

Loved with Everlasting Love Part 1

By Paris Reidhead*

The gift of thy son the Lord Jesus Christ by whom with whom through whom thou has given us all things. We ask that the eyes of our understanding maybe opened. That we may see the things that thou has prepared for them that love thee. Speak to our hearts today show us where we are, where thou dost wants us to be the provision thouest has made so that can be where and what thouest wants us to be and then incline our hearts with that firm unfaltering purpose that we'll not be content with ourselves until the Lord Jesus is satisfied with us. We know that one day we will awaken his likeness, but today we realize that we are not thou are not through with us there is still more. And we welcome everything that thouest do because we know thy purpose is to conform us to the imagine of thy Son. We worship thy we adore thy thou God of all grace and may these mediations in today and in these ensuing days in this month cause our hearts to be fill with praise and adoration love and thanksgiving in Jesus name. Amen.

Ephesians, we're there again. Two years ago, when I came with you, we were into the Epistle of the Colossians and we and we learned a little bit about Colossae. Last year we were concerning the Epistle to the Philippians and we learn a bit about Philippi. Now, today we are going to go to the Epistle to the Ephesians, but with a very specific purpose. To see in it that which sets forth our God in His sovereignty.

Now the Bible does not teach systematic theology. Did you know that? No, it doesn't. Men systematize theology. The Bible teaches responsibility. The Bible teaches us how to worship, how pray, how to praise, how to adore, how to obey, how to serve, but it doesn't teach systematic theology. That which we call systematize theology is man's effort to bring together all that a Scripture has to say about a particular aspect of truth. Now when we say therefore we are concerning the sovereignty of God we are not doing it from the stand point of Hodge or Strong's or Berkouwer or any of the theologians. We are doing it from the stand point of the Apostle, who gave to us the truth and the testimony and the witness and the revelation but he did it in the stream of responsibility in the worship and adoration service. That is where we find the teaching. And we begin with the first verse of the chapter of Ephesians "Paul an apostle of Jesus Christ by the will of God" so right at the very outset we are seeing the sovereignty of God introduced into the text. He is an apostle by the will of God not by the will of his parents who undoubtedly dedicated him to that highest of service namely to be a religious teacher for he had been born into a Roman Jewish family but with Roman citizenship thus entitling him to the highest privileges of education and opportunity of acquaintance with leaders. As a Pharisee, of course, he was given the privilege of being associated again with these teachers whose theology was fundamental in orthodox in sharp contracts to the Sadducees who were liberal in every aspect and Paul had committed himself to Judaism as to such a degree that when Christ appeared on the scene and there was after His resurrection there was His testimony He was alive from the died. Saul of Tarsus concerned this a major threat to the security of Judaism and devoted his energy to the extermination of this heretical sect that dared to say that a man had come back from the dead. And it was in this zeal and in this dedication that he had stood by holding the garments and thus approving as a Pharisee and as a Roman the breaking of the law which said that all execution had to be by the Romans. It couldn't be by the Jews. In yet he there consented because of the horrendous nature in his eyes of the affirmation of Steven that Jesus Christ was alive and standing at the right hand of throne of God and that he could see him and talk to him which if all of which were true that met that indeed this heretical sect wasn't heretical and Christ had risen from the dead.

So here is a man totally dedicated to the extermination of Christianity who says "Paul an Apostle of Jesus Christ by the will of God." And you will recall there on the road to Damascus when he with his jaw jutting and his teeth clinched and his will fixed was proceeding to Damascus there to arrest and condemn and have executed all who followed Christ and then he is over shadowed by the bright light and he hears a voice from the misted of the light saying "Saul, Saul why persecutest thou me?" (Act. 9:4b) Who art thou? One that be held in ahh and reverse and worshipped Who art thou Lord? for that is the meaning and that use of it "I am Jesus, whom thou persecutest" (Act. 9:5). Raise, stand upon thy feet for I have appear unto thy for this purpose to make thy a minister and a witness to the Gentiles to open their eyes to turn them from darkness to light and from the power of Satan unto God. "Paul, an Apostle of Jesus Christ by the will of God" (Eph. 1:1). There you see the very first words of this Epistle this introduction to a sovereign God, a God who reigns, a God who rules, a God who controls, a God who directs,

and a God who is in charge. Who has never advocated government; never relinquish the throne, never put down the scepter of his authority.

There he is an Apostle by the will of God. "To the Saints which are in Ephesus, and to the faithful in Christ Jesus: Grace be to you in peace, from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessing in heavenly places in Christ. According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love. Having predestinated us under the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, To the praise of the glory of His grace" (Eph. 1:1-6a).

Now, Ephesians begins with the doxology so does second Corinthians so does first Peter. But this is the most sublime, the most complete, has the most profound insight and therefore it is probably to be viewed by us as more than just a few verses from verse 3 to verse 14. I will endeavor to bring to you the next Lord's Day a setting forth of these verses that will show you how they might how they may be viewed as a doxology. As a poem of praise. As a hymn of worship. For such it is, that is what it is. As I said there is a profound insight here that our salvation is the whole work of God, Father, Son and Holy Spirit. Salvation is the work of God that is what this is that is what this doxology tells us, "Blessed be the God and Father of our Lord Jesus Christ" the source of all blessing is God. God the Father who is also God the Sovereign the Father of our Lord Jesus Christ. This means that he is the head of all things all things are under Him. All spiritual blessings are from Him and all time is over shadowed by His grace.

You've got to feel somehow what the Apostle is saying to these poor, ignorant, virtually illiterate, uneducated, Ephesian Gentile converts who are a few months or at most a few years out of the dreadful paganism. Groveling before the shrine of Diana in the most voluptuous, immortal, salacious, worship that which we have any record and they haven't had a great deal of teaching. A group of Ephesians had met. A group of Ephesians had been at Jerusalem on the day of or prior to, actually. They had heard of John's baptism under repentance they had heard of the one who was to come. Then they met Paul and you will recall he was satisfied with the genuineness of their faith and they were baptized in the name of the Lord Jesus. He accepted them into that fellowship of saints. Then he spent a bit of time with them later he said that he was with them house to house, day by day, teaching repentance toward God and faith toward our Lord Jesus Christ. They'd had some teaching, but not a great deal. Nothing like you've been privileged to have. They didn't have the Scripture in their language. The Scripture was the Old Testament was all in Hebrew and they wouldn't have known Hebrew. Nor would they have had any access to the Old Testament teaching about Christ. But here they are a company of believers meeting together, worshipping together, serving together and he is addressing now a letter to them. And he is saying "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenly in Christ:"

Human love which they would have known of course is, but a fad glimpse or a light shadow of God's eternal love. That's what he is telling them. That from eternity past, God the Father has love them and His loved us. That this love is from His heart. It didn't have a beginning. It won't have an ending. As earthly parents provide good things for their children, try to protect their children, try to prepare their children to live fruitfully and effectively. How much more does God infinitely prepare for His children? We deal with the Father what he is telling them. We are dealing with someone who has a Father's heart; a Father's concerned a Father's love. He is a sovereign. He reigns. He rules, but he is a Father. How to join together the fact that God is sovereign and God is Father without demising His sovereignty, without diluting His authority and still can be the God of all grace, the author of our salvation.

The source therefore of all blessing, verse 3 discloses to us, is the Father, "Blessed be the God and Father who hath blessed us with all spiritual blessings in the heavenly in Christ." Understand that. Now why? Paul is going to talk to them about this God, who is sovereign, but he first wants them to understand that He is Father. You see, he is not teaching systemic theology. He is introducing them to their Father. Telling them about their Father and because they understand His love and understand His grace and understand His mercy and they understand the peace that He has brought into their hearts and into their lives. They are not going to draw back when they discover something else like some child born to the home of a king. And all he knows does that babe as he begins to become aware of those about him is that there is a certain person that comes at a certain hour

of the day and takes this little one in his hands and cuddles him and plays with him and tickles him and laughs and coos at him and makes all the silly sounds that fathers and grandfathers make toward little children. And then he gets a little older and discovers when his father speaks people move. And then sometime he comes in, he finds his father sitting above the others on a very important looking chair. And then there comes the moment when he becomes aware that his father is a king and has the power of life and death over his subjects. Now, he knows this king as father, but he isn't any less king because he is father. And so we who once were the children of the god of this world, who once obeyed him, are now being taught by the Apostle that the One into whose family we have been born, the One who has by His grace washed us from our sins removed that great weight of guilt and condemnation, whom we have called Aba Father is none other than the Sovereign of universe. That is what he wants them to understand that is what he wants us to understand.

So the next verse I am going to skip to the 5th verse and we'll come back in a moment to the 4th verse "Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to good pleasure of His will" (Eph. 1:5). There is a sovereign speaking or the word spoken by the Holy Spirit concerning a sovereign. We're in His family, we're in His family "according to the good pleasure of his will," but what is it teaching the rule of blessing is the "good pleasure of His will." It is the "good pleasure of His will" to bless all those who come to Him as He has prescribed and as He has invited. This sovereign God is the sovereign ruler over all blessing. Now, we view this from earth with narrow bigoted little minds and it may be troublesome to think that someone is somewhere because someone decided that one should be somewhere can be a little bit reprehensible to those of us that have been associated with democracy that we do not hold to the divine right of anything by birth or by the choice of others. We would like to think we live in a world where only merit prevails and only ability is recognized and honored perhaps reaching the age that we have as an average in a group we may conclude that there are often other factors that enter into promotion and demotion other than just merit alone. Be that as it may, there is still something about us, in us that says I don't particularly like the idea that somebody has predestinated us under the adoption of children to Himself by the good pleasure of His will. Well, I can understand how from this point of view that might have a problem or two, but as viewed from the heavenly, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly in Christ." Viewed from there, we can see the truth; we can see the propriety of this arrangement. Why? Well in heaven everyone acquiesce to the sovereign Father's rule and government. There isn't any challenge to it there. The angels cover their faces and cry "Holy, Holy, Holy, is Lord God almighty" and there's in heaven no challenge to His authority (Isa. 6:3). Oh, there once was, but the ones who challenged were cast out. And now in heaven there is no challenge to His authority all acquiesce to it. And since all He wills is good, those who are in heaven are content to abide by his rule and they find no problem with it. But you see on earth we have another situation. Do you remember what it was that the god of this world the serpent Lucifer in that form said to our mother Eve "Yea, hath God said, Thy shall not eat ..." God knows that when you are going to do this you will be as God and He doesn't want you to be as God (Gen. 3:1). He is trying to rob you, to cheat you. This is a good to eat and it will make you wise. See God doesn't love you. He is not on your side. He is not interested in your happiness. To the contrary, He is trying to take away from you all that would make you happy. You thought God loved you, No. In essence, he said God only loves himself and is using you. That was the argument. So that is the atmosphere. That is the atmosphere of the world in which we live. The god of this world has blinded the minds of them that believe not, lest the light of the gospel should shine onto them.

Now there are some to whom the light of the gospel is shine. Who are they? They're the ones that have been awakened by the spirit of God, convicted of their crime of playing God, and usurped authority in their lives and turning to their own way and they have renounced that crime. They've changed their mind about insisting on being God in their own lives. They have ceased their warfare against God and in that repentance, that change of mind; they have embraced God in the person of Jesus Christ as the rightful ruler of their lives. They've confessed Him to be Lord King Sovereign Boss having heretofore being Lord King Sovereign Boss in their own lives. And by that renunciation of their crime of sin, they have been pardoned from their past, forgiven of their crimes, had a new heart, a new spirit in parted by God's Spirit and have had certified to them that they have been put into God's family because God the Holy Spirit enables them to cry when thinking of and addressing this one who is sovereign, before whom a little while ago they would have cringed in terror because of their crime. Now they can cry "Abba, Father" (Rom. 8:15).

And what do they find? Well, what happen? All that the sinner knows is that he saw himself. All that the sinner knows is that he hated what he saw. All that he knows is that renounced what he hated. He knows that he embraced the One who was shone to him. He knows that he did what was presented to him to do. And as a result now he also knows that he has been born into the family of God and he can call God, "Father". So from the sinner's point of view, he doesn't know anything at all about this "have been predestinated us unto adoption of children by Jesus Christ to himself." All he knows is that what he saw, he hated, mainly his crimes against God and what he hated he renounced. And having renounced sin he embraced Jesus Christ as the sovereign of his life and the One who died for his crimes. And then he has this inter certainty the witness of the Spirit that he has been born of God. That's all sinner knows. Because he's looking at it on an experiential level. He is seeing it now on terms of what's happen to him, but what does the third verse say "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessing in the heavenly."

Now, looking down on it, looking down on it is what the Apostle is doing. He discovers that there is no surprise in all of this, "having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will." In other words, this is two aspects to it the area of responsibility of the sinner, doing what he is suppose to do with what he has seen about himself and about God and then the over view of God. So what Paul is doing is taking these Ephesians with him so that they can look down on this whole experience and understand that their God indeed is sovereign. That the rule of blessing is the good pleasure of His will. God is so good He cannot even will anything that is not good. Justice is will by Him because it is good and injustice is evil. Vengeance in punishing sin is willed by Him because vengeance is better than impudently in respect to the law. And therefore, everything that God wills has to come out of His character, out of all that He is. And therefore, when they see it in retrospect, afterward, as we are "having predestinated us under the adoption of children by Jesus Christ to Himself according to the good pleasure of His will."

Now, suppose someone were to truly be convicted of his sin, truly repent, and truly receive Christ, whom God hadn't "predestinated under the adoption of children by Jesus Christ to Himself." Well, it really isn't a question. It's not a question. Because, you see, the essences of it is as the Lord Jesus said "All that the Father giveth Me shall come to Me; and whosoever will may come" (Joh. 6:37). So the answer isn't that somebody will come whom He didn't adopt and see as someone that would come. No, everyone who comes is welcome. Outside this gate, "whosoever will may come." There it is. A sovereign God said it. A sovereign God declared it. "Whosoever will may come." "As I live saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn *ye turn ye* from your evil ways; for why will ye die" (Eze. 33:11). So what has He done? He has predestinated to be adopted as children all who will come on His terms.

Now we come to another element, another question. And that is did He choose who would come? Well, we have six children, Marjorie and I. We know them pretty well. We know our children well enough to know, that if we were to establish certain conditions, certain of them would response. We just know how our children are made. We don't know how it came about that they are so much like us, but that's the way they are. We know them. We know what they will do. What they won't do. Some are born in a negative mood. Some are born in a positive mood, like little grandson, like Adam. I would never say "Adam, come and sit in my lap and hug me." I would say, "Adam, you can't sit on my lap or hug me." He is right over there. I just know how he works. He is put together that way.

Now, the moment that God...when God decided how people would be saved. When God determined the means of grace, He also determined those who would the recipients of grace. For instance, suppose the plan of salvation other than what it is, had been that an angel comes down and picks somebody up by the scruff of the neck, takes them up 5,000 feet, and says, "If you don't repent, I'm going to drop you. No parachute." Now, sensible people in that situation would do something like repent. I have a feeling. There would be a whole different class of people that response to that kind of a Gospel presentation, than the one that is. In other words, the determination of the method or the means determines the response.

You know how excited the disciples were there in John 6. When the Lord was with that group of people with that great multitude of people want to make Him king. I can just hear the disciples saying, "Boy, it's been meager so far. We left that fishing business, but at least we had something regular to eat. We couldn't sell our fish, we could eat them. But since we have been out here with Him, I thought we were going to get something worthwhile." They said, "Well, look at that crowd, there is a

couple of good offerings there, I'll tell you." So what's He do? He tells them, He ends up by telling them you are from your father the devil. Well, that's not how to win friends and influence a big offering. You know that's not how you're going to get it done. They go away and leave Him. And as they drift off, He turns to the disciples and said, "Are you going to go?" And they said, "Lord we've been thinking about it, but the fact is only You have the words of eternal life. We don't know where to go. We're committed to this thing. But are you sure? That's a hard saying You have. You sure know how to lose an audience in a hurry." And the Lord Jesus said, "Look, I am not afraid I won't get them. I am afraid I will get the wrong ones. You see, because, if I get the devil's crowd, what in the world am I going to do with it? I can't nurture them in the admonition of the Lord till they grow up into Christ all things unto a perfect man. That's not what they want. So I get a bunch of them, what am I going to do with them? I am not afraid I won't get them. I am afraid I will get the wrong ones. Then I won't know what in the world to do with them. Previously, He said I am going to war against an enemy of 20,000 and I only have 10,000. But I'll tell you one thing I am going to be careful who I have in My 10,000, because he doesn't care who he puts in his crowd. I'm going to be real careful about those that get in Mine."

We've forgotten all about that and we figured the Lord didn't know what He was doing. The numbers were the thing and the more the better. But that day when He had a crowd, He wasn't trying to get them all in. He was hoping He'd get them all out. Those that would go because He said, "All that the Father has given Me will come to Me." When He left Heaven the Father said, "Son, You go and say exactly what I told you to say and all that I have given to You will come to You. But You say anything else, You're going to get a crowd and even you won't know what to do with them." So He was awfully careful to say just what the Father told Him to say, because what the Father told Him to say determined who would come. Do you see? That was the condition, that was the screening, that was the way by which He would get them.

So what's the message? "REPENT!" Said He. "Repent!" Throw down the arms of your warfare. Climb down off that little false throne you have built in your heart, crawled up on, and thrust your fist in the face of God and said "I'll do what I want to do." Get down, Get down. Tell Jesus Christ from the day on He is to be in charge. He is to rule. He is to govern. He is to control. Receive Him as your Lord, to rule and govern as King and Sovereign and boss and as your Savior, who died, shed His blood paid for your mountainous mountain of crimes. And then that message, that message unto as many as received Him the way the Father said He was to present it, to them and only to them did He give the authority to "become sons of God, even to them that believe on His name" (Joh. 1:12).

So what we have then here is yes "having predestinated us under the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." But what is the good pleasure of His will? The method of salvation. That's how. That's the way. He chose. It was His way that message was to go out. And every time we change it, we are saying God is no longer sovereign. We're sovereign. We'll determine what the plan of salvation is and what should be preached and how it should be presented. We're not going to trust Him anymore.

A few years ago I was down in Memphis, and a man, a pastor, started we had about 100 people who loved the Lord. We had a big evangelist come in and we got 300 people. It got more difficult. Last year, I had another big evangelist come in and we got 300 more. We got 700 people and even God Himself doesn't know what to do with them. One more meeting like that and the church is ruined. What was he saying? He was saying he had an evangelist who made their living by the result of results. Numbers. So they had altered the message to such a way that people could get in who had never met the conditions so clearly establish in the Word of God. So, "having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will," the Father told the Son what to say. And the Son told us what to say. And that's the whole essence of it, that we do what the Father said, because it is the "good pleasure of His will."

Now verse 4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." The Father planned this blessing of His adopted children before the foundation of the world. Before the world began the Father made this full and complete and perfect plan. Everything starts from the sovereignty of God, as the rule of all blessing.

Now, the blessing of His adopted children was deliberately planned from eternity past “before the foundation of the world.” What was this blessing of His children? That they should glorify Him. How would they glorify Him? These who had by the fall made in the image and likeness of their father the devil such were you, such was I. Now, because God in His grace has made this perfect plan of salvation were to come back to Him on His terms, His conditions that we might be holy and without blame before Him in love. Before the foundation of the world the Father decided that. Who are we to change it? Who are we to alter it? Who are we to say something other than what the Father said? We can’t do it.

What would you think of an earthly father who raises his children to be thugs and criminals? To live in lawlessness? What would you think of a heavenly Father who has a plan of salvation, that lets people go on after they profess to be bought out of death into life, in a relationship, who go on living the same kind of lives they did when they were under the god of this world and controlled by him? What would you think of such a Father? You would say, he is reprehensible; he is a beast, if he trains his children to be thugs and criminals. What would you think of a heavenly Father that has a family that he is gathering together where He has no intention while they’re alive in time to do anything about their character? But sometime when they die it’s all going to happen in an instant between now and then they can go on still living as the children of the god of this world. What would you think of such a Father?

I remember years ago, I had a copy of, I don’t have it anymore, maybe it was borrowed then, of The Sovereign Grace Conference at Park Street Church in London, which Charles Haddon Spurgeon¹ was the pastor. Park Street preceded the Metropolitan Tabernacle, which was the great center of Spurgeon’s ministry. Seated 5000 people. But there at Park Street in the introductory remarks it was The Sovereign Grace Conference, he said, “we have been dealing with the subject of election.” He said, “There are those in London and in other parts of Britain who have been so rash as to say that we who hold to the teachings of the Scripture in regard to the sovereignty of our God. Teach that men can receive Jesus Christ as Lord and Savior and continue to live in sin. I declare to you today and I wish the reporter and the London and the country papers to take this down and publish it widely. Anyone who says that Charles Spurgeon or those who fellowship with him in this Sovereign Grace fellowship, believe that a person can receive Jesus Christ and continue to live in sin anyone I say who so affirms that we believe is EITHER CRIMINAL OR CRAZY. No I will enlarge it,” said he “anyone so teaches be he here or elsewhere that one can have partaken of the election unto holiness and continue to live in known sin deliberately is either criminal or crazy. This is an election unto holiness and not an escape from justice.”

So what do we see here? “He hath chosen us in him before the foundation of the world.” What? That we should be holy and without blame before Him in love. Now that’s what He has chosen. The God of all grace He is going to provide everything necessary for us to be everything He has purposed. Do you see? Now we are talking about the sovereignty of God in relation to the salvation of man. Yes, it is an election to holiness, blameless before God in love. Holiness is the end name in His love. When this is lost sight of, confusion reigns. As long as the professor of religion, as long as one who claims to be a Christian loves sin and hates holiness, and righteousness and godliness of life, he has no warrant to a firm faith in Christ. Men are not called because they are holy. Men are not drawn because they are holy. “God came not to call the righteous, but sinners to repentance” (Luk. 5:32). It is a call to become holy. To repent! The essence of sin is I’ll do what I want to do. The essence of change is, Lord, what do you want me to do?

So we get to the edge of it then. What is it? Well, “the Lord knoweth them that are His, And, let every one that nameth the name of Christ depart from iniquity” (II Tim. 2:19). It’s so important for us to realize that He has “predestinated us to adoption through Jesus Christ according to the good pleasure of His will.” Then verse 6, just in closing, why that we might be to “the praise of the glory of his grace,” that’s what it’s all about. This sovereign God before the “foundation of the world,” prepared, and planned, and provided a salvation that would have as its end result that we should be “the praise of the glory of his grace.”

Now we begin to see how the sovereignty God is taught not in systematic theology, but when the apostle is writing to a company of redeemed people, 10,000 believers in the little place called Ephesus. I think he is also saying something to us in a

¹ Charles Haddon (C.H.) Spurgeon (1834-1892) British Particular Baptist Preacher

little place called Bethesda in Maryland. And he is telling us that we are to be to “the praise of the glory of his grace.”

Shall we then bow and turn our hearts in prayer.

How grateful we are to Thy, our Father, that Thou in that great grace and sovereign love, are still calling men out of death into life. Out of rebellion, we would ask Thy somehow we might recognize that call has been effectual and true in our own hearts and lives. That we do indeed with all that is in us long to please Thee, honor Thee, glorify Thee in everything. That we might in every way and in everything do only that say, think that which will glorify Thee. So to that end Father, we would give ourselves fresh to Thee today. And we pray in this land of ours, in this world of which we are a part, with so many voices, so many different accents and emphasis we might again hear that sweet simple clarion message of the Lord Jesus Christ founded to our day and to our generation. Repent. Repentance toward God faith toward our Lord Jesus Christ that will result indeed with men being brought out of death into life, and brought out of rebellion into submission, brought out of uncleanness into holiness. Lord God of grace bless us to end ourselves before Thee now. In Jesus name Amen.

* Reference such as: Delivered at The 4th Presbyterian Church, Bethesda, MD, Sunday Morning Discerners Class, August 15,1982 by Paris W. Reidhead, Pastor.

©PRBTMI 1982