

Revelation 9 (Conrad Bowman) (July 13, 2008)

Ok. We're in Revelation chapter 12. That'll come as a surprise that we're starting at the same place we left off. Sometimes I move around a bit. That happens whenever I continue to study at home and find some things I newly discover and didn't cover. So in the Romans class on Wednesday, see I backed up from 12 to 9, and Adam, who's trying to follow and is very methodical, came to me afterward and said, why did you start in chapter 9? I said well Adam ...

Norma Bowman. That was last Sunday. Sunday morning.

Conrad Bowman. Sunday morning? It wasn't in ....

Gentleman. That's alright.

Conrad Bowman. Well, I'm not going to go on with the story! [Laughter. Hoots & hollers]. You've messed the whole story up. But Adam did get after me. He said, why did you start in chapter 9? And I said, well, there were some things I discovered there I hadn't covered; and nobody knows about them, and they're really important; and I think they ought to be covered. Yeah, but why did you go back to chapter 9? It's the mind of an engineer. Logic. Logic and reasoning. Ok. I came out of sales, and he came out of engineering.

Ed Welbourn. I don't know if you ever come out of engineering.

Conrad Bowman. Probably not. Nor do you ever come out of sales either. I've got some habits I absolutely cannot break. Ok. You're in Revelation chapter 12. Let's have a word of prayer please.

Father we thank You for the time You give us. We pray You make it a special hour for us. Lead us through the Word, and give us the eyes of the Spirit to see Your heart in every page and every verse; and give us the message that You would like for us to have so that we might follow the Lord we serve in our walk day by day and moment by moment. We thank You Father for the early hour and the faithful souls that turn out for this; and help us to use this profitably as we study the Word together; in Christ's name, He paid for it. Amen.

Alright. He comes Zoie. She won't want to miss this, would she?

Zoe Tannahill. No.

Conrad Bowman. See, you came in last, so you almost get a front row seat.

Alright. Revelation chapter 12.

1. A great sign appeared in heaven: it was a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars;
2. she was with child; and she cried out, being in labor and in pain to give birth.
3. Another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads were seven crowns [or diadems it says in the *New American Standard*].
4. And his tail swept away a third of the stars of heaven ...

We understand the stars to be angelic beings.

... and threw them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child.

Now you will notice from verse 1 to verse 4, the span of time includes before creation; the moment of creation; and moves all the way forward and covers the time of the incarnation of Christ born to Mary in Israel. So the span of time in those first four verses – look at it. A great sign appears in heaven. This is John seeing this about 100 A.D. And what he sees in this vision is a woman wrapped with the sun. Now that means she's wrapped – we've covered this before – she's wrapped with the brilliance of the Shekinah glory. That's the same shinning that God wraps Himself in. That's Psalm 104, verses 1 through 4. It's God who wraps Himself with light as a garment, and makes the clouds His pathways. So this woman in some ways mimics God in terms of appearance. The moon's under her feet, and on her head as crown of twelve stars. Now, in verse 2, she's already with child, and she cried out being in labor and in pain to give birth. Now this woman is Israel, and specifically, Mary, the mother of Christ; the human mother of Christ, who is out of Israel. So this is entirely Jewish in its context. She's with child. She cries out, being in labor and in pain to give birth. And the dragon, who's the other sign in verse 3 – the great red dragon with seven heads and ten

horns, and on his heads are seven crowns. First, his tail swept away a third of all the stars of heaven; and that speaks of those angels who fell in the angelic rebellion against God before creation ever occurred. Ok. So that's prior to creation, there was a rebellion in heaven, where Satan said, I will, I will, I will, I will; I will send the sides of the North; I'll be like the most High; which is what he always did. He – remember, he was the anointed cherub that covered the throne of God. So when God set up His throne, Satan was the anointed cherub who covered that and guarded it; and he fell from that position through his sin and his pride. When he fell, he took a third of all the angelic order with him in that fall. When God cast Satan and the fallen angels out of heaven, earth was created as a place for Him to put them on their way to the lake of fire. Ok. So, the dragon – you remember in Genesis 3:15, when God told Eve, that out of her descendents, the Messiah, or Kinsman Redeemer would come; would be born to her lineage – within her lineage. Well that's what you see here. She's with child; she cries out being in labor and in pain; and the dragon, who's tail swept away a third of the stars of heaven and threw them to earth, the dragon stood before the woman who was about to give birth so that when she gave birth he might devour her child. The purpose of Satan, from the moment the Only Begotten Son of God was appointed as the Kinsman Redeemer of Israel, the whole purpose of Satan across the Old Testament was to cut that lineage off and to nullify that promise of God in Genesis 3:15 – that the Son would be born in the lineage that came from Eve. Ok. Any questions on that? That's very important, because that establishes the purpose of Satan in cutting off that promise of the Father. And he was consistent about that across the whole history of Israel in the Old Testament. If he could destroy Israel and the nation, he could destroy the lineage of Christ from Eve to Mary; and if he destroyed that, it would nullify and make void the promise of God. If he could do that, God's credibility was on the line. That's why he went after Israel so vehemently, and the last of those things was, and we talked about it last week, the edict by Rome that all the male children, two years old and under, would be slain. And Christ was taken away.

Evelyn Wamble. Was that his first big attempt?

Conrad Bowman. No ma'am. That was his last big attempt.

Evelyn Wamble. That was his last big attempt to get him.

Conrad Bowman. Yes ma'am. Yes ma'am. Before that, his attack was on the nation of Israel and on the lineage. If we went back and spent the time to take the lineage that's listed in two or three places and track that, we would see the ties

from God's promise to Eve all the way down to both Mary and Joseph in response to that promise. And Satan's attempts cross that whole history. This whole thing right here is the history of Satan's attempt to nullify that promise. This is not a real complicated book. You know. The promise was made in Genesis 3:15 and the attacks on Israel – Babylonians, the Egyptians, the Syrians, finally Rome – all of them right on up to, right up to Pentecost – Christ – right up to the cross, and the resurrection – his attack was on the promise of God. Now once the Son came, and Mary bore the Christ child, then his attack fell on the promised work of the Messiah. So the attack was on the work of the Messiah. When Christ went to the cross and into the grave and was resurrected and ascended to be with the Father, the attack of Satan changed. He couldn't attack the work of Christ any longer, so he begins to attack the doctrine that was presented to the Church through the Apostle Paul, because that included all the Gentiles. And the Gospel that was presented to the other Apostles that were sent to the House of Israel – so you had eleven going to the House of Israel, one going to the Gentiles; and Peter and James and all the rest were sent to the House of Israel to announce to them the completion of God's promise. That's what it was all about. When Christ came in the Gospels – see the Old Testament gives you the history of that promise. The Gospels give you the presentation of the promise of the Kingdom, which was included in that. The Gospels are the story of the presentation of the Kingdom to Israel, which they rejected. Ok. And took Him outside the camp and crucified Him. Had Him crucified. So that was the rejection of God's offer of the Kingdom to Israel. So, we come to this interlude of grace. God turned to the Gentiles, a people who did not speak the Jewish language He set. He turned to the Gentiles and forged a people for Himself. That's you, and me. He forged a Church. He went and bought a Gentile Bride with the blood of the Son for His Son. Ok. And now the New Testament, primarily Pauline writings, because there's a part of that New Testament is – Hebrews is written to the Jews. The first eleven chapters of Romans are written primarily to the Jews. First John, Second John, and Third John are written from a Jewish perspective. And Revelation is about half Jewish telling you about the end of those promises that God made to Israel; and about half to the Church – in Revelation. The seven letters to the churches are Gentile in their orientation – the seven churches of Asia. And then the last part of the Book is primarily God's culmination of His promises to Israel. That was a long answer, wasn't it, to a very short question. Are there any questions - yes Patsy?

Patsy Brown. Mary was a Jew?

Conrad Bowman. Yes ma'am, she was. No ma'am, she was directly in line. Yes ma'am. Her lineage is laid out for us, right down the line. Don?

Don Fruin. The persecutions that we're seeing with the Jews, thirty, I mean, go back as far as World War II, those still are Satan's attempts to screw up the Jews or is it just man following in his footprints?

Conrad Bowman. No. Satan is working today to foul up the doctrine of the Church. Israel is just cruising along on the general animosity that the world feels toward Israel; and ninety percent of the people who feel that don't even know why. But that's not – see God's plan for today, in this interlude of grace, has to do with Satan's pressure on the Church. If he can pollute the doctrine of the Church, and the Gospel, he can cause untold numbers of people to die without the love of Christ and without realizing their security in Christ through the Gospel. So his attack in this period is on the doctrine of the Church, and on the Gospel. The purity of the Gospel. Now, immediately when the Church is taken out, Israel becomes the focus of the enemy's attention again, because then Israel is the lynchpin when the Church is taken out. The Bride of Christ at the Rapture is taken home; and Israel is left again as the principal testimony to the saving Gospel of Christ; but it's going to be tough. It's going to be tough. Today, you don't have to die in order to believe and demonstrate your faith. That's going to change when Israel once again becomes the custodian of the Gospel and the grace of God. So we're going to see those seven years of tribulation unfold and they're going to be terrible because we're starting to get into the last half of that now.

Ok. So the woman's with child, she's in pain to give birth, and another sign appeared in heaven – by the way. That verse 2 compares with Matthew 24. I don't want to take the time to go there right now, but you can do that. Matthew 24 talks specifically about that same sequence of events in verse 2 [of Revelation 12].

3. Another sign appears in heaven: behold, a great red dragon [and that's Satan] having seven heads and ten horns, and on his heads were seven crowns.

4. And his tail swept away a third of the stars of heaven and threw them to the earth ....

And Candy asked why a third; and we see that third reoccur several times. In fact, in the persecutions of mankind, and when they start opening the vials, a third of mankind is killed; and then when the next vial is opened, a second third is killed. We've passed that already, but we'll pick that up again. It comes up in another series of judgments. So you see that third continue to reoccur.

... his tail swept away a third of the stars of heaven – threw them to the earth. The dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child.

5. She gave birth to a son [and that's the advent of Christ], a male child, who is to rule all the nations with a rod of iron;

Now you remember how He does this? Because a couple of chapters back, we talked about the overcomers in the Tribulation Period; and the overcomers – that's those who did not accept the mark of the beast and were persecuted for that, even martyred for it; that those in the Tribulation Period who displayed allegiance to the Gospel that they heard from the 144,000, those were rewarded with rods of iron with which to rule the nations. So you see the mechanics of that. She gave birth to a Son, a male child, who is to rule all the nations with a rod of iron; and the overcomers of the Tribulation Period are the administrators of that justice, and that judgment. Ok. They're the ones who hold the rods of iron and do the ruling.

... and her child was caught up to God and to His throne.

So when the Lord is caught up to God and taken to the Marriage Supper of the Lamb, which is near the throne of the Father, then all of these events continue to unfold on earth, and they're under the direction of the overcomers of the Tribulation Period.

6. The woman flees to the wilderness where she had a place prepared by God ...

And this is on earth. So as Satan attempts to persecute her – and that's Israel – when Satan attempts to persecute her, she flees into the wilderness where God had prepared a place for her ...

so that she might be nourished by Him for one thousand two hundred and sixty days.

Twelve hundred and sixty days. During that time, they see the results of two things. One – now you watch this.

There was a war in heaven ...

That war has taken place since before the foundation of the world.

... Michael and his angels waging war with the dragon. The dragon and his angels waged war,

8. and they were not strong enough, and there was no longer a place found for them in heaven.

9. And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.

Now I want you to watch something here, because it's talking about an event – we like to think of things in lineal fashion.

[Conrad Draws Depiction on the Board]

Here's creation right here. The next thing you see is what we call the chaotic upheaval. This is God's perfect creation. Now I happen to believe – now you can get as many opinions on this as you can get Christians together in one place. But I happen to believe that God's original creation according to Isaiah 45 was a perfect creation. A heaven and the earth. I don't know when it was created. I do know that ten thousand years ago, approximately, there was a great restoration of God's creation. What Genesis 1 sends to us is a record of God's restoration of the earth after the chaotic upheaval. When the war occurred in heaven, Michael and his angels defeated Satan and the fallen ones – he cast them out. That casting out of Satan caused this chaotic upheaval that marred the perfect universe that the Father had created. Now, after that, it had to be restored to a form compatible with the man that He had made. Ok. So, Isaiah tells us that in the day it was created, it was not created *tohu vabohu*. And *tohu vabohu* in Hebrew is a waste and a dump. As waste being a place of waste where you discard refuse. A dump being a place where men are discarded, just like a city dump. You throw away

things that have no further value to you. *Tohu vabohu*. Well Isaiah tells us that the world was not created *tohu vabohu* in the day that it was created, in the day that it was made. It says it was made "a perfect place," and then it became a waste and a dump. Now it's my own personal belief that when God's edict against Satan and his fallen angels occurred and they were cast out of heaven to earth, which is what it is telling us in Revelation, that that's when earth became a waste and a dump. Heaven's refuse had been cast out, and they put it right there. Eden, Eden was a secluded place within that chaos for the man and woman to live and grow and respond to God. Irma?

Irma Davis. In this where they were cast out - where the devil was hurled down. Does that only appear in Revelation, or does it appear somewhere else? I'm getting confused...

Conrad Bowman. No. Turn to Genesis 1 for a minute. Let me give you a couple – just turn to Genesis 1, and look at this. "In beginning ..." – there's no "the" there. So it talks about, we're going to start with this. "... God created ..." *exnihilo* – He created out of nothing. *Bara*. He created the heavens and the earth. And the earth became - *tohu vabohu*. That's what you get. Formless and void, or a waste and a dump. That's what those two words mean. *Tohu vabohu*. Ok. So that's Genesis 1:1. The "was formless and void" implies to the English reader's mind that it was made that way. But it really says it became that way.

Now turn to Isaiah 45. In Isaiah 45, and I want you to look at – what's with my notes this morning? Alright in verse 45, I mean in chapter 45, look at verse 18.

18. For thus says the LORD, who created the heavens (He is the God who formed the earth and He made it),

Now you've got three different words there. One is He created the heavens – *bara*, out of nothing. Secondly, He formed it, or shaped it out of things that existed. Made it His construction. Ok. He built it. In fact, he uses the same word there that he uses for making the woman out of the man's rib. He built it. It was a construction project. Ok.

... He established it and did not create it in vain, but formed it to be inhabited ...

And that "in vain" is a waste place. Same word. He didn't create it wasted, or waste place, for dumping stuff. He created it in order to be inhabited.



... I am the Lord and there's none else.

19. I have not spoken in secret in some dark land; I didn't say to the offspring of Jacob, "seek Me in a waste place." I the Lord speak righteousness, declaring things that are upright.

So here you get a clear statement of Scripture, that God didn't make the world when He made it out of nothing, in order – as a waste place, but He made it as a place to be inhabited. See. Now it would be easy to teach that passage and say that God is reinforcing His intentions in Genesis 1 by making the earth as a place where He can put man. That's one way to treat it. I tend to treat it a little more rigidly than that. I'm looking at it and saying, He did not, as it says, He did not create it as a waste place, but He formed it – and that's structure again – He formed it to be inhabited. Questions?

David Cushing. Yes. What's the implication, God tells Adam, replenish the earth. What was replenished?

Conrad. Bowman. The replenished be?

David Cushing. Yeah. He tells them to replenish the earth, and that means it was "plenished" previous to that, or something else?

Conrad Bowman. Well it was. Adam didn't plant, he didn't plant like, for instance, the Tree of Knowledge, or the Tree of Life. Those things that were planted in the Garden were planted there by God. Adam didn't plant those. Now, he was there to what – tend the Garden and guard it. Is what the Word says. He was placed there to tend it and guard it. So when Adam was placed in the Garden, he had a job to do, and that's to make sure that anything that – I guess – died or was crowded out was taken care of; because he was the Lord's gardener. And then when it was said he's to replenish – Ed?

Ed Welbourn. He also was given the chore of naming all the animals.

Conrad Bowman. Yeah, he had to name everything.

Ed Welbourn. So all of those things existed for him to name them.

Conrad Bowman. Sure.

Ed Welbourn. So all of those had been created.

Conrad Bowman. Sure. Adam wasn't the creator. He was the manager.

Ed Welbourn. Yes, but in sequence.

Conrad Bowman. Right.

Evelyn Wamble. What does the word "replenish" mean? What's the definition of replenish?

Conrad Bowman. I can't tell you that. I haven't looked that up. I don't know. I'll be happy to.

Evelyn Wamble. Well, that's Ok. I'm sorry.

Conrad Bowman. Well, you brought it up now. There're people in here that want to know the answer.

John Young. She was trying to catch you.

Conrad Bowman. I thought Irma was going to do that to me. She usually – when Irma raises her hand, I try to ignore it sometimes [laughter] because every time she raises her hand I get in trouble.

[Class banter back and forth].

Joyce Wood. Replenish – when you put it back together. But did I hear you say "plenish"?

Conrad Bowman. No.

Joyce Wood. I thought maybe here's a word ...

Conrad Bowman. Plenish. I don't know. I never heard that one. I never heard that one. I never heard that one. Alright. Any other questions – Moses? [Looking at Irma Davis]? I'm still vibrating over that Moses thing. She corrected me. She absolutely corrected me, right here in public. It was so embarrassing. Yes ma'am?

Norma Bowman. Conrad, in connection with what David is asking, it sounds like when Adam was told to replenish, meant for him to have offspring.

Conrad Bowman. Well, he was told to fill the earth, with offspring, because if they didn't have offspring, the promise of God ...

Norma Bowman. I understand that. But what I'm saying, when He said replenish, did that mean that we had people here before, or something? Is that what you meant, David?

David Cushing. Yeah. Yeah.

Conrad Bowman. Well I'll tell you. I'll – boy I don't want to start down this pathway, Ok, but I'm going to give you just one little glimpse to square one, and then I'm going to back off of it. It's my own personal belief that the geological ages of the past including development – life development – which proceeded to a certain point – all those things.... You remember when in Genesis it tells us, there were nephalim, and there were giants in the earth in those days. Ok. There were people who were extraordinary, when compared to us. They were huge. They were men of renown, they were men of prowess. There were those life-like people on the earth when Satan was cast out and chaos became the condition of the earth. I do believe that there's some substance there; and things that we dig up in the fossil records and what-have-you, predate that particular period. I'm a "Gap Theorist." Ok. I believe there's a gap between Genesis 1:1 and Genesis 1:2. That when the earth was created in Genesis 1:1, it was made in a condition that was disrupted. And when it became – without form and void – tohu vabohu – in verse 2, that that ended the era; and the development of the earth that was going on when Satan was cast out; and the chaotic upheaval wiped that away. And then God restored the earth in the six days. There're not six days of creation as we know them, but there were six days of restoration. He restored earth. He restored earth and man in the Garden of Eden after His likeness. Whatever was there before, it does not say anything about it being in the likeness of God. It was just inhabited. But when He made man in his own image, now you have an image of God included in the creation scheme of things, and the fall and redemption were necessary from that moment on. Ok. Boy, we could jump on that now and never come back. We could just ride off into the sunset studying that and I don't want to do that. I want to stick with chapter 12, and I want to go through this Scripture the way it lays it out; and if we want to get on that other one, we'll have to go back to Genesis and start doing a study in Genesis. Did that satisfy most peoples' itch?

Phil Richman. Like you said, it's a personal opinion. That's all I have.

Conrad Bowman. It's right but [Laughter]. We've had this conversation this very week. This very week. Boy, my old sin nature is strong.

Alright. So the woman fled to the wilderness. There's war in heaven, in verse 7.

7. ... Michael and his angels waged war with the dragon. The dragon and his angels waged war,

8. and [they lost] they were not strong enough, there was no longer a place found for them in heaven [so they were kicked out].

9. The great dragon was thrown down, the serpent of old, called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.

10. And then I heard a loud voice in heaven, saying, "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, who accuses them before our God day and night.

I think that's a big "now." Ok. Because it separates what happened up to that point from what happens after that point; and that lends emphasis to what we've been talking about.

11. "And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even to death.

So they didn't grasp their life and hang on to it. They were willing to give up their life in death.

12. "For this reason, rejoice, O heavens and you who dwell in them [that's the angelic order who did not fall]. Woe to the earth and the sea, because the devil has come down to you, having great wrath, knowing that he has only a short time."

Ok, and that short time includes everything from the time he was thrown out until the time he enters the pit for the last time, and is thrown into the lake of fire. According to God, that's a short time. And again, that's something we need to keep in mind.

13. When the dragon saw that he was thrown down to the earth, [the first thing he did] he persecuted the woman [that's Israel] who gave birth to the male child.

That includes all of the Old Testament record; and what we're seeing here in Revelation. Ok. So, he went after Israel to persecute her and cut off the lineage of the child if he could.

14. And the two wings of the great eagle were given to the woman, in order that she might fly into the wilderness to her place, where she's nourished for a time and times and half a time,

So that's a year and two years and half a year. That's that 1260 days, Ok, that were talked about in verse 6. So that's the same thing. Verse 6 is talking about days. Up here in verse 14 we're talking about – we're talking about, yeah – a different period of time. But the same length.

15. And the serpent poured water like a river out of his mouth after the woman, so that he might cause her to be swept away with the flood.

Now, what was one of the last promises of God through Christ to Israel? Jesus announced it. If any man is thirsty, let him come unto me, and out of his belly will flow rivers of living water. You see that water that Christ promised? Now look at what the enemy's doing with it. He's pouring after the woman – because that's the very image that Christ used; the saving water that comes from Him to the man who would believe, and then flow from him outward. The dragon uses the same image to confuse, because that's his business. He wants to get into business of confusing people. The Serpent poured water like a river out of his mouth after the woman, so that he might cause her to be swept away with the flood. Deception. That's what's plaguing us today, is deception. Places that look like churches; and they have a gospel they teach; and it will get so close. It just leaves out some essential element. The blood of Christ shed freely. Grace. An absolute lack of work. You go around and you analyze the Gospel and listen to the Gospel being taught by so many, and if you come and do this. It's seed faith. You put your money here, and God will bless you with money over here. You put your faith in this ministry and support it, and whatever is plaguing you, whether it's cancer or headaches, will be cured. Ok. That bargaining with God. That's a great, terrible deception today. Grace is free. Grace is available and on top of the table, and all you've got to do is pick it up, and you take it. God does

not bargain with us on things. He does not require things of us in order for Him to act and put His power and His grace and His provision at work in our life. That's not what's required. Ok. Watch that.

So in verse 16,

16. The earth helped the woman, and the earth opened its mouth and drank up the river which the dragon poured out of his mouth.

You see the power of God at work. He'll take you in your world and whatever's necessary to keep you protected and near to Him, he uses your world to do it. You don't have to depend on extraordinary events to fall from out of heaven or out of a no-where place in order for you to move and prosper according to God's will for you in your life. If you've got a flood coming after you, God will just open up the earth and swallow it up. Ok. That's a natural thing. That's what the earth can do naturally to a flood. And that's what God can do. We need to live in the world as if that is normal in our life. Our dependence on God just to provide in the normal access of things in life are the norm for us. Ok, and just move through life – there's that 1<sup>st</sup> Thes. 4:11 again.

Make it your ambition to live a quiet life. Tend to your own business. Work with your own hands so that you might not be in need and might live at peace with all men.

Isn't that powerful? Make it your ambition to live a quiet life. Ok.

Evelyn Wamble Where we are.

Conrad Bowman. Right where you are. Right where you are. Listen, when Christ gathered the disciples around him at the end of Matthew – now he had gone through everything in Matthew. The history of Israel. The coming of Christ. The crucifixion has happened, and everything has occurred; and he's in Matthew 28 – right at the end of the chapter; and He gathers His disciples around Him and He says to them – here are the words He says: Having therefore gone, not go, but having therefore gone – it's an infinitive. You're already on your way. Be teaching everything that I've commanded you and baptizing. Ok. That's the great commission. It's not go. There's no command to go in there. The command, the direct command, is to teach and baptize. Primarily to teach. He said, you're already gone, you're on your way. In other words, evangelization, according to

God's plan and direction of the disciples, was, you're already walking where you should be walking. Start teaching. There's the command. Well, we are so ripping busy going places, that we ignore what we're going to teach when we get there. So we're sending people to the mission field in too many cases who do not have a clue what this book is about. Better they should stay home and start with their next door neighbor; or their family; or what else, because that's the Great Commission. The Great Commission is right there. Having therefore gone – it's an infinity. You can look it up in the Greek if you want to. John's got a Greek-English dictionary. You can borrow his and look it up. I'm not going to let you have mine, [laughter], because it might not come back. I need that rascal. Oh me. You see, you see how insidious the enemy is? He's gotten right next to us. How many churches have you every heard the Great Commission explained this way? Never. Never. It's never happened. I've never heard it. Never, ever heard it. I stumble across it in a back table in the Alamo Motel having breakfast with five crusty elders in Jackson, Mississippi; and we're hammering our way through this thing, and why won't this make sense? Why do we read this thing that says go? Go. Go; and these five guys – I was one of them – got into it and did the Greek studies. There were a couple of them that were pretty good at it. And Charlie Jones, who understood everything the Word has ever said, and he had an eighth grade education; which just astounded everybody. I watched him take Charles Ryrie on nose to nose over discipline in the Church, and Charlie won. That was – it's just amazing. This Book is dependable, is what I'm trying to say. You don't have to be college educated and PhD to understand it. Boy, it sure helps; you know, but you don't have to be, because you plus the Spirit are a majority in any case. Beth, you have something you want to say?

Beth Davis. [Inaudible] ... friend. He got sick and he said, the Lord wants me in the hospital to witness someone. When he got there, he searched someone out, and there salvation occurred.

Conrad Bowman. There you go.

Beth Davis. Searching from where you are.

Conrad Bowman. We don't have to go.

Beth Davis. If you have faith, you're going. You're on your way.

Conrad Bowman. If we get caught up in the going part – and I don't want to denigrate people who feel an urge to go on missionary trips and missionary

efforts. That's not what I'm saying. What I'm saying is as a church we need to be paying careful attention to what we teach, and the fact that we do, and we need to pursue that. And I'm at the last verse. The dragon was enraged. I'm going to finish this.

17. The dragon was enraged with the woman [ha – that makes me a dragon. Don't go there], and went off to make war with the rest of her offspring [Oh boy, I've got one of them too], who keep the commandments of God and hold to the testimony of Jesus.

The beauty of this – the dragon was enraged with the woman – who's Israel – and he set off to make war with all of her offspring. That was Israel all the way across the Old Testament, to keep the commandments of God; and that's the entire Law that was given to them; all 616 of them; and hold to the testimony of Jesus, because that's the end of the Law. When Christ came and testified as to who He was, that was the end. The presentation of the end of the plan for Israel; and they rejected Him. Took Him outside the camp and killed Him. So, what does Christ tell us in Hebrews? We go to Him outside the camp. That's where we meet Him; and outside the camp, we find the grace that they were supposed to be looking for. Alright. Any questions? Chapter 12. That's familiar territory to us now. We'll go to 13 next week, and Matthew 24. So read Matthew 24.

Father we thank You for the time You give us. Just enrich us by our study of the Word. Keep us bound to You, Father, by cords that we can't see but we perceive through the Spirit; and we thank You for it, in Christ's name, who paid for every bit of it. Amen.