spirit. He's spiritually dead. You remember when you draw the barrier that separates man from God? Alright! You draw that barrier that separates man from God, and the lack of human spirit - Regeneration – this is what's regenerated, the human spirit. Regeneration is a study of the addition of the human spirit to man who is now spiritually dead. So we're born spiritually dead since Adam's fall. "By one man death entered." That's Romans 5:12. By one man has death entered and passed to all; so by one Man is salvation imputed to all men because one Man died. Through one man, death came in. Through one Man, death was satisfied. So the Book of Romans is a study on that particular contrast. Ok.

So, other questions? Yes ma'am?

Lady. Does the Unbeliever study about the dichotomy of man, similar to this one].

Conrad Bowman. The dichotomy of man as understood by the unbeliever? He can never understand it. He has no basis to understand it. See, that's what Paul was saying. The natural man – that's the natural man over here – the soulish man – receiveth not the things of God, neither can he know them, for they are spiritually understood.

Yes ma'am?

Lady. So, that's why in the Bible God says, you know, we're in the world, the world – they act like they're supposed to act – they don't have the Spirit of God in them. So when we see them doing all these things, they're doing exactly what an unsaved person would do.

Conrad Bowman. That's right. They're just acting naturally as soulish men. They do things because they feel good, or because they benefit them in some way. Ok. So anything you see the unbeliever doing, you see the unbeliever – now, the unbeliever can – you can find unbelievers who are charitable; incredibly charitable; or incredibly kind and merciful and generous. They appreciate the fact that they have wealth; or they have position; and they're doing things for humanity. Ok. Philanthropy is not absent from the unbelieving world. But philanthropy is different than following Christ and being ready to commit everything you have, not to people that you want to bless, but to people who want to hurt you. See, Christ was charitable enough to say to those who were crucifying Him on the cross, Father forgive them – they don't know what they're doing. Ok. Now it's hard for us to do that. It's hard for me to take somebody who has mean intentions as far as Norma and I go – you know; a banker that would want to throw us out of our house is going to be in trouble with me; because I want to take a club to him; right? That's not the attitude Christ had, nor did He tell us to have that. He says, take the person who desires to do you harm and extend to him mercy. You know. Now, try to translate that toward young people, our children, that we're sending off to do battle with people. Ok. And you realize the magnitude of the difficulty of adjusting your life to Christ's standards. It's tough. There's a time and a place for that to happen; that you really have to know this Book in order to understand that, and come to grips with it, and come to peace with it.

I've got a little booklet written by a guy that I admire, and it's called, *Can A Serious Christian Mingle In Politics*. Boy, this is a good year to test that. This is a great year to test that, isn't it? You know, because you look at a slate of

candidates and you throw your hands up; and you say none of them, none of them, measure up to what I would like to see in someone I could support, you know. And so you throw your hands up, and yet, we are called on to make real choices that are going to affect, not us, but our children, and our grandchildren, and their children; so we have to deal with it. Now, it's important, since we have to deal with it; we must deal with it; to understand what we're using in the battle; and this is where we are.

Now, let's take up a little bit of this and see how it impacts us. I'm looking at chapter 13. Now we've gone through most of chapter 13, but I'm going to read through it with this in mind, and see if we can extract from it just a little more information than we got from it the last time around. Ok. In chapter 12, verse 17,

17. The dragon was enraged with the woman [and that's Israel], and went off to make war with the rest of her offspring ...

See, the dragon is pointed – this is aimed at destroying Israel. Ahmadinejad – or whatever his name is – expressing the desire to wipe Israel off the map and obliterate Israel, is expressing the mind of the dragon. And look how verse 17 ends chapter 12 – he's going to make war with her offspring,

who keep the commandments of God and hold the testimony of Jesus.

Now isn't that a strange parallel to have. These people who keep the commandments of God, (and that would be the law to which they gave allegiance); that would be the commandments of God; His Law. But who also hold to "the testimony of Jesus." Now Jesus is the name of Christ as Savior; Ok? *Iesous*, in the Greek; *Iesous*, is His name as Savior. So they keep the commandments of God, in terms of their worship. They're rebuilding the Temple. They want to keep the sacrifices. They want to observe the worship of God in that Temple – the place where God is satisfied, and the word for that in Greek is *propitiation*; *propitiation*. A propitiatory sacrifice is a sacrifice that satisfies God, and they want to be able to make those sacrifices in that place where God is satisfied, and that's the Temple. And so, they "hold the testimony of Jesus," which means they acknowledge that the Christ who came, and the believers who were taken, were taken by their Messiah to heaven. They don't know about the Marriage Supper of the Lamb except by hearsay out of Scripture. So,

1. He [the dragon] 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.

So you see the crowns identify strength and power; and the heads identify orientation to a particular belief system. And that's what we see here; the blasphemous belief systems associated with names. I particularly think that those blasphemous names are the names of religious systems probably that we see in the world today; and it may include any number of things, but they're belief systems based on *false doctrine*. Now you remember that all the way through the Pauline epistles, we studied this over and over again – there's not a Pauline epistle written that does not tell us that we need to pay careful attention to the doctrine and the gospel he was teaching, especially the Gospel – the glad tidings that Paul delivered; Ok? It was unique in terms of *his* gospel. It was different from any other gospel that had been preached before, because it was a gospel of grace; and it was a gospel of walking by means of the Spirit. The Pauline doctrine, the Pauline epistles lay out an intimate relationship with Christ, unlike any other of the gospel writers. It was different than Peter; it was certainly different than James; and it was different than the general epistles of John. So, the blasphemous names are not going to be cursing names. There're going to be false religious names, and you can take that to the bank. You know, it's going to happen.

2. And the beast which I saw was like a leopard [fast and powerful, with a veracious appetite]; his feet were like those of a bear [strong and powerful and crushing]; his mouth like the mouth of a lion [to break bones and tear a man apart]. And the dragon gave him his power and his throne and great authority.

So Satan lends power to this individual, this beast who came up out of the sea. I want you to pay attention to that, because Satan's power can be transferred. He's not omniscient; he's not omnipotent; there's a limit to his power, but Satan can transfer that power to a man. He can make a man powerful. He can make a family rich. He can make a family influential. He can influence a national leader. He can fill one with things that appeal to men; Ok? So he can build a charismatic leader to which people are drawn. Now if he can do that on a national plane, he can do that within the Church as well. So you have to measure everyone according to what you know of the doctrine and Gospel of Jesus Christ, and, if you get out of Paul to try to define that doctrine, you're going to get in trouble. I

guarantee you, you will. You can't build that Gospel based on what you know of Christ in the four Gospels – Matthew, Mark, Luke and John; because they are the end of story of God sending His Son as the Messiah of Israel, to deliver what He promised to his chosen earthly people; and that's what you see in the four Gospels; God's deliverance on His promises of the past. And what you finally see in the four Gospels is Israel's thorough rejection of it. And that brings us to what sends a man to hell. Does a man ever go to hell – does anybody ever go to hell because of sin?

Class. No.

Conrad Bowman. Never; because all sin has been paid for. All of it has been paid for; else the work of Christ was not complete. So if He wiped all sin away, why do they go to hell? Why do they face perdition forever? It is because they reject the price that was paid, and insist on making their own payment; Ok! You can't pay your way out of it; it's impossible. Now if you can't buy salvation with your works, or whatever you have, can you buy position? If you can't buy salvation at all, can you buy advantage with your works? No. You can't buy advantage with God. God confers advantage. You don't buy it with your works. So you don't bargain with God. That's easy to see how we don't bargain with God by calling on the genie of the lamp. You know, get that lamp out and rub it. But the Protestant way of doing that thing is here. You get a problem in your life and you say, dear God, how did I slide so far? Save me from this problem; Father, save me from this problem and I dedicate the rest of my life to follow You. What's the rest of your life worth? His Son already paid with His whole life, and it satisfied the Father. It propitiated the Father. Now what are you going to add to that? Can you add anything to it; nothing. You can't add anything to that. It doesn't mean your life is worthless. It means your life gains worth when you put it in the right perspective. When you take your life and put it in the hands of God and say, "Father, use my life up anyway you would to gain glory and bring glory to yourself and to the Son that we serve." Now you've got your life on the right altar, and that's different; Ok! If there's one shred of you giving your life in order to gain some advantage or position or ease, then that's going up in smoke; Ok? When you get on the inside, there's going to be the smell of smoke that follows you in the door. And that's from those things that are burned up and left behind. It's what John and I talk about often, you know, when we get to the Bema Seat of Christ, the Judgment Seat of Rewards, and He looks at my life, and He looks at John's life, and we're going to be standing there, and our works are the only thing that cover us at that point; righteousness that we seem to have gained along the way, that smell of smoke is coming, buddy.]Laughter]. We are going

to be – you can bet on it, and we're going to be standing there naked as jaybirds. It's just – that's the way it is. That's the way it is; and the Son that we serve covers us with His righteousness based on works that He did in our life that we weren't even aware of, because the minute we become aware of them, we start [Conrad pats himself on the back]. Here that goes, you know, and add one more fagot on the fire, you know, we're just adding to the fire. Can't you see that happening in your own life? You know what that is? [Conrad goes to the Board]. That's that soul taking your experience and emotionally driving you – driving you – to claim that, because it seems to give you some advantage, doesn't it? So you can see that cycle at work in your life everyday. It's hard to carve yourself away from that. But that's what the world will do for you. You take it in, and you will be able to see yourself and your own life through Christ's eyes. Now you begin to peel away those levels of self-advantage in gaining, and you begin to think with the mind of Christ, which is what you have within you. You have within you the mind of Christ, and you feed that mind by feeding it on the Word. Questions? Gosh, it's ten minutes. We're going to do chapter 13 next week, I guess. [Laughter]. Evelyn, it's your fault. It's your fault, Evelyn. I don't need to notice those little dangly earrings. [Laughter]. What a distraction. Alright.

2. And the beast which I saw was like a leopard [we've already done that]; his feet were like a bear ... And the dragon gave him his power and his throne and great authority.

Doesn't that make you, doesn't that make you - doesn't that give you a little chill up your back; to think that Satan can give you all these things. So if you pray amiss, and you start thinking in terms of what you need to gain, and what you need to do, in power and strength and influence, you have to be careful; because it may just flow into your life. It might just flow right in. You have to be careful what you ask for. You need to pray with understanding. You need to pray with understanding.

3. And I saw one of his heads as if it had been slain ...

Now, here's a Satan who can give his power and his throne and great authority, here's one of the heads – there were seven of them – one of the heads as if it had been slain.

his fatal wound was healed [and that's a head wound] And the whole earth was amazed and followed after the beast;

Evelyn Wamble. That's a miracle.

Conrad Bowman. Yeah. So the beast could give his power; and here's this person who's slain of a head wound, and he recovers. So they're amazed, and they followed after the beast because they know the beast gave those heads their power.

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

This beast is not ugly. This beast is beautiful. This beast is gorgeous. This beast has all the qualities one could expect - He can dance like John Travolta [Laughter]. You know. He's as good looking as who? Who do want to put up there? Anybody ...

Julie Green - Sean Connery.

Conrad Bowman. Sean Connery; God bless you Julie, that man is still good looking, isn't he? And he's our age. Ha ha. Alright!

... who's able to wage war with him?

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

"Was given to him," so God allowed him to wax strong and boastful and arrogant and gorgeous for forty-two months.

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

And we tend to think of blaspheme as cursing. It's not cursing. It's error.

Evelyn Wamble. Error?

Conrad Bowman. Error. It's not cursing, it's error, and it's going to sound good. It's going to be smooth words that just roll off the tongue, but it is error. It is promises that he can deliver, but it's blessing of the wrong sort; because it's

blessing and advantage on earth for people who should be thinking in other terms. So blaspheming is not always raging against God. It's raging against doctrine; OK? It is false teaching, and it can sound beautiful to you, because it promises you things that the other guy has that you never needed in the first place.

Yes sir, Bill.

Bill Porter. It reminds me of some of the promises that are being made by the politicians ...

Conrad Bowman. It ought to. Yes.

Bill Porter. ... that are trying to be President.

Conrad Bowman. Yes. Yeah. Yeah. You want oil? Yeah.

Julie Green. You know, I was thinking. Satan is a counterfeiter. A counterfeiter is someone who makes something that almost looks just the same ...

Conrad Bowman. Yes ma'am.

Julie Green. It looks almost the same.

Conrad Bowman. Yes ma'am.

Julie Green. Probably saying things that don't have knowledge of. It sounds ...

Conrad Bowman. Yes ma'am. Yeah.

Julie Green. Am I way off?

Conrad Bowman. No, it's not way off. It's always going to be real close. That's what I'm saying; Satan doesn't build bars, he builds churches, you know, and they are great places. He might have one in California made out of glass. [Laughter]. He might. He might. You know – Norma's warning me not to get too far a-field on that, because that message will preach.

Lady. That's right.

It will. But we'll stay away from that right now - but the truth is, he builds churches. He builds personalities, and he says smooth words that are easy to take

in. Ok. He can bury a congregation, or a congregation's message. He can do that. So what's our job? Our job is to take this Word in, and to take it in systematically in such a fashion that we're building a foundation under us, so that whether a false doctrine comes from here, or whether it builds out of a popular idea, we can recognize it and put a label on it and point our finger at it and differentiate it so that other people who are not studying as hard as we are might be cautioned about it. That's what it's about. We're to watch one another so that like Galatians 6 says, when a brother is overtaken by a fault, he's run down by that leopard, and he's dragged down, and he's dragged down in a false doctrine, "ye which are spiritual, restore such a one in a spirit of meekness considering yourselves, lest you also be tempted." Ok? All of which means, you've got to have my backside covered. We owe that to one another. We owe it to one another, which means there needs to be a lot of conversation and communication between us. I don't ever mind that. If you've got a question about something I've taught or something I've said, I want to hear about it. If it's not clear to you, then I want to hear about it. So you call me, or you call John, you call Phil, you call Adam. But let somebody know that you're disturbed by something that you heard that you don't understand; because if we can't clear it up, we need to kick it out. And it's time for us to go.

Well we made it four verses into 13, and that was four verses that we've already covered. So we're not plowing new ground today, but we've covered some new stuff nonetheless. Any questions? Yes sir?

Bruce Davis. Thank you.

Conrad Bowman. You're welcome, sir. You're welcome. You guys have a lot of patience to tolerate what I unload here on Sunday to Sunday; and, let me tell you, it's appreciated on my end so much.

Thank You Father for the time You gave us today for the work of the Spirit; just hovering around us and moving through us and carrying us from point to point, and doctrine to doctrine. Lead us Father in positions of strength based on the Word, the foundation that You have put under us; and we thank You for it. Guard us in our walk today and through the week, until we can come together again. In Christ's name; who paid for it every bit, Amen.

Thank you so much.