

Continued from Part 5 -

In the ultimate consummation, all things are brought back into Him. That's still going to be grace. And it's grace, it's grace, it's grace. And I wish I could get something and inject this into you so it could never, never leave you. I just want to plead with you. I want to cry. I want to cry out to you and say, "Know grace. Learn grace. Accept grace. Embrace grace. For pity's sake, believe. Look what marvelous things He has done in you, through you, to you, for you. In Him, by Him, through Him, for Him, that your history is so uniquely His and not your own. If you can't remember anything else I said, will you please remember that grace existed before the foundation of the world, and you didn't exist until He caused you to be birthed in the heavens, and He reckons your first birth as a stillborn, born death, to be born from above. Shall I enter my mother's womb and be born a second time? No, you must be born from above. For if you are not born from above, you cannot see. There was a moment on the day you got saved, what we call salvation, where you actually had a portion of God inseminated into you, out of the heavens, into your spirit, which was still in the heavens, but also located in your body, and you were born in heaven. *You were born in heaven*, and there's a part of you that's never left that place. Say, "Praise the Lord." You were born in another realm, a spiritual, eternal realm.

Well, do you know what I would do if I were you? I would memorize all this, and I would never forget it as long as I live. So that we can all see it and read it from one another. Our paraclete that hangs between our eyes. What you see is not real. And the old saying, "What you see is what you get," that's not true in this case. What you see is not what I am. Praise His name. Yes, sir.

**Audience:** I'm going to ask a question that I think has got to be true for everybody here. Why can we not accept that that grace is real?

I don't know why we can't accept that grace as being real, but I can tell you this, brother, going back to the alcoholic, how do you get an alcoholic to quit being an alcoholic? And that's to get him to try to help someone else, not to be an alcoholic. And brother, I, in the house of God, have to be because of the fallen nature of my body, of my flesh, I have to be reminded, for my flesh constantly screams condemnation where there is no condemnation, and that's what the ekklesia does. I wouldn't say that's what it's here for; it's one of its purposes, and that's for us to be a paraclete to one another, to remind one another, to encourage one another with these words.

And you know, one of the things that needs to really be restored, brother, is the gift of exhortation. Now, if you want to chase a gift, disagreeing with Paul here for a second, it should be the gift of exhortation for brothers and sisters to remind one another of who they are. Do you have an exhorter in the church? Is that right? This brother can exhort, brother. Stir up the gift. I'm serious. Stir up the gift. I remember a brother who stirred up the gift of exhortation, and man, that brother could send us to heaven, reminding us of who we were. Praise His name. Well, we need exhorters and encouragers. We need sons of encouragement to remind us of these things. And brother, I would only say it is because we're constantly screamed at, condemnation, by our flesh and Baptist preachers. Well, is it not true? Try five Sundays in the first anybody's church, and sometimes,

within those five Sundays, you're going to get condemnation thrown at you. Just when is the last time you led somebody to Jesus Christ? And how much time do you pray? And how much time do you spend in the Word? And only \$105 came in here in this offering this month.

That was my point. How much have you given? And we get help from our wives, and we get help from our husbands. And you know something, the hardest person in the world to encourage is your spouse. Say amen to that. You get in your fights with one another and tell one another what a buzzard you are and how you failed me, and so on, and then it's hard to come back and cover all that up and say you're holy and really mean it and you're a new creation and you're blameless. And again, that's why we need the church, but we need to make a covenant with one another to remind one another, not only that you burned my eggs this morning, and you left me at the train station with the keys in your pocket, and all I had on was a robe and some curlers in my hair and a locked car 30 miles from my home without a penny in my pocket. You know, these are grounds for divorce right here. We do need to remind one another, and we need to be reminded. And it's not easy.

I haven't even read the first verse yet. This was what I left out last night. Boy, isn't the Lord wonderful? Now to the praise of the glory of His grace, which He freely bestowed on us in the beloved, now freely. Just take everything you've heard so far, and you've got it without charge. But Steve, we have to understand that He was in a miserly mood that day and He begrudgingly gave. Just barely was up to giving you that. Now, is that true? No. You're going to find out in the next verse, brother, that He gave it lavishly. His grace, His pre-selection of you, the sonship was all freely given to you. This is a freely; that is freely freely. This is an unhindered freeness. You know how you have never noticed that when a beggar comes up to you, you suddenly become very poor? And you know that feeling, and a quarter is as big as a wagon sheet. You're looking for a nickel or a dime, and you finally give him begrudgingly; you give 25 cents. Well, that's not the way the Lord gave you these graces and mercies. He freely gave these to you, but I want you to look at the rest of this verse, which He freely bestowed on us.

(Speaking to audience member) Are you “in”, or are you the Father? Are you Christ? Which one were you last night up here?

**Audience:** Father.

You're the Father. Who was the Son? Who counted the Son? He's not here? Okay, and the “in”, Who's in? He's not here. I got to come back to this. Let's say that you have more inferiority complexes than anyone else in the whole world. Okay, that's you. Alright. Let's say that you have a basement eye view of yourself. Well, then, can you have a high view of Christ? Take a really high view of Christ. I want to come back to this again. Here is the Father and in the center of the Father is the Son. He's in the Father. Why do you figure the Father put Him there at His center, at the heart of His heart? At the center of His being. Why did He do that? Because He loves Him. Because He loved Him. And Jesus said, "I was loved by the Father before the foundation of the world." He was the beloved of the Father before the foundation of the world, and I just want you to know the Father loves the Son. All I have to tell you is that the Father loves the Son more than

you and I can ever understand. And when He freely gave you all these things that He lavished upon you, where were you? Say it, Gene. Where were you? You were in the one so loved. Well, say, "Praise the Lord." Where were you? Well, I'll tell you where you were.

The Father surrounded the Son whom He loved, and the Son surrounded you. Who is the one who is beloved? Now you tell me who's going to get there to take you away from Him. Whoever does that's going to have to get through the Father and get through the Son to get to you. You like that, sister? He is our wall that encompasses us not only this way but this way. It's a wall like a wheel and a wheel. It's a wall and a wall.

Alright, let's back this up. Let's go in reverse. Here you are, and here is the Son, and here's the Father. And the Father has given you sonship, and the Father has predestined you. The Father has put you in the Son. The Father has given you all an eternal grace. He has reckoned you always in the Son, and you always are in the Son, and He sees you as blameless. Can you give me a positive word? What's the opposite of blameless? Unblameable. Okay, let's just take them all. Here we go. Unblameable, righteous, holy, pure, perfect, justified, glorified. Wait a minute. Sanctified, glorified. No charges can be raised, Lord, against you. Nothing. Blameless and holy and all of that took place while you were surrounded by the Father and by the Son, and you were in Him whom the Father loves so much, and all of these wondrous things. The Father, I don't know how, I wish I were Shakespeare. Here is the Father lavishing all these things on you who are in the beloved and as freely as and as unhindered as He loves His Son. How freely and unhindered that is, I don't know; all I know is it's a perfect relationship. Before the creation of the world, He lavished and freely, freely, freely without hindrance, without thought, without reservation, without wondering. He freely gave you all this while you were in His beloved Son to the praise of the glory of His grace.

Well, you know, brother, you don't have to believe this, sister. Alright, sister, you don't have to believe this, but if you don't want to believe it, then you're going to have to come up with what you do believe. And I'd rather believe this than what you believe, unless what you believe is even greater than that, if I have inadequately stated your Lord.

Which He freely bestowed on us in the beloved. Now I want us to be very careful here. *In Him we have redemption through His blood, the forgiveness of our trespasses according to the riches of His grace which He lavished upon us. In all wisdom and insight, He made known to us the mystery of His will, according to His kind intention, which He purposed in Christ, with a view to an administration suitable to the fullness of time, that is, the summing up of all things in Christ, things in the heavens and things on the earth. In Him also we have obtained an inheritance, having been predestined according to His purpose, which He works, all who work all things after the counsel of His will.* And if you're wondering why I'm not taking a breath, it is because from verse three through verse 24, it is all one sentence, and this just keeps on going and keeps on piling up. And the man never once made a period, only commas. And he goes on and on and on and on, and because we're just about to round it up here, I just got this to say to you about the praise of the

glory of His grace which He freely bestowed on us in the beloved. Everything from 1 to 6 is in Christ. Now, in Him we have redemption through His blood, the forgiveness of our sins according to the riches of His great grace which He lavished upon us.

Last night, I lined up four brothers here; one to condemn us, and brokenhearted, he left the room, having nothing with which to condemn us. Actually, our brother said, "Thank God. I'm very delighted to have nothing." Then we had 18 references to Christ and 22 to the Father. And how many "in"? Okay. Now we come to "in." To clarify for you what I'm about to say, let's start with verse one and go through this really quickly.

The will of God, faithful, chosen, and predestined, the world, holiness, adoption, redemption, forgiveness, trespasses, and grace. Now, do you know what I just listed? Do you have any idea what I just listed? I just listed the battlegrounds of Christendom. Here are the great doctrinal disputes of all time. And Arminius, help me with him. Where are you, Scott? You're the one who did this to me. What's his name? Arminius, who was not an Armenian. Arminius and Calvin fought over predestination till the blood ran red. The Catholics fight with the Protestants over forgiveness and over redemption. We all have had our fights over holiness and righteousness. These are the battlegrounds. I would like to make a suggestion as we come to verses 7 and 1-6. I would like to get Arminius and Calvin in here and say a few kind words to both of them.

Brother, you missed the point. It wasn't predestination, and it wasn't righteousness, and it wasn't holiness, and it wasn't redemption, and it wasn't forgiveness. The point is, "in Him." In Him. Those two guys fought over this, and to my knowledge, they never said "in". And the Catholics and the Baptists and the Presbyterians have all fought over forgiveness and sin: what it is and how it's dealt with, and what's your reaction to it. I just want to read verse 7.

Brother, I do not know what you have when you have redemption, but I want you to know that redemption is in Him. That all that is going to be redeemed is in Him. You have redemption through His blood, but the redemption of that blood is in Him. I do not know how His blood works, and I cannot tell you how you are fully redeemed, but I can tell you it is in Him. A brother asked me recently, "Gene, do you believe in a constant cleansing of the blood, or do you believe in a once and for all, and do you believe that we have to constantly keep our sins forgiven? And boy, you know, I stopped short and I said to him, you know, I forgot. I forgot that people fought over that. Yeah, I still do, and I have to tell you where I am in this dispute. I am in Christ, and it doesn't really matter. Either way, it's unmovable. I have redemption through His blood. I have the forgiveness of sin because I am in Him, and this was settled before the foundation of the world. I was redeemed before I was lost, and I'm redeemed after I'm lost, and I'm redeemed when "lost" is all over with, and the world in all its content that caused the lostness. I was redeemed before I was put in a pawn shop. When that pawn broker got me, and he made out a little slip, he noticed at the end of the slip, it said that it's already been redeemed. It's already been bought back, and I have His blood. I had His blood before I was ever lost. I had His blood when that Lamb's blood flowed red and free when He was slain, before He dared create. There was a daring in God's creation. We

all realize the risks He took, and he covered them all, and the blood flowed red, and the redemption was sealed when a Lamb was slain.

Is the Lamb continually slain? No. He is slain once for all. Well, was He not slain twice? Before the foundation of the world and at Calvary? No. We, who are locked and fettered to time and space, simply witnessed that which had already taken place and that which is eternal, an eternal crucifixion. The eternal intersected the time, and the cry of that Lamb echoes in both directions across eternity. But He was slain for you and me, and we were in that Lamb, and we were in that death, and we were in that blood, and we were in that redemption before we were lost or sinned.

Brothers and sisters, whatever you want to feel about your sin or your redemption or the forgiveness of your trespasses, would you just remember one thing, that is, if you believe in the future, present, or past, just remember one thing: you have always been in Him. And the forgiveness of those trespasses is in Him. They are not in you, and they are not in time nor space. They are in Him, and so is His blood and His redemption. And that's verse seven.

Brothers and sisters, the forgiveness of your trespasses was given to you grumbly. He said, "I'm going to forgive you, but I don't want to. I'm going to let you have the blood of my Son and be redeemed, but I'm just doing it under protest." Well, now you're looking at me and kind of laughing, but those are your words. Carisia, don't tell me, I know how you feel, that whenever you really pull a big one, He just barely forgives you because He is really getting disgusted with you, sisters. You just keep doing this over and over again. We had a meeting of the brothers, and we discussed this. You just keep on and on and on, and we're getting impatient with you. And by the way, Arlene, your name kept coming up, and we noticed that these things have been going on not only as long as we've known you, but we've heard rumors that this was going on before we met you, and God is getting a little impatient. The only reason He's forgiving either one of you is because He's bound to it.

Alright, have I not struck a chord here? Can you not identify somewhere? Do you not feel a tremendous sense of condemnation in the presence of His forgiveness? Well, my brother here, who lived 2,000 years ago, knew that, and He tells you that in the act of the forgiveness of your trespasses, it was a rich moment in the life of God. Wonderful moment in the life of God. Joyful moment in the life of God. Have you ever joyfully forgiven? I bet at some time or other, if you're a parent, you have. It might have been rare; it might have been only once, and maybe it hasn't happened yet. But there'll be a time when you will joyfully, lavishly, richly, wondrously, mercifully forgive. I wish I could have done it more.

It was a rich moment for God when He wrapped all this up. He did it with delight. He looks back on it with...it was a high moment in the life of God, and He has never begrudged that moment since. And all I can do is end with the first half of verse 8. All of 1, 2, 3, 4, 5, 6, and 7 came out of the riches of His grace. That's twice the word grace is mentioned, nine or 11 times, in the lavishness of His grace to the praise of the glory of His grace. Saints, He did this in grace. He did it with richness. He did it joyously, and He did it lavishly. All these graces were lavished on us. And I'm

going to end with a cake. You put a little topping on it; you put a little of that nice, tasty stuff in between the layers, and you just have a little bit, and you just barely cover that cake. Well, when the Lord Jesus Christ chose you and adopted you before the foundations of the world, marked you off in Christ, took a part of Christ and made it you. How's that? Took a part of Christ and made it you. Made sure your sins are covered. Made sure your trespasses are covered. Made sure His Son's blood was shed before He even created. Made sure that you have all the blessings of the heavenly places, and most of all, just made sure you were in Christ. He took the whole pot and poured it out over the cake until there was more of the filling and the covering than there was cake, and He just lavished His grace on you. I would consider you to be one very blessed, important person in the eyes of God, to the praise of the glory of His grace. Amen and amen. Hallelujah.

I'm going to read a little bit of Ephesians to you, and I have put a lot of things in parentheses, and I'm going to skip all the parentheses, because that's where you got off the subject. But here's my point. If I start telling you I'm not going to read the next verse and so on so forth, you'll get really confused. So, I'm not going to make any effort to explain or defend what I've done here. I'm going to read this and believe it or not, it'll make perfect sense. Now, brothers and sisters, anytime you can make Ephesians make perfect sense, you have done something. One of the longest lines in the history of literature is in Ephesians. It starts, I think, in verse three and goes all the way through chapter 2. One unbroken sentence. Well, the man ought to go back to school and learn how to write. Nobody should write a three-page sentence. And he's like a skyrocket; he's shooting off everywhere. I'd like to explain to you what he has to say, and I can't do that following every verse. You think you understood that? Okay. Whether you agree with it or not is not the point. I'm going to read this, and it turns out kind of beautiful. It would have started off with point one, which I would like to make to the following people. Truth is relative and absolute.

Ephesians 1, and I'm going to begin reading with verse 18. You may or may not be able to follow me after that. *I pray that the eyes of your heart may be enlightened so that you may know what is the hope of the Lord's calling, what are the riches of the glory of His inheritance in the saints, in the holy ones.* And we looked at that last night. It was great. Say amen. ...*and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might, which He brought about in Christ when He raised Him from the dead and seated Him at the Father's right hand in heavenly places. For above all rule and authority and power and dominion in every name that is named, not only in this age, but also in the age to come. And He put all things in subjection under His feet, and gave Him to the church, which is His body, the fullness of Him who fills all in all.*

*You who were dead in your trespasses and sins. God, being rich in mercy because of His great love, which He loved us, made us alive together with Christ, and raised us up with Him, and seated us with Him in heavenly places in Christ Jesus. In order that in the ages to come He might show the surpassing riches of His grace and kindness toward us in Christ Jesus. For we are His masterpiece created in Christ Jesus for good works.*

Now, I'm always at a loss and will probably spend the rest of my life struggling to define things for you and for myself in this great adventure of the spiritual realm. In Ephesians 1, we find it's almost impossible for the human mind, even in its best moments, to realize that we existed before creation. Yes, the most important part of you existed before creation. That you were marked off in Christ before the foundation of the ages. You were there. You were part of Him. You were the best and holiest part of Him, and a little chip of Him was marked off and designated and put your name, and you were in Christ, and that's where you were, and that's where you spent eternity. And when time came along, you kept on being in Him.

And one day, you were born, and He saved you, and He dropped that portion of Himself in you. And now you are in Him and He is in you, which is really kind of neat. Ain't that wonderful? And the other thing is that right now you also exist in Him after the ages, after creation is over with; you presently are in Him. And Gene said it so well: remembering those days that we will have. He remembered the days we will have with Him. And so, I have tried to illustrate this, and nobody ever understands this. So, I will illustrate it to you again and again and again. This is the Edwardian theory. You got it? This is the Edwardian theory.

We will imagine this is God, and in Him is eternity, and in Him is space-time, that is, dimension and mass. You're all familiar with Einstein's theory of relativity, which states that mass must exist and be present for there to be space and time. Remove mass, and space disappears, and time disappears. You understand? Now, if time begins here, and that means the creation of mass, the creation of the physical, you understand that - the physical realm - you're living in it. Space and time came into existence at the same moment.

Then there comes a day when God removes space and time, removes mass, and space ceases to exist. Time ceases to exist, and you're back into the eternal. So, here's the beginning of physical creation. Here's the end of physical creation. We think that you and I, and God, are traveling along through here, watching what happens next. God's looking at you and saying, you know, you better behave, Gene, or I'm going to send you straight to hell. And so, we think He's going along, here getting up every morning, worrying about you, worrying about you, and worrying about whether you'll make the right decision, but that's not where He is. Let me show you where He is. He's back here before creation, and He's right here at the beginning of creation, and He's with Moses going through the Red Sea. They may not make it yet. He's at Calvary, and He's here with us. Brother Kevin told me something... the gentleman who is a scientist, Stephen Hawking, said that when time and space came into existence, that is when matter came into existence, which was as difficult for us to grasp as it was that it all came into existence from beginning to end; it's all there, that it's not unfolding like a rug or a drama. That it is all there. We're just a leaf floating through it, but it's already all taken place. Hard to understand.

Now, that's a scientist explaining to us matter. Okay. So, the Lord is out here before creation. I know you're understanding all of this. He's in creation, and He is folding along on this leaf with

us, and He's also inhabiting and He has already inhabited tomorrow and next week and next month and next year, and honest to Pete, He is even at the end of creation right now.

Now, let me explain how this is really simple. All you have to do is understand that this is God, this is your Lord, and creation is in Him. Colossians: all things were created in Him. So, you say, well, that's the alpha of God and here's the omega of God, but it's still God, and He's as conscious over here as He is over here. He's as conscious at the beginning as He is at the end. Ain't that simple? Listen to this. You understand that? So, He's standing at the end. He's standing in the middle. Standing at the beginning, He's standing before the beginning. And here's the Edwardian theory that finally gets Calvin and Arminius together. Those of you who believe you can lose it and those of you who believe you can't, all that stuff. Here's the Edwardian theory. The Edwardian theory is that the Lord stood at the end of creation, at the end of time. He looked around and He saw that Susan made it. Saw that Gene made it. It's still not clear about Judy. That Judy made it. Kevin made it. Donna made it. So, He says, "Well, that's wonderful. They made it." Therefore... now He's out here...let me just now, before I blow your mind here, all creation is in Him, and He is as much the omega as He is the alpha. He has seen the end from the beginning, and He has seen the beginning from the end. He is down here, and He saw the consummation of the age. He saw which one of us made it. He said, "That's great. I'll choose you." And so, He chose us based on the fact that He's already been down here and saw who made it, sir.

You don't like that, huh? Well, I want you to prove it wrong. That sure beats Calvin or beats Arminius, too. No, if we can see Him, and of course it goes on beyond; if we can see His encompassing, His encompassment of all things, and that we are in Him, that we can see that He can stand at the beginning and the end and make His choices clearly, and at the same time, He chose us. He made sure we made it, or at least He knew we made it. Now, that's the Edwardian theory. I'll come back to you in just a minute, brother, but I want to just continue a little bit further.

It's hard for me to realize that I existed in Him and He marked me off in Christ before the foundation of the world. It's hard for me to realize that He's already seen me here at the end. It's hard for me to understand that I existed before creation and that, because I am in Him, I exist at the end of the ages. I can get a hold of the fact that I exist now. I'm talking about your spirit; I'm not talking about your body. I'm not even clear about your soul, but your spirit existed, and that's the best part of you, by the way; that's the part you have to be concerned about. But I'll tell you, if I have a difficult time seeing that I existed here and I have a difficult time seeing that I exist here at the end, and the Father sees me both at the beginning and the end at the same time and can call me holy and blameless. But I can see myself now, but I really worry here; I worry almost as much as Susan does. Susan is not fit for the kingdom of God. She's not worthy. She's pitiful. I'm just so bad. And all that stuff.

If you think it's strange, try to understand there, and there, and then be sitting here, and trying to live in reality, and reality is that you're holy and blameless, and you're living in another reality in which you really know that's not true, and God made a mistake. He shouldn't have said it. If those

are hard to believe, let me tell you something even harder to believe. It's hard to believe that you were tried by a Jewish court, that you were hauled up to hell, and that you were nailed to a cross, and that you died. Having already been dead, you died. There's a part of you that was born, let me...just say with me, in Commerce, Texas, way back when dirt was young in 1932. Born, but I was born dead and stayed dead until my 17th birthday. Oh, hey, today's my birthday. I've been a Christian; what's 17 from 61? 43 years. I've been a Christian most of that time. Now, honestly, I'd forgotten all about it. Not one of you said happy birthday to me today to remind me. You did because today you did. Oh, that's right. You said at 11:30 last night.

Anyhow, I was born dead. Parts of me that don't count were born dead, and those parts of me were hauled up to the cross. It's hard for me to understand that that part of me actually walked up that hill and had nails driven through it, but boy, I tell you what's really more difficult than that is to understand that which was before creation marked off in Christ, that that part of me rose from the dead. I was present at the resurrection, and not only was I present, but I was a spectator. There were others there who were spectators. I was not a spectator; I was a participant in the resurrection. And the earth shook and contorted and twisted, and angels cried in terror, and the eternal Spirit...it's what Hebrews calls who raised Christ from the dead. Where was the Father when all this was going on? It kind of makes you wonder, but boy, here comes this cataclysmic struggle. The entire powers of an eternal God are concentrated on a dead body lying in a tomb, and the Father concentrated everything of His power against the most powerful force that could challenge Him, and that's not the devil. This is a force more powerful. The Lord can handle this. The Lord can handle the devil and everything else. He is in a battle with His only enemy, His arch enemy, and His only enemy. He concentrates all the force and energy of His divinity. The Godness of God is at stake here. And everything that is the energy and power of God is forced there in this magnificent struggle between death and life. All of that power, all of the power of God, is now in one place in a tomb. And God wins. All of that power presence raises Him from the dead, and I got caught in that resurrection. I was in Christ, and I came up out of that tomb.

Now, give you some reassurances. Susan, can you see all that power? Can you see it all in one place? No place else in the universe. All the power of God was brought to one place to raise Jesus Christ from the dead. And I tell you, if He rises from the dead, then God has even more power than He ever had before, for He's liquidated His enemy. Now, Susan, this is what I want you to understand, and that is, sister, that enormous concentration of power, incredible for us to understand, far greater than the power of God to create the entire culmination of all God's power in one place, doing the most difficult thing He ever did—raising Christ out of death. *That same amount of power works in you.* Don't just sit there and clap or something. Praise the Lord.

Are you looking for more power than that? Do you think I'm making this up? I am not making this up. I don't understand this. How can I be present? You know, the bad part of me is present when going up the hill. I say the bad part of me; I don't know how bad it is, but the negative aspects are going into the grave with Him - dead and dead and dead forever. God sees all that is dead, but I am not even born yet. For Him, history is not linear, going out this way. As far as He's concerned,

that part of you that is negative, whatever, lived and existed going up that hill, was done away with. And for Him, your history goes this way, not this way. This, which you are now, moves back to Calvary and dies, gets dragged into the grave, and does not come out. That which is you, that was in Christ before the foundation of the ages, and what I've got to say to you may be just possibly the most glorious thing you will ever hear. That life, that eternal life, that portion of Christ who is life, that little speck of Him that was marked off and put your name on it, that was Eternal Life. But there's something greater than Eternal Life. There is something higher than Eternal Life. There's something higher than the Life of God. And *that* Life - you're in it. Are you with me now?

You're in that Eternal Life. There's a portion marked off in Christ before the foundation of the ages, and it is in Christ. That's Eternal Life. It's the highest life. It's the greatest life - but there's something greater. You're a participant and a part of that Eternal Life - and there's something greater than that eternal life: *and that is Eternal Life that has passed through death and risen again*. That is Life that cannot die, and that is Life that is in eternal resurrection. You were in Him, passing through that death, a portion of Him that is eternal and that is His highest life that now comes out of that tomb, free from the shadows of death, and there ain't nothing that can touch it. Eternal Life does something greater than Eternal Life: Eternal Life passes through death and comes out of that grave, and you are in Him. Praise the Lord. If you're ever going to say amen, right now is the time to open your mouth, because if this won't help you, nothing will help.

Praise the Lord for Jesus Christ, who brought you out of the grave with Him. When He looks at this thing, I'm telling you, he looks at it backwards. Here's the ugly part of you, and it ended up at Calvary. Here's the great part of you: you ended up in resurrection. Perhaps God is cross-eyed, and you are inside of Him. He sees you at the end and the beginning, and He chooses you based on what He sees. Then He sees you in your fallen body and your untransformed soul, and He takes you back to Calvary and takes you up that hill, and He destroys that body forever. It's there, saints. It's in a grave somewhere outside Jerusalem. That's where your body is, and it's going to stay there forever. It's dead. You were dead when you went up that hill, and you've been dead ever since you were born. And are you going to die someday? You were dead then. You're dead when you were born. When did you die? Well, maybe I'll die someday in California or Texas. Who knows where I might die, but I was already dead. I died first at Calvary. This thing's running backwards. Do you understand what I'm trying to tell you? This is not difficult. This is very difficult to understand, but not to a God who is *I am*.

Now God is I am. I am. I am. I am. And I am. Don't reckon yourself dead; you are dead. That which is you now is headed backward toward Calvary to die forever and is dead because God is not feathered by space and time. He can just pick you up and drag you straight back, and He did to Calvary, and there He killed you. But at the same time, that other wonderful part of you, He allowed you to go into death. Now, why would God do this? God allows His greatest enemy to come up on the stage. That's for Susan's sake. Well, Susan's going to worry about whether she dropped the pencil on the floor or not. So, Susan, He doesn't take some little sin or some big sin,

and He doesn't take the devil or the devil's angels, but He brings the only real enemy He's got upon the stage, and He pits His Life against its death.

Have you read the beginning? There's a place where death emerges for the very first time. And Gabriel looks at this hideous creature and says, "It's not alive. It's not alive. Death exists and breathes, but it's not alive. It's dead. It's the antithesis of your Lord." And they meet upon the stage of history in space and in time. Each believes He is greater than the other, greater than all your sins. Christians are fascinated with the devil – the devil came in and stopped such and such. Stop being so immature. If you have any problems, it's between you and God, but here are the real enemies in the only battle that ever really took place in a situation that really was outside of space and time. And they met on the earth in a tomb. Death battled for your spirit marked off in Christ before the foundation of the ages, and He was after nothing less than... (continued in Part 7)