

Revelation 3, 4, 5 (Conrad Bowman) (April 13, 2008)

We're in Revelation – turn to chapter 4. Now what's going to happen is this; because a number of you have asked me already about Laodicea – the Church in Laodicea – am I going to cover that some more. And I promise you I am. Laodicea is going to come up often in the next few weeks because it describes the Church which is exactly where we are today. So I'm going to cycle back through Laodicea as we move through 4 and then go on into chapter 5.

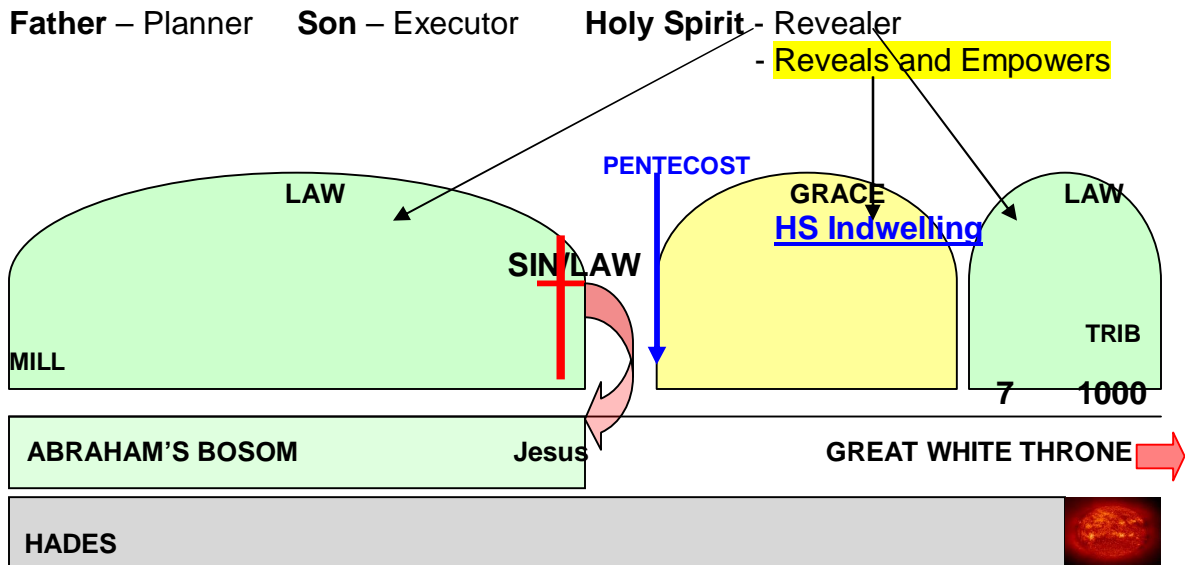
Now I want to reaffirm something. A lot of people are afraid of Revelation – John's Revelation. They're just scared of it. I know whole denominations that will say, "this book is so filled with symbols and types that" – well good morning to you.

Lady. Good morning.

Conrad Bowman. ... "its so filled with symbols and types that its too difficult to understand." So they won't even attempt it. And that's absolutely wrong because the Book of Revelation is the only letter or book in the entire Bible that carries with it the promise of a blessing from studying it. Well you don't want to just lightly toss those things away. If God has seen fit to include that promise of a blessing by studying it, we ought to be spending twice as much time in this Book as we do in some of the others. But, it does require just an intelligent approach to understanding it. God doesn't expect us to suspend our intellect when we get ready to go into the Word. He takes what we are capable of and He wraps that up and He gives us a message. Now the first rule is, let it say what it says. Don't argue with it. Just let it say what it says. You carry that forward as you study through the Book. And then look at prophecy, because there's an awful lot said all the way back to the Old Testament Jewish prophets about events that are discussed in the Revelation of John. And so we go back and we pick those up. Now here's the rule: Adam and I are studying through this thing and there's a pattern that just unfolds as you start to study it. You look at the Book of Revelation and you see some statements made, and if you're familiar with the Old Testament prophets in Ezekiel and Isaiah and in Daniel specifically, you find these statements that come from those books. So you go back and you get Daniel in the Old Testament. I'll turn around so we're both looking at the same thing.

[Conrad goes to Board]

THE CONFLICT OF THE AGES



You get Daniel in the Old Testament. Then you move forward and pick up what Christ said about the same events in Matthew, in the Gospels. Then you come forward and you see what Paul had to say about it in terms of what to expect. And then you come to The Revelation. Now you've got it nailed. And you've got the proper use of the whole Bible. You find it prophesied in Daniel, and you find it reaffirmed in the Gospels. Because when Christ came, He told them again, exactly what the Old Testament prophets had told them. Ok. And you see that unfolding – especially Matthew 22 through 24, 25 – you see that same thing unfolding as Christ told them again: What was going to happen. And they asked Him about it. It was a topic of hot conversation. What's going to be the sign of Your coming again? He said He's going away and going to come again. They said, what's going to be the signs of Your coming again? Because Israel, remember, always looked for signs. So He said, here are the signs. Here's what they're going to be. They'll be this, this, this. Ok. So when you get to Paul, the Thessalonians especially, the concern – see now we didn't get into the Thessalonians. I didn't with you because they're teaching Thessalonians in the 9:15 class right now. Right now going through Thessalonians, and this concern that the Thessalonians had about, when is Christ coming again? He's gone see because the Letter to the Thessalonians was written after Christ had ascended. So the Thessalonians are saying, when is He coming again? They lived in conscious expectation that the Lord would return. That was they're conscious expectation every day. The Lord's going to come any minute. They had no way of knowing it was going to be, what, eighteen hundred, nineteen hundred years before He comes back. Now, we have seen so much history between what the

Thessalonians said about their concerns about His coming back – we've seen so much history that we've kind of lost our sense of expectancy about the Lord's return. But I'm going to tell you something. There's an awful lot of people, and I'm one of them, who read the prophets and read the signs and are familiar with what Revelation says and what Christ said in Matthew that see things drawing to a close now. And what's happening in the Middle East is all part of that. I would recommend to you if you want to do just a little bit of light reading on the end of the world. That's an oxy-moron, isn't it? Hal Lindsay has written a book called *Road to the Holocaust*. And he's talking not about the last one, but he's talking about the holocaust to come when Christ has to come and deliver His nation out of the clutches of those who hate it. And he wrote, *Road to the Holocaust*. His book on Revelation is very good, and that little book on the political moves that are being made, or that will be made, worldwide in order to set that situation up, *Road to the Holocaust* is a good beginning to that.

Now, any questions on what we've covered last week, today? Because I want to press through. You asked about Laodicea, and what's going to happen is this. I'm just like a slinky in this regard. You know that coil that keeps coming back. It moves forward one or two coils, but it still goes back and it picks up what happened before. We'll be in Laodicea for a long time. That doesn't mean we're going to bog down in the Scripture here. But Laodicea is going to keep coming up because, that's us. We are the Church at Laodicea. Ok. Started with Ephesus and the first love, and started moving through those seven churches, and we got here down to the end and got Philadelphia and got Laodicea. And Laodicea kind of describes more – its characteristic of the Church today. Because the Church that has little power, not a lot, but little power. That's not an accommodation. You remember when Jesus said, they asked Jesus about a question. He said, Oh you little faiths, is what he called His disciples. It was a term of derision. He said, you don't have faith. You're little faiths. You're hanging on by a thread down here. The He says, but your little faith can accomplish much, because faith as small as a grain of mustard seed – the smallest of seeds – from that seed grows a great tree. And that's us. That's the Church. Little faith grown into a great tree. But then He says, but be careful, because the ravenous birds of the air can roost in the tree. And that ravenous birds in the air are flesh eating. They're ravens. They're scavengers, and they live in the tree. The Church today, at large, the Church today is populated and burdened by ravenous people who will eat the souls of men in order to enrich themselves at the expense of the Church of Christ. Ok. And that's where we are. We don't need to look outside for our enemies. We need to look inside for our enemies. False teachers are the birds of the air that just eat the souls of believers and leads them astray.

Now, that's my soapbox for the week. Now to the Church in Laodicea, that's verse 14 of chapter 3. So to that Messenger, the one that's responsible for the Church in Laodicea, hears, write.

14. To the angel of the church in Laodicea write: The Amen, the faithful and true Witness, the Beginning of the creation of God, says this:

He goes all the way back to the beginning in order to give you that expansive picture.

15. I know your deeds [I know your work], that you are neither cold nor hot; I would that you were either cold or hot.

16. So because you are just lukewarm [*tepid*], and neither hot nor cold, I will spit you out of My mouth.

And Marilyn says, her Bible says, vomit. I'll vomit you out. That's disgusting. Ok.

17. Because you say,

I'm going to spit you out of my mouth.

17. Because you say, "I am rich, and I have become wealthy, and I have need of nothing,"

I don't know of a true believer anywhere who can make that statement. Not any. True believers do not talk in terms of the wealth that they hold. Either spiritual wealth – specifically spiritual wealth. Certainly not physical wealth. Ok.

17. So because you say, "I am rich, and I have become wealth, and have need of nothing,"

See, those are marks of success on the human level. Those are marks of success of the flesh. Of pure humanity, leaving spiritual values out of it.

17.... and have need of nothing," you do not know that you are wretched and miserable and poor, [you're blind to the truth] and blind and naked,

You're uncovered. Now tie that nakedness to Adam and Eve's nakedness when the glory of God was turned off and they no longer reflected the glory of God, they couldn't see themselves as angels of the light anymore, as beings of light, which is what God surrounds Himself – Psalm 104 and the first three verses says it. It's God who wraps Himself in light as a garment. Ok. He puts it on just like a cloak. That's what God does. Now in the New Testament John, John says in his Gospel, God is light, and in Him is no darkness at all. That's in the first chapter of John. God is light, and in Him is no darkness at all. And John is seeing God as that Being of light. When Adam and Eve were created, they were created as one and they were wrapped in light just as God is in light. So you looked at Adam and Eve, you saw the same shining countenance on them that they saw on Moses when he was coming down from the mountain after getting the Law. Remember, he was coming down from the mountain and he had the reflected glory of God. Here's the Shekinah Glory of God, that absolute brilliance unapproachable light – that absolute brilliance when Moses received the Law. He's coming down from the mountain, and he's reflecting to those at the bottom of the mountain that glory of God. But the farther down the mountain he came, the more that glory faded away. The light was fading. So he took a veil – he made a veil – and he put it across his face. Not to protect them from the light, but so the people at the bottom couldn't see that the light was fading the farther down he came. Now the lesson there is, in the presence of God, you reflect the appearance of God. And Adam and Eve made in the Image of God, the only physical image God has ever had is the image of light. When He sits on the throne in heaven, He is the God who is enthroned in unapproachable light. That's God. He cannot be approached. Ok. He can't be touched. He can't be felt. He's neither seen nor felt. That's God, who dwells in unapproachable light. These people, and there're a lot of them around, who want to sense God. They want to develop a palatable relationship to God – have missed that point altogether. In fact, [inaudible] daughter wrote a song, you know, became real popular a few years back, and in her song her heart's cry is, "if You're out there somewhere, you know, I need something I can feel in order to believe." That's the way the world is. It's a very worldly attitude. Ok. We don't need something – why? Because we don't walk by sight, we walk by faith. To walk by sight is to have something that touches your feelings, or touches your [inaudible] senses. But to walk by faith is to walk on the basis of what you know. You're told the truth, or something. You're told a principle, and you take your next step based on that. And your next step based on that. Why? Because we walk by faith, not by sight. We walk by what we're told. We operate on the basis of what the Word says. You don't move on the basis of what I tell you. You move on the basis of what the Word says to you personally. You're charged individually with the

responsibility of taking the Word in, and looking at those words on the page and taking those words in and listening carefully to what the Spirit tells you. Now a teacher can help in that because he or she can explain to you what the words say. But when they go beyond that, be very careful. Be very cautious, because you hold the choice of how you use that and how you walk in that – you hold that in your own hands. You're never discharged from that.

Now. So here he's talking to a Church, "I know your deeds. You're neither hot nor cold." See, you can't be a lukewarm Presbyterian about this. Whatever is going to happen is going to happen, and I don't have anything to do with it. That's not an excuse, ever. Well, I stayed there and I sat there and I watched you work and you never did anything about it, and that's your prayer and answer to God. You didn't do anything about it, so I didn't think I needed to do anything about it either. No, you can't do that. You have to stay engaged with the Word. Ok.

15. I know your deeds. You're neither hot nor cold. I would that you were hot or cold

16. So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth.

17. Because you say, "I am rich, and I have become wealth, and have need of nothing,"

You're miserable and poor and blind and uncovered. You're naked,

18. I advise you to buy from Me gold refined by fire ...

And gold speaks of righteousness. So the only source of righteousness is the righteousness that's found in Christ, who was made to be sin in order that we could be made to be righteous. Second Corinthians is where he said that, in his Letter to the Corinthians 5:21. Alright.

18. So I advise you to buy from Me gold refined by fire that you may then become rich, and white garments so that you may clothe yourself, and that the shame of your nakedness may not be revealed; and eye salve to anoint your eyes that you may see.

Then he makes this statement: That's what they're in charge of the responsibility of doing.

19. Those whom I love, I reprove [or correct, is what the *King James* says] and I discipline; be zealous therefore and repent.

20. Behold, I stand at the door and I am knocking; and if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me.

21. He who overcomes, I am going to grant to that overcomer to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.

22. He who has an ear, let him hear what the Spirit says to the churches."

And trust me, we'll come back to that passage repeatedly as we move forward.

1. After these things I looked, and behold, there was a door standing open in heaven, and the first voice which I had heard, like the sound of a trumpet speaking with me, said, "Come up here, and I will show you what must take place after these things."

Now we're going to start looking at the things that occur after the seven churches have had their walk and experience with God. Ok.

2. Immediately I became ["was" is literally "became"]. I became in the Spirit

It indicates a change. John was moving along here, and he said, all at once I became in the spirit. Now what does that mean? It means that John, who was directed by his mind, in what he was seeing and what he was hearing, all at once began to be directed by the spirit within him. I became in the spirit.

2.... and behold, a throne was standing in heaven, and One was sitting on the throne.

3. And He who was sitting [the sitting one] was like a jasper stone and a sardius in appearance;

Which means he's looking at a being that is translucent.

Betijean Kennerly. You described that as being green. Isn't that what you said?

Conrad Bowman. Yeah. The emerald green. We're coming to that just at the end of that sentence. Ok.

3.... there was a rainbow around the throne, and like an emerald in appearance.

So the predominant color of the rainbow there is green.

4. And around the throne were twenty-four thrones; and upon those thrones I saw twenty-four elders sitting, clothed in white garments [that's righteousness], and golden crowns on their heads.

So that crown on their head indicated that they were endowed with authority.

5. And from the throne [in the middle] proceeds flashes of lightning and sounds and peals of thunder.

And you get the impression from this that this is a noisy circumstance. God is announcing His presence and it has these tremendous booms of thunder going off.

5.... From the throne proceeds flashes of lightning and sounds and peals of thunder; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God;

6. and before the throne there was as it were a sea of glass, like crystal; that stretched out in front of that throne and disappeared in the horizon; and in the center and around the throne, four living creatures full of eyes in front and behind.

I looked up all the art that I could find on the internet of those four living creatures and there's some very interesting ones. Indurrier (sp.), who did wood cuts in pencils in a charcoal – he had these creatures drawn out as he saw them in his own mind's eye, and he had eyes down on their calves, and below their knees, and on their thighs. There were just – its an amazing picture. And he did the four heads – one on each of the four living creatures, and they were terrifying creatures, is what they were. That's the best way to describe them. They weren't

just powerful, but they were terrifying in terms of what they were capable of. And they had wings that wrapped around them.

7. And the first creature was like a lion, and the second creature like a calf, and the third creature had a face like that of a man, and the fourth creature was like a flying eagle.

So you can imagine what they looked like. The eagle is a bird of prey. Face like a man. The second creature like a calf, and that would be an animal of sacrifice. And the first creature was like a lion.

8. And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say, "HOLY, HOLY, HOLY is THE LORD GOD, THE ALMIGHTY, WHO WAS AND WHO IS AND WHO IS TO COME."

And you need to make sure you capture that little phrase – they do not cease ever to say, HOLY, HOLY, HOLY is THE LORD GOD THE ALMIGHTY, WHO WAS AND WHO IS AND WHO IS TO COME.

9. And when the living creatures give glory and honor and thanks to Him who sits on the throne, to Him who lives forever and ever,

10. the twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne, saying,

11. Worthy are You, our Lord and our God, to receive glory and honor and power; for You created ...

Can't you hear Handel's Messiah when he wrote that. Now Handel wrote that Messiah for a choir of 500. That's what he had in mind. His first performance was for a choir of 500 people. This thing thundered when they sang that. It's a glorious majestic anthem of praise.

11. Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created."

They come right out of the will of God, and that takes you all the back to the beginning. Now you remember, he referenced the God of beginning back in verse 14 of the previous verse.

14. To the angel of the church in Laodicea write: The Amen, the faithful and true Witness, the Beginning of the creation of God, says this:

And it wants us to make no mistake. That this is the voice of God coming through His Only Begotten Son who John said in the first chapter of John, "who created all things, and by whom all things are held together they subsist." So he takes us back here in this letter and this book – he takes us back to that image of Christ with the Father in the beginning of all things.

1. And I saw in the right hand of Him who sat on the throne a scroll [it says "book" in the New American Standard, but its talking about a scroll] written on both sides [on the inside and on the back], and its sealed up with seven seals.

2. And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the book and to break its seals?"

And these would be the typical seals of the day.

3. And no one in heaven [no man it says, literally. Antipas]. And no one in heaven or on the earth or under the earth was able to open the book, not even to look into it.

4. And I began to weep greatly because no one was found worthy to open the book or to look into it;

5. And one of the elders kept on saying to me [he was saying to me all the time I'm weeping. The elder is saying to me], 'stop crying.' There's no crying in heaven.

Stop weeping.

5.... Behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals."

And Christ is the root, He is the Lion from the tribe of Judah, the Root of David. He's called that, prophetically. And He's overcome so as to open the Book and the seven seals.

6. And I saw before the throne, between the throne (with the four living creatures) and the elders a Lamb standing, as if slain ...

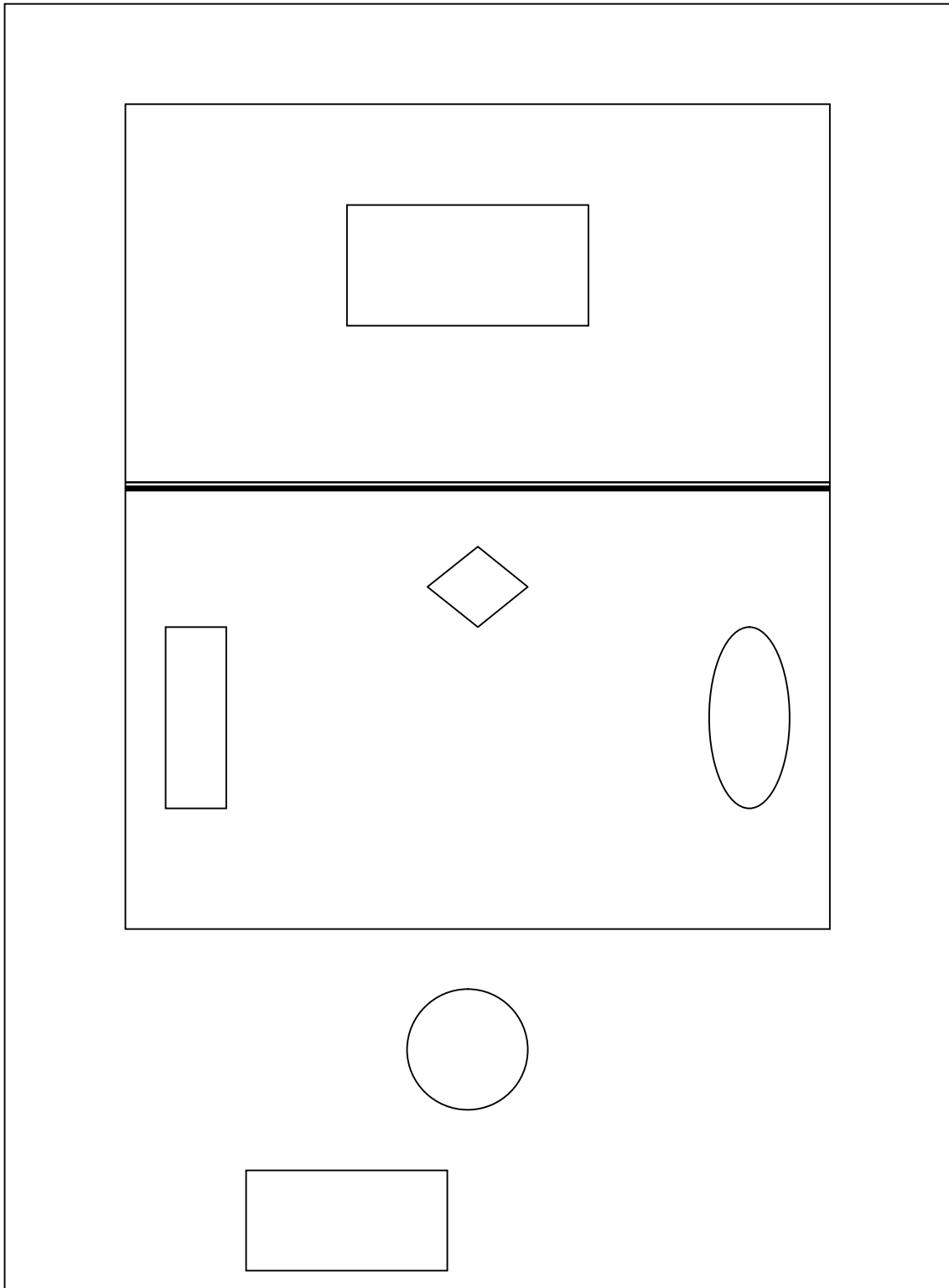
Now you would expect if slain, that the Lamb would be lying down, as dead. But the Lamb is not. Its standing as if it has its throat cut and has been offered, and yet its still standing in a position of strength.

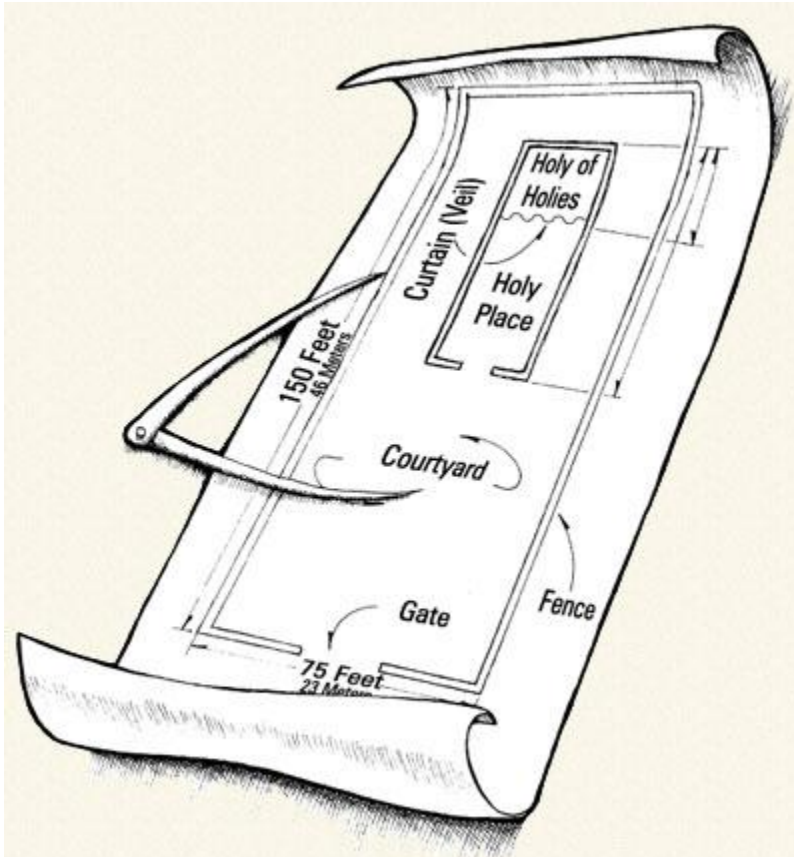
6.... having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth.

Now in order that Israel might not lose sight of that, in the Festival of Lights, which is celebrated around Christmas time – Hanukah – with the Temple in Jerusalem, they have these massive flares; lights that they use. That they lit. And they were around, right inside the walls of the Temple. And when they lit those huge flares, it just casts a bright light inside the walls of the Temple. The procession of the priests coming in to celebrate the feast of lights – the procession of priests would move from the Pool of Salon, which was about a quarter of a mile away, down that, down that Western Wall; and they're proceeding carrying fires. I want you to see this picture, because they're moving down, they're moving down – here's the Temple compound like this ...

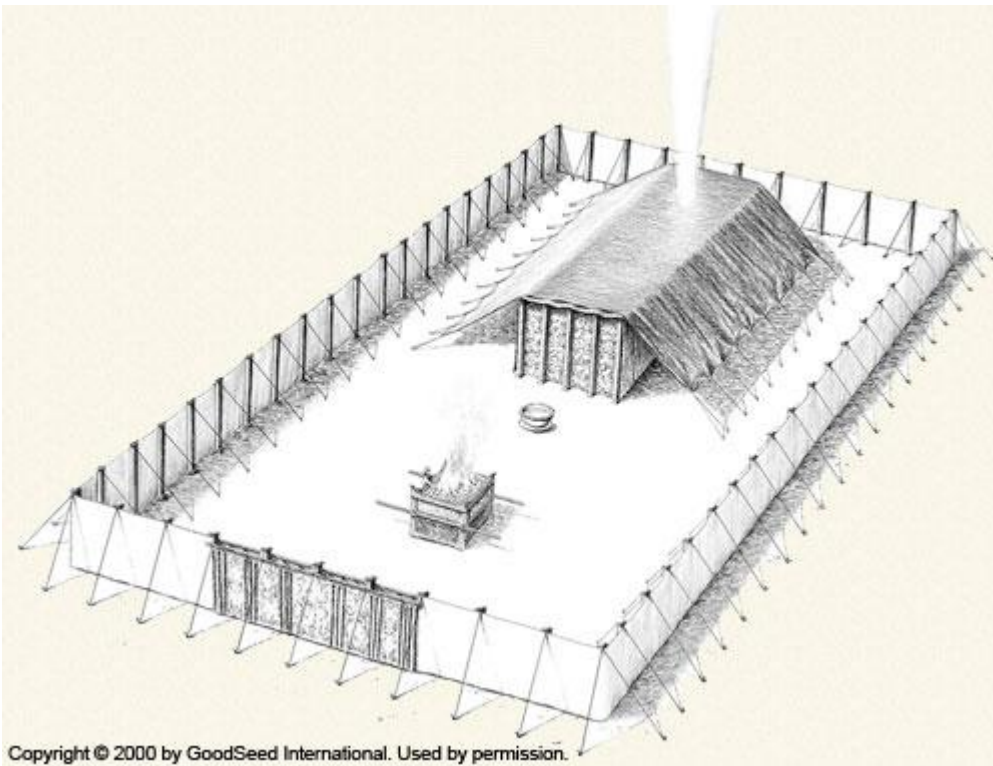
[Conrad goes to Board]

The Tabernacle





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And here's the Holy of Holies, is here. The Holy Place is here. The Altar of Incense is here, representing the prayers of Israel. The Table of Showbread is here. The Laver is down here. The Brazen Altar is here. The Court of Women that are out here. There's a door in right here called the [inaudible]. And the procession comes from the pools below them which is over here; and they dip water out of that. And the procession of priests moves down this road next to this wall – comes in this gate here. And out of, out here, the door outside, the priests come into the porch, Solomon's Porch, and come through the Gate of [inaudible]; and there're twenty-four courses of priests, and there're twenty-four steps at the Gate of [inaudible]. And as the priests come out, each one of them is carrying a fire bucket of flares. And as they step out, they step out in order. There're floating and singing the Psalms, and they step out to this step and down this one until all twenty-four courses of them are standing on the steps, each one carrying a flare. Around the walls inside here are these huge flares that are glowing. So, as you approach that wall – remember how high that wall was – it was about 90 feet high. You're looking up, and all you're seeing is the top of the wall. All this flood of light is the closest thing they could get to floodlights. You know. So the whole inner court is lit up and its reflecting off the sky. And it just draws your attention to what's happening right there in the Temple. And the priests' procession comes down and you see this ribbon of light – now we can't see it in Texas. But in California at the top of a hill and look at the next hill and you saw Hi-Five coming down off that next hill; you saw this four lanes wide ribbon of light from the cars that was unending coming up across that mountain facing you, and coming down there. And that's what you see. You see here – we don't see here because its flat. We don't have any [inaudible]. But they light their flares, and as they came down, what you'd see is this light falling and proceeding and coming down here and then entering the Temple and joining this festival of lights on the inside; and the priests and their twenty-four courses coming out from the porch and filtering out and spilling out on the courtyard as they stepped down with Psalm; each refrain of a Psalm they would step down another step and would add to that picture of this flow of light; and what you get is God's presence flowing out here where God meets man at the point where the sacrifices are made. And here's man proceeding by faith down here until he enters that sacred ground which was the inner courtyard of the Temple.

Now, if you're a believer today looking back on that you can see clearly: Here is God's presence flowing which is out from the Holy of Holies out to where man is. And you can see man by faith coming to meet God here; and they meet right here in the courtyard where the great Brazen Altar on which the offering of sacrifice was made. That's when man meets God.

Now as a believer we can see that. Here's the cross. Here is God who by grace makes all that He is available to man. And here's man who must come by faith to meet God according to God's dictates here where His sacrifice was made. So when God comes down and meets man, He sees the sacrifice. He's satisfied, and sin is removed. Because the sacrifice becomes sin, and we who are truly sinful become righteous. "He who knew no sin was made sin for us in order that we might be made the righteousness of God in Him" by accepting the sacrifice that was made. Now all this is pictured in that Old Testament Tabernacle and the Temple. They had no way of seeing this like we do today, because we see the whole picture. And John is drawing that before our mind's eye again. Ok. John?

John Young. I don't want to get off your point, but I've got to ask this question. When did that ceremony go away? I mean, the Jews today don't practice that, as I understand it, and if I'm wrong about that, correct me. Was it 70 A.D. when the Temple was destroyed, or do we know?

Conrad Bowman. In 70 A.D., when the Temple was destroyed, the place where they practiced no longer existed.

John Young. So that is a demarcation line as good as any.

Conrad Bowman. That's right. Now what's very interesting – you passed out that little thing...

John Young. Yeah.

Conrad Bowman. Ok. You've got a paper today that's entitled "The Vision of John in Patmos," by Edward Bennett; and this is a freebie today. I found on my shelf as I'm going through here and re-reading notes and that sort of thing, Edward Bennett's little book called, *The Visions of John at Patmos*. Now Edward Bennett, he wrote this in 1905. It was published in 1905. So it's an early work. And Edward Bennett had a good handle on this thing. You'll love his introduction, because it's so relevant to what we're studying today. As he points out, the candlestick of God – holy smoke, where did the time go. The candlestick of God in the Old Testament is Israel. Ok. Now Israel often – you know what God promised about candlesticks? He warns the Church. Remember, He warned the Church. "If you don't repent, if you don't change your ways, I'm going to remove your candlestick." I'm going to take your candlestick away. And back in the letter to the churches, we pointed out, the removal of the candlestick meant He'd take the Gospel, take the Good News that we were given to deliver, take it

right out of our operation. And we could build to our hearts content. We could buy a fleet of buses out there. We could send an army of missionaries out there, but when God removes your candlestick, you're in trouble. Because the heart of the message is cut out, and it no longer has the power of the Spirit driving it. And so you can go out there and say to the hearts of me who are hungry and need to know this truth and want to know it; you can teach all you want to teach, but when God removes your candlestick, its hollow words. They just don't have any power. You can speak the truth in the Spirit of God, and people will take it and take it in and know its true and believe it and act on it. Ok. They don't need anything else. They can know its true because the power of God is touching them in their hearts to enable them to take these things in and incorporate it into their very being. If you don't have that power of God, I don't care how good a speaker you are, how forceful you are, how strong you are, how well liked you are, what a nice guy you are, your kids are obedient, and everything you touch goes up in value. It just doesn't matter about your success. The words don't have power unless the Spirit of God is giving them that power. The candlestick has to continue to burn. Well, Bennett captured this. He said, Israel is the candlestick of God, did not cease to be the candlestick of God, in fact, until 70 A.D. when the Temple was destroyed. And that's the line of demarcation, because Israel operated on the basis of signs and symbols. When God destroyed their primary symbol, that was the Temple in Jerusalem where they all came to worship – they came to make their sacrifice. They identified with that Temple. And when He destroyed that Temple in 70 A.D., He was effectively removing their candlestick for all to see. Now we know that the true candle was Christ Himself; and the Church picked that role up at Pentecost when 120 were gathered in the upper room; and the Spirit of God came and distributed Himself amongst those; and they went out from there; and you can see the power, because the next day there were three thousand; the next day there were five thousand who heard the message of these Galileans with limited education – they heard their message in their own words. That's the story of Pentecost. But the real issue is the power that drove their message, because people responded to it. Now, when you get your own walk in line with Christ, and you begin to walk in your life in line and in sync with the Spirit of God within you, people will respond to you in exactly the same way; because they're responding to the cross and the message of Christ. The Message of Reconciliation. And it doesn't require great skill on your part. It doesn't require mastery of the language. It doesn't require a knowledge of the original languages. It requires a relationship to the Risen and Ascended Christ. That's what's required. And if you're related to Christ enthroned in heaven today on His Father's throne, then that power is yours. Doesn't mean you can wield it anyway you want to, because if you understand the source of the power,

you realize you don't wield anything. You just get your mind in sync with His, and it opens your eyes – he who has eyes, let him see – and you can see where the Spirit is at work around you; where He's touching hearts and touching minds and touching lives; and you respond to that. Ok. And that's what the Christian walk is all about.

Now I'm going to stop here, because we've got about three minutes for questions, and then we've got to get out of here. There's another class coming in. Ok.

Father we thank You for the time You give us. Just direct us in our walk and in our life as we move through this vision of John on the Island of Patmos from 2,000 years ago. Open us up to what it says about the day in which we live and prepare us to meet our individual challenges, our individual tests, and the opportunity to enjoy You in the midst of chaos. We thank you in Christ's name because He paid for it all. Amen.

Alright. This was a lot of review today and some advancement. I want you to study this paper and read it over. Bless your hearts. Its an old book, and I pulled it off the shelf. This is the introduction with slight changes, and I'll continue to give you some things out of that as fast as we can work on it. Questions for today?

Betijeane Kennerly. What does 24 signify?

Conrad Bowman. The number 24?

Betijeane Kennerly. Yeah. Because everything has a number.

Conrad Bowman. Everything has a number. There are two or three views on that. One is that it's a derivative of 6 which is a number of man, times 4, which is the number of earth. So the 24 elders are therefore associated with people. They represent the leaders in heaven. And that's really as far as we want to take it this morning. There're some other things about it we'll get to as we see their responding to God, but in fact they represent the body of leaders that have died and have gone to heaven. They're martyrs....

Betijeane Kennerly. Old Testament Christians, I mean, they represent that?

Conrad Bowman. Yes. Believers that have been taken and are in heaven already. Remember He took, when He was raised from the dead, He took captive to

Himself all those that were captive in the grave in Abraham's Bosom. He took those with Him, so they are already there. And the believers who have died are already there too. So it represents the whole body of believers, Old Testament and the New.

Alright. Any others?

Mary Ann Jacobsen. Do you think our candle in this country is flittering?

Conrad Bowman. Our candle in this country is gone. We do not have moral authority within the world any longer. And the candle in this country was represented by the Church in this country; and its history, unfortunately. We going to talk about that a little more next time. Let's get out of here.