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Okay. Welcome back, everybody. Appreciate everybody attending.

We're back into our study of Revelation's subset of Ephesians, and we've migrated from chapter one to chapter two. And what I want to do is I want to set the premise of this before we start by identifying to you that chapters one, two, and three is basically God's plan and implementation plan of how he made available the process for us to go home. That's what this whole thing's about, is us go home.

So chapter one verses, you're going to hear this again maybe at least once tonight, chapter one verses 13 through 14 using his plan. Chapter one, verse 15 through 23 is Paul's prayer that basically to God that says, please allow these people to understand what this is. Okay.

The power of God. All right. Now, chapter two starts with the implementation.

Now, remember as we go through this, and I'm not going to try to highlight this because I'm going to move us into time. Remember that chapters one, two, and three were done before the foundation of the world. All of it was put in place before the foundation of the world.

So as we go through this and we talk about current things, you have to make sure in your mindset that says, okay, while I'm understanding current things, this was all put together before the foundation of the world. So every little detail to get us the capability of going back home was planned for. The implementation execution plan was planned for and put together.

And the way that we were supposed to deal with it was also planned for and put together before we get to chapter four, that is our ability to not only understand it, but implement it in our current life called time. So chapter two starts out with time. Now, before the foundation of the world, there was no time.

So you need to understand that in this planning phase, God knew that Lucifer was going to rebel. God knew that we were going to follow him and become in his marketplace of flesh to be sold to every bidder out there. And God knew he had to give us a way in time, not in timelessness, because if that was the case, that would be in heaven, in time, in this world.

So what we pick up in chapter two is time. Time is the element. So when time began in future, back in the past, when time was going to begin, God had to put together a process to allow us to be changed back to what we originally were.

In heaven, we were spirits. We were holy spirits, holiness. Not holy spirit as in Christ, but we were holy in nature of our own spirit in heaven.

When we agreed to follow Lucifer, that spirit got corrupted. And when we came into this world as a corrupted spirit, that's the reason why we're going to get into and see that we were dead, because we crucified our own spirit. We corrupted our own spirit and made it dead to the life of God.

And so when we look at chapter two, this is the implementation of his plan in chapter one verses three through 14. All right? So let's now look at chapter two. And tonight's focus is going to be coming alive in Christ.

In Christ, in Christ. Remember, in Christ is what his plan was before the foundation of the world. Everything had to be in Christ.

We had to become like Christ. We had to put on Christ. We had to be in Christ to get our ticket.

And in Christ is what we get in a court to get his blessings in this world. So I've titled this Coming Alive in Christ. Okay? So we're going to discuss what it means to come alive in Christ tonight.

What it really means to be saved. What it means to be a Christian. This is a one of the great sections of the Bible about salvation.

You will not see salvation talked about in this detail anywhere else in the Bible except in this chapter. And much of this is not new to some of us, but to some of us it's going to be very new. And we're going to explore all of the wonderful truths that God put in play to give us the process of going home.

So when you know this study of Ephesians is so vital at this point. Okay? Understanding what you have in Jesus Christ is really essential. Why? Because that is everything to you.

Some time ago when I knew I was saved, but the environment that I lived in back then was such that basically when you were saved nothing really happened. The church didn't do anything. Okay? It was like a meat market.

All they wanted to do is just get you into the church, get you saved, and then turn your lips. Okay? So that is the reason why that I've learned over the years that the study of Ephesians is so very important. Because if you were raised in that environment, then what you did was you were told that when you got saved, when you came to know Jesus Christ, basically nothing happens.

That's how I was raised. The only thing that takes place is a sort of judicial act of God, part where he forgives your past sins, and that's it. That's all I ever knew.

Okay? Nobody taught me about sanctification. Nobody taught me about doing the things that I needed to do daily to make sure that I was bearing the fruits. Nobody taught me any of that.

Okay? They just got me saved, put me in the tank, dunked me, and I came out and said, now what? That's basically it. So there's nothing that just a matter of the past sins are forgiven. Now, that is a farce.

Okay? Basically, what the people are saying is there's no empowerment. There's no gift of the Holy Spirit. There's nothing except just a matter of past sins being forgiven.

Then when you get to the second blessing, then you get all the goodies that go with it. That's what we were told. Okay? You're saved.

You go about it. When you die, you get all these blessings. That's basically it.

Well, okay. Well, gosh, you know, as a teenager, as a young man, what am I supposed to do? I'm just going to be a hellion again? Yeah, that's what happened, because I didn't understand what it was meant to live in Christ. And it's a horrible thing, because there's a lot of people that exist that are living in limbo between believing though they're saved, they have nothing, and trying to find out that second thing that you finally get that you can give you the power you need.

But that is not what we're learning in Ephesians. That is not the truth. But that's what the church does.

What we see here in Ephesians is that when we have Christ, we have everything. We talked about this on Sunday. Christ is everything.

And I'll go back to what we said. If you look at everywhere around you, you see Christ. All right? Because you're in Christ.

That means you're in him in this physical world as well. So we are complete in him. And the wonders of all that God gives us are here delineated explicitly in this wonderful letter.

Okay? So Ephesians is very important to us, because this is how God developed the church. So we need to ask ourselves often this question, what does it mean to be saved? Okay? You guys have asked me that in this group. What does it mean to be a Christian? What does it mean to be really born again? Well, here is the definition of that.

And there's a lot of confusion about it. And there are a lot of people, as we know, claiming to be born again today. That is very obvious.

They don't know the meaning of it. I remember when I was listening to John McCarthy on the subject of this, he spoke of a story about him speaking to a group of movie people, actors and actresses in Hollywood at one time. And he presented Jesus Christ to a very handsome, striking man, dark complexion man from India, who was an actor.

And what happened was, after he finished his talk, this Muslim came up to him and says, I'm intrigued by what you have said. And I would like to have Jesus Christ. And McCarthy says, wow, this is going to be unique, because there's not very many Muslims that ever do that.

So he took him to a side room off the hotel that they were at, as John would say, and basically presented Christ to him. And this gentleman prayed a prayer, and he invited Jesus Christ into his life. And then when he opened his eyes and looked at John, he said, and now it's wonderful, I have Jesus and Mohammed.

And John said, I don't think you understand. Christianity is not going up to a shelf and saying, I'll take one of these, and I'll take one of these, and I'll take one of these. That isn't it.

So there's a lot of confusion about what it means to be a Christian. We see that in religions today. What it means to have Christ, what it means to be born again.

But if you look at Ephesians 2, 1 through 10, we're going to eliminate any doubt and any question, because it's right in our face. Now, remember that the book of Ephesians is concerned with what it means to be in Christ. What it means to be one with Christ.

What it means to be part of his body, the church of which he is the head. What it means to have been part of the master plan into the body from before the world began. We saw in chapter 1, through verses 14, Paul presents the master plan of God in eternity past.

That's what God did before he created or manifested the creation of the world. Then in verses 15 through 23, Paul prays that we would understand it. That we would really get a grip on the meaning of being in Christ.

What it means to be part of God's eternal plan. What it means to have been elected, redeemed, and granted an inheritance forever with God. Now, we've talked about the tremendous wonders of our position in previous sessions.

All that we have in having Christ is in chapter 1. Okay, so now Paul moves from eternity past in chapter 1 into time in chapter 2. In chapter 2, we find the apostle Paul describing the very process of salvation. The very act of salvation. The very miracle of salvation that drew us into realizing this eternal plan.

The plan is in 1. How you get in it is in chapter 2. Now, I want to tie another thing into our thinking also. The apostle Paul is very concerned that we understand that as Christians, we are possessors of the power of God. You receive all of the power of God upon your salvation.

It is all there at the moment of salvation. And that's the message of verse 19 in chapter 1, as we studied last week, where he is praying that we would understand the exceeding greatness of his power toward us who believe according to the already present working of his mighty power. In other words, Paul is praying, oh God, may these Christians know, may they know the tremendous power that is theirs in you.

That's what is on his mind. He wants us to understand this power, and so he gives us an illustration of it in verse 20 of chapter 1. You remember we looked at this last time. It is the power with which he raised Christ from the dead and set him at the right hand.

It is resurrection power. It is exaltation power. That is his first illustration.

He's praying, oh God, may these Christians understand the resource, the reservoir, their power, their might, their energy. May they know what they have in having Christ. And in order to illustrate that, he says it is the power that was so powerful it unlocked the change of death and set Christ free and drew him right up to the exalted place at the right hand of God.

That's the power. Further, he says in chapter 2 now, it is the power that raised you from the dead. Remember, Christ took our sins on the cross to death, took them to hell, dispersed them from east to west, and then when he was resurrected, he resurrected us with him spiritually, our first resurrection.

So it is the power that raised you from the dead and lifted you to the exaltations of the sons of God to sit where? At the right hand of God with Christ. Do you realize when Jesus Christ went to heaven in his ascension and sat at the right hand of the Father, so are we. We're there today.

We were there before we were born. Everybody, he took the sins to hell and forgave them and resurrected them with him. All of the people from past, present, and future were sitting at the right hand of God.

Now, in other words, this is point two. To understand the power of God, look at the resurrection of Christ and his exaltation. Secondly, to understand the power of God, look at your resurrection and your exaltation.

You say, what do you mean? Have I been raised from the dead? Have I been exalted? Yes, you have. Spiritually, that's already happened. Physically, it'll happen in the future.

That would be your second resurrection. Someday, you'll be raised out of this world physically. The redemption of the body, Romans 8 talks about it, and you'll be with Christ and you'll be in his image.

Someday, the resurrection and exaltation of the body, but already past tense, if you're a Christian, God has accomplished the resurrection and exaltation of your soul, of your spirit, and you sit with Christ on the right hand of God today. That's the miracle Paul wants to talk about in chapter two. In so discussing it presents to us a great picture of the doctrine of salvation, the process.

That's what we're going to learn. We're going to learn the process of salvation. But really, this presentation is an illustration of the power of God granted to us.

Now, let's look at this. And as we examine this, verses 1-10, I want you to see six aspects of salvation. Now, the general outline of this text, chapters 1-10, is that Paul presents salvation in three tenses.

Past is in verse 1-3. Present is in verses 4-6 and 8-9. And future is in verses 7-10.

He sees the past, the present, and the future of the Christian. What he was, what he is, and what he will be as salvation takes place. And so we're looking at that now.

But under the general thrust, I want you to see six aspects of salvation, and these are the six, okay? Salvation is, colon, from sin, by love, into life, with purpose, through faith, unto good works. Now, we're going to get all of this done one at a time. First, salvation is from sin.

And this deals with the past. The past from sin. Look at verse 1. And you, okay? And you, who are dead in trespasses and sin, in which in time past, now you see we're in the past tense of the Christian life, in time past.

You walked according to the course of this world, according to the prince of the power of the air, and the spirit that now worketh in the sons of disobedience, among whom also we all had our manner of life. Now, this is all past tense. In times past is the lust of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath, even as others.

Now, we're going to stop right here, okay? Let's examine this. Now, there is probably no clearer statement, when you break this down, on the sinfulness of man in the New Testament than that. That is what we came when we rebelled against God in heaven and became part of Lucifer's marketplace.

We become dead to him. We become alienated from God, okay? And when we came into this world, we were dead to God. We were dead in our sins and trespasses.

That really delineates it, and it makes Paul's first point. We are a sinner, and we are dead. Now, he's going to tell us about God's power.

Yes, God's power is best demonstrated in resurrection, and the resurrection of Christ was demonstrated, number one, and your resurrection from sin is demonstrated as number two. If you're a Christian, you've already been raised from the deadness of sin, and maybe that's a great miracle than physical resurrection. So, let's look at verse one again.

And you were dead. Now, this describes the condition of every individual upon birth. You're dead.

I want you to listen to me. If you're a Christian, this is your past. If you're not a Christian, this is your present.

This is where you are right now. You're dead if you're not a Christian. You see, man's trouble is not that he's out of harmony with his environment.

Man's trouble is not that he can't make meaningful relationships. Man's trouble is he is dead. In Ephesians 4.18, it says he is alienated from the life of God.

He has no life. He's dead. So, that his deadness is not deadness in the physical form.

It is deadness in the spiritual form. We're spiritual first living a physical life experience. So, your basis of your life upon birth is deadness.

It's not until you ask Christ to save you through faith in his finished work that you become life. We're dead to God. Our body is alive, but our inner man, spiritually speaking, is dead.

You say, what does it mean to be an alienated from the life of God, dead to God? The best way to see it is in reference to physical death. Physical death is an inability to respond, right? You have no stimulus. You can't respond to anything, no matter what the stimulus is.

Physical death means you can't react. You've been to enough funerals and so have I to know that physical death is, it doesn't matter what the stimulus is, no physical dead individual ever reacts to any stimulus. They're dead.

Now, I recall reading a story once of a young boy that was so concerned about his mother that he ran out of the house, ran down the street to a church and got the reverend and asked the reverend to come quickly. And the boy started running and the pastor ran after him back to the home that he left from. And when the pastor walked in, the young lady was weeping, tears running down her face.

And the pastor says, what is it? What's wrong? What can I do to help? And she said, my baby is dead. And she kept repeating that over and over again. And she pointed to the bedroom.

And when the pastor walked into the bedroom, there lying on the bed was about a three-month-year-old child that was lifeless, that had already turned a shade of blue. And there was obviously no breath at all coming out of the baby. Now, when the paramedics got there, they couldn't do anything.

And at that point in time, the mother picked up the child, as any mother probably would do, caressed it, put it to her breast, loved on it, kissed on it, tears flowing across the head of the baby. But there was nothing that she could do. The baby was dead.

And as I read that, I thought to myself, you know, I'm sure that in terms of human relationships, the very strongest stimulus there is in love of a mother is for an infant. You can't get any more stronger love than that. If that mother can't get a response out of that little infant, that's true death.

That's physical death, the inability to respond. Spiritual death is the same thing. All of the caresses and all of the affection and all the tears and the love of God draw out absolutely nothing because a spiritual dead person is alienated from the life of God.

There is no capacity for response. And it's not just the question of being dead or inanimate, okay? There's a Scottish commentator named John Eddy that said it's a case of death walking. They are literally spiritual zombies.

We're literally spiritual zombies if we're not Christians because we don't know that we're dead, that we're still going through some motions physically, but everything that gives us life is dead. We're death walking. Jesus put the two concepts together, physical death and spiritual death, together in the eighth chapter of Matthew when he called a certain man to be his disciple and follow him.

And the man said this, well, I'll follow you, but first let me go back home and bury my father. And Jesus said in Matthew 8, 22, let the dead bury the dead. I've got better things for you to do.

And so it is that man is in a state of death walking. First Timothy 5, 6, Paul says, she that lives in pleasure is dead while she lives. It's a case of going through a zombie-like activity.

And what is the activity of a death walker? Look at it in verse one of Ephesians, dead in trespasses, in sins. Functioning in the area of sin function in the area of trespass. Now, I want you to notice something here.

We are not dead because of sin. Ladies, I really want you to pay attention to this because the premise that I'm going to lay out is the premise in understanding why your mate is not what your mate needs to be. We are dead because we're born sinful.

We are not dead because we commit sin. We don't do a sin and then die. We're born dead.

That is why we sin. I always think of it this way. I'm not a liar because I lie.

I lie in the first place because in my heart, what? I'm a liar. A man does not kill and thus he is a murderer. He kills because he is a murderer.

Getting this vibe, guys, ladies? The Bible says that it is what comes out of a man that defiles the man. I don't know how many ladies I've talked to, even my daughters, that says, I can change this guy. I said, oh really? I want to marry this guy.

I can change him. Oh my gosh. I said, I taught my kids to be hard-headed.

I guarantee you because you can't change one person from what they are in their heart. If you marry the wrong person, you're going to get the wrong result because he or she does not come into the marriage and then start something that was not already there inside of them before the marriage ever took place. We are dead and that deadness functions into sinfulness.

The word in here in the Greek is what is called locative of sphere. It is talking about the sphere in which we live, sphere, our surroundings, our bodies. It is not because of, it is an into.

What you act on the outside is provided from what is going on inside. It is a location, a position. By the way, the opposite of being in Christ is being in trespasses and sin.

That's what it means. The word sins is interesting. Hamashia, a very familiar word, especially to the hunters.

It means to miss the target, to miss the mark. A man shoots his arrow and misses the target. The second word, paratoma, is the word trespass, means to slip or fall or stumble or go the wrong direction.

Both are true of man. I don't know, commentators through the years have tried to make distinctions between what these two words mean, but basically, the two ways of looking at the same thing. It is just that God uses two words, both of them in the plural, to show the totality of sinfulness that is the result of deadness.

You sin because you are dead. You program your body until you become a Christian with all of that deadness. When you become a Christian, you live with that roadway that you created.

That's the reason why you need to work on sanctification. Being alienated from the life of God means total deadness, total sinfulness. Now you say, but Hamashia is in the sense of missing the mark.

What do you mean by that? Now watch this. This is the real true biblical definition of sin. Sin, we talked about this on Tuesday night, sin is the failure to hit God's target.

God is the one that identifies what sin. God is the one who identifies what trespasses are. So sin and trespasses is a failure to hit God's target that he has set for us.

Well, you say, what is God's target? Here it is. Listen, for all have sinned, even Kiah there, come short of the what? The glory of God. So sin is a failure to glorify God.

Rolands 1 says this, when they knew God, they what? They glorified him not as God. That is sin. Sin is coming short of the glorifying of God.

It does not mean when we saw a person is a, when we saw a person is a sinner, it does not mean that they're all the same level of vile, rotten, degraded, corrupt, decaying sinners. You could have 20 dead people all laying out on a table, and they all could have varying degrees of decay, but they're all dead, but from different degrees of decay. And so it is in human history and humankind, all are dead, but there are variances in the decadence, in the decaying of what is left.

One person's not going to be as so immoral as the next person, okay? But you're all dead. But sin is not a question of decay, ultimately. It is a question of falling short of something.

In other words, now listen to this, we all understand that a robber is a sinner, a murderer is a sinner, and a rapist is a sinner, and a liar is a sinner, and so forth, and so on. We're all got to include that in, okay? But now listen, sin has much more to do with what you don't do than what you do do. You get that? Now sin is really not an issue of what you do, but of what you fail to do.

It is that you fail to come to the glory of God. That's the target. It is that you fail.

Matthew 5 48, where Jesus said, be perfect as your Father in heaven is perfect, and that's where we fail. Or it's written in 1 Peter 1 16, be holy for I am holy. Glory, holiness, perfection, that's the target, and that's where we fail.

Now there may be different levels of morality, different degrees of decadence, but we all fall short. It would be as much as if we, as an example, we went to a lake or to the ocean, and we either wanted to get to the island or get to the diving pier that's out in the middle of the lake, and we said, okay, everybody take a running start and jump, and let's see if we can get to Catalina, or let's see if we can get to this diving pier in the middle of the lake. We're going to all have a jump off, and you can have as long as a run as you want, and you know what? When we get there and we jump, we're all in up at different levels in the water, but nobody is going to make it to the island of Catalina or to the dive pier in the middle of the lake.

Now it's the same thing is true in terms of the spiritual. There are different levels of attainment in human life. There are different levels of morality and so forth, but nobody gets to the glory of God, and nobody gets to the perfection, and nobody gets to holiness.

That's why we only know that in Jesus Christ when his righteousness is given to us by God. That's the reason why we're in Christ, because when God looks at us, he sees his Son, and he doesn't see us. You see, it is not so much that sin is what I do, it is what I failed to do.

I'm trying to jump to perfection. I don't make it, and I land in the sea of sin. My behavioral sins are simply what is left when I can't make it to God's standard.

I say that because a lot of times we meet good people, and we say, that's a good guy. She's a good woman. We do civic good.

We do humanitarian good. We're a wonderful father, a wonderful wife. We love our kids.

We take care of things. We're generous. We're very kind, but I'm going to tell you what, nobody would ever deny that, and that's wonderful, and I mean that's a good way to be.

Jesus recognized that. In Luke 6 33, Jesus says, if you do good to them who do good to you, what thanks do you have? Sinners do the same. Jesus said sinners do good to each other.

That's right. People do good to each other, but Jesus said people who do good to each other are still called what? Sinners, because sinning is not an issue of what you're doing to each other. It's not relational.

You can't say, well, I'm all right because I do good to people. That isn't the point. The point is what you don't do.

And you don't live a holy life, and you don't live a perfect life, and you don't reach the standard which is the glory of God. That's the issue of sin, and in Luke 11 13, Jesus said this, if ye them being evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask? Yeah, Valerie. I mean, Victoria.

Is this go along with the inscription when it says to focus on things above? Yes. Same lines? Yes. Like Colossians 3 2 says that in many other areas.

Awesome. That's the after effect after you get saved. That's how you live, so that would come more in line with Ephesians chapter 4 instead of understanding what God put in place to give us salvation.

You follow what I'm saying? Yes, and I was asking what are the things? I'm just putting this out here. You don't have to answer it, but what are the things that we are to focus that are above? We're going to get to some of that in this, but we're going to get to that in Ephesians 4. Okay. What kind of people are those Lord? They're evil.

What do you mean evil? Well, their evil is not manifest in the fact that they do good for their children. It's manifested in what they don't do and can't do. That is to reach the standard of the glory of God.

You can be an absolutely great person if you're not a Christian. You're as evil as anybody else. After the shipwreck on the island of Malta, it says, and the barbarous people showed us no small kindness.

You know those barbarous pagans, ungodly folks, Christ-rejecting people showed great kindness to Paul. The evil people showed kindness to Paul, but they were still evil. You see, that isn't the issue.

Good works isn't the issue. Relational goodness isn't the issue. Being a good neighbor, and a good father, and a good mother, and a good parent, and a good humanitarian, that's not the issue.

The issue is the glory of God. Your relationship with God is the issue. After the shipwreck on Malta, barbarous people showed us kindness.

So basically, we're told in John 16, 8, we're going to hurt it. I'm sorry. And when he is come, the Holy Spirit, he will reprove the world of sin.

Now watch, the Holy Spirit is going to convict people of sin. He's going to move into the hearts of men and convict them of sin. What sin? Verse 9, of sin because they believe not on me.

Now notice this, the sin of which the Spirit will convict is the sin of not doing something. You see that? It's not the sin of doing something, it's a sin of not doing it. You are not living to the glory of God.

You're not perfect, you're not holy because you are not believing on Jesus Christ. And no matter what else you do, you're just ankle deep in a sea a long way from the goal. That's the problem.

So a man is dead. He is dead in his ability to reach God's standard, and he fails, and slips, and stumbles, and goes the wrong direction because of his deadness. He is a death walking zombie manifesting a total inability to accomplish God's standard, even though from time to time he manifests some good, some moral goodness.

You can do good, but you're still evil. So he's a death walker. Now let's look at verse 2. You say, well, what environment is he functioning in? What environment are these dead people functioning in? Us.

Well, we get this, the death walker who is wandering through existence. What is the sphere in which he functions? That's going into verse 2. In which in time past, this is past, before you were Christian, you walked according to the course of this cosmos, this world, this age. Now stop there a moment.

First thing he says, you are not only dead before you're a Christian, but you are functioning as a death walker doing sins and trespassings according to the course of the world. In other words, you are a victim of the spirit of the age. People say, well, we do what we want.

We talked about this on Tuesday night. I had a football coach once that became a Christian. And he said, I've become a Christian, but I still want to do what I want.

And back when I was studying all the time, I said, no, you're not doing what you want. You're doing what the world dictates. You're walking according to the course of the cosmos.

Now the word cosmos here doesn't speak of a physical world. It speaks more of an ideological world of sin, the conceptual world of evil, the system of Satan, the system which he generates. In other words, the zombie, the death walker does indulge in the sins of the times.

He's right up on them. You are so glued in to what this world is doing every moment of every day that you don't focus on what is staring you in the face. He lives according to the world's standards, the world's values in his own time.

He is conducting himself in complete harmony with the spirit of the age. The Germans call this the spirit of the times. He just does what the world does.

It is an age alienated from God, and he has a mind alienated from God. They're in harmony with each other. He just walks in the sphere of sin in the spirit of the age.

Now the cosmos, which Satan dominates, according to John 12, 31, the prince of this world, Jesus says, he dominates it and he pressures man and man succumbs and does what the world system tells him to do. That's exactly our lives. That, my friends, is what's called total depravity.

Total depravity is death walking in sin and trespass according to the spirit of the age. That's total depravity. It doesn't mean you never do a good thing.

It just means you're locked into a circle that you can't escape. A death walk in the spirit of the age. What is the spirit of the age? You can see it all around you.

We talked about this on Tuesday night as well. Three things that it classifies to me as the spirit of age. Three things characterize this age that we're living in.

Humanism, materialism, and sex. Humanism, that's do your own thing. Do it your way.

You're the boss. You're the king. You're the ruler.

You know, Burger King says, have it your way. Grab all the gusto you can get, the bear says, Budweiser. It's all the same stuff.

You are the one. You're the truly one. You're the only one.

McDonald's tells you that. Everybody tells you that. It is to tell you that you're it, man.

That's humanism. Just remember that the next time you stuff a quarter pounder, that's humanism. Because you're getting it your way.

And then there's materialism. Materialism says you got to have it. You got to have it.

More money, more goodies, more things. And we're all so victimized, we can't even help ourselves in that area. And then it's sex.

From the sexy 70s to today, it has just got worse. Everything from advertising to zoos and everything in between is promoted by sex. You almost have to drive with your eyes closed.

I took Misty to Phoenix. And I said, we were going to go into Walmart to shop. And I says, you're going to have to just don't pay attention to what is in here.

Because all kinds in Phoenix, Arizona in the hottest summer come in anything, anything. And before we got through the door to the first aisle, she just started shaking her head. And I started laughing because everybody that we saw was in bikinis, thongs, and whatever, walking around the store.

It's just different. And it's worse today. Billboards, signs, everywhere.

It's all over the place. We're drowning in a sea of it. I said on Tuesday night, you can't do anything without sexual sensual process in front of you.

You can't even go and shop. The mannequins in the front of the store provide that. We're drowning in a cesspool of humanism, materialism, and sex.

In fact, one writer said that we don't have the morals of a barnyard. And humanism, materialism, sex is the zeitgeist. It's the spirit of the age.

It's the stuff the system is selling. And the Death Walker doesn't have any place else to go. So he buys whatever it's selling.

So he does whatever society does. And it just perpetuates the society like a snowball. Now, I'm going to stop here a moment.

I'm going to say something. You guys that are living with one foot on one side and one foot on the other side, doesn't work. Why? Because when you got one foot on the wrong side, and you're living in this world of this world, you love the things of this world and the things in this world, and you buy it.

God doesn't hear your prayers, guys. He didn't hear it. You say, who's behind it all? Well, we get this in verse two.

According to the prince of the power of the air. That's who's behind it. Satan's behind it.

The prince of the power of the air, the prince, there's Satan. They have their leader, Satan, who is a leader of the demons, who foments the system, who breeds the influence. It doesn't mean that everybody is literally indwelt by Satan like Judas was, but it means Satan is behind the influences.

You allow that mess to direct your mind. He is behind the trends. He and his demons carry out the objectives, whether they are secular or religious.

Oh yeah, he's up in his neck in religions. We've already talked about that. And notice the little phrase, the prince of the power of the air.

What is the air? Well, some people see it as this atmosphere that we live in, the first heaven around the earth, the atmosphere. The second heaven is the stellar heavens, and the third heavens is God's domain. And some people say, well, it means that Satan is around the world.

He is in the atmosphere. But there's more than that. And he may be floating around there, and he may be clear up to the stars, and may also go up to heaven like he had to in Job to get before the throne of Christ to plead his case.

But he's floating around the atmosphere for sure, fighting the holy angels and flying around doing his thing with his demons. But there's more to it than that. The prince of the power of air involves the realm of ideas.

We say there is an air of something or other in the room. When you walk in, you feel something. There's an air here.

We mean more than atmosphere. We're talking about an attitude. We're talking about concepts.

We're talking about the world of music, the world of sports, the world of politics, the world of finance, all this stuff, the world of religion. It doesn't mean just what's going on in the atmosphere. Walking according to the course of this world means according to an ideology, according to a system of ideas.

And the air is the same thing. Satan is not only functioning in the atmospheric physical. He is functioning in terms of a manifest of ideology.

He is promoting concepts. He is breeding ideas. He is behind the whole system, and it's right from hell.

The world of Deathwalkers has an atmosphere generated by Satan of what atmosphere? None other than Satan. And the result is he is the spirit that works in the sons of what? Disobedience. He draws us into active disobedience to God.

It is in opposition to God. And so it is the realm of sinful thoughts, the air. It's the world of ideas, sinful ideas.

And man is disobedient to God because he's a Deathwalker locked into his fear where he can't respond obediently. Paul continues his description in verse three. Among whom also we all had our manner of life in the past, we were all like this.

We all operated on the lust of the flesh. The Deathwalker, who is mandering like a zombie through the system, influence, bond, controlled by Satan, issuing and disobedience, functions in response only to what? His flesh. The lust of his flesh is evil passions, and to the desires of the flesh is drive, where you have a passion that turns into a drive.

He is driven to fulfill the desires of the flesh and the mind. And by the way, the flesh refers to his fallen nature, his humanness, his alienated soul without God, physically in the flesh, mentally in the mind. He is drawn, he's driven into the functioning of sin and trespass.

Now that's a mess. But guess what? That's you, a Deathwalker, literally drowning in this world, totally lost in the spirit of the age, which is promoted by Satan, which is it influences his mind in disobedience. Disobedience, which he is drawn into by the lust of his flesh, the lust of his humanness, which transmit into drives that compel him to fulfill what his body and his mind demand.

And the end of it all is he is a child of wrath, says verse three, like everybody else. He's a child of wrath. In other words, he's a bullseye for God's guns of judgment.

He's a sitting duck. He's a clay pigeon for those of you who like to shoot shotguns. He's the target.

He is the goal of judgment. Now that's a bad situation, guys. I would hope you would say that with me.

That's a great description of total depravity, but that's us. What are the first two words of verse four? What are they? But God. Those are great words.

The first two words of verse one was and you. And the first two words of verse four, but God. Now, and it's here we move to point two.

Salvation is first from sin. Secondly, by love. Look at verse four, but God.

Oh, I love that. But God. And here comes the power.

Are you ready? Here comes the power that's going to raise us out of this death, turning the zombie into a new creation full of life, eternal life. But God, who is rich in mercy and is plus over abounding, loaded with mercy, mercy for the sinner. Boy, if we got what we deserved, we would be in so much trouble.

But God, he gives us mercy, which is holding back what we deserve. And why? For his great love with which he loved us. You say salvation is based on love.

God doesn't look down and say, oh, that's a good one. I'll pick him. Here's another one.

Oh, that's a really good person. He's terrific. I want to pick him.

It has nothing to do with us or our works. It is his love that is given to all. Salvation is by love.

God is love. God is intrinsic. Essential, essential attribute of love manifests itself into us by grace and mercy.

Love is his motive. He's rich in love. So he's rich in grace.

So he's rich in mercy. And he reaches out to love those of us who are dead in sins. We are the vilest, sinful, godless, ungrateful, unworthy, unholy, destitute, degraded, deprived humans walking around engulfed in sin and trespasses, serving the prince of the power of the system of ideology that drowns us.

And we are the targets for God's wrath. And it is to us that he comes and pours out his love. That's God.

And it's amazing, you know, when we have all sinned because we've even sinned against his love. He has loved us all along. He did all this before the foundation of the world, before you're ever born.

Man doesn't just break his laws, he breaks his love. Imagine if I were driving in my neighborhood and I was carelessly driving and there was a little child on the street that I didn't see. And I was driving either too fast or wasn't paying attention and I foolishly killed the little child.

Well, first I would be charged with a crime, whether it not be vehicular manslaughter or, you know, whatever. And I would be tried and perhaps found guilty. And then I would probably incur a fine or jail time or both.

And after I paid my fine or fulfilled my jail time, the law is not concerned with me anymore. Nothing else matters. The law is satisfied.

I've completed my penance. It has no more interest in me, has absolute no more concern. By law, it's all over.

But there's a sin against the law. What about the little boy's mother? That's another story. Could I ever make up to her for the loss of that little life by paying a fine or serving a sentence? Absolutely not.

You see, there's only one way I could ever have a relationship with her. I've sinned against her love for her child, not against the law. There's only one way I could ever have a relationship with her, and that would be if she offered me unconditional and free forgiveness.

That's the only way. And you know what? That's precisely what God did. We have not only sinned against his law, but we have killed his son.

We have killed his son and continue to do so in rejection and open defiance and not believing in him. And yet God reaches out and says, I know you did that, but I'm going to offer you unconditional and complete forgiveness. And so it is that God in his great love not only sees his law satisfied, but he sees his love satisfied.

Salvation is from sin by love. Thirdly, salvation is from sin by love into life. What's the one thing a dead man needs most? Not a coffin, even more than that.

He needs life. And you see, this is what Paul is trying to say to us here. He's going to make you alive, and he says that in verse five, even when we were dead in sins, he hath made us alive together with Christ by grace you're saved.

Now here's his whole point. The point is, if you're doubting the power of God in your life, it is the power that raised Christ. It is the power that raised you.

So when somebody comes along and says, well, I'm sorry if you haven't had that second work, or you haven't had that special baptism, or you haven't completed the ritual set from the religion of the church, I would tell them it's garbage and nice words. The power of God that raised Jesus from the dead has already acted in our lives by taking us out of the deadness of sin. That's his point.

That's Paul's whole point. And he's saying, look, if you're worried about whether God can get you off this globe and into that pearly city, whether he can get you out of here and into there, whether he can handle you going in the grave and coming out again at the resurrection, remember he already raised you once spiritually. The physical part is easy.

You see, he's trying to show us that we can have confidence in God's power. Man, Christian, we need a grip on who we are, what we've got, and what God's already done in our life. Salvation is into life.

He made us alive. He gave us a new body. Remember, we've already gone through this in the sub stack.

We got a brand new system. When you became a Christian, you were no longer alienated from the life of God. You became alive.

You became changed. You became regenerated. You all of a sudden were sensitive to God.

You opened the Bible, and it said, oh, yeah, that's what it says. The Spirit of God was in your life, and things made sense, and you saw the meaning of history, and you had a real reason to live, and you felt God at work, and you knew Christ, and there was an immediate brotherhood with other Christians. You felt loved.

You became the possessor of the common eternal life. That's living. And he did it when he made Christ alive.

He made us alive together with him. We were there when he rose from the dead. We were there when he came out of the grave.

We were raised with him, and God's power has already been displayed on our behalf. So salvation is from sin, by love, into life. Fourth, salvation is sin, by love, into life, with a purpose.

So what's the purpose? Well, we find this in verse six, and hath raised us up together, and made us sit together in the heavenlies in Christ Jesus. Now, that is so good for us. When God raised you from the dead, he didn't leave you in the cemetery.

He didn't take Christ and leave you alone. He took you all with him. When Lazarus came out of the grave, he was alive, and then what did Jesus say? Loose him.

And what? Let him go. The guy can't live in the rest of his life in those grave clothes. He needs to be set free.

That's what Christ did. And when Jesus raised us from the dead, it wasn't just to let you roam around the cemetery in the grave clothes. He picked you out of the grave, a miracle of resurrection, and then he did a second miracle of ascension and exaltation.

In verse six, it says he raised you up and gave you a seat in heavenly places. Look, illustration number one, God of God's power, he raised Jesus and exalted him to the right hand. Illustration number two, he raised us and exalted us to the right hand of God.

That's his power. You're already seated in the heavenlies. You get that? You're already there.

That's past tense. You're already, it's already done. If you're a Christian, you are already seated in the heavenlies.

Your citizenship is in heaven. Philippians 3 20. You're no longer of this world.

You've been transformed out of this world. You have eternal life and you just happen to be walking in this dead world, the very opposite of being dead in this world. You're alive and your life is in heaven, hid with Jesus Christ and God.

He didn't just raise us and leave us in the graveyard, desert. He exalted us. Do you guys know what that means? He exalted us.

He took us up into the heavenlies and we're blessed with all the spiritual blessings. He exalted us before you were born. You guys getting this? Now, what do you mean by being in the heavenlies? You may say, do you mean you're in heaven? No, because I'm right here.

But I'll tell you what, my mind exists in God's domain. Doesn't yours? That's what it means. All my blessings are there.

I talk to the Lord there. I talk to the Father there. I talk to the Holy Spirit there.

I think about the apostle Paul and all of the apostles that I study. He's there. All the people who've gone to be with him.

That's my home. That's my citizenship. That's my dominion.

All of my commands come down from there. All of my services go up to there. All of my sacrifices are offered to there.

You see, that's my world. And so, he not only raised me from the dead, but he raised me to his right hand. You say, well, what did he do all of this for? Why would God want to make a bunch of cruddy sinners come alive and bring them up to be with him? Oh my gosh, I ask that all the time.

Why in the world would you do this? Of all the things that I know that I did, why did you, you know, I'm so unworthy of this. So in verse 7, he tells us, here's the purpose. In order that in the ages to come, and you know when the ages to come start, it comes with your salvation immediately after you're saved.

The moment you're saved, the ages come to begin. And in the ages to come, he wants to show the exceeding riches of his grace and his kindness towards us through Jesus Christ. Do you know why God saved you? Have you ever really thought about that? God saved you in order that he could be kind to you forever.

Isn't that just freaking amazing? You say, why does God want to be kind to me? I don't deserve it. You're absolutely right. I know I don't deserve it, but God is what? He's love.

Paul says love is kind. Love is gracious. God is love, and love wants to be kind and gracious.

This is the purpose. You were saved, not primarily to keep you out of hell. You were saved primarily so that God could shower his grace and shower his blessings and shower his riches on you.

That's the reason why you were saved. Now for somebody to come along and say, well, when you get saved, you don't get anything. That's when you take your fist and just give God a great shout out and thank him that you're not denying the whole point of salvation.

From the moment you are saved, from the rest of your ages throughout eternity, he is unloading on you the riches of his grace. Your inventory is getting full, has been full. It's all yours.

He doesn't withhold anything at all. He gives you everything through Jesus Christ. Oh, what a wonderful thing people say.

You don't miss anything. It's all yours in Christ, all yours. Your joint heirs with Christ, and then you know what he does.

When he gets all done pouring out all of his grace on you, and he holds you up in Ephesians 3.10 and says, and he shows you up to the angels and says to the angels, now, do you see what a wonderful, gracious God I am? All the angels sing the hallelujah chorus then, and in the end, he gets what? He gets the glory. We hit the target to glorify God. That's the purpose.

So don't ever think you don't have any resources. God saved you for the very purpose of unloading you every rich, kind, gracious thing conceivable to the mind of God so that you might be so filled with his riches and filled with his kindness and filled with his grace that you can be held up. You on this earth can be held up to the angels, and they can praise him for being such a loving, gracious, and kind, and wise God.

So his own glory is at stake here. I want you to understand that, and he will never diminish his own glory. He's a very jealous God.

He wants all the glory, and he's going to unleash it. He's unleashed it to us already. Therefore, if he gets the glory by pouring out grace upon you, he's going to do it every time.

That's what he's saying. Salvation is from sin by love into life with purpose, and the fifth is through faith. It's through faith, per se.

For by grace are ye saved through faith. Faith is simply believing. That's it.

Just simply believing. It's not that complicated, guys. It's a gift.

God gives it to you. You don't have to figure out where it's going to come from. He's going to give it to you.

It's not of yourself, and it's not of works, because it was, we would all do what? If it was, we would all do what? We would boast about it. We would take the glory, and God would get none. So it's not of works.

The work is done. It's all finished. Telestia on the cross.

It's finished. I always think of the story that I heard when I was traveling around. I always liked these little tent preaching things.

It was fun to go to, especially when you were aware of really what was going on. Not only a learning experience, but actually understanding what this tent preaching environment was actually doing. And the one story that was told, a person that I talked to there basically said that they were taking down the tent, and a guy came running up to this guy taking down the tent.

Now the whole service was over. They had finished their tent meetings. The tent was coming down, and this guy says, oh, what do I do to be saved? He wanted to be saved.

So he runs up to this guy, taking down his tent, and he says, what do I have to do to be saved? And the man was taking all the tent apart. The evangelist is gone. The place is dark, and the dismantling tent person turned to him and said, I'm sorry, it's too late.

You're too late. And the guy says, oh, no, no, no, no, no. He said, what do I do to be saved? Well, it can't mean I'm too late.

And the guy taking their tent down, he says, you see, it's already been done. He was absolutely right. There wasn't anything to do because it has already been done.

Jesus did it. All you have to do is believe, have faith. It is not of works lest any man should boast.

It's a faith. Faith is simply believing, and we're all preachers of faith. I'm going to show you that right now.

You live by faith every day of your life. Every time you pop a lid off of a Coca-Cola and drink it, you have no clue what's inside of it. It's an act of faith.

You don't have any idea what is in that. You go into a restaurant, and you eat whatever they give you. You don't know what's really going on behind those golden arches.

I'll never forget reading in Reader's Digest. My mother used to collect these in Reader's Digest. They had story after story after story.

For those of you who don't know, it was just condensed stories in a book that was just short stories, so all about life. So I was reading a story once about a city that was converting from a storage water tank system to a pipe system. They drained the old water system, and they found at the bottom of this tank that people had been drinking out of for 45 years.

Dead dogs, dead rats, animals, dirt, silt, and they all got retroactive dysentery. I mean, you turn on your faucet. You don't know what's playing in your pipes.

You just drink the water. You know what faith is. You drive down the freeway at 80 miles down an hour in the dark, and you're taking a curve, and you have no idea what's around that curve.

You live by faith every day. It's that ability to live by faith that's basic to our human nature, and it's that that God uses to draw you to himself. He uses your human nature to draw us to him, and you can trust the people that make hamburgers, and cookies, and coats, and bridges, and water, and roads, and all this stuff.

If you can do all of that, you ought to be able to trust the God of the universe that put these people there to do it, and that's the essence of faith. It's believing, just believing, just accepting, taking the gift, and when you take the gift, you come alive in that instant, and that's a great miracle, and God has already released his power, if you're a Christian, in your life to do that in the past, before the world, before the foundation of the world. You don't ever need to question God's power.

You've seen it. Do you realize how dead you were in verses 1 through 3, and now all of a sudden, for by grace, you're saved through faith? It isn't of you at all. It's a gift to God.

There's no works in God, because if there was, you would boast, and God wants to boast, not you. If you breathe spiritually, it's because God slapped you on your back. If you hear of faith spiritually, it's because God unstopped your ears.

No self-congratulations, no religion of human achievement. It's all of God, none of us. Salvation didn't come to us by our confirmation, by our baptism, our church attendance, our church membership, our amount of money we give, our keeping of 10 commandments, living by the servant on the mount, giving to charity, believing in God, being a good neighbor, living in respect.

None of these things matter. In fact, I'm going to tell you something. Hell is going to be loaded up with people like that, because that is what their belief system is.

Salvation is through faith, from sin by love, into life with purpose through faith. And the last salvation is unto good works. The result is good works.

Why? Because John 15, 8 says, Herein is my father glorified that you bear much fruit. What's fruit? Good works. When God saves you, he wants to see in your life good works, because that manifests his power.

He had the power to save you, and the manifestation of that power in your good works is to his glory. Now the Bible talks a lot about works. There are works of the law which can't save you in Galatians 2 and 3. There are works of the flesh in Galatians 5, 19 through 21.

There are works of darkness in Romans 13 and Ephesians 5. There are dead works of Hebrews chapter 6. These are not the kind of works we're talking about. We're not talking about works that save because none do. We're talking about the works that are the result of salvation.

What happens afterwards? Verse 10, For we are his workmanship created in Christ Jesus, now watch this, unto good works which God hath before ordained that we should walk in them. Before when? Before the foundation of the world. He had already identified the works that each one of us is going to do in accordance to his calling in time before the foundation of the world, and we sit around trying to think what is our purpose.

Listen, if God before ordained that you should walk in good works, believe me, he also gave you the power to do that when you were saved. He's not going to go have you do something without giving you the power to do it. That's Paul's point.

You don't need somebody to prove to you the power of God, the exceeding greatness of his power towards us. All you have to do is look at your own resurrection, your own exaltation, your own power to do those things which are good works in the eyes of God. You are to be filled with good works.

Paul says the word workmanship is a is a Greek word, and the word really came to mean a masterpiece. We are God's masterpiece, and he has designed from before eternity to conform us to Christ, to mold us unto good works, and he does it with his power. Now listen, God's power is at work in your life, shaping you, molding you into the image of Jesus Christ.

Remember what he says, we will be like Christ. We'll be glorified as Christ. We need to walk our life on this earth in being like Christ, put on Christ.

That's what he's saying here. Christ by your sanctification molds you into his masterpiece. That power you saw when you were saved, and you see it every day as you live under his pressure to conform to Christ.

That's the Holy Spirit's conviction. You're his masterpiece. You say, I'm not much of a masterpiece.

Well, I can tell you, we're getting there, all right. I always think of this. I did this myself.

I always think of the teacher who had a little kid, and the junior teacher was teaching the class about the creative power of God, and God made this, and God made this, and God made us, and so forth and so on, and this kid, think about this, back of the room, this kid was being a real naughty goofy and goofing around, and finally in frustration, this teacher, I don't know, and said to this little guy, who made you? And this little guy said, God did, but he ain't finished. That is exactly where we're at. None of us is done yet, but he's shaping, is going on, and the good works are part of it.

Who is the true Christian? The one who does the good works. We talked about this on Tuesday. You can have all kinds of people who claim to be saved, and claim to be born again, and claim to be Christians, and if you look, and you do not see in their life, good works being produced by the power of God, to the glory of God, then you know you're not safe.

Same goes with you, because salvation is unto good works. I hope you know more than just religion. I hope you really know the salvation.

There was a drawing room function some years ago, and a famous actor was there, and everybody was asking him to recite famous pieces, because he was very knowledgeable, and he had an unlimited repertoire, and he kept doing it over, and over, and over again. And there was an old preacher there. Now I don't know how in the world he got into all of this actor's place at this party, but he did.

So the preacher yelled out to the actor, and he says, why don't you do, quote, you know, recite 23rd Psalm, and the actor knew it, and he said, well that won't, that would not be good for this occasion, he said, and the old pastor says, I want you to do the 23rd Psalm, and the actor says, okay, I'll do it. And the old man thinking, that's even better, because the actor says, I'll do it if you'll do it. So the actor says, I'm going to, I'm going to get this guy for putting me on the spot, and the preacher guy says, hmm, this is going to get good, because we're going to go through Psalm 23 twice.

So the actor says, I'll do it, and the actor began with his intonation, and his flawless, and his addiction was masterful, and he handled the 23rd Psalm with dignity, and grace, and beauty from beginning to end. And when he was finished, there was an applause for him, and then came the old preacher. He got up, gradually walked up to the front, and with his gravel voice, after years of shouting, and preaching, and not too good dictation, and not so hot intonation, he went through the 23rd Psalms.

And when he finished, there wasn't any applause, but there wasn't a dry eye in the room. The actor turned to him when he finished, with tears rolling down his cheek, and says, sir, I see the difference. I know the Psalms, but you know the shepherd, and that's the difference.

A lot of people who know the extremities, and the externals, but knowing the Christ of God means to be alive, and that's the message Paul wants to give. And if you've made, if you've been made alive in Jesus Christ, you don't ever need to question the power of a God available in your life now. Okay guys, salvation was given to us before the foundation of the world, in a process that would allow God to give it to us, and glorify him, providing our way home.

This is just the first view of these 10 verses. We're going to look at these different ways over the next two sessions, but you now know what salvation is. You now know how it was planned.

You now know what the parts are, and you now know that you can identify in your life with your self-assessment forms that you're supposed to be dealing with all the time, you now know your fruits. You can identify your fruits. If there's no fruits, you need to evaluate your salvation.

Any questions, comments? None? Yes, Pam. Okay, I was waiting for somebody to speak, but since no one helped, I'll add this, get your take on it. God ordained all this before the foundation of the world, and also he placed within us, before the foundation of the world, he placed gifts within us, and he placed his purpose and calling on our life to bring him glory, all of that to bring him glory.

He didn't decide when we were born, after we were born, to see what kind of person we were going to be, what we're going to do, whether we're going to be disobedient or obedient. Those gifts and that calling and that purpose was established before the foundation of the world, I'll use me, in me, in you. And in Romans, it says that the gifts and calling of God are without repentance.

We come born with those gifts, with that calling, with that purpose, and however we live, God does not take those back. And we might die never having used them, or not ever having fulfilled, or never having brought him glory. But at any rate, you were impressing upon us that this is all done before the foundation of the world, and anyway, that just came to my mind, the gifts and the calling of God also, you know.

Yeah, just to sum up that in a very profound way, okay, everything about you, everything about you was determined before the foundation of the world. Every talent, every gift, the callings, as Pilarus says, and it might not be just one calling, it could be a series of callings. I've done things and they say, okay, you're done, but you know, I'll put you on the shelf a moment, you know, best up, you're fixing to get it again, but you know, have some time.

And he does again. So everything about our lives was done to God, put into Jesus before the foundation of the world. The only thing that they left open was your decision, your free will choice.

But can you imagine that inside of you is everything, and we do not do anything with it. We take it to the grave in the majority of cases. It is just unbelievable, the majesty of this greatness that is about us.

And we, and all we see is that of what is in front of us, which is the world. We have no clue what is the riches of glory inside of you, none. And it sits there and sits there and sits there and waits and waits and waits, hoping that at some point you'll ask.

It's astounding. You know, the more and more we get into scripture, the more and more we're going to be, as I said, you're going to know Christ before we're done. But the more, but what's going to be bigger is you're going to know yourself.

Everything we've talked about is inside of you. Everything. So yeah, my hope, my hope is exactly Paul's hope, is that God would give you the spirit of wisdom and knowledge in him to reveal this to you in such a way that will turn you in the right direction.

That's the hope. That's the hope of every, should be the hope of every spiritual leader, for everybody that they teach. Yeah.

I took time last night to read before I left work, your article on overcoming Christ. And it's bringing me to tears now because it's always supports what you talked about tonight. I was shocked.

I finally got it. I mean, it just brought me to tears. You know, you were talking about being prescripted.

I mean, I could not get that to understand before the foundation in time, everything was already planned out. So now I'm just allowed to receive it and to glorify God. And you said, Jesus, you'd be your superstar at home, Jim, really at home.

So if you guys haven't read it, I highly recommend it. It's called Overcoming in Christ. I felt like you were, like Christ was really talking to me through you in the article.

Thank you. You're welcome. Just thank God for it.

Because everything, everything that this guy does is all done through Christ. It's, I don't do it on my own. Okay, guys, anything else? All right, let's pray.

Father, what a joyful time. What a joyful time that we can come to your throne room in our hearts, the table, the Lord's table in our hearts, where all of this information resides, where we can actually go to and the Holy Spirit provides it to us. The first we have to ask, we have to first believe in you, then we have to ask, and then we have to be open to what you tell us and show us and reveal to us.

Father, we just thank you so much. I thank you for everybody that's here. Lord, we know that I love them.

You know that I appreciate everything that they do and the prayers that they lift up for me and my family and part of the grace that is showed. It's just, it just is so mighty marvelous when you put it all together and see that none of that would ever happen without you. And so, Father, we ask you that basically you give us the wisdom that we need.

You reveal to us the scripture that make it easy to understand, but more importantly, you give us the roadmap of application into our life as we will get to in future sessions. But, Father, there's so much reality that needs to be done now. Father, thank you for using me as your vessel and I appreciate everything and every mercy and every grace and all riches and all that stuff that you just came to shower us with.

It's overwhelming at times. Father, we ask that basically you protect us. We're not going to be together on Sunday and we're going to miss that, but Lord, bless people's hearts anyway.

And we ask that as we go into next week that we be prepared for what is to come. And we ask that basically you continually look over us in all these things and we ask in your son's holy name. Okay, guys, I'm going to hit the recording button off.

I'm not going to hit in, so I'm not going to be doing this again like I did last week. Jim.