

Revelation 18 (Conrad Bowman) (September 28, 2008)

Chapter 18, verse 15. Good morning Robin. Hello Ms. Loretta. How are you. The last time, the last time we met we were on this passage dealing with the destruction of Babylon; and John – John and I were talking about it a few minutes ago and just reminding ourselves that I approach this from the standpoint of that being literal Babylon. I don't think its symbolic. I think its literal. I think Babylon itself is a physical site in Iraq is what's being referenced there; and it will be rebuilt; it will become a center of commerce; it will be recognized internationally as such; and that it's going to have great significance, as both a commercial center and a religious center. Let's have a word of prayer please.

Father we thank You for the time You give us together. Lead us through now this very important section of Revelation, and just bring us to the point where – that we understand it beyond our own human reasoning, but we understand Your unfolding plan right here. We thank You now, and give us the grace to see what You have for us. In Christ's name. Amen.

Good morning Ms. Patsy.

Patsy Brown. Good morning. [Inaudible].

Conrad Bowman. Alright. We're right in the middle of 18. Now, the general subject in 18 is the destruction of Babylon. That moves us in time to the period right at the end of the Tribulation. We've gone through all the turmoil of the Tribulation, and the plagues and the destructions; and now we're right at the end of that period; and Christ's return is imminent; and the destruction of Babylon is going to be what happens right at the end of that. This is, this is part of, and concomitant with, the Battle of Armageddon. Armageddon doesn't just happen in that plain North of Jerusalem. Armageddon is a worldwide event that includes the destruction of Anti-Christ and all his forces and the influences that have built up over the preceding seven years. So when it starts talking about that destruction of Babylon, that's part of the Armageddon sequence of events. Now, any questions on that? In our mind's eye, I know we fix on the Battle of Armageddon as being an event that occurs right there in that valley where the blood runs as high as a horse's bridle fifteen hundred furlongs into the sea. But, the other aspect to the Battle of Armageddon is the worldwide nature of it. Now, the handout that you have starts right in the middle of chapter 18. Those pictures that you see don't show you very much – the one or two that are in here. But in

the online version that goes out, and in the final version, these are in full color; and there're absolutely outstanding – the photography that's in there; and each one of those pictures will lead you to a site where if you want to go and do some browsing on your own, it'll take you directly there. Just two clicks and you're right there.

Now, let's start with chapter 18, verse 15 through 19, and let's pick up the narrative here. In 18:15-19, this is the last thing we covered before we moved on the last time. Even the seamen in ships standing offshore watching this are filled with fear. And they're, they're watching the smoke of Babylon's burning. They're sitting offshore in the Mediterranean, and in the space of an hour – and I treat that literally as well – in the space of an hour – a very short period of time – the city is brought down in ruins due to the great earthquakes that are occurring, and the walls and the buildings burn and collapse. This is reminiscent of Rome's fall, as described by Gibbon in his *Rise and Fall of the Roman Empire*. It will be also true of Babylon's fall. In John's day, the lament was – and I'm taking this right off the Notes – this is on page 200 – for in one hour, she has been made desolate. So, she's been wiped off; and that's according to prophecy. If we go back to Zachariah, we go back to Isaiah, we'll see that it was prophesied. It was going to be that Babylon was going to be completely and totally wiped out, and made a place on earth for demonic forces only to occupy. That's Babylon on earth's destiny. For in one hour she's been made desolate. That's a metaphor for the speed of destruction. And in light of today's weapons of mass destruction, this could be a matter of minutes rather than hours. So verse – verse 15 through 19 reads:

15. "The merchants of these things [the commerce], who have been enriched through her, shall stand afar off through fear of her torment, weeping and grieving,

16. saying, 'Woe, woe, the great city, which was clothed with fine linen and purple and scarlet, and had ornaments of gold and precious stones and pearls;

17. for in one hour so great riches have been made desolate. And every steersman and everyone who sailed to any place and sailors and all who exercise their calling on the sea stood afar off on the sea,

18. and cried, seeing the smoke of her burning saying, 'What city is like the great city?'

19. "And cast dust upon their heads and cried, weeping and grieving, saying, 'Woe, woe, the great city, in which all that had ships in the sea were enriched through her costliness, for in one hour she has been made desolate.'

Now I want you to think for a minute of the events that are going on today in our country. We are and have been known for generations as the source of most of the world's commerce. Not that it was produced here though much of it was. But that is was controlled through here, through American trade. The world's economy, as we've been reminded in the last week depends on the strength of the American dollar; and the strength of the American commercial system. And this thing with bank failures has scared the living be-Jesus out of Washington and those people there; because they do not have answers. Children, you know it. This thing could fall apart in a heartbeat. Ok. And they're not even contemplating anything real. They're just contemplating the band aid that will keep it propped up for a very short period of time. We're looking at – we're staring in the face – of a great deal of worldwide commercial chaos. Some of you are in a far better position to understand that than I am. Ok. But we're staring it in the face. The very kinds of things that are described here, talking about Babylon. Now Babylon to us means one thing today. And what is it? Oil! It's oil. Oil. Our commercial system in this country operates on the basis of oil. Ok. We've not been able to do one thing about breaking away from that. So Babylon – if Babylon goes down, countries like Denmark and Sweden and some others who've managed to break their economies away from dependence on oil, will fare better, but not much. Because if the U.S. dollar tanks, every currency in the world will go down with it. The banking system will drag it all down. Its like a big funnel. So we're staring chaos in the face. Eighty percent of the public sense it, but don't really know it. They don't have any idea what's actually coming. Ok. The thing that's going to keep us stable, and I'm talking about – when I'm talking about us, that's a very narrow us. I'm talking about those of us who know our God and who know His ability and capacity to be merciful where He will be merciful. And we are beginning to understand how strong the dependence on His provision really is; and how much it can be relied on. Ok. Now the things that we face in life will bring us to a position of learning that and testing it; and I can attest to that myself. You know. Since 2000 – in 2003, at 69 years old, if a problem ensued in my life, the answer was, go fix it. Just crank it up. You reached down inside, you get the energy that's there, and you go to work on it

and fix it. Sometime it took more time than you ought to spend on it, but that's the way you did it. You know. And in one second, on the floor of a hospital in Northeast Memorial – Northwest Memorial, that world came to an end. Bingo. Just like that. From one heartbeat to the next. Ok. And I dropped in the floor with third degree block. Which meant no signal from the top of my heart that drove this sucker to beat. Nothing was coming through; and I fortunately had an underlying rhythm of twenty beats a minute. Now you figure your normal beat just sitting there is between seventy and ninety. And my heart was beating at twenty. Ok. That's enough to keep me alive. By that night I had gone through a cardiac workup, and they had determined that it was permanent; that the nerves had just quit transmitting down the center of my heart; and I needed a pacemaker. And that's when the first one was put in. And I remember laying there in the bed just thinking about this. And they kept coming in saying, do you want the TV on? I said no. Do you want the radio on? No. Do you want me to open the window? No. No. I don't need anything. You know. Well, are you hurting? No, I'm not hurting. What I'm doing is giving up on everything that I've learned about how to live for sixty-nine years, and picking up a new reality. And I've got a lot of mental shifting to do. And that was the process I want through. I was not ready to teach this Book before that event, because I would not have understood one thing about what it's saying. Because when it says your world can change in the course of an hour, or in the course of a minute, I've been there. I've been there. I laid there all that night – they put me in the room about ten that night – until about six the next morning, and I dozed off. And I was at peace when I dozed off; because every lesson I had ever taught got reviewed. There were – it was like, it was like going through my head like a big screen. You know. Just images flashing through there. Principles flashing through there. And you discard everything that doesn't fit and doesn't make sense. And you only keep what is real. And what is real is what your relationship yields when you go to the Lord and say, Father, this is beyond me. I don't know how to deal with this. Ok. And that quiet voice of peace just comes in and lifts you up; and holds you up; and gives you reassurance. It's not over then. That's only the first step. Because there'll be times when you're in there grabbing your pillow and burying your head in it and wailing like a baby. Ok. As the reality of what you're giving up – because you still want to go back and grab those old methods and those old strengths and say, I think I know how to fix this. And He'll show you again – you don't know how to fix it. You don't. The way to fix it is dependence on Him; and He'll bring you back to that. That all those are lessons to prepare us for what's happening here in our future – in a future to us – but what's happening here to man when he has to face God's judgment at the end of all things. So we're looking at the extent of Babylon's judgment. The word that's used here for

judgment is *krima*. *K-R-I-M-A*. It's a case approved for trial. It's a word John would use. He's got *krima*. Cases that are approved for trial. All the evidence is in. Everything is there. It's a word that describes a situation that's approved for God's assessment to be judged by Him. And that's the word for judgment that's right here in the middle of chapter 18 – in 15, 16, and that sort of thing, see. If you're starting 16 it says – or 15, it says

15. "The merchants of these things, who had became rich from Babylon and her commerce, will stand at a distance because of the fear of her torment, ...

And we followed that all the way down through 19. In verse 20 it says,

20. "Rejoice over her, O heavens,

Now with all the lament that's going on, on earth, the call to rejoicing in heaven is a counterpoint to it.

20.... and you saints ...

That's *hagios*, from the word *hagios*. It's the same word we get "holy," and it means the set apart ones.

20....you set apart ones and apostles and prophets, because God has pronounced judgment for you against her."

So God is finally avenging the persecution of the saints of the ages against those who oppose Him and His plans for mankind.

21. And a strong angel took up a stone ...

Now this stone weight perhaps a ton. When it says strong angel, it means that. So this is a created being out of the angelic order. A strong angel takes up a stone,

21.... like a great millstone and threw it into the sea, and he says [as he is doing this, he's saying], "Thus will Babylon, the great city, be thrown down with violence, and will not be found any longer.

So he's talking about the shaking of the earth that breaks all the buildings apart; flattens city and the site, and cannot be found any longer. That's verse 21.

22. "And the sound of trumpets, of harpists and musicians and players of flutes and trumpeters will not be heard in you any longer; and no craftsman of any craft will be found in you any longer; and the sound of a mill will not be heard in you any longer;

23. and the light of a lamp will not shine in you any longer; and the voice of the bridegroom and bride will not be heard in you any longer; for your merchants were the great men of the earth, because all the nations ...

And the word for "nations" is Gentiles.

22.... all the Gentile nations were deceived by your sorcery.

And the word for "sorcery" is the root word for pharmaceuticals. Its *pharma*, is the beginning of the word. So it's the word for medicines or pharmaceuticals.

24. "And in her was found the blood of prophets and of saints and of all who have been slain on the earth."

So here is a city that's a center of commerce worldwide, and is there because of the ruthlessness of the way that Babylon did business. In Babylon, business was the main product. If people got in the way, they were just storm-trooped under. They were plowed under. The principle there is that the earth and the business that's been done through Babylon at that time will be, irrespective of its effect on people. People will be largely ignored, and the plans of Babylon and commerce is everything. The necessity to do business. Now, watch Congress. This bailout plan. There's nobody there speaking for the people at the lowest rung. There's a little rhetoric that moves in that direction, but there is not representative of the little guy at the table. They are concerned, because they're convinced of it. And I'm not blaming them for that. They have every reason to be convinced of it; that if they do not keep the engines of commerce pumping, that the little man's going to suffer anyway. So they use that logic to just saddle the little guy with the bill. He's going to have to pay the bill. It's his credit that's going to keep the engine of commerce going. Well that's the very attitude that's being condemned here in Babylon. That's the very thing that's got God so ticked off at the leaders of commerce and the leaders of nations; because they're ignoring the people that are getting trampled in order to keep the engines of commerce going. Commerce has gotten to be the number one thing by the time we get to Revelation 18. Do

you see that in this text? Can you see it in there? Yeah. I mean, its all over it. Its just all over it. Its not simply an allegory. This is what the German philosophers would have us believe from the late 1800's right on to today. The German philosophy, or higher criticism of text – of the text of Scripture – they would have you believe that this is simply and allegorical reference. Its not. It's real. This is very real. And we are privileged in our day to see that become a reality. Its been so subtle across the American history of business and commerce that it was hard to see. But now we can see that on the world stage having become a reality. This is like reading today's newspaper when I pick it up. Ok. And its real. That's the way its going to be. John – I mean – John and I were talking about it just a while ago while we were making copies of this thing. Its easy to see characters falling in line in terms of the way they think and how they plan. And when I'm talking about characters, I not talking about you and me and the man on the street. I'm talking about characters from Warren Buffet through to Rupert Murdoch and the captains of industry. This is how they think. Ok. And we're watching it happen. And its not – its not just here. For heaven's sake. It affects every nation on earth today. There's not one of them that are escaping from this mode of thought. And we're going to chapter 19. Chapter 19.

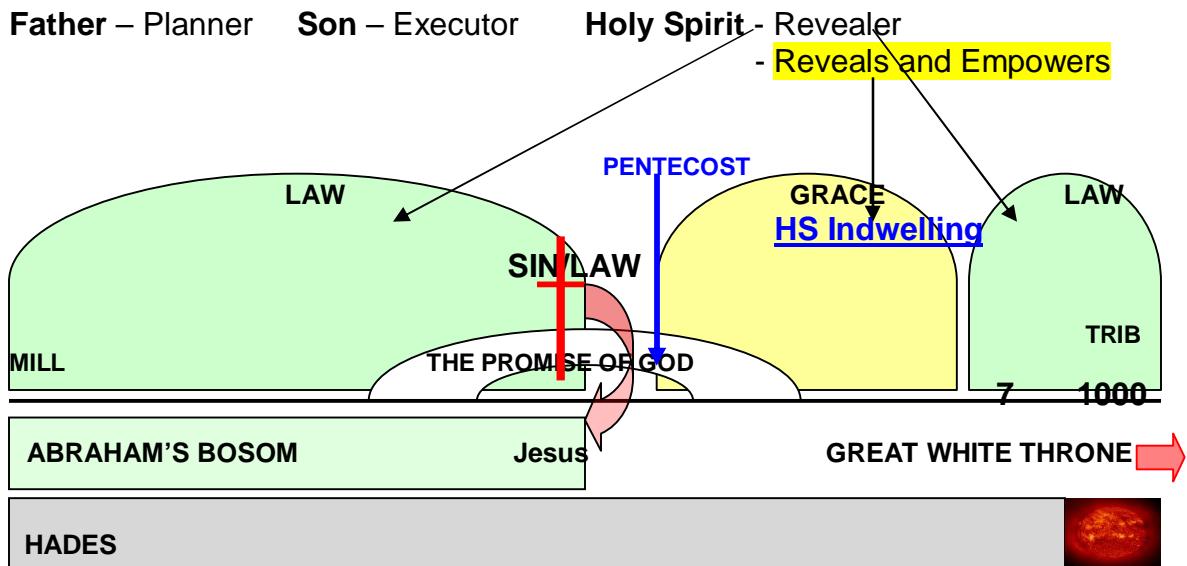
By the way. If you want to start looking ahead, because we're closing in on the end of this fairly rapidly, we're going to follow Revelation with Matthew. Studies in Matthew, in this class. And as far as I know the time won't change – do think so Phil?

Phil Richman. I don't think so.

Conrad Bowman. I think its going to stay the same. We'll continue to meet here and at the same time, but we'll study – we'll go into a study of Matthew. And the reason for that, as you know is, Revelation is the record of events as they happen; and as the fulfillment of the judgments and the fulfillment of God's prophecies as He's dealing with it.

[Conrad goes to the Board]

## THE CONFLICT OF THE AGES



Matthew is that interim picture we get. If you followed – been following for a long time, Daniel is kind of a preview. As God tells Daniel – He gives Daniel a vision about what's going to happen between the nations following Daniel's lifetime. And He gives – he gives that vision to Daniel. Its confirmed by Zechariah, and Isaiah and - or half a dozen – Ezekiel – and that's where they fit in there. What I'm telling you is, when you look at those Old Testament references, they speak to two things. They speak to a historical sequence of events that have taken place. But they also speak to an end time sequence of events that effects only the nation of Israel. Its built around Israel's history. Then you move forward through the Old Testament, you come to the Gospels. And in the Gospels, and in Matthew particularly, what you have is the realization of these prophecies. These prophecies were all built around the establishment of God's Kingdom. And in order for the Kingdom to be established, you had to have a king. Well, the Gospel record, and in Matthew particularly, is to tell you of the King. So this is the beginning of the fulfillment of all those prophecies that God gave Daniel in the Old Testament prophets. And so Christ comes and presents Himself as the King. Had Israel accepted Him as King, the Kingdom would have been established right there. And there wouldn't have been this old intervening – it's a moot issue, isn't it. Here we are. But the Kingdom – this whole period wouldn't have been there. Well, Israel rejected her King. He came, presented Himself and Israel said, no thanks. You know. I want a guy taller, and stronger, and with a big ax in his hand, who's going to take down Israel's enemies. He didn't do that. He's coming and telling Israel, you know, love your neighbor. Well, your neighbor was Rome, and Rome intended to destroy it. And

He said, if a man requires you to go a mile, go two. Give him an extra mile. He's talking about a country that was enslaving them, and was taking their life and putting them in chains. This is not the kind of king they wanted! They wanted a King like David, who'd come in and put the army together. Get them strong, and go out and – I can't say that – go out and take his enemies on; and defeat them; and release their oppression. Well, that's their image of their king. And here's this guy in a white robe, and He's going around the country talking about peace, and security, and trust me. And there's no – give up your rights to me. I hold all the rights. Well, they didn't want to hear that. So they took Him outside the city and crucified Him. Well Matthew talks about this. See, when Matthew the Levite – that little tax collecting Jew – when he began to put this record together, he took all those prophecies about the Kingdom being come, and he wrapped them into Christ having presented that to Israel, His chosen nation on earth. And He wrapped it up. But He didn't do it – Christ didn't do it in just straight forward text book terms. He did it in story book fashion. He wrapped it up into parables; and He told them stories to illustrate it. Because He wanted the smallest of children to understand it. And they could take in a story, and remember it; and rehearse it, and tell their friends, who told their friends. So He broke it down into parables. Ok. And the adults all thought they were all cute little Sunday school stories, when in fact they were the principles on which men and nations should be organizing themselves to live. Ok. Children's church. So that's what we're having. We're having children's church up here. Eight o'clock. Sunday morning. Children's church. Ok. Because we want to go back to Matthew and take those parables and rehearse them again; and look at them in light of what they're saying. The Kingdom of heaven is like a man who traveled into a far country. Ok. And he gathered his servants and his goods and he left them in their care. That's the story. But that's the story of Christ the King. The Son of God who has come and He's left. Well those stories are all buried in Matthew. We want to dig those out. So you'll see the King rejected. And when the King was rejected, the earth and God's plan for her earthly development went in suspension for a few thousand years. And that's what's happened right here.

Because between Matthew and His finishing of that plan comes the Church. So the Church Age is in here, called the great parenthesis. Its not in prophecy. There's no mention of it here. There's not mention of it here. There's mention of it by Christ, though. And here's the cross. And here's where the Spirit came at Pentecost. And the Church Age exists for two thousand years. And we are blessed to be right here. We're snuggling in as close as we can get [Conrad points to the line that shows the Rapture of the Church]. Ok. When the clock is ticking, and it's at midnight. And that's what this Book is about. Its' unfolding for us

what God would say – what God said would happen just before He decided to bring all of this prophecy to pass. So when you read the Bible, you read the Old Testament to get the prophecies announced. You read the Gospels to get the prophecies realized on the ground, because that's when He came to deliver it, and rejected. You read the epistles – especially the Pauline epistles in the New Testament to find the marching orders for the Church. We don't find them here. We find them here. And we find them in the Pauline epistles – God's apostle for the Gentiles. And then when the Church is completed, and the Bride of Christ is taken by the Son who returns from heaven and meets us in the air and takes us back to the Marriage Supper of the Lamb – when that occurs, He begins right here again on this side to finish that plan for Israel and the earthly kingdoms that He talked about from Daniel and Ezekiel and Isaiah. Now that will give you some perspective. I haven't done that in a while, and its time every once in a while – its good to kind of review that. Any questions on that?

Lady. At the very end, you said things are planned for what? The earthly kingdom? Israel?

Conrad Bowman. Down here?

Lady. Yes sir.

Conrad Bowman. Yeah. God has two peoples that He's developing across the pages of Scripture. The first people is an earthly people with an earthly destiny. That's Israel, and everybody who lived under Law. And that's from Genesis all the way up through to the end of the Gospels. Ok. Those people lived under the Law, and acknowledged the Law. First it was God's Law broadly explained, and when Israel came along, He gave them six hundred and sixteen laws. The Mosaic or Aaronic priesthood, He gave them. Then that went in suspension when Christ was rejected, went into the grave, died to fulfill the Law, and then rose and ascended to heaven to prepare a place, Ok, to receive His Bride. Then He's going to come back after the Bride is prepared and take the Bride to the wedding. The friends of the Groom who died in the past from Adam all the way up to Christ's ascension – His resurrection from the grave – they're already there. So part of the wedding party is already there. That's the friends of the Groom. They've already showed up. The Bride has no friends. Now think about that. The only friends there are friends of the Groom. You don't have any friends. You have family, but you don't have friends. How important is family? It's all important. It's all important, because that's all you've got on the other side is family. Now, Revelation chapter 19.

Lady. You can't pick your family.

Conrad Bowman. You can't pick your family. You don't have any choice. You're stuck with them. Boy, its sobering, isn't it?

Phil Richman. When you say family, you're speaking of other believers, correct?

Conrad Bowman. That's right. That's right. You. That's me and you. Can't get rid of me. You're stuck.

Phil Richman. That's a problem. [Laughter].

Conrad Bowman. It is a problem. It is a problem.

Betijean Kennerly. Conrad, you know, the same thing happens when – that happened to you in the hospital, happens also when you after thirty years of marriage your husband says he's leaving and he never comes back. But, what you find is you're still standing and the peace of the Lord never leaves.

Conrad Bowman. Doesn't leave.

Betijean Kennerly. The peace of the Lord never leaves.

Conrad Bowman. No ma'am. It's got to keep you, hasn't it? It's got to keep you.

Betijean Kennerly. It does keep you.

Conrad Bowman. Yeah. It absolutely will. A friend in California – and she said they loaded the family in the car to go on – I think they were going on a vacation, as I recall. Who was it? From Tennessee.

Norma Bowman. They were going to Tennessee.

Conrad Bowman. Yeah.

Norma Bowman. Where they were from.

Conrad Bowman. Yeah. And they got in the car and they went out to Jackson, Tennessee, and stopped for coffee, in a little town. And her husband was driving. And a long marriage and a number of kids. And she said he got out of the car, and there was a car pulled up next to them. And the guy in that car, and he got out of the car. And the husband announced to her and said, well, this is where

I'm leaving you. You know. Me and the guy. He took his suitcase and put it in the other car. And he left with the guy next to them. I mean just that quick. She had no inkling. You know. And all at once she has to find – stunned – she has to find life. And we talked to her a lot about her dependence on God, and how He had led her through that, and sustained her. See, kids, we don't – we are surrounded by it. We are touched by it ourselves. We just – its all around us. This is a wicked place in which we live. Its filled with it. Satan is indeed the prince of the power of the air. And without the power of the Spirit of God sustaining us every day on a daily basis, we wouldn't be able to make it twenty-four hours.

Betijean Kennerly. Praise the Lord. This would sure be a good time for the Rapture.

Conrad Bowman. That's right. [Laughter]. This would be a great time. This would be a great time for the Rapture.

Betijean Kennerly. A great time for the Rapture.

Conrad Bowman. That's right. Yes. Patsy?

Patsy Brown. I just wanted to say that with all that's going on today I have never in my life had such peace in my life as I have today. I have the joy of the Lord. That's right. And I can sit back and I can pray for it. But I'm not – everybody's excited about this and that, but I've just got joy. And I just wanted to tell you all something. I was coming, Friday, or Thursday. I don't know what it is, but I'm going to be 70 tomorrow. [Applause]. Lord, I've never been so joyful in my life. Its like I'm turning twenty. I have such joy. I'm just joyful.

Conrad Bowman. Seventy years old tomorrow. Seventy years young.

[Class banter back and forth].

Conrad Bowman. Good for you. Good for you. Do you have a celebration planned?

Patsy Brown. Not really. Nothing big. My children around. My joy is that God's here.

Conrad Bowman. There you go. There you go. I hear you. Alright, yes sir?

Don Fruin. There's a feeling worse than what people are talking about here. Its – something happening and you think its one day and you wake up and its three days later. And you don't know Christ.

Conrad Bowman. Aw, that would be terrible. I mean we all – every once in passing we all say it. I don't know what people who don't know or have a relationship to God. You know. And don't know Christ. I don't know what they do.

Betijean Kennerly. They scurry. That's what you see happening.

Conrad Bowman. Scurry. But, we only got to the letters to the churches – to the letters to the seven churches, and they were all very, very, very busy. Very busy. They're busy doing this, and they're busy doing this, busy doing this. You know. And we read in those seven letters – every one of them – Christ is saying, I know your works. I know your' works. And He commends them for some of the works they're doing. But He says, I know your works, but except you repent and return to My work – and His work is finished. It doesn't need to be done. Its finished. Except you return to My work – walking in finished works, judgment is coming; which is exactly what He is pronouncing here. So we have to be – that's what we need to focus on and be careful of. And its about three minutes till, and I'm going to surprise the next class and I'm not going to start chapter 20 because there's no quick opening remark to chapter – chapter 19. And I don't want to do that. Chapter 19 – the commentary is included completely in the Notes that were passed out today; and I want you to read them over a little bit before hand; and we'll get into them a little different discussion. Any questions on what was covered this morning? Yes ma'am?

Evelyn Wamble. You know, I'm thinking about commercial Babylon, and you're comparison.

Conrad Bowman. Yes ma'am.

Evelyn Wamble. This bill they're trying to pass. Officially, a real emergency. If it passes, is it because if the rest of the world looks at us commercially, that we are ... [inaudible] ... the whole world; the whole stock market; is that what its all about?

Conrad Bowman. That's exactly what they're saying. They want to get it passed before the stock market in Japan opens this afternoon because it will have a critical effect on the Japanese stock market. That's exactly what it is.

Julie Green. Can you explain to my why you are so convinced that Babylon doesn't encompass us, because it sure sounds like us; the whole ... [inaudible] ...

Conrad Bowman. Yes, it does, doesn't it? My rule is this. If I don't have a reason, I mean a cast-in-stone reason, for declaring something that I read to be allegorical, I take it as literal. Now, I know there's a plan that's been in effect for a number of years to rebuilt – literally – to rebuild Babylon. It would make sense to me, for the international powers that be, that work for the United Nations, to move to Babylon ...

Evelyn Wamble. Oh, that'd be wonderful.

Conrad Bowman.... a center of commerce from which the whole Middle Eastern Oil production could be controlled. I mean I can see that coming. You could just make perfect sense – put together an international Oil Czar, and headquartered him in Babylon. Oil is really the dollar of commerce today. Nations rise or fall on the basis of how much oil they consume and who they're paying for it. And the dollars then that flow are driving everything. So I can see Babylon very quickly being made the center of commerce; and it would solve all kinds of problems. You know. It would solidify the Middle East. There wouldn't be but one holdout from that. Israel. Israel would never agree to that, because so many of them hate her. So Israel would be a holdout. Now, everything you've read said, in the end, when this happens, it's because the entire world commercial system is tired of dealing with the Middle East; and the easiest way to quit dealing with it would be to suppress Israel. And as long as that thorn in their rear end is gone, they can deal with the rest of it by agreement. So I see this thing being very literal.

Father, thank You for the time You gave us today. Give us a productive week ahead; a restful day today; and help us to know even more the peace of the Lord, so we can carry on the ministry of reconciliation, and offer to all men, that relationship that You desire to have with them, the ministry of reconciliation, which is ours to give. We thank You, Father; carry us through the week and back together again; in Christ's name. Amen.

Thank you so much.