

Revelation 17, 18 (Conrad Bowman) (August 31, 2008)

I apologize for the late start. Let's have a word of prayer before we begin.

Father we thank You for the time You give us this morning. We pray Father that You'd guide us through this, yet again, another very important chapter from Your Word, and help us to gain a thorough understanding of just what this chapter unfolds for us; and bring us to a right comprehension of it; and we trust You. And we thank You Father for those that are here, and we trust Father that those that couldn't be here this morning are under Your watch care and keeping. Give them journey mercies on the road and strength to endure whatever it is in their path. Thank You, in Christ's name, for it, and for His sake. Amen

Ok. Chapter 17. We have just completed in chapter 16 the pouring out of the seven vials. The seven vial judgment, which is a review, in itself, of the last three and a half years of the Tribulation Period. It recaps them in the seven vials; and I'm tempted to go back and just go through that, but if I do, I'll end up somewhere in chapter 16 and we'll never get to 17. But that's what chapter 16 is. It's a review of the last three and a half years of the Tribulation Period.

Now, in chapter 17.

1. One of the seven angels who had the seven bowls came and spoke [to John the prophet] saying, "Come here [come up here]. I'm going to show you the judgment of the great harlot who sits on many waters,
2. and with whom the kings of the earth committed acts of immorality, and those who dwell on the earth were made drunk with the wine of her immorality."
3. And he carried me away in the Spirit into a wilderness; and I saw a woman sitting on [a bright red] a scarlet beast, full of blasphemous names, having seven heads and ten horns.

Now the seven heads should remind you of Satan the great deceiver. Seven being the number of completion. The beast, here, the dragon, who is Satan, the serpent. The same word that's used of the serpent in Garden. The dragon. This is Satan himself. And the seven heads are an approximation or a false representation of seven, the number of completion, as regards God. He is

imitating God. Now you see this so often that I'm firmly convinced, and have been a long time, that the image of the Anti-Christ, and the image of the dragon, the way he looks, is exactly like the most common representations of Christ that we have among men. For instance, when you look at Leonardo's paintings of Christ, they always take on a Greco-Roman profile. Never a Middle Eastern profile. He always looks Roman, or Grecian, with those sharp features. And I'm convinced that that's the way the Anti-Christ is going to look. He will not look at all like Christ really looked, but he's going to look like what men project him to look like. And that's the way the image is going to look. And that's the way the man himself is going to look. The false Christ leaves nothing out. Leaves nothing to chance. So, here's this scarlet beast, and he has seven heads which recalls perfection of wisdom. That's what that's designed to represent. And the woman is sitting on the beast as if she's driving or controlling the beast. That's what the sitting on the beast is designed to represent. She represents the False Prophet, or worldwide religion. You watch. You're going to watch this play out in this 17th chapter. So what you have is religion proposing to control government. Now if you listen to many media preachers, you'll understand real quick that they trade in influence. Influence is their commodity, and they trade in influence. They can influence God to bring blessing. They can influence government to deliver support. But they trade in influence. The thing that bothers me about faith based initiatives is that it proposes to take the assets of government and turn them over to leadership within Christendom; with the expectation that that leadership will do the things that government wants done to assist people. And then people will be beholden to the government leaders for having been astute enough to make that step. Well, they're turning over money – that's the fox in the henhouse – because they're turning over money or assets – that's what they're proposing to do – to some of the crookest people on earth, led by the master deceiver of all. And that's the red dragon on whom the woman sits. So she's representative of that. Government influenced by religion. This is not Christ anywhere in here; but how to control the world's assets.

3.... I saw a woman sitting on a scarlet beast, full of blasphemous names, having seven heads and ten horns.

The ten horns represent power. The seven heads represent influence.

4. And the woman was clothed in purple and scarlet,

So she's proposing herself as royalty.

4.... And she's adorned with gold [because she has wealth] and precious stones and pearls, having in her hand a gold cup full of abominations and of the unclean things of her immorality,

And that immorality – the word for that comes from *porno*, or *pornia*, from which we get the word “pornographic.” Or things which are intrinsically in and of themselves evil or against God and His law. So that’s the word “immorality” that’s used all the way across here, and the root word for that is *pornia*.

5. and upon her forehead a name was written, a mystery,
"BABYLON THE GREAT, THE MOTHER OF HARLOTS AND
OF THE ABOMINATIONS OF THE EARTH."

So this ties her specifically to Babylon, the religious system that began with Nimrod in Genesis. So all at once this Book gets very short, because you have the end in chapter 17 tied all the way back to Genesis and Babel; right after God sorted men out; gave them different languages; and said you have to spread across the face of the earth. Nimrod began to organize people in Babel, or that which became Babylon, in order to build the tower whose top would reach to heaven. And you heard me reference that last week and the week before. So the Ziggurat of the Tower of Babel – and Ziggurat is the name of those towers. That’s what the pyramids are. The pyramids are the Ziggurats. They were designed to provide a high place – high places being where you went to worship God. Ok. Now, if you didn’t use a Ziggurat, you went up into a mountain; and you found a mountain retreat, right up the tree line where the tall trees reaching to the sun would provide you, just like the Muir Woods, out of San Francisco, provide you with those natural temples in which to make your sacrifices. Ok. So they all tie together. Now,

5.... on her forehead a name was written, a mystery, "BABYLON
THE GREAT, THE MOTHER OF HARLOTS AND OF THE
ABOMINATIONS OF THE EARTH."

6. And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. When I saw her, I wondered greatly.

Now you’re going to see two things as we move forward in Revelation, and that’s the reference, often linked together. The witness of the saints, as a mention of the saints and those who were witnesses of Jesus. When you see that, the

saints always has reference to the Old Testament, or, to the continuation of Old Testament prophecies in this end time day. Witnesses of Jesus refers to those among them who understood that Jesus was in fact Messiah and had become Savior; and they're testifying to that. So the saints are testifying to His Messiahship. The witnesses of Jesus are testifying to His Saviorship. And so when you see those linked, that's making a distinction between the two, but calling attention to the fact that there're both in this day, because they did not accept Christ as Savior soon enough. Ok. So that's why they're there. That does not mean that the witnesses of Jesus are part of the Church. They're not. You have another category of men now once you move past the Rapture, and that's people who understand that Christ was in fact the Savior. But when they die, or are martyred, they do not become part of the Church. Nor when Christ receives them to Himself at the end of this period, they're taken to the Marriage Supper of the Lamb, but as guests of the Groom. They're not part of the Bride. The Bride, which is you, is made up uniquely of people from this period up to the Rapture who accept Christ as their Savior and are joined to Him at the Marriage Supper of the Lamb. The others, at best, are friends of the Groom, who are allowed in. Part of those friends are taken to the Marriage Supper of the Lamb with Christ when He ascended. And that's the company that comes with Him to get the Bride, as was customary, and take her back to the Marriage Supper of the Lamb,, where the wedding takes place and the celebration continues. These who are saved during the Tribulation Period are taken to join that company as guests of the Groom. Any questions on that? Ok. Because if you pick up the *Left Behind* series, over and over again throughout all those volumes, LaHaye presents it that the Church is continuing through this Tribulation Period, and people who are martyred are died are joined to the Church. Not so. Ed?

Ed Welbourn. The Bride of Christ continues with Christ indefinitely, but the guests will go where at the end?

Conrad Bowman. At the Millennium?

Ed Welbourn. Yes.

Conrad Bowman. Well, the guests of the Groom are going to be tested. Now those that are delivered as adults, or as individuals delivered into the Millennial Kingdom at the end of the Tribulation, they're there. That's seed stock, so to speak. Ok. And for a thousand years they're going to have children, and marry, just like we do. But at the end of that period, you remember, at the end of the thousand years, an angel goes to the pit and unlocks it; and unchains Satan and

loosens him for a little while, it says, to deceive whom he will. And he's going to lead a rebellion against God and the angels who rule with rods of iron. Remember the overcomers, are given rods of iron with which to rule over the nations? Well, the nations are not going to like that – overcomers operating on the basis of Christ's instructions. So at the end of that thousand years, there's going to be another enormous rebellion of virtually everybody on earth. And they're going to rebel against Christ. And they're going to assault Christ in the Temple on His throne in Jerusalem; where there will be again, just like the Battle of Armageddon at the end of the Tribulation Period – there's going to be that second battle right there in Jerusalem, at which time most of those who are born during the Tribulation Period – I mean during the Millennial Reign – that thousand years. Most of those are going to join Satan and his rebellion and desire for freedom, and they're going to be lost. They'll be wiped out. And when he's cast into the lake of fire forever, so will they. Because what follows that is the Great White Throne Judgment. John?

John Young. That raises the question – is there anybody left at the end of this one thousand year period who are in fact saved and prevail to the end?

Conrad Bowman. The rule that says, except a man endure to – except one endures to the end, and that's the end of his life, or the end of that period, still prevails.

John Young. So he prevails in the Tribulation Period and prevails in the Millennium?

Conrad Bowman. And it prevails in the Millennial Kingdom. See, that rod of iron is there for correction, and they will be corrected. Now, at the end of that period, they will have a choice, or following Satan and his rebellion; just like we do today; just like the saints of the Old Testament; just like the believers in the Tribulation Period. That same pattern repeats itself again. What you're seeing is Adam, with clear instructions on what to do, given to him by God, being faced with the choice of obedience or disobedience; and it plays out one time in the Garden between one man and one woman and the enemy of God. It plays out later between Israel the nation – all other nations and idolatry that has its genesis in Babylon. Now it plays out again in our day between each individual as God confronts him with the Gospel. But its millions and millions and millions of times. It plays out again in the Tribulation Period as those even who are sealed in their foreheads against deception are tested, according to Daniel 9, 10, and 11 and 12. And they have to make their choice as to whether they're going to honor

what they know to be true, or not. And some don't. Ok. That sealing is not a sealing that guarantees their salvation. That sealing only guarantees them against deception. Ok. Now in one sense, we have that guarantee. Ok. Its not the same, but we have the circumstance; because God has committed Himself to give Himself personally to making sure that any person who wants to hear the Gospel will hear it in a language that he or she can understand. Whether that's in natural terms, as in Romans chapter 1; or whether its in more complex terms, as in the Book of Hebrews and now unfolding to that group of people. Or in the whole book of Romans. Or in the Pauline epistles. See. God is operating on an individual basis with us. The Spirit presents us the Gospel, and we have to make a choice – for or against it. So we're seeing the same scene that was played out in the Garden in a nice story. We're seeing it repeated, multiplied and magnified all the way across, to where in the Millennial Kingdom you have God Himself, and His Bride, reigning for a thousand years; and the overcomers from the Tribulation Period, with rods of iron to enforce it, so that people understand His rules; because they are required to live by them. And then at the end of that period, they have a clear choice. Here's the snake coming out of the Garden – out of the pit, and he's identified as the dragon. And he's speaking rebellious, blasphemous names against the God that you've seen for a thousand years. And the question is, are you going to follow the dragon or are you going to obey the King on the throne. And men will rebel in virtually one hundred percent terms. Because we don't like anybody telling us what we have to do. Do we? I don't. Gil doesn't. John absolutely refuses.

John Young. [Laughs].

Conrad Bowman. I know. You see, there's this thorn in his side. Is to remind us, everybody can be told what to do. See, that's the way it is.

John Young. We've got the Spirit, but they don't have that – that indwelling Spirit.

Conrad Bowman. That's the only leg up we've got. Isn't that grace? Which is why they call this the Age of Grace. Because we have the Holy Spirit who will take us and put us into union with Christ if we just don't beat Him off. Ok. Yes sir?

John Young. Can those people in that period call on Christ, even though they don't have the indwelling Spirit, have the – as in the Old Testament times – have the Spirit help ...

Conrad Bowman. Like David.

John Young. Like David. That's it.

Conrad Bowman. Father, take not thy Holy Spirit from me.

John Young. Yeah.

Conrad Bowman. Don't take Him away.

John Young. Yeah.

Conrad Bowman. Sure. Because the presence of God is with men. That's what He said. The presence of God is with men. And from the time man hit the earth in the Garden, it's told us that God would come and walk with Adam and have direct relationship with him in the Garden. Right? And that has continued all the way across time. All the way across time. God's never cut Himself off from man. The only man he actually ever severed relationships with was His own Son; when He hung on the cross and became sin for us, the Father severed His relationship with His own Son. That's the only one. Now, you know, this is just a little side-bar. It ought to be a footnote somewhere. When Christ laid aside His deity in order to become – to be made man – this is eternity past. And in eternity past, Christ, at the behest of the Father, laid aside His prerogatives as deity. He didn't cease to be deity, He laid aside His prerogatives as deity. Ok. And chose to limit Himself to His prerogatives as man. Now this is amazing. And I have to go back and rethink this every once in a while, like daily. You know. Just to make sure I've got it. But He laid aside all His prerogatives as deity, and took on the limitations of humanity and flesh. Which means He operated on the same basis as you and I. The difference being, He had a perfect relationship with the Holy Spirit within Him with whom He was in union; because He's one with the Spirit. So He had the perfect relationship. Now, that's where we ought to be. But I'll accept that I've got some human ideas of my own I want to try. So, so Christ filled Himself with the Spirit, and then He walked – you know what? When He ascended – He died as a man; He went into the grave as a man; He was resurrected as a man; He ascended as a man made righteous by the Father just like you and I are made righteous; and He lives as a man in heaven. Going through all of this – the Tribulation; the Millennial Kingdom, and passing the Great White Throne Judgment into eternity, He never picks up His deity and prerogatives as deity again. He remains as the ascended man forever.

Evelyn Wamble. That's obedience, isn't it?

Conrad Bowman. That's obedience. That's Hebrews chapters 5 and 6. Ok. You need to go back and read those. "Though He were a Son, yet learned He obedience by the things which He suffered, and became the author and finisher of our faith and salvation." And the finishing part is eternity. He never once lays that aside and says, well, we've done everything we can do for them, now I'm the Son of God again. I'm God the Son. He never does that – ever. He stays the Ascended Man forever. We do not even begin to comprehend what Christ has done on our behalf. It is so far beyond us that the first couple of million years of eternity we can study that and just look at that and turn it over and begin to realize what the Son has actually done for us.

Gentleman. So His resurrection didn't connect Him to God again.

Conrad Bowman. It made Him righteous again. When Christ was resurrected, the Father took Him from His state of being sin – because that's what He was – the sin offering – and restored Him to a standing of righteousness, but righteousness as a man. Christ laid aside that – His righteousness; so He became, He became what you can become filled with the righteousness of God. He is – the Greek word is *protos* He became the prototype of what He intended for us.

Lady. That's first fruits.

Conrad Bowman. That's first fruits. That's first fruits. He was the first fruit. He was the first fruit that entered heaven for Israel; and the first fruit for us; because He was the first ascended man to enter heaven. And God the Father made Him Lord or Lords and King of Kings as a man, you see. I use the term for the Church as the crown of God's creation, and that's what I'm talking about. God has elevated us – I mean, look around at us. Look around at us. Ok. Some of us are limited by sickness; or conditions, you know. We have knees that don't want to work, you know. We have bowels that don't want to work. I mean, humans are a mess. Ok. But God has taken us as we are with all of our problems, and made us to be like His Son. That's what He has designed for us. The minute you step out of this life and into His presence at the Rapture of the Church, because that's where you are going to go. If I should drop dead today, you'd just sing a little song of praise because you'll know that the next step I took before I hit the floor was into the presence of Christ at the Rapture of the Church; because that's what's predicted for us, and that's where we go; and at that moment, this bag of

bones is going to be rendered exactly like that package of humanity rendered perfect that Jesus Himself is. And it won't be – it's to be a seamless transition. It won't be any wasted time or energy in that change from what you are today to what God always intended you to be.

Lady. Is that what Adam was before he fell?

Conrad Bowman. Yes. Yes. Adam was three things. Made in the image of God means this. His physical appearance was the physical appearance of Christ Himself. Light. Adam was a spiritual being wrapped in light, with a garment. That's Psalm 104. God "who wraps Himself in light as with a garment." Uses the clouds as a chariot. Well, Adam was clothed in light. He and Eve were one entity. They were created as a single. Adam was the name, but they were one; because Scripture says later as Adam was naming all the animals and all the things on earth, God looked at Adam and said, do you know, it's not good that he alone is single. He alone is one. Everything else in creation is in a pair. There's male and female. And here we have Adam man, and man as a single entity – male and female in one. That's not really good. So, what did He do. He put Adam asleep; took part of Adam out; and He built, it says, He made – manufactured – a woman out of materials that already existed. So now Adam has two. Adam is two. Just like all the rest. There's male and female. In order to get them back to what God intended, marriage comes along. And marriage is a union of the two halves of what originally was a single entity. So Adam was originally a spiritual being encased in light with moral determination. That's patterned after God's sovereignty. So he was in type exactly what God was. Looked like Him. Ok. Talked to Him. That's the reason, when he sinned, the light began to go away, because he no longer represented and reflected the glory of God. So he went and hid. When Christ was coming back in the Garden, Adam hid. The reason he hid is because the light was going out. And he said, we hid because we were naked. We were uncovered. And God said, who told you, you were uncovered? And Adam had seen the bodies – physical bodies that were made for them when the light began to go away. And he saw he no longer reflected the perfection of God, because the light was gone; and he saw those bodies. Ok. Now that's a short diversion. I don't want to get – we could go on from there, we'd have to go back to Genesis and do that. Did that answer good enough? Probably more than you ...

Lady. [Inaudible]

Conrad Bowman. Alright.

6. I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. When I saw her, I wondered greatly.

7. And the angel said to me, "Why are you wondering? [Why are you questioning?] I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns.

8. "The beast that you saw used to be, it was, then it was not [it was gone away] and its about to come up out of the abyss ...

So that's the dragon that operated on earth for a long, long time. And the Millennial Kingdom is coming, and so it is not. It was chained up in the abyss for the period of the Millennium. But, its about to come up out of the abyss, out of the pit,

8... and then go to destruction.

It doesn't talk about what its going to do. It just sees the beast coming up.

8... And those who dwell on the earth,

Will consider the beast. They'll wonder.

8.... whose name has not been written in the book of life from the foundation of the world, and when they see the beast, that he was and is not and will come.

So this says, those who dwell on the earth who take his voice seriously, and wonder about it – cogitate on it,

8.... whose name has not been written in the book of life from the foundation of the world,

The question is, does God know who's going to respond and who's not. And the answer is obvious and its right here. He does. Because there's a book of life with the names of every believer in it; written from before the foundation of the world.

9. Here is the mind which has wisdom The seven heads are seven mountains on which the woman sits,

And that has long been interpreted as Rome. Historical Rome.

10. and they are seven kings; five have fallen, one remains, the other has not yet come;

So Rome has ruled, Rome has ruled the world for – well, since the first century. Religiously for the period of the period of the Dark Ages and the Middle Ages. Of those seven kings that were existent in the Roman Empire at the time, five fell apart; one still exists; and the other is yet to come. So that's political power and that's talking about the political history of the world together with religious history across – from the beginning of the first century to present time.

12. "The ten horns which you saw are ten kings who have not yet received a kingdom, but they receive authority as kings with the beast for a short period of time.

That's the revived Roman Empire. The old Roman Empire existed for an extended period of time from the Chaldeans right on up through the period of Rome. What we're talking about is the ten kings who are going to be revived for – with the beast for just one hour, or a short period of time.

13. These have one purpose, they give their power and authority to the beast.

14. These will wage war against the Lamb [and that's Christ], and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him are the called and chosen and faithful."

They're the overcomers who are taken into the Millennial Kingdom.

15. And he said to me ...

Or he kept on saying to me. If you've got a New American Standard, you'll see a little asterisk there by "said." That means he kept on saying. Its lineal action.

15. The waters ...

That's Genesis 11.

15.... "The waters which you saw where the harlot sits, are peoples and multitudes and nations and tongues.

So the flood actually represented in type all the peoples of the world.

16. "And the ten horns which you saw, and the beast [the Anti-Christ], these will hate the harlot and make her desolate and naked, and will eat her flesh and will burn her up with fire.

So that says that the Anti-Christ at the head of the political power of the earth are going to turn against even the woman who has been doing his bidding; and he's going to completely destroy and consume every – that's the religion – except worship of himself that's on earth. That's his purpose.

17. "For God has put it in their hearts to ...

And the word for "hearts" is "*kardia*," and means the center of their thought process. So, if you want to put "minds" in there –

17. God has put it in their minds to execute His purpose by having a common purpose, and by giving their kingdom to the beast, until the words of God should be fulfilled.

So God has inserted purpose into their minds.

18. "And the woman whom you saw is the great city, which reigns over the kings of the earth."

And that's Babylon, not Jerusalem. That's Babylon, because its talking about commercial power and rule.

18. The woman whom you saw is the great city, which reigns over the kings of the earth.

Because religious power has always – flows out of Babylon from where it started. Babylon was the center and source of idolatry, and that idolatry just flowed into Rome. I don't like to call it "Catholic" because its so much broader than that. The Catholic Church is only one part of that. You can identify this in many, many, many, many, many, many other churches, including Evangelical. Then you find

the symbolism of Babylon and Babylon religion – religion of Babylon – present in most religions today. And it would surprise you where it shows up. It's just shocking. Next week we're going to go into chapter 18.

1. After these things I saw another angel [yet another] coming down from heaven, and he has great authority, so much so that the earth was illuminated around the globe by his glory.

And the word "glory" there is "shining," from which we get *doxa* from that – the doxology; is the most common expression of that. Yes ma'am?

Julie Green. What do we watch for – what do we watch for to be – what am I trying to say – to be careful not to fall into the world religion? What is the ...

Conrad Bowman. Idolatry? Yeah. World ...

Julie Green. What they're talking about, yes, and we're probably a part of ... [inaudible].

Conrad Bowman. Yeah, we are. We are. We fall into it. I tell you what. Religion – you hear me talking about typology a lot, because principles that are typified by symbols – and that clock's right, isn't it? Five minutes? Ok. Almost everything is typified by symbols. What's the greatest symbol of Christianity.

Lady. The cross.

Conrad Bowman. Why? Where did it come from?

Bruce Davis. Jesus Christ being crucified.

Conrad Bowman. Christ crucified, and we all believe it. We've seen it. We've seen it in movies – Cecil B. DeMille put it up there. Well the word for "cross" when it talks about it in the New Testament that Christ was crucified is the word for "tree." A stake. A pole. It had nothing to do with a cross piece. A cross. It was an upright pole. A tree. Like a telephone pole. And that's what He was nailed to. The "T" that we see represented everywhere is the Keltic towel which is the first letter of the name of Nimrod's supposed son. The son of Nimrod and Semiramis, whose name was Tammuz. T-A-M-M-U-Z. Tammuz. That's what Ezekiel saw when Ezekiel was taken by God and said, dig a hole inside and what do you see? Well I see, I see creeping things, and animals painted on the walls of the temple

inside. And I see the women of Israel kneeling down at the eastern gate facing the rising sun, which is what Nimrod proposed himself to be, and weeping for Tammuz. And they're baking their little cakes. That's what they're doing. Today in New Orleans – not today, but in New Orleans they have St. Joseph's day. Alright. Any Catholics in here? St. Joseph's day. You know, St. Joseph's day. Well they had tables; and you erect a table or alter in your house; and they put a table up there and you bake all kinds of breads. And on top of the bread you cut in a "T." So when the bread bakes, its got this "T" in there. And you're allowed so many indulgences out of hell by the priest for every table that you visit during St. Joseph that period. During the Lenten period, or whatever. You see, Tammuz has infiltrated – how many Christian churches do you know that don't have a cross on the front? Like ours? We've got a nice lighted one right there in front of the building. Now unwittingly to you that speaks of Christ and His crucifixion. Unwittingly that was Nimrod and the enemy in Babylon's number one symbol of the risen son of their pagan deity. And Christianity has reached out and just grabbed it and drug it in; and we wear it on our necks; and we put it on our jewelry; and we put it on our buildings; and we have spires; and we put it on top of those spires. You see how easy it is if we incorporate things that we think mean something to us, but communicate a completely different connection to people on the outside who's minds are blinded and are deceived by the powers of the Anti-Christ who wants to get as close to the truth as he can in order to lead people off. Because when we go into a period where everybody is suspect; and your neighbors are suspect; and your family members are suspect; you begin to trust people because of the symbols they display; not what they believe, because you don't know what they believe and you don't have time to find out. So symbols become more and more important in a crisis. Ok. That's how easy it is to slip into it.

Lady. You see that symbol.

Conrad Bowman. You see the symbol and you slid off into it. You learn to trust the symbol. Now when the Anti-Christ comes – the reason he sets up that image – the reason I believe that image will look like everybody's idea of what Christ looked like – is because the image has the power of life and death; and says you worship me. Ok. And to people who don't know this Book, those symbols mean everything. And when they see it demonstrated by life and death, they're sunk. They're sunk. Because the Spirit's not there to give them – that's why it says over and over again, let he who has ears to hear and eyes to see, hear and see the truth. Its very important. Its very important. We're watching roll up to our doors one of the greatest war machines the world has ever seen, because it poses truth

with error that's painted to look like truth. And our only protection is to know what God has said to us, and is continuing to say, today. That makes what we're doing here all the more important. I do not do anything, or have done nothing in my life as important as what we're doing day to day; day to day, in this Book, in this place. Let's pray.

Father we thank You for preserving the truth for us; for preserving us for the truth. Guide us in our studies and in our thoughts and prayers and just keep drawing us closer to the Son we serve. For we ask it in His name, and He paid for it. Amen.