

Romans 2 (Conrad Bowman) (April 30, 2008)

Romans chapter 2. The letter now turns from a general address to men about – about the revelation of God from heaven against ungodliness and – and about His character and attributes; and it talks about the difference – chapter 1 does – between men of God and men in general, or mankind in general; and it ends with a listing of those men that are full of themselves; solely and thoroughly absorbed with their – with their own understanding of flesh; they find themselves in total and complete opposite and in rebellion against the ordinances of God. Chapter 2 takes up just a little bit of a different slant. And it starts out with,

1. Therefore, you are without excuse,

And this addresses all of mankind.

1. You are without excuse, every man of you that passes judgment,

And you will understand that the “man” is speaking of man and women. It doesn’t bother to say it, but that’s what’s included.

2. ... every man of you that passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice ...

Prasso. You continually practice, or continue to do repeatedly, the very things that you’re judging others on.

2. We know that the judgment of God rightly falls upon those who practice such things.

Prasso. *Prasso* means to practice as a way of life. To give your life over to living on this basis.

3. Do you suppose this, O man, when you pass judgment upon those who [make this their way of life] practice such things and do the same yourself, that you will escape the judgment of God?

This is a great two or three verses to review in light of the fact that we're in the middle of preparations for primaries. [Laughter]. There's the whole, blooming lot of them spend the day condemning one another for practicing the very things that are common to all of them.

Lady. That's right.

Conrad Bowman. It's just – it's right here. I mean, it couldn't be any clearer.

4. Do you think lightly of the riches of His kindness, forbearance and patience, not knowing that the kindness of God leads you eventually to repentance?

Now, that's the purpose of the kindness of God. God extends His kindness toward us in order that we will continue to operate in our chosen pathway of eventually, if our choices are bad, it's going to lead us to ruin where repentance is the only answer; or, it will lead us to truth, and we'll go into self-condemnation because we see that we're guilty of the same things we're accusing others. The answer to that is repentance. Now repentance does not mean feeling sorry for what you've done.

Lady. [Inaudible comment].

Conrad Bowman. That's right. Let that soak in. By the same token, repentance doesn't allow for any sense of self-satisfaction based on what you're doing. Repentance calls for an analysis of the things you've been doing – *prasso* – in light of God's expectations of you and His clear instructions from the Word. Okay?

[Hi Deo. It's good to see you.]

That's what repentance comes from. It comes from an assessment of self in light of God's expectations and instructions. Once you see that, and you see how far off the mark you are, then repentance involves changing your direction and changing your mind; putting those things aside, and turning your attention to a pathway that God is opening up to you. That's what repentance is. You can feel as bad as you want to feel, but if change does not follow that, repentance has not occurred. There has to be change in order for there to be repentance. Repentance can't come alone by itself. It's not a sparrow animal. Okay? Repentance bears children. Now what this says, is that God's forbearance – that's His attitude toward us out of grace. His forbearance and patience – that's His withholding

His righteous judgment – not knowing that the kindness of God leads you to repentance.

5. But ...

"But" always introduces a contrast. In contrast to that.

5. Because of your stubbornness and unrepentant heart ...

And the word *kardia* there is referring to all the upper - upper organs of the body [could hardly say it]. Upper organs of the body which – in which your – your decision making capability resides. We would call it the mind of man. The *King James* and a lot of versions that follow it call *kardia* the heart of man, and it implies to us – we infer from that – that it's talking about the center of our emotional life, or feelings. There are no feelings involved in this. None. This is not talking about how you feel about anything. It's talking about what you know about something, particularly about God's expectations and about whether you do something about it. It's not talking about whether you feel something about it. So coming to know God's expectations and His character, and finding that – His expectations and character over here. Now you are over here. You can sit in your bed, and weep your eyes out, and bury yourself in your den in front of your TV and draw all the shades, and say, woe is me; woe is me; woe is me. But if you don't do something about that, and change the course of your life and how you view yourself, you haven't made one wit of difference or progress towards true repentance. You see how that is? Repentance doesn't depend on how you feel. Okay? It depends on what you do; about changing your mind and changing your course. Where you think about things. About what you declare to be important; and what you declare to be non-essential in your life. That's where change begins. Okay? It's not how you feel about it; it's what you do about it. Now, we're going to come back to that often as we go through here. Okay?

5. Because of your stubbornness and unchanging mind, you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God,

There is a day coming when God's righteous judgment will be revealed for all that it is.

6. who WILL RENDER TO EVERY MAN

It's God.

6. ... who WILL RENDER TO EVERY MAN ACCORDING TO HIS DEEDS:

7. to those who by perseverance in doing good seek for glory and honor and immortality, eternal life;
8. but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation is the response.

Now, notice there is a "the" before truth. That means that truth is very defined. It's not talking about truth in general where you find it, but the truth. Well, who's the embodiment of truth? By Moses came the Law, but ... That's right. Grace and truth came by Christ. So Christ is the embodiment of truth. He is the way ...

Lady. Truth and light.

Conrad Bowman. ... truth and light. Okay? So when it says "the truth," it's talking about the life of Christ. To us, that's the life of the ascended Christ pouring down from heaven where He is, to us where we are, and out through us to a thirsty world. That's what it means to all of us who are here on this side of that Pentecost on day fifty, after He was crucified. That's when the Spirit came; baptized the believers that were there in that upper room; into Christ and into one another, by means of His own presence. He set up residence inside that hundred and twenty Galileans, and that was their baptism or emersion into God and all of His attributes and all of His character, just as He is. He bound those believers in the upper room to Himself through Christ who was risen. Okay? Now the next day, there were three thousand saved; the next day there were five thousand saved; and the next day there were another multiple thousand saved. They were taken and included in that single act of baptism where the Spirit baptized the Church. That happened one time on – on – in that upper room on Pentecost immediately following the crucifixion – fifty days, rather. Okay? That was the baptism of the Spirit. After that, there is no other baptism of the Spirit than that. Scripture never speaks of another baptism of the Spirit than that. When we are saved and taken by Christ, and the Spirit of God indwells us, He joins us in that same baptism two thousand years ago, and we are immersed in that single body that's been growing ever since made up of true believers across all the ages, from until today; and that's the unity we have, within the Church, within the Body of Christ – that's the unity that we have, one with another, and

collectively the relationship that we have to God. Now you see why He sets the bar for us so high. He has high expectations for us. He doesn't cut us any slack at all. He wants us to be there where he is in fellowship with Him, in fellowship with the Father as He is in fellowship with the Father; and He wants that now. He's patient about our sins. He's very pushy when it comes to us and what He wants from us in terms of His preparations for us; and He wants us to have that now. So He urges us on. And that's why the Spirit is there. He pushes us on – the Spirit within – pushes us. And that's those urges you get. To do certain things. To go certain places; to be with certain people; and we learn to honor that as we grow; and that's maturity. The farther we go, the more comfortable we get in that skin; and the easier it is for us to respond to what the Spirit's telling us within each one of us; and we move accordingly. That's what Paul is unfolding to the Romans, but he's doing it very systematically and very slowly. Now, verse 4.

4. Do you think lightly of the riches of His kindness,

That's what we've just been talking about.

4. ... forbearance and patience, not knowing that the kindness of God leads you eventually to repentance?

5. But because of your stubbornness and unrepentant [heart] mind, you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God,

Now he's speaking to them as people who are in the process of considering the offer of salvation.

Evelyn Wamble. So they're not really believers at this time?

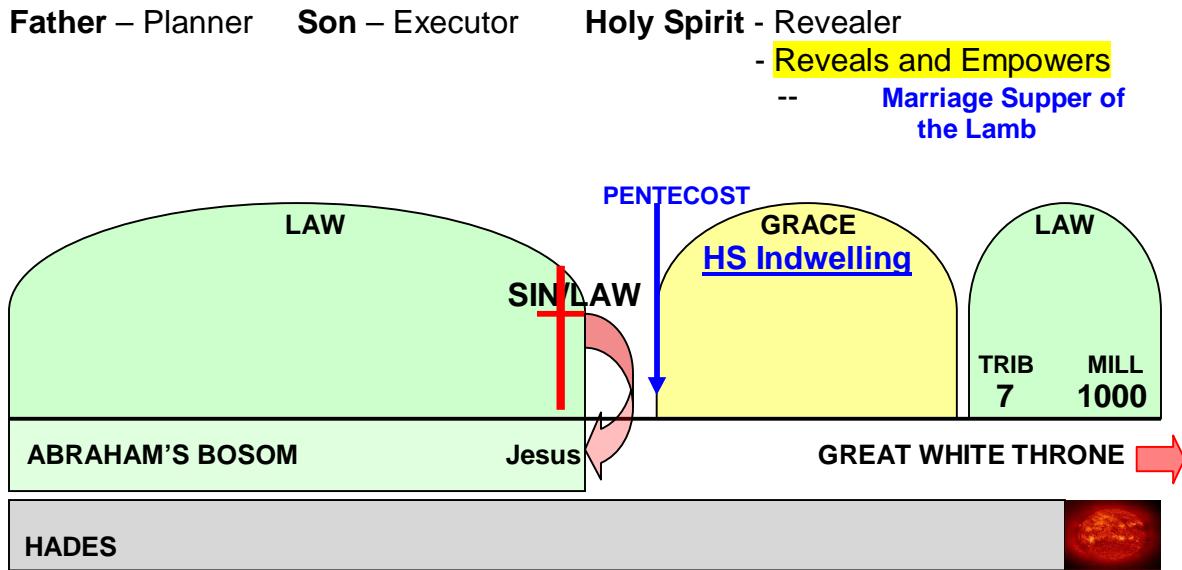
Conrad Bowman. No they're not.

Evelyn Wamble. They're Romans?

Conrad Bowman. They're works in process. Yes. They're works in process. Okay? Now here's what we have to see, across Romans, because you'll see it over and over again. [I'm going to take my glasses off. This floor – ah – you guys have that same problem, don't you?]. Here's what – here's what we have to see.

See, here's the line of time rolling along. Here's Christ, and He's on the cross. And – and He died and went into the grave. And this is Abraham's Bosom. And Abraham's Bosom was the holding place of all the Old Testament saints.

[Conrad goes to the Board]



And Christ went down to Abraham's Bosom and He presented Himself there in Abraham's Bosom to announce His victory over sin and death; because all the saints in Abraham's Bosom were there because they believed God was going to defeat sin and death; that's what He was about; that's what all the promises were about. So Christ went down there to announce that victory. There's a great gulf fixed, and across that great gulf there's this place of torments; and this is Hades; and this is a place where all the Old Testament saints – right up to this time – this is where those who failed and were condemned were being held. Their souls were being held in conscience and torments. That's what it's called – right there. So when Christ went here, He announced Himself to this group; and He announced His victory to this group so they would know what they turned down. Okay? Now, it's important to see that distinction because later when He rose from the grave, Ephesians says He led captive to Himself all those in captivity. He led captivity captive, and He took those with Him when He was resurrected. And they moved on earth amongst that society until the fortieth day. And on day forty, Christ ascended, and He took those with Him. Captivity captive, He took with Him. And they left this earth and went immediately to the next thing on God's calendar for them; and that was the Marriage Supper of the Lamb, okay, where they are the honored guests of the Groom. So the Marriage

Supper of the Lamb is taking place down here. Marriage Supper of the Lamb. When He left, He went right here. All the guests of the Groom were with Him. That's the Old Testament saints. Then, ten days later, or day fifty, Pentecost occurred, and the Holy Spirit descends. The Son had left, and the Spirit had descended. And the Age of the Spirit, or the Age of Grace, began on Pentecost – day fifty – after the crucifixion. And on that day, the believers from this period to here – all those who heard the Gospel of the coming Christ and who believed that and accepted the Gospel of the coming Christ they were inducted by means of that hundred and twenty Galileans into the New Testament Church called the New Creation. Paul uses that term all the way through his epistles. And the New Creation is something the world had never seen before; because the New Creation is man and woman in union with Christ were He is. Now where Christ is – is He's at the Marriage Supper of the Lamb. He's preparing a place for His Bride. His Bride is going to consist of all those who became believers from the beginning of the Church Age to the last one right down here. All the saved of this New Testament Age of Grace make up the Bride of Christ. Those who have been filled with the Spirit of God and are in union with Christ even now as we speak. There's a commonality by virtue of our communication with the Lord Jesus where He is. We have His mind which we can obtain and take in and exchange for our mind – His method of thinking – we have His standard of life; not the life He lived down here to get to the cross, but the life He lives now because of His ascension to heaven. And that's the life Christ says He wants us to have within us everyday.

Evelyn Wamble. That's resurrected life.

Conrad Bowman. Resurrected life. Not only resurrected life, but ascended life. Okay? He desires us to be filled with His life. Now we know we can't do that. It's impossible for us to produce that. We only have two resources. That's a human spirit that's ignorant; and that's a human soul that's shared with all animal life on earth. Okay? It's a life that's shared that consists of our flesh and blood. The spiritual life that we have – the human spirit we have within us – is what we gain through regeneration. We – our human spirit is regenerated within us. After that, His spirit witnesses with our spirit and thereby we know the things of God. The natural man, it says, perceiveth not the things of God; neither can he know them, for they are spiritually discerned. Okay? The word "natural" is soulish. You can't understand these things with your soul. You can only understand them with your spirit. So His spirit teaches our spirit what He expects. Our spirit, Paul will say later, operates through our mind. Our heart – or our center of our reasoning processes – is desperately wicked; who can know it? That's the Psalmist view.

You see. This has been around a long time. So the way we grow is, the Spirit of God teaches our human spirit. Our human spirit trains our thought processes God's well of knowledge within us; and we grow from that. Okay. Now that process is not taking place – everything is just energy of the flesh. It's human works done for human good purposes. Or human works done for human evil purposes. Or human works done for human licentious purposes, because it satisfies the body we occupy. Or human works done because somehow we think God is impressed by that. Our common word for that is piety. Okay? We can become pious. So those are the four elements of that human effort – grid – that we need to come to understand. But the way out of that – yes sir?

Gentleman. I was going to say, or, I guess the alternative is doing nothing.

Conrad Bowman. Well you could try that but ...

Gentleman. Well ...

Conrad Bowman. God is rarely satisfied.

Gentleman. Well the thing is, when we read in Hebrews ...

Conrad Bowman. Yes?

Gentleman. We read where there are those Christians that basically were doing nothing.

Conrad Bowman. Were doing nothing.

Gentleman. They weren't growing.

Conrad Bowman. That's right. That's right.

Gentleman. That's - maybe the fifth possibility.

Conrad Bowman. I don't like that as – I don't like that option.

[Comments back and forth].

Conrad Bowman. Did it work out for you?

Gentleman. Absolutely not. [Laughter]. No, I mean, you know, because there's a tendency to, as a Christian, you know, sometimes we want to do things our way.

[Class comments back and forth].

Gentleman. That interferes, at least in my case, with the sanctification process.

Conrad Bowman. Well it kind of cuts it short, doesn't it? You find yourself saying, okay, _____. But, about two steps down there, I had a good idea about how to prove it.

Gentleman.

Conrad Bowman. _____. Yes ma'am?

Lady. God gives us that.

Conrad Bowman. That's right. We had our choice with us, and that choice is with us on our plate everyday.

Lady.

Conrad Bowman. So, so ...

Lady. We don't like that.

Conrad Bowman. I don't like it.

Lady.

Conrad Bowman. I've got so many new ideas for improvement, and I'll run through them all; you know, before I finally just in total frustration give up and say, okay, the Hound of Heaven. You guys know the poem? If you don't, look it up on the internet and get it.

I fled Him, down the days and down the nights; I fled Him down the labyrinthine way of my own mind; and I refused to take Him, lest having taken into my own ...

Gentleman.

Conrad Bowman. I'm sure you can. I'm sure you can.

You know. We look – we look at your own life; and look at your own position; and you see that a lot of times, you – you're where you are today but there's a choice you made – an election – selection of friends later. You know, at some time in the past. That's true. Now, what we find then is God enlightens us along the way. And then is says, with His forbearance and kindness, He said, alright, here's a path. Here's a fork in the road. You can go this way, or you can go this way.

[Ed's putting on a coat, and I'm up here perspiring. Aggravates the stew out of me. (Laughter)].

But you see the way that ends? You see the way this happens? God brings enlightenment into your life, and He shows you a path that He's going to be happy with, and then He leaves you to choose between that or something you want to concoct on your own. And He does this over, and over, and over again. And when we make the wrong choice, and when we hit a hard spot, and we find out we're having to pay the price because of that, and we realize that we've made a step in the wrong direction; and we back up, and we go back to those decisions and we start over, you know, with that. And that's a process in this class that we understand all too well, because most of us are in here are well are well past thirty, or forty, or fifty, or ...

Evelyn Wamble. Whatever.

Conrad Bowman. Whatever. And you lucky guys back there, see, you don't have to make these same mistakes. You can avoid that. Just don't do what we did. Anytime you want a list of those, we'll be happy to make them.

Lady. Oh boy.

Conrad Bowman. Alright. Now, so what Paul's addressing here is – is really spiritual common sense. It's looking at the way God's working with us, and then working within the confines of - of those definitions. Now, see, verse 5 addresses that when it says,

5. But because of your stubbornness and unrepentant heart, you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God,

6. ... who WILL RENDER TO EVERY MAN ACCORDING TO HIS DEEDS:

7. to those who by perseverance in doing good seek for glory and honor and immortality, eternal life;

8. but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation ...

I want you to notice something. We're talking realm of Law here. The Church has not been mentioned at this point. These are not instructions to the Church as Church believers joined to Christ. These are instructions to people who have been living under Law, and are now being introduced to life under Law [Grace].

9. There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek,

11. For there is no partiality with God.

The 12th verse, we're very familiar with.

12. For all who have sinned without law ...

There's no "the" there.

12. ... will perish without law, and all who have sinned under law will be judged by law;

As a principle. There is no definite article before any of those.

13. for not hearers of law who are just before God, but doers of law will be justified.

It's a future tense. It's not a present. Okay? Not hearers of law are just, but doers of law are just – or will be justified.

14. For when Gentiles who never have had law do instinctively the things of law, these [Gentiles], not having law, become a law to themselves,

Now you see that? In that day, if a man assumed the practice of law in order to impress God, he took upon himself the whole burden of the Law, including its condemnation.

15. in that they show the work of the Law written in their hearts, their consciences bearing witness and their thoughts alternately accusing or defending them,

So Paul said, what you have in front of you is the Law of Israel. That's what Rome had to look at; and he's saying, you've looked at the Law of Israel, which was imposed only on Israel. It wasn't designed for anybody else. But you as a Gentile, even in this day – right here – decide you're going to take on the Law as a matter of life, and a standard of life, you take on the condemnation of the Law, even though you're in the Age of Grace. Did you ever think about that before? Okay? There're many, many, many who have not, that would toy around today with practicing the things of the Law, in order to make their Church experience somehow more palatable and real.

Betijean Kennerly. Like traditions. Traditions of the churches.

Conrad Bowman. Traditions. Yes. Our church traditions. Okay? You have to be careful. Traditions are like a scorpion. Okay? There're just like a scorpion. They look like little crabs in the front, but in the back is that vile stinger that can kill you. That's the way tradition works. Now, we don't operate on the basis of tradition. We operate on the basis of the revelation of God from where He is, through the Spirit of God where He is, and that's within us because we are the temple of the Holy Spirit; He instructs our human spirit; and our human spirit accumulates all that we can learn of God and His expectations. That's the reason we study. We study in order to take in the Word and the expectations of God. We study in order to take on God's standards which are revealed to us through the written Word. Okay? We take these things into us and we accumulate those within us where? In our brains? No. We accumulate those in our human spirit; and there're made clear to our human spirit by the Holy Spirit who communicates with our human spirit; and we build our understanding of who and what God is and what He expects of us right there in that spirit within us. So when we meet a circumstance in our life we have choices. We can choose to go to our mind and the neat little things that we've learned in our brain and accumulated over here. Principles of law. Principles of kindness. Principles of – if I treat her nice, she'll treat me nice. Okay? Principles of how to do business. We can do that. Or we can access what the Spirit of God is accumulating in our

human spirit, and we can respond back to that situation with the character of Christ. The character of Christ not as He was on His way to Calvary, because that's when He was solely Messiah of Israel going to redeem as Kinsman Redeemer. We can take on the character of Christ as He ascended and now is in heaven preparing the Marriage Supper for His Bride, and His Bride is you. When the Bride is complete, He descends, in a cloud. We who are alive – the dead in Christ arise – we who are alive will be caught up together with them; will meet the Lord in the air; and so shall we ever be with the Lord. Then events continue down here. That's the Bride, and He takes the Bride back to the Marriage Supper of the Lamb. You are done with fighting. You are done with doing at that point. You are there as an object of adoration forever, by those that love the Son and love the Father; and you reign with Christ forever. You don't rule. You're not ruling over nations. You're not kicking unbelievers. You're not cleaning up heaven and getting ready to get the streets ready. You're not – you don't have any of that to do. Okay? You're there as the object of adoration. Okay? And the Son presents you to all of creation. Forever. Now, maybe if you were making those arrangements, there would be a time when that would get boring. But fortunately we're not making those arrangements, are we? The Son who is infinite in His wisdom. Omnipotent in His ability. Okay? Immutable in His promises. Omnipresent in terms of His preparation. That party is going to be huge. Okay? And it's going to last forever; and the Bride will be there in union with the Son. All of Israel – saved Israel – will be there as the friends of the Groom celebrating this marriage. Those from here to the coming again – because the Groom is going to leave there – seven years – approximately – of tribulation are going to occur on earth during this period. I was going through Revelation, the chapters in Revelation dealing with this; and everything that's going to take place during that period of time; at the end of that time, Christ comes again. The armies of the world are going to converge on Jerusalem right here; and there's the mountain leading into Jerusalem here; and the armies of the world are going to wipe out this sub-sort nation at the center of what they say is God's presence; and when that happens, Christ Himself is going to descend on top of that mountain and it's going to split wide open; and the Mediterranean Sea is going to rush in through that, and the Dead Sea is going to become alive again; Jerusalem will be a seaport; and that is going to happen all at one time, through a great earthquake when Christ returns at the end of the Tribulation Period; and that's the day of wrath he's talking about when every man down here is going to be given rewards according to his deeds.

Lady. Right there. No.

Conrad Bowman. What's that?

Lady. That's not Armageddon?

Conrad Bowman. It is.

Lady. It is Armageddon.

Conrad Bowman. It is Armageddon.

Lady. It is Armageddon.

Evelyn Wamble. Whatever man gives of account at the judgment. Is that the ...

Conrad Bowman. It's not the Bema Seat. The Bema Seat – Bema Seat is separate from that. This is the judgment of unbelievers. Okay?

Evelyn Wamble. Of unbelievers.

Conrad Bowman. Yeah.

Evelyn Wamble. Okay.

Conrad Bowman. Now, I think we walked off a cliff somewhere back there. Mr. Walsh?

Dan Walsh. Where is the timeline does the full number of Gentiles.

Conrad Bowman. The fullness of the Gentiles?

Dan Walsh. Yeah. The full number of Gentiles.

Conrad Bowman. It is at the end of the fullness of the Gentiles. Right here at the end of this period, right here. That's the Rapture of the Church.

Dan Walsh. The Rapture of the Church.

Evelyn Wamble. We haven't gotten there yet.

Dan Walsh. And then it says, all of Israel will be saved.

Conrad Bowman. All Israel will be saved right here. He says – He's taking Israel through the Tribulation Period, which is the revelation of Himself to Israel, and at this time, He says He's going to deliver all Israel because the thousand year Millennial Reign is going to follow right here; and it starts right after this; and He delivers all Israel into the thousand year Millennial Reign.

Evelyn Wamble. Conrad, can we say that the Tribulation is God's judgment of Israel? Can we say that?

Conrad Bowman. Actually it is not. It's God's judgment – no – it's God's judgment of mankind.

Evelyn Wamble. Of mankind.

Conrad Bowman. Yes ma'am. The Anti-Christ and of mankind in rebellion against Him. Okay? Look at the way this works. This whole period here of Grace in which we now live, this whole period of Grace ends with God taking out all true believers. Okay? With one exception. There's this remnant from Israel that's left behind. They're the only believers that are left behind. But they're not part of the Church, because they didn't accept the risen and ascended Christ. They accept the gospel of Messiah. So they're left behind. And they have a gospel to preach, and they're going to preach for seven years across this period of time, and they're going to preach the – the – the gospel that Jesus Christ who came here was in fact the Messiah that was promised to them from here. And that was true, and we should have bought this, but we didn't. So here we are in this period – we have to depend on the God of Abraham, and Isaac and Jacob – the God of the Fathers – to deliver us through this period of extreme persecution. The persecution which started just before the cross with Rome, and ended in 70 A.D. with the total destruction of Rome wiping Jerusalem out. That was the period of persecution. It was picked up again right here after the Church is taken out. Now you have to understand when the Church is taken, this whole period of history is wiped out; because the Holy Spirit is gone, and this is joined to this right here. The persecution that was going on at the time of Christ and was continuing on into the Tribulation Period – the Church Age not being seen – that persecution was a continuum. When Christ said, they're some in this generation that will not taste of this supper again – remember at the Last Supper, He didn't take the wine. He passed it out, but He didn't take it. He said there are some that will not drink this wine with Me until they see the Son of Man returning in His glory in this generation. And that's what He was talking about. The generation that was undergoing this extreme persecution. It started here. It continued here.

And it's going through this Tribulation Period. That's why it's the 70th – 69th – 70th week of Daniel's prophecy. Daniel say sixty-nine weeks of years of this prophecy of release from Babylon, and he's seeing the last week of years – seven years – fulfilled right here. And it centers right there in Babylon. Yes ma'am?

Mary Ann Jacobsen. [Inaudible] ... he walked out the Church

Conrad Bowman. Yeah.

Mary Ann Jacobsen. We're here.

Conrad Bowman. Yeah.

Mary Ann Jacobsen. But then it continued for Israel ...

Conrad Bowman. Yes.

Mary Ann Jacobsen. ... [inaudible] ... to His people.

Conrad Bowman. Right.

Mary Ann Jacobsen. [Inaudible].

Conrad Bowman. Right.

Mary Ann Jacobsen. I mean, they've always had that reputation.

Conrad Bowman. That's right.

Mary Ann Jacobsen. Because of their rejection ...

Conrad Bowman. That's right.

Mary Ann Jacobsen. ... of Christ.

Conrad Bowman. That's exactly right. The only difference is now there's a hundred and forty-four thousand witnesses – twelve thousand from every Tribe – who are giving the gospel of Messiah, the Kinsman Redeemer, who has come.

Mary Ann Jacobsen. In the Tribulation Period.

Conrad Bowman. That's right. That's right. Now ...

[Class comments – inaudible].

Gentleman. Conrad, so you're saying, there's only a hundred and forty-four that are left ...

Conrad Bowman. There's a hundred and forty-four thousand at the beginning of that period. And it says to the four – to the angels who hold the four winds. Before you release those angels, hold them back until we've sealed the foreheads – the minds – of my servants – the hundred and forty-four thousand. They're sealed against deception. Otherwise, the power of the Anti-Christ unleashed in this period of time, would deceive everybody. Nobody could withstand it; the thing's they'll see. They'll see him take a statue that's been build, give the statue life, and give the statue the power of life and death over men. People that see that will not believe that that person who did that is not God Himself. So He says, the hundred and forty-four thousand I sealed to myself against deception. They're His witnesses during the Tribulation Period. For three and a half years, they're allowed to work and continue to grow. The last three and a half years are horrible years, increasing in intensity; there are major disruptions on earth. Everything centers around the current Iraq. Everything centers around that. The ancient, most ancient nationalist foe of God was Babylon. Nimrod came out of Babylon. Nimrod became the power and pattern for Roman Catholicism. Not just Catholicism, but for Romanism. Let's get that straight; which is national entities with power ruling over the world. And that's – that's what's driven the world for the last two thousand years. Now Paul was just forty years from the end of the first century when he was writing Romans, and 1st and 2nd Thessalonians was written a few years before this. When he wrote his epistles, he was within the last half century of the first century. By the end of the first century and half way through the second, Rome had begun to entrench itself and had reached out and wrapped itself around Babylonian religion and pulled it into the Christian Church. And when they took over a town militarily now for the next two hundred years, what they would do is get them to affirm that the church was now a Christian church. They didn't do one thing about changing the practices inside. So they had priestesses, and they had priests; and they had celibacy and the whole thing. And there's a – I've got a paper that runs about a hundred and eighty pages if you're interested in that. I could put it on your e-mail. It's a – that tracks that movement; and we'll see how that goes. But Paul is writing in a day when he's preparing his Church for the onslaught of – of this false religion dragged forward all the way from Genesis chapter 6 through 12, and just pulled into our contemporary life. And I guarantee you. This is what's driving the world today. You ask many people today – most people today – to give you a

representative Christianity, and they'll point to the Roman church. Because it's recognized as – it's recognized today as the center of Christianity, and Christian belief. And – and Protestantism – we're still fighting amongst ourselves. It's there since _____ and Martin Luther and, you know, the whole Reformation Period. So – so there's – there's just a lot to be seen here, and if you have thoughts and you have things that you want to stop and take a look at along the way you can. Otherwise I'm just going to continue to press through chapter 2 and 3 as we move through these things.

I'm going to stop tonight a little bit short if you will indulge me. I'm not that comfortable, and – and need to make a stop. Questions please? Yes ma'am?

Lady. You say He comes back to the end of the Tribulation – Armageddon ...

Conrad Bowman. His Old Testament – His Old Testament saints. His Old Testament saints

Lady. Right.

Conrad Bowman. That's right. They're part of the Marriage Supper of the Lamb as friends of the Groom. They're guests. They come back with Christ and the end of this period of time ...

Phil Richman. Let him go.

Conrad Bowman. ... right here.

John Young. We've got to let you go.

Conrad Bowman. I'm okay. I'll be alright. Thank you. Thank you very much. Let's have a word of prayer before we close.

Father we thank You for the time You give us. For just the – just the – just the marvelous time You give us around the Word, and there're so many things we could look into; and guard us in our studies; and keep us from wandering too far afield – I'm the world's worst about it – and just guard us against that; keep us centered in the Word that You'd have us to take in and to learn and become part of us; and we trust You for the rest of the week; and bring us back again on Sunday for another time of refreshment and worship. In Christ's name, we pray. Amen.

Thank you so very much.