

1 Timothy 1 (Conrad Bowman) (January 7, 2009)

[DISCLAIMER: There are a large number of Greek words, as well as one or two English words, for which I have not been able to find the correct spelling. Accordingly, rather than have “a dollar waiting on a dime,” I am going ahead and transmitting this transcript to you, and we’ll worry about the correct spelling later.].

If you would turn to 1st Timothy. That’s right past 2nd Thessalonians, just so you can help locate it. Barbara Greenstreet called Phil to report at the last minute that I wasn’t here yet. [Laughter].

Lady. Oh really?

Conrad Bowman. See how quickly things get around? You called Phil, and Phil came racing down the driveway to see if I was here. He caught me way out there on the parking lot; and he said, Barbara has already called me. It’s terrible. Man, I’m tracked. I need a GPS device in my pocket, or something like that. Alright. We finished Titus. Okay?

Gentleman. Not really.

Conrad Bowman. Well, we got fairly close to the end of Titus. Enough to call it over; and we’re moving on tonight; we’re going to start in – in 1st Timothy, and – and make a grand run at it; and then go through. Our intention now is to go through the three Pastoral Epistles; and these are the three books – three of the books that Paul wrote specifically to – to his team on the ground to organize the Church so that it would be led strongly, and not get in any difficulty while the Church awaited the return of Christ. So the rules that he laid down then are still in effect, because we’re still waiting, aren’t we? We’re right there. Now, open it up to the Epistle of Paul to Timothy Number 1. You’ve got the first twelve pages of this Outline that I’m working – working over, and you will note it has the same cover on it that the original did when we finished this the last time. So if you have one, it’ll look familiar, but this is dated 1-7-2009, because I pulled it off the computer about thirty-five minutes ago. It’s – it’s as close to up to date as I can get it.

Lady. Hot off the press.

Conrad Bowman. Yeah, so to speak.

John Young. He'll change it tomorrow! [Laughter].

Conrad Bowman. I will. So the next copy will be different.

Alright. I want you to compare – in your leisure – compare the opening of this letter to Timothy with – with the one that Titus – there're so very, very similar. You can do that in your spare time and catch up on that. Paul calls himself and apostle. *Apostolos*. *Apostolos*. And the "os" ending on *Apostolos* in the Greek is the noun form. Singular, male, noun form. You're going to get a little more of the language in this study than we've ever had before because I want you to get familiar with it; with the sound of it; and with the look of it; and with some of the stem prefix and – and ending structures that are there. So in your Bible, you have Paul, an apostle of – the genitive of possession that denotes who he belongs to – an apostle belonging to Christ Jesus according to – and anytime you see that word "according to" – if you look in the Greek, it's going to have *kathos*, which is – which is the Greek form, word or prefix for *kata*.

1. ... according to the commandment of God our Savior, and of Christ Jesus, who is our hope,

And that's the first verse. Okay? And what it says is that Paul has been sent in the full authority of God who is our Savior, and of Jesus Christ. So, God who is our Savior takes us back to the Father. This is very unusual. Not too many of the writers in the – in the New Testament refer to God our Father; or to salvation as coming from the Father. This is very, very important, because he's nailing down in these instructions to the Church the fact that our salvation didn't – don't take this too lightly now – didn't just come from Jesus Christ; but our salvation – particular salvation and individual salvation comes from God the Father. You are that important to God; that according to the Father's own personal will, you were saved and drawn to the Church; and drawn to His Son; but it's the Father who made that election in grace; and that's what Paul is emphasizing here. That moves you as close to being a Presbyterian as you're ever going to be. [Laughter]. But it snuggles you right up to them. Alright. There're some other things in their doctrine that put a little separation between us, but that's not one of them. Okay? They're – they're – they're connection to the Father in terms of being drawn into a relationship with God is right there in that word. Okay?

1. ... according to the commandment of God our Savior, and of Christ Jesus, who is our hope,

This is written to Timothy, and verse 2 begins to – to address this.

1. ... which is our hope,

Right down at the bottom of paragraph 1. You see it down there. You see those three little words at the end that you can't read? *Tes lapodis* (sp.) *hemon*. The tes. T-E-S. The "e" is pronounced as an "a." Tas – is a "the." It's a "the;" and it's a "the" that connected it to us. *Lapodis* (sp.) is hope. *Hemon* is a personal pronoun "our'" and it's the plural. Okay? *Heman* would be a masculine singular. *Hemon* is a collective. Okay? So, *tes lapodis* (sp.) *hemon*. Jesus Christ, not who is our hope, but which is our hope. Why? Because it's Christ in His office that connects us to the Father. Okay? You see how precise the Greek is in addressing these things. Now this is why we have confidence in the text that we study; because the language is so specific to draw the – the meaning out in a very precise fashion; and we're going to look at that as we move through this thing. Now,

1. ... the commandment of God who is our Savior,

And you see that up in the middle – up in the middle of – of the paragraph.

[Conrad recites verse in Greek.]

When you see that, what does *epitigen* sound like to you? *Epitigen*?

Lady. Epistle?

Conrad Bowman. What does it sound like?

Betijeane Kennerly. An opinion. A part of something.

Conrad Bowman. Yes, it's a part of something. Okay? Look at it. The commandment of God. *Epiti* – *epiti* – *epiti* – confound it. *Epitigen*. That's on the tape too. We're going to have to edit that. [Laughter]. Epitome – the epitome of something is the – is the exact – is the best that you can do. Ultimate. Right? Now here, you can see how it's connected in sense to the word "commandment." The commandment of God is the ultimate saying of God on an issue. So the words – you see, even if there're familiar – there're connected with words that we're familiar with – carry those meanings over from Greek and English. The commandment of God is His best, top, ultimate, final saying on an issue; and

that's what you want to see here. That commandment comes from God our Savior. So it comes out as, *cock epitigen*; and that – that little – that little tail ending – “gen” – speaks of genesis. Doesn't it? That's where it comes from. Anytime you see “genesis” or “beginning” or “first” or “original,” it's going to incorporate that – that little part of speech – “gen.” And that long line over the “e” means you pronounce that as an “a.” okay? That's where it is. So that gives you a pronunciation guide. *Teos entalmas hemon*. Now, the ultimate saying of God our Father who is our Savior unto Timothy through Paul who says to Timothy, you are my own son. *Genesis huios*. *Genesis huios*. You are the son that belongs to Me. Son is one generated by Me. So there you find – you see the *genesoy techno*. Another word would be *technon*, which would be, “son born unto Me.” Now don't get discouraged if it seems like I'm carrying you too far into the Greek. We're not going to go too far, because I don't speak the Greek. I – I handle the written language, and I can handle the parsing of it; but I don't speak Greek. Okay? And I'm not a student of Greek. Make no mistake about that. I want to stand before you as one example of how deep into this text you can get without becoming a professional with a seminary education. You don't need that. What you need is to apply the brain God gave you – the *nous* that's up here – to the page that you're reading, and depend on the Spirit to fill your *nous* with His *gnosis*. Okay? And when you get there, you've got your head full of the Word of God, directly from the Father to you, in its uncut, original and untarnished version; and that gives you strength to deal with the life that He gives you day by day, and confidence. Okay? I want you to have that. It – it can strengthen your legs. It can strengthen your heart. It can strengthen your resolve. It can bridge over bad parts in your life. It can break down strong parts that hold you back from the rest of the world. It can keep you vulnerable before Him; and moldable and usable by Him in every circumstance; and that's where we want to be; as a people; as a Body.

Now, in addition to this, he lays down the progression of peace, which is grace; and mercy; and peace. First comes grace; and grace is what He extended to you when He reached through this muck called humanity and drew you to Himself. Mercy is what He applied to what you deserve. I never want to get what I deserve. What I want it mercy. And peace is the inevitable result of that process. He wants to move you onto the ground of peace where you can live in trust; live in faith; and live depending on Him every day. So here's that whole thing wrapped up in those first two verses.

1. Paul, an apostle who belongs to Jesus Christ by the express commandment and word of God the Father who is our Savior, and the Lord Jesus Christ, His Son, which is our hope,

The very – the very fact that God sent Him.

2. Unto Timothy, my own son in the flesh, in the faith: Grace, mercy and peace to you

Not from me. But –

2. ... from God our Father and Christ Jesus who is our Lord.

The object of our worship.

Now that's pretty tight. I don't see anything missing there. Yes ma'am?

Evelyn Wamble. Why is it he says that in First Timothy, but in Titus the word "mercy" is left out?

Conrad Bowman. Yes. "Mercy" is not there. No.

Evelyn Wamble. I wonder why?

Conrad Bowman. Well, in – in Timothy, as he looks at this, he's going into severe danger in Macedonia; and he's leaving his – his team, Titus but especially Timothy; because he's leaving Timothy at Ephesus. That's the strongest – that's the strongest place of opposition. In Titus, they didn't know. In Ephesus, they do and reject it. So he leaves – he leaves that out in – in his charge to Timothy; and – and includes – I means he leaves it out in his charge to Titus and includes it to Timothy; because he knows that Timothy is going to hit some persecution. The other thing is, Timothy was the younger of the three.

Evelyn Wamble. I was going to say. That might have had something to do with it.

Conrad Bowman. Yeah. And – and he's giving Timothy some instruction he's going to need to deal with old guys. You know. Can you imagine a twenty-two year old waltzing into this situation here, and having to deal with John and me and Phil and Ed. You know. Ed's a terror. [Laughter]. I mean, Phil back there is

easy. You know. Smiles a lot. Not Ed. You know. [Laughter]. See, I skipped you this time, but that's the last free ride you get.

Gentleman. Thanks. I appreciate that.

Conrad Bowman. Yes sir. Yes sir. Now, in verses 3 and 4. Let's press on to a couple more verses. You see, here's part of it.

3. I urged you upon my departure for Macedonia, remain on at Ephesus ...

It's almost like saying, stay on station there in Ephesus.

3. ... in order that you may instruct certain men not to teach [or to stop teaching] strange doctrines,

So Paul is leaving, and he's leaving this young man Timothy, and he says, you've got some heavy lifting out here. You've got some guys out there that are teaching strange things, and I'm going to be gone; so you're going to have to deal with them yourself. You know; and can you imagine what was going on in the heart of Paul when one of his kids is being left to face a bully. One who's going to assert himself and threaten; and Paul was leaving Timothy there to have to deal with it.

Evelyn Wamble. He must have had an awful lot of faith in Timothy.

Conrad Bowman. He does indeed. He does indeed.

Evelyn Wamble. Now mine says "command," not "teach."

Conrad Bowman. Right. Yes.

Evelyn Wamble. There's a difference there.

Conrad Bowman. Yes, it is, and we'll get there in just a minute. In verse 1 – in 3 and 4,

4. nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of God which is done by faith.

Now, let's take those two verses apart. You look at this. It's a charge that – that the Apostle gives to Timothy, his spiritual son, as I pointed out. As I besought you ...

3. As I urged you ...

I begged you. I cautioned you repeatedly. *Cathos* is the word that's used – *paraclasia* – *clasia* is the – you know caliche clay; it comes with the same root word. *Paraclasia*. Okay? It's a strong rock-like formation. Okay? It's mental rock. As I besought you, I – *cathos* – is – well, it's the first – it's the first syllable of a catheter or cathartic. He's saying, I'm trying to pull something out of you. That's what a catheter does. It drains. It's a tube that drains. Okay? A cathartic is something that's poured into you in order to calm or have a soothing affect, or rinse out of you – to flush out of you. That's what a cathartic is – something that flushes out of you. So when you go through a cathartic, what you do is go through an experience, and in the process, sorrow; and hurt; and damage; and sickness is flushed out of you and drained away; so that it leaves you in your natural state better able to fight off disease. That's what catharsis is. A cathartic experience to you – if it's an emotional cathartic experience, what do you expect to happen? You go through an emotional catharsis. Ma'am?

Lady. You feel better.

Conrad Bowman. You feel better.

Lady. Clean.

Conrad Bowman. That's right. But a cathartic experience is to wash away the contaminating part of a substance or even an idea, and to leave you cleaner than it found you. For *cathos* carries with it that thought.

He was, as I besought you, *cathos paraclasia*, or *paraclasia* in this case.

I kept begging you because I wanted to pull out of you that which was going to be harmful or threatening to you. I besought you – reminds Timothy that his selection for the past by Paul – assigned him, was deliberate and filled with purpose. You see how specific that language is. Because that's what Paul is communicating by the words that he's using. Now, Timothy was to abide – still at Ephesus while Paul went into Macedonia. He's going to leave him there. But he wants him to know that it's filled up with God's purpose as Paul understands it as he leaves him behind. This should remind us that young men and women

are suited by means of the indwelling Holy Spirit to carry out great endeavors. And that's endeavors that's beyond us. We should not look at the younger behind us with the thought that they're not capable of doing work equal to the work that God has given us to do. We don't ever want to make that mistake, because that's not true. Okay? God's preparing the younger people in this class to do the very things that we find ourselves stumbling and bungling and unable to finish. First and most obvious is by virtue of the energy that they have. Okay? I can – I can move quickly from – well from – maybe for ten or twenty feet. [Laughter]. That amazes some who didn't think that was possible. See? Because some of you can't go that far or that fast. And then they're others who can go a little farther and do not push their head though a wall in their hall. [Laughter]. I almost did that again – man, on that same spot. I'm so slow. I jumped up out of that chair and started for the door and found my toe in these same stupid sandals hung under that same stupid wire that I tripped over before and left that same dumb hole – about this big around – in that wall in my hall. Okay? Popoy was gracious enough to come over there and patch it. Okay? That's what happens. Younger guys around us, who not only know how to get the job done, but also know how to fix the holes that we leave behind, as we're destroying our work. Huh?

Pat Welbourn. Maybe you should have just padded it. [Laughter].

[Class chatter back and forth].

Conrad Bowman. One of the guys – yeah – he wanted to put a red reflector up there with a cone. [Laughter]. Give me a traffic cone to put in the hall. Yeah. Brenda said, oh, just put a helmet on. [Laughter]. Just put a temporary patch on it – it's not going to be there that long – put a patch on it. [Laughter]. That's the way it goes, isn't it?

Betijean Kennerly. You could get another pair of shoes. [Laughter].

Conrad Bowman. I'm not in charge. [Laughter].

Lady. Okay. Let's go forward.

Conrad Bowman. Isn't that great? The things you guys have to put up with. It's funny. But the Church of Christ – the Church of God – our Church, is led by stumbling, bumbling old men. It's a good thing God teaches us to venerate and honor people as they get older, because there's nothing obvious that would draw

our attention to that, is it? If He didn't tell us to do that we would be in bad trouble. But God has unified us as a Body so that we can appreciate each for their strength. And as one layer begins to wear out, he's got the next coming up rock solid and prepared to take the pass and carry it forward; and that's a gorgeous thought, because it lets us turn loose graciously. You know; and we don't have to cling to something as if it's not going to get done when we're gone; because it will. It will. The next guy will jump up out of that chair and be down the hall quicker than I can think to get up. You know. That's just – that's the way it is.

Now, that's what Paul is communicating to Timothy. He was to abide. This is the first active indicative. The active mode means the subject is to be involved in the doing. The indicative kind of makes it a command. It's an assignment. So his abiding is not optional. His abiding is an assignment; and he's being prepared and is to do that; still at Ephesus while Paul goes on into Macedonia. And – gee, man that's good. I want – I pray for the wisdom of Paul in leaving what I've learned in more capable hands than my own; and I view that as an assigned task. That's what we're to do. That's what – I know that's what Phil is all about. That's what John is about. That's what we're all about, isn't it? Is to turn behind us and leave in more capable hands than our own the things that God has taught us. It's not our privilege to stay quiet about it; but it's rather our joy and our duty to get involved in that and to put that into action. So that's what we're doing here.

Now, Timothy was left in Ephesus – right there at the bottom of page 2 – in order that. This is a purpose clause. The word in Greek is *hina*; H-I-N-A. And it means, for this purpose. Anytime you see "that" in your English text, you can depend on it. "That" means that this is a purpose clause; for the express purpose, is what you can substitute in place of "that." For the express purpose that you might charge some – see the word down there – "*hina*." Alright. That's what it means. That's the word that's translated "that." And then you have this compound word. "*Para*" means "alongside of." Christ our *paraclete*. Okay? You heard Him call up our *paraclete*. And what that means is, if you pull that ship up, I don't care how big it is; you pull it up dock-side, and what you see on the dock-side is a strong post sticking up and a cross piece at the top of it; and what you do – you've watched sailors do it before; they'll pull it up there and they'll throw them a line off the ship; and they'll write figure eights across the top of this post; just like that; and ties that ship to this object on the dock. That object is a clete. It's alongside the ship, right on the edge of the dock. When it says, Christ is our *paraclete*, that's what it's talking about. He's the object to which we tie down so that we don't get blown away by strong winds and tides. That's what it means. It's something to which we can tie ourselves in sure connection; and every dock

has it. Okay? Now, when you see it here, you see *para* here, you know that it's talking about something that's going to be along side of something else. So, this word, that you might charge some, is *paraleis*. The "*leis*" is "*leis*." Okay? L-E-I-S. It derives from *paragello* to carry a message; and the last half is, *galais*; it's from one person to another, face to face. So the purpose is that Timothy might take a message of such importance that he's been given and carry it to those people that he's going to teach and meet them face to face; and in that meeting face to face, to convey that message to them. Okay? It's not enough just to send out tapes; or to print messages and mail them. The things that are important are the eyeball to eyeball connections that we can make when we're in a learning situation; and I can take what God has put on my heart; organize it; put it together in thoughts that are coherent; and transfer them from my eyes to yours so that they get in here – in your heart and spirit; and you'll never lose them when that happens. Okay? That's very important. We teach children – we teach children by getting nose to nose with them; and you let them hear the words. Okay. Clap. Clap, clap, clap, clap; and you let them see it and hear the sound; feel your hands; and reach out. Little ones; reach out, and grab your hands, and see what you do; hear the words; and if they see it on the paper – so much the better. They learn the words; the meaning; they learn to read; they learn to imagine by you doing that; and that's what Paul is communicating here. That Greek word – compound Greek word – says here's what's involved. It's involved that you engage people nose to nose, and that you have a message – I've given you the message. Now if you take that to other people that you can sit down at the table with; or sit down on your patio; or wherever; or in a class; and you nose to nose communicate what I've taught you to them the in same way; so that they can see it and taste it and understand it. Okay. They can't do that without words; and empty words have to have action, and just carry it right on through. Now some of you are teachers. You know what I'm talking about to a far greater extent than I do. Okay? I learned the concept in a classroom just like this. But some of you have lived your entire lives as teachers. You have intimate moments tucked away where you have literally seen the light come on in the mind of a child or an adult or what-have-you. Phil likes to use the term, "got switched on." You know. I picked up a book today; its called, "Cures." It's from a cancer center downtown in the Medical Center, and I've been in it since I've had my first surgery; and they send this subscription out, and it talks about "switching on" or "switching off" the cancer gene within you; and they're looking at that now. There are things that happen in a person's life that can "turn on" the cancer gene. Okay? I know about this first hand. John knows about it first hand. It just – you can go along here and everything's rocking fine, and you're making progress and taking care of business, and then all at once something gets "switched on" in your life, or

“switched off,” one of the two. And here you are faced with that beast within you. Well, we are in the privileged position of knowing that the same thing that turns it on can turn it off. Okay? And we serve that God. Not that there’s another. But that’s the kind of God we serve. If He switches it on, He does it because that’s what it’s going to take to bring out His best in your life at this time. If He turns it off, He turns it off for the same reason; it’s because turning it off serves your best interest in your life at this time. We don’t struggle against that. That’s the contribution we make. We don’t fight that. What we ask for is understanding in that. We want the Lord just to teach us what He wants us to know, in order to communicate to people who don’t understand this principle, just what’s going on in our life and how we’re responding to it. John and I pray on a contractual basis between us for that very thing to happen every day. Okay? That’s our prayer. I wouldn’t dare ask for a cure or healing, because I don’t know that would bring out the best in my life at this time. I’m perfectly happy saying to the Father, You explain to me what You’re doing in my life, and I’m perfectly happy walking in those footprints of the Spirit from here to wherever. Okay? I trust You for that. Now that’s what Paul is saying to Timothy he wants him to do; and that’s what that word – you see it there. P-A-R-A-G-E-L-L-O. Now it’s a different form over here. *Hina para gleis*. Because that’s a different ending on it, in the noun form. And it’s talking about resting in that. This is a purpose. It’s a participle. *Leis* more often than not is an ending applied to a participle. And a participle – BetiJean? What’s the difference in a participle and a verb or a noun?

BetiJean Kennerly. It dangles.

Conrad Bowman. It dangles. [Laughter]. I don’t believe you said that.

[Class comments back and forth].

Conrad Bowman. It hangs that action out there, and it leaves the action ongoing all by itself where a noun accuses somebody of doing it. Right? And a verb points to it and says, look at what’s going on; where a participle just leaves it out there. This is the kind of thing that’s happening right there in your back yard; and that’s what this is. It’s that kind of word. See; and Paul is telling Timothy, be aware of this. This is what I want I wanted to be doing. You are to be doing this thing. Okay. Now, the first use of that – *hina* – is used to bolster Timothy –to lift him up, and to give him command presence. Because Paul is going to tell Timothy later, he says, do not let people – don’t let people look down on your youth – your youthfulness. Don’t let them do that. Okay. You’re going to make some mistakes; and you’ll make some mistakes that you’ll learn not to make

later. That's okay. But don't let people look down on you just because you're young and make mistakes. You go ahead and make them, because the mistake you make today is the truth that you drive into your soul like a stake; and it stays there and it does not come out. Alright. Now – next verse – command presence. Second time *hina* is used – that is used – is to introduce an emphatic purpose clause. An emphatic purpose clause. Man the Greek, here's another thing you want to learn. The Greek sentence is not arranged logically to the American mind. We arrange, for one, by coming up with, usually, with nouns and verbs and then adverbs and string along out to explain it. To the Greek, the first thing mentioned in a sentence – is called – that's the emphatic position. They arrange words by – in order of importance to what they're going to say. The first thing they're going to say is the most important thing in the sentence that you need to get; and they hang that out there. That's the – that's called the emphatic position in the Greek. And the second thing is whatever modifies that emphatic position. So if the noun – if it's the action that's most important, they'll put the verb way up front. If it's the person who's doing the action, it'll put the person way up front; and put the verb behind it. If it's the result, it'll put the adverbial clauses up front, and then the action, and then the person is named last. So quite often, if it's referring to – here's something that belongs to you, it'll say, here's the thing, here's the relationship you have to it; and then, that it's yours is on the tail end. So you'll see a lot of sentences end with "ought to." Or as from, automatic. Or, here's something the son of mine, or [*Greek word*], which is mine. Or, here's the Son of God. The word *hemon* that we were talking about earlier that's ours, it puts it on the tail end of a lot of sentences because it's the last thing it wants to communicate to you is, oh by the way, this belongs to all of us. You know. That's almost like a given, isn't it? So it'll put that at the tail end of a sentence. Now let's – I don't want you guys to get bored with parts of speech. Okay? Now I run the risk of doing that; of getting so technical and involved with the language; and most of you say, I don't really care about that. Just tell me what the thing says. [Laughter]. Okay? Well, ultimately that's where I am going. But I don't want to bore you with the process. Okay. So hang on with me as we go through here, because once we're about three pages deep in this thing, these – these principles of the Greek language and how it's structured, are going to start to flow together for you; and you're going to understand why we can have such unwavering confidence in this text. Now over the last week, I had the misfortune to watch, as John did, on the History Channel. Have you seen that? The program on the Bible code? It's a direct attack by the same people that the Brethren had to deal with in the late seventeen hundreds and early eighteen hundreds on the text. Children, we've moved so close to God's preparing us for the return of Christ; and we're seeing the corresponding work of the enemy building up his array – his army –

and his facts against us. But it's not that it comes as a surprise. From the day God took Adam and Eve in the Garden, and the enemy of God – this is a little side trip – and the enemy of God deceived Eve; tricked her into taking the fruit off the tree and eating the fruit; and then she turned around in all of her beauty – and I don't have any doubt about it; that gorgeous thing turned around to Adam and said, big guy, this is your day. This is the best thing I've ever ate. You're going to love it. He was sunk. She sucked him under like a small boat in a whirlwind. He went down with a grin on his face. [Laughter]. And he took that fruit – you know he did. He took that fruit and he bit into it, and he looked at her, and he was hers forever. Right? That was it. Game over. Okay. Now Satan's got two people looking at one another like they're made out of solid gold; and he owns them both. Okay? So God, after a brief discussion with Adam in the Garden about nakedness, He promised to Eve a solution. A Redeemer. But it was going to be part of her family. A Kinsman Redeemer who was going to come directly from her lineage. He promised that to her; not to Adam. She had the upper hand again. Right? Now that's the position God put woman in. He didn't turn to the guy who He had given all the commandments to. He turned to her; because she – she's the one who had control. That hasn't changed. Okay? That's still in effect today. You want to move a guy to do something? Send the right woman in, and you'll get it done. I mean that still works. We like to pretend that's not true; but that's a lie; it's true. Bill knows it. [Laughter]. Yes sir. Ed knows it, up on the other end. You see, the hand – that's the oldest conundrum in the world. The hand that rocks that cradle rules the world. Why? Because you are the one who stands nose to nose – every child in the world has a mother. Okay? And he's learned since before he could speak a word. He could recognize her breath. He could recognize her eyes. He recognizes the sound of her voice. He associated the very sound of her voice with food; and life; and happiness; and joy; and feeling protected since before that child was born, he or she knew what the comfort of the womb was; and the sounds that drifted through her middle and got to that baby, even before that child was born; and brought comfort and peace to their life. They had to learn violence, and learn discomfort, after they were born. Okay? Now there's a strange voice in their ear – this grating, rasping baritone, and they learned to tolerate that. But when they want comfort, they don't come rushing to daddy. No sir. They're looking for mom; and it's always been that way. I've got six brothers right behind me – all did the same thing. Dad was a strong man – we revered him; and we shook when he came into the room if we needed to, and we almost always did; but – you know what I'm saying. But when it came to comfort, we wanted her voice in our ear telling us it's going to be okay; asking us what was it we were going to try to do, and just tell us we could do it. You see, that connection with mom was real. Now, we move on

through that, and we move on through the story – from the time God made that promise to Eve, the whole force of Satan and his entire organization was cutting off that promise that the Father made to Eve of a Kinsman Redeemer who would deliver her from the mistake that she made in listening to the snake. Okay? And up until – up until the decree went out from Herod to kill every male child in Israel from two years old and under, that attack was focused on one thing. To cut off the promise that a loving Father made to the only woman He had ever made on earth. Millennia before then. You see how unchanging God is; and He's unchanging because His enemy is unchanging.

Now when the Christ Child was born, Satan didn't relent; he went after Him. That's why that decree reached back for a couple of years. And when Herod's decreed to kill all the male children this age and under, he was blanketing; and a whole generation of male boys disappeared. They were killed. That's how determined Satan is. That's how vulnerable you are. Okay? That's why we need His protection. You need to be alongside of Him – what we were talking about a while ago – *paracletes* and *paragleis*. That's why we need that, because Satan is no farther away than that right there. He's after you. But once he failed in that, and the Christ Child was born, and then the Lord Jesus, God the Son, who became the Son of God, who became the Only Begotten Son of God, who became Jesus the man – our Redeemer and Savior; once that happened, Satan's tactic changed; and from that instance onward, his attack was on the Word of the Father; and it has not varied. It's exactly like it is today, just like his attack on the promise of God to Eve, carried from the moment of creation and fall of Adam and Eve all the way to the two year old Christ child. His attack now is on the Word of the Father – that which you have in your hands in front of you. That's what the enemy's attack is on. How important is this that we get this straight? It's as important as the coming of the Christ Child – the Only Begotten Son of God, who hit the ground and went to the cross. The preservation of His Word is on a par with that; because that's finished; that's accomplished. Now what's left is the record of that, and that's what you're charged with. This charge to Timothy is His charge to you today. That's what Tom is charged with; and our elders; that's what they're charged with. That's what I'm charged with if I dare to stand in front of you like a teacher, and say, here's what the Word of God is all about. I'm charged with that very same thing; and because I give it to you, I have done you no favor, because with it goes the charge; and now you have it too. You've got one life to spend, and the first thing you have to do is use that life to accumulate all the knowledge that you can about this charge that comes directly from the Father through minimal hands to you. And to ensure that you get it right, He puts His Spirit – that's the third person of the Trinity – He puts that Spirit inside

of you so that you don't hear it from me and that's the end of it, or Phil, or from anybody else, or even from the pages of the Word as you do it – you hear it in the Words of the Spirit, or in His Words to the Father inside of you. You have your human spirit – the same one that died when Eve sinned and Adam sinned – you have that same human spirit regenerated in your life; and that's what the word "regeneration" is all about. Taking your human spirit and re-enlivening that within you; because the Holy Spirit needs someone to talk to; and your brain is not good enough. He's got to have a different receptor in you; and that receptor is the human spirit. Now, His Spirit has something that He can talk to; and He takes that human spirit and opens it up and fills it full; and the best we can do here is to give you a look at the language He uses to communicate in; and that's the purpose of this class. Okay? That's the purpose. To give you as much of that as we can. So, one week we'll chip off a bit of paint, and you'll get a chance to see what color it is. And the next week we'll chip off a little bit of the material, and you'll see what it's made of. Okay? And the next week we'll sand off a little rust and you'll find out what can happen to it; and then eventually, as we get along in here, we'll take it out for a test run and see how fast it will go. Then it really gets to be fun. Okay? We'll take it under water and see if it'll take the pressure. [Laughter].

Betijeane Kennerly. Conrad, you were talking about the Code.

Conrad Bowman. Yes. Talking about the Bible Code?

Betijeane Kennerly. Yes.

Conrad Bowman. Okay.

Betijeane Kennerly. This is in the nature of a new revelation; I mean, is what that claim. Right?

Conrad Bowman. Yes.

Betijeane Kennerly. I mean, that's the whole gist of the thing. A whole new revelation.

Conrad Bowman. Uh huh.

Betijeane Kennerly. But to me, Satan's always been after the Word, because that's what he said to Eve. Didn't God say ...

Conrad Bowman. Right.

Betijean Kennerly. He's always been after the Word. And then it ...

Conrad Bowman. Sure.

Betijean Kennerly. And then the Word became flesh and he was really after him.

Conrad Bowman. Yes ma'am. In that program the other night that – and I'll wrap it up. In that program the other night, I'm watching that thing and it was a lot of young people on there; and a lot of people from France; and a lot of theologians from Germany. It's the German enlightenment revisited. If you're not familiar with that, you have to look at the "Theologians of the Day" who are being quoted from the late seventeen hundreds and early eighteen hundreds, and what they were attempting to do. It was out of a Gnostic period – they connected with a Gnostic theory of Greece and Rome; but, what they were saying is – there's this one young guy saying, I cannot imagine that anything called the Word of God is not – that there's not a code imbedded in it – I just can't imagine that. That God would leave us out here without that code imbedded in it. And I'm thinking to myself. You fool. There was a code imbedded in it, and the code was called "Jesus." And it was a mystery to everything in the past. There was a code. It was there. I would love to be able to take you – as a matter of fact, I started getting ready for it. I pulled Leviticus down and I started going through Leviticus and reworking it along the same time I'm doing 1st Timothy. And it just – the further we go, I just can't stop; because here is Christ written on every page of the Old Testament. There's the picture of the Lord Jesus – come to save mankind on there. It was on every object they touched and everything they saw. The language in which it was written. It's all over it, and I want you to be able to see that too. So, pray I live long enough to do that. Okay. It may take another thirty – whatever. Yeah. I'm a patient man. I've got time. I'm not in any hurry. But I want you to see this; that it was all over this thing. That when you look at that Tabernacle in the wilderness, the most subtle things – everything that touched the ground was clad in a hundred percent sterling silver. No wood touched the ground. The posts sat on little bases of sterling silver with – they just stood them up in there. Okay. Everything that held up every veil in the whole thing, including that white – can you imagine that? A white linen curtain hanging out there in the middle of the desert on hardwood posts standing on solid silver bases and capped with silver capitals – right out in the middle of the dirt? And I don't know that they ever got dirty. There was no procedure for washing those things. And then there was an opening on one end. Here's this gate, and it's

multi-colored; and it's purple, mostly; and it has – it has woven in gold threads the name of God all through it; and that's the door; and that Jew that wanted to bring his offering to God brought his animal to the priest who stood in that doorway. You think that wasn't in people's minds when Christ said, I'm the door; I'm the way; the truth; and the light. And he brought his animal to God, and the priest took that knife that was made specifically for that purpose, and he swatsled – boom. He took that animal, and he put the hand of the penitent on the head of the animal, and prayed and commuted the sin of the individual to the animal; and he took that knife and swatsoed that animal. Doesn't that sound just like what he did? He cut his throat, and bled him out; right there, and he caught the blood in the basin; and while the animal was bleeding out right there – and you can imagine how many thousands of times they did that – and here's that bloody spot right here in the door; and then there's that trail of blood that he carried it in a basin over to the altar – the Brazen Altar – that stood behind him there; and he walked around and up the ramp and he walked around and poured that blood out on those four horns of that altar and it went to the ground; and then he poured the rest out at the base in a hole in the ground. So when they got ready to move that Tabernacle, you know that that pattern was there. Here's this big red spot here, and this trail of blood there; and the four spots of blood on the four corners; and the black mark of ashes where the fire had rendered it, and the fat had run down; and it soaked it into the ground; thousands, and thousands, and thousands of times. The high cost of redemption was impressed in their minds. We've lost that, because we don't – it's just too bloody.

John Young. Well Conrad, they had lost that by the time Jesus was in the Temple, hadn't they?

Conrad Bowman. Gone. It was gone. They didn't want that. They didn't want that. And it offends our sensibilities. So we've lost the horror of what Christ paid on the cross. So much we don't want to speak about it. Well, they saw that; and then they saw the parts of the bloody sacrifice carried back to the laver and washed off; because some of those sins that had to be done before it was offered up on the Brazen Altar. And then the priest would take some of that blood and ashes and he would walk into the holy place with it, and here was the Altar of Incense back there; and he would anoint the horns of the Altar of Incense which left small marks; and then he would pour some of that blood out behind the veil at the Ark of the Covenant. So you see that pattern. Big splashed here. Big blood here. Smaller blood there. Smaller marks in the back. When they got ready to pick that Tabernacle up and leave it and go off with it – and they wouldn't move it but about fifteen – maybe fifteen miles a day. Or whenever they moved it.

Fifteen – maybe twenty miles, and then they would erect it again. From the place where they started, all the way into Jerusalem, their pathway was marked by that pattern. It was like God had a big rubber stamp, and a big pool of red; and He marked that pattern on the ground everywhere His people went.

Evelyn Wamble. How many years did that take?

Conrad Bowman. Well, ah, by the time – it was 469 years after the second captivity when they came out of Babylon. So it was about 2,000 years that it took that process to get that thing all the way.

Evelyn Wamble. I was thinking about 1,500 years.

Conrad Bowman. Yeah. Stretch that out by another 490, and you'll include Daniel's prophecy, the last 7 years of which still haven't taken place. So you're real close. You see, God not only has your future laid out for you, and is watching over you every minute of every day – today, but He doesn't ignore your past. There're markers in the ground everywhere you've been. He knows what you've done. So when He gets to the seven letters to the Churches in Asia, He's says, I know your works. I'm not happy about it, but I know them. I know what they are. I know what you've done. Now, except you repent – you change your mind, and you go back to My work, which has been finished – is what He implies but has left out, I'm going to come to you in judgment. He sees His Church – busy, busy, busy, busy, busy trying to impress Him, and He's impressed all He's going to be with the work of His Son. That's the load that Timothy's carrying, that Paul left him. Let's close with a word of prayer.

Father, we thank You so much just for the marvelous work You did in Your Apostle to us – the Apostle Paul; in his first generation spiritual child Timothy and Titus who carried his work one notch further. We thank You Father – we thank You that You dared to include us in that same process; in that same line; and it's with amazement that we pick up our tools and just commit ourselves fresh to You. Fill us full. Give us understanding of what You're doing in our life and in the lives of those around us. Give us the courage to take what comes and the strength to endure through the last of our days, whenever they may be and however; and we love You for it, Father; and we sense the nearness of the coming of Christ; and just keep our eyes open and our hearts tuned, and we give You the praise for it; and give You the glory; the *doxi*, as it says all the way across the New Testament. Put the doxology in our heart. Praise God from whom all blessings flow; and we thank You in the name of the Son, who paid for it. Amen.