

Ephesians 2, Part 3 (Conrad Bowman) (January 29, 2006)

We have some additional copies of the Ephesians Notes and the paper on Scriptural Christianity up here on the front row if you need them. If you need the Ephesians Notes, they have not been updated since January 7. So, if you have one with that date on it, you have the latest version that's in print.

Open your Bible to Ephesians chapter 2. I want to earmark a couple of verses here for this morning just for emphasis sake. Ephesians chapter 2, verse 10, is one that we gave a lot of attention to the last two weeks.

For we are His workmanship created in Christ Jesus for good works which God hath prepared beforehand that we should walk in them.

And then I want you to go right across the page to Ephesians chapter 3, Verse 8, where Paul says:

To me, the very least of all saints, this grace was given to preach to the Gentiles the unfathomable riches of Christ.

That was his specific responsibility...

And, to bring to light, what is the administration...

Does anybody have a King James, what does it say?

And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

Yes. It is worded a little bit different, but it means the same thing.

... to bring to light, what is the administration of the mystery which for ages has been hidden in God who created all things in order that [His purpose, in order that] the multi-faceted wisdom of God might now be made known through the Church to the rulers and authorities in the heavenly places in accordance with the eternal purpose which He carried out in Christ Jesus our Lord.

If there was ever a statement that said the day in which we sit here in this building as a member of the bride of Christ is the diamond pivot on which the eternal plan of God spins. Now I want you to think about that.

The whole of time and space in history, from pre-creation to post-judgment, turns on today, and the identification of Christ's church. Last week I said it. The church is not an afterthought of God – Plan B – because the original plan with Israel failed. That's not what's going on. This clearly states, in unmistakable terms, that God's eternal purpose was to draw out a Bride for his Son through which He might display every facet of His wisdom that has been hidden in the ages of the past. And that includes the Age of Law, the Age of Conscience, the Age of the Jew, the Age of Creation, Eden. In none of those circumstances was God's full faceted, full orb'd wisdom displayed. But you, dear heart, are the object through which He has always intended to do just that. Are you important to God? Absolutely. Are you essential? Absolutely. Can you think of anything more than that truth, that would bring comfort to the man Jesus, who suffered what He suffered, in order to occupy the position He now occupies on the Father's throne in heaven. No wonder, as Phil was just reading before, no wonder we are there to bring comfort to Him. It is not God the Son who is in heaven. It is the Only Begotten Son of God who is in heaven. When He laid aside his prerogatives as deity, He didn't lay them down just until the cross, He laid them down forever, and accepted the Father elevating Him as the man Jesus to the position He now occupies. That's what Pauline theology is all about. It wasn't just the Son of God, God the Son, who the third person of the Trinity, who went through the grave, it was the man Jesus. [He laid down His prerogatives as God, took up the form that we occupy so that He could identify with us, but more importantly, so we could identify with Him.](#) And when we joined to Him, we joined to Him in His death, but also in His resurrection, and His glorious ascension, and his ascendancy and His session on the throne. We are joined to Him there where He is right now. That's not something that is going to happen by and by, dear soul. You're there now. You are part of the Only Begotten Son of God, who has been loved by the Father so much that He took Him out of the grave, after He had been made sin for us, and He was made righteous again by the Father, and drawn to heaven. And when He was, so were you. That's where we are. To bring comfort to the Son. Can you think of anything that would bring more comfort to the Son, than to have this company drawn together to Him, forever. It's marvelous. It's marvelous. Now that's the core of what we are studying. That's what Paul is unfolding. [The Jews never understood that. They had rules to live by.](#) To get ready for this lesson this morning, last night I read

through Leviticus. Wasn't that a strange connection. But I did, I read through Leviticus. Because Leviticus reminded me again of all the garbage that the Israelite had to drag with him as he approached the Age of Grace. No wonder it took a letter from James, and two letters from Peter, and a dissertation in Hebrews, and then Paul's first 11 chapters of Romans just to review that for everybody. And so he got to Romans 11 and he cut the Jew loose. And that's what we studied just before we started Ephesians. That was the first of the Pauline epistles. Now he's explaining to a Gentile audience, without the baggage of the Law, everything that's theirs as the Bride of Christ and, that is what we're looking at.

Now, back up to verse 12 of chapter 2, and we'll take a running start to chapter 3. Any questions?

Evelyn Wamble. Conrad?

Conrad Bowman. Yes.

Evelyn Wamble. Did I hear you say that He laid aside His prerogatives ...

Conrad Bowman. ... His prerogatives – yes.

Evelyn Wamble. At that particular time ... [inaudible. Basically, asking whether Christ ever took back His prerogative as deity].

Conrad Bowman. Yes. He never took them up again. He has the empowerment of the Father, and the complete intimacy of the Holy Spirit. Just like you. Just like you. Now I want you to think about that. Nothing He does is impossible to you, because you are in Him, one, one. Doesn't that begin to expand your sense of what union is all about? He laid it aside. It's never, never, taken up again. HE IS THE ASCENDED MAN FOREVER.

God didn't create you for a part in a play. This is not a Greek play that God is displaying here. It's a forever organization. And He didn't create His Son, His Only Begotten Son, for a part in a play. That's not what time and space is all about. Jesus didn't leave heaven and come down here and take up the form of a babe in the manager, in order that He might be soft and cuddly, and then grow up, like we grow up, and then it's all over at some point. You know, everybody gets their clothes on and he gets in a car and goes home. Has fried chicken, gets a good night's sleep, and gets up tomorrow. That's not the way it works. This is an

eternal thing. These are eternal things, and that's what this book is full of, is eternal things. So when Christ came and he laid that deity aside, He took on our form. That's irreversible. That's irreversible. Before the whole angelic order. It's irreversible. Because you've got angelic beings, that's what it says over in chapter 3:

In order that He might show the multi-faceted wisdom of God the Father through the Church to the rulers and authorities in the heavenly places.

That's angels, both fallen and free – there forever. The lesson is forever. The display before them is forever. The Son made possible an exalted position for the crown of God's creation, which is man. The Son made possible an exalted position for those who are in the second Adam, forever. Forever.

Now we begin to appreciate the magnitude of what it means to be born in Adam, lost and burdened with sin, and to be reborn into Christ who with regeneration of the spirit within us, as a forever act. So that He never, ever, ever denies us. Even if we say we believe not, Scripture says, He remains faithful. For He cannot deny Himself.

You see, you look at 1st John 9. If we confess our sins, He is faithful and just to will forgive us our sins, and cleanse us from all unrighteousness. And we look at that "if." And that "if" in our mind is THIS BIG. "IF." And we say, "well, maybe I'll confess them and maybe I won't." But, if you know the Greek, that's not what that says. If we confess our sins – third class condition, and maybe we will and maybe we won't. Yet He remains faithful, and that's first class. And forgives us of all our sins, whether we confess them or not, He forgives them. That's the result of His death on the cross. He doesn't hold those sins over our head waiting for us to feel sorry for them, and to repent. He forgives them on the basis of His work. We face an accomplished work. Man does not die and go to Hell because he won't confess his sins. He dies and goes to Hell because he rejects the price that Christ paid forgiving those sins. The sins don't have a hold on him that condemns him. His rejection does. You see that. Man has free will – he can reject. He can't do anything at all about the forgiveness of sin, that's done forever. That's God's work. All he has to do is not reject it, for heavens sake.

Ray, you had a question a while ago.

Ray Johnson. When he is referring to the Church, is he referring to individual believers one by one, or is he referring to the Church as a whole body?

Conrad Bowman. He's referring to the Church as a body. The living organism. The body. The body is predestined. No question about it. Predestined. To glorify the Son. Individually, we still has to deal with it, because it's there as a free offer. Paid admission. But we still have to deal with it. You back up one question, and you ask a question, "Well, can man decide, whether he will or not?" Yea, he can. Would he decide in favor of that, left to his own devices? And that's where we begin to separate things. There's some who say, he's totally depraved, he will not ever accept the offer of God unless he's forced to. That's irresistible grace. And that determines whether we're here or at [the] First Presbyterian [church]. For the most part. Then, I got Brenda, you see, and Brenda can't make up her mind. She goes to First Baptist at night, and then goes to First Presbyterian in the morning. So, my own blood line is corrupted there [Laughter]. I've got to do something about her. I'm going to bring her down here so you all can work on her.

Gentleman. [Comment. Inaudible.]. Laughter.

In Chapter 2, verse 12.

Remember, that you Gentiles, were at that time before you were saved, remember at that time, [one], you were separate from Christ; [two], you were excluded from the commonwealth of Israel; [three], you were strangers to the covenants of promise [and that's covenants of the Old Testament, Abraham, Noah, etc. – you were strangers to the covenants of promise; four], you had no hope in the world; and [five], you were without God.

So there are five conditions that the Gentiles enjoyed before they found Christ. But – "but" is a conjunction of contrast – in contrast to that, now in Christ – put that in quotation marks – in Christ Jesus:

But now in Christ Jesus you who were formally far off have been brought near by the blood of Christ.

You've been brought near. Okay? Near to blessings, near to God, near to His heart. **You were far off from that, and now you have been brought near. Okay. For He Himself is our peace. God is not mad at us anymore. His attitude toward**

us is one of complete acceptability. Christ is our peace. He is the ground of peace. When the Spirit took us at the moment of our redemption and He moved us from the ground of condemnation, He moved us on to Christ. That's a physical term. He moves us over here, and when He put us on to Christ, He put us on grounds where God is not angry. There is nothing He holds against us. There's no price to be paid. There's no retribution to be had. There's nothing over here. God is not angry with us. Christ is our peace. Okay?

For He Himself is our peace, who made both groups into one.

What "both" groups? The ones that were far off, and the ones that were near. Okay? He made both one. And those that were far off were the Gentiles when Law was being imposed. And those that were near were the Jews under the Law.

Now He says:

For He Himself is our peace. He made both groups into one. He broke down the barrier of the dividing wall by abolishing in His flesh the enmity.

Now what is the enmity? The very thing that causes this conflict between man and God. He broke that down, He broke down the barrier between Jew and Gentile, in Himself, it says He did that. The enmity:

... which is the law of commandments contained in ordinances so that in Himself He might make the two into the one new man, thus establishing peace.

Now, here's what He did. The thing that separated man from God – Adam separated man from man. and that separated man from man, in terms of Jew and Gentile, was the Law. That's what is says right. Commandments and ordinances. It was the law that separated them. The Law made Israel special because they couldn't "opt out." There was no "opt out" provision for Israel. They were born under the obligation to the Law. The Gentiles could opt in, he could accept the Law if he wanted to and become a proselyte adhering to the Jewish Law. He could do that. But then the Law still separated him from God, and it had to be satisfied.

Now, there was no satisfying the Law. It just couldn't happen. They moved that tabernacle, and they set that tabernacle up, and the gate was there, and just

inside the gate was the Brazen Altar. And that Brazen Altar left a bloody stain on the ground, who knows how many feet deep that went. And over to this side of the Brazen Altar was a butchering table. And over here was a Laver. A gray bowl of water. And then the tent, the Tabernacle, was here. And the Inner Court was the Holy Place, and behind the veil, that big thick veil, was the Holy of Holies. And that was what they saw. Can you imagine, the priest went to the Holy of Holies and he sprinkled blood on the horns of the Altar, and on the ground around it, and inside was the altar of incense, with the ashes that came off the brazen altar, fired the altar of incense on the inside just inside the veil, and those bloody ashes were drug in there and so, you can imagine, over time, it left a bloody mark on the base of that incense. The Laver outside is where they took – when they made a sin offering – again I passed this in the first chapter of Leviticus – they would take that bullock that they were going to make an offering and they would skin it. And they would take the legs, and they would take the fat off the kidneys, and they would take the call above the liver – I love that – the spleen off, and they would take all that which represented sin in so many ways. And they would take that over to the Laver and they would wash it, wash all that blood off and everything, and it was on the ground around the Laver. And then would take it back to the Altar, and they had wood arranged on it, and they would re-arrange that bullock of shard into pieces on top of that fire washed off, and then they would burn it as an offering to God. And then eventually, they would move that tabernacle. Can you imagine the pattern that was left as the blood in the door where the priest that killed it – he cut the throat of the animal. Then there's the trail of blood that left that butchering table and to the Altar. That's not a pretty picture, is it? It does give you shudders, doesn't it? But there's that trail of blood, right there, and then there's that trail of blood to the Laver. And then there's that trail of blood all the way to the Altar of Incense. And, what you have is that trail of blood from the door to the Altar of Incense. And then that thin line that went behind into the Holy of Holies and showed up on the ground. When they got ready to move the Tabernacle, they didn't restore the ground, they just picked it up, folded everything up, rolled up the tents, cleaned them off, and moved off, and left those markings on the ground. I wonder how many times that pattern marked the ground on the pathway from where they were in Exodus into Israel, into Jerusalem itself? We leave marks where we have been, see. And here's a pathway, and it's a pathway marked by blood. Blood redemption. They couldn't get around it. They couldn't get around it. They killed thousands of animals, thousands of animals were killed, and their blood spilled, in order to impress on them the high cost, of their redemption, and still it was only good for a year, at best. And then they had to do it again. They had to do it daily, they had to do it monthly, they had to do it yearly. There was

never FREEDOM. Never. It was to satisfy this obligation, but its coming up again. It's coming up again. You're going to have to do it again.

Behold the Lamb of God who takes away the sin of the world.

Was a pronouncement when Christ was coming up on that baptism scene. Can you imagine what a cannon shot that was to a Jewish mind who understood what they had been doing for generations?

Behold the Lamb of God who takes away the sin of the world.

That was something they had never heard before. They saw sin "covered." They saw sin "covered." Okay? That's what atonement to them was. You cover up sin. You cover it up with the blood. You put it on the door post. You put it where you had to put it, but it covers sin. They didn't know anything at all about sin being taken away. They missed the lesson of the scape-goat. [Because the scape-goat was taken, and the other animal was slain, and only the scape-goat where the sin was placed, and he was taken outside the camp – where incidentally Christ was slain, if you'll remember – and he was turned loose, never to come back. And he hauled that sin away with him.](#) They missed the lesson of the scape goat because it wasn't in front of them and it wasn't bloody. That's the risen Christ. Okay? When He rose from the grave, He rose in righteousness. He ascended and took [His place.](#) Well, the Law is that great system of commandments and ordinances which condemned. In His flesh, verse 15 says, the enmity which is the Law of commandments and ordinances, that in Himself He might make the two in one man, He broke that barrier down by abolishing the Law.

Is any part of the Law still effective today? Any part of it? Sacrificially? No. The sacrifice has been made. Ceremonially? No. Because the ceremonies of the Law were ceremonies of the Messiah to come. He came. Social? No. Because now instead of living according to the Law for our benefit and gain the promises of the Law, Galatians chapter 6 will tell us we are to live our lives entirely and consistently for the benefit of others. Our lives have been made expendable. They are expendable commodities. That is so tough for anybody in a capitalist society to buy. We just can't buy that. That our life is to be lived consistently for the benefit of others. Yet that is the standard of the Christian life. That's the standard, right there. We can give it away. If a man lives to gain his life, he's going to lose it. Christ introduced the concept, when He came to Israel, because it was so foreign to them. He introduced it to them but it wasn't possible to make that a reality until He came and said, ["You are mine, your future is secure. You](#)

cannot lose it. You are joined to me forever. Just as I gave My life for those who hate me, I expect you to give your life to the means of others that come in contact with you." That should be the standard of your life. What does the guy next to you need? Do you have it? Can you get it? That's the way we ought to live. That's the way our church ought to operate. That's the way our families ought to be bound together. Okay?

The Law is gone. Because the Law is gone, he made two into one new man. Then the Jew, and the Gentile, could approach Christ on the basis of what He did, and might be reconciled – it says in verse 16 – might reconcile them both in one Body to God through or by means of the cross. They come by means of the cross. They come with no status. The Jew doesn't have standing with God under the cross, the Gentile doesn't have standing with God under the cross, they both come and they are both made into one new man. The new man is the Church. Corporate into which they are joined. Remember, there was one baptism of the Spirit. It occurred with a hundred and twenty Galileans in the Upper Room. Baptism of the Spirit is not something that re-occurs over and over and over again. The baptism of the Spirit happened in that Upper Room with the hundred and twenty Galileans present. When you receive Christ as your own, the Spirit takes you and immerses you into Christ's death and into that baptism in the Upper Room with the hundred and twenty Galileans two thousand years ago. And He puts you in as one of that Body. And that Baptism of the Spirit now includes you too. You are joined to one baptism, one Spirit. It literally means that. One baptism. One spirit. That's baptism. The dunking in water is not effective to any extent except to remind you that you have subjected yourself to a common experience. The reality is, you have been taken by the Spirit two thousand years back in time and stuck in that dusty Upper Room which is late at night when the Spirit appeared and you have been made party to that party. Okay? Is there any question about that?

One baptism, and that was it. It's not a multiplied event. Baptism of the Spirit happened one time, and each of us are made party to it, there in that upper room. Okay? That's when we were reconciled to God. And:

And He came and preached peace to you who were far away – [that's what Christ did] – and peace to those that were near. That's what He did. That's what the gospels are all about. For through Him we both have one access in one Spirit to the Father.

And it's the Spirit that was evident in that Upper Room. And it made the Father accessible to us. And that's where our access is.

So then, you are no longer strangers or aliens.

You look around, and you see that Jewish face next to you. And you see that Mid-Eastern face. And you see that Oriental face next to you. And you see that Aztec, Indian, Mayan face next to you. We're all there. We're all there. That Upper Room is now big enough to hold every believer that's ever been born and reborn since that first night of Pentecost. How big is that room now? We can't imagine how big that room is. It holds all of us. We're all there. Every one of us and we are not strangers.

Through Him we both have our access to one Spirit, in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens – [with the hagios – the saints] – and are of God's household having been built upon the foundation of the apostles and prophets, Jesus Christ Himself is the cornerstone.

Now, there are those that take these passages, and from this passage right here – and other similar that we'll cover – they say that the Church has been joined to the company of Israel, and therefore the promises that God made to Israel are occupied today and owned by the Church. That's not true. He's made us into one new man. And, when did the building start? It didn't start with the old Temple or with the Tabernacle. The building didn't start until the chief cornerstone was laid, and that was Christ. The building of God's Church started with the chief cornerstone being laid, and that's Christ. And it's not built here, it's built there – so you have to go to heaven to see the foundation, because that's where the life is. When you were made part of that building, you were joined to Christ in that building right where He is now. At the throne. It's a heavenly building. Okay?

In whom the whole building being fitted together is growing into a holy temple in the Lord in whom you are also being built together into a dwelling of God in the Spirit.

Questions? Yes sir?

Gentleman. [Inaudible. Question relates to something out of Matthew].

Conrad Bowman. Sure. Christ is talking to a distinctive Jewish audience about the Law. The Law – do not think I came to abolish the Law of the prophets. I didn't come to abolish but to fulfill. In fulfilling the Law – He didn't come to do away with the Law, and say the requirements of the Law were no longer in effect and wouldn't be fulfilled, because He was there to fulfill them. They still had to be satisfied. He had to go to the cross in order to satisfy that Law. There was still a perfect sacrifice that had to be made. Otherwise, that Law had to be practiced over and over and over again. So, He says to them, rightly so, I didn't come to abolish it, I came to fulfill it. It's the fulfilling of the Law that abolishes it.

Once it's done, it's done, once and for all. Because the Law once fulfilled and satisfied, doesn't have any other claim. So it stands as fulfilled Law, forever. It has no more claim to make on anybody, because the perfect sacrifice has been made. So I think when Paul says, as he does in Ephesians here, by abolishing in His flesh the enmity, which is the law of commandments contained in ordinances, that in Himself He might make peace, he has it perfectly framed. Because what he says is, He walked up to the Law and here's the list of demands He met every demand, including His own death. Subjected Himself to it. The Law now is satisfied forever. So the Law stands, as nullified, I suppose would be a good legal word to use.

Gentleman. [Inaudible. Questions and Comments].

Conrad Bowman. You know its common law, but we don't – the objection to taking it down is not that it's worked a long time and we think it's a good idea because we've based our legal system on it. The objection to take it down is that its God's law. Which misses the point completely. You know. It is God's Law and it's fulfilled. It has been fulfilled and satisfied. If we're going to have another law. We're going to have another law. If we want a law, and we want to call it God's law, we have to make another law up there. In its simplest terms, it would be, what would Jesus do – would be one very simple way to put it. But you just can't operate the country on the basis of that. So, we need something else.

But, knowing that the Law has been satisfied, and no longer has a price to be extracted, it becomes a mis-direction. Because it gets people back in Exodus and Leviticus and looking at the Law and saying, this is the way we ought to live. That takes the Church from its heavenly position in its heavenly relationship to Christ, as its example, throws it right down to earth and makes it an earthly institution which denies its very nature. So, you know, don't want to do that. We just don't want to do that. Yes ma'am.

Lady. [Inaudible. Question and Comment].

Conrad Bowman. The Law didn't require love. It wasn't part of the law. What the law required was sacrifice. What the sacrifice commanded was for someone to love us enough to sacrifice. So the Law was satisfied by the sacrifice. And it took the love of God to get there.

Alright. Let's press on just a little bit. [Ephesians chapter 3].

For this reason I, Paul, the prisoner of Christ Jesus, for the sake of you Gentiles, if indeed you heard of the stewardship of the dispensation of God's grace, which was given to me for you, if you heard of that, that by revelation that was made known to me the mystery as I wrote before in brief. [Now that mystery is what was hidden in the past, and] by referring to this when you read, you can understand my insight into the mystery of Christ, which in other generations was not made known to the sons of men as it's now been revealed to His holy apostles and prophets in the Spirit. To be specific, that the Gentiles are fellow heirs and fellow members of the body and fellow partakers of the promise in Christ Jesus through the gospel. [Not promises that were made to Israel, but the promise in Christ Jesus through the good news of the gospel], of which I was made a minister according to the gift of God's grace, which was given to me according to the working of His power.

And those "according to's" are standards, they establish standards or norms.

Now, from 1 to 7, you have one long running thought. And the thought there, that Paul is communicating, is that he was given a specific commission, and the commission was the revelation of the Church – Gentile in nature, not Jewish – that had been made fellow heirs, together with Jewish members. But the ax of it all, and fellow members of the body, and fellow partakers of the promise in Christ Jesus in the Gospel. **But this whole area of becoming the object of God's attention, was poured out and given to Paul to reveal. It had been hidden to all generations in the past. The Jews never understood that. They saw themselves as the chosen nation, and saw others as obligated to subject themselves to them. Now Paul is saying, my ministry of the good news that I was given was so that you might understand that the Gentiles are made fellow heirs. Unlike**

the Jew, the Gentile is made fellow heirs and fellow members with everybody around them. It's all inclusive. That's what verse 6 leads to. And there's nobody that's excluded. Now that's broad. See, what he is doing is bucking his own culture. Because he came from the Jewish side. Last week we were talking about this. And it's interesting. That he's the only apostle that's appointed to take the message to the Gentile Church, which is us. That's us. That's characteristic of us. The other eleven apostles were appointed to take the gospel to Israel. That's how much God loved them and cared for them. It was 11 to 1. I mean, He sent this whole body marching off to reach Israel, and he sent this one little – I think short Jew – off to reach the entire Gentile world. We wouldn't have done it that way. We would have done it exactly the opposite. We would have said, "you guys have the Law. You had all the ceremony. You had the Temple built. The Tabernacle. It's still there inside the temple. You got all this stuff. You know, we'll send you one guy. Maybe Peter. Maybe James, pastor of the first Christian church in Jerusalem. It was James, and we could have sent James down there – but no. He sent eleven. And they were appointed. They were appointed before Pentecost, they were identified among the body, and then post-Pentecost – when they saw the truth unfolding. And Peter was a hold-out, a hard-head, you know. So Paul had to come off the road – tired and dirty and his car needed to be redone, and tires worn out. And he came back into town kind of in a bad mood and got with Peter and they had a confrontation. And then Peter saw that. He saw what Paul was doing, and he commended Paul. If you look at that history, maybe you can understand why I believe Paul – I believe Paul put together Hebrews. But I think it came out of his conversations he had with Peter, because there is too much Jewishness in Hebrews not to see that. It's a collaboration effort between Paul and Peter. And then somebody organized that whole book and put it together in Hebrews. And I believe it was Paul. But it has so much Peter wrapped up in it.

Lady. [Inaudible. Comment].

Conrad Bowman. That's right. That's right. Sooner or later we are going to have to get to Acts. Because Acts is the history in the path of how all this came together. We're looking at the position of each one of the apostles, and that sort of thing, and we have been doing that for quite a while. Sooner or later we will get to Acts, and we'll see these things kind of unfold for us, and its a marvelous roadmap for the development of the early Church.

[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].