

Continued from Part 3 -

Don't erase the plagues and don't erase the stink. Don't erase the fact that they got up at 5:00 in the morning and 4:00 in the morning in order to meet, so the slaves could get back to their early duties. Don't erase the love and the care. Don't erase the mutuality. Don't erase the koinonia. Don't erase the corporate tears. Don't erase the centrality of the message that Epaphroditus brought: Christ. Christ. Christ Jesus.

20, 30, 40 people, probably a maximum of 35 or 40 believers in that town. Maybe they got up to 50. And somehow or other, that little group of believers raised enough money by selling pigs and cows and giving up their grain to get Epaphroditus on a ship to Rome so he could come back and tell those folks about Paul. And when he got back, he broke open a letter. Are you ready to hear it? We'll take the first two lines, and we'll go home and come back tonight. Before I read it, would you like to ask a question? Would you like to make an observation?

Let me just say one thing. You are supposed to be in that room. It's where you belong. That was the original intent thwarted by Constantine in the year 300; we haven't recovered yet, with a Christo-pagan religion that was reformed by Luther, Zwingli, Calvin, Melancthon, Erasmus, and a few other people. You belong in that room. It's your God-given right, and let it be your natural habitat. You are a species apart from the unbeliever. You have something operating in you; they don't. You have an organ in you that they don't have. It's called your spirit. And you got...you're possessed. You have someone living inside you who's not a human being. So, you're not the same species they are, and their habitat is something called the world system. Your habitat is the ekklesia: it is a civilization within itself, it has a citizenship uniquely its own, and it has a lifestyle unlike the rest of the world. Dogs run around in packs, birds and flocks, fish in schools, heathen in civilization; believers, in the ekklesia.

Half of you are slaves. You have one or two merchants. And praise God, we got a place to meet. We even have one sister who is married to one of the soldiers, who is wealthy, and she comes down from one of the villas to meet. None of us ever tells one another what our last name is because to know our last name is to know whether we're a slave, a great unwashed, a merchant, or among the Roman wealthy. Christians never told one another their last names. They did not have a pecking order or a caste system when they walked in that door. A woman might own a slave, but in that room, that slave was free, and that rich woman was not wealthy. She was a sister. That brother was not wealthy; he was a brother. And they've all hugged Epaphras, who has been around for a couple of days. They all know that it's Saturday night, and they've all gathered and their torches on the wall. Epaphras is going to read this book; this letter that's written to them from a brother named Paul.

Now what's their image of Paul? Very radical brother. Very strange. Raised up all those churches nearby in Asia Minor. He had something to do with this brother's salvation, Epaphroditus. He's (Paul) in jail now for the Gospel; he's going to appear before Nero: he'll either get his head sliced off or set free. They've heard about him. In a way, he's a legend, and they also know that he's quite

hated and very controversial. I doubt there's any hero worship; there is more than a matter of wonder at this man. But they do know and they love him and respect him, having never met him, and Paul of Tarsus, under house arrest, has written this book, this letter, and they open it. They have heard of the confrontation between Paul and Barnabas and the church in Jerusalem. They have heard how the Gentiles don't have to live under Jewish law. They have heard of the controversy that happened in Galatia. These are stories they tell one another, like you tell stories about what happened in certain places. They know about the Judaizer who went to the four churches in Galatia and told the Christians there that Paul was not an apostle.

They have probably read by now the Galatian letter, when Paul said, "I was an apostle not by man's will but by the will of God." They know these stories, and they kind of admire this rebel of sorts. And Epaphroditus opens the book, and it starts off with "Paul", and they go, "Yeah." Now listen, they paid for this letter. They're excited about this. An apostle of Christ Jesus by the will of God. And they say, "Yeah." And the next words, "to the holy ones." Now, it says in Ephesus, but this is not a letter written to Ephesus. It's written to Colossae; two letters to Colossae. *To the holy ones in Colossae*. And it's like when those two words are said to the saints, it's like a great curtain opens and a new world is born right in front of you. And brothers and sisters, it's contrary to virtually all the Gospel you've ever heard in your life. To the, not "the saints", that's a transliteration; the translation is to the holy ones in Colossae.

Now you're sitting in that room, and you're a slave. You got one eye out. You're about 35; you look 70. You're illiterate. You have tattoos around your mouth. You work for a master. He has a manager of fields, you work out in the fields, and this morning you got beaten over the head and screamed that because you are a stupid, ignorant slave under the iron heel of a Roman master, and the manager who works under him has picked up his cruelty, and you got screamed at, thrown down, and beaten. But tonight, you have gathered with the people of God, and Paul says you're a holy one.

No letter Paul ever wrote started off "To the elders". *To the church of God in Colossae or to the church of the holy ones in Thessalonica*. The only two people who own the church are God and the holy ones, not the elders and not the apostles. That's beside the point. The point is, he always starts off with two words: God the Father and the Lord Jesus Christ, and the Holy Ones in the ekklesia. And that's what's on the stage when the curtain opens: the holy ones. I put that up against our Gospel of condemnation. He didn't say, 'Holy if you behave, holy if you didn't sin, holy if you do this or do that, but don't do this or that.' The declaration is timeless and unconditional. Here is the lifetime of your life, from the day you were saved to the day you die, from the day you are saved to the day you die: you're holy. And after you die, you're in Christ.

Brother, sister, you are a holy one. Not going to be, not maybe, not sometimes, but you're a holy one, and that gathering was built on the knowledge that every human being who walked into that room was holy. You are a holy thing in the midst of a world that's corrupt and dying and stinks like the street does. But you, in the midst of all this poverty, anxiety, pain, and misery, and sin,

you are one who is holy. And the gospel begins, that four-month gospel. He could come into a town, a heathen town where Christ had never been named, and leave four months later, and there be a church of Jesus Christ with people in love with one another. You are holy.

Now, Gene, it's a beautiful day. How holy, sister? How holy? How much holiness have you got? How holy? Tell me. All of the Lord. What do you mean by that? All of His holiness. Now you have heard this, but these people grew up on it. This is their gospel. They didn't start off with a gospel that says, "If we confess our sins, people just forgive us our sins, forgive us, and cleanse us of all our righteousness." These people started off with a gospel that said, "You are as holy as God is holy. You are as holy as Christ is holy." And a little later, we'll find out. You know why you're holy, Jane? Because you're in Christ, and there is nothing that ever got inside of Jesus Christ, but what it was holy. The line blurs and disappears in Christ between His holiness and yours. Slave, you're holy. Let's see what else. They all do this. Epaphroditus told them; they had never met a Baptist preacher. *You who are faithful in Christ Jesus, who are in Christ Jesus faithful.* Now, you can look at the word faithful all day long and wonder whether or not you're faithful. Don't look at that. Look at "in Christ." You are in Christ Jesus. The faithfulness is established.

Saints, please hear this. In Christ Jesus is faithfulness. The establishment of the faithfulness is in Christ, not in you. And please understand that you are in Him. Let the eyes of God replace the eyes of men. Walk into God and then get up where His eyes are and let you see Him looking at you. And the first thing He sees is Christ. The second thing He sees is you. But He never sees you apart from being in His Son. And you know why? Do you know why? Because that's where you started out. We're going to find this out a little bit later when we find out that we were chosen in Him before creation. That's where God first saw you, and that's where God is going to see you at the end of the ages. But in the middle, He never sees you there.

Your God does not ever have a view of you other than the view that He has at the beginning and the end, and that is the view He's got right now that you are in Christ Jesus, and in Him you are holy, and in Him faithfulness is established. Carisia, that's not going to change whether you believe it or not. It does not matter whether you believe you're in Christ or whether you are faithful or whether you are holy. If God says it's so, you can disbelieve it all day long; it will not change. Your changeability and your feelings and your intellect ain't going to take you outside of Jesus Christ.

Now, I'm going to stop with the next verse. And it says, "*Grace to you and peace to you.*" And I want to say to you that there is no peace for any of us until there is grace, and when you have grace, you will have peace. And brother, what is your name? Mike, get clear on a subject: that grace covers all things, not most things. If there is one thing left out that grace does not cover in your life, there will never be peace. Think about it. You know when you get down on yourself? Do you know when you get down on yourself? You see, brother, there's no peace because you believe there's something about you that's not covered by grace. You don't know that the thing you're down about was covered before creation, cared for utterly. God is not surprised when you

mess up. Grace preceded your mess-up. Grace took care of your mess-up, before the foundation of the world, and He didn't give a grace with two little things sticking out, which grace just couldn't quite stretch far enough to cover. You know the two things you did wrong; they're outside of grace. Brother, it is either all grace or there is no grace at all. All of it is grace.

My dear brother, before the foundations of the world, He covered every possible thing you could ever do or think up. And you are in that grace. Be at peace. Brother, be at peace. Sister, be at peace. Grace is yours - utterly. I am always astounded by how we are willing to hold one thing out and really get down. Don't you understand that God understands that you were once a sinner and that you have been reconciled and that grace has covered all of it and that you are holy?

Wait a minute, Gene. You don't know what I did. Yeah, but you don't know what He did either. You see, He saved your soul utterly. He brought to life your spirit. Your spirit's got no problems, from the day it was resurrected, now and forever, world without end. Go in both directions. Your spirit's got no problem. It's impenetrable, and your soul has been saved; it's cared for. He left no provision of salvation for your body. Your body is outside His grace, outside of His mercy; it will not be saved. Anything it does will not surprise Him one bit. It is under the condemnation of death; it will be destroyed, and He has taken care of that, and He has considered it, and grace is all for the soul and for the spirit, and the body is corrupted, and He is not reckoning it in any way, shape, or form. He knows it is going to end the day you die or the day he comes. And He will give you a new body, and when He sees you, He sees you apart from that body, and He sees a soul washed. He sees a soul in Christ, and He sees a spirit that is part of His very being. Grace has covered it all, and the body is not reckoned with: it is already dead. It doesn't fall inside His records, brother. There's no recordkeeping of it. Grace, brother, be at peace. Praise the Lord. Those are the opening two lines, and I'd say they probably contain about as little as you will find in the first 24 lines.

Dear Colossians, I am really sorry that I have taken so long to open Paul's letter to you here this morning. Come on back tonight, and we will fall into the very inmost being of God and find out what it is that brings forth the church of Jesus Christ. What Gospel could be proclaimed in four months that allows two men to walk out of that city, leaving those people without a Bible or anything else, and knowing they were established.

I asked two questions yesterday, and one of them is, "What could that message be? Well, here are two lines out of it. You are holy. You are in Christ. Here's the third one. Grace covers everything you can think of, and out of it has come your peace with Him. What time is the meeting tonight?"

Sit down. I need chapter one. Okay, now, stay with me, brothers. Alright, Paul, an apostle of Christ Jesus. Give us a one. Okay. There we go. By the will of God. Who's got the Father? There we go. To the holy ones who are at Ephesus, who are faithful in Christ Jesus. All right. Fine. That's 1, 2, 3, 4 in one verse. And the point of all this is, where is the mind of Paul of Tarsus? What's his subject? Okay. Grace to you and peace to you from God our Father and the Lord Jesus Christ. Blessed be God the Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ. We are in three verses: count them. Just as He chose, let's

make it the Father. As He chose us in Him in Christ. You got an “in”? Alright. Okay. In Him before the foundation of the world, we should be holy and blameless before Him. You got another. Alright. I think that would be, you think that's the Father? Okay, before the Father.

He said He did all this so that when we're before Him, we are holy and blameless. Okay. He predestined us; I think this is Christ. He predestined us to adoption as sons. No, that's the Father, through Christ Jesus, Jesus Christ, to Himself, the Father, according to the kind intention of...this is the Father...His will. To the praise of the glory of His grace. Who's that? That's the Father. Which He freely...the Father...bestowed upon us in the beloved. That's the Son. Okay, in verse seven, in Him - that's Christ. Okay, we have redemption through Christ's blood, another one, the forgiveness of our trespasses, according to the riches of His grace; whose grace, I don't really know. Number eight, which He lavished upon us. He - let's make that the Father - in all wisdom and insight, He made known - that would be the Father - known to us the mystery of His will. The Father, according to His - the Father - kind intention which He, the Father, purposed in Christ. How many Christs? We have 12?

Brothers and sisters, I ask you now: is this not overwhelming? Now, I will ask you before we go any further, how often do you hear a message so centered on the Father, so centered on the Son? And I ask you all, how many times have you ever heard a message on “in Christ” in all your life? And we're in verse one. Okay, we're going to verse 10. With a view to the administration suitable to the fullness of the times, that is the summing up of all things, in Christ, in the heavenlies, and things upon the earth, in Him - Christ - also we have obtained an inheritance, having been predestined according to His the Father's purpose, who works all things after the counsel of His will - the Father - to the end that we who were the first to hope in Christ should be to the praise of - and I don't know who that is; no, I think I'm going to make that the Lord Jesus. Let's go on to the next one.

13. In Him - Christ, no doubt - you also, after listening to the message of truth, the gospel of your salvation, having also believed, were sealed in Him - the Son - with the Holy Spirit of promise. Now, let's tally it. First 13 verses, brother. 18 Christ, 22 the Father. We got how many verses? 13. and “in”, 12 in King James, 14 in the others. Now, let's do it again. How many? *That's 40 references to the Father and the Son in 13 lines.* Have you ever read literature like that? Have you ever heard messages like that? Now, I would like to remind you that this letter is being written to new Christians. This is the message delivered to new believers. Go check out a book on some books to new Christians and see where it starts off. How many times for the Son? 18. How many times for the Father? 22. And how many “in Christ”? 12. That's one per verse, just about. Okay. That's how many per verse, brother? And if we have 40 and 13 verses? Three per verse.

Good day. Good day. Will you do me a favor and clap? I think the Lord is deserving of that. And Ephesians, especially one and three, will hold up that way all the way through. And two, four, five, and six aren't any slouches either. Now, brothers, that's incredible, isn't it? It is. That is absolutely stunning. Is this not astounding? Three per line, per sentence, three references to either the Father

or the Son or in Christ. What I want you to remember is that a man actually held a pen in His hand and wrote those words. He wasn't being religious. He wasn't trying to impress anybody. This is how He thought. This is how His mind conceived. This is where His heart was. And in His mind and imagination, there was a fellowship of believers out there, and He was writing to them.

And now let me drive this point home before we start any of these lines. Will you please keep in mind, as we talk and see these holy things, that they were not addressed to you as an individual? They were addressed to a body of believers. And if there's anything I could drive home to any of you, it is this: that not a word in this letter that will work for you outside the body of Christ. At no time did the first-century believers ever understand, conceive of, or think of an individual Christian out here on their own following the Lord. That has reversed itself 100% in our day. Nothing is thought of in the corporate body of Christ, and everything is thought of individually. Even when it is declared from a pulpit inside a church building, it is preached to you as an individual. Let this "you" be plural and let this Christ be to a group of people and let this Gospel be to a fellowship of believers.

Sit down in somebody's home with me in the city of Colossae and listen to Epaphroditus read a book to believers. I believe we've gotten through lines one and two. Is that right? Here we go.

Audience: You think that rugged individualism came?

We have to give the British credit for this. Read Pilgrim's Progress. There he is: I'm going to make it, and he's out there fighting all these things all by himself. And as far back as what, well, that was 1620, I believe. It was already rooted in us. Brother, we lost the church in the 3rd century. We lost the church 1700 years ago. We have buildings and we have meetings, but the ekklesia is pretty well lost to us.

Blessed be the Father, God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ. Now, for me to say anything about this word, and it's the only time I'll refer to any verse outside of, or any line outside of this passage, you have to go to chapter one of Colossians and discover that creation is in Christ. And if you got that, then we can go through the rest of this with no problem at all. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ.

Now I need to talk to you about things that are beyond our abilities to comprehend in order to grasp this whole passage. This passage is all moving toward verse 10. Things past, present, and things to come, all set around verse 10. It'll be the last thing we look at if we get that far. You have already been blessed by the blessed Father. You have already been given. Now, if that is true, then you are a creature capable of touching unseen realms. If it is yours and you have it, then it belongs to you as one who can see the unseen and grasp the eternal. It is yours. Not theoretically, but experientially yours - a body of believers in the city of Colossae. This is not easy to comprehend, and we have to move out of where we are and go somewhere else to understand. Are you a mineral, a vegetable, a gas, or are you liquid? Actually, you are, that's right. You are a physical being. You

are not air or vapor. Therefore, you are inclined more to think in terms of things that are visible. Correct? You also center everything you are around human beings, giving very little attention to leaves, birds, gas, liquids, minerals, vegetables, and even animals. Now, that's true. Even if you have a dog kennel, it's nonetheless true. You're taking care of somebody's dogs.

Try to imagine what was here first. What was here first was something spirit and invisible, and it is the nature of Him who is spirit and invisible to hold things spiritual and invisible higher than things physical. And He created spiritual realms before He created physical realms. We are of a secondary creation. We are of a much more temporal creation. We belong to the visible and we belong to the temporal.

Here is the eternal. I'm making a circle for those of you on audio. That's the eternal things and the invisible things. Now, here's a straight line that begins here and ends here - that's the temporal thing. That is where you are, right there; you're right about there. Here's the line where the physical begins. Here's the cross. Here you are. Here's the end out here somewhere. Maybe I'd better move it in a little bit for those of you who think He's going to come any minute now. By the year 2000. Okay. Here's the physical realm. That is a secondary and inferior realm. It's temporary first of all, and it is not spirit, and God is eternal, and He is spirit, and He just tilts toward those kinds of things. Somebody needs to tell you that when we speak of not being of this world, we are actually addressing the fact that you are a spiritual being and that part of you belongs to those things that existed before the physical creation. There is an element of you that is spirit, and there's an element of you that's invisible, and there is an element of you that is eternal.

Now you can go along with that, but can you handle this? Those things that are invisible and spiritual and that belong outside the physical realm belong to you, and in Christ, you have access to them. Everything that is in Christ, what is in Christ that is spiritual and invisible and is blessed, it's yours. Now, try to think of yourself for a moment as a spiritual being. If you will, then the temporal does not hold you. You no longer belong to three dimensions. But in a minute, you're going to find out something that you can't understand because your body is fettered to this three-dimensional realm. And that is to discover that part of you that is spirit, and you really do have a spirit, and it is eternal, and it belongs to the non-dimensional, and that your spirit belongs not only to things that are present, but things that are past and things that are future. And in the spiritual realm, no, in God's spirit and in Christ, there is no difference in past, present, and future. None. All of them are in Him.

I've been trying my best for a long time to try to explain something that you may or may not understand, but I'm going to do it again. Let us imagine that this is your Lord before creation. And all things were created by Him and in Him, for Him and to Him, that the Father might glorify the Son. Well, we're talking about church life in the eternity past. The Father, the Son, and the Spirit decide to create, and all things are created inside of Christ. And so, the eternal, the spiritual, are created in Him, and the physical realm is created in Him. Now, is this Christ over here? Is this

Christ over here? Is this Christ here? And is Christ here? Therefore, He is not only at the beginning; He is also at the same time at the end. And He's in the middle, above, and below.

Now, I owe brother Kevin here a word. Kevin has been reading a book entitled *A Short History of Time*. You know the book, I'm sure. It's very popular. It's written by a man who's considered the greatest astrophysical physicist, and so on, so forth, since Einstein. And he makes a profound statement, and that is that time was not created, or does not exist, here and then, tomorrow, and the next day, but time came into existence. Its beginning, as well as its end, all came into existence at the same time. And we're like a leaf floating on the river, but the river is already there from beginning to end. We're not on the crest of it as it moves forward; it has already reached the end. You are floating on that which is already established. Scientists have been debating for several years now. If we can remember the past, why can we not remember the future? And they have not come up with a valid explanation as to why you can't remember the future. If you can remember the past, you ought to be able to remember the future. Well, forget you and forget me. The point is that Jesus Christ can remember the future. But that's not all. He can remember the past, and he can also remember the present, and that's not good enough either, saints. What's the truth of the matter is that He is past, He is present, He is future. *He is the now*.

I appreciate this word. It helps me communicate a little bit more. I want you to listen to the words of your Lord. I am the beginning, and I am the end. I have finished all things before the foundation of the world. Just chew on that and try to grasp that which He began; He finished before He began it. You have a God who walks through a creation He has not yet created. Before He creates it, He goes all the way through it and establishes it. Right now, your Lord is at the end of the eternals and at the end of creation, and I've often used the illustration, perhaps this is the way the Lord did it, that He went to the end of the creation and saw that you had made it - there you are! And then he said, "Ah, he made it." And then He went back to the beginning of creation, and because you made it, He chose you and elected you before the foundation of the world because He had visited the end. It may be that He selected you at the end and then sealed it at the beginning. You say that's ridiculous, silly, and stupid, Gene. Disprove me. For He is at the end, even while He is at the beginning.

In some way or other, in all of these imponderables, you are in Christ, and you share with Him that eternal history. Now, brother, I ask you a question. How long is this body going to last? Good Italian body. How long is it? 75 outside. Good luck. 100. Alright, it never existed before, did it? And it will not exist ever again. It will die and rot and disappear. Your soul, when did it begin? April 1966. April 1966. Actually, brother, it began nine months earlier than that. And how long will your soul go? Eternally. No, that way. Forever. Not eternally. Okay. Right. Or that way. Just that, just one direction. Now, brother, you have a spirit, and I cannot answer the question as to how long your spirit was, is, or shall be, but I can't answer this: that on the day the Lord raised your spirit from the dead, He who is at the beginning and at the end and above and beyond and below and circumventing and also the circumference, He took your spirit and so blended it with His spirit that they became one and His Spirit is eternal. That's that direction and that direction. And, in that

moment, my brother, your history moved in both directions. Say, "Praise the Lord." From that moment on, you belong to the eternity past, and you have a history in eternity past as surely as you have a history in eternity future. Your soul can and will go this way, but your spirit can, Wow! Look what's coming, and wow, look what's been.

One day, you're going to remember when you were marked off in Christ before the foundation of the ages. You're going to remember that. You're going to remember "I was there." You're going to stand in that experience, an eternal flowing in both directions. Now, a question: Do you know your wife pretty well? Wife, do you know your husband pretty well? Yeah, you know him fairly well, but not too well. But when you were in your mother's womb, God knew if you'd be male or female. He knew whether you would like certain colors or dislike them. He knew if you're going to have a deep voice or a high voice, He knew that your root real hair color would either be black, brown, red, or whatever. He knew you were His. He knew you were His, and He knew you would make it, for you were part of His faithfulness. He knew the day you would be saved. He looks through you and knows everything about you. He knows everything in the future of you. He knows your ultimate destination. He knows where you came from. He knows the day He fell in love with you. He knows the day that He put you in Christ. He knows the day that He chipped you off of Christ back there in eternity past somewhere. He knows you utterly, completely, absolutely, and everything about you historically, dispositionally, character, nature, everything. And when you are delivered from your present body, you shall know even as you are known. Don't just sit there and say, "Praise the Lord." *You will know as you are known, but* He says you have access to all that which is spiritual blessings in Christ, right now, past, and future. I don't know if any of us have ever claimed that. So, I would say to you, claim it. Do you want to name it and claim it? Here's a "name it and claim it." (laughter)

You have a spirit that is in Christ. It's in you and in Christ. Get over alone somewhere, nobody looking, otherwise, you might get locked up, and go into the spiritual realm and make your course across the past chronicles of eternal history and stand there beside or even better in your Lord and forget space and forget time and stand there in Him and say, "Father, thank you that at this moment You are choosing me in Christ here before the foundation of the world. Lean back in your chair and forget space and forget time and go into your spirit and go to the eternals and the conclusions of the temporary and stand with your Lord – no, in your Lord - and stand at the end of the ages and say, "Here I am Lord. It's all dissolving, but I am in You, and here there is no dissolution; here I am in You as the entire creation collapses and disappears. Thank you, Father, that I have been in Your Son to all the ages past and in all the ages to come."

You have the right, right now. Right now, with your spirit, not your body, but your spirit can walk the corridors of time and eternity. It has that right. It has that promise. It has that guarantee. Sister, go do that. Brother, go do that. And when you have finished doing that, come back to us and try to find something to worry about. That's verse what? Three. The Father has given you all there is of the riches of the heavenlies and the blessings of the heavenlies in Christ. They are yours to plunder.

Let's look at this next incredible verse, and a lot of what I've said is an introduction to it. Verse four: Just as you have received all spiritual blessings in the heavenlies that are in Christ, you also, in the same manner, line 4, are chosen. He chose you. We are chosen. And by the way, it's a plural us. This is still the church. He also chose you in Christ before the foundation of the world. Now, if we can just get these "Us es", let's get "US".

Come with me. I want you to see before creation that there are no angels, there's no sin, there's no death, there are no atoms, there's no mass. Therefore, there is no space and there is no time. Now, I don't know if you know this, brother, but Einstein tells us that if you remove mass, you also remove space. Time and dimension. You remove place and you remove time. It ceases to exist. Everything goes back to the eternals. Therefore, if there is no mass, and mass I mean by that the physical creation, atoms, molecules, and so forth, you remove the atoms and the molecules, then time ceases and place ceases, and there's not a big abyss of nothing because nothing is a place that can have time. Even nothingness disappears. Drives a scientist crazy, until you understand that in that day, or in that time, that was not time; God was All, and that doesn't mean there was God and then outside of Him was some empty space. It means that no matter where, it was God.

Now I want you to go into Him. Will you come go with me in Him? I don't know what's there. I know life is there. I know purity is there. I know holiness is there. I know that light indescribable is there. I also know just as well that fellowship is there. We're talking about going into God until we come to the very center of God. Now we have entered the center of God, and there you find His Son. For the Son is in the Father and He is the center of Godness. At the center of the godhead is Christ, the eternal Christ... (continued in Part 5)