

Ephesians 1, Part 1 (Conrad Bowman) (December 4, 2005)

Yesterday I called Mom. I hadn't talked to her in two or three days. I always like to check and see what her mental state is, so when she answered the phone I said, "Where have you been. I've been calling and calling." She said, "I've been right here, and no you have not. Yesterday I was real depressed. It lasted for hours." Then she goes into that. And she said, "I wanted to talk to you so bad, and if you had called..." She dumped that back on me as fast as a lawyer in court. Left me wide open. That was terrible. It was terrible. But her mental state was real good. She's hanging in there. She's good.

Alright, we're going to start Ephesians today. Paul's systemic theology is Romans. That's what Romans is. And in Romans he starts out with the whole world of unbelievers and then he begins to progress. And then he starts talking about the evidence of God through chapter 1 and 2, and he goes into the general condition of man, and that lasts through about Romans 6 and 7. And the plan of salvation. And then in Romans 11, as we were studying for the last couple of weeks, he's going through God's pursuit of the Jew and the grace and His entreaty toward them to accept the gospel, and then he explains in very clear and unmistakable terms how God has left His focus on Israel as the object of His grace to man and has shifted His focus onto the Church which is primarily Gentile. And he explained in Romans 11 how that process has come to a close, because he's into the Age of Grace and time has passed, and the generation that he has been pursuing has locked themselves into their mindset of refusal and he is turning his attention to the Gentile church. That's through Romans 11.

In Romans 12 – what is Romans 12:1, what is the opening verse in Romans 12:1?

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship. (NIV)

Reasonable service. That's it. That's Romans 12:1. He turns and says, listen, your service is not down at the temple doing temple works. It's present your bodies a living sacrifice. Holy – set apart – acceptable unto God, which is your reasonable spiritual worship. That's where your worship occurs. He took the temple, tore it down, mentally, and in its place, he said, the place where you worship God is not the temple of brick and mortar, it's the body you occupy. Whew, what a change that was! What a change that was! Okay? To change that image, say, take

the temple down there, and substitute that with the body you occupy – that is the place where you worship God.

Now, we come to the Pauline epistles. And I want you to understand how important these epistles are. How essential they are. You've seen the whole plan of God unfold from Genesis right on through Romans 11, through the gospels, through Acts – the history of that change, and right on through Romans 11. Paul's systemic theology. And, from Romans 12 on, he's talking to a Gentile audience.

And then his individual epistles were written to address different issues to that Gentile body of born again, Christ centered, ascended Lord Church. That's you, and that's me. Now look what we've done. We've taken Scripture, and taken the Bible as we know it, even the King James Bible [laughter]. God wrote the King James Bible – everybody knows that. Okay? That's the real bible. We've got all these fake bibles, like the New American Standard, the NIV...[laughter]. Isn't that terrible. Isn't that terrible. But this is truth – God wrote the King James Bible. [Private joke – Beti Jean Kennerly refers to the King James Bible as "the real Bible."].

But, even the King James Bible is subject to this revision. Okay? Because what we have in this beautiful, marvelous collection of writings is we have 13 books tucked away, right in here, it just doesn't take much room. They're not history, they're letters. They're letters of belief written by the Apostle Paul who himself declared, which we'll see as we go through here, over and over again, that his gospel is a different gospel than what they've heard before. The gospel in the Old Testament is not the same as the gospel in the New Testament. The gospel of the four evangelists – Matthew, Mark, Luke, and John, the gospel offered by Christ – is not the gospel that brought you into the Church. Christ was presenting Himself in the gospels as the Messiah of Israel, not the Lord of the Church. You've got to be careful with that. Okay? What that means is, when you look back here in the four gospels – Matthew, Mark, Luke, and John – He's offering the gospel of the Kingdom. That's what the Sermon on the Mount is all about. The gospel of the Kingdom. He's saying, this is how it is. This is how it's supposed to be to you Jews who are waiting for Me to come. Here's the gospel in front of you. Here's what it's going to be. He knew they were going to reject it. So He offers them what it's going to be like when they reject it, and Revelation then continues with the story.

Lady. Question [Inaudible].

Conrad Bowman. She's coming in and saying, how can she claim what's there. And, she is feeling like an outcast because she is not of Israel. And He's telling her – what He says in terms of the metaphor is that the crumbs of that gospel are enough to save one. Even the dogs can partake of the crumbs when the crumbs are brushed off the table. He said, you don't have to sit down at the table to eat a full meal, like an Israelite, in order to partake of the benefits of the gospel that was being offered to them. That wasn't a Gentile gospel – well it wasn't a Gentile gospel, in that sense, because what He is saying is, the crumbs off Israel's table are enough to save anybody who would come. Anybody. Jew, Gentile, everybody. The reality is, that from that period all the way back to where the Law was given, if a Gentile wanted to become saved to a relationship to God in the Old Testament, he had to become as a Jew. He had to accept the Jewish premise and the Jewish doctrine and the Jewish gospel. He had to in effect become a Jew.

Lady. There was no church?

Conrad Bowman. There was no church. No. There was no church. So, in order to participate in the blessings that God had promised to Israel, he had to accept Israel's God, and in effect, become a proselyte Gentile. And so that gospel was what was being offered there.

The blessings that are ours, in the Church, by relation – He never offered union with Himself. Even Christ didn't, He offered Himself as Messiah. Now what He was offering then was One to rule over them. That's not His relationship to the Church. He doesn't offer you a position as a subject in a Kingdom over which He's going to rule. He offers you union with Himself. Jeez! How big a difference could that be? He offers Israel a position as a subject in a Kingdom with a King, David, with a Lord ruling over them – that's Himself. But He never offered them ever union with Himself. That's basic in the plan of God for the Church. He starts with that with me and you. You come to Me, and you're joined to Me, forever. That was not offered to anybody else. Yes, John.

John Young. I'm glad you're talking about this, because what I struggle with, in John, in chapter 3, Nicodemus where he is talking to Jesus, and Jesus said, basically, you have to be born again, and so Jesus is talking to a Jew before the cross and before Pentecost. Is it correct that this is what one has to do today to be saved?

Conrad Bowman. The born again, which He said to Nicodemus, is not a synonymous term with the "born again" which we use today to describe a Christian. It's not the same thing. When He said to Nicodemus, you've got to be born again. It stunned Nicodemus, and of course, he got sarcastic, and said how do I enter my mother's womb again. You know. And Christ said, no, don't be ridiculous. That's not what's going on here. He said, you've got to be born – what did He say, the Spirit. Now we know what the Spirit is, you've got to be born of the Spirit – spiritual rebirth. That's inside. You have to be spiritually reborn. "Water" is a word that is synonymous with the Word of God. Now, we automatically attach to that the Word of God, the written Word. That's not what that meant. The Word of God meant by God's decree. You have to be born of the Spirit and of God's decree. Now, truly, when the Scripture talks about the Word of God we can substitute the written Word because we know this is it. This is what God has given us. We can refer it to Christ the living Word because we know He was the living Word of God. That's what John 1 says. But when He answered Nicodemus He was talking about, not a physical birth but a spiritual rebirth. And that's what He said to Nicodemus – you have to be born again. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. So, He's taken Nicodemus to a higher level. Nicodemus had to be born again.

John Young. As a Jew under Law?

Conrad Bowman. As a Jew under Law. With the Kingdom standing right in front of him, and with Messiah standing right in front of him, he still needed spiritual rebirth. Now, had Nicodemus accepted that rebirth then, and accepted Him as Messiah, and had his eyes open then, and lived through to Grace, and had the Gospel of Grace offered to him, he might be in line with me and you when Christ comes to claim His own. Did he do that? We don't know. What we do know is Christ told him that it was spiritual rebirth that was required in order for him to inherit eternal life. What must I do to inherit eternal life? And that's what he had to do. Or even as a Gentile. But as a Jew he had to accept Messiah. Any other questions on that? Alright, lets move on a little bit.

So we come through the Pauline epistles, we come through this offer of the Messiah to Israel, we leave that and we turn our attention, and we see God's plan turn to the Gentiles. It's an amazing turn too, because I want you to realize, He had twelve apostles out there, eleven of them were called to deliver the Gospel of Grace to Israel. One of them was called to deliver the Gospel of Grace to the entire Gentile world, to all the non-Israel world. Now that's amazing. You or I wouldn't have done it that way. We certainly wouldn't have done it that way.

We would have said, now look, we're going to leave Peter behind to you, and the other 11 of us are going to tackle the rest of the world. That's the way we would have organized it. And each of you go out there and win twelve, and bring them in, and then they can come in and win twelve, and bring them in, and that would be a good Baptist plan. Okay? That's the way we do it. That's Evangelical. That's the way we work. Organize the troops and get them out there. God didn't do it that way, because He didn't want the troops taking credit for His work. He sent one man, and he was a Jew. Don't you find that a bit ironic? He goes into the Jews and takes Him one man who had hated anybody bearing the name of Christ. To a man who was completely anti-the-plan and the Way and converted him on the Damascus road and then set the Gospel of Grace in his hands as a sole and exclusive property. That just stuns you. And set him about commissioned to take the gospel to the whole world. All the non-Jews in the world. That's just an amazing plan, and that's what He did. He set out doing that.

Now, we're going to study his epistles for a while, however long it takes, and we're going to start with Ephesians. Now, this is not a chronological study of the epistles of Paul. We'll do it differently than that. This is a study in the doctrinal development of the Church. Okay? And the reason why Ephesians is such a great place to start is because it's the foundation stones for the building. In Ephesians you had laid out by the Apostle Paul our position in Christ, the glue that holds us to Him. Okay? That's what Ephesians is all about. Ephesians doesn't want to make any mistakes for the Church. The foundation is the Lord Himself, and the building goes on top of that and starts to rise for the world to see. And, we're going to hit a letter that deals with, what happens when you hit gospel things in the Bible? Well, there's a way to deal with that. Well, what happens when people start coming in from the inside and tear the wall down that you already have constructed from the inside. They want to build a little room in there, and they want to put a Menorah in there, and they want to have a little tabernacle box in there, and they always want to do that on the inside. He says, here's how to deal with that. And he writes this letter to the Galatians. And he looks at these individual problems that assail the Church and he'll write a letter to a group and tell them how to handle that.

And so we're going to study the doctrinal development of the Church and how the Church deals with these things when they come along. And Ephesians is a marvelous letter. And I've almost finished the Notes on Titus, and Titus is a short little book, but it is jammed packed with the next stones when it says, in Titus, here's how to select men who are going to guard you as elders of the Church. Here's how to select them, here's why you have to select them, here's what to

look out for, and here's the qualifications. And that's in Titus, we'll get to that, sometime right after Ephesians. In my opinion, that's the next stone. Titus is the very next stone. You've got the foundation, which is Christ. Now you've got the leaders within the body, and that's the elders. And then you move on to dealing with other issues. You've got to have those first two in place before you do that.

So, here's Ephesians. Ephesus is a town that is dedicated to knowledge. The Greeks, and the Ephesians particularly, were big librarians. Big pompous guys that would stand in front of you and just orate for hours and hours, and knew nothing of time. And he (Paul) begins to address these people in Ephesus. Let's go straight with the text.

Paul, an apostle of Christ Jesus by the will of God.

Jeez, I love this. An apostle is one sent with a message. Not only sent with a message, but he speaks with the authority of the one who sent him. He's sent with a message when he's sent with the authority of the sender. An ambassador, so to speak, but an ambassador with a message. And sometimes it's confrontational and correcting, but it's instructional.

Paul, an apostle – "he belongs of" is a genitive of possession – he belongs to Christ Jesus. He's a possession of Christ Jesus. But, he's an apostle of Christ Jesus and belongs to Him, but his appointment is by means of the will of God the Father.

Now, it has long been an opinion of mine that the Father is the forgotten member of the Trinity in this generation. And it's what effects our worship as a Church, because all honor, and all worship, is to be directed to the Father. We are a church that has gone – not this local church, but the church at large – that has gone absolutely nuts over worshipping the Holy Spirit. And the Holy Spirit if you remember, it says in Scripture, that the Spirit never speaks of Himself. He always speaks of Christ. His entire existence and operation is to direct attention to the Son. Now why people can't learn that is beyond me. Because the church at large goes nuts over directing worship to the Spirit. It's completely wrong footed. We don't need to talk about that any more.

He's writing by the will of God, He points to the Father, to the saints who are at Ephesus. Saints is *hagios* – those who are set apart. *Hagios*, the set apart ones, who are at Ephesus, and who are faithful in Christ Jesus. They are in Christ, and they're faithful.

Grace to you and peace – grace always precedes peace, always does. Grace always precedes peace. Where does the peace come from? It comes from God the Father, and Lord Jesus Christ, but God the Father is in the emphatic position. He's giving the honor to God the Father. And this is Paul's – look at the next verse. "Blessed be the God and Father of our Lord Jesus Christ." He blessed the Father again. That's verse one, verse two, verse three. He calls attention to the place of God the Father.

Blessed be the God and Father of our Lord Jesus Christ who has
blessed us ...

Who? The Father has.

Who has blessed us with every spiritual blessing in the
heavenlies in Christ.

Okay? Where do our blessings come from? They come straight from the Father. Who is it that loves us? The Father loves us. The Father sent the Son, the Son doing the will of the Father, spread the love of the Father to each one of us. Okay? On the Father's command. That doesn't take one thing away from the Son. Because we're going to see that repeatedly. But I want you to see how clear in the mind of Paul his access and his connection to God the Father is. And we've lost that. We've lost that. We've lost that through casualness. Casualness in our prayer. Our prayer should be directed – what did Christ say? When you pray, go in your closet and pray to the Father. Okay? It's such a small thing to find yourself praying to Christ. That's such a small thing, isn't it? But what does it do in your mind when you start taking your mind's eye off the Father who is the source of all your blessings, and turn it to the historical Christ who secured the Father's blessings for us? The minute you do that, the human image that we have built up of Christ alive on earth, pre-cross, takes over our mind's eye. And what exists in here is the memory, or pictures, that we have come to appreciate that we've seen, and images that are repeatedly coming before us of the historical Christ. And the first thing you know is that every time God is mentioned, your mind's eye re-conjures up one of those images of the historical Christ which you have seen, and calls that in front of you, and it pulls your prayer away from the Father and to the Son. And we justify it by say, well, He's God. And He is. The Father is jealous over honor that is due Him. And our worship should be directed solely to Him. That doesn't diminish the Son. We have to fight to keep the Father in our mind's eye. We have to struggle to do that, and it's important

that we do it. We do not want to lose sight of the fact that the Father loved us individually, and gave His Son for us individually, and drew us to Him individually, and He provides for us individually, and never loses sight of who we are, and what we are. And He pulls us to Himself on the basis of the work of the Son. And He and the Son can love us infinitely. And Paul is rehearsing that for us.

In verse 4:

Just as He [the Father] chose us in Him before the foundation of the world that we should be set apart ...

Holy – that's that same word, *hagios*, it's translated "saints" in verse 1. That's the same word.

just as He chose us in Him before the foundation of the world that we should be set apart [holy] and blameless before Him in love.

Do you know what the word "blameless" means? It doesn't mean "not guilty." It means "not indictable." Okay? Tom Delay's situation comes to mind almost immediately today. Because Tom Delay is indictable. He may not be guilty, but he was indictable. It "looked like" he was doing something bad. So he was indictable. "Blameless" means not indictable. We should be set apart before Him and not indictable before Him. We are to avoid even the appearance of evil. Okay? Remember that example from a few weeks back? Mom comes into the room and says, "who's causing all that uproar?" And we all said, "Gale did it." And Mom said, "did you do it?" And he said, "yea, but everybody else did too." And so, everybody got a whipping. That was the rule. Don't hang around with evil doers. You don't hang around people like that. Gale was guilty. Get out of Gale's room. Judgment is coming. Well, "blameless" means "not indictable." You can't even be accused. We're blameless before Him, period. "In love." I don't know why we leave it hanging on the end of that verse because it's the first two words of verse 5 actually.

In love He predestined us to adoption as sons through Christ Jesus to Himself.

That's the Father's work.

In love the Father predestined us to adoption as sons through Jesus Christ to Himself. And this was according to the kind intention of His [the Father's] will.

How much do you owe the Father? You read these first five verses, you see Him intimately in detail providing for you, personally in His Son. Doesn't take a thing away from the work of Christ. We're going to cover that in detail later. But this is the Father's own work for you. This is so encouraging to me to know that God the Father personally has me in mind, every step of my way. He has me in mind, He has my wife in mind, He has my business in mind – Brad I'm with you on that, Buddy – we are dependent on Him in His provision every day. Okay? We operate in a world that is flawed. But it's God who owns the cattle on a thousand hills and the gold in every mine. And, if He needs to crack another mine for my benefit, or for Brad's benefit, that's what we pray. Okay? Help us to be good stewards. Make us good stewards of what You give us. And, if it's pennies today, and dollars tomorrow, and gold the next day, make us good stewards of it, every step of the way. Here's where You put us, show us how you want us to do this. That's our prayer. Again, make us good stewards of what You give us, and the results we'll trust to you.

This is His will. That we be predetermined to adoption as sons through Jesus Christ. When we see the word "predestined," does it make the hair on the back of your neck stand up? That's fighting words. Do you have questions about that verse, about the predestination part of that verse? That's great. It drove me nuts for years.

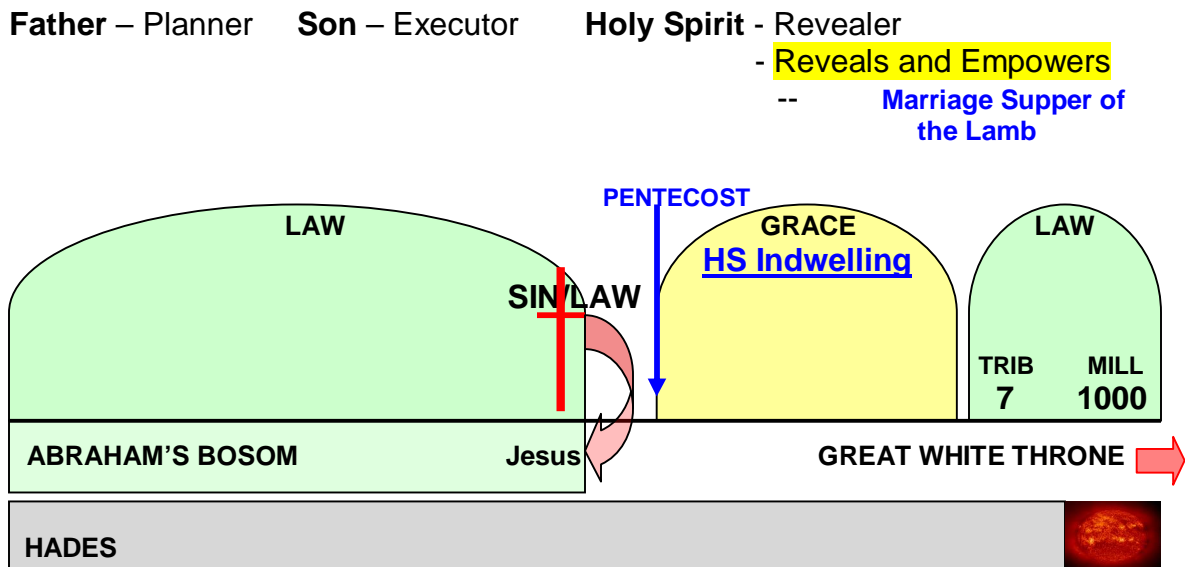
Gentleman. What was your dilemma?

Conrad Bowman. My dilemma was finally coming into – how could God predestine me and still leave me free to choose him? That was the dilemma. You know. And it hangs out there. That's the world's dilemma. If God predestined me to adoption, then there are some He didn't predestinate. That means that He chose some to go to Perdition. And, how do you answer that? It's the great dilemma of Christianity to the world.

Well, to understand His predestination, His work in predestination, you have to come to some understanding of His nature. And His eternal nature means that this is not a series of events that's occurring, this is one event. This whole thing of time and everything is one event. And He put us here. And He knows every choice we're going to make. Not because he foreknows it, but because He is there

when we make it! Okay? His eternal nature, it's His eternal nature to exist in every moment of time at the same time, and our minds just cannot wrap around that. See, eternal life means that all of time and all of eternity is one event to God. Your tomorrow is just as clear as your yesterday. You can make a choice today and He can look at that choice and honor that choice today and declare it to have been so since before the foundation of the world. He can look at every choice you've ever made and watch you make that choice, and work with that choice in His own time, to either ratify your heart in your choice of hardness or to present you additional evidence that you can change your mind if you wish. So, when He hardened Pharaoh's heart, He hardened his heart into a choice that Pharaoh had already made. Not because He knew what Pharaoh was going to do, but because when Pharaoh did it, He was there. He knows today what I'm going to do tomorrow. And when He acts tomorrow, He declares it to have been so since the foundation of the world. You understand that?

[Conrad set out a drawing on the Board.]



Here you are. Here's the creation of the world. Here's Christ on the cross. Here's the Law. His death, burial, resurrection, His ascension. The Church Age starts – the descent of the Holy Spirit. The Grace Age is here, the Rapture is here, the seven years of Tribulation follows in there, His Second Coming is here, the Millennium Reign is here. The Great White Throne Judgment is right here. Yes?

Carol Johnson. [Inaudible. Something about God being outside of time, etc., omnipresence, etc. But how do you listen to If that is true, then Christ is still on the cross, and the Catholics are right..... etc.]

Conrad Bowman. You know, from God's perspective, that's absolutely true.

[Conrad goes back to the Board.]

Here I am right here. When I see something in my life that disturbs me and it troubles me and I pray about it. Okay? And God hears my prayer, and He answers my prayer. This is the Father. And this is time, right here. And this is the Father, and He exists apart from time. This is all one single event to Him. It's like I took this board and turned it this way.

[Conrad turned the board side-ways so that the audience was looking at the edge].

God is up here. OK. Now I pray and the Father answers me here. Right here in time where I am. And He answers me – let's say, let's say this is the presentation of the Gospel. And I respond to the Gospel when it was offered to me right here, and the Father declares me to be saved based on the blood of Christ who paid for sins back here. Well, when He accepts me as His own, based on Ephesians, when He accepts me as His own according to His will – He says, here's where your sins are, here's where I ratify that action, because the Son who paid on the cross right here is the Agent of creation right here. And, before the foundation of the world I am known by the Father to have been included in the Son from the moment of creation. From my perspective, I made that decision right here. And, my salvation is secure from here to here. From the Father's perspective, I made my decision here, but He acknowledges that from before the foundation of the world. And He says, it's always been so. You always have been saved. When the world was created, you were mine, all the way across there. And that's true of every one of us. Every one of us. You made your choice in time, and He ratified it from before the foundation of the world. And you'll see that term "before the foundation of the world" come up repeatedly. Yes ma'am?

Carol Johnson. If all this is true, why did Jesus pray in the Garden the prayer to the Father that if there was any other way, let this cup pass from Him?

Charles Pirtle. It was the man saying that prayer.

Carol Johnson. But He would know that He would be crucified.

Charles Pirtle. And it's God, but He came as man.

Conrad Bowman. As man, the self-limiting *gnosis* of Christ said He laid aside His prerogatives as God and acted solely as a man depending upon what the Spirit revealed to Him of the Father's intention. As a man.

Charles Pirtle. That's one of the reasons Christ is called today, "I am."

Conrad Bowman. Right.

Charles Pirtle. He always "is," never "was." Never "will be."

Conrad Bowman. I like Louie Giglio's take on that, he said "be." I "be." Bad English, but descriptive.

Charles Pirtle. That's why I like Scripture, because "I am."

Conrad Bowman. He said the word is "be." And it's "be" in "I am be not."

Charles Pirtle. You talk that way in Mississippi.

Conrad Bowman. That's true. [Laughter]. I've had to move around and get rid of that a little or else people wouldn't listen to what I have to say.

Lady. Then God the Father doesn't have anything to look forward to?

Conrad Bowman. Oh, yes He does. Because this whole thing – she said God the Father doesn't have anything to look forward to. But He does, see, because this whole thing is gathering to Himself a group out of His creation that will join the angelic order out of His creation in a giant celebration – as Louie says a party – that will last forever. And, exist solely for one purpose – to the praise and honor and give Him worship. We are going to a place where celebration exists forever. To give worship and honor to the Father. That's our destiny. We can't imagine what that's like. We can't imagine what that's like. We have a celebration in here every Sunday morning that lasts five or ten minutes, but usually last about a half hour. We enjoy celebrating being together. Can you imagine what it's going to be like when we get here.

Charles Pirtle. No.

Conrad Bowman. Our minds can't wrap itself around the kind of celebration that forever is going to be. But that's where we're destined.

Lady. When does it start?

Conrad Bowman. When does it start?

John Young. Any day now!

Conrad Bowman. It's going to start soon. The minute you step out of this life, the very second you step out of this life, you meet the Son face to face who escorts you to the party.

Lady. So the Father is already celebrating.

Conrad Bowman. He's already there. He's already celebrating. So, all those that have gone before us are already there celebrating. But that's going on the same time we will be there, we're not going to miss anything. Okay? So, we're all going to be there, and we're going to the celebration, and it's not going to be boring. And it's going to be so grand. We can't imagine that. Yes sir?

Woody Laywell. [Inaudible. Something about getting tied up in the details].

Conrad Bowman. That's right. That's right. So the intricacies – we can get so caught up in them – it can drive you nuts. I remember getting in a car one day, leaving Jackson, Mississippi, going to Hattiesburg because I had to call on a bunch of people, and I went forty miles down the road and I stopped because Sunday was coming up and I was teaching this verse. I turned the car around and I drove back and I went straight to the church and sat down with Ken Sheppard the pastor. I said, OK, this is it. And he said, this is what? I said this is the day I've got to get predestination and election squared away. He just laughed. You have to know Ken to appreciate that, and he said, Why? I said, well, I teaching in Ephesians and I've got this coming up and I've got to get it squared away. I can't go any further. I'm dead in the water. He said, I thought you were going to Hattiesburg? I said, I was, I got half way there, but it's time to get this squared away. Isn't that the way you life goes? Doesn't your life go that way? I mean, something goes along and there are big questions out there and they just slap you in the face, and they're road blocks, and you can't go any

farther until you get the question answered. Well, that's where I was. You know. Get ready, because somebody is going to have to teach my class Sunday if I don't get this squared away, because I can't do it. So, we spent the rest of the afternoon just pouring over things. And, it just cleared up and I moved on. I got back in the car and drove to Hattiesburg and called Norma and told her I had arrived and told her everything was OK. And she didn't even know about the conversation with Ken. That's the way – you see in time we're tied up with the intricacies. And the implications were – they're just hanging in the balance. You know. And you have to wrestle with these things to get them squared away. Study to show yourself approved unto God. Study. That's a hard work.

Gentleman. It seems to be that there's kind of two mistakes we can make limiting God here. The first is to make time limiting God. And that's just not the case.

[TAPE ENDED. This recording was transcribed on a tape recorder, and transmitted to a digital format. The earlier recordings, of which this is one, were made on a tape recorder. Some are more audible than others. This particular recording was extremely unclear, and therefore is not including in the audio section of this site]