

Revelation 13 (Matthew 24; Daniel 10, 11) (Conrad Bowman) (July 20, 2008)

We're in Revelation 13 this morning, and Matthew 24.

Lady. Matthew 24?

Conrad Bowman. Yes ma'am, and Revelation 13. We're going to start in Revelation 13, and then work quickly down to verse 8, and then we'll see where we can go from there. Let's have a word of prayer before we start.

Father what a great morning it is. Just lead us quickly and intelligently through this chapter 13 in Revelation and unfold it in its blessing to us; and then take us through a couple of the parables in Matthew and just help us to see how this all jells. We thank You for it, Father; we thank You for the opportunity to study it and share it together; and we trust You for what takes place this morning. In Christ's name, for His sake. Amen.

Ok. Norma, are these your glasses or mine? [Laughter].

Norma Bowman. Those are mine.

Conrad Bowman. Those are yours? Well that figures why it's kind of cloudy. I'll just have to get closer. Things are terrible, man, things are terrible. Well they both came from Walgreens.

Norma Bowman. Well, so?

Alright. Chapter 13. You remember in chapter 12, the dragon chases after the woman, and is going to make war with the rest of her offspring who keep the commandments of God and hold the testimony of Jesus.

1. So the dragon [who's Satan] stood on the sand of the seashore. And I saw a beast [and this is the fourth beast of Daniel. I saw a beast] coming out of the sea [rose up out of the sea, and the sea represents humanity], having ten horns and seven heads, and on his horns were ten crowns, and on his heads were blasphemous names.

And I reminded you when we covered this thing once before, the blasphemous names are not always names of cursing. There're names of honor. But there're

honor that's due God and due His Son. So they carry with them the name associated with Jesus the Son, and that's the blasphemous names that are referred to here. Now what that means is, that the beast who serves the dragon, and has seven heads, ten crowns, and ten horns and seven heads; and on those heads were names of false religions. You just mark it in your book. If that wasn't clear, you put it down there, because these are ten religious heads that serve Satan and serve the Anti-Christ.

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

So when you see that, you see that the Anti-Christ can transfer his power to do; his power to hurt; and his power to rule; and he can transfer that to one who's going to serve him as a ruler; and he can speak. He can be slick, and he can be convincing. He can speak with authority.

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

And the beast is an incarnation of the Anti-Christ himself. Ok. So the Anti-Christ himself is going to be a person who dies from a head wound and is resurrected from his death – from that head wound; and people will be amazed at that, and follow after him because he has the power to raise himself to life. Now you can imagine in today's world who would doubt that kind of person.

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

It's impossible.

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

So that's almost – that's three and a half years, isn't it? Authority was given to him for three and a half years to act, and that's what he does.

John Young. So Conrad, he's – this is in the middle of the Tribulation when this happens? So this ...

Conrad Bowman. It's the beginning ...

... the last three and a half years?

Conrad Bowman. No. We're talking about the beginning of the Tribulation.

John Young. Oh, Ok.

Evelyn Wamble. The beginning of the second part?

Conrad Bowman. No. This is from the outset.

John Young. From the outset. Ok.

Conrad Bowman. This is from the beginning. The dragon gave him – Satan gave him the authority to act for forty-two months, and he acts for forty-two months with his mouth. Ok. And with his mouth he establishes his kingdom, and begins to influence the earth. He brings peace to the earth, because, like Saddam Hussein brought peace. He brought peace, except for his own violence, he brought peace to Iraq. Well he's going to do the same thing by putting a cap on nations and threatening them. And while people were amazed and awed by what he can do, they will not rebel against that. Ok. Very few will. So the 144,000 who were sealed against deception at the first part of the Tribulation Period have a tough time preaching that this guy is in fact Satan's own emissary, and acting with his authority, because he does all the things that Christians have been saying that God will do through Christ, if you believe; and he's doing them. Ok. So what's the natural conclusion? This is God. This is God. So that's the condition of the first three and a half years of the Tribulation Period. So,

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

Ok. So Satan's attack is full scale. His attack is – he's disrupting things on earth, but his attack is still the war in heaven against God and His Son who has

ascended and resides in heaven at the Father's right hand. And so Satan takes his attack right to God's tabernacle in heaven. So,

7. It was 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.

He leads them in their idolatry. And all who dwell on earth.

8. And all who dwell on the earth will worship him ...

Now this is the condition at the end – toward the end of the first half – the first three and a half years. Toward the end of that period as we approach the midpoint, everybody on earth is going to worship the beast.

... everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain.

Are going to worship him. He who has ears,

9. He who has an ear, let him hear.

That admonition. If you can't hear it, it's because the Spirit hasn't enabled. If you have an ear to hear, listen carefully to what's being said, because it's by the Spirit's enablement that anyone will be able to hear and understand what's actually going on. So this is extreme – extreme influence. So, verse 8 says,

8. And all who dwell on the earth will worship him, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain.

9. If anyone has an ear, let him hear.

10. If anyone is destined for captivity [first class, and they are], to captivity he goes; if anyone kills with the sword [and they do], with the sword he must be killed. Here is the perseverance and faith of the saints.

I read an entire book yesterday on the final perseverance of the saints. It was written by William Kelly, and he talks about this very circumstance right here.

Here's the perseverance and faith of the saints. And that's one, and that's one who takes his belief with complete disregard for his or her own life, and holds those things to be true right through to the point of death. That's final perseverance; and that's what perseverance of the saints has to do with. When you hear the perseverance of the saints discussed today, and you hear it often framed this way: Yeah, he was a good ole boy, and we thought he was saved, but then he just lost his faith and drifted away; so obviously, he never believed. Now you've heard that story pronounced over people before, and that's a perversion of what's true. Once an individual expresses their belief in Christ, God the Spirit opens their eyes to all they need to understand, and draws them into this circle of faith that we share among us, called the faith of the brotherhood. The faith of the Church. From that moment on, we are held to God, not by our strength, but by His strength and power. That's the Doctrine of Eternal Security. We can never be lost from that position. Ok. We just can't be. It's impossible for us to reverse by an act something that we could not win but by God's action. So when God accepts us as His own and makes us a new creation and takes us out from under the law of sin and death, which we've spoken a lot about, there is no reversal of that back to a lost state. In fact, Scripture says, and I'll have to look it up, even if we say we believe not, yet He remains faithful, for He cannot deny Himself.

Candy Carney. That's in 2nd Timothy.

Conrad Bowman. Thank you very much. You know where in 2nd Timothy?

Candy Carney. I believe it's in 2nd Timothy – I'll find it – 1 and 2.

Conrad Bowman. Alright, check it. See that – and that's our hope. That's our confidence, that once we have trusted Him as our Savior, the Father takes us to Himself, and we become one with Him by our union with Christ. Having become one with Him, He would have to deny His own self in order for us to become lost. Second Timothy ...

Candy Carney. Second Timothy 2:11 through 13.

Conrad Bowman. 11 through 13. Thank you very much. 2nd Timothy 2:11 through 13. Saved my life again. Bailed me out again. Ok. That's important. That's a very important concept, because everyone of us has hit those periods where we begin to doubt our own commitment to Christ, just like Peter did. Ok. I've often said that the reason we're baptized is because there'll come a time in our life when we can't remember the strength of our commitment to Christ that

led us into the pool at the hands of a pastor to be baptized publically in front of those other believers with whom we worship. And later on, whether it's a year or two years or ten years, when you hit that period of doubt, you can't remember how you felt about your commitment; but you can remember the feel of the water. You can remember the smell of it. You can remember the pastor's hands on you. And you can remember being under that water and coming up and seeing those people there watching and praying with you and for you. The experience of baptism is God's ordering your first steps in the Christian life. That's why every believer ought to be baptized. Because in a moment of doubt later, you'll remember that. I can remember it, I can remember it – I was baptized at age seven. I can remember that as vividly as if it were yesterday. Ok. Leo Green was a big, powerful man, and he stood us on a big concrete block, because the baptistery was deep; and he put you under, and you wonder whether you were going to be able to find that block when you came back up. [Laughter]. You know. But I can remember that. I can remember the water. You know. Just that mustiness of that warm water, and being in that pool.

Bill Porter. [Inaudible].

Conrad Bowman. Yes. Yes, you too. So we weren't baptized in a creek. It's wasn't cool, was it. But see, that's God's faithfulness. That's where He orders our Christian experience. After that, He takes everyone of us in an individual different pathway. But that step is where our unity kind of flows together, and it's important. That's important, see; He didn't leave that to chance.

Now. I've wandered again. Verse 10.

10. If anyone is destined for captivity, to captivity he goes; if anyone kills with the sword, with the sword he must be killed. Here is the perseverance and the faith of the saints.

In the face of all of that, being killed and what-have-you, our faith stands in contrast to the destructive nature of the Anti-Christ and his followers. Verse 11.

11. And I saw another beast coming up out of the earth; and he had two horns like a lamb but he spoke as a dragon.

12. And he exercises all the authority of the first beast in his presence. And he makes the earth and those who dwell in it to worship the first beast, whose fatal wound was healed.

This second beast is the False Prophet. You have the Anti-Christ who is the first beast, and he has all the authority of Satan that he exercises over man. And you've got the second beast that comes along who looks like a lamb – he's got two horns like a lamb and he calls all attention to the first beast. You see what's happening. When the Spirit comes on the scene, the Spirit – what does Scripture say? He never speaks of Himself or on His own accord. He always speaks of the Son. He doesn't work on His own accord. He does the work of the Son. He calls attention to the Son. He never calls attention to Himself. Now I don't know why the charismatic movement can't see that? That they are constantly focusing on the Spirit, and calling attention to the Spirit, who Himself never would sanction that; because He calls all attention to the Son. He never speaks of Himself, or out of His own?

Marilyn Comstive. What verse that you just referenced about the – that the Holy Spirit always points back to Christ?

Conrad Bowman. I don't know. Candy knows. [Laughter].

Betijean Kennerly. Conrad, it's because they haven't had a sign.

Conrad Bowman. They need a sign.

Betijean Kennerly. They want a sign.

Conrad Bowman. They want a sign.

Betijean Kennerly. That's the reason.

Conrad Bowman. Yeah, but that's borrowed. It's Israel who always required a sign. Ok. So it's borrowing from someone else's nature.

Evelyn Wamble. Copy cats.

Conrad Bowman. Yeah.

Evelyn Wamble. Playing copy-cat.

Conrad Bowman. Yes. It is. Did you find it Candy? [Laughter]. You're making me look bad.

Alright. So the second beast calls attention to the first. And he keeps pointing to the authority of the first beast even as he exercises it in his presence.

12. ... he makes the earth and those who dwell in it to worship the first beast, whose fatal wound was healed.

13. And he performs great signs, so that he even makes fire come down out of heaven to the earth in the presence of men.

14. And he deceives those who dwell on the earth because of the signs which were given him to perform in the presence of the beast, telling those who dwell on earth to make an image to the beast who had the wound of the sword and has come to life.

So the False Prophet, now, has an image of the first beast made. I believe that image is going to look like every image of Christ we've ever seen. That that's what that image is going to look like. It's going to be so deceiving.

15. There was given to him to give [health, to give] breath to the image of the beast, that the image of the beast might even speak and cause as many as do not worship the image of the beast to be killed.

I want you to look at that deception. The False Prophet causes an image of the beast – the first beast, the Anti-Christ – to be made. Then he breathes life into the statue. And the statue becomes a living thing that holds the power of life and death over people who will not worship the first beast. How strong – how strong would it take a man's faith to be in order to stand up against that and call that a wicked deception. It would be enormous. Anybody operating on the basis of sight and sound and what they see and what they hear would see that happen and declare that this person is all powerful and represents God Almighty, to the extent that they can believe in God Almighty. The power of deception is incredible. Now at once this – yes sir, Don?

Don Fruin. At this point that we have two beasts ...

Conrad Bowman. Yes.

Don Fruin. ... and a living idol ...

Conrad Bowman. Yes.

Don Fruin. ... all trucking around the earth.

Conrad Bowman. Yes sir. They're actually – they're occupying Israel. That's where the physical battle is centered. It's in Israel. But they're being seen over the entire earth. The Anti-Christ – the form of the beast out of the sea; and the False Prophet – in the form of the second beast out of the sea ...

Evelyn Wamble. Out of the earth.

Conrad Bowman. ... and the image that has been made and set up in Jerusalem – presumably in the Temple in Jerusalem.

Lady. How can he be seen?

Conrad Bowman. TV is good enough. If we're dealing with a guy that can build an image and give it life and breath, and the power of life and death over people who won't worship it, you know; an image around – would be a small thing. Television today being what it is. It's right there, in terms of the mechanics of it. I don't see any problem in there with the mechanics.

I want you to pay careful attention to the deception that's going on, because the structure of this hierarchy corresponds to the structure of God and His angelic order. It's there. Doesn't it? It's there. Now,

15. So there was given to him to give breath to the image of the beast, that the image of the beast might even speak and cause as many as don't worship the image of the beast to be killed.

16. And he causes all, the small and the great, and the rich and the poor, and the free men and the slaves, to be given a mark on their right hand or on their forehead,

17. and he provides that no one should be able to buy or to sell, except the one who has the mark, either the name of the beast or the number of his name.

18. Here is wisdom. Let him who has understanding calculate the number of the beast, for the number is that of a man; and his number is six hundred and sixty-six.

Or 666. That's where you get that. Ok. Any questions on this?

Beth Davis. Why the number 666?

Conrad Bowman. Pardon?

Beth Davis. Why the number 666?

Conrad Bowman. Oh. Four (4) is the number of earth. Six (6) is the number of mankind. Six, six, six (666) or the Trinity, the number Trinity, represents a false trinity or a human trinity that comes out of mankind. Now there's as many theories on this as there are teachers, on that 666. I mean there're a dozen different constructions on it. You can take the name of Reagan; and you can take the name of Kissinger; or you can take any number of them and come up with a construction that will give you six hundred and sixty-six, by using numerical indices. But six (6) in Scripture – just like four (4) is the number of earth; three (3) is the number of the Trinity; ten (10) is the number of completion; a thousand (1,000) is the number of wholeness and finality. There's an order to the numbers. Ok. And if you would like more on that, I could get it for you. But it's the *Number in Scripture*, by E.W. Bullinger – was a late eighteen hundreds version of it. And there're two or three others – Dr. James Kennedy from Coral Gables, Florida, did a series on it. Phil?

Phil Richman. Question. Who are the saints – verse 7?

Conrad Bowman. In verse 7?

Phil Richman. Yeah. Who are the saints?

Conrad Bowman. Oh, the saints are – the saints – the first group of saints that comes to mind would be the 144,000. It was given to him to make war with the saints. That's the 144,000. ... and to overcome them. So that's the first group. That's the 144,000 and those that they have convinced or won over with the Gospel.

Phil Richman. The time frame is, after the Church has been Raptured, the beginning of the Tribulation. Is that the timeline?

Conrad Bowman. The first three and a half years.

Phil Richman. The first three and a half years?

Conrad Bowman. Yes sir. Yes sir, because the authority of the Anti-Christ during the first three and a half years is to organize man and establish his rule over mankind. And he does it by talking God – blaspheming God, the first thing; and then by demonstrating through the False Prophet with great signs and wonders that he has the powers that everybody ascribed only to God. So this is the first three and a half years of the Tribulation Period.

Evelyn Wamble. This is the good guy. That's just when he's good.

Conrad Bowman. Yes. Now, from those saints – you remember, from the saints, those who persevere to the end are called the overcomers; or, those who persevere until they're martyred. Those are the overcomers. You remember, we studied the overcomers early on when we were studying in the first part of Revelation. The overcomers are the ones given rods of iron who ruled during the Millennial Kingdom when Christ is celebrating with the Bride – that's the Church. Christ is celebrating with the Bride His marriage. And that's the extended period of the marriage celebration. And the overcomers then that come from this group are the ones who actually rule over the nations of the earth during the Millennial Kingdom. So they have a reward coming.

John Young. The overcomers that lived and died?

Conrad Bowman. The overcomers that lived to the end of the Tribulation, and those who were martyred during the Tribulation.

John Young. Who come back or are sent back down.

Conrad Bowman. Yeah. They go into the Millennial Kingdom.

Evelyn Wamble. Conrad, may I ask you a question?

Conrad Bowman. Sure.

Evelyn Wamble. If – this might be pure ignorance. If I'm looking for the Anti-Christ, am I looking for a Jew who comes out of Israel who has a wounded head, and the wound has healed? Is that ignorance in looking for that?

Conrad Bowman. No ma'am, that's not ignorance. That would be a pretty good bet. But he might not come – he might not come out of Israel. He may be of Jewish descent and come out of Czechoslovakia; or Russia; or Romania. Remember the Jews were scattered ...

Evelyn Wamble. Everywhere.

Conrad Bowman. ... since before 70 A.D. And there're all over the world; but they're still identified. Now, the Anti-Christ – and the only reason we think he's a Jew is because it's said, he regards not the God of his fathers. Ok. And when you see that, it leads you to conclude from that, just the idiom – that he's – that it's speaking about a Jew who has disregarded the God of his fathers, and has wandered off; and has become an emissary of Satan. And it would be just like Satan in his deception to do that. John?

John Young. The Muslims – I mean, go back to Abraham, don't they?

Conrad Bowman. They do indeed.

John Young. So could this be some Muslim?

Conrad Bowman. Probably not. Because the god of the Muslim is not the God of Israel; and we want to focus on – he disregarded the God of his fathers. Father Abraham doesn't satisfy the idiom.

Lady. No, because it was from Jacob.

Conrad Bowman. Right.

Lady. It was not from Hagar. It was from Jacob.

Lady. Hagar?

Lady. I mean, Ishmael. It was not ...

Julie Green. But they still had Abraham as their father.

Conrad Bowman. Still had Abraham as his father.

[Class comments back and forth].

Lady. It was from the seed of Jacob too. Right?

Conrad Bowman. Well Abraham was the seed – Abraham was the seed of Jacob and Isaac.

Betijean Kennerly. But it wasn't Ishmael. It was ...

Conrad Bowman. But we know that – we conclude that based on where we are today. I don't think John would have concluded the same thing necessarily.

Betijean Kennerly. But what I'm saying, it wasn't a decision made. It was a decision made by God.

Conrad Bowman. Right.

Betijean Kennerly. Not by Sarah. You understand?

Conrad Bowman. No. [Laughter].

Betijean Kennerly. Ok.

Conrad Bowman. I understand the decision. Sarah's decision. But I don't understand how that's relevant to that particular point.

Betijean Kennerly. It couldn't be from that line. It couldn't. It has to – it has to be from the direct line of the choice of God who told Sarah, you will have a child.

Conrad Bowman. I understand that.

Betijean Kennerly. It isn't – it's got to be from that line, and not the line of ...

Evelyn Wamble. Are we talking about this line, or the other line – the Satanic line?

Betijean Kennerly. I'm just saying that it can't be. It's got to be that line? It's got to be the one that God chose.

Lady. You're saying it can't come from Sarah's disobedience.

Betijean Kennerly. It can't. It can't. It can't come from Sarah's disobedience. What I'm saying is ...

Conrad Bowman. What can't come from Sarah?

Lady. The Anti-Christ.

Betijean Kennerly. It's got to be somebody from his line where his father's – where he turned his back on the God of his fathers.

Conrad Bowman. But you're assuming a lot there. It's the God of his fathers. It's the god of his fathers. It didn't say – it didn't say anything about who God was. It's talking about the God of his fathers. You know. So that leaves – that leaves a lot of speculation in there, because there's human choice in the God of his fathers.

Lady. Where is that Scripture? Because he didn't believe in the God of his fathers. The Anti-Christ. So, everything that Paul is talking about?

Conrad Bowman. I don't know.

Betijean Kennerly. We think it's a Jew, is what we're saying.

Conrad Bowman. Yeah. That's what we're thinking. Yeah.

Betijean Kennerly. No. I'm talking about the one he had. He said, could it be a Muslim? Could it be a Muslim? And I'm saying, no, because

Lady. It has to be a Jew.

Betijean Kennerly. ... it has to be a Jew.

Julie Green. Except that Muslims came from Abraham. I know there's two lines there. I get that feeling that they still come from Abraham.

Betijean Kennerly. But Abraham was not ...

Julie Green. Right. So it's Abraham this way, and it's Abraham that way.

Gentleman. John started all of this.

Conrad Bowman. John! [Laughter].

Lady. But Abraham wasn't a Jew.

[More comments and opinions back and forth].

Conrad Bowman. John and I are going to meet for coffee in the morning ...

Dee Varnadore. Oh good. Can we come?

Conrad Bowman. ... it's going to be a long meeting; and we will have the answer to this question before he leaves the house.

Betijean Kennerly. Ya'll will just make it up. [Laughter].

Conrad Bowman. Well it will be legal, because we – won't it John?

John Young. Absolutely.

Dee Varnadore. Yeah, because he's a lawyer.

Conrad Bowman. He's my attorney. That's right. So we'll have a legal brief on it.

Alright. I'm going to Matthew 24, and we'll get back on this question next week. I can see this coming.

Candy Carney. That Scripture has to be somewhere in Revelation?

Conrad Bowman. No. It's not in Revelation. I think it's in Daniel

Lady. Ok.

Conrad Bowman. I think it's Daniel, and I'll have to look that up too.

Alright. In this section of Matthew, beginning with Matthew 24, Christ is speaking to His disciples, and they have a lot of questions about when the end time is going to be and He's going to come – He's going to return. And chapter 24, beginning with verse 1:

1. Jesus came out from the temple and was going away when His disciples came out to point out the temple buildings to Him.
2. And He said to them, "Do you not see all these things? Truly I say to you, not one stone here shall be left one upon another, which will not be torn down."
3. And as He was sitting on the Mount of Olives, His disciples came to Him privately, saying, "Tell us, when will these things be, and what will be the signs of Your coming, and of the end of the age?"

4. And Jesus answered and said to them, "See to it that no one misleads you.
5. "For many will come in My name, saying, 'I am the Christ,' and will mislead many.
6. "And you will be hearing of wars and rumors of wars. See that you are not frightened, for those things must take place, but that is not yet the end.
7. "For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes.
8. "But all these things are merely the beginning of birth pangs.

Now we've already talked about some of those things beginning to take place now, and the fact that they will intensify after the Rapture of the Church takes place, and continue throughout the Tribulation Period. Primarily in the first three and a half years,

5. "... the many will come in my name saying, 'I am the Christ' and will mislead many.
6. "And you will be hearing of wars and rumors of wars. See that you are not frightened ..."

That will typify the first three and a half years.

7. "Nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes.

You remember, the Anti-Christ has a beast which comes out of the sea, and there are ten national heads with crowns that come out of that thing. There's seven crowns on his head, and there are ten other beasts that come out and have authorities. Each one of them has a kingdom and authority.

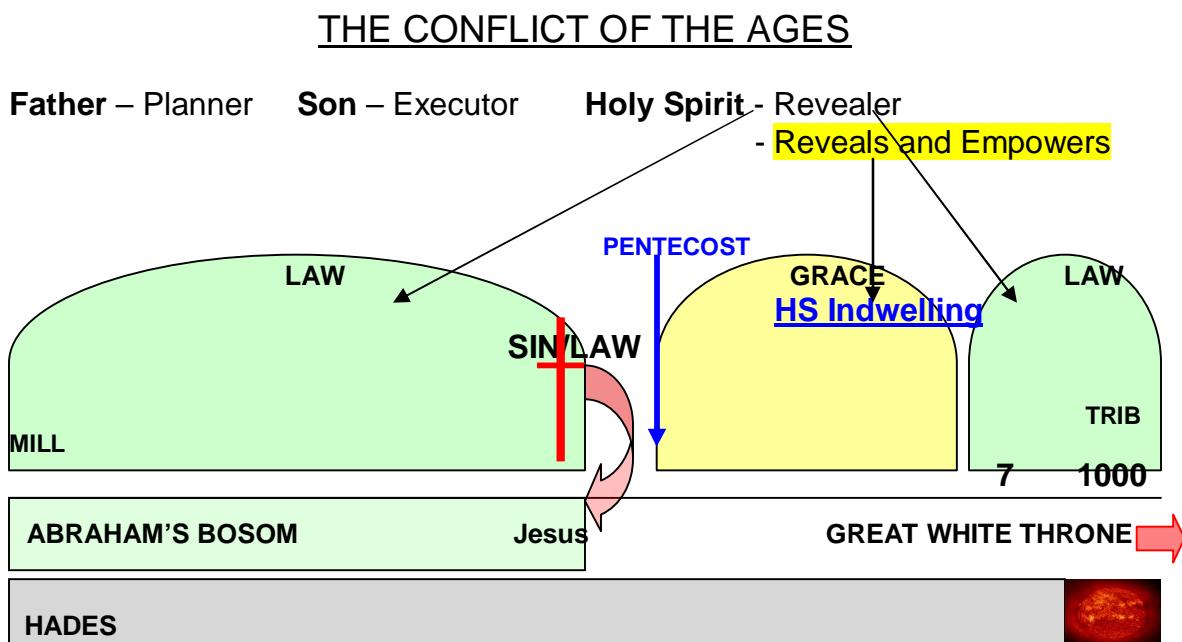
6. You'll be hearing of wars and rumors of wars, but don't be frightened. For those things must take place, but that is not yet the end.

He is not talking about the end of the Age of Grace. He is talking about the end of the Age of Law.

Evelyn Wamble. That makes a difference.

Conrad Bowman. Yes it does. The cross has not occurred, and Pentecost has not happened [when Jesus states this]. He's talking about the end of the Age of Law. The first sixty-nine weeks of years prophesied by Daniel take us up to the cross, when the Messiah the Prince is cut off. Then there's one week of years, or seven years left to complete the prophecies of Daniel. And that's going to happen separately from the first sixty-nine weeks. That does not tell you that there's going to be a long period of time in between sixty-nine and seventy. We know that there's two thousand years in there, because we've seen it. But Daniel saw it jammed up together. Messiah the Prince was cut off; He was crucified; He went in the ground; He was buried; He was resurrected. The next thing Daniel saw was Him coming back with his saints that He took with Him. Now you remember, when He was buried and came out of the grave, he brought out of the grave all of those Old Testament saints with Him; and they were seen by many. And when He ascended, He took all those Old Testament saints with Him, to the Marriage Supper of the Lamb. That's where they are. The next thing Daniel saw was not the Church, he saw Christ and all those Old Testament saints returning. So, what Daniel saw ...

[Conrad draws depiction on the board]



... was right here. Here's coming to the cross. Here's Christ right here in the grave. Here's Abraham's Bosom. All the Old Testament saints raised with Christ. There're here – all the way up to day forty. They ascend with Christ to the Marriage Supper of the Lamb. Ten days later the Spirit descends, and Pentecost happens right here. And Pentecost is the Church Age until Christ returns with all these saints that He took with Him to gather the Bride. Here are the Friends of the Groom and the Groom coming in a grand entourage, and they gather the Bride with them and take her back to the Marriage Supper of the Lamb. It takes place during this seven years and continues for a thousand years during the Millennial Reign. This is what He's talking about when He's talking about the end. This is the end of the Age of Law. It lasted from Moses being given the Law on the mountain all the way up to Messiah the Prince being cut off; and it resumes from here and lasts for seven years. And then Christ comes and reinstalls – He delivers the remnant of Israel from the Anti-Christ and puts them into the thousand year Millennial Reign. The overcomers of this period are the rulers who have the rods of iron during that period of time. This [the Church Age] is a complete mystery, and the Old Testament did not see that at all. Now, neither did the people in Matthew, by the way. So, when they asked Him about when will the end come, they're talking about the end of that Tribulation Period. When Christ says, during this period,

5. "... many will come in my name saying, 'I am the Christ' and will mislead many.
6. "And you will be hearing of wars and rumors of wars. See that you are not frightened. For those things must take place, but that is not yet the end.
7. "Nation against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes.
8. "But all these things are merely the beginning of birth pangs.
9. "And then they will deliver you up to tribulation, and will kill you, and you will be hated by all Gentile nations on account of My name.
10. "And at that time many will fall away and will betray one another and hate one another.

11. "And many false prophets will arise [we'll talk about the leading one, but there's others] and will mislead many.

12. "And because lawlessness is increased, most people's love will grow cold.

13. "But the one who endures to the end, it's he who shall be saved.

Now the reason it puts that in there is because we're talking about the perseverance of those believers here, who are under severe, targeted persecution by the Anti-Christ. And those who endure to the end will be saved from the Tribulation and will go into the Millennial Kingdom. It's not talking about you. You're not in this picture. Ok. It doesn't say that the believers required to hold on to his faith doggedly until the end of his life or the end of time. That's not what this is referencing. It doesn't say that. And there are numerous denominations out there today who teach you that you can lose your salvation if you lose your grasp and understanding of faith. The Methodist church is shot through with that belief. So they never have the confidence of knowing the loving, merciful God has drawn them to Himself and holds them there by His power and His might; not by our strength or our will or our determination. Heaven forbid it should depend on that! Because we'd lose that – you know – we'd just lose that so easily. Give us indigestion. We don't even need cancer.

Bruce Davis. [Inaudible. Point that it's so sad about people who believe in conditional salvation, doing good to earn it, and they never experience the joy of knowing they are saved].

Conrad Bowman. Of knowing that you're saved, by God's power, and not by your own.

[Some additional comments – inaudible].

Conrad Bowman. The only thing we can do is pray and continue to teach these things. You know. Now it's true, that if you don't keep a proper perspective on Scripture. If you don't have some understanding that Scripture was written to different groups at different times – it's written for all of us to benefit from. But Matthew was not written to me! Matthew was written – this passage right here was written to teach His disciples what the end time was going to be about. It wasn't written to instruct me on how to live as a Christian. This is the Olivet

Discourse. Further back in Matthew is the Sermon on the Mount, and it's the most abused passage of Scripture you're going to find; because it's fodder for sermon after sermon after sermon. It's – the Beatitudes come out of the Sermon on the Mount. Blessed are the poor. Blessed are the meek, for they shall inherit the earth. You know. Blessed are the poor, for because of them is the Kingdom of Heaven. Ok. It's not theirs is the Kingdom of Heaven. It's because of them the Kingdom of Heaven is – is what it says in the Greek. Ok. You have to read with understanding. So it says,

Let him who has an ear, hear what the Spirit says to the churches.

Ok. Now, I want to get to Daniel 10. As a matter of fact, let's get there real quick. We've got three minutes; because I want you to hear similar language coming out of, coming out of Daniel 10. Daniel 10 – 539 B.C. This is the third year of Cyrus, King of Persia. Ok. And Daniel's vision is for Cyrus' benefit. Look at verse 14.

14. "Now I have come to give you an understanding of what will happen to your people in the latter days, for the vision pertains to days yet future."

15. When he had spoken to me according to these words, I turned my face toward the ground and I became speechless.

Go to Daniel, chapter 11. There's a lot of words in between here. We'll get to all of them sooner or later, but not today.

1. "In the first year of Darius the Mede, I arose to be an encouragement and a protection for him.

And this is the Medo-Persian Empire, and Daniel was in captivity.

2. "I will tell you the truth. Behold, three more kings are going to arise in Persia. Then a fourth will gain far more riches than all of them; as soon as he becomes strong through his riches, he will arouse the whole empire against the realm of Greece.

So this is talking about contemporary history [of that time]. And also it has to do with things that will follow. Go through to verse 29. I'm going to take you very rapidly through a few verses. You ought to read these.

29. "At the appointed time he will return and come into the South, but this last time it will not turn out the way it did before.

30. "For ships of Cyprus will come against him; he will be disheartened and will return and become enraged at the holy covenant and take action; so he will come back and show regard for those ... he will come back and show regard, this time, for those who forsake the holy covenant.

Go back to verses 26 and 27, barb, and read that passage up there dealing with his attitude toward the people of the covenant, and what-have-you; because that will partially answer the question earlier. By smooth words – Oh,

30. "... he will come back in and show regard ... for those who forsake the holy covenant.

31. "And forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice And they will set up the abomination of desolation.

Or the abomination that maketh desolate.

32. "By smooth words he's going to turn to godlessness those who act wickedly toward the covenant, but the people who know their God will display strength and take action.

That's the ones who show perseverance.

33. "And those who have insight among the people will give understanding to the many;

There's your 144,000 at work. And,

... yet they will fall by sword and by flame, by captivity and by plunder for many days.

34. "Now when they fall they're going to be granted a little help, many will join with them [with empty words, with] hypocrisy.

Gentleman. What verse are you on?

Conrad Bowman. Verse 34. I'm sorry, did I run off and leave you there? Alright. Verse 34.

35. "Some of those who have insight will fall, strictly in order to refine, purge and make the others pure until the end time; because it is still to come at an appointed time.

Now you see the language discussing. The actions of the 144,000, under persecution, and why they act. And there's a reason why I believe this applies to that end time prophecy; and it has to do with statements that John makes in Revelation and also in Matthew. Now I'll have to draw all those together – we're already two minutes over.

Lady. [Question about verse 37. Inaudible].

Conrad Bowman. Thirty-seven.

35. "Some of those who have insight will fall, in order to refine, purge and make them pure until the end time; because it is still to come at the appointed time.

Ladies. Verse 37. He will show no regard. Eleven. Chapter 11.

Conrad Bowman. Oh, verse 37.

37. "He will show no regard for the gods of his fathers or for the desire of women ...

Yeah. And that's talking about the persecutor, or the Anti-Christ himself. The beast. The first beast.

Evelyn Wamble. Can we say those 144,000 are having a rougher time than most anybody?

Conrad Bowman. Yes ma'am. Yes ma'am. Now, this is all during the first three and a half years. During the last three and a half years, the earth is punished by the wrath of God. And we've got to go. We're holding other people out of here.

Father thank You for the time You give us; and just to lead us intelligently through this passage, and help us to glean the things that we need from it. In Christ's name. Amen.