

Revelation 3, 4, 5 (Acts 2) (Conrad Bowman) (April 6, 2008)

Conrad passed out a short booklet on the church at Thyatira. Expressed his intention to pass out a booklet like that on each one of the churches so that everyone would have a full set of them. He stated that each booklet was right out of the Notes, with the addition of a couple of things.

We're in Revelation. I wanted to start pretty close to on time, because I've got to get through these seven churches. I feel compelled to do that, for some strange reason; but I want to get to the rest of this book.

Now, we've finished Thyatira, and Sardis, and we're moving on; in Revelation chapter 3. Start with verse 7.

7. To the angel of the church in Philadelphia write: He who is [set apart, who is] holy, who is true, who has the key of David, who opens and no one will shut, and who shuts and no one opens, says this:

That's an interesting phrase in terms of where it's put. Because it says He has the key of David, which means He opens up and makes available all that David, and David's inheritance implies. And there's both a shutting and an opening involved with that. For one thing, He opens and no man will shut. You can look at that and infer from that statement that what God opened up to David is not reversible by any man. Nobody can stop it. What He promised to David He promised to David, and He's going to deliver that. Ok. There's a marvelous little book that I just put in BJ's hands called, *God's Oath*. It's written by Ford Ottman. Now you probably never heard his name until last week. Ford Ottman. It was written around 1905. The second little book, *God's Oath*, was written about 1911; long out of print. I don't think a second printing ever occurred on it. It's a marvelous little book. Now it's brittle, so we'll have to get it either typed or scanned; one of the two; and we'll see. One way or the other we've got to get it in shape to share it; because in Ford Ottman's book about *God's Oath*, he's captured for us in detailed fashion that God keeps His commitments. That when God made promises to Abraham, He's going to deliver those, just as He promised them. When He made promises to David, He's going to deliver to David exactly what He promised to David, as He promised it to David. When God chose you as His elect, to be joined to Christ through union, He's delivering on that exactly as He committed to us. Ok. So it's a statement on God's promises – His commitment to His own oath.

Now, He says here, He's holy, He's true, He has the key of David, He opens and no one will shut; He shuts it and no one opens. And shutting it means that when He stopped the promise to David, and interjected the parenthesis called the Church Age, nobody can open that up again. It is not possible for anybody to access God's promises to David during this period of time, because those promises are cut off. Now there will come a time, after the Church is taken out, when He'll pick up those promises again and complete the work of delivering those promises to David, and David's descendents. But today, no man can do that. It's not possible. So that statement is really, really pregnant with a particular meaning and application.

7. ... who opens and no one will shut, who shuts and no one opens, says this:

8. I know your deeds. [Boy, there's that word again]. I know your deeds. Behold, I have put before you an open door which no one can shut, because you have a little power, and have kept My word, and have not denied My name.

So first, on the key of David, He says, you look at David and his descendents; and you can see that history bears out what I am saying to you. Now, look at your own deeds and look at what you're doing. I put before you an open door, and no man can shut it. Israel is testimony to that. And,

8. ... because you have just a little power, and have kept my word, and have not denied my name,

9. Behold, I will cause those of the synagogue of Satan, who say that they are Jews and are not, but lie—behold, I will make them come and bow down at your feet, and to know that I have loved you.

You're the object of God's love. That takes us back all the way to Ephesians 2:10 – You're God's masterpiece.

10. Because you have kept the word of My perseverance [you've kept the word of My perseverance], I also will keep you from the hour of testing ...

Our testimony to the world is that God is faithful. God is absolutely faithful. He does not slack in His delivery of what He's committed to His chosen people. What God has chosen to give to us, He's going to do it. It's coming. And our testimony is to God's faithfulness; not our own. Ok. But to God's faithfulness. You've kept the word of My perseverance.

10. ... I also will keep you from the hour of testing ...

There's a "the" in front of testing.

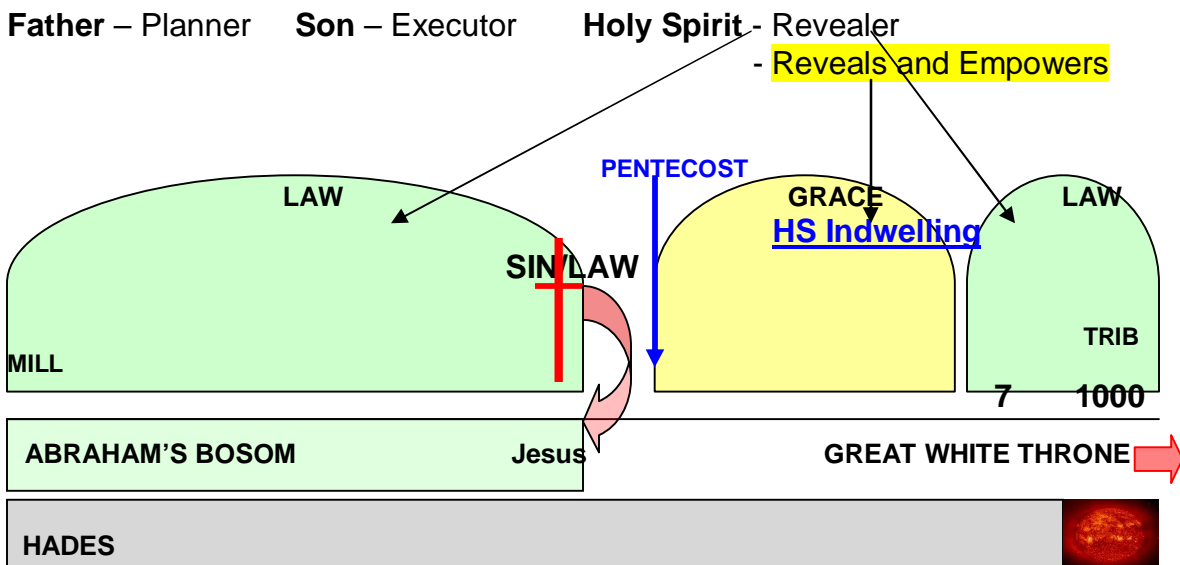
10. ... I'm going to keep you from THE hour of the testing, that hour which is about to come upon the whole world, to test those who dwell upon the earth.

11. I am coming quickly; hold fast what you have, in order that no one takes your crown.

12. He who overcomes, I am going make him a pillar in the temple of My God, and he will not go out from it anymore; and I will write upon him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new name.

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

### THE CONFLICT OF THE AGES



Now we'll get into this deeper, but what He's just explained is the New Jerusalem comes down out of heaven; and during Millennial Reign, you have the Church taken out here; the Marriage Supper of the Lamb; you have Tribulation here; then you have Second Coming of Christ – that is Second Coming; then you have a thousand years of Millennial Reign. During the thousand years of Millennial Reign, the earth is here; the earthly Jerusalem is here – comes down from heaven; the heavenly Jerusalem suspends over the earth, just like this; and in that heavenly Jerusalem – that's where the throne of God is – right here; and it stays there for a thousand years. This gives light to the earth. Its transparent with streaks of gold – there a lot of descriptions of it – we'll get into those later. But this heavenly Jerusalem that suspends over the earthly Jerusalem for a thousand years in the Millennial Reign over the earth. And in this Millennial Reign the overcomers from the Tribulation Period are those who are given a rod of iron to rule over the Gentile nations. Christ and His Bride are installed here on God's Throne where they're the objects of adoration for all heaven and all earth – are adoring Christ and His Bride. This is the extended celebration of the marriage. Its going to stay that way. The overcomers with the rods of iron are going to be administering justice on earth. Ok. At the end of that time, Satan is loosened from the pit where he's been held for a thousand years to deceive whom he will – here – on earth; and on earth you're going to find that most people who have lived in a perfect earth for a thousand years are not at all happy about it; they don't like it, and they rebel; and God deals with them in the second great battle, and that's the second battle of Armageddon which occurs at the end of the Millennial Kingdom, after which comes the Great White Throne Judgment and the separation of sheep and goats. Now, we'll see that in a lot more detail as we move through the rest of Revelation. Questions?

Lady. I have a question, a lot of them.

Conrad Bowman. Yes ma'am.

Lady. Ok. After Jerusalem that came down, we're on the – Bride and Groom – on the throne – ruling in the Jerusalem up there. And the Jerusalem down here. The overcomers with the rods of iron.

Conrad Bowman. Yes.

Lady. Ok. Who are we ruling over?

Conrad Bowman. We're not ruling over anybody.

Lady. Christ on the Throne. Who's in the Millennial – up there, I mean, in the New Jerusalem? Who's in the New Jerusalem.

Conrad Bowman. All the redeemed of the Church Age – the Bride – the redeemed in the Church Age ....

Lady. The Bride is there.

Conrad Bowman. Right. Right.

Lady. Ok.

Conrad Bowman. In heavenly – and you've got the angelic involvement up there....

Lady. Right.

Conrad Bowman. ... as well. And the friends of the Groom.

Lady. [Inaudible]

Conrad Bowman. Yes. Yes. It's moved to the New Jerusalem.

Lady. I thought the overcomers were up there.

Conrad Bowman. No.

Lady. Ok. Thank you. Thank you.

Conrad Bowman. Overcomers are earthly reigned, earthly rule rather. Ok. John? You have a question?

John Young. No.

Conrad Bowman. No. Ok.

Lady. [Inaudible].

Conrad Bowman. The Old Testament. Old Testament saints.

Lady. So its believers and Old Testament saints.

Conrad Bowman. Yeah. Yes. Now see, very slowly these things emerge, don't they.

Lady. Ok. The overcomers are new to me. I've got something I've never ... [inaudible].

Conrad Bowman. But when you look at them in the text they're very prominently displayed in the text, aren't they?

Alright. So here's the New Jerusalem which comes down out of heaven from my God and my new name

12. ... the new Jerusalem, which comes down out of heaven from My God, and My new name.

13. and he who has an ear to hear, let him hear what the Spirit says to the churches.

Verse 14.

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:

You notice that even the Lord Jesus Himself bearing the name of the "Amen" is testifying to the will and complete will and work of the Father. So even the Son has set that up for us. He's testifying to the will and love of the Father as the source of all love for us. The faithful and true witness. The beginning of the creation of God said this:

15. I know your deeds,

Don't fail, by the way – the beginning of the creation by God – don't fail to take that back to Genesis 1 with "in beginning was the Word, and the Word was God, and the Word was with God." So first He was God, one and the same. Then He was separated from God in terms of person. He was with God. So then you see the two side by side, and that's the beginning of God's creation – was the Word. That does not make Christ simply a created being. He is the total expression of all that God ever chose to display of Himself, both real and material. Now,

14.... the Amen, the faithful and true Witness, the Beginning of the creation of God says this:

15. I know your deeds, that you are neither cold nor hot; I wish that you were cold or hot.

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

“Spew you” is the word that’s used in the *King James* and its very descriptive.

17. 'Because you say, "I am rich, and have become wealthy, and have need of nothing," and you do not know that you are wretched and miserable and poor and blind and naked,

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

19. 'Those whom I love, I reprove and discipline [skin alive with a whip]; be zealous therefore and repent [or change your mind].

“Those whom I love I reprove and discipline. Be anxious, therefore – zealous therefore and repent.”

So his advice to those who are willing to look at themselves, claim to be rich and have become wealthy and have need of nothing. There're on top of the world and the world's goods. You don't know that spiritually you are wretched and you're miserable and poor and blind and naked. I advise you to buy from me gold refined by fire. And that refined by fire means purified and without dross, that you may become rich. And you want to buy from Him white garments. He's the source of this gold and the white garments in order that you may clothe yourself because you're uncovered; and the shame of your nakedness may not be revealed.

19. To those whom I love I reprove and discipline, and be zealous therefore and change your mind.

20. 'Behold, I stand at the door and knock; if anyone hears [and maybe he will, and maybe he won't], My voice and opens the

door, I will come unto him and will dine with him, and he with Me.

21. 'He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.

So you see union. Christ could occupy the throne with His Father through union. That's the same action that allows us to occupy His throne, with Him on His throne.

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

These messages have been incredibly, just continuous in reinforcing of one another.

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."

The seven churches represent the expanse of time and sequence of events from the time the Church was instituted at Pentecost with 120 Galileans right on up through our present day and to the time when Christ closes the door on the Church and takes those true believers home to be with Him. That's the span of time and sequence of events that are taking place parallel to what the seven Churches reveal. "I will show you now what must take place after these things," is the last statement in verse 1.

2. Immediately I was in the Spirit; and behold, the throne was standing in heaven, and there's one sitting on the throne.

3. And He who was sitting was like a jasper stone and a sardius in appearance; and there was a rainbow around the throne, like an emerald in appearance.

This rainbow gave off a greenish glow, translucent but brilliant.



4. And around the throne were twenty-four thrones; and upon the thrones I saw twenty-four elders sitting, clothed in white garments [which meant there're clothed in righteousness], and golden crowns were upon their heads.

So they have received their crowns.

5. And 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 [which we've referenced before on several occasions];

6. and before the throne there was as it were a sea of glass, like crystal.

Get that image. Here's this throne. And this throne is surrounded by a rainbow which is like an emerald in terms of its hue and its color. It is a brilliant green. And stretching out before that throne – did you ever stand on the seashore on a perfectly still morning and watch that sea in a dead calm. It just stretches out all the way to the horizon. We have a chance to do that here because we're down at sea level in Texas. You do it at Galveston often, and you can sit there on that seashore and watch that sea just dead still stretching out in front of you. And it looks like glass. Ok. Now that's the image that's given here. There's a sea of glass. I want you to see that. Now, the sea, it says, of glass – the word that's used is the same word that's used for a ceiling. Just like ceiling, right here. So when you look at the throne in heaven, the bottom of heaven is what you're looking at. It looks just like glass. It's smooth. It's translucent, transparent. It's surrounded – the whole scene is surrounded and bathed in a green of an emerald that just shimmers. And that sea of glass stretches out in front of the throne forever. And that sea of glass is the ceiling of earth and creation, and the bottom of heaven.

Evelyn Wamble. Kind of a floor?

Conrad Bowman. Yes. Yes. And it just stretches out there. I want you to see the difference here. Because from the topside, what you see is that brilliant green. And the bottom side, when we look up – we always see blue. We never see a green sky. We see a blue sky. And you see a green floor from heaven. That's what that sea of glass is. What that represents is: If you were around when we studied Leviticus briefly, the priest, the robe that the priest wore is kind of a – was a brilliant blue. And blue always represented the view of heaven from earth.

From heaven looking down at earth, you always see green. That's the green of the forest, the green of the grass, and what-have-you. So green represents earth viewed through God's eyes. That's what green represents. Blue represents God viewed from man's eyes from man's perspective. Ok. You see that carried out in the tabernacle. The priest's robe of blue. His headpiece was blue. It carried with it the idea of, of whenever you lifted your eyes to heaven, you were viewing God's abode, and His rules applied. Ok.

The covering of the Altar of Incense, for instance, was always blue on the inside and brown on the outside. Because when we look at the Altar of Incense in our prayers, we always view them in terms of what the needs of man were and what we were asking for. But when we looked at heaven, we needed to remember that we needed to view those prayers and petitions in terms of God's ability to deliver on those prayers, and to deliver on those petitions. And that was very important. You saw that in the colors absorbed in the tabernacle. That's the same thing that we're doing here.

He who was sitting on the throne – here's this brilliant lightning now, surrounded by a rainbow, green in appearance.

4. And around the throne were twenty-four thrones; and upon the thrones were twenty-four elders sitting, clothed in white garments, and they each had a golden crown upon their heads [and were being rewarded for being there].

5. And 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.

This is an awesome sight.

6. and before the throne there was as it were a sea of glass, like crystal [it was clear].

and in the center and around the throne, four living creatures full of eyes in front and behind – their eyes go all the way 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.

We could spend months on that, but we're going to move through – we're going to come back to that from time to time.

8. And the four living creatures, each one of them having six wings, 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 they never stopped saying that EVER. EVER. FOREVER. These creatures are right there around the throne, and they're crying out, "HOLY, HOLY, HOLY is THE LORD GOD, THE ALMIGHTY, WHO WAS AND WHO IS AND WHO IS TO COME." And they don't ever stop. They're never bored with that message. They're never completed with that message. They're never just satisfied and tired of saying that. Now think about that. We – we can't pray for fifteen minutes without nodding off. Who think that God gets tired of hearing the same things brought to Him over and over again. He's arranged it so that He has four awesome living creatures in front of Him that see everything that goes on. And they never stop saying, "HOLY, HOLY, HOLY." Doesn't it dwarf us? It just takes use and – woosh! And whatever it is we though we were doing for Him, just gets deflated like a giant balloon. Woosh. It flies off into nothing. Ok.

And God uses simple words repeated over and over and over. Now the amazing thing is, around the throne there are peals of thunder and flashes of lightening. You need a quiet room in which to pray? Look at what these guys were dealing with. And their voices were raised to where they overrode to hear that. Loud, booming voices. "HOLY, HOLY, HOLY." The scene here is one which could have been chaotic with the exception of these

9.... four living creatures who 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 all things, and because of Your will they existed, and were created."

And they spend their lives and eternity paying homage to God and giving Him credit for all of creation and all the work and what He did. And that's chapter 4.

The message to the Churches is, "I know your deeds." And then it goes into what these four living creatures before the throne of God are occupied with doing. How silly of us to think that we, limited to earth, are going to take brick, and mortar, and stone and dirt and the effort of men through their brains and muscles and build something that God is going to be absolutely amazed by. What presumption!!! What presumption!!! We need to be finding His work. Isn't that what Ephesians 2:10 told us? "You are His masterpiece created in Christ Jesus for the purpose of good works which were finished beforehand that you should walk in them." Boom. Here's His work, and we're just walking in those works that He finished. What, what would we do if we really saw that? We'd turn to Him and say, "Father, worthy, worthy is the Lamb that bought our salvation, and who completed all of Your works." He alone is worthy, and we're the trophies of what He's done, you know. Take us through those works that He has finished, and just help us just put our feet down in His work, and glorify you in our passing, in our passing through here. Ok. He did the work. We illuminate His footprints. We put our feet down in those prints that we move from one work to the other, marking those works so that those who believe not will see where He finished His works, and the basis on which we walk and put our feet down one after the other. That's what it's all about. That's exactly what it's all about. Ok. Any questions on that or comments? Yes ma'am?

Lady. [Inaudible].

Conrad Bowman. 4.3?

Lady. 2 and 3.

Conrad Bowman. 2 and 3.

Lady. It talks about ... [inaudible]... Is this God the Father?

Conrad Bowman. Yes it is.

Lady. In 1<sup>st</sup> Timothy I know it says, in some verse, it says something about God dwells in inapproachable light ...

Conrad Bowman. God dwells in unapproachable light.

Lady. God the Father has no human form, but looks like this. Then it has ... [inaudible].

Conrad Bowman. That's right.

Lady. In the next chapter when it comes to that – the Lamb – I was reading a little bit ahead. This is Christ, meaning its also there ....

Conrad Bowman. That's right. That's right. Says, the Father who dwells in unapproachable light. That's exactly what it is. Pure light. And they you have – and then you have a Son as a Lamb. Ok. Now,

John Young. She's got a question.

Conrad Bowman. Yes.

Lady. Verse 12. It says, I will also write on him my new name. What is his new name?

Conrad Bowman. What is the – the name of the Son, the name of the Son. When Moses said to God, Who am I going to say sent me?

Lady. I am.

Conrad Bowman. "I am." "I am." The verb of absolute being. That was His name before Pharaoh. When the Father gets ready to bestow a name on the Son, the Son's name, going forward, is, well, let's progress through that again. When God the Father, all in all, was God, and He expressed His will. God the Son became identified as – then it became Father, Son and Spirit. God the Son is His name relative to the Trinity, to divine Trinity. When creation was accomplished and the earth was there, God the Son became then, the Son of God. When the incarnation was proclaimed in eternity past, He became the Only Begotten Son of God. When He is born to man, He became Emanuel, Jesus – J-E-S-U-S. God with us. Jesus the man. The Lamb of God which was slain. Jesus went into the grave and became the Ascended Man. The Only Begotten Son of God became the Ascended Man who lives forever. Jesus is an acquired name. Ok. That was the name that was bestowed on Him. Jesus was made to be, by God the Father's decree, King of Kings and Lord of Lords over all forever. That's His imperial name over all that there is. Ok. He retains His identity as Jesus the man, because

that's the identity that we have. We're joined to Jesus the man. But His new name, King of Kings and Lord of Lords, is His victorious name over all that's created, in heaven and earth. So the new name refers back to that – His new name. Victorious, King of Kings, Lord of Lords forever. And we'll see Him referred to like that as we approach the end of this Book. Any other questions? Ok. Let's move on. We through chapter 4. I can't believe it. Alright.

Lady. We're making progress.

1. And I saw in the right hand of Him who sat on the throne a book written on the inside and on the out [that's a scroll, written on both sides], 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?"

3. And no one, no man in heaven or on the earth or under the earth was able to open the book or 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 [that's continuous action. The whole time he's crying, this elder says, 'stop crying.' There's no crying in heaven – to borrow a line – no, I won't do that.]

5.... And one of the elders said to me, said to me, kept saying, 'stop crying;' 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."

Christ Himself is identified as an overcomer.

Evelyn Wamble. I've got a question.

Conrad Bowman. Yeah.

Evelyn Wamble. Why was he weeping? Why was he crying?

Conrad Bowman. Because nobody could be found – nobody could be found to open the book. So John is crying. John is crying.

Evelyn Wamble. John is crying.

Conrad Bowman. Yeah. John is crying, because they're looking around and they can't find anybody to open this Book, and break the seal. Yes Dee?

Dee Varnadore. The question is that I had previous that I meant to ask. You talk about the twenty-four elders. There's a discussion about that, that they are chosen or they could be the twelve tribes of Israel, and the twelve apostles.

Conrad Bowman. Could be.

Dee Varnadore. Could be.

Conrad Bowman. Could be.

Dee Varnadore. But we don't know.

Conrad Bowman. We haven't – no ma'am. Not yet. Not yet. We'll get to that. It's coming.

5.... So one of the elders said to me, said to me, kept saying, 'stop crying;' 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."

6. So I saw before the throne, between the throne (with the four living creatures) and the elders a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth.

This draws to the Lamb all knowledge. You see this Lamb standing as if it were slain. Bloody Lamb – had His throat cut. Ok. And the Lamb is standing there with seven eyes and seven horns and seven Spirits of God that are sent out onto all the earth.

7. And He came and He took the book out of the right hand of Him who sat on the throne.

8. When He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp and golden bowls full of incense, which are the prayers of the saints.

Now, if you ever wondered where your prayers went when they rose to heaven, this gives you the answer. They go into the bowl that's passed to the elders who are encamped on thrones around the throne of the Father. So the twenty-four elders fall down before the Lamb having each one a harp and golden bowls full of incense which are the prayers of the saints.

9. And they sang a new song, saying, "Worthy are Thou to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation.

10. "And Thou has made them to be a kingdom and priests to our God; and they will reign upon the earth."

11. Then I looked, and I heard the voice of many angels ...

And that's the end of this page. That's a good place to stop the page. They sang a new song, saying, now here's the song that had never been heard before. Now remember, this is being delivered to the Apostle John at approximately 95 A.D. to 100 A.D., and he's watching the close of all things. He's watching the door closed on Israel. He's watching the Church fall into ruin. He's watching the Church come apart and succumbing to the onslaught of institutional Christianity called Romanism at the end of the first century. Now here's this new song. "Worthy are Thou to take the scroll and break its seals. For Thou were slain – reference to Christ's crucifixion – and You purchased for God with Your blood men from every tribe and tongue and people and nation. When did that occur?

Turn to Acts chapter 2. Acts chapter 2. We ought to come by here more often than we do, but most of Christianity is on a program that says, before Christ can come again, every tribe and every tongue and every island is going to have to hear the Gospel preached. Now let me tell you, God did not leave that to chance. Every tongue and tribe that heard the Gospel preached in their own idiom and language, in Acts chapter 2, the day after Pentecost. And here it tells us. Chapter 2, verse 1.



1. When the day of Pentecost had come, they were all together in one place.

2. And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting.

3. And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them.

4. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.

5. Now there were Jews living in Jerusalem, devout men [what's the next phrase?] FROM EVERY NATION UNDER HEAVEN.

Ok.

6. And when this sound occurred, the multitude came together, and were bewildered because there were each one hearing them speak in his own language [his dialect].

7. And they were amazed and marveled, saying, "Why, are not all these who are speaking Galileans?"

So, 120 Galileans in the upper room, devout men, Jews from EVERY NATION UNDER HEAVEN heard them preaching and heard them speaking.

8. And how is it that we each hear them in our own language to which we were born?

9. "There are Parthians and Medes and Elamites [and that goes all the way to Turkey], and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia,

10. Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes to Judaism,

11. Cretans and Arabs--we hear them in our own tongues speaking of the mighty deeds of God."

There were, according to Scripture, no people or groups left out of that crowd that gathered in Jerusalem where the Gospel was preached on Pentecost and the day after Pentecost. Irma?

Irma Davis. So that is totally different than what I've heard some ministers preach that, consider that as one of the gifts of the Holy Spirit speaking in tongues.

Conrad Bowman. Yes. Absolutely.

Irma Davis. Ok.

Conrad Bowman. Its not the same thing at all. Everyone of these groups identified, known languages, known languages, is what you have here. Not only known languages, dialects that – right down to the dialect. Ok.

Phil Richman. Hearing. Hearing. What they were hearing. Hearing them.

Conrad Bowman. In our own language. That's right.

Lady. And that's what I perceive it to be.

Conrad Bowman. That's exactly ...

Lady. They were speaking in their own language.

Conrad Bowman. That's right.

Lady. There are ministers that will tell you that is when ... [inaudible] ... speak in tongues ...

Conrad Bowman. In unknown languages. Language known to no one. That's not what it says.

Betijean Kennerly. Now there seem to be two miracles here, because they're not only speaking in the tongues, they're hearing in their own hearing. Right?

Conrad Bowman. That's right.

Betijean Kennerly. They're hearing it.

Conrad Bowman. That's right. That's right. I would have heard it – if I'd have been there, I would have heard it in that deep rich Southern drawl [laughter]. Ok. That's right. Irma would have heard it in that rich round tone of Louisiana. Right? That's right. Phil ...

Phil Richman. Would have heard it in ...

Lady. New York.

Conrad Bowman. There you go. South Bronx. That's the way it works. You see. Now, what that tells us is this. We've got a majority of Christendom that's sitting back on their haunches waiting or either working for the Gospel to go out to all these little highways and byways in the world in order to prepare the earth for Christ's return. God bless them. That's been done. Been there. Did that. Ok. That's what happened on Pentecost, Day 2. That's what we're going to take up next time. Its time to get out of here. I don't want to abuse my brother ...

Lady. [Inaudible].

Conrad Bowman. Do what, now?

Lady. Wednesday. Romans. Is it going to be this week or later?

Conrad Bowman. Yes. Right now, everything is set for this week. I don't know which room yet. John's going to call me and let me know which room, and I'll get in touch with you and let you know, but in all probability, its going to be that front room right around here.

John Young. What time?

Conrad Bowman. It will be 7 o'clock. Same time as the rest of the events, and the nursery is here and all that kind of stuff. Now we have to evacuate this room because .... Let's pray quickly.

Father, we thank You for the time You give us together, and just lead us through our studies and guard us from error and lift us up beyond ourselves, in Christ's name we pray, Amen.