

Revelation 11, 12 (Conrad Bowman) (May 25, 2008)

Chapter 11. We decided to pick up the pace for a couple of Sundays. That's exactly what we did.

Lady. Well good for you, except I missed it.

Conrad Bowman. Now it's getting ready to bog down next Sunday. It's going to slow down because its going to get more complex; because this is the last Sunday we'll spend only in Revelation; and then that next Sunday, we're going to start with Daniel, and pull Daniel in, and see what he has to say about these same events; and then Matthew. We're going to be in all three for a while, after today.

Lady. Is that Matthew 22?

Conrad Bowman. Well, we'll start with 22 and go all the way through 29. Ok. Let's have a word of prayer.

Father we thank You for the morning that's set aside for us. Help us to use the time wisely. Take us out of our own mind and into the mind of Christ that's within us. Help us to see these things that You have John record for us and our benefit through the eyes of the Lord we serve. We thank You for it; we thank You for what He did for us, and for Your love for us that drives this entire scene on earth. We commit the week to come and especially this hour to your keeping, in Christ's name. Amen.

Well good morning. Everybody got their coffee? That's what I love about this 8 o'clock class we – we all arrive in the same shape. [Laughter]. Don't we. Feeling our way around. Finally when we hit that little roll of pots out there we realize we've arrived.

Lady. Got to have our sustenance

Conrad Bowman. Got to have it. Got to have the juice. You know. Very best juice for the very best kids. That's a good ad. Fits us perfectly.

In chapter 11, you remember last week we just introduced and talked about it a little bit,

1. That was given to me [John] a measuring rod like a staff; and someone said, "Rise and measure the temple of God and the altar, and those who worship in it.
2. And leave out the court which is outside the temple and do not measure it, for its been given to the nations; and they will tread under foot the holy city for forty-two months.
3. And I will grant authority to my two witnesses [you remember that], and they will prophesy for twelve hundred and sixty days, clothed in sackcloth."

And sackcloth which means, well it means simply that they give up any sense of personal comfort and attention to themselves. They don't pay and attention to it whatsoever; which is hard to imagine, isn't it? We don't like hard seats; we have to have padded seats; these are marginally Ok. [Laughter]. Aren't they? That's really – we all have our favorite chair at home, and it's much more comfortable than these things.

Irma Davis. I have a question. Last week when we talked about the two witnesses, you said it was probably Enoch and Elijah. And then I took the liberty of expounding and checking it out, and I came up with Moses and Elijah. For as Enoch, yes.

Conrad Bowman. Well, Ok, that's really good. Why do you think it was Moses?

Irma Davis. Well first of all, the Bible doesn't give that much on Enoch.

Conrad Bowman. No it doesn't.

Irma Davis. Ok. And on Moses, and Elijah, as far as Moses is concerned, he was one of the great prophets.

Conrad Bowman. He was.

Irma Davis. And he was a great witness.

Conrad Bowman. He was.

Irma Davis. And he a lot of, he did all the things that God had asked him to do.

Conrad Bowman. Right.

Irma Davis. With the staff, and the various things.

Conrad Bowman. Right.

Irma Davis. So that's how I came up with Moses and Elijah.

Conrad Bowman. Ok.

Irma Davis. If you can refute that, go right ahead!

Class. Ohhhhh. [Laughter].

Conrad Bowman. Line in the sand! Put a line in the sand! [Laughter]. I dare you to come over there.

Class. [Banter back and forth].

Conrad Bowman. That's not bad.

Class. [Banter back and forth].

Conrad Bowman. Yes sir.

Phil Richman. In verse 6, it does say, that we have the power over the waters ...

Conrad Bowman. Right.

Phil Richman. To turn them into blood.

Conrad Bowman. Un huh.

Phil Richman. That seems to be Moses. Now, we don't know, because those two witnesses, I think of the, I think of the role of Joshua ...

Conrad Bowman. Yeah.

Phil Richman. Early on. So this is a – I kind of go with Irma and say it was Moses.

John Young. We've got a revolt going.

Conrad Bowman. This is a revolt! That's what it amounts to! That's not bad. You know. Yes ma'am?

Lois Stromberg. Wasn't Elijah taken up? Right?

Class. [Comments back and forth].

Lois Stromberg. God buried Moses.

Conrad Bowman. He did bury Moses though, didn't he? That's very interesting. Be buried Moses because Moses died.

Betijean Kennerly. But everybody's going to die. We're going to still be dead.

Conrad Bowman. I agree with that. Now Moses has already died once. Is Moses going to have to die twice?

Betijean Kennerly. Its appointed to man once to ...

Conrad Bowman. Enoch walked with God, and then he was no more. He just walked with God, and kept walking with God. Where God was. That's interesting.

Lady. That's an interesting theory. We don't know, and we don't know until ...

Conrad Bowman. Boy how easily we're led astray. [Laughter].

Betijean Kennerly. Now the book I'm reading says it was Moses. Mr. Ottman says it was Moses.

Conrad Bowman. Yeah. Ottman. We've got a book that we're reading – we found two copies of it; Betijean found a copy of it, called *The Oath of God*, and then *God's Plan for the Ages*. He's written two books. His name is Ford Ottman; and he was an American, and he wrote his books around the earlier part of the twentieth century; around 1905. 1911. In that period. Very excellent, excellent work. And I just love Ford Ottman's stuff; and see – but he made that mistake. [Laughter]. There's nothing like ending the conversation with That's right. There's no exception. We'll take a look at that in some detail, because that's where we're going next week; is to start looking at some of those other passages and give us some clues on the two witnesses and on the message they have; and Daniel's view on what was taking place here in Revelation; and its very fascinating; its

very, very interesting; and a lot of people have a lot of different views on this thing; so it doesn't surprise us.

So, John was given – see. I'm leaving you hanging right there. There's no answer to that, is it, right away, except Enoch; who is real disappointed in Irma this morning. [Laughter]. Thank you Irma; I appreciate the guts. [Laughter]. Hang that baby right out there. We'll take a good look at that.

Alright. So the temple gets measured. This is so important because it tells us that God is interested in the details of our life here. And He wants to demonstrate through every aspect of it His might, and His power, and His greatness, and His glory. Because its only when we get in line with that – bringing glory to Him – that our life begins to take on real internal meaning. And so this measurement is not just a casual thing. It's very specific. So He's measuring out the temple of God, because it has to conform to His order of things. Now, you know, we talked it before. That recipe for the anointing oil that was used on Aaron was very specific. So many parts of olive oil, so many parts of oil of myrrh, and the spices hat went in it; and then the caution was given. Nobody in Israel was to duplicate that formula; or to use that aroma that came off that anointing oil; none whatsoever could be used. If they did, they were to be taken out and stoned. Now think about that. When you get up in the morning and you get dressed, and you look at that array of nice fine fragrances that you have, and you choose one that suits you, and you put that on, I want you to remember this. God had a fragrance that he prescribed, that everything in the temple and in the tabernacle was to be anointed with; even the priest. In fact, when Moses, who died [laughter], anointed It just doesn't stop. It just keeps on going. When he – when Moses poured that anointing oil on Aaron's head, it started on the top of his head with that Mitre. You remember, because he wore the head dress of a priest, which was a head dress shaped like a fish's head with a mouth open. The mitre. And that's where we

Betijean Kennerly. That's what the Pope had on.

Conrad Bowman. That's right. That's where we get *ichthus* from, together with _____. And it physically looks like a fish head. And he would start with that anointing oil, and he would pour it on Aaron's head; not just put it on his thumb and stick it up there. He would pour it on his head to where it would run down the side of his face, down his beard, soak the garments he had on; the white tunic; the blue robe he had on over that; it would soak that and run down in his robe and on his feet and off on the ground. That's a lot of oil. I mean, when

Aaron showed up, you knew he was coming if you were down wind. Because, you know, that oil of myrrh just carried with him. Everything in the tabernacle, everything in the temple, was anointed with that oil. So when the temple was set up in the middle of the camp, and the twelve tribes of Israel were arrayed around that temple, the temple in the middle, like a huge bowl of incense; and when you approached that temple, you could not mistake coming into and near to the presence of God; because of the way the place smelled. It was aromatic; and the predominant, the predominant odor that came from that was the odor from an embalming fluid that all of them used. Because oil of myrrh was the principle embalming fluid. So it spoke of death; everything about it. Now think about that. When they go to worship on Saturday morning and they showed up at the tabernacle, they walked into a place that smelled like every place that preparation of a dead body that they knew anything about. The whole place reeked of it. It wasn't an offensive smell. It was a smell that was associated with death. You see how far back and to what extent God was preparing His people to accept that very idea? Because Romans 6 tells us that we are joined to Christ where? In His death. Ok. That's what just – we ought to get bottles of myrrh and just pass that out here; so one morning we could all put a little dab on and come in here and close the door, and just see what that's like. You see the extent to which God goes to identify us with Himself, and with one another? He wants us to act, when it comes to Him, He wants our behavior to be a certain way; even the odor that – we are a sweet smelling savor unto God. The sacrifice, when it was prepared and put on the altar, was anointed with this same stuff. So the sacrifice as it burned became a sweet smelling savor, rising to God. That's the extent to which God orders our lives and loves us. Ok. So when you look at this thing, it seems like a couple of throw-away verses. You know, measure the temple; get it all down right; because you want to know where you are. It's oriented a certain way; there's an Eastern gate; there's a Western gate; there's a Southern gate; there's a Northern gate. You look at all the gates; the water gate; the sheep's gate. All of those have a specific place. That's the way it is with God. You have a very special place in the plan of God.

2. Leave out the court which is outside the temple

Because that court is a court in which unbelievers walk; and they have no place, in verse 2, they have no place in God's plan of redemption, and no place or portion of His righteousness. So you leave that court out altogether; and you just measure that which is set apart unto Him and His use. Ok. Any comments or questions on that? And we'll pass on it and leave this.

Ed Welbourn. As far as the temple is concerned, that's true. But He's held His whole plane was for the Gentiles to seek Him; after the tabernacle, then the temple, and the temple was taken down by the Gentiles, the Romans.

Conrad Bowman. Right.

Ed Welbourn. All that the Apostles did was reaching out to the Gentiles.

Conrad Bowman. That's right.

Ed Welbourn. Ultimately they did.

Conrad Bowman. That's right. That's right, with one addition to that. The first Apostles other than Paul, all the Apostles or disciples were sent to the House of Israel first. And then Paul, born out of season, selected apart from them, was sent to the Gentile nations; and the Gentile nations would overrun this thing. And that's what they did in 70 A.D. Now, He says,

3. I will grant authority to two witnesses, and they'll prophesy for twelve hundred and sixty days, clothed in sackcloth."

In burlap. They'll be clothed in burlap. Man alive. I don't like to think about that. My grandmother made shirts out of feed sack. Ok. We're the last generation old enough to remember these. And they were great, you know. They had flowers on them – they never put baseballs on them; and I could never understand that because the chickens didn't care. But they always had flowers on them; and she'd sew those things, but she wouldn't turn the seams; she'd just swoosh – because she made them quickly. But that was great until you washed that shirt and starched it; and when you starched it, those raw seams just became saw tooth. Everywhere they'd touch you, they'd just cut through. So when you'd dress, and mom wasn't looking, you'd go in the bathroom and wet a washrag, and you'd run a wash rag around all those seams everywhere they are; and it would soften the seams and get rid of those starchy scratch; and keep it from cutting your head off. [Laughter]. You know what I'm talking about; you know exactly what I'm talking about. Whenever I read sackcloth, I think about those feed sack shirts; and it takes me right there. I know what they're putting up with.

Lady. I don't think they had flowers on these.

Conrad Bowman. No. No flowers on their sackcloth. They may have baseballs on it. Alright.

4. These are the two olive trees and the two lampstands that stand before the Lord of the earth.

So the olive trees and the lampstands; and the lampstands to give light; the olive trees to give life. So the olive trees and the lampstands are two items that represent God's provision of life and help that stand before the Lord of the earth; and that's what these two witnesses are for.

5. And if anyone desires to harm them, fire proceeds out of their mouth and devours their enemies;

And that takes me right back to that advertisement for 409. You've seen that ad? For 409? When the guy – the janitor comes in and he's working in the lab and he sees a bottle there, a regular spray bottle, and it says, 410 on it; and he grabs it and he pulls the handle on it and fire goes wooshhhh; and melts a big hole in the wall. And then it shows somebody comes back and dials that back to 409, and says the world's not ready for 410 yet, so we'll have to be satisfied with 409. I think that's one of the cleverest ads I've ever seen; and when I read this about fire proceeding out of their mouths, I thought about that. That guy with that 409 bottle.

5. ... It devours their enemies; and if anyone would desire to harm them, in this manner he must be killed.

So as people come against them and attempt to kill them and assassinate them, fire comes out of their mouth and burns them to a crisp.

6. These have the power to shut up the sky, in order that rain may not fall during the days of their prophesying; and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they desire [or deem fit].

It's interesting. The prophesying that they're doing – it's not about – it's not an announcement of things to come so much as it's an announcement of God's power and His glory and His rule and His sovereignty; which is what most prophesy is about. We tend to look at the word "prophesy" and think it is a foretelling of future events. It's not. It's a forth telling of God's purpose; and that – today we call it preaching. And that's what they're doing. They're preaching forth God's power and His purpose in everything that's happening.

7. When they had finished their testimony [which is what their prophesying is; it's testimony to God], the beast that comes up out of the abyss is going to make war with them,

So the abyss that has been opened up, the very gates of hell, the beast that comes out of it – and we'll talk about the identity of that beast in a little bit – the beast that comes up out of that abyss is going to make war with them.

... and is going to overcome them and is going to kill them.

This is the power of the anti-Christ. Remember, these are guys who can call down plagues and turn water to blood; rivers to blood, and bring hail out of the sky; and shut up the heavens so that it doesn't rain; and the beast that comes out of the abyss all at once takes power over them and kills them. Now that's got to be startling. When you see the champion of your cause killed and beaten down and just totally whipped, can you imagine what happens to the attitudes, and the mental attitudes of those people who are following God and listening to their message and taking it seriously. Yes ma'am?

Mary Ann Jacobsen. Isn't that analogous to Christ and how His followers felt?

Conrad Bowman. Absolutely. Absolutely. Absolutely, it's analogous. It's not only analogous, it directly relates to the way Christians feel when Satan exhibits his power. It's there. Ok. Now what that ought to do is soften our heart a little bit to people who have been misled. Instead of just arriving and casting them off and saying, well, they'll get what they deserve; it's got to soften our hearts, and bring us closer to where God's attitude is. Remember, the Father sent the Son to die for those very people who not only rejected His Son, but participated in killing His Son. That's what the parable says. Remember the man sent his servants, and he sent another group of servants, and then he said, I'll send my son. He'll go down there and straighten that out; and he sent his son, and they didn't hesitate; they fell on the son and killed him, just deader than a hammer, right away; they didn't hesitate. Why? Because their thoughts and their minds were corrupt and evil. Now we have to remember that. Ok. We live in a world that's hostile to the very ideas that are dear to us. You know. Turn on the TV news at night. Listen to what's going on. You can't talk about race. Look at the trouble Hillary's in over just the mention. You know. The only thing that's fair game today, in the world of men, is Christians and the God we revere and worship. And it's open season on us. We're right in the cross hairs of Satan's work. Why? Because he's lost the battle at every other level. His work today is to

corrupt the Gospel. Where does the Gospel reside? It resides in your mind, and in my mind; and we are charged with the responsibility to keep that Gospel straight. That's what God has charged us with.

Pat Welbourn. Don't lose hope, though. We can all read that book that says, *You're Best Life Now*.

Conrad Bowman. [Laughing].

Pat Welbourn. You know your best life now if you're just not a Christian.

Conrad Bowman. Yeah. I'm telling you. Our best life went into the grave two thousand years ago and stayed there. What came out of it is the new creation you; with a new life, His life; and that's where we walk; we walk in His life, not our own. Thank heavens for that. Thank heavens for that. So there we are. Now,

7. When they finish their testimony the beast comes up [and kills them].

8. Their dead bodies will lie in the street of the great city which mystically is called Sodom and Egypt, where also their Lord was crucified.

9. And those from the peoples and tribes and tongues and nations will look at their dead bodies for three days and a half, and they will not permit their dead bodies to be laid in a tomb.

There're going to celebrate their death, because they represent the strength of God's testimony, and there it is. Ok. Now, you think we're going to cut a wide swath through unbelievers on the earth, and a great revival is going to break out? Doesn't say so. Doesn't say so. Not with all the plagues and all the signs that God is God and His rules from heaven, men's hearts are not softened; and not changed; and that's the point to this thing; and they're going to lay their for that time, and nobody is going to even pick them up to bury them. Note that Jerusalem mystically is called Sodom and Egypt. Now you remember we talked a good deal about Egypt being a place of escape. Any time Israel got in trouble, they went to two places. The first one was always Egypt. They went to Egypt. Egypt represents human viewpoint escape from your problems. It's the place where you go to escape from the pressure of the problems you're faced with; and we all have a place like that. Now for some it's John's bar down on the corner. Ok. For others it's the church itself. We escape into the church and think because

we're associated with the place or the people, that we're secured from attack and safe with God. It's not. Guys, our security is not in a Sabbath day. Our security is in the Lord Himself. He is our refuge. He is our sanctuary. That's what Scripture says over and over again; Old Testament and New. It keeps hammering that truth home to us. Our only refuge is in Christ. We are secured to God because of our relationship to the Only Begotten Son. We are secured in our daily walk because of His relationship to the Father and the work He did that was completed on our behalf. So our refuge is never a place on earth. The earth itself is not a refuge within the universe. Here's this nice blue dot that we're all arguing over; where it came from; and how long it's going to be here; and all that kind of stuff. This is not a place of refuge. Our refuge is in the Son that the Father sent here in order to gather to Himself those whom He would adore and love forever; the Bride of the Son; and that's you, and that's me. Now preparatory to that, in preparation, He gathered a servant group to be His family. Friends. Extended family. Ok. They're not children of His, its more like first cousins at a reunion, is what it is. They're blessed – the nation of Israel. But they serve the Son, and they will serve the Bride forever; and the Bride's position is to take a place of honor and adoration forever. It's my settled conclusion, and I've read a lot of – I won't say its absolute, because I can't say that I've looked at every instance; but, the Church is never involved with ruling over anybody or anything; not here, not now, not ever. Reigning is what we do. We reign with Christ. To reign is to take a position at the head of, and accept the adoration of, those over whom you reign. Ok. It's as blessed and high an honorary position as we'll ever take. We're not involved with straightening out the nations and keeping them all talking to one another; we don't hold conferences forever. You know. That's not what we do. Forever we accept the adoration and love of a redeemed creation. Are you ready for that? Can you take that? Can you accept that there's not a lot of busy stuff you've got to be doing? Ok. We need to be ready for that. You see, we occupy ourselves here with the things we do. And then all at once when you can't do them, that's the biggest challenge I have had to face as – since 2004, when I started that surgery; and then another one; and then another one; and all at once I couldn't do anything. Nothing that I was used to doing, I can't do. Norma won't even let me get a ladder out from behind the garage; she's afraid I'll try to crawl up on it and get on the roof; which I've got a couple of projects up their in mind. Right? [Laughter]. That's man's nature. They need to be done; and they're small things that need to be done. I've got a couple of small things on the car. The only problem is, if I get down to do them, I have to have a train or somebody or two people to come get me up. I can't get up once I get down. You know what I'm talking about. You have to give up on the notion of having all those things that you have to do. You see, because the work of

Christ is complete. He finished the work. So our work, the “doing” part of our life and existence on into eternity is adoration of the Son to whom we’re joined. Now that’s hard for you to take because you’re looking at the guy you’ve been joined to and can’t imagine is just all you do is just adore Him forever. That’s, you know – Norma and Brenda would have some trouble with that because I’ve got some spots and times when I’m not so adorable. And most of you don’t ever see those; try not to anyway. But with Christ, we’re married to the perfect mate. He never disappoints. He’s always exciting. He’s always loving and giving. He’s always there. He’s always totally occupied with you. That’s what He says. Husbands love your wives as Christ loved the Church, and gave Himself for Her. She was his whole reason for being. That doesn’t change on the other side of the Kingdom of God. That stays the same. He’s totally involved with making sure that we’re happy; and He’s creative; and He’s got a lot of things that He can occupy Himself in doing for us. Now that’s tough, because what that means is there’s no room whatsoever for our ego. Our ego has no food, no ground and no soil in which to grow; and we can’t imagine that, can we? Because we measure our days and our life by what we’ve done for Christ; what we’ve done for His Kingdom; and if you’re not careful, you’re settled into that mode of measuring your relationship with God by what you have done for Him. Now when you give that up and you start occupying yourself with what He has done for you, amazing things change. Absolutely amazing things can change, and that’s the whole purpose of this preparation of time and space; and it’s coming to a head here in chapter 11 as it begins to develop. In verse 10,

10. Those who dwell on the earth will rejoice over them and make merry; they’re going to send presents to one another [it’s Christmas time]; because these two prophets tormented those who dwell on the earth.

It doesn’t mention right there that they were trying to kill them. It’s just the prophets were tormentors.

11. And after the three days and a half, the breath of life from God came into those dead bodies, and they stood on their feet; and great fear fell upon those who were beholding them.

12. And they heard loud voices [plural]; they heard loud voices from heaven saying to them [and it kept on saying; it’s just repeating it over and over again], “Come up here.” And they went up into heaven in the cloud, and their enemies beheld them.

So they're taken up in a cloud and taken up to heaven.

13. And in that hour there was a great earthquake; a tenth of the city [Jerusalem] fell; and seven thousand men were killed in the earthquake, and the rest were terrified and they gave glory to the God of heaven.

So all at once they're saying, true God in heaven have mercy on us.

John Young. Conrad, are they talking about Jerusalem, the city ...

Conrad Bowman. Yes sir.

John Young. Ok.

Conrad Bowman. Yes sir. And a tenth of it falls. So it's an earthquake right there, localized in that place.

14. And the second woe is past;

Verse 14 is kind of a – boom; it's a mark in the text. The second woe is past. And it's in there because it's reminding them that there were three woes pronounced, and this is only the second one.

14. The second woe is past; behold, the third woe is coming quickly.

15. And the seventh angel sounded;

You remember the number seven signifies completion. So this is the end of this phase or period.

15. The seventh angel sounded, and there rose loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever."

That's the pronouncement, and it just resounds around the earth.

16. And the twenty-four elders, who sit on thrones before God, fell on their faces and worshiped God,

Now you remember from chapter 1 and 2 back when it was talking about the twenty-four elders, and it said, they continually, forever and ever, spend their days, announcing to heaven, Worthy is the Lamb that was slain. Ok. And you remember we talked about that, about that great course, and the Messiah. Worthy is the Lamb that was slain. And they shout that forever, and ever, and ever, and ever. They never get tired of it. Never, ever. That's hard – you can't project yourself into that. Doing something over, and over, and over again; and never, ever, ever stopping; but that's what those twenty-four elders did. They won their positions at the cost of their own life, and there they are; announcing to the whole of creation, that the Kingdom of God, that is Christ, has come; and He will reign forever and ever;

16. And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God,

17. saying, "We give You thanks, O Lord God, the Almighty, who art and who was, because You have taken Your great power and have begun to reign."

So the world in its impatience finally hears the voices from heaven announcing God's taking up His reign over these men who oppose Him;

17. "And the nations were enraged; and Your wrath came; and the time came for the dead to be judged; and the time to give their reward to the bondservants, the prophets and to the saints and to those who fear Your name, the small and the great, and to destroy those who would destroy the earth."

This is the announcement of the coming of Christ, and the last battle, which we know is Armageddon.

19. And the temple of God which is in heaven was opened; and the ark of His covenant appeared in His temple, and there were flashes of lightning and sounds and peals of thunder and an earthquake and a great hailstorm.

And it continues into chapter 12.

1. And a great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars;

So, as we come to the end of chapter 11, what we're seeing is the twenty-four elders on their faces worshipping God, and then this pronouncement: That God has come with great power and is begun to reign; and the Gentiles were stirred up in their wrath, and the time is coming for the dead to be judged. So there's going to be a resurrection to judgment; and this is right at the end of the Tribulation Period. Now remember, at the Rapture of the Church, the dead in Christ rose, and we who are alive are caught up together with them, and met the Lord in the air. That's at the Rapture. Here's the end of that seven year period; the Tribulation Period is over; and the Battle of Armageddon has taken place; and God is coming to judge those who are moving against Israel who's attempting to gather back in their sanctuary city, which is called – Jerusalem – which is now called Egypt or Sodom; because they believe Jerusalem is their sanctuary city. Ok. They believed it's blessed of God and elect of God that belongs to them; and so they're going to escape to Jerusalem; if they do, their enemies can't get them. Well that's not the case. They've missed the point. Because they should be escaping to the Son. They still don't do that. They don't know to do that. They're blind to that. Ok. Just as blind as they can be. So Christ comes and He delivers them Himself. He comes to the mount; and we'll look at some pictures of that next week out of Daniel and Matthew. But the temple of God which is in heaven has been opened up. Now here again, that little nugget is real important; because that tells us that in heaven there's an exact temple of God that's duplicated in the temple on earth. In other words, God has His place in heaven, which is open only to those who have died in Christ and are new creations. He has His place of sacrifice in heaven, and that's where the Lamb of God was sacrificed before the Father. We saw a representation of that when Jesus, the Man, was sacrificed here on earth. And then God brought Him, made to be sin, took Him with Him, and brought Him to Himself in heaven, and installed Him in a place of honor in heaven. So there is in heaven, a temple of God. There is a true Ark of the Covenant in heaven, and it's a place where God's expectations of mankind are locked away; and it measures the sinfulness and shortfall of man. Ok. We don't need law for that. We certainly don't need Jewish Law for that, because we're being judged by God's own standard; and His own standard is the life His own Son lived; and that's what He's measuring us by. So if there were tablets in heaven engraved on those tablets for Christians, would be the life of the Lord Jesus Christ. And that's what we're judged by. He and His life replaced the Law. That's what it means when it says He filled the Law full. He

satisfied it totally; and the Law is of no consequence and has no place in the life and the belief system of the Christian today. It has absolutely no place. None. It belongs to a people completely outside the plan of God; and all of that is part of the temple in heaven. And we've got about three minutes. Are there any questions?

Betijean Kennerly. I have – it mentions the olive tree. They describe – they make it analogous to the olive tree.

Conrad Bowman. Yes.

Betijean Kennerly. I have a sweet olive tree in my patio, and when it's in bloom, you open the gate and this sweet odor is just everywhere.

Conrad Bowman. Just hits you, doesn't it?

Betijean Kennerly. It's really strong.

Conrad Bowman. Yes. Yes.

Betijean Kennerly. And in 2nd Corinthians 15, it says, we are to be, the sweet savor.

Conrad Bowman. That's right. Sweet savor to God. That's absolutely true. It's a gorgeous analogy. I was looking this week, I don't know why – Oh, I know what. Shiloh. Shiloh has come. It comes from Genesis. It's another one of those examples and it's one that I've got on my list for next week, because it's in the commentary that I was writing on chapter 11; that Christ is called "Shiloh"; and Shiloh is the one who brings peace. Shiloh has come and it talks about Christ. So I started looking up Shiloh, and Shiloh was misidentified for years and years, and it wasn't until 1998 that the location of Shiloh was finally identified.

Pat Welbourn. It was there in '97 when they took the site.

Conrad Bowman. Yeah. In '97.

Pat Welbourn. Roger Roemer.

Conrad Bowman. Yeah. In '96 was when they identified the site; and in 1998 they actually uncovered it.

Pat Welbourn. Because ... [inaudible] ... taken to the wrong spot.

Conrad Bowman. Yeah. No. It wasn't verified, certified, until 1998; and they had some pictures on this web site that were taken of a mosaic floor; the original mosaic was laid down in the time of Abraham and in Genesis; and then water came through and kind of destroyed it; and so they put rubble on it, built it up about a foot and a half; and then laid another floor down. Well they found that original floor. Its absolutely amazing, because they uncovered that thing, and finally got the dirt off of it; they had been working on it two years; and it's a room that looks like it's a little bigger – maybe this size or a little bigger; and it has this intricate mosaic tile of interweaving circles and rope of two colors. It's a gorgeous thing, and its all brushed and polished, and its beautiful. Well the Ark of the Covenant used to be there in that place; not in the church, but in that place. Shiloh was the place where Eli, the priest, when Samuel came to him and said, what should I say? And Eli said, when you hear the voice, just say, here am I, Lord. You know. That's the place. Right there. Where that took place. That's Genesis 49. Christ is speaking about it in Matthew. And then over here, John is prophesying about it. You see what I was talking about earlier last week, and the week before? Because, you look at the place where things began, and that's Genesis. And all these promises that God made to Israel as a nation, and to the Gentiles who would accept them, were referenced again when He came to announce that the Kingdom of God had come. Same thing. He just brought Genesis right forward into the Gospels, and Matthew and Mark both reference this; and Shiloh was there; and He was announcing the Kingdom of God standing in front of them, and they couldn't see; they couldn't make it; they couldn't get the picture of the military might of Israel away in order to embrace the real Kingdom which was standing there in a robe; and not threatening anybody; and now John is telling us the end of the story. Well if we take those three – the Genesis, the Gospel, and now this (Revelation) – we'll see the whole thing in panorama. And I finally managed to overrun the time.

Father we thank You so much for giving us these moments together. Just order our steps now. Show us where the Spirit is at work; and help us to order our lives to walk in those steps; and fulfill what You have for us even today. And we thank You, in Christ's name, for His sake, because He paid for every bit of it. Amen.

Thank you so very much.