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...not the Jesus of Nazareth. Yes, He's there, but I mean by that, we're talking of before creation. This is that eternal, glorious Lord who will rule and reign one day. Here He is. He (the Father) goes into His Son, who is eternal with His Father, and He takes a chip of Christ. Now, according to scripture, everything that is the Father and the Son and the Spirit is in that small chip, because there's no dimension. All of God is in every part of God. All of the Spirit is in every part of the Spirit. But He chips off, if I may, He chips off a piece of Christ, and within that chip there is uniqueness, some portion of the personality of Him, unique to that little chip. And this is eternal.

And He not only says, Boy, I've got to be careful here, "This will be Jerry." He says, "This is Jerry." Not your body, not your soul, but one day this will become one with you. And there's an element there, brother Jerry, that is uniquely Christ that cannot be found in any other part of it, and that's the personality. Something there. I don't know what the word is. He chose you in Christ before He created. This is settled. Now, sister, He did the same thing with you. It was a chip of Christ, and now we can say that, and that's what the scripture says, that you were in Christ before the foundation of the ages. Can God deny His Son? Then neither can He deny you. You're in there. And God did something that day; He's never changed. That day, He saw you in Christ; He's never seen you anywhere else since then. Say, "Praise the Lord." Say, "Praise the Lord," sisters. He has never seen you anywhere but there in the depths of the center of God, and the depths and center of Christ. You have never left that place.

You and I may not understand this, but within that situation, within that, that scene, within that scenario, is the new creation. The new creation waits for what happened there to be visibly seen. Now, did He also do this with you? Yes. He marked you off. A better word than predestined, He marked you off in Christ before the foundation of the world. And now there are many pieces of Christ. And those pieces have been deposited throughout church history. I am sorry, Martin Luther, that I cannot have fellowship with you, because you do not belong to my time, though you may belong to my space. If I'm in Germany, I belong to his space, but I don't belong to his time; therefore, I cannot have any fellowship with him. And you can't either.

And there are Christians right now in Wittenberg, Germany, and they cannot fellowship with Martin Luther, even though they're in his place, they're not in his time. 50, 75 years from now, there will probably be some Christians gathered here, but they cannot fellowship with us. They'll be in the same place, but they won't be at the same time. Now may God give me utterance as to what I'm about to say. There are little chips of Christ, pieces of my Lord, that have been scattered throughout all of space, throughout space in many spaces, many places, and throughout time. Jerry, you cannot find the time, though you can find the place of Martin Luther. You cannot find the time, though you may find the place of Christians yet unborn. But Jerry, you can find the place of people in your time, or you can find in your time the people who are in your place. Do you understand what I just said? Do you have any idea what I just said? I just talked to you about the Church of Jesus Christ. And forget the definition you've ever heard of the ekklesia. The word

ekklesia means assembling together. And brother, that is in your space and your time. The chips all come together, and they reassemble. Did you hear me? The chips of Christ, each unique, are scattered throughout time and space. There is a space: it's Atlanta. There's a time. It is now. And the pieces of Christ come together, and they are assembled. Please tell me what is seen. Tell me what is seen. Christ. He is visibly seen in your bodies, but He has claimed those as His possessions, and the body of Christ is seen. May God open your eyes to Christ, and may God open your eyes to the assembling, to the Ekklesia. And may God open the eyes of everyone, everywhere, to bring those chips back together again, the reassembling of that which was marked off in eternity past.

Really, that's all you've got to do while you're in this space and this time, Saints, is to get back together again with the other chips. Now, hallelujah, one of these days, He's going to end the time, and He's going to end the space. And I'm going to spot Martin Luther, because he's going to be free of space. We're all going to be at the same time. There will be no time at all, because that which is physical and mass will have disappeared, and it's going to be a meeting on what a gathering that's going to be. And we won't be standing on anything physical. I'll tell you where we're going to be in just a second, but Martin Luther and Zwingli and Conrad Grebel, and Melancthon, if all those men were brothers, and all the people who met in this room 5 years ago and who might meet here 70 years from now, and space and time is going to be gone, and all those parts of Him that were marked off in Him in eternity past, and we're going to be on the threshold of eternity future, all those pieces are going to come together. And there's going to emerge the most beautiful girl there ever was. Do you understand what a wedding is? A wedding is a celebration of 2 ceasing to be two and becoming one, and we're no longer speaking of physical things: we're speaking of spiritual things. There are two getting married at a great celebration, and here are all the chips. Are you with me? And they have formed; they have finally assembled. She's the church, and then they get married.

Brothers and sisters, the pieces are coming back to where they started from. We're going to end up where we were. We're going to know as we're known, and we're going back into the center of God the Father. We're going back into Christ, where we came from, because we will be a totally spiritual entity. We'll have a body that is spirit and a soul that is spirit and a spirit that is spirit, and we will be once more dissolved into Him, and we will be in Him, and He will be in us. All that's in us will be Christ, and all that we are will be in Him. And that will be the great last finale, when He shall become All and All. And the Church of Jesus Christ is a demonstration of that, and the Church of Jesus Christ on this Earth is an experience of that. Holy ones in Colossae, you were marked off in Christ before the foundation of the world, and you are still in Him right now. He gave you all the spiritual blessings in heavenly places. He also marked you off in Christ before the foundation of the world. You are an eternal entity. You are a part of a greater whole, and while you're here on this Earth, you're supposed to assemble. All the pieces are supposed to get together, and I want you to know, piece, you're lonely and hungry for the other pieces. And everything that Christendom can think up will never satisfy that loneliness. The only thing that will satisfy that loneliness is the assembling of those pieces. And that's not how we meet; that's why we met. We

meet for those pieces to find one another. They used to be together. They're going to be together, and now they must be together. And that's how you meet, and that's where you meet, and that's why you meet. Praise His name.

Now, where was the brother who got beaten over the head? Was that you? We had a slave who got beaten over the head this morning. That was you. You already forgot, and it kind of got to your head a little. That steward of that field really gave you a hard time, didn't he? Isn't it nice to be with your brothers and sisters tonight? And you know when they look at you, you know what they see? They see a holy one. They don't see a slave who got beaten over the head. Isn't it nice to be back with the pieces? And there's this sense of the presence of Jesus Christ as you and your brothers and sisters sit here together, fellowshiping and enjoying Him who is the head of this body. The head is still in the Father; the chips have been allowed into space and time while remaining in the eternal. Now there's a sentence for you. The pieces that have been marked off have been allowed into, scattered throughout space and time, while yet remaining in Him.

How do you feel now that you're in a meeting with your brothers and sisters, even though you have a big knot on your head? Do you feel worthy? Do you feel clean? You feel holy? Well, I want to tell you something: He wants you to know that you were marked off in Him before the foundation of the world so that on your sojourn through time and space, with a physical body that's really hardly worth mentioning, that while, when that which was marked off in Christ, which is Christ and which is part of the divine nature, comes into this rail and makes His abode, this eternal one who now becomes one with you, therefore joining you to the eternal and joining you to His spirit and joining you to Christ and joining you to the Father, and you've got to now make it about 70, 80, 90 years, that while you are going through that time, He has done all this to reassure you that what you were then, you still are now, and that right now, He sees you in this space and this time, even though you're in a body of corruption. He sees you now as He saw you then in the depths of the Son and will see you when all of those parts assemble and come back into God. For He has done all of this so that you might know that you are holy and blameless as you stand even now in His presence. Well, don't just sit there. You have no right to just sit there. Say something.

*Paul, an apostle of Jesus Christ to the holy ones who meet in Colossae.* All of this that he speaks of is so that you might understand that while you are here on this Earth, this fallen, corrupt, sinful, God-forsaken, benighted, miserable hole, the first cousin of hell, that the eyes of the Father that saw His Son within its depths and marked off something in Him that was utterly holy, and who in that era, in that eon, in that age would not have had anything to blame anybody about anything, saw you as an eternal portion of Him now placed in you, a treasure in an earthly vessel, that when He looks at you, you may know you are still holy and absolutely beyond and above all blame. Praise the Lord. Brother Slave, the man was wrong when he beat you over the head, swore at you, and blamed you for getting that wagon load of hay stuck in the mud. He was wrong. *You are without blame.* Praise the Lord. Now, sister, dear sister, you have a husband, who sometimes, out of the nature of his fallen body, gets on your nerves and blames you. It's not true. Sister, in the eyes of the Father, you are now what you have been and what you will be; you forever and eternally

are. You live in the now of His holiness, and in the now of His blamelessness. Praise the Lord. By the way, there's a reason He did all this. I'll go one more line. "In love, He marked you all to the adoption as sons through Christ Jesus to the Father according to the kind intention of His will." I'm going to just end here.

I live in New England. In 1740, there was another Edwards living in New England. Do you know what he's famous for? Sinners in the hands of an angry God. I would like to take this moment to apologize for Jonathan. He was a little Twitty. In Christ, you have been adopted, become another son, and there will be a physical reveal of that someday, that that chip has become another son of God. Not like His begotten Son, but a son in equal standing. Please understand that the Father cannot blame the Son for anything, and until He does, He can't blame you, because that which is the immortal in you is His Son, mixed in together with your spirit now eternal. And He has made you a son, which means you have always been a son, and you always will be a son, and you will cease to be a son when the Father allows His Son to cease to be a son. And not until then.

Now you are a son of God. I want you to know, all of you, I want you to know that on the day that God chose you in Christ before the foundation of the world, that day He was in good humor. It was one of His better days. I want you to know that, that particular day, as He did that which He intended to do, He did it in a spirit of gentleness and kindness. Try to remember that on a bad day, when it looks like God's picking on you. Now understand this in the great sorrows of life, understand this, that His cross is kind, that the suffering He allows into you, a son and daughter of God, is a kind thing. The cross is kind, the suffering is kind, the blessings are kind; that everything He does toward His child, son, or daughter is kind. Very kind. His intention is kind.

He was not an angry God the day He chose you and passed over someone else. Brother, His intentions toward you are kind. Son of God, holy and blameless, He's gentle toward you. Pat, it's true. And every one of you is going to suffer, and every one of you is going to find a bad day, a really bad day. Please know that He wasn't trying to punish you when He made you a son of God. He wasn't in a spirit of vengeance or evenness. It was a day of kindness.

Now, finally, one last word. Everything you have heard tonight and heard this morning, He did to the praise of His glory. He did it to the praise of His glory. He did it so that His glory might be praised. Now I ask you, is His glory worthy of being praised for what you have heard this night, and what you have learned this night, and seeing this night, and your spirit knows and has always known and is going to now remind you, is His glory worthy of praise? Okay? Then say, "Lord, praise your glory. Praise to your glory, Lord." Well, don't sit there and shake your head like a Baptist.

Behold what manner of love the Father has given unto us. Behold what manner of love the Father has given unto us. That we might be called the sons of God. That we may be called the sons of God. Lord, we praise such glory, the glory of the only begotten Son, the glory that's in You, the glory that is us, Lord. That is a living, breathing glorification of Your glory, and we praise Your glory for Your kind intention in making us sons, adopting us, marking us off in Christ before the

foundation of the world that we might know that while we are here, we are holy and blameless as we were holy and blameless and shall forever be holy and blameless and are never out of a state of being holy and blameless. That You have given us spiritual blessings in heavenly places that are in Christ, and they belong to us, and that we are the holy ones of God. Lord, I don't understand how a brother could see all this. I cannot imagine the revelation he had of You that would bring forth such inaudible things. But Lord, we are seeing You as he saw You, and You are opening our eyes to the praise of Your glory.

He's going to cause a recession. What are you going to do in Ethiopia and Somalia? And I know this has been kicked around, but what are you going to do when God decides that the best thing in the world could happen to you is that He break that which is not Him in your life? He is not incapable of taking away prosperity. He is not married to the theology of prosperity; it is not an irrevocable covenant. Your salvation is, perhaps. Well, it depends on who's talking. I'll take the Lord's Supper with you either way, brother. It doesn't matter to me which way you believe. If that's taken away from you, I've never seen anybody in the prosperity movement who, when it's taken away from them, just crashes, but not everybody is in the prosperity movement consciously.

I think one of the things that just blows my mind is how we toss off marriage. And the frequent statement I hear, "I needed God and He wasn't there." And this person is no longer following the Lord. I don't know what that is, but I can tell you one thing: it's a motive for following Jesus Christ, even if it's unconscious. And if that motive's taken away, what have you got? I would even pose this question to anyone who divorces, and I really wish you wouldn't. By that question, I'm not sanctioning it, but do you continue to follow the Lord divorced? Or is it all in there?

And finally, oh brother, oh sister, will you accept me into your fellowship even though I am not a premillennialist? And that is a heavy question. Don't think that's a small question. You know, the brethren began this wonderful thing; they were the first to say it, "If Christ has received me, you've got to receive me. And if Christ has received you, I've got to receive you." But they never meant it. They never meant that, because if you also were not premillennial, you couldn't get in the door, and it has been a test of fellowship from the beginning. So, I stand outside the brethren door, and there are so many people who are pre-millennial that they really don't know there is someone else. And I was in a conference, the details of which I will not reveal, but there was a reason for in the last meeting I stood up there in front of about 800 people, and I said something about the message that was brought and appreciated it, and then I said, "Of course, you may realize that I am not of a pre-millennial background, I'm more of amillennial background." That didn't mean I was saying I was amillennial. There were literal gasps, literal gasps in the audience, and stone silence from the Sanhedrin.

Can you lay down your concept of how the Lord will return and receive me? I don't want to tell you how I feel about you if you don't. I feel sort of like Paul, the day that some Jews were trying to keep him from preaching the Gospel, and he said to them, "Now that I see that you feel that you are not worthy of eternal life, I will go to the Gentiles." Now, I don't mean that, but that's the way

I feel. If you are going to reject me as a believer because I don't believe in premillennialism, I pity you. You hold to that view too strongly, brother. And if it were taken away, would you still have a Gospel? And for us to come together, everybody's going to have to give up a little suffering. We've all got an agenda. You know what mine is? You know what my agenda is? I want you all to do everything the way you're supposed to do it. I don't want you to fuss or fight. I want you to get along perfectly. And I want you to know that agenda is daily crucified. We don't do too well in this business of getting our own way in the House of God. Before I open this book now, I want to thank the brothers and sisters in Atlanta. This is very personal, and it's very real. Sweetheart, will you come up here? Then you'll know I'm not lying if my wife is standing by me. I don't ask you to talk about anything. It's just proof I'm not lying. Don't make you say, "No, he's not lying."

And then I will tell a story that has nothing to do with what I was about to do. Helen and I were taking one of these tests on disposition and, you know, the innate nature of people, you know, whether you're strong-willed or quiet or, you know, introvert, extrovert, and all that. And we were very excited about discovering the fact that we were absolute, total, unbelievably opposites. So, we called this company to talk with them for a minute about something, probably to find out if there was some kind of class we could take of theirs. And we got hold of a PhD in psychology, and you know, I was talking and being excited, and Helen would say a little corrective word every once in a while, in here, and so on and so forth. I am aggressive, outgoing, and pushy. You know, like all people with outgoing personalities. And he just made the observation, he said, "I see which one of you is in control of this marriage." And I said, "You mean my wife?" And he said, "Yes. Absolutely." I won't ask you if that story's true or not. I'm only going to say this once to you, Atlanta. I adore You. You have wormed your way into my heart. I have so admired your ability to hang in here with so little help and ministry. I appreciate your love for one another and the Lord, and for me. And I really, really mean that, and I hope to see you a little more in the future than I have in the past. And I know that my wife joins me somewhat in these sentiments, but I'll not ask her that either.

Anybody else got anything else to say? Then would you open to Ephesians, if you've got your scripture with you, and I really hope you do. This book was not ever written to the church in Ephesus. It did not get the name, the book, or the letter to the Ephesians, the book of Ephesians, or the letter to the Ephesians until probably the third or 4th century. Early manuscripts leave it blank, and that's because it was a circulated letter, as was probably Colossians. The first people who ever read this letter were the Christians in Colossae. The letter was brought to them by a brother who had raised up that fellowship of believers in Colossae and had gone to Rome. He came back with two letters from Paul, one definitely and directly to Colossae, and the other also to Colossae, but to all the other churches. And as I said, I think both of them probably got equally circulated.

If there's any piece of literature other than this that the house of God in Colossae had ever heard or read, it was probably the Galatian book. All indications are that that letter got copied, recopied, and copied again, and passed out everywhere. In fact, it is my opinion that when Paul wrote this,

the first letter he ever wrote in his life, it was also his death sentence. I don't think the Jews ever forgave him for writing that letter. And they, eventually, were instrumental in his death, both his notoriety and his death. I'm going to assume that the Christians in Colossae had read the Book of Galatians, and if not, they really missed a treat, because that is one unbelievable book, and so is this unnamed letter we're looking at. Last night on the way out the door, one of the sisters here said to me, "I'm going to go home and read everything you covered to see if it's really in there." Jan, did you go home and read it? You didn't have time to read it? Okay, alright.

What verse did we leave off on? Is that as far as we've gotten in a whole weekend? I would like to share with the brothers and sisters who have come here from Stockbridge that last night, we counted the number of times the name, the reference to the Father, or reference to the Lord Jesus, or reference to "In" appeared in the first 13 verses. And how many times is Jesus Christ referred to in the first 13 lines of this book? 18 times. And how many times is the Father referred to? 18 and 22 make 40 times in 13 lines, and "In" 12 times. We asked this brother to count the number of times that anything negative, condemnatory, or demanding, or requesting Christians to do or be anything, appears. Period. It did not appear; there's nothing there.

And our point is, this is really centered on the Lord Jesus Christ. And what is staggering is that Ephesians 1 has probably been more of a battleground of doctrine than any other single chapter in the New Testament, with a possible exception of Romans 8, and I kind of doubt that. It would come in, come in second at best. Romans 6 might come in there somewhere, but Ephesians 1 is where the Church of Jesus Christ has done all the killing and bloodletting and dividing, and it is centered on the Lord Jesus Christ, in Him. And it's the Him that is greater than the "in", but it is in Him.

I stopped where, with verse 5? Okay. "According to the kind intention of His will to the praise of the glory of His grace." Amen. "To the praise of His grace which is glorious." To His grace, and that's really where I stopped, and as our brother over here said, we're not under the law and we're under grace. Now, Carisia, tell me everything that grace does not cover. The sins, the obligations, and the demands that Christ has put upon us that we have to do, must do, or should do, that if we fail to do, grace does not cover. Everything? Are you sure? I told you that yesterday. Does that include being redheaded? Okay. Does that include being hot-tempered? It covers everything. It covers everything. Does it include being shy, Tim? Alright. Does it include being...let me find out...who's the most outgoing among you here? Amy's not here. Yeah, no, that's here. Does it include being strange? Just barely. Does it include our weaknesses, and does it include our sin? And does it include our sins? Why does it do that? Why? What's, what's the key here, saints? What? Agape. Or we can say a purpose. It is included because grace reigned before sin reigned. Grace reigned when He marked you off in Him before the foundation of the world. All issues were settled then. That was grace, saints. It was kind; it had nothing evil in it. He was not a God after punishing you. It was kind that He marked you off in Christ. It was gentle, and it was a grace. He was inviting you into the fellowship of His inmost being, and you had not even been created, and

neither had anything else. He did this before the foundation of the world. I want to drive this home to you as we keep going forward here, and that is that that state has never changed.

When we described last night the Father and the Fatherhood, and that in the very center of the being of the Father is the eternal Son, and He, He chose a portion of the eternal Son. In the very center of the inmost being of God, He took a chip of the eternal Son and marked that off to be dispensed, to be scattered into those of us who would one day intersect with that grace and that life of His in space somewhere and in time somewhere. And that became an established reality. Again, I want to invite you into the eyes of God. He doesn't pay a whole lot of attention to your body when He looks at you, and really, that's a good thing to do, because it's really very corrupt, and it is very prone to sin, because it's flesh. But in His eyes, just consider His eyes, you did not exist until the day you were saved.

Well, now, Gene, that's a really strange statement. You did not exist until you were saved. Why did you not exist until you were saved? Sister? I hadn't been born yet. Alright. Okay, now come on, just give it some consideration. This is not something I thought up. That's right, sister, you got it. Because what you were previous to that has always been calculated as dead. Not died, but dead. Not having a funeral, but if you please, born dead. Stayed dead. Was dead, is dead, and you're going to be dead. Well, how did it die? Your flesh was crucified before the foundation of the world. Praise the Lord. What happened at Calvary was the death of your old man, but brothers and sisters, that was in time. It happened first in eternity. The Lamb was slain before the foundation of the world. And so was a creation not yet created, and so was a law not yet given, and so were ordinances that had never been brought forth, and so were the principalities and powers who had not yet come.

I want to say it to you again, that when this creation was brought into being and dropped from the fingertip of God, it began crucified. It came into existence crucified. It was born already crucified. The principalities had already been done away with; death had already died. This creation had been done away with. All of it had already been brought to a cross, a slaying of a lamb, before any of it came into existence. That's how completely God took care of history. That's how complete He wrapped this thing up. He, in the words of Hebrews, He finished all things before He created all things. You were crucified in that Lamb slain before the foundation of the world. It's very difficult for you and me to grasp that, but as our scientific brother here has explained to us, creation...we may be going along in time of creation, but creation and time and space were all created from beginning to end when they were created, and that's a quotation out of science, not out of the Bible. He was at the end the same time He was at the beginning. He is the end at the same time He is the beginning, and you have already been crucified with Christ, and so has the world, and so have all the things in it, and all that is enemy, and all that is negative, and I left out sin and sins, were crucified. They were born crucified. They were created crucified. They had on their neck, "Crucify." And that was in the eyes of God. So, you didn't really exist. You were always dead. Listen to your Lord's eyes. Listen to His eyes speak. "Let the dead bury the dead." Those are the eyes of your Lord. They may be like trees walking, but to Him, they were already, to borrow a

Georgia statement, they had already been funeralized. They were already dead. They were reckoned by God as dead, and if He reckons they're dead, they're dead. That settles it.

So, do you remember the day you got saved? Well, until that moment, you were in Christ, and you didn't exist till that day, and you became what? Say it, brother, really loudly.

**Audience:** New creation.

You became a new creation, and you went a little further than that. You became part of a coming creation, and when you got saved and I got saved, we actually marked the beginning of a, I'm using the word second, that's not scriptural, but to communicate. You became part of a second creation. The first one has already been crucified. Now here's the most marvelous thing about that new creation. What is the atomic structure of that new creation? What is its metabolic content? What is the astrophysics of that new creation? What is the biology of that creation?

**Audience:** The Lord Jesus Himself.

Praise the Lord. He is the molecular structure of that creation, and that creation was introduced upon this earth in the resurrection of Jesus Christ, when all things in space and time were done away with. Again, through the eyes of God, the crucifixion and the resurrection did away with that old creation. One was crucified; another one began. A three-day gap between the two. And out of that tomb came the birth of a new creation as far as it's being able to be seen visibly, as far as it is able to see invisibly.

Now, I want Kevin to stand up here. Please, brother. Now there are two things that we can say about Kevin. One of them is, he does not look biologically different from unfallen man, does he? And secondly, He's not very pretty. Nor are some of his friends. The body still carries the mark of the old, but in the sight of God, let the dead bury the dead. In the sight of God, this part's already dead. But in the eyes of God, Kevin marks a new species and a new...when I say creation, do you understand? I'm talking about six days, the Lord labored, and on the seventh, He rested. He made the stars and the moon, the skies and the earth, and the fish, and the flying creatures, and the animals, and man. We're talking about that creation, the physical one. There is another creation that fell from His being, and Kevin belongs to that creation and has never belonged to any other creation, for that which is not of that creation, God has always seen as dead. Born dead. It was a stillbirth. Born crucified. If it's crucified, it's dead.

So, honor this creature. If you'll let me stretch the English vocabulary, he's not a human being. Comes from another realm, and that's not all. He is not only biologically unique. It's like there if you could think for a moment of two creations in existence at once, though they're not. He hasn't got anything to do with this earth and the stars and the moon and the skies. He belongs to some other realm of some other creation, and this is the uniqueness of this brother. Now then, if somebody says, "How is he biologically different from some of the other people downstairs?" How is he unique? He is unique in this respect: he has a functioning organ in him that the unsaved do not have, and he has something in him they will never have. He has life. They have death. What

life? The highest life and the only life, and that life is resurrected. He has the life of God in him, and other creatures don't. And in this respect, he is unique, in that if you look at him from an earthly view, he has two lives in him.

Okay, that's Kevin. Marvelous brother. Kind of homely looking, but a marvelous brother. Thank you. Now, let's do this again. You were in Christ until the day you were saved, and before you were saved, there's no record of your existence. The only possible evidence you ever, ever had of your existence was a tombstone that was planted before creation. That you were dead, until the moment He put His life in you. Then you became one with Him and became the first fruits of a new creation, the first evidence of a new creation. That, I said, all of that is why you praise the glory of His grace, and that goes back to the sentence, "Grace got here before sin got here."

If you'll look at this again, dear child of God, how big is grace? Grace is so big that from the time you were born to the time you were saved, all sin is reckoned as dead that you ever committed. Praise the Lord. And what about all the sin, Gene, that I have committed since then, and I'm going to commit since then? What about that sin? It's also dead; it has already been crucified, and you can even look at that from time, turn around and look at the cross and know that He took it all into the tomb with Him, and it didn't come out. And that wasn't some of your sin, or that wasn't for all the people who lived then and the people who lived previously; that was all sin. And grace got here before sin did.

Now, let me make a point: you were in Christ before the foundation of the world, in both space and time, because He was slain before the foundation of the world. He took all things to the cross, to His death, to the Lamb's wounded side, and brought all these things about to be created into Him before they were created, and He brought them to death. Therefore, on that hour when you were saved, you who were in Christ before the foundation of the world continued in Christ, beginning at the moment of your salvation. It's not like you were in Christ, and then you were born, and then you die, and then you're going to be in Christ. And it's not like you were in Christ, and then you were born, and then you were in Christ, and then you died, and then you'd be in Christ again. It's: you were in Christ the day you got saved, and you remained in Christ, and you died, and you went forward, and you were still in Christ.

Now I'm going to do it one more time. Now watch my hand. You were in Christ. You were in Christ. You are in Christ. You are in Christ. You shall be in Christ. You shall be in Christ. You are in Christ, and that goes on forever and ever. There was never a pause. Space and time don't get reckoned as to when you were in Christ. Creation of a physical realm does not affect where you are. You are, in the eyes of God, still down there somewhere, lost in the inner being of His eternal Son. He is both divisible and indivisible. He can both be in you, yet He is one, and that part of you that's really you is still in Him. Still buried back there somewhere in God, and yet uniquely here on this earth. And that's kind of about that door, you know? Your spirit may be here in space and time, but your spirit and His spirit, one with your spirit, are also there in the other realm in Him.

Now that was all clear, wasn't it? Isn't that simple to understand? Did you know I told the people in Albania this? And they understood it perfectly. Four weeks before, they had hardly ever heard the name God; never seen a scripture. Isn't that incredible? How would he call them ahead if we didn't do a bad task and start reading this and do it here? And they just accepted that. You know why they accepted it? You know why they believed me, sitting there on that porch in Albania? Because they're believers. Their spirit always knew this. That's right, because they're in Him, their spirit witnesses to Him.

Now, where are you? You're in Christ. Who are you? You're part of a new creation. Was that the molecular structure of the new creation? The Lord. Where were you before the foundation of the world? "I didn't exist." Yes, you did. You existed in Christ. The mainest part of you, the real mainest part of you, the most vital, real part of you was in Him. And I pose this question again: when Heaven and Earth pass away, and when all physical things are gone, what are you going to put your feet on? If it's all gone, where are you going to stand? Where are you going to be? How are you going to get your footing in a situation like that? Where will you be when Heaven and Earth and all creation pass away? You'll be in Christ. Well, say Praise the Lord.

Is there something more you would like for me to tell you? Is that not enough? Is there more to be said? Can we possibly say any more than this? I don't think so, brothers and sisters. So, let us praise the glory of His grace. Say hallelujah, brother, I didn't see you. Alright. Well, if we cannot praise Him for this, we need to go see a psychiatrist. We need help. And this is His grace. His grace does not begin in our sin; His grace began before salvation and encompasses all things. (continued in Part 6)