**GMT20240613-231519 Recording 640x360**

Okay, we are into the book of Ephesians. We've had a fire hose introduction to try to get everything in. And we had another introduction with chapter one verses one through three last week.

We are now going to move into what I want to state is going to be God's plan before the foundation of the world. Now, I need you to do something for me. I need you to pour your glass of understanding and beliefs down the drain.

I need you to bring in everything we've talked about from the sub stack. And I need you to refill your glass based upon what we begin to talk about tonight, all right? So we need to realize that basically when the scripture says everything is done in heaven first, and then we manifest that into the physical realm so that we can experience it. We've talked about that many times.

That's exactly what happens, okay? So we're going to enter into the physical realm what is called election. Now, there were three sermonettes by John MacArthur I put out on the site so that you can go listen to two weeks ago, getting us ready for tonight because I wanted you to come with questions ready, all right? Because we're going to move through this pretty quick. So tonight is going to be talking about election and predestination.

Now, scripture tells us that God in his mind created everything prior to creating the first point of creation of the universe. And we talked about that. We talked about that in the sub stack quite extensively.

All right? So in God's mind, before he ever allowed creation to take place, this whole plan of the universe was done. It was done. He knew who he was going to elect as far as his people.

He knew how he was going to do it, how he's going to implement it. He knew what he was going to provide the people that he elected that actually took salvation. And he knew that he was going to send himself through the sonship to this earth to be crucified in detail, he knew it all.

And what we're going to learn starting tonight is how all that took place. We're going to get into the mind of God tonight for several weeks. And we're going to look at the plan of how he did it.

That's all chapter one. It's his plan. It's his development plan, how he did it, what it all means, how we fit in in the plan before he ever executed the application which comes in chapter two.

So for the next several weeks, probably five to six weeks, we're going to examine God's planning, how he did it, and what it means to us, okay? So I want you guys to sit back, take good notes, but you need to understand that we are privileged, okay, tonight to hear this because you're going to hear in the next several weeks, the foundational elements to absolutely everything you ever think about your life. And certainly the foundation to our worship and preparing us for heavenly worship, okay? So we're going to go back into, we're going to stay in chapter one for many weeks. We're to go back and I want to go back into chapter one and I'm going to read verse three to 6a, which is the first half of six.

So, and this is what it says, blessed be the God and father of our Lord Jesus Christ. Who has blessed us with every spiritual blessing in the heavenly places in Christ. Okay, just as he chose us in him before the foundation of the world, that we would be holy and blameless before him.

In love he predestined us to adoption as sons, through Jesus Christ to himself, according to the kind intention of his will. Okay, now what was his plan? He planned this whole thing out by creating a will. Got to understand that.

He created what we call a last will and testament. This is his will. This is what he wanted to have happen.

And he created a will because all through this, we're going to learn that he moved in counsel to his will. So after he wrote it down in his mind, he began to put it in place. And in his mind, he created his will of everything.

Okay, to the praise of the glory of his grace, which he freely bestowed on us in the beloved. Okay, now we're going to get into all of this. So this letter is written to the Gentiles, not to the Jews, to the Gentiles.

And Gentile believers who had no history in the Old Testament. So we Gentiles had really no beginning of understanding what Christ was here for. And it was only because Christ disclosed the mystery of the church to Paul in Acts that we find ourselves with the letter to the Ephesians.

Because the Ephesians was the first church of Gentiles. Okay, so the apostle Paul introduces them to the true God at the very point at which you start understanding God. Because they didn't have the Old Testament to rely on, Paul had to create the method and the process of teaching us Gentiles everything about God.

Because we didn't have the Old Testament. Only the Jews had the Old Testament. Okay, so let's continue.

And that is at the point of his absolute and utter sovereignty. Okay, so what we're dealing with in our weekly write-ups is talking about the sovereignty of God and all of its forms and fashions. Now we're gonna hit it right here because this whole plan is created because of the sovereignty of God.

Now, when the apostle says, bless the Lord, bless the God and the father of our Lord Jesus Christ, the one true God, the God who is one in nature with his son, the Lord Jesus Christ, this is a call to worship. Remember I said last week that verse three was a doxology. Okay, like verse 15 is a doxology because that's a prayer that we're gonna get to.

But verse three is a doxology. It is praise. Okay, so this is a call to worship.

And that's how Paul begins this letter. It might seem a little out of order to begin with a call to worship before you have explained why. Maybe we might assume that the call to worship would come after the blessings have been revealed and declared and explained in the first chapter and the rest of the letter.

Or maybe we would assume the call to worship would come at the end in response to all of that. But the Holy Spirit inspired the apostle knows what is coming. Okay, he knows what he's fixing to say.

And he cannot contain his praise. Okay, all throughout this letter, Paul goes into a praise worship setting, okay, many times. He is breathlessly overwhelmed by the salvation of God.

So breathlessly is he that he barely takes a breath from verse three to 14. So thrilled is Paul that he calls the saints and the faithful to join him in this praise even before all the blessings are revealed. He's excited.

Bless the one who has blessed us with all spiritual blessings in the heavenlies in Christ Jesus. So God has blessed us with all the spiritual blessings as to their nature rather than their temporal ones, with heavenly blessings as to their sphere rather than earthly blessings, in Christ as to their agency rather than through any other created medium. We have been blessed with all the spiritual blessings in the heavenly places.

These are internal. They're not temporal. What does that tell you? They last your whole life.

These blessings we're fixing to talk about last your whole life. These are eternal blessings to come to those who are saints and faithful. The first of those blessings is the blessings of being chosen and predestined.

Okay. I gotta get out of your way. I keep getting kicked off the internet.

Okay, so you guys need to open your Bibles and follow me here a little bit. You see the word chose in verse four. You see the word predestined in verse five.

You see the word predestined again in verse 11. This is the first and primary of all heavenly blessings. That is where our salvation begins.

And this doctrine of sovereign choosing, predestination, sovereign election is what determines not only the beginning, but the ending. This is with you your whole life. This is blessing number one, and it is tied to very essential character, heuristic of God that he is in control.

That's what it means to be God. He is sovereign. He is the sovereign God and he's putting his will into action.

Every blessing is granted to the saints and the faithful, every blessing, every heavenly blessing, but every heavenly blessing is granted to the saints and faithful because they were chosen and they were chosen in him, in who? In Christ before the foundation of the world. Salvation of sinners is a result of God being God. The calling and the gathering of God's people to eternal salvation started with God being sovereign and choosing and predestined by name.

Your name before the foundation of the world was already known to God and was chosen and predestined to what we call elect to eternal glory. So the salvation of sinners who made up the redeemed, okay, who make up the church are decreed by the eternal God himself. That's what it means to be God.

He chose before the world began, all who would be part of his redeemed humanity. He predestined them. He chose them to be his sons.

He chose to adopt us, to forgive us, to bring them through redemption to a full heavenly inheritance. Don't, don't misconceive inheritance in God's plan with earthly blessings, okay? In this inheritance that we're gonna talk about in a couple of weeks, but we're briefly talking about it tonight. This inheritance is what you get as your ticket to go to heaven.

He already knew all this. That's the reason why the substack is so important to bring into this because this is before the creation. This is before the host body.

He had already put all of that stuff in his mind of how that was gonna work prior to the creation. The host body system, how that was going to function, Christ coming, his death, the redemption process, and our inheritance from Christ's death. Okay, we're gonna get into all of that because before we get out of this section, chapter one, you're going to know from the mind of God, his plan.

And all of this was done before creation, okay? So, so he chose us and that is why it all goes to him, him being God, when it comes time to pass out the glory. We're gonna see all this. Paul is calling for worship to our God who chose us by grace for himself in union with his son to make us his own sons for his eternal glory.

Okay, we're gonna get into this of Christ being in us and us being in Christ and what that means. Because what it means is we're joint heirs with Jesus Christ whatever God gave Christ with your salvation, your redemption, you're joint heirs with Jesus Christ. So all of God's blessings that God gave Jesus, they're ours.

That's the reason why I said we have a storehouse and that is our blank check. God gave everything to Jesus Christ. Now, because we're joint heirs, we have everything that God has, just don't know how to get it yet.

Okay, let's continue. He chose to adopt them, to forgive them, to bring them in through redemption to the full heavenly inheritance. All of his doing and it all started with his choosing and that is why it goes to him when it comes time to pass out the glory.

So Paul is calling for worship to our God and he made that choice before there was any creation, God did, before there was time. Time wasn't even in the picture yet. So think about this, we were in eternity past.

We were created, not physically, not born in the host body system, but we were created in God's mind in eternity past. Each and every one of us by name was in eternity past. That sums up the great truth of election and predestination.

Somebody might say, well, isn't that something to kind of hold back or when you're evangelizing, isn't that kind of offensive doctrine, especially if you're pleading with a sinner to come to salvation, isn't this kind of a doctrine that should be held until somebody gets to a certain level of maturity that can grasp this? Absolutely not. This is where your life begins. This is where the gospel starts.

This is the mystery of the church, guys. This is where the mystery of the church starts before creation. It starts with the sovereignty of God.

It starts with the recognition that you can't save yourself. That's why when Jesus was talking to Nicodemus, what he did say to him, Nicodemus said, how can a man be born again? Jesus said, not up to a man. It's the work of the Holy Spirit and he does what he wills.

All right, here this will thing again is. As you're dealing with a trinity, a Godhead that has got one will, and God wrote it before the foundation of the earth, for the foundation of the world. This is God's plan.

Now, let's look a little more closely at this. I will take my time. You guys ask any questions along the way.

We're not gonna rush through this. It's the reason why I said, I gotta separate this, okay? Because we gotta have the time. Let's look a little more close at this.

And I'm going to do, well, I wrote this like, okay. I'm gonna, when I started this, I had the PowerPoint with this and I says, I was gonna put a funny in here that I was gonna open this doctrine to you and try to explain it best I could in four hours, okay? And that ain't gonna happen because I re-evaluated this. So the origin of this is back in verse four.

We have been blessed with every spiritual blessing in the heavenly places in Christ because it all started when he chose us. Verse five, when he predestined us, chose, okay? It's, he chose for himself unaided, uninfluenced by any external reality. In Matthew 25, 34, it says that the king will say to those on his right, come ye who are blessed of my father, inherit the kingdom prepared for you from the foundation of the world.

What a statement. That's exactly what we're seeing in Ephesians. The king is Jesus and he will say, come, you're blessed, inherit the kingdom prepared for you from the foundation of the world.

We see this in Revelation 13, eight. We read, and all who dwell on the earth will worship the antichrist. Everyone whose name has not been written from the foundation of the world in the book of life of the lamb who has been slain.

So before the foundation of the world, you were chosen, you were predestined, and your name, even though it was in the book of life, was written in the book of the lamb's book of life because he already knew who was going to accept salvation. Okay, so your life begins before he even created the world. Those that are chosen and predestined have their names written in the eternal book of life, the lamb's book of life.

That same thing is repeated in Revelation 17, verse eight. Toward the end of Revelation 20, verse 11, we read, then I saw a great white throne and him who sat upon it from whose presence earth and heaven fled away and no place was found for them. This is the final judgment.

And I saw the dead, the great and the small standing before the throne and books, books were opened and another book was opened, which is the book of the lamb's book of life. And the dead were judged from the things which are written in the books according to their deeds. Everything you have done in your life was already written in the books, okay? So the plan, when God put his will into place, while we were not created as human beings yet, our script was already written.

His plan was gonna be the plan. The sea gave up the dead, which were in it and death and Hades gave up the dead, which were in them and they were all judged, every one of them according to their deeds. Then death and Hades were thrown into the lake of fire.

This is the second death, the lake of fire. Sam. But we're just filling in our chapters the way we're living now to go back to Christ.

As I said in Acts, what we're doing is writing our 21st century of the church. It makes a lot more sense now. Okay.

So in verse 15, Paul presents a prayer. And if anyone named was not found in the book of life, he was thrown into the lake of fire. Even final destiny is tied to whether your name was written in God's book before the foundation of the world.

You were already, your life was already decided upon. Divine sovereignty, divine election and predestination is the first of all spiritual blessings. Because if you weren't blessed, you wouldn't be going to heaven.

And your blessing took place before the foundation of the world. Yeah, Victoria. It's our DNA is connected to God.

And is that the string that goes up? I'm gonna say the energy, the frequency that goes up to the star. And then the stars are reflecting the water. Yeah, we're gonna get more.

We're not actually, the water is creating the starlight that's coming down to us. So are we the DNA with the DNA? Okay, our DNA was the regenerated source that we're gonna get into. Because as you look at this, yeah, Sam, it's a mirror.

If you, when you look at this as the planning of God, you're gonna find that it comes from selection, election, predestination to redemption, which is the second blessing. Once redemption happens, you're regenerated, new body, new DNA, all that good stuff. And your regeneration is not complete.

Your redemption is not complete until you go to be with the Lord. The time period, that gap is what we call sanctification. And we talked about that.

We gotta write up on that, ground zero, okay? That period of time when you're saved to the point of you going home to be with the Lord, that period of time is the work of the Holy Spirit to sanctify you. And then we get glorification, which is our new body. That's the inheritance, okay? So that is the plan of God in high level 60,000 foot.

We're going through the details of that plan so that you get an understanding of what God blessed you with before he even created the world. So Paul begins there. And this is precisely what our Lord Jesus taught back in John's gospel, chapter one, verse 20, verse 12.

But as many as received him, speaking of Christ, to them he gave the rights, the rights, inheritance to become children of God, even to those who believe in his name, which was the Jews, that was their process of salvation prior to Christ's death, who were born not of blood, not of the will of the flesh, nor the will of man, but of God, will of God, born from the will of God. You guys, you gotta, you were in his will before he ever started anything. If you were born again, it wasn't your will, wasn't your will, it was God's will.

Jesus, as I noted a minute ago, spoke that way to Nicodemus in chapter three, and again in chapter 10 of John's gospel. Go take a look at verse 14. It says, I'm the good shepherd, I know my own.

And my own know me. Even as the father knows me, I know the father, and I lay down my life for the sheep. That's the redemption.

I have other sheep, which are not of this foal. Now he was speaking to the Jews, and he just brings in the Gentiles. I have other sheep, Gentiles, which are not of this foal, Jews.

I must bring them also, and they will hear my voice, and they will become one with one shepherd, joint heirs of Christ. He's talking about the Gentiles. He already knows who his sheep are, and he knows they will hear his voice, and he knows they will come, and they will become one flock, Jew and Gentile together.

Later in John's gospel in chapter 15, verse 16, our Lord says this, you did not choose me, I chose you. I think that's pretty clear. So you did not choose me, but I chose you.

In the book of Acts, chapter 13, verse 48, Paul and Barnabas' first missionary journey, the scripture says, as many as were appointed to eternal life belief. Appointed, selected, elected, predestined. In the 18th chapter of Acts, when the apostles came to Corinth for the first time, the gospel just arriving there.

They hadn't got there yet, okay? An amazing statement is made. The Lord says, I have many people in that city. He knows who they are.

He knows their elect. He knows their predestined. He knows that they will come to him.

The gospel hasn't even arrived there yet, but the Lord who knew who the elect were in Corinth, in Paul's second letter to Thessalonians, listen to chapter two, verse 13, we should always give thanks to God for you, brethren, Gentiles, believed by the Lord, beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth. All throughout the New Testament, we see all of these scriptures, but we don't know what they mean until you get to Ephesians. And when you get to Ephesians and you break down exactly what the scripture tells you, all the New Testament just wraps around the doctrine that's presented throughout the New Testament.

It was, yeah, Hillary. This all goes back, falls back on the foreknowledge of God, right? Yes. Okay.

Because as you wrote in one of your sub stacks, you were talking about Calvinism and they believe the eeny, meeny, miny, moe theory. You know, I choose you, I don't choose you. You're going to heaven, you're going to hell, which is ridiculous.

But at any rate, I thought about the Calvinist, but this all goes back to the foreknowledge of God. He just knows. He knows the beginning from the end.

He knows, he knew what you were going to choose. Yes. He knew.

Okay. Thank you. I just wanted to clarify.

He knew, he knew. Okay. He knew, he knew.

And therefore, you know, in his will, because he knew, he put you in his will. Yeah. Yeah.

Which is a tremendous blessing, you know? Right. So it was for this he called you through our gospel that you may gain the glory of our Lord Jesus Christ. He says to the believers in Thessalonica, we thank God, God chose you, God saved you.

That's how salvation works. You don't get to choose. He chooses you.

He is sanctifying you. He granted you faith in the truth. It was a calling that was irresistible and effectual by which he called you through the gospel with the purpose of your gaining the eternal glory of the Lord Jesus Christ.

This is not something that is obscure in scriptures. It's in your face. You've just not been taught that.

Hillary. I have a question about what you were talking about a while ago, the judgment of Christ and the names written in the books, et cetera. And I didn't get where you were in Revelations.

I was gonna ask that also. But there is a difference between the judgment seat of Christ and the great white throne judgment that I think you were referencing a while ago, or you might have even mentioned that. I skipped over it, Billy Ruth, but yeah, in text, in text, you should have picked it up.

But yeah, it's in Revelation 17, eight and 20, 11, Billy Ruth. Okay, all right, thank you. So this is how God works because this is God-like.

God is God. In Deuteronomy chapter seven, God calls Israel my elect. All right? His people, those are my elect.

In 1 Timothy 5, 21, God says angels are elect. So look how he's building his system here. In 1 Peter 2, 6, the Bible says Christ is elect.

In Acts 9, 15, it says Paul is elect. So throughout scripture, it gives you all of this, but we just did not know what it meant. It meant that basically we have been elected into God's family before he even created the earth by his will and testament.

So when we start with this first of all spiritual blessings, we understand that the foundation of all understanding of how God does his saving work begins with the doctrine of divine sovereignty. If he wasn't the sovereign God, he couldn't do it. It moves into eternal election before the foundation of the world, which is also identified in 5 and 11 as predestined.

Along that line, listen to the words of Peter in 1 Peter as the chapter begins. To those who, from Peter, the apostle of Jesus Christ, to those who reside as aliens scattered throughout Pontius, Galatia, Cappadocia, Asia, Bithynia, who are chosen. Okay, again, this is not something you hold till the end.

This is something that is at the very beginning of time before time was created, who are chosen according to Billy Ruth, use your word, for knowledge of God the father. He knows everything. For knowledge means a predetermination to know by the sanctifying work of the spirit to obey Jesus Christ and be sprinkled with his blood.

Why has the spirit sanctified you? Why is it that you have been sprinkled with his blood? Why is it that you have been saved? Here it is, because God chose you before the foundation of the world. Jim, how can we not worship him? Yeah. Well, how can you not live the lives that you live when you know that you were chosen before anything was created? Right, yeah, yeah.

How can you not be obedient when you know that he chose you in his will before he created one thing? Yeah, powerful, yeah. So then in verse three is the doxological. It is the blessed be the God and the father of our Lord Jesus Christ, who according to his great mercy has caused us to be born again.

And again, it's a divine miracle. He regenerated your body to him. Think about it.

He chose you, he waited on you. He waited and he waited and he waited and waited. And at the right time, when you heard the Holy Spirit say, you need to go do this and you did it, he regenerated your whole system as we've discussed in the substance.

It's the same thing that Jesus said in John three. This is not a new thing. This is, it's all through the New Testament.

It has nothing to do with you. You can't make this happen. Nicodemus, it's the work of the Holy Spirit.

He does it for whom the father determines. So you're convicted of your sin and may know of your brokenness because the Holy Spirit has just put a X on you. The God determined it's your time.

And he did that before the creation of you. Amazing. It is the God, the father who has his mercy cause us to be born again.

You make no contribution to your physical birth. Think about it. You make no contribution.

Your father and mother did, you didn't. You make no contribution to your spiritual birth either. It's the Holy Spirit that does it.

It's the Holy Spirit that comes inside of you immediately upon your salvation experience. Your regenerative spirits, the Holy Spirit is there and seals you. He seals himself inside of you.

He can't leave you and you can't make him. And by that mercy, you're given an inheritance which is imperishable, undefiled, will not fade away, reserved in heaven for you who are protected by the power of God through the faith for a salvation ready to be revealed in the last time. You were chosen for glory.

You weren't chosen just for justification or salvation in the simple sense. You were chosen for justification. Think about the process of this, justification, sanctification, justification, redemption, sanctification and glorification.

Okay, that's the process of salvation. He chose you for his glory. And the reason for his choosing is because God is God.

Now go down to verse 11. And if he's having been predestined according to his purpose, who works all things after the counsel of his will. He goes back and says, are you in my will? You know, just make sure.

Yes, you are. Let's do this thing. All right.

Everything that happens is in the frame of his will. The chosen are predetermined to receive eternal glory. That's your inheritance.

They were chosen before the foundation of the world. Their names were written in the book of life and they are secured to the glory for which they are chosen by the Holy Spirit. Now take another look at verse four.

The origin of all of this, of course, is the sovereignty of God. Nobody else can do this. The purpose of its holiness in verse four, we are chosen in him before the foundation of the world that we would be holy and blameless before him.

We were chosen to finally and ultimately and permanently forever be holy and blameless without spot or wrinkle. That is what is awaiting us because we were chosen before the foundation of the world. Over in chapter five of Ephesians, which is the application side, we read that Christ will present himself, the church in all her glory, having no spot or wrinkle or any such thing, but that she, us, would be holy and blameless.

So what is Christ doing? When he gives you this, he's making you holy. He's giving you sanctification, which means that you're without spots or wrinkle and have no blame in any of this. We caused it, we did it, and yet we are not blamed.

Church is anything but that now. Today's church is so off the beaten path, they have no clue what this means. By the time they will come, but that there will be a time when they come when time is no more and the Lord will take his bride to himself and she will be holy.

What Christ is giving to us, and we're gonna get into Christ's will in a moment, later in another teaching, but what Christ has given to us is his holiness, free of charge. If you have his holiness, you have access to everything that God gave you. Now tell me you don't have a blank checkbook.

In the meantime, go ahead. Okay, I was gonna say, that's why the enemy harasses us and comes against us so much because he knows what is available to us. And if he can keep us distracted, it's a daily thing.

Our spiritual war is the control of our mind. Yeah. He who controls your mind will control your life's outcome.

Now let's go to Titus 2. It says that the grace of God has appeared bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly and righteously and godly in the present age, looking for the blessed hope and appearing of the glory of our great God and savior, Jesus Christ, who gave himself for us to redeem us, redemption, redeem us from every lawless deed. And listen to this, to purify for himself a people for his own possession, zealous for good deeds. He chose us for glory and purity.

He chose us for his holiness. And we live like what? That's where we're headed, people. That's our future as saved individuals.

That's where we're going. Nobody's going to miss out on the divine purpose, which was established when God made his choice. That's why we read in Roman eights these incredible words of comfort.

We know that God causes all things to work together for good to those who love God, to those who are called according to his purpose. If you've been called according to his divine purpose, your name is written in the book of life from before the foundation of the world. Then everything in your life is moving in the direction of the fulfillment of God's purpose, which is to make you eternally holy and bring you to his glory.

He goes on, for those whom he foreknew that it is not that he looked ahead and saw what was going to happen, but predetermined to have an intimate relationship. Think about this. This is unfreaking imaginable.

In God's mind, he built the relationship that we were going to have with him. And from that, he predetermined what our decisions were going to be. And in that decision, he wrote our names in either in the Lamb's book of life or not.

It's mind blowing. It's just some, you know. Guys, no means like in the Old Testament, Cain knew his wife and she bore a son.

It's intimate knowledge. It's not an intimate relationship like a husband and wife. God has this predetermined intimate knowledge with the elect.

His foreknowledge knows what you're going to do. God, I wish you didn't know half the things that I did. It's just unbelievable.

When I was writing this, I was just praying to God. Oh, you got to forgive me. You got to make sure that this is not in any of my records.

Take it away. Oh, man. God has this predetermined intimate knowledge with the elect.

And as a result of that, he predestined us to become conformed to the image of his son. Another criteria. We aren't predestined just to be saved and hope we can hold on through this life.

We were predestined to be conformed to Christ's likeness. That's the prize of the upper call when we get to heaven. And I want to tell you, that's the prize that you have on this earth by moving up in levels of Christ's likeness.

When we talked about the levels of growth that you had to move from one level, completing certain activities. And then when you completed those, and they're all sevens, when you completed those, you moved to the next level. There are levels in Christ's likeness.

That's the sanctification process. As you go through your sanctification and you become more pure, more holy, you move levels up into Christ's likeness. In the meantime, we are to live as godly as we can in our flesh and in this fallen world.

Those whom he predestined, he predestined to become conformed to the image of his son. Now, just take a moment and glaze over your situation, see what your scorecard is and see where you're at with that. Those whom he predestined, he called, and that's an effectual calling.

That means that when he called, you had no choice. That's a calling that is not resistible. And these whom he called, he justified.

First thing of salvation. So anyone he draws to himself is justified. These whom he justified, he also glorified.

It means at the end, he gives you a glorification of a new body. It's already sitting there waiting on you, okay? Nobody falls through the cracks. You're either in this deal or you're not.

Now, go back to Ephesians one. The calling is that we would one day be holy anamomos, meaning blameless, the Greek word, which without blemish, like the lamb without blemish. So God's sovereignty, which is what it means to be God.

If you're God, you're in charge of everything. God's sovereignty brought him to the place where he chose certain individuals that would one day be created, born, to be his own for eternity. Everything was set up for the foundation of the world and the timing of your birth was in history, in future history, when he was going to elect you to be born.

He chose you to be born. He chose them to come to perfect holiness in the eternal presence of the Trinity for his own glory. What was his motive? Why did he do this? Go back to verse four.

He predestined us in agape, in love. He wanted a family. In chapter two, verse four, God being rich in mercy because of his great love with which he loved us even when we were dead and our transgressions made us alive together with Christ by grace, you have been saved.

He loved us. How is that? He loved us before we existed. His love is what created you.

His love is what allowed you to be born. His love is what gave you this host body to go back to him with a choice. He knew it.

All you had to do is fulfill it and he gave you the vehicle to do it. Matter of fact, he set up the vehicle through Adam of himself. So he created all of this for you in order to allow you to go home.

Think about it. He knew what was gonna happen and he had to provide a last will and testament that gave him the vehicles to get you back home. It's amazing, guys.

It's amazing. He loved us when we were no being. How can God choose to set his love on those who have done absolutely nothing to observe it? Well, that's the essence of grace.

We love him because what? He first loved us. 1 John 4, 10. And this is love, not that we love God, but that he loved us.

It was the kind intention of his will. Look at the end of verse nine, the kind of intention of his will. It's right stated in the verse.

The end of verse 11, predestined according to his purpose, who works all things after the counsel of his will. That's what it means to be God. What is the result of his choosing? Verse five, he predestined us to adoption as sons through Jesus Christ himself.

Okay, we were chosen to be sons of God before we were ever born. And we got that by being joint heirs with Jesus Christ. I want you to think about that.

Yes, Sam. So Jim, I mean, most people are gonna comprehend that because pigs have small pigs, horses have horses, and God has gods. Right.

That's us. Right, small g, small g, magistrates and angels. We're all angels.

Right, but get that through somebody that goes to churches. No, no, no, no, no, no. They're not gonna get it all.

No, no, no. We're gonna get into that in about four weeks. Okay.

Yeah. We aren't just the subject. We're not just a subject.

We're not just a subject, a person, an entity in his kingdom. We are sons in his family. And God says, I'm the same yesterday, today, and tomorrow.

And what I give my son, I give you. This is all throughout the apostles in the New Testament. A celebrated joyous doctrine.

Galatians 3.26, for you are all sons of God through faith in Jesus Christ. Galatians 4.4, when the fullness of time being the end of time came, God sent forth his son, second coming, born of a woman. Okay, this is his history, born under the law so that he might redeem, die on a cross for those who were under the law, Jews, that we might receive the adoption of sons.

Because you and me are his sons, God has sent forth the spirit of his son into our hearts. Christ says, I have to leave because I gotta send my comforter to you to live with you, to teach you all of the things that you need to know. Crying out of a father, an intimate expression.

Therefore, you are no longer a slave, but a son. And if a son, then an heir through God. We are sons and daughters.

We are his family. Philippians 2 says in a beautiful way, verses 15 and 16, so that you will prove yourself to be blameless and innocent children of God above reproach in the midst of a crooked and perverse generation among whom you appear as lights in the world, holding fast the word of life. That's the scriptures.

This work of God, this electing work of God leads to our eternal glory. It is an unspeakable, incomprehensible blessing to be granted spiritual life in regeneration. It's there.

Everything we've studied is there. God foreknowledged you. He put you in his will.

He made you a joint heir with his son. He adopted you in the process of his will because that was in his will, okay? All of this stuff was in his will. Before he ever created anything, and oh, by the way, he created it knowing what was gonna happen and created the host body system himself to allow you to have a vehicle to be born in at the right time, to be saved, to be redeemed, sanctified, glorified, to go home without you doing a thing.

It's a remarkable blessing to all of us to be freed from the penalty of sin. And it is so remarkable blessing to be declared righteous in Christ. That's Christ-likeness.

Righteous in Christ is Christ-likeness. And we might say that if all of the blessings of God and all the spiritual blessings in the heavenly stopped with regeneration and forgiveness and justification, no one would question God's goodness. But in an extravagant expression of love, God not only gives us life through his new birth, regeneration, but he adopts us into his family so that we may relate to him not only as the giver of spiritual life and the provider of legal righteousness, but also as our loving and compassionate father.

He says, come to me. All you children in the heavy laden, come to me. Tell me what it is.

For this reason, some theologians have said that adoption is the highest privilege the gospel offers because you can't get any higher than to be a son of God eternally, one whom Jesus will call a brother or sister. This kind of privilege staggers the imagination. It is the amazing grace of all grace.

That's why John said, see what great love the father has lavished on us that we should be called the sons of God. God doesn't give things in small quantities. Why does God then choose us and bring us to his glory? Let's look at the goal of all of this.

We've seen the origin in his sovereign choice, the purpose, eternal holiness, and the motive as love. What's the goal? The result, ascension. The goal, we've already looked at it, but go back to Ephesians chapter one, verse six.

What is the goal? It is to the praise of the glory of his grace. Verse seven ends about the riches of his grace. Verse 12, to the praise of his glory.

Verse 14, to the praise of his glory. God does everything for his own eternal glory that he may be worshiped forever and ever by the saints and the angels. He's worthy of all of that glory.

Verse 14, to the praise of his glory. God does everything for his own eternal glory. Without doubt, this is the most fundamental doctrine in all the doctrines of salvation.

It is the most loved doctrine and probably the most cherished doctrine by those who understand it. And that's why down in verse 15, Paul prays a prayer that you would understand it. He says, for this reason, we're gonna get into this in a couple of weeks, but I'm just gonna read it right now.

For this reason, I too, he's putting himself into the conditions which he is fixing to describe for the church. Having heard of the faith of the Lord Jesus Christ, which exists among you and your love for all the saints, do not cease giving thanks for you, making mention of you in my prayers. In other words, he's saying, I am praying for you guys.

And what am I praying for? That God of our Lord Jesus Christ, the father of glory, may give you a spirit of wisdom and revelation in the knowledge of him that your eyes of your heart might be enlightened, that you might know what is the hope of his calling and the riches of his glory of his inheritance in the saints. It's a prayer that we would grasp the incredible reality of God's sovereign power purpose in salvation. When that wisdom and that revelation, that knowledge and that understanding becomes clear to you, you respond by the blessing of God.

Spurgeon said this, he who believes he is the elect of God, will he fear at all the world that stands against him? No, he will not. Why? Because he's an adopted son of God. Now, why should he fear? If you're standing in the Christ likeness in your life, you have no fear.

It's a word that's not in your vocabulary. If earth be all in arms, he dwells in perfect peace for he is the secret place of the tabernacle of the most high in the great protection of the almighty. You're the tabernacle.

You hold the Holy Spirit, God himself. You are his son or his daughter. Christ is your brother.

You have to do nothing but ask. Christ says, if you're in my will, will, will, will, will. Okay? If you're in my will, just ask anything you want.

It's good. You were in the will before the beginning of the foundation of the earth. I am God, he says.

See, the Psalmist often says, God is our refuge. God is our strong tower. He is strong and his sons are secure, we.

This is the most precious of all doctrines because we have nothing to fear between election and eternal glory predetermined before the foundation of the world. In spite of this, and in contrast to this, this doctrine is the most hated doctrine by people who don't understand it. We're talking about the doctrine of election, the doctrine of God's choosing.

And if you've been a Christian very long, you've probably had some conversations with someone about the trouble with this doctrine, even if you knew what this doctrine was, okay? But pastors in churches do not teach it because they don't understand it. For those who understand it, it is the most important of all doctrines. For those who don't understand it, it is the most distasteful of all doctrines.

It offends them. The pervasive notion of most people who call themselves Christians is to be skeptical about this because it seems unfair. What did they miss? You have freedom.

You had a choice. God just had the foreknowledge of what your choice is going to be. It seems that this is impinging on human freedom, but you can't measure God by your standards, our standards.

Psalms 115, verse three, but our God is in the heavens. He does whatever he pleases. That ought to cover the ground.

Psalms 135, six, whatever the Lord pleases, he does. Daniel 4, 35, all the inhabitants of earth are accounted as nothing, but God does according to his will. You guys are gonna get this.

In the host of heaven and among the inhabitants of the earth and no one can stay his hand or say to him, what have you done? That understanding leads us to Revelation 19, six, which we're gonna get to. Hallelujah for the Lord, our God almighty. You know the next word, reigns.

The Lord almighty reigns. Deuteronomy 10, 14, 15, behold to the Lord your God belong heaven and the highest heavens, the earth and all that is in it. Yet on your fathers did the Lord send his affection to love them and he chose their descendants after them, even you above all people.

Is this really unjust? Look at Psalms 97, two. Righteousness and justice are the foundation of his throne. He's sovereign.

Psalms 50, 21, ask this question. You thought that I was altogether like you? What is divine justice? Divine justice is the essential attribute of God, attribute of God, sorry, whereby he infinitely and perfectly just in himself and of himself and for and from and by himself and none other loves righteous and defines what righteousness is. He wills it, therefore it is just.

God doesn't need anyone to tell him who he is. God doesn't need anyone to tell him how to operate. God doesn't need anyone to tell him what he needs to do.

God doesn't need anyone to tell him he's God because he is God. Why do we try to do it? You pick and choose what you wanna do and then you ask God for the difference and expect him to abide by what you choose. You're not God.

Is that Christ's likeness? Don't think so. He wills it, therefore it is righteous. Now, William Perkins, a Puritan said, we must not think that God does a thing because it's good or right, but rather is the thing good or right because God wills it and does it? Stephen Charnock adds, the great controversy between God and man is this, shall God be God? His will or man's? Is anyone's will is superior to God's will? Frustrating God's will? God could not be God.

This is atheism or idolatry, yet it is popular to dethrone God and we do it today. Now, I went through and I picked up some quotes as I was putting all this together from some very well-known evangelical pastors and church leaders, as well as university leaders, just to give you an idea of their thoughts on the subject of divine election. I'm gonna read you some.

To suggest that the merciful, long-suffering, gracious and loving God of the Bible would invent a dreadful doctrine like election would have us believe it is an act of grace to select only certain people for heaven and by exclusion others for hell comes perilously close to blasphemy. This is a pastor. I'm just gonna give you one more.

And I'm gonna go down and I'm gonna pick the one from the school. But he was shaking like crazy putting his sunglasses on. This makes God a diabolical monster and reduces man who is created in the image of God to a mere robot.

A well-known writer, divine sovereignty's misrepresentation of God has cursed many to turn away from the God of the Bible as from a monster. These are people calling God a monster because he's God. They don't understand election and they clearly don't understand foreknowledge, but yet they say God is all-knowing.

It's a dichotomy within their belief system. So salvation is the work of God alone. And over and over and over again, the scripture says God chooses who he will save.

You say, well, what about faith in all of this? Because it says we're saved by faith through the grace of God in Christ's finished work. Well, the Bible teaches that too. We know that because we've studied it.

You say, how do these go together? They're on parallel tracks. One is God's sovereignty and one is your faith, but they go parallel down the tracks. You don't tamper with either one of them.

They're like two tracks, as I says, two parallel tracks that don't come together until you get to heaven. Glorification brings everything together for us. But what is hard for us to understand is the trivial simplicity of the guy.

We know he's sovereign. We know that he's sovereign. That's why we pray for people's salvation, right? Let me ask you a question.

Why would you pray for somebody's salvation unless you thought God was the one he saves? Why wouldn't you just go tell the person to be saved? Because he has no ability to do that. And never do we feel when we pray for somebody and ask God to save them that we're violating their human freedom. Have you ever had that kind of duplicity in your prayers? Have you just thought about it? Have you ever thought that maybe you shouldn't ask God to save somebody because you might be tampering with his personal freedom? No, because God says, love your enemy, pray for them, and pray for their salvation.

That I, the Holy Spirit, convict them and bring them in to the family. The fact that God chooses is essential to the very essence of who God is. It's all over the Bible.

1 Corinthians 1.26, consider your calling, brethren, the divine calling, that you're called to salvation. Not many wise according to the flesh, not many mighty, not many noble. Here we find that not only does God call to salvation certain people, but he doesn't call the people that you might think he would call.

The high brow, the high society, the high people that think of themselves, and the noble, he doesn't call them. And it says in James, God has chosen the poor to be rich in faith. God has chosen the poor to be rich in faith.

Here it says, he's not chosen called me wise according to the flesh, or mighty, or noble. Verse 27, but God has chosen the foolish things of the world to shame the wise. He does everything for his glorification, and he can't get the attention of the wise unless he shames them.

We call that putting them in their place. God has chosen the weak things of the world to shame things that are strong, and base things of the world and the despised. God has chosen the things that are not that he may nullify the things that are so that no man may boast before God.

God has chosen, God has chosen, God has chosen. Verse 30 sums it up. By his doing, you're in Jesus Christ.

You're in Christ Jesus because you were chosen. So if you want to boast, verse 31 says, boast in the Lord, it is his works. By the way, people who deny the sovereignty of God and salvation are lost.

They have no clue what you're talking about. That's the reason why we've done some foundational work in getting us to this point in our studies. Substack, sovereignty, all the stuff in history to get you to the point of understanding God is God.

If it's you that chose your salvation, then how does that end human boasting? It turns the whole passage into utter nonsense. And you know, you can't boast in your salvation. In Romans 9, 14, Paul poses a question.

What shall we say then? There's no injustice with God, is there? May it never be. For he says to Moses, I'll have mercy on whom I will have mercy. You recall in going back and studying Exodus through numbers, the number of confrontations that God had with Moses and telling him that he's going to do what he wants to do.

I will have compassion on whom I will have compassion. It doesn't depend on the man who wills or the man who runs, but on God who has mercy. God saves whom he will.

For the scripture says to Pharaoh, for this very purpose, I raised you up to demonstrate my power in you. And that my name might be proclaimed throughout the whole earth. So then he has mercy on whom he desires and he pardons whom he desires.

He's in total control. You say to me then, well, what does he still find fault for who resists his will? If it's all his choice, then what responsibility do we have? Verse 20, comes the answer. On the contrary, who are you, oh man, who answers back to God? Shut your mouth.

The thing molded has no right to say to the molder, why did you make me like this? Because the potter has the right over the clay. What if God was willing to do this? It's all up to him. If all Paul is saying is that God chooses those who choose him, then why the question about injustice? We're walking through a legal scenario of deciphering why the world as it chooses today, even back then says that this divine election is unjust.

That's what we're doing. Why would he pose the question if this is unjust? If it's just a matter of human choice, then there's no reason to talk about injustice on God's part. So why is it in scripture to begin with? Why is he making an argument to prove that it's not unjust? If it's a human choice, there's no reason to object, no need to defend divine justice, no need to tell people not to boast.

They probably ought to boast if it was their doing, of course. So the denial of sovereign election turns these passages into chaos. The whole Bible would go to chaos, just in this starting point.

There are some who say, well, no, God doesn't choose because he doesn't know the future. Oh my gosh. He can't know what is going to happen.

This is called open theism. It's a contemporary form of theology that is today. He can't choose anyone because he doesn't know what hasn't happened yet.

He's like all the rest of us. He's reading the news. He's listening to television.

That's not what the Bible says. By the way, God, according to scripture, is one who makes known the end from the beginning. Isaiah 46, 10.

Isaiah 44, he says, and there's no God like me declaring things that are coming, events that are going to take place. Isaiah 44, he foretells events centuries before their occurrence. In Isaiah 44, 28, he named Cyrus as the ruler who would build up Jerusalem.

Yet the name of Cyrus and even his existence as a human being depended upon an unimaginable long and complex series of human decisions separating the prophecies from its fulfillment. In 1 Kings 13, 2, God predicts the birth of Josiah 300 years before he was born. In 2 Kings 2, 19-25, he states explicitly that he has ordained and planned the military victories of the Assyrians long before they ever took place.

And it is throughout the Bible that God foretold the Egyptians' voluntary oppression of Israel. Pharaoh's hardening his heart is predicted. The rejection of Israel's message by the Israelites, the rebellion of the Israelites after Moses' death, Deuteronomy 31, Judah's betrayal of Christ is predicted, and so on and so on and so on.

All these things came to pass, and in the coming to pass, there were millions of choices and billions of pieces of reality that had to come together in the providence of God for it to happen. And yet we question God. It's absolutely absurd to say God doesn't know what's going to happen.

It's an utter impossibility that God is trying to figure out the future. And what is most evident is the fact that the Bible predicts with detail, sufficient detail, over 300 plus prophecies of Jesus Christ coming, his crucifixion, his revealing, and the plan of his death and resurrection. And it was all according to the definite plan for knowledge of God before the foundation of the world.

Mm-hmm. Jim, he wouldn't be God if he didn't know. Right.

He wouldn't be God. Yep. So even, this started in Genesis, in the beginning.

This started in Genesis, exactly what we said we needed to do in looking at the substack, that there would come the son who would have his heel bruised, but he would crush the head of Satan, this immutable, sovereign, loving, faithful, gracious, omnipotent Lord of heaven, whose word cannot return void, always achieves his purpose. His plans are invincible. You can't change them.

He speaks and it will happen. Listen to what Isaiah said in chapter 43. I, even I, am the Lord.

There is no savior besides me. It is I who have declared and saved and proclaimed. And I am God, even from eternity I am he.

And there is none who can deliver out of my hand. I act and who can reverse it. Isaiah 46, nine and 10.

For I am God, there is no other. I am God, there is none like me, declaring the end from the beginning and from ancient times, things which have not been done, saying my purpose will be established and I will accomplish all my good pleasure. Jesus put it this way in Matthew 16.

I will build my church and the gates of hell shall not prevail against it. Now, we're getting close to getting this wrapped up, which time is there. So there's just one more point I want to make.

In this opening chapter, this doctrine of election is tied to Christ. He chose us in him. He chose us in him is part of God's will.

Now, what is this about? Just turn to Titus quickly. Titus chapter one. Paul, a bond servant or a slave of God and an apostle of Jesus Christ listened to this.

For the faith of those chosen of God, again, sovereign election, the faith of those chosen of God and the knowledge of the truth, which is according to godliness in the hope of eternal life, which God, who cannot lie, promised literally before time, God chose and promised us in the hope of eternal life, which God, who cannot lie, promised us in the hope of eternal life, the knowledge of the truth that would produce godliness and eternal life and he made that promise before time. Who did he make the promise to? There was only God. So who did he make his promise to? There's only one possibility.

He had to make the promise to one member of the Trinity or the other. And the answer comes in 2 Timothy chapter one. It's such a magnificent answer.

2 Timothy 1.9, God saved us, called us with a holy calling. Again, whenever you see call it in the epistles, it always is an effectual call, an actual call to salvation, which you can't resist, not just a broad evangelistic call. So it says, who saved us? Parallel to calling us with a holy calling, not according to our works, there weren't any, we weren't even there, but according to his own purpose and grace, which was granted us in Christ Jesus before time began.

This promise, this will was Christ's will that God gave to Christ. And through the redemption process, we become one with Christ, join heirs in him and receive the total will of God. Well, that gives us a view of divine election.

Hang on a minute, guys. So what do you think? Questions, comments? All right, good afternoon. Okay, God gave Paul the keys to the kingdom of God.

He called Paul to the Gentiles, okay? You've established that. The adoption concept, the process, I want you to correct me, speak to this. But this whole adoption thing, this process in scripture, it is connected, it is relative to the Gentiles.

Only to the Gentiles. Only to the Gentiles, not the Jews. Not the Jews.

Because they are not adopted. Right, they're not adopted because they're chosen people. Yes.

Okay, they're not adopted. We're the only ones that are adopted. Yes, which is amazing in itself.

But yeah, we're the only ones. And the word adoption is directly connected to chosen. Parents cannot adopt a child on this, go through the court system to adopt.

They have to choose that child first. So it's adopted, chosen. Makes us very special in his eyes, the way I see it.

Yes. And when we get into redemption, which is where we're gonna go, we're gonna have two sessions on redemption. One, the first one to get the legalese out of the way.

Okay, because redemption has multiple meanings in Greek, and especially under Roman law. So we have to get, because the books in the Bible were written in Greek with the primary purpose of understanding the scriptures based upon what they knew in their culture, which was Roman law. So we got the first, next week, we're gonna go through redemption from a legalese point of view.

And then the second week, we're gonna go and we're gonna apply it to today. And adoption is part of redemption as a law. And we'll get into that next week.

Okay, I wanna follow this up with this. This also goes back to God, the husband, Israel, the wife. There is a clear distinction between his chosen people and his adopted.

But it goes back to that. And then Jesus, the bridegroom and us the bride. I mean, there's such a clear distinction.

But anyway, I just think we are blessed as Gentiles. We're really gonna pick up the base understanding of this bride and bridegroom scenario when we look at the inheritance in Ephesians 1. Because you're gonna learn some words that nobody teaches you. And the Holy Spirit has two meanings.

And we'll get into all of that. So we're gonna, it's gonna, to me, this is a fascinating study. It's always been, I've always loved revelations, but I always came through revelations with the understanding of the truth of the relationship in Jesus Christ.

And that is what we're focused on. When we started this, we says, you'll know Christ before we're done with Ephesians. You will know who you are.

Okay, in all of this. And that's, it's just amazing what we're gonna study. I'm really excited about it.

David. Jim, I'm just blown away by today and how lucky I am, how lucky we are to have been chosen. Astounded.

So, yep, thank you. Thank you. Yep.

And can I just ask, you mentioned at one stage about Jesus saying that he'd come to save the Gentiles, but weeks ago, you were saying that when he was riding on the donkey, et cetera, and before he was crucified, he said that he was actually coming to save the lost sheep or something like that, where I sort of interpreted that he was, he was coming to save the Jews who had not accepted him. Well, you gotta now, David, go back to the change in dispensations. The only reason that he got Paul in this picture, and we're focused on the Gentile part of the church, is because the Jews did reject him, but they didn't reject him as a savior.

They rejected him as their king. King, correct, yes. So they're his chosen people.

So all they had to do is recognize that he was king. That's all they had to do. And they didn't do that.

So when he talks about the lost sheep, in the passage that I read, he says, I'm the shepherd of the sheep, which is basically over the flock of the Jews, but there is another flock that's not in this fold that I need to bring them into. And he was talking about the Gentiles. About us, Rod.

But see, during the time that he said this, he was still alive. So you gotta understand, Paul's quoting a lot of things that Christ said before he died. And he's trying to get us to understand really what happened before his death, because that is significant to the process of our election, because it was given to him even before his death.

We were elected and adopted as a nation as sons and daughters when they were just choosing their people. I'm getting goosebumps, guys. I hope you are.

This is, it's really amazing. We have such a heritage. We don't, I don't even think tonight have a really good comprehension of it yet.

But over the course of the next four or five weeks, as we, we're not gonna be out of chapter one for a while, as we get through this, by the end of that, I think we're gonna have a good, good position on really what our heritage is and how it got here today. That's one of the purposes of this. So even if the Jews had accepted Jesus as their king, because before the world started, we'd been chosen, we would have been brought along as well.

Yeah, we just don't know what that plan A was. No. Because the Jews didn't accept them.

Yeah. Okay, we just don't know what that plan A was. We see plan B because when they stoned Stephen as the last time, and God says, okay, I'm gonna close your eyes.

You're dead for, until I come back, or till the great tribulation, basically. I'm now gonna open the eyes and the hearts of the Gentile world, and we're gonna bring them into the fold, as was planned before the foundation of the world. It's amazing.

Anything else, guys? I hope you guys got something out of this for this, Sam. As we build upon all these teachings, this really sets up the ecclesiastics of the church, then, doesn't it? Oh, yeah. What we have just identified tonight is the church was chosen before the foundation of the world.

This is the great assembly of the awakening, then. Yeah, yeah. All right.

Yeah, okay. So understanding that we were part of creation before even before creation. We were part of God's mind.

We were part of his will and testament. We were given to Jesus Christ, which we're gonna get into that more. And in Christ redeeming us, he sealed the last will and testament of God to him because he redeemed us.

So we become his bride, okay? All of this happened and was put in motion before the foundation of the world. And you gotta understand redeem. That's the reason why we're gonna get to the legalese, because redeemed is part of this back here.

And we'll get into chapter two. It's all gonna make sense. It's all gonna fall in line because it's his implementation of his plan.

We're just identifying what his plan is. Robin. Hey, Jim, I think you said you are going to go over this, but kind of all of the do's and not do's so that we lead this blameless life.

But things like women wearing men's clothing. And I know I do that. I wear pants a lot, things like that.

So how perfect are we held accountable to what it is talking about biblically when it might've been another time and place? Is there something in the Bible that talks about, is there some latitude or is it just straight up you're going to hell if you're wearing men's clothing? I know I, for one, wear a lot of, if I sometimes I put on a nice suit, go to a business meeting, sometimes it's a skirt, sometimes it's a nice women's suit, things like that. Are you going to be walking us through? Yeah, I'm gonna be walking through and just hold on to all of those thoughts because it is the intent and purpose of what you wear that causes the problem. Okay, so you'll cover that.

I just, you know, it just kind of leaves you wondering, I mean, is perfection expected or is it a target we're just trying to get as close as we can given the times we are in? There is no difference in scripture back then to today. Okay, so scripture is scripture. There's no, there's no, oh, because we live in a different times, we don't have to do this, no.

Sure, no, I mean, I get that. So just looking for guidance in that area, biblically. We're gonna go through that.

We're gonna go through that. Great, super, thank you. That's in the last three chapters of Ephesians.

We're gonna be in the doctrine side, the rule book. This is the rule book. This is basically the first part, point A of the rule book.

Your divine election. And you need to understand that because now I'm gonna take that. And as we move forward, we're gonna see how it applies to what you do, how you live your life.

Okay, guys, anything else? Was this helpful? Guys, I hope so. All right, no more questions. Jian, it was a powerful teaching.

I mean, just amazing. Well, I'm not doing it to be stroked. I mean, just, I wanna make sure that you're getting something out of it.

I don't wanna waste your time. Oh, right, no, it's just amazing how, when I say powerful teaching, I'm thinking how wonderful our God is, how awesome he is, you know? And- Oh, he's amazing. You haven't seen anything yet.

Amazing. But I mean, good job too, powerful teaching. But do you know what I mean? It's just- I'm just the- Mind blowing.

I'm just the body sitting here, you know, taking. All right, so let's pray before we go, okay? Father, thank you so much for this evening. Thank you for the ability to get into your word, to understand your truly divine sovereignty.

We appreciate the fact that you've opened the scriptures in this way to us so that we could actually understand what your plan was and how it's going to be implemented. And Father, while some of this is still just unfathomable to us to understand, we ask you to open our hearts and our minds, give us the wisdom and the revelation according to your scripture to understand the trueness of this scripture that we went over tonight. And Father, may we begin to realize that through these studies that you are teaching us how to move to the requirement of being Christ-likeness so that we can actually follow what your plan is for each one of us.

And we ask that basically you continually to sanctify our hearts and minds. You continue to add to us the scriptures that you want us to understand. And we ask that basically you continue the blessings and as they have been identified in verse three, and we ask that basically that you make sure that those blessings are used to do nothing but to further your glory.

Ask all these things in my name. Okay, guys, I will see you Sunday for the second part of the introduction of Acts. I think you'll see how Acts is intertwined into the study of Ephesians because Acts is the church and Ephesians is the church.

So you're talking about the same bunch from just a different perspective. So I think you'll see that. So love you guys.

Thank you. Thank you for everything. I appreciate it.

And I hope you have a great rest of the week. And let me get through this. Hang on a second.