

Ephesians 6, Part 2 (Conrad Bowman) (March 26, 2006)

We're in Ephesians, chapter 6. Thank you very much. I'm in enough trouble as it is. Now, everybody who hears this tape will wonder, what was that discussion all about? I'm not going to tell them.

Alright, we're in Ephesians, chapter 6. Last week was a rockus time. It was absolutely delightful. I was tickled, I was really pleased with the way we got into it and it opened up, and the discussion opened up. And I told Ray just a few minutes ago, man I really appreciated his comments, and his observations on that thing. And, it helped me go back and clarify some things.

We're doing Ok. I was on the whole discussion on confession of sins and that sort of thing. And I went back and redefined some things so that it's clear. If you're interested and perplexed still, and want to pursue that subject, William Kelly on the *Epistles of John* – it's over there on the table – okay. Now, depending on – you're free to borrow that if you want to. It's also in the library. William Kelly wrote that in 1867. It's still pertinent. He didn't write that copy in 1867 – that's a reprint. But I do also have one that was printed in 1869 on the shelf. I don't loan that one out, though. And right above it is another volume by Sir Robert Anderson on *The Bible or the Church*. Sir Robert Anderson was head of Scotland Yard during the days of Jack the Ripper. And, he headed up criminal investigations for Scotland Yard. He wrote about twelve books on theological subjects. He's one of those giants of both industry and government and theology that you'll just fall in love with. Sir Robert Anderson is his name. He wrote *The Coming Prince*. He wrote *The Silence of God*. He wrote a number of them. But this on the Church is absolutely golden, and he's in that same period. And, feel free to borrow that one if you want to. That's the only place I've ever seen it, is right there. I don't know where another copy of that one exists. But, you're welcome to take that one and borrow it too. I will come after you if it doesn't come back. Okay.

Chapter 6 of Ephesians.

Children obey your parents in the Lord, for this is right. Honor your father and your mother, which is the first commandment of promise.

Remember Paul's background is Jewish, and he's restating a principle here. He's not re-imposing the Law. However, he's making an observation. The first commandment of promise was, honor your father and your mother.

That it may be well with you, and that you may live long on the earth. Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

My own dad was a giant in that regard. He was just, he was a marvel. He was a marvel. You could not, you could not get angry with that man. Paul tried it one day, my brother Paul. He's like the middle kid, and he tried a lot of things and challenged Dad – he got back from the Navy and – Phil told me not to wander too much, but I'm going to wander on this one anyway. [Laughter]. And Paul decided – he got sassy, you know. There was a rule. You don't sass Mom or Dad. You don't get smart with them. And he sassed Dad one Sunday, at the table, and to meet him outside. They were going to settle an issue. And Dad was pretty athletic, and Paul was not. Paul made the mistake of drawing back to give Dad a shot. And Dad did what any good blocking back would do. He caught him right under the chin with his elbow. Straightened him out about that high off the ground, and he crumpled. And Dad came back in and sat down at the table [laughter], and business was over, and that was it. And Darrell was real little, my youngest brother, he watched through the window. And he came back in and said, Mom, I think he killed him. [Laughter]. Mother said, "In the front yard!" [Laughter]. Because all the people in the church drove by, and Paul crumpled in the front yard. In the front yard! Later, he wandered off and moved out. He and Dad had a marvelous relationship.

Provoke not your children to anger. See, that doesn't mean you can't deal with them. That's not what it's talking about. It means don't just aggravate them. Instruct them. Instruct them by your life, and your discipline and obedience to the Father. You surrendered your will and your rights to the Father. So do the children, as long as they live in your house. Cardinal rule. Child lives in your house, the child has surrendered their rights to the ruler of the house. So, this family relationship is everything, when it comes to understanding who we are relative to God. We are His children, and we lovingly surrender our rights to our Father. We don't chaff at that. When life starts dealing some hard rocks to us, we take them, because that heavenly Father who loves us is responsible for everything that we're doing. Everything that happens to us, He's at the other end of that. Ok. So, our acceptance of those difficult things comes right out of that. Yes ma'am?

Mary Ann Jacobsen. I think it's interesting that the last verse of the Old Testament refers to the same thing. The relationship of the father to his children.

Conrad Bowman. That's right. It's kind of a launching pad, isn't it. As you come out of that. Do you have that in front of you?

Mary Ann Jacobsen. Yes.

Conrad Bowman. Read it for us.

Mary Ann Jacobsen. Yes.

He will restore the hearts of the fathers to their children, and the hearts of their children to their fathers, so that I will not come and smite the land with a curse.

Conrad Bowman. Didn't He do it. Didn't He do it. Yeah. The land of Israel, which was what he was talking about, which they were moving toward and promised at that time, it wasn't too many years before it disappeared into the hands of the Gentiles and stayed that way for a long, long time. Alright. Tom?

Tom Butler. I salute your father, with the way he made those judgment calls. But they are tough judgment calls.

Conrad Bowman. Absolutely are.

Tom Butler. And your brother, obviously, took it the right way. A more rebellious kid might have, you know – and so it's – drawing that line between not provoking your child to anger and making him adhere to the rules is not easy.

Conrad Bowman. No it's not. Paul joined the Navy. He joined the Navy. He came by to see us on his way to the Navy, after he had gone through boot, and he looked like he was about 6 years old in uniform when he came to visit us. You know, no hair on his head, little skinny runt, ears sticking out like a taxicab with the doors open, he just – he – Norma said he's not old enough to be in the Navy. Well, he was. He was in the Navy, and within months he was traveling around the world. He was in Karachi, you know, he went to the Mediterranean, he got off on all those seaports and wandered around by himself. The Navy taught him

how to drink, that was marvelous, you know [laughter], sent him back. He moved back into Dad's house, soon as he got out of the Navy. Moved right back into Dad's house. Haa. That's the house of a teetotaler. And, there the instructions of the Navy and the instructions of Mack Bowman ran head to head. Isn't that the way of life? Isn't that the way of life? And Paul didn't have the maturity – he had the experience of a man from the Navy, but he didn't have the maturity to know that when you moved into the Navy's house, you surrendered everything to the Navy. When you moved into Mack Bowman's house, you transferred that surrender. That was the way it is. That is absolutely ....

Gentleman. Was Paul a believer?

Conrad Bowman. Paul .... Yes sir. Yes sir. He was raised just like I was, and made his profession of faith at a very early age. Actually surrendered to the ministry in that same church before he went to the Navy. He did. Paul is the only one of my brothers who is home with the Lord now. We lost him to cancer about a year and a half ago or two years ago.

Gentleman. Did he become a preacher?

Conrad Bowman. No sir, he did not. He became an ex-Navy man and a pretty through alcoholic. Yes sir. He had a tough road. He had a tough road. Middle children do that sometime.

Gentleman. [Inaudible].

Conrad Bowman. That's right. That's right. You know, his response to Dad, the whole issue was, Dad, you know, I've been all around the world. You can't tell me what to do. Wrong! Just as wrong as it could be. Isn't that our relationship to our heavenly Father so often? You know, that's what we find ourselves saying to our heavenly Father. God you put me here, I'm, you know, I'm fifty years old. I'm sixty years old. I'm seventy-one years old. You know, I can quote the verses, I know [bang, bang on the podium]. Wrong.

Gentleman. [Inaudible].

Conrad Bowman. Did he ever get away from fear? Never did, did he. Jacob never did. He was a fearful person. What did Phil say when we were studying that thing? Jacob. Whenever everybody – go have a few beers – he would go down to Beersheba [laughter]. Remember that? Remember that? Now that was your

comment. There's Jacob again. Going down to have a few beers. He escaped to Beersheba and he's going from well to well. He never got over it. He never got over it. His fear. He never did. He learned to deal with life. It was a marvelous, marvelous study. We spent....

Gentleman. [Something about turning our lives over to the Lord, and consequences of trying to live for ourselves. Inaudible].

Conrad Bowman. Oh, yes sir. Oh, yes sir. Beersheba is not the answer. Surrender is the answer. Surrender is the answer, at every age. I used to think I would learn that lesson once, and I wouldn't have to learn it again. Wrong again. Seventy-one and I'm still getting tested. Every once in a while I say, I've got one more thing I want to try, and then I'll get back on the ground of peace and we'll do it your way. Yes sir?

Gentleman. [Something about talking about Jacob and his children. Inaudible].

Conrad Bowman. Absolutely. Absolutely. You can go back, you can go all the way back to Abraham. You remember, Abraham left Ur of the Chaldees, given under the direct commandment of God, leave your family, leave Ur, go to a land that I'm going to show you. Did he leave his family? No. He took Lot, he took his whole family. He was dragging that whole baggage with him. Where did he go? Did he go to the land? No. He ended up in a dried up place. He ended up right in the middle of the desert. And there he stayed until Terah, his father, died. Do you remember what Terah means? Delayed. Delayed. That's his name. Terah means delayed. And he went. He took Lot, his nephew, and he took Lot's dad, Nahor. What does Nahor mean? Snoring. Snoring. He never caught on to it. He never caught on. Why? Because he always just kind of, he's just laid back. But in Abraham's case, he's dead weight. He's baggage that he's carrying along. Because God had told him how to do that. How to leave. How to make that trip. And he didn't do it that way. He had his own idea about how to do it. Lot continued to plague him, right on up to the choice of lands when they decided to separate. Stayed a pain in his neck for as long as they stayed together. It's just an amazing story. So, we can take that Abraham story and we can bring it up, we can overlay that matrix right on top of Jacob. And then we can take that right on up and we can overlay that matrix on top of David. And then we can bring it right on up and lay that matrix – at my house. At my house. At your house. We can lay this same matrix down. That's what Paul's addressing here, and with the eyes of a man who knows Old Testament Scripture, because that's what they had to go on. He's reminding these people that there are some truths that are eternal,

that have been brought forward, and they overlaid one right generation right after the another. They're truths.

Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord. Slaves [then, he says] be obedient to those who are your masters [what happened to revolt? Huh], be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart [the center of your thought process] as to Christ; not by way of eye service, as men pleasers, but as slaves of Christ, doing the will of God from your heart.

Remember *kardia*, it's that upper organ of the body, the center of where you think. Reason. It's a matter of will. You exercise your will from your heart. The center of where you think. So, obedience is a matter of personal will. You "will" to obey. Okay. That's strong. You don't obey because it feels good to obey. As more often than not, it doesn't feel good to obey. You obey as a matter of will.

...not by way of eye service, as men pleasers, but as slaves of Christ, doing the will of God from your heart [the center of your reason]. With good will render service, as to the Lord, and not to men.

Now we think of that good will as something that would make the Master feel good. We convert that good will into something that deals with feelings. That's not what he's talking about. He's talking about a will that's controlled and disciplined and is doing the will of the Master, as a matter of rightness. Not because it feels good to do it, but because it's the right thing to do. Ok. That's why they sell cosmetics. Look at the ads. Okay. They're selling cosmetics. I use L'Oreal because I'm worth it. It's the right thing for me to do. Do you know on Maslow's hierarchy of motivational factors, the "right thing to do" is the highest motivator known to man? Now understand this. I've talked about this before in this class. The lowest motivator is food, water, and sex. The second highest motivator is security. The third highest motivator is to be accepted by your peer group. Alright. Now, they take you to basics in boot camp, and they deprive you of food, water, and sex. It's out of the question. Okay. You eat when they give you food. You drink when they give you water. You have a place, okay, made out of canvas, and it's semi-water-proof – held up by two little poles. And that's your place. Okay. They post a guard on either end of that thing, and that gives you security. So your place is secure. That's the second highest motivator, is to

make sure the place where you go to sleep is secure. The third one is peer group dependence, so they assign you to a buddy. They form you into squads. And, the highest responsibility in that military squad is the security and safety and well-being of your squad members, the other men. Do you know at that third level of motivation they train men to without hesitation give their life for their fellow members. Heroism is directed by the third level of motivation on Maslow's hierarchy of motivational factors. Okay. Men will give their lives for that. Acceptance. There are two more levels above that. Okay. Two more levels. The next one is to do it because you're worth it. The next level up is to do it because it's the right thing to do. You'll never watch an ad again in the same mind when you start listening to it. Listen to what they tell you when they're selling you mouth wash, and L'Oreal, and face cream, and all the rest of the stuff that we chain ourselves to. They will tell you in those ads, you need to do this and buy this, and have this and operate this thing because you're worth it. You think that's not powerful in your life and in my life? They will sell you whatever it is they're selling at a higher level of motivational factors that capture your decision making than that which causes men to give their life for their brother without hesitation. We're in a marketing community. For stuff, toys, and accumulation of stuff is our sense of a score card. We're a manipulated society by ideas that are fed to us on a constant basis.

Where do you surrender your will? When Christ said that you as a believer who have come to Him, and you've been taken by the Spirit of God and put into union with Him, joined to Him, and you've moved on to the ground of peace. Why in the world would you hesitate to surrender your will to Him? If you understood what happened, you wouldn't. This is so important. Having been joined to Christ, we are now part of God's family, intimately. Because we are joined to Him, when we pray our prayers bust the doors of heaven wide open. And, the Father's there with His ears down listening for every nuance of what you say. That's your position. [That's your position in Christ. That's what you've gained by moving on to the ground of peace. Understand, when you walk on to this ground of peace with God, there is no thing left to your charge. Nothing. It's all paid for. Everything's done with sin. It's a settled issue. No man is held accountable for it. He walks in light of it, and assumes the darkness that goes with it, not because he has to, because he's freed from it. But because he insists on living the lie that he can bear those sins himself. When Christ has already moved them. Where are they? They are as far as the east from the west. That's the instruction and discipline of the Father. My father asked nothing of me to enter into a relationship with him. Absolutely nothing. Absolutely nothing. I adored him for it. My heavenly Father asks nothing from me to move into a](#)

relationship with Him. That's what worship is all about. Adoration of Him because of what has already been done.

Ray Johnson. Ought to stay there.

Conrad Bowman. Ought to stay there. That's right. God bless – thank you sir. Thank you sir. I moved on that ground of peace without a ticket and I can stay there. Thank you Ray. I can stay there forever. I never have to move away.

That's what we were talking about last week. When I was talking about confession of sin, I said confession of sin can trap you. Can trap you. You can start to think about confession of sin, and in the most intimate moment of worship, the Lord's Table, where we file into the sanctuary, and when we take our seats, and the elders come down to the front, and Tom comes down with them, and they distribute the elements of the Lord's Table. And what are we doing? We're celebrating the Lord's Table, we're celebrating His death, and the price He paid, for my entrance onto the ground of peace. That's what we're doing. We're going to celebrate that together. And, I'm going to give you testimony, and you testimony, and you testimony, and testimony to everybody – that's what I believe. My brother's and sisters, that's what I believe. [I believe just like you do that there's absolutely nothing that's required of us to move on to that ground of peace – just do it. And, recognize that you're there by God's own grace, and the payment of Christ. And the enemy has got us involved, at that precious moment, which is the central moment where the body celebrates its union in Christ. So let a man examine himself, it says. Well, we have taken those words, so let a man examine himself, and we've made a ritual out of it that – now I better get my sins listed, and make sure I'm all confessed up. And so at that moment where we should be focused on the Father and what He's done, we're cataloging our sins, since the last time we had the Lord's Table. Did I confess this one, did I confess this one, did I confess this one, have I included this one? We know He's going to take all the ones that we forget about – He's going to cleanse us from them too. Doesn't He? Because we've taken 1<sup>st</sup> John 1:9 and we've made kind of a mantra of it, and so we're – we've got our list out. And the time passes, and instead of being focused on our unity together with the Lord, as His children, we're focused in that most precious moment on our sins. Holy smoke. What have we done to the Church?](#)

Lady. Have our sins been forgiven?



Conrad Bowman. Yes ma'am, they have. Yes ma'am, they were forgiven. Were they forgiven before they were confessed? Absolutely, weren't they. FROM BEFORE THE FOUNDATION OF THE WORLD, He chose us in Him, He knew those things, as far as the east is from the west. They're gone. They're gone. What God says is agree with Me about those sins. Come to agreement with Me. That's what confession is, *homologeo*, Ok. To say the same thing as. But what He's saying about those sins is, they're forgotten. Not only are they forgiven, they're forgotten. They're moved over here, because when I look at you, I see my Son. I see Him. He bore the sins, and did it. When He was on the cross, He said, IT IS FINISHED. IT'S FINISHED. We do not want to reopen the case at that intimate moment of worship, and go back through the process of laying sins before Him. He did it. He put them on Himself. He took it, and He took them into the grave, and He announced to those in the grave that IT WAS DONE. That they were removed. That their faith had been rewarded because the Redeemer had come. The Kinsman Redeemer, who was authorized by Law, and prior to Law, to make that payment on their behalf. The payment had been made and it's finished. He gathered them all to Himself – and what did the 1st chapter of Ephesians say? He led captivity – that's all those who were captive in the grave – captive to Himself. He gathered them all together, and took them out of the grave, in resurrection. Because they were seen by many, it says, after that.

On the fortieth day, He took them in His ascension with Him to the Marriage Supper of the Lamb. And that's where they are. They're there, awaiting for us. Okay. Because the Bride has to show up, up there. It's not the Bride, it's the wedding party is gathered. The celebration is prepared. And the Groom is there. He's gathered the party together. That's what the resurrection, right after the cross, was all about. Ten days later, He's going to send the Holy Spirit, and the Church will began because a hundred and twenty people in an Upper Room were taken by the Spirit of God and baptized into Christ in that Upper Room. Now, wherever you were when you first trusted Christ, you were taken by that same Spirit, because there is one Lord and one Spirit and one baptism, you were taken by the Lord at that moment, and you were taken to that event of the baptism of the hundred and twenty, all Galileans, and you were joined to them. Miraculous. Miraculous. My baptism, signified by a water pool in the First Baptist Church in Pascagoula, Mississippi, happened in an Upper Room in the Holy Land two thousand years ago, where the Spirit of God joined me with those hundred and twenty Galileans. And, every other believer from that night until this moment, has gone through that same process. Bingo. That's Christ.

Gentleman. [Something about the Marriage Feast. Inaudible].

Conrad Bowman. It's preparation was there. Yes sir.

Gentleman. [Something about the Marriage itself. Inaudible].

Conrad Bowman. No sir. It won't start until the Bride shows up. Okay.

Now, my dad today sees the lights. He's approaching – he's a little bit closer than I am. A little bit closer than you are. Right behind him is my brother Paul. Mom's anxious to get there.

Gentleman. [Comment. Inaudible].

Conrad Bowman. Yes, yes. It's fine company, isn't it? And one day me and you will realize that we're arriving at the same time. We depart here and we get there at the same time that they do. What a celebration. The party has already started. It's already under way. Okay. It's gathered. Because it's going to be a marvelous for us.

Gentleman. It sounds like we're talking about a marriage ceremony.

Conrad Bowman. Yes sir. Yes sir. Absolutely. Absolutely. Here's the Bride – forever. Forever. What are we going to be doing forever? I don't know. What do brides do forever? Burn the toast. [Laughter]. Is there toast in heaven? Is there going to be....Baby that was not.... [comment to Norma).

Willie McKnight. She burned every roll she invited us to her house to take. That's what her husband said. I smell the rolls. [Laughter]. And she would get up, because she was talking – she was a school teacher, by the way, BetiJean. And when we were at her house – great big house – in Jackson, and when she got ready to invite you, Norma and I laughed about it a million times, "if you Ladies would just get up and come quietly this way." That's a school teacher's way. She didn't say, "dinner's on the table," she'd say, "if you'd just get up and come quietly," you know. [Laughter]. Like her children. Just like her children. She's there. Yes ma'am. Yes ma'am.

Alright. Now, Phil. I wandered. Big surprise.

With good will render service, as to the Lord, and not to men, knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free.

There's our reward, isn't it? There's our reward. Source of our rewards. It's always the loving Father.

And masters, do the same thing to them. Give up threatening, knowing that both their Master and yours is in heaven, and there is no partiality with Him.

Be careful how you treat your employees. Employee rights are buried right here. "Finally, be strong in the Lord and in the strength of His might."

Finally, be strong in the Lord and in the strength of His might. Put on the full armor of God, so that you will be able to stand firm against the methods, or schemes, of the devil. For our struggle is not against flesh and blood, but against the rulers, powers, against world forces of this darkness.

This darkness, by the way, is a literal translation that comes from the Greek. World forces of "this darkness." So, it talks about the evil we face on a regular basis, every day. Not "darkness" as a concept, but real darkness that's alive in the world.

...against the spiritual forces of wickedness in heavenly places [as well as this darkness on earth]. Therefore, take up or put on the full armor of God [that introduces a purpose clause], in order that [for this purpose] put on the full armor of God [for this purpose] that you may be able to resist [or "stand," I think it says in the King James] resist in the evil day, and done so, done everything, to stand firm. Stand firm, therefore, having girded your loins with truth, and having put the breastplate, put on the breastplate of righteousness.

Girded your loins with truth. And then we could stop right there and just ride for about a month or two, on truth. On the concept and use of the word truth. When he's talking about, because it's a – it's put on your – it's gird your loins with "the truth." There's a – there is before that, a definite article. Now you

remember the rule for definite articles. I gave you the rule in the outline for "if" clauses. Now learn the one for articles. Okay. The "if" clauses,

First Clause Condition: "If, and it's true."

Second Class Condition: "If, and it's not true."

Third Class Condition: "If, and maybe it's true, and maybe it's not." Okay. That's the way we use "if."

Fourth Class Condition: "If, I wish it were true, but it's probably not." Okay. It's anticipated disappointment.

Alright, now that's the "if" rules. 'If" clauses.

The rules for articles is this. There's only the definite article in the Greek. There's no indefinite articles. Okay. When the definite article is used – and it's used in two or three forms – when the definite article is used, it says: Pay attention to the Object. Because we're talking about the object and where it stands in relationship to you. Gird up your loins with "the truth." Now, if it said, gird up your loins with "truth," it would be talking about truth as an idea. Anything you could declare truthful. But, when it says gird up your loins with "the truth," it says, pay careful attention to what you call "truth." Okay. "The truth" is truth as it's defined right here. Not "truth" that you might slip in under the door. It's talking about truth that's defined within the text. Okay. You gird up your loins with "the truth." "The truth" is – oops, what does Scripture say about truth?

Lady. [Inaudible].

Conrad Bowman. "I am the way. I am 'the truth.'" Okay. When you girded your loins up, you put on the character of the Lord Jesus Christ Himself. You remember when Paul said, a chapter back, be imitators of God? That's what he's talking about. In your life, take on the attributes of God to the fullest extent you can. God is omnipresent. He's everywhere at all times. You can't be omnipresent. But, you can exercise the authority and discipline of God as far as you can reach. Now, God has no limit to how He can reach, so He can do anything He wants anywhere. Okay. You have that same capacity within your ability to reach. Now to men in business, that means the extent of your business influence. Your sphere of influence. Okay. That's what it's talking about. When you commit yourself to God, you commit and surrender your creative genius to the full extent that you

can reach. That's patterning yourself after God's omnipresence. When you pattern yourself after His absolute truthfulness, what does that mean? It means, do not shade what you say so that you look better. Cut it out. You know. That doesn't mean you have to look as bad as you can be. It doesn't mean that. Okay. That's not what it's talking about. It's not talking about presenting yourself in the worst possible light. That's not what it's talking about. It's talking about, do not put on "airs" or a "flaccid" of something that you're not. Be open. Be honest. Let your word be your bond. You know. Sound like a cowboy now. "My word is my bond." I'll eat more chicken fried steak. You've seen that ad, that kid. He's going to grow up to be an honest Texas cowboy. Right. That's what he's talking about. For God says that. What was the verse in Thessalonians?

Make it your ambition to lead a quiet life. A quiet life. Make it your ambition to lead a quiet life. Working with your own hands. Tending to your own business [is what the verse says]. Tend to your own business, work with your own hands, so that you might not be in want. You might live at peace with all people.

As Christians, we're committed to go through life leaving no wake, leaving no trash. Carry your garbage with you. Same rules – trail rules in the wilderness. Go through the wilderness. Don't leave any trash behind. Don't leave any wake. Okay. Take your garbage with you. Be honest before all men. That's the life that God describes for us. Not bombastic. He didn't ask us to be world champions. He didn't ask us to be leaders of industry. He said, if I want you to be a leader of industry, you'll find yourself there, and you couldn't get away from it if you had to. Okay. That's what He says. You don't have to be a world – you don't have to be a world revolutionary. You just have to be faithful. Who was the guy who won Billy Graham to Christ? Do you know his name?

[Comments back and forth].

Conrad Bowman. No. Think about that. Graham has spoke to millions. This guy was teaching Sunday School to him.

[More comments back and forth].

Conrad Bowman. You never know. I'm teaching a Sunday School class – one more wandering – it's time to quit anyway. One more wandering – I'm teaching a Sunday School class in Walnut Creek, California. Pretty much like this one. And we're going through some of the same stuff, pretty much like this one. And

one Sunday a guy named "Myers" called me and said, I've got a friend that's going to come next week. He really wants to come, he and his wife. And the guy came. And I found out later he just – he fell in – he was a lawyer. Another attorney. I'm plagued with attorneys. They keep showing up. I don't know why.

Gentleman. Comment. [Inaudible. Laughter].

Conrad Bowman. Thank you sir. Anyway, he showed up, and he said, man, I've got questions. We were in the middle of something dispensational, I think. And he said, I've got questions. We're going to have lunch. We're going to go – you and your wife, and he notified his wife and their kids, and he commanded a long table at a Mexican restaurant, and we went in there, and he just had questions after questions. And he reserved the front row, and every Sunday he and his wife and his whole family – his wife said, I've never seen him like this. She was an attorney – district attorney – in Oakland, California, and he led Reagan's front team during the campaign. He was the guy that went into town before Reagan showed up, and organized everything and got it all put together. That's what he and his buddy did. And I thought it was so strange, here I was, taking care of business in a little church in Walnut Creek, California, and all at once sitting in the front row is a guy who – Reagan won, they moved to Washington, and I understood they were deeply involved in prayer breakfast and prayer meetings, and what-have-you. You just don't know, do you? You just don't know. You never know but what one of you guys is going to end up ....

[TAPE ENDS. 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].