

Revelation 14, 15, & 16 (Conrad Bowman) (August 10, 2008)

Revelation 14. I want to look at a couple of things in 14 and 15, and then we'll go to 16 because our study is in chapter 16 this morning. Ok. Alright. Let's have a word of prayer please.

Father, thank You this morning just for the time we have and for the opportunity to look in the Word and see what You've laid up there and stored for us. Help us Father to see exactly what You gave us through the Apostle John; and give us ears to hear it and eyes to see it and eyes of our heart to understand it; and we thank You for it and the day You've given us, in Christ's name. Amen.

Thank you so very much.

John Young. We're going to do 16 instead of 15?

Conrad Bowman. Well ...

John Young. Or did we ...

Evelyn Wamble. We haven't done 15 yet.

Conrad Bowman. We've got – we've got – we've finished 14.

Evelyn Wamble. Yeah.

Conrad Bowman. And I want to move through 14 into 15 and then up to 16.

Evelyn Wamble. Next week.

Conrad Bowman. Well, we may get farther than that. Ok.

In chapter 14, if you'll recall, it starts out with the Lamb standing on Mount Zion. Now Mount Zion has always been a very important site to Israel. And I don't want to go into the history of it, because that'll take too much time. The Lamb is the sacrifice that fills up a Jewish tradition. So what you see is not the Messiah on Mount Zion, but you see God answer to Israel's need for atonement standing on Mount Zion. And that's very important, because you see the Lamb standing; and with the Lamb are 144,000 having the name of the Lamb and the name of His

Father written on their foreheads. So you see this whole thing established firmly on the basis of Jewish answers to prophecy.

I heard a voice from heaven – and this is John speaking and it was a booming voice like the sound of a lot of waters’ and like the sound of

2.... like the sound of loud thunder, and the voice which I heard was like the sound of harpists playing on their harps.

So it had – at the same time it was loud it was a soothing sound. We don’t want to lose sight of that because this is where Israel gets her comfort.

3. They sang a new song before the throne and before the four living creatures and the twenty-four elders [that were there]; but no one could learn the song except the one hundred and forty-four thousand who had been purchased out from the earth.

Now, just make a note of this. This is happening from heaven toward earth, and yet these special people in earth – the twenty-four elders who represent all of mankind – redeemed out of mankind; and the four living creatures who’s job it is to cry, “holy, holy, holy, worthy is the Lamb” forever without ceasing; those creatures – the twenty-four elders, the four living creatures, and the thrones of heaven all are hearing the song that’s being sung. And it’s a new song. But nobody could learn that song except the 144,000 who’d been purchased from the earth. Now, what does that mean to you? What does that suggest to you?

Lady. [Inaudible].

Conrad Bowman. That’d be one thing that they’d be the only one’s who had ears to hear. What does that mean? Take it one more level. Why are these 144,000 – why them?

Lady. [Inaudible].

Conrad Bowman. That could be. That could be. Why that enablement for them?

Lady. He chose them.

Conrad Bowman. There’re chosen.

Conrad Bowman. Yeah.

Evelyn Wamble. They had a special mission.

Conrad Bowman. Yeah.

Evelyn Wamble. Because of

Conrad Bowman. Yeah, they have a special mission.

John Young. Maybe they're the only ones that know the truth at that point in time.

Conrad Bowman. Could be. They were sealed. That could be.

Mary Ann Jacobsen. Conrad, why is it the same today. That some of us can hear.

Conrad Bowman. Yes. Yes. That's right. That's right. In other words, today out of all mankind – I mean, did you watch the opening ceremony last night?

Lady. [Inaudible].

Conrad Bowman. Friday night. Yeah. Maybe that I didn't escape unscathed at the time. That opening ceremony was absolutely marvelous, wasn't it? Were you struck with the fact they did not do that by computer? That was not computerized. That was choreographed.

Lady. But it looked like ...

Conrad Bowman. That whole thing – the boxes of those people that came up out of the floor. Do you understand that? It was choreographed. It was a dance they did. Fifteen thousand people doing a dance like that. With waves, and patterns, and all of that. The amazing thing that people can accomplish when they set their God-given genius to work. Now, out of that, all – all these special people, but then all of these ordinary people who just set their mind to something. Now the point of this – the point of this whole discussion is this: Out of all mankind – ordinary mankind, God set aside 144,000 people and He sealed their minds against deception. And once they were sealed against deception, they opened their ears up to this new song – boy, I'd love to know how many verses that thing had.

Evelyn Wamble. So that's why the 144,000 were chosen because they would not be deceived.

Conrad Bowman. Well, that ...

Evelyn Wamble. Was that the question?

Conrad Bowman. No, not exactly. That wasn't – that's close. They were not deceived because they were chosen. They were not chosen because they could not be deceived. He rendered them sealed against deception after they were chosen. You see what we have here is a body of 144,000 people separated out of all mankind by God's own elective choice. And then, once He'd had them set aside, He gave them the enablement they needed to do what He had sent them to do. In that sense – Patsy?

Patsy Brown. You know, this just goes back to where God first said, He could use anybody; but when ... [inaudible]. He gives them the power to do what He wants them to do. Like He did Paul.

Conrad Bowman. Regardless of where they came from ...

Patsy Brown. Of where they came from or who they are.

Conrad Bowman. Or who they are.

Patsy Brown. Just like – it goes back to everything ... [inaudible]. Without Him, we can't do anything.

Conrad Bowman. That's right.

Patsy Brown. Because He gives us the power ...

Conrad Bowman. That's right.

Patsy Brown. If He chooses you, you can do

Conrad Bowman. That's right. Now, surely, shouldn't that embolden us? He took 144,000 out of all mankind, gave them a song out of heaven that not even the twenty-four elders or four living creatures who declare the worthiness of God could understand. None of the angelic order could hear this song and understand it. They heard it, but they didn't understand it. The only people who understand the song and could learn the song were that group of 144,000. Now that's the same thing He's doing to the Church today. He's enabled the Church today – that's me and you – He's enabled us today to hear the Gospel in its real

content out of all the religious clutter that's surrounding everybody. He gives us a nose for the truth. Ok. You've been blessed. You've been blessed especially to hear the truth and accept it. Not because I say it, or Phil says it, or Tom says it. But because it comes from the Word and it's true. Now I have to be reminded every once in a while – Phil's real good about this. I have to be reminded every once in a while not to get caught up in what I'm saying about Scripture, but to make sure when I get references to verses, I actually give you the verses and let you know where they are. What's even better, slow down a little bit and let's go over there and read them together, because you need to see the connection between what's being taught and where it is in the Word. Ok. Because that way it stays with you forever. And I forget to do that sometime in the press of time because there's so much stuff I want to cover; and I would be better off to slow down and make this Revelation study a two year study rather than a one year study; just to make sure that you get it. Because once you get it, you've got it forever. You know. And that's our goal. But that 144,000 ought to serve as a beacon to remind us of that. That God has a special work that He's doing in your life and in my life and in our life collectively. A very special work; and we've got one shot at it because we're coming through this pass one time and that's it. You know, and this today is an hour that we're never going to have again. And its twenty-five minutes gone already, and so we need to be, we need to be better stewards of it – good stewards of it. But that's what that 144,000 reminds me of.

4. These are ones who have not been defiled with women, for they are celibates.

In other words, there's 144,000 guys and they've been separated out, and they should be single-minded in their service to the Lamb. There should be nothing that occupies their thoughts but the Lamb. When He has dumped that much special enablement into those people, it should not surprise us that He does not compete with ANYTHING of their attention. And that's what that means when it says, "they're not defiled with women." See. Because a lot of my thoughts are occupied with her, and her needs, and her attitude, and how she's going to respond to things; and rightfully so. That's the way it should be. That's the way Christ taught – that's the way Christ treated His Church – That's the way He treats us. And that's the way I should be treating her. Well, God's a very jealous God, and He doesn't put up with that. You were frowning. What was that? Did I miss something this morning? [Laughter]. I didn't? Good for me. Ha. Hoo-ray. You don't think I can see? I can see pretty good. I can see pretty good.

Alright. So, that's the scenario and that attitude toward the 144,000 – what He's doing with them sets the stage for the comment that He made, for "... these are the ones who have not been defiled with women." And we can understand that statement when we understand what God is doing with this unique group of people. And then we have the succession of angels that fly out of heaven and they keep saying, another angel, another one, a second one, a third one, a fourth one. These other angels all the way through 14 keep coming out – I want you to see verse 17 and 18. Verse 18 especially.

18. Another angel, the one who has power over fire ...

And the word for "other" there, is the word for a numerical. It's a – when it says "another angel," its talking about a distinct angel, a different one; similar, but with a different purpose.

18. Another angel, the one who has power [authority] over fire, came out from the altar [and that's the Altar of Incense]; and he called with a loud voice to him who had the sharp sickle ...

And that's the Lamb who has the sickle, and a couple of other angels.

18....and he says ...

Look at what this angel says.

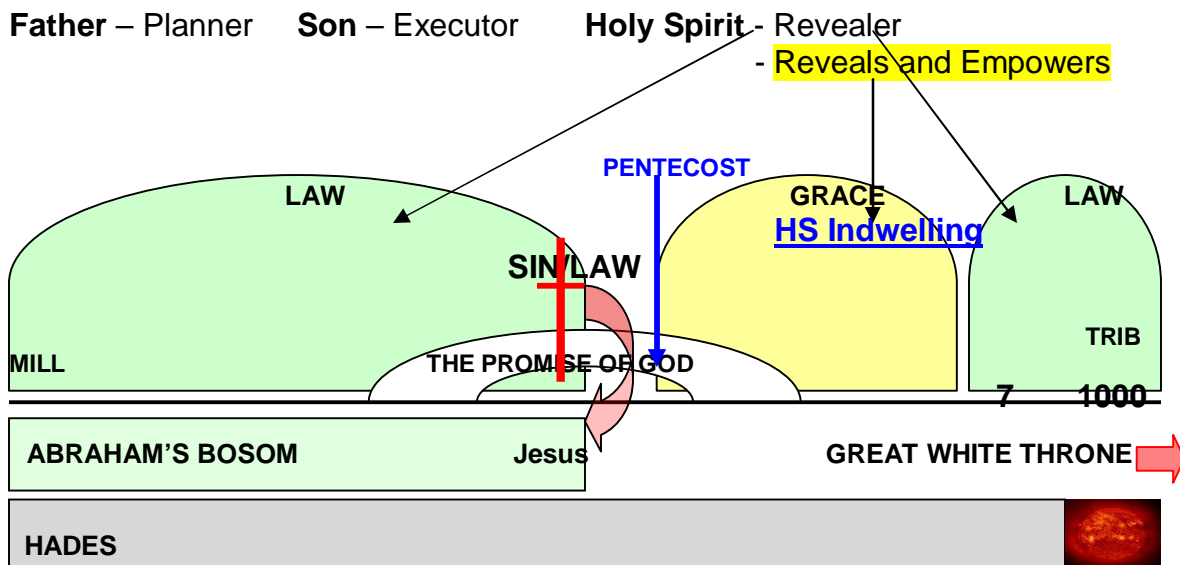
18.... "Put in your sharp sickle; gather the clusters of the vine of the earth, because her grapes are ripe."

And verse 18, and I didn't make the point the last time we went through here. What he's gathering is the vine. He's gathering the bunches of the vine. The sickle is going through and cutting the vines down. Because the grapes on the vine are ripe. I want you to notice that. Israel is the vine. Ok. Because the vine who bears the grapes, the purpose is finished. So when the sickle comes through, and the Lord gets ready to gather, He's cutting the vines down because the time for redemption is over. Its past. Whatever grapes are on the vine are the final – this is final harvest, and He's taking vines down, and the sickle cuts the vine down and puts the vine in the fire. Now this is important, see. Because God says, well, way back in Genesis, God said, "My Spirit will not always strive with man." He told Noah, because he also is flesh, and his days are 120 years. Remember that? What'd that 120 years represent? It was the Interlude of Grace. BetiJean and I were talking about that yesterday. Its God's Interlude of Grace just

before judgment. And when He pronounced judgment on the earth, and the Flood was coming, He told Noah, He said, I want you to set apart – set out building an ark. And He gave him the dimensions for the ark. For the one hundred and twenty years that Noah worked, he preached and announced the redemption and salvation from the Flood that was coming to the inhabitants of the earth at that time, and they didn't believe him. He said its going to rain. They'd never seen rain before, so they didn't believe him. Ok. The 120 years that Noah preached was an Interlude of Grace that preceded judgment.

[Conrad goes to the Board]

THE CONFLICT OF THE AGES



Now, that same Interlude we've seen in other places. You saw it this way. Christ's incarnation, going to the cross, was an Interlude of Grace. This is when judgment was coming on sin. This life was an Interlude of Grace. When Christ was raised from the grave, and on day forty He ascended into heaven and took all those saints with Him, there was a ten day period to day fifty. That ten days which was ten – representing completeness – that ten days was an Interlude of Grace. God always gives grace before judgment. He never gives the lesson with the test. I want you to remember that. When you're in the middle of a test, don't start looking for new information. God has already given you the lesson beforehand. The test is not the time for learning new information. The test is the time to prove the information to you that you've already learned. So, when you're in the middle of a test, you go back and you start looking at lessons that were taught; and you find out what He taught you previously, because this is the

time for proving. There's the learning period; there's the Interlude of Grace; and then there's the testing period. Alright, the entire period of grace – the Age of Grace – was a testing period for Israel. They had already had their lesson. They had their Interlude of Grace with Christ's life, and they rejected that. Now comes their test. But they had – what – 2,000 years of lessons; and then came the test. Well, that same thing is true all the way through. Another angel – the word for "another" is, a numerical other who is similar, but with a different purpose. This angel,

18.... Who has power over fire, comes out of the altar;

On the Altar of Incense, the fire came from where?

Lady. [Inaudible].

Conrad Bowman.

Conrad Bowman. Uh uh.

John Young. The Brazen Altar?

Conrad Bowman. That was the Brazen Altar. The fire came from the Shekinah Glory and the Tabernacle – blew right through the door of the Tabernacle and fired the Brazen Altar. Now, the fire for the Altar of Incense comes from the Brazen Altar. So, it comes from God to the Brazen Altar. The sin offering is burned as a burnt offering on the Brazen Altar; and then the ashes are taken and put on the Altar of Incense. So, the Altar of Incense is fired from the ashes of the offering for sin. Sin has already been atoned for. Now the Altar of Incense has those ashes on it. The incense that goes on that altar that's fired by those coals that came from outside are the prayers of the saints rising before the Ark of the Covenant to God as a sweet smelling savor. Now this angel has the authority over fire – over the fire of the Altar of Incense. In other words, he has the power to raise your prayers to God in heaven. That's what this angel's job is. And this angel is being called out from the altar – came out from behind the altar actually – in verse 18 – and he called in a loud voice to him who had the large sickle. Now this is the angel that carries the prayers of the saints, and he says,

18.... "Put in your sharp sickle and gather the clusters from the vine of the earth, because her grapes are ripe."

19. And the angel swung his sickle to the earth and gathered [the clusters] from the vine of the earth, and threw them into the great wine press of the wrath of God.

20. And the wine press was trodden outside the city, and blood came out from the wine press, up to the horses' bridles, for a distance of a hundred and seventy miles.

Ok. Or this says, for two hundred miles. Sixteen hundred stadia. But its approximately one hundred and seventy miles. As high as a horse's bridle, and it goes right through the pass that leads into the valley of the Megav [Megiddo?], and that's like 20 miles wide – as high as a horses bridle; that's the blood running through there. That blood refurbishes the soil and makes it a viable soil to grow things in. Right now its just desert. But it becomes a viable soil tillable during the whole Millennial Reign. Now we go to chapter 15.

1. I saw another sign in heaven, great and marvelous, seven angels who had seven plagues, which are the last, because in them the wrath of God is completed [or finished].

2. I saw as it were a sea of glass mixed with fire, and those who had come off as victorious over the beast and from his image and the number of his name, standing on the sea of glass, and holding harps of God.

Now I want you to imagine that. Now here's a, here's a floor of solid glass; and shimmering through that floor of glass just like fire is a sight that looks like the Aurora Borealis. It looks just like the Northern Lights coming through that floor. That had to – that had to be an amazing sight. A sea of glass mixed with fire, and those who had come off victorious from the beast. Those who had come off victorious from the beast and from the image are the overcomers. They're the ones that are going to be ruling with rods of iron during the Millennial Reign. So the overcomers are those who had come off victorious from the beast and from his image and the number of his name. And they're standing on that sea of glass and they have harps of God; and that's the beauty of that song that's being sung in verse 2.

3. And they sing the song of Moses, the bond-servant of God ...

And that word “bond-servant” is the same *doulos* that’s used – that Paul uses, to describe his own relationship to God; and its used of Moses.

3.... They sang the song of Moses, the bond-servant of God, and they sing the song of the Lamb, saying,

“Great and marvelous are Your works,
O Lord God, the Almighty;
Righteous and true are Your ways,
King of the nations!

And “nations” is a word that’s used to describe Gentiles. So here, He is not only the Lord God almighty, but He’s given His name, the King of the Nations, with reference to all of the Gentiles. So He’s King over everything.

4. “Who will not fear, O Lord, and glorify Your name?
For You alone are holy;
ALL THE NATIONS WILL COME AND WORSHIP
BEFORE YOU,
FOR YOUR RIGHTEOUS ACTS HAVE NOW BEEN
REVEALED.”

Now, that’s the statement that’s made. That’s the song that they’re singing. Now Moses is called the bond-servant, in the same sense that Paul is called the bond-servant. Understand this. That does not change his destiny. It doesn’t. Now you need to know this with – I mean the paper on Differentiation is one thing. But you need to be careful – you need to know this. It doesn’t matter that Moses is called a bond-servant of God like Paul is called a bond-servant of God. They are two different people with two different destinies just like these angels that come out; or one angel right after the other, but they have different purposes and different goals and different tasks, and they’ll get different results. Ok. And that’s the same thing that God is saying to us. If we don’t understand that, we run into the danger of melding our relationship to God with Israel’s relationship to God. And if we declare that Israel’s relationship to God is so similar to ours that we’ll start to borrow things from that that we like. I mean, who in here doesn’t like, doesn’t like a Jewish dance music. I mean, when you see a group around celebrating, especially celebrating God, it draws you into it. It just draws you in and gets you involved, and we like that. And we have to be careful, because if we do that and start to incorporate Jewish tradition into our worship,

it pulls our eyes off of our heavenly position and destiny and starts to lock it in with these people who are having so much fun. True?

Evelyn Wamble. That modern music sure is nice.

Conrad Bowman. Isn't it? It's just gorgeous. Almost all evangelical music was written in major chords. Virtually all of it. Minor chords do something to it – how many pianists do we have in here? You guys – how many of you guys? I was a drummer. I never – never learned to read music, but I always – I had a base horn behind me, and the trumpets were over here, and I learned to appreciate music and what it would do. Now I know what rhythms will do. I know what rhythms will do and what sounds will do. I know how they can stir you in here. You know. A good base in a quartet can rattle your rib cage. It can make – a high tenor can just get you excited about things and raise your level of excitement. Rhythms in music can do that for you. So, you have to – you take those things into consideration when you – my trend of thought went right out the window.

Betijean Kennerly. You're dancing. Minor chords.

Conrad Bowman. Minor chords. That's where I was going.

Lady. [Inaudible]

Conrad Bowman. Yeah.

Mary Ann Jacobsen. [Inaudible]. In the world too. I mean, I'm thinking about that ... [inaudible] ... the drummer in China that I

Conrad Bowman. Wasn't that incredible?

Mary Ann Jacobsen. Yeah. Do you think somebody messed up on that?

Conrad Bowman. Sure.

Mary Ann Jacobsen. [Inaudible].

[Banter back and forth].

Conrad Bowman. Pete Seeger. Pete Seeger had a couple of songs that he – you know the song "Proud Mary"? Proud Mary keep on learning? You know.

Rolling, rolling, rolling on the river. You know that one? Ok. Without realizing it as a drummer, I was conscious of it. When that song starts off, there's a base line and there's the melody line; and there're rocking along; and as you listen to that song, the base line is constantly catching up with the melody line. It's out of sync. Now that happens on the mixer. That happened deliberately. It wasn't done accidentally. It happened deliberately. So you've got a rhythm line down here that's running at one speed; and you've got a melody line that's running over here at another speed. They start out together, and they end together. But during the whole playing of that song – two or three verses – they are out of sync with one another and catching up. Now if you're not aware of that, what's going on is – that's discordant. It's like minor key things mixed in; but that's discordant. It's irritating. If you listen to much of that, you're going to be irritated. Now, if you put a story line with that song that says, you're being persecuted. You're being – there're bad things happening to you. There're things that you don't like; it drives your emotions; and you listen to about two hours of that, and when you come out of that environment, you'll burn Bank of America down. That's what happened in Berkley. Ok. They'd get together in these huge venues, and they'd listen to this protest music, or what they called folk songs – plang – plang – plang – plang – plang. And after about two hours of that, you were so aggravated that you needed to take it out on somebody; and that's what you did. Ok. Those things were deliberate. The Beatles' songs are full of it. Discordant rhythm lines that would irritate people without they're knowing it. The world's smart. They take a message they want to deliver; tie it to a vehicle that supplies – that suits their purpose; and turns it loose in the world. We are after all emotional, visceral creatures, and we respond to things like that. I read several good books on that. *Rock and Roll. The Devil's Diversion* was one. And there've been several others tucked under the ends of my library table. Anyway, what I was saying – I'm wandering, aren't I, Phil? What I was saying is, we are visceral creatures – we are visceral creatures that respond to things that we barely understand.

Betijeane Kennerly. Easily lived.

Conrad Bowman. Yes.

Betijeane Kennerly. Easily lived.

Conrad Bowman. Easily. Easily. By our emotions. Not by what we know to be true, but by our emotions. That's why when we look at this thing we want to be fed by the human spirit regenerated in us; being taught by the Spirit of God, the

Word of God, so the mind produces what the mind of Christ interjects into your life. God has made provision for that. So, when you see the

2.... sea of glass mixed with fire, and those who had come out victorious from the beast and from his image and from the number of his name, standing on the sea of glass, holding harps of God.

3. They sing the song of Moses, the bond-servant of God, and the song of the Lamb

That ties it specifically to the sacrificial system that Israel has practiced for thousands of years. And here is the true message of that sacrificial system

"Glorious and marvelous are Thy works,
O Lord God, the Almighty;
Righteous and true are Thy ways,
King of the Gentile nations!

4. "Who will not fear, O Lord, and glorify Your name?
For You alone are holy [set apart];
**ALL THE NATIONS WILL COME AND WORSHIP BEFORE
YOU,
FOR YOUR RIGHTEOUS ACTS HAVE BEEN REVEALED."**

Now you remember the letter to the Seven Churches, and He said, "except you repent and do again my works, I'm going to come on you"? This is the same message. This is the same message. God does not want us doing our works for His benefit. He wants us walking in the footprints of the work He's already accomplished. Ok. Now Satan's major deception today, in my opinion, is getting the Church busy doing things for God. Because the minute we start doing that, we take our eyes off those things He's already done for us. And our vision then gets no higher than our ability to perform for Him. And that's pitifully short of His work for us. Now get that down. You don't want to forget that. God does not expect us to do great works for Him. He's already done the works. He expects us to walk in those works and call attention to the works He's done already for us. Ok. That's what He says, and He says it over and over again. And here

Evelyn Wamble. That call attention.

Conrad Bowman. Huh?

Evelyn Wamble. That call attention to His works sort of defines what walking means.

Conrad Bowman. Yes.

Evelyn Wamble. Isn't it.

Conrad Bowman. What walk means?

Evelyn Wamble. Walking in His works. Its sort of a general term for us to walk, to be obedient, to do His works, so He's already done. We're to walk in His works?

Conrad Bowman. Yes.

Evelyn Wamble. To be

Conrad Bowman. Now, how do you – what are His works?

Evelyn Wamble. Yeah.

Conrad Bowman. Think about them, Evelyn. What are His works? Think about them. Practically, in practical terms. He's done the work of redemption. We know we can't do that. So we don't want to be caught trying to do works that are worthy to make us worth saving. That's out. We don't want to do that. Ok. That's out. He's already declared us worth saving, so He did the work necessary to save us. So we don't have to do that. That frees us from a lot of guilt. He's already sent the Spirit to evangelize the world. That's what He's done. So He doesn't expect us to evangelize. He expects us to call attention to the fact that He's already done the work, and He's doing the work of evangelization now. So our message to people is not, come join us in our efforts to save the world. Our message to people is, God is in the business of saving those that will come, even as we speak. You don't have to listen to me, or join me. What we're asking you to do is, listen to Him, and the message that He's delivering even now – today. You pay attention to what He's saying here. Not necessarily to what I'm saying but what He's saying, and listen to that message and do what He says to do – to you personally. Ok. Its not calling attention to me, or to us collectively. Its calling attention to Him. BridgePoint is not that important. He is important. He is important. And if BridgePoint can hold Him up, then our mission will be successful. That's where the message is, and that's where the walk is. We are so conditioned to doing something for God that we've lost sight of it. The – “make

it your ambition to live a quiet life; tend to your own business; work with your hands, ..." – so that attention will be drawn to the Father we serve. Not to us. So that's where we are on that.

The angel said to me Well, let's back up a minute.

[Chapter 17, Verse 4]

4. A woman was clothed in purple and scarlet and adorned with gold and precious stones

This is the exact opposite of not calling attention to yourself.

4.... And pearls, having in her hand a gold cup full of abominations and of the unclean things

Lady. Where are you reading?

Conrad Bowman. Huh?

Lady. Where are you reading?

Conrad Bowman. Oh, excuse me, I turned the page. [Laughter].

Betijean Kennerly. You're at 16:1.

Conrad Bowman. Yeah. Excuse me. I turned the page and I've been reading on – Let me put my glasses back on. I went to 17 real quick.

5. After these things I looked, and the temple of the tabernacle of testimony in heaven was opened,

6. The seven angels who had the seven plagues came out of the temple, clothed in linen, clean and bright, and girded around their breasts were golden sashes.

7. And one of the four living creatures gave to the seven angels seven vials [or golden bowls] full of the wrath of God, who lives forever and ever.

8. And the temple was filled with smoke from the glory of God [that's the Shekinah glory] and from His power; and no one was

able to enter the temple until the seven plagues of the seven angels were finished.

And this is speaking of the last three and a half years of the Tribulation Period when the wrath of God is getting ready to be poured out. Now it just recognized all those overcomers and the song that they sang. And now there're seven angels who have seven plagues; and they're ready to pull those vials of plagues out at God's command. Chapter 16 deals with those plagues being poured out. This is the last three and a half years.

1. I heard a loud voice from the temple the temple, saying to the seven angels ...

Now that's the temple in heaven.

1.... "Go and pour out the seven bowls of the wrath of God – pour them into the earth."

2. So the first angel went and poured out his bowl onto the earth;

Or into the earth.

2... and it became a loathsome and malignant sore upon the people who had the mark of the beast and who worshiped his image.

The first thing they do is they break out in malignant sores. Ok. That's everybody that's received the mark. And you remember in previous chapters, now, the Anti-Christ has required that now in the last half of the Tribulation Period.

3. Then the second angel comes and pours out his bowl into the sea, and the sea became blood like that of a dead man; and every living thing in the sea died.

Ok. Now the blood in the dead body is blood that dries up and gets thick. It congeals. And that's what's going to happen in the sea. Every living thing in the sea died. Now we've already lost a third of all living things in the sea

4. The third angel pours out his bowl into the rivers and the springs of waters; and they became blood.

5. And I heard the angel of the waters saying, "Righteous are You, who are and who was, O Holy One, because You did judge these things;

So these are under the judgment of the Father. So this is the third angel. First, the sores on people. Second, is everything in the sea dies. Third, is the pollution of springs of waters and rivers.

6. for they poured out the blood of saints [and prophets], and You have given them blood to drink. They deserve it."

This is the angel speaking of God's work.

Betijeane Kennerly. Conrad, do the seas represent other nations too? I mean, everything that touches – that water is touching

Conrad Bowman. Yes. Yes.

Betijeane Kennerly. Any country that ...

Conrad Bowman. That's right. This is worldwide.

Betijeane Kennerly. This is worldwide.

Conrad Bowman. Worldwide. This is universal judgment. See. Now, I've been reading a new book by – written by Arthur Bloomfield. Its published by --- [inaudible] --- Press back in the twenties. Its been on my shelf for years, and I just found it a couple of weeks ago, and I started reading through it; and Bloomfield has some excellent comments on this thing; and he pointed out that all of these scenes are seen from the heaven. They're seen in the heavens. When the angel comes out of the heaven and flies, this is a scene – heavenly scene – that's witnessed worldwide. Its not just in one location, but as it flies, it flies all over the earth. So when you see the angel coming, you don't see the angel just in Jerusalem, or just over the Holy Land. You see that angel around the world. Now,

4. The third angel pours out his bowl into the rivers and springs of waters – they became blood.

5. And the angel of the waters declares, "Righteous are You, who was and who are, and because of You, You did judge these things;

6. for they poured out the blood of saints and prophets and You have given them blood to drink; and they deserve it."

7. And I heard the altar saying, "Yes, O Lord God, the Almighty true and righteous are Your judgments."

So the altar itself, and this is the Brazen Altar, declares, true and righteous are the judgments of God.

8. And the fourth angel poured out his bowl upon the sun, and it was given to it to scorch men with fire.

So the sun itself becomes rebellious against men, and

9. Men were scorched with fierce heat; and they blasphemed [or cursed] the name of God who has the power over these plagues, but they did not repent so as to give Him glory.

I don't know how hard-headed people can be. I don't know how rebellious you can be in the face of all of these things, and still there's no repentance.

10. The fifth angel poured out his bowl upon the throne of the beast [there's two more to come], and his kingdom became darkened; and they gnawed their tongues because of pain,

They bit their tongues to lessen the pain in the rest of their body. Ok. Bed sores are painful things. There're terrible. And in order to get around that, they're chewing on their tongues, just to lessen their sense of pain. But, the result is,

11. and they blasphemed the God of heaven because of their pains and their sores; and they did not repent of their deeds.

John?

John Young. That assumes they – these are people with the mark.

Conrad Bowman. Right.

John Young. Ok. Can they repent, or is it irrevocable once they get their mark?

Conrad Bowman. Now that's an interesting question. I suppose they always could repent. Now it would cost them their life to repent, and they know that. Because the Anti-Christ – anybody who denounces the Anti-Christ and his name is going to be killed right there on the spot. So the choice is, do I put up with this, or do I go ahead and take death, and repent? And they – Oh. Its past time to go. We've got to get out of here.

Lady. Has the Church taken out by now?

Conrad Bowman. Yes ma'am. Yes ma'am. I'm sorry. I wasn't paying attention to that. We're going to start with that sixth angel and the seventh angel. And we'll get into them next Sunday. I'm sorry. I wasn't paying attention.

Betijean Kennerly. Is the winepress – you know – in 14:20. When the blood comes. Is that the Battle of Armageddon?

Conrad Bowman. That's Armageddon.

Betijean Kennerly. That's it.

Conrad Bowman. Yeah. That is the Battle of Armageddon right there. Let's have a word of prayer and close.

Father we thank You so much for the time You gave us this morning; and just enable us, Father, beyond ourselves. Keep us focused and keep us moving through this stuff with understanding; and we thank You for it, in Christ's name. Amen.

I'm sorry. I was a little disjointed today. We'll catch up.