

Revelation 18 (Conrad Bowman) (September 7, 2008)

Prayer: ... all the directions we're headed in and just draw us together and help us to grasp what You have in store for us here in the Word this morning; and lead us in our studies; and we thank You in Christ's name for it, for His sake. Amen.

Now I'm going to start in chapter 18. Ok. So you want to get to Rev. 18. Rev. 18. And we'll go from here just as far and fast as we can go. Ok. John, are we ready to go?

John Young. We're ready.

Conrad Bowman. Alright. Rev. 18.

1. After these things I saw another angel coming down from heaven, he had great authority, and the earth was illumined with his glory.

The other angel is a distinction that separates Christ from the other – because Christ is the Angel of God in both Revelation and in the history of Babylon. Christ is always referred to as God's angel, or His messenger. And here in chapter 18, whenever its not Him, it always inserts another angel. So its an angel other than Christ. And it's a numerical other, because it uses that same word to distinguish between angels. This is an angel who has been given great authority, and He is filled with glory because the earth, the whole earth, is lighted by His glory. That's what the word "illumine" means here. He descends out of heaven. The word for glory is *doxa*. D-O-X-A. And that's the same word we get "doxology" from. So as a reminder, the doxology as you know: "Praise God from whom all blessings flow."

Lady. Sing it. [Laughter].

Conrad Bowman. Now, that's the doxology or the praise that we use often. We don't sing it enough here. It's a short little praise, and it just aims everything at God. Shinning appearance. It lightens, it lightens the earth. And the word "light" comes from *phos* – P-H-O-S, and we use the word "phosphoresce" to describe it. A lightening bug has phosphoresce. The light itself. A light bulb. Has phosphoresce. So *phos* is the light itself, not the container with the light. This angel's cry echoes across the nations, and what He's saying is,

2.... "Has fallen, has fallen, Babylon the great! And she has become a dwelling place of demons and a prison of every unclean spirit,

And the word for "birds" here is the word for birds of prey. They're flesh eating birds. So its become a prison of every unclean or flesh eating bird,

2. "... and a prison of every unclean and hateful bird.

So that's the nature of the population of Babylon the Great.

3. For all the nations have drunk of the wine of the passion of her immorality [now ...] and the kings of the earth have committed acts of immorality with her, and the merchants of the earth have become rich by the wealth of her sensuality."

Now the word "immorality" is a word that's used primarily for sexual immorality; or, the immorality of intimate intercourse. Now that word is not always used just of sexual intercourse. Its also used of commercial intercourse. And what it means is commercial intercourse of a totally unnatural self-serving nature. The kind of commerce that you would not expect just in the normal course of doing business. But commerce that is destructive. Its personally gainful, but destructive to the parties that are involved. Now what this says is, in the end time, Babylon which represents religion at loose on the earth, is going to be in charge of an awful lot of commerce that is personally destructive to the people who are engaged in it. Now I want you to think about that. Because what we have in George Bush this time is a leader who is infatuated with the idea of faith based initiatives. What Scripture is telling us here is that faith based initiatives can be the most destructive force on earth. Because you get your sights set on the good that you're doing through your initiatives, and lose sight of the fact that we are to be ministering the Gospel of Reconciliation. We're not a relief organization. We're a rescue organization. Ok. We're here to rescue people from an eternity in hell. That's our job. Ok. And if we get our sights set on social rescue, and improving people's condition of how they live, we will have missed the point completely. We can feather the nest on earth, and its going up in flames, in a very short period of time. Two chapters. Ok. That's how soon its going up in flames. And we can improve their nests, and its all flammable materials, and miss completely, the eternal nest and destination for all believers. So we don't want to be caught in that trap. Ok.

Now, let's go right back to the text. It'll lead us through this thing better than anything.

3. For all the nations have drunk of the wine of the passion of her immorality ...

You can't say to people that they're, that they're not passionate about what they want to do. They are. And their intentions are sterling. I'm not questioning, I'm not questioning even our President's intentions. His intentions are good. But he's outside the bounds where Scripture's leading us, and he's working strictly within the realm of improving our nests. Now,

3.... the kings of the earth have committed acts of immorality with her, and the merchants of the earth have become rich by the wealth of her sensuality."

And I want you to think again. This is not talking about unbelieving merchants, but professing to believe merchants. Ok. So this is talking about the Church at work. Now,

4. I heard another voice from heaven, saying, "Come out of her, my people,

See, there's where the call is.

4.... that you may not participate in her sins and that you may not receive of her plagues;

So the call is there. God is calling those who would follow His instructions out of this system.

5. for her sins have piled up as high as heaven, and God has remembered her iniquities.

There's an idiom in verse 5 in that her sins have piled up to heaven. If you remember the Ziggurat that was built in Babylon? The first one. The Tower of Babel; and its purpose was to allow the inhabitants who were following Nimrod's call to achieve the same height as God. To arrive at that same level, so that they could see and operate with His knowledge. That was the purpose of it. Well what they could not do by constructing a tower or a building to arrive at it, they finally did achieve. They piled their sins up. They didn't intend to do that,

but their sins piled up high enough that now they're exposed to all of heaven for the sinfulness that they were.

5. for her sins have piled up as high as heaven, and God has remembered her iniquities.

So now the pile has gotten high enough that they're on top of them and God can spot them because of their sins that have piled up. And the play on words there is really good, because – and very vivid.

6. "Pay her back even as she has paid, and give back to her double according to her deeds; in the cup which she has mixed, mix twice as much for her.

Now remember the cup that she has in her hands is full of every abomination. That's from last week. So she has a cup in her hand. She's adorned with gold and has a cup in her hand filled with every abomination. And the rule there is that she's to be paid back double what she's paid. What she's dealt out she's going to get double in return. And it says, and in her cup, is to be double the abominations that she has already in there for her

7. "To the degree that she glorified herself and lived sensuously, to the same degree give her torment and mourning; for she says in her heart, 'I SIT as A QUEEN AND I AM NOT A WIDOW, and I will never see mourning.'

And that's going to be wiped out. We're in Revelation chapter 18. To the degree that she glorifies

Joyce Wood. I'm sorry.

Conrad Bowman. Yeah.

Joyce Wood. [Inaudible].... and I have a question about when you first started this that I think I missed.

Conrad Bowman. Oh, Ok.

Joyce Wood. It has to do with the angels.

Conrad Bowman. With the angel. Alright. What's the question?

Joyce Wood. Well the one that – there were more than one, right?

Conrad Bowman. Yes.

Joyce Wood. Ok. The one that's here.

Conrad Bowman. Yeah. We have, yeah, in previous chapters.

Joyce Wood. In this chapter, but it is in number 1.

Conrad Bowman. Number 1. "After these things, I saw another angel?"

Joyce Wood. Uh huh. Ok. I heard you say that you know the angel was Jesus Christ. Didn't I hear it that it was Christ?

Conrad Bowman. No. You heard that it was not.

Joyce Wood. That it was not Christ. I am spreading a bad rumor.

Conrad Bowman. No. That's Ok, because that was a little confusing. Christ is called early on in the Book of Revelation; He's called the Angel of God. He's identified as the Angel of God. And the reason why another angel is used repeatedly when these angels come up – its an angel other than Christ. It's not Christ, it's – Robertson calls them – A.T. Robertson. A.T. Robertson calls them an Angel of the Presence. Its an angel that comes from the very presence of God. So that's what he calls them. He calls them collectively, an Angel of the Presence. And that's a pretty good term, because that's exactly what it means. Here's another angel other than Christ coming down from heaven, and he has great authority, and the earth was illumined by his glory. And he uses that "another" in order to distinguish that from Christ. Because the description of the angel would almost lead you to believe that it was Christ. He has so much glory, and has so much shinning in his countenance, and he covers the whole earth. It would almost lead you to believe it was Christ. But it's not. Its another angel. Ok.

Joyce Wood. Another angel other than Christ. That would be a good thing ...

Conrad Bowman. Ok.

Joyce Wood.... for me to write down.

Conrad Bowman. Alright. Yeah. That's a good marker to put on that. Ok.

So we're in verse 7.

7. "To the degree that she [Babylon] has glorified herself and lived sensuously, to the same degree give her torment and mourning;

So if you look at it payback, you remember now, in the last verse, pay her back even as she's paid but twice. Ok. So here, the same degree that she had pleasure on earth, she'll have torment and – the same degree she had happiness, she'll have mourning. Ok. Except double.

7.... to the same degree, give her torment and mourning, for she says in her heart,

And that's in her mind. She's thinking this thing.

7.... 'I SIT as A QUEEN AND I AM NOT A WIDOW,

And she's referring to herself as Nimrod's widow, who is her false god. So she says, I'm not a widow. Ok. I'm a queen.

7.... and I will never see mourning.'

But that's not true, because she will.

8. For this reason in one day her plagues are going to come,

And that one day means there're going to all come at one time. Just – bingo. Its a package deal.

8.... pestilence and mourning and famine, and she is going to be burned up with fire; for the Lord God who judges her is strong.

9. "And the kings of the earth, who committed acts of immorality and lived sensuously with her, will weep and lament over her when they see the smoke of her burning,

10. they are going to stand at a distance because of the fear of her torment, saying, 'Woe, woe, the great city, Babylon, the strong city! For in one hour your judgment will come.'

11. "And the merchants of the earth weep and mourn over her, because no one buys their cargoes any more—

They really feel sorry for her.

12. cargoes of gold and silver and precious stones and pearls and fine linen and purple and silk and scarlet, and every kind of citron wood and every article of ivory and every article made from very costly wood and bronze and iron and marble,

13. and cinnamon and spice and incense and perfume and frankincense and wine and olive oil and fine flour and wheat and cattle and sheep, and cargoes of horses and chariots and slaves and human lives.

Did they leave anything out? I think they covered everything. And these are – remember – faith based initiatives. Merchants who are working through Babylon, the universal church and great religion. Ok. This is not talking about merchants in the ordinary sense. But this is talking about faith based initiatives. Now this is how far men can take a bad idea. Ok. George Bush can intend it for good, but look what happens when its put in the hands of men who are just attempting to change people's condition for their own courses. Ok. Yes?

Beth Davis. I hear you saying that its not faith based initiatives that ... [inaudible] ... but its how there're being used to ... [inaudible].

Conrad Bowman. What I'm saying ...

Beth Davis. Maybe I'm not understanding what is faith based initiatives.

Conrad Bowman. What does faith based initiative mean to you? How its being used today? What does it mean?

Beth Davis. Well, it means that, I guess it means that kind of our faith you're going to do or we're going to ... [inaudible].

Conrad Bowman. Alright. Faith based initiative is a term that's being used by George W. Bush. He's the one who's injected faith based initiative as a term that he can use for programs that bring relief that can be depended on because there're operated by people of faith. In other words, what Bush is saying right now, and has been saying for quite a while, for several years, and Congress has

fought him on it, is that we ought to be taking government assets and turning them over to church run programs of relief because they're more honest and more accountable than government run programs. We ought not to be putting all our money into government run relief programs. We ought to be turning it over to organizations that are already out there in communities; and these organizations have come together and have been formed on the basis of a common faith. Just like us. Ok. We ought to be able to turn government assets over to church run relief organizations and get better results. That's what he's saying. Now, that's a grand idea. It's a marvelous idea. There's nothing wrong with the idea. But, when we go to Scripture now and look to this, what we find here is that Babylon – the Babylon that's coming – is going to have a – is going to have a beast – an Anti-Christ – and its going to have a False Prophet. And the False Prophet is going to sit on the dragon and attempt to pose as religion doing great works on behalf of the dragon. Ok. And that False Prophet is going to represent the highest level of faith based initiatives you could possibly imagine. So the word itself – faith based initiative – which is noble, and put in a good direction, is corrupted in the hands of an apostate religion. Ok. Its not going to rise any higher than the character of the people in the religion, who become the merchants within the religion who benefit from it. Because at its core of faith based initiative still has to do commerce; and in doing commerce, profit is generated; and the profit itself is corruption, because its an unnatural profit. That's the reason he uses the term sensual immorality to describe it. Because the Church is not in the business at its heart of making a profit. That's not why we exist. We exist to minister the Gospel of Reconciliation. The minute we cross over the line in our purpose turns to making a profit or using the gain from government of the assets of government to administer public relief, our purpose has changed. Now we got into a bit of discussion about that last week, because there were some who questioned whether or not we could avoid that. And we can't. The difference is, when you start holding people accountable for how they receive your relief, and that's what the government is trying to achieve. They're trying to achieve accountability. When you start trying to hold people accountable for what they get, on the one hand you've got to hold them accountable to the government through you; and you become the government's mouthpiece for holding people accountable for what they receive. And that's what government wants to achieve. Our entire purpose in life is to teach people and to show people that they're accountable to God for their condition and their means to meet their challenges. And we're mixing purposes here. Now the earliest admonition is – you can't serve two masters. You either serve God or you serve Mammon, which is, Mammon is the system that produces profit on earth. And you can't serve two masters. So when we become the end product of

government attempting to minister ease and relief to a people in need, the goal is noble. The means are a bit suspect, because government can't give you anything it hadn't taken from somebody else first. Ok. That's axiomatic. Anything that government gives you, they're already taken away, either from you or somebody else. And they chew it up, and they cost some in the administration – they give you part of it back. That's not relief. Just don't take it to start with, and they'll be better off. Ok. But more importantly, we're in the business of ministering reconciliation; and you can't use government assets as bait to bring people into the Kingdom of God. Don?

Don Fruin. The whole thing seems to be coming back to the fact that its exactly what Satan does. He takes a good idea and corrupts it. The Church is going out and trying to improve their surroundings and ... [inaudible] ... is not bad. It's the way that we allow the money to come in and corrupt us. Its the money changers ...

Conrad Bowman. Sure.

Don Fruin. That were selling the sheep sixteen times in the temple. It's the way man gets in and corrupts everything that God does. And we're just being warned not to do that.

Conrad Bowman. Right. Absolutely.

Ed Welbourn. Is it man or government that corrupts?

Don Fruin. Both. Government is man.

Conrad Bowman. Yeah. Good question. Government is the biggest arm of that. Absolutely.

Julie Green. Ok. I have two questions. One is, it is Scriptural, is it not, doesn't the Scripture say, don't leave somebody in the cold and not give them a coat.

Conrad Bowman. That's right.

Julie Green. Alright. So, so it is Scriptural to feather their nest, meaning help ...

Conrad Bowman. To provide relief. Absolutely.

Julie Green. That's Scriptural. Right?

Conrad Bowman. Yes.

Julie Green. Alright. And that's Godly to do that. How do you do it? Do I give my coat to some – or does the Church collectively – is it the difference that government gets into to something that should be the Church ...

Conrad Bowman. Alright. Hold on that that and I'll come get it. Beth had something right behind you.

Beth Davis. [Inaudible]. Share Christ. Because the idea was to get the Word of Christ out. [Inaudible].

Conrad Bowman. Did they do anything?

Beth Davis. As far as I know, they did not.

Conrad Bowman. Did not.

Beth Davis. Well no. [Inaudible].

Conrad Bowman. Yeah. Now this is interesting, because most of what Christ said with regard to it He was saying to a Jewish audience within a Jewish community where the church was the government. That was the way, say Israel as a nation was constructed; and when Christ came, He spoke to that. Paul did address this though on a number of occasions. And he did admonish us in 1st and 2nd Corinthians especially; in Galatians in particular, there're references to it. That we're to bear one another's burdens. We're to bear the other's burden. We're to administer relief where we have it. On the first day of the week, he said, let every one of you lay along side of you in store – we were talking about this just the other day. That we're admonished to lay aside during the good times of life so that when we run across a need, the means to meet that need are there. That God advocates savings. Ok. Now that – and the reason that's important is because in the Jewish system, it was storehouse giving. You brought what you had to give to the storehouse – to the church. And you gave it to the church, and then to the synagogue; and then the synagogue was expected to meet the needs of widows and orphans. Ok. The New Testament Church operates differently. We're to – Paul says, layest along side of you in store as God has prospered you on a weekly basis. That's systematically. That's contemporary with your experience. Its based on your ability to earn, and God's prospering you. You lay it along side of you, so that when the need comes – in fact Paul says, when I come, let there be no gathering. He was going to come through there and take up an offering for

the saints that were suffering in Jerusalem. And he said, don't wait until I come and then have a miracle offering. That's not the way to do it. You take up – you lay along side of yourself. Gather together as God prospers you, so when I come, you know what you have. You take out of that store that you have laid aside and you give it to me and I'll take it to Jerusalem where they're suffering. Now you see the way that works? God expects us to take of our surplus and put it aside. He didn't say, live frugally. What he is suggesting is that you live prudently. Ok. Don't waste your assets. Its Ok, its Ok to spend money on things that you can use and enjoy. Don't waste anything, because there may come a need in your own life later; and you want to be able to meet that need. So he says, live prudently, and lay aside as God prospers you. Patsy?

Patsy Brown. What did God say was most blessed?

Conrad Bowman. To give.

Patsy Brown. Is to receive.

Conrad Bowman. Uh huh.

Patsy Brown. And when you give, it just does something to your heart that makes you feel – I mean, you know, when you give it and give it from your heart.

Conrad Bowman. Certainly. Because God loves a cheerful giver.

Patsy Brown. And that's what – I mean, if you're a Christian, you can give with your heart. And sometimes

Conrad Bowman. Absolutely.

Patsy Brown. Its self-sacrifice; which we have to help somebody else. Because God has blessed us so much.

Conrad Bowman. In fact, in Corinthians – the laws out of Corinthians are exactly that. There are – one's the law of freedom. I'm free to live – all things are lawful unto me, Paul said in Corinthians, but all things are not expedient. All things are lawful unto me but all things do not build up the other Christian. In other words, it might not be convenient. I can do it, but it might not be convenient. I can do it, but it might not build up my brother. And the example that he was giving there was eating meat offered to idols. What he said was the best steaks in town you

bought down here at the Shambles, which was right outside the temple. They had a lien too market. And they sold the meat that was offered to the idol inside. They butchered it and sold it outside for a profit. And he said, if you want a good steak, you have to go down – whatsoever is sold in the Shambles, he said, eat. In other words, it doesn't mean a thing that it was offered to an idol, because you know that the earth is the Lord's and the fullness thereof. That's where that statement came from. So he said whatsoever is sold in the Shambles eat. Take in for your own consciences sake. For the earth is the Lord's and the fullness thereof. So all things are lawful but all things are not convenient. All things are lawful but all things are not expedient. And the word "expedient" means to build up. To build up a brother. So he said, you could eat it if you want to. All things are lawful but – but there are some things that you can do with your liberty that cause your brother to stumble because he doesn't understand. In other words, you're free to do it. The steak is good. You don't need to eat cabbage. You can eat steak. You know. You don't need to eat broccoli, but you can eat steak. However, you've got a brother who thinks that eating that steak, because it was offered to an idol, tainted it. So your brother is upset by that. So you're sitting at the café having this great steak, and John walks by. And John has a problem with that. And he sees me in there having this big T-bone. John's going home to broccoli. Well, that causes him to question my association with those people in my relationship to Christ. Because it's an area of weakness for John, my obligation, Paul says in Corinthians, is – leave the steak alone right there. Have a nice bowl of broccoli, with a smile on my face. And then I haven't caused my brother to stumble. For why, Paul said, should my liberty become a stumbling block for my brother. I'm free to not eat that steak on his behalf.

Gentleman. I have a dear friend of mine who is a vegetarian, and ... [inaudible].

Conrad Bowman. That's right. So that's the law of supreme sacrifice. I am free as a believer to sacrifice my liberty to do something if that act would help build up my brother. Draw him closer. And then hopefully one day he'll quit eating broccoli like any sane man and we can go down and have a good steak. But, in the meantime, I've got to exercise my liberty to leave it alone until – you see. Because my life – the end product of my life should be his growth. That's what it is. And there are things that we should be free to not do. Now, let's don't wander too far from that, because – too far from the passage we're studying. Because you see, faith based initiatives – government's intention to serve people the best way, and their discovery that they can't do it with people that don't have any faith, because when they start that process, they lose too much of their assets. Those

people without faith are just looking for an opportunity to skim right off the top. It takes a strong personal relationship with God to resist that temptation. Gil?

Gil Parks. Is it so much people without faith or is it strings attached?

Conrad Bowman. People. Its just people. Its just people. You could take ...

Gil Parks. They've got too many strings attached to it?

Conrad Bowman. Yeah. They have all the strings attached that they didn't figure out strings. You know, we've got – we've got faith based initiatives operating in this country right now to the tune of millions and millions and millions of dollars. That's what's supporting all these ministries out there with their anti-drug education programs. You know. They're getting millions in U.S. dollars – taxpayer dollars – paid directly into their church to run that program. That's where the money's coming from. You thing they're attracted by the need to serve people in that drug community? Absolutely not. They're attracted because of the enormous dollars that they can lay their hands on. And this is going on all over the country. We've got faith based initiatives going on right now, and the pattern is appalling. The amount of money being poured into churches for supposedly good, you know, purposes. The idea is a good one. But carrying it out is corrupting the Church. You can't throw money – once you use government as a means of extracting money from a lot of people who don't even know your name; and you get your hands on – that's the most powerful influence in the world. And Frederic Bastiat said it. That's the thing that's going to bring the U.S. to her knees, and we're looking at the end product of that now. The rose has bloomed. Ok. And everybody in this country is trying to figure out some way to get their finger into the public till, and extract some of this money. Our Federal government is the best collecting agent in the world; and what there're doing is pulling those dollars out and now getting everybody connected – Ok – so they can feed on that resource. What we have Revelation 18 describing for us is the end product of that system on a worldwide basis. Ok. Babylon is the same thing on an international basis. It's the United Nations grown full scale. Ok. And doing exactly that. And this is God's dealing with that organization, called in Revelation, Babylon. Alright.

Gil Parks. Doesn't that make the U.S. Babylon? We supply the world with all this money?

Conrad Bowman. Yeah. Yeah. We're going there. Yeah. Can't you sense the mood in this country of people to get something in get control of all of these – Congress won't do it. Congress who has their hands on the spigot – they won't shut off the flow to all of these places, because its enriching them. Ok. They all have – this sounds real syndical – but they all have Swiss bank accounts into which billions are flowing, and we've got to get some kind of control on that. So what's going to happen is an appeal to the United Nations to get that under control. We're going to turn these efforts over where we're spending all our dollars over the United Nations and try to get them – you're hearing it now. We need to get the U.N. in control of Iraq. We need to get the U.N. in control of police actions in Iran and the rest of the world. Police action has nothing to do with it. Control of money has everything to do with it; and we're getting set up, because that's going to happen. Scripture tells us that's exactly what's going to happen. Because we're going to appeal to them for relief.

Gentleman. World Bank.

Conrad Bowman. Sure. Now thing of what will happen. You remove all true believers out of here. Boom. We're gone. We're out. The chaos that's going to show its head right there at that point is going to have people in an absolute total panic. Absolute total panic. Who are they going to appeal to for strength? Not our own government, because its going to be in chaos. Its going to be – the only other strength that's left is that international organization that we're going to appeal to, to try to take over some of the chaos that's alive in the world. Because those nations that do not have believers in them are going to be the ones least affected. Least affected. You think about that. The people in the Middle East are afraid of Iran today. You take every Christian influence in the world out and that sucker is going to be huge. With nuclear capabilities. And the only thing that can tamp them down is Israel. And Israel with become a pariah, because they stand alone over here, and without the United States to back them, they're going to have to be even more oppressive than they ever have been. And you can see where that little bitty nation is going to become the pinpoint of interest to the end time – whole end time sequence of events. That's what we're looking at in these last chapters. And I'm sorry we can't make more progress than we're making, but we have to wade through these things, and I want to make sure that you see all the tentacles that are out there drawn together as we go through these last chapters of this Book. So we're not going to be able to cover it in just a week or two. Its going to take a little longer than that. Now I want you to hang on to these pages that I gave you. That's 195 through 224. Because we're going to have to work through those, and its going to take a little while to do it. Ok. Yes?

Julie Green. In this chapter, it talks about Babylon, and it says – you talk about being literal; and then it keeps saying, like in verse 21, when it says, with such violence, the great city of Babylon.

Conrad Bowman. Yes.

Julie Green. Is it talking about the Babylon that's in Iran (Iraq)?

Conrad Bowman. That's exactly what I believe.

Julie Green. It just sounds like our country – what they're describing.

Conrad Bowman. I know. I know. There're a lot of people that believe Babylon is the United States. I can't see it.

Julie Green. Ok. Ok. All this Babylon, reference to Babylon, it gives a system, it says, of perversion.

Conrad Bowman. That's right. A system of perversion.

Julie Green. But its also a city?

Conrad Bowman. There're two things. One is Babylon, the site of Babylon, and it is a city. And the other is Babylon, the religion of Babylon, which is worldwide. Its ecumenicalism finally comes to earth. All religions coalesce into one. And its done because money is coalesced into one. The Euro dollar is only a pattern. Now you let the U.S. dollar fail, and the Euro dollar is the next one in line. And its going to become the international currency. And when that happens, this great economic system that we have learned to depend on for years is going to just implode on itself. That's what we're looking at. That's the reason why the U.S. is not mentioned in the end time prophecy; is because we are a commercial engine. And when commerce is overrun by some international influence – and today I would say that's be the U.N. – it will be under the auspices of the people who hold the bucks; and that's not us. We're a bankrupt nation today. Ok. We couldn't pay off our debts if we had to. If China called our notes due, and the United Arab Emirates, and Kuwait and Saudi Arabia and all those places that hold our paper, our dollar wouldn't be worth five cents. That's how tenuous our situation is. We exist today by the grace of God. That's it. And we need to just recognize that on a daily basis. Ok. Norma says, well, you've got to preaching today. Well, so cut my salary. [Laughter]. Now ...

[Comments back and forth with class].

Conrad Bowman. I hope you guys don't get irritated by all this stuff, but this is where we are. I mean, we're at a crux – a cross roads, and people are – and I'm talking about Christian people – we are busy, busy, busy building our nest here and we've got to push that to the back of our brains. That's not why we're here. And it's my personal belief that we're seeing events pile up that are going to – that are just precluding what Revelation is laying out in front of us. And like John and I were talking about this morning just before we started this. You know, when it comes down to it, the only thing that matters is our relationship to Christ. That's it. That's the only thing that matters. That's the primary thing right there. We need to make sure that our relationship to Christ is exactly what it ought to be and that those around us that we love have an opportunity to enter that same relationship with Him; and it might cost us in personal embarrassment. It might cost us in bucks. It might cost us in friendships. Whatever the heck it is, it does not matter. That primary goal – the Ministry of Reconciliation – bringing to people outside the knowledge that they have been reconciled to God by the work of Christ; and nothing else is important in their life but getting that straight. Because if they don't, we could walk out there today or have this building just open up and find the Lord of heaven descending in a cloud, and find your feet had left the pavement already and you're two feet off the ground and moving up. And it could happen in an instant. It could happen before we walk out of this building. And when you think about that, there's nothing that tops it. Nothing. Not one thing that tops that. And that's what the word "hallelujah" is all about. Present with God. Absent from men. The hallelujah song. It's in these pages. I was going to get to it today. Right? We probably won't get to it for another two weeks. And we've got to close now. Norma? Yes.

Norma Bowman. John is going to have surgery next week, and ...

Conrad Bowman. John is – John is scheduled for a little surgery. He's going to meet with his doctor tomorrow. There's a problem in his lower esophagus. It's a blockage. There's a growth in there that's blocking it. We don't know the full status of that growth yet. We won't know until after they do the surgery. He's had trouble swallowing. And he met with his doctor and they gave him some anesthesia and he's going to appraise – this was two days ago – he's going to appraise it since then, but it's given him relief; because it's relaxed that and he can swallow around it. John is facing surgery and he'll meet with his doctor tomorrow morning. Be praying about it then. We won't know until Wednesday.

Wednesday we'll know the full condition and what the result's going to be. But we want to remember him, and go from there. So as we close this morning, its going to be with a prayer for John and his well being. His comfort. I'll tell you what buddy. He's ready, whatever it is. And what a blessing that is, isn't it? Let's pray.

Father, I just want to thank You that we can – we can trust You and in the worst of situations. We can trust You in the best of situations which is probably the more miraculous of the two. Just keep drawing out minds and our walk, our footsteps, right in the footsteps of the Spirit around us. Guard us Father in our thoughts that we can add to what You've done through Christ by any means; that this blessed peace that comes from just knowing we can trust You in every circumstance. Please continue to open this Book up to us, and help us to see it in practical terms, and how it affects us; and how we might affect the lives of those around us. Just keep us focused, Father, on Your love for us, and Your love for those around us who know You not. Make us good ministers of Your being reconciled to us and our being reconciled to You; and just help us in our walk. Because we ask you in Christ's name, in thanksgiving, for Your mercy. Amen.

Thank you so very much.