

(Ephesians 1)

I want to go through the ones where you use the term only once. If I'm in error here, please go ahead and catch me right away, would you? By the way, how many times did you get grace? How many? Three times? Anybody want to argue with that? Peace? Spiritual blessing is only once. Heavens, how many times did you get heavens? You got two? I got three. In Christ, I got seven. I believe Brother Abel got eight. Chosen. I guess one of the things I want to impress on you here is, first of all, excuse me for the chaotic nature of this chapter. Secondly, he has introduced so many terms without any definition whatsoever. Now I'm fascinated by that because he was writing to some brand-new Christians. In the West, we always begin with definitions. Paul doesn't define anything. Some way he expects you to just know this. Okay.

Foundation or foundation of the world. If you have more than one, please let me know, okay?

Holy, how many times did we get holy? One.

Okay, blameless?

Predestined? I got it twice.

Adoption? Adoption, how many? You got adoption twice? I guess I only got it once.

Sons and daughters, I got once.

I have down here, not *in* Jesus Christ, but *through* Jesus Christ, I got two of those.

Kind intention, twice. If you disagree with me on this, please let me know.

His will—you got four times, I believe, didn't you? I got three. Anybody get four?

We've got the Father of glory, His glory, and "of" the glory. Glory got in here a lot of times.

How many times did you get Stephen? Okay, that's all right.

Freely bestowed once.

Beloved once.

Redemption, I think, is only one time.

Blood is only once. It's mentioned in the second chapter.

Forgiveness only once.

Trespasses only once.

Riches—riches of glory once; riches of grace once. A lot of riches.

Lavished—how many times did you get lavished? One time. Incredible word. Very difficult to explain in any language.

Wisdom, I got twice.

Insight, once. I thought I had it twice, but I found out the other one was "enlightened" rather than insight.

Made known, once.

Mystery—how many times did you get mystery in chapter one? I got it once.

Purposed—how many times did you get purposed? Anybody?

Administration- It's a word that is absolutely impossible to translate. I've been pulling my hair out over it since I was 17. That's why I don't have any hair.

Household? It says household? Am I hearing? It's in German? Household? Administration. Hmm. Martin Luther wasn't a very good translator.

The fullness of time, I got once.

Summing up once. These appear in the next one.

Earth once.

Inheritance twice. I got your inheritance twice. And His inheritance three times, excuse me, which is a total of five, by the way. I want you to pay attention to that. There are two inheritances in chapter one: yours and His.

Salvation once.

You might have gotten the word saint twice. I got the word holy ones twice. Same word. Any more or less than that?

Sealed once.

Holy Spirit once, which is rather surprising, is it not?

Promise once.

Pledge once.

Giving of thanks once.

Prayers, I only got prayers once.

Then there is a spirit of revelation. A spirit of revelation. I only got that. Revelation only got once. Did anybody get it any more than that?

Knowledge once.

Eyes once.

Hearts. And it's not heart. Please pay attention, but it's hearts.

Hope once.

His calling once.

Surpassing once.

Surpassing greatness once.

Power came in twice.

Believe once.

Working! No wonder I couldn't read it. Working one time.

Strength once.

Might once.

Raised once, but it will appear again in the second chapter.

Dead once.

Authority once.

Rule once.

Dominion once.

Name once.

Ages twice. Age or ages.

Subjection once.

Feet once.

Church, only once.

Body one time. All in all, one time. And did I miss anything that you think should have been included in that?

Fullness? Yes, just before—okay, fullness is also one time. No, fullness got mentioned twice, didn't it? What did I leave out?

Gospel, thank you. It's easy to skip some of these.

By the way, I found a horrible error in there, yes, last night. I don't know how in the world Aristarchus got in there, substituting for Epaphras, but when you see the word "Aristarchus," please mark it out and put "Epaphras" there. I'll blame that on my secretary. She's new and doesn't speak English, and I don't know New Zealand, and sometimes it is not easy for us to get together.

Now then, I'm going to do this again. Will somebody tell me how many sentences there are, or how many lines, excuse me, how many lines there are, L I N E S, in Ephesians 1? Is it 23 or 24? Twenty-three. Now listen to this. Subjects mentioned only once: I come up with 58. Did anybody count? Fifty-eight total new subjects, any one of them you could spend a week on. Fifty-eight, and how many lines? Twenty-three.

Does anybody have any idea what my point is? Paul of Tarsus, this is absurd. How could you do this to us? 58 undefined subjects brought up in a period of 23 lines, plus about a dozen more that are mentioned twice, three times, or four times. That's why I said last night that no one understands Ephesians 1, except Peter, and he's only 80% right. (laughter) And if you missed out on a conversation yesterday, that won't mean a thing to you.

This is incredible. This is absolutely incredible. Do you have any other statistics besides mine? I did not try to make this real theological. Do you have any comments about this? Perhaps, in the great mercies and wisdom of God, it was important that we not understand much of this. Because more than any other chapter, Chapters 1 and 2 speak to us about a need for revelation, and I'm telling you that this book, more than any other, you really do need revelation to understand. But oh, the riches that are hidden here.

Now we'll just drop that subject, and I'm going to chat with you for just a second. I didn't come five or six thousand miles to bring you messages. I came here to...in hopes of making an impact on the lives of a few dramatic people. We have five brothers and sisters, and I think from this moment on, I'm going to use the word, Constance. Is that okay? How many of you live in Switzerland? Two. And three in Constance. You're outnumbered. So, boy, it was a tight one. Sometimes you meet in... That's absolutely correct.

I'm going to talk mostly to you, but I want you to listen. I want you to listen. These two young ladies come and meet with you folks sometimes, so I want you to think in terms of being with them. This is going to be very difficult for all of us because we are so individually inclined. Try to think of yourself as part of one person. Try to think of yourself as all one person. Think of yourself corporately, not individually. Yet think of yourself as a single

person, not an individual. Can you follow that? Okay. Now, the second thing I want to do is, at times, I want you to vanquish with me the present day, and I want you to be in the first century. On the other hand, at times, I'm going to ask you to vanquish the first century, and consider that you, who are in Constance, are just as close to Jerusalem, even though you live in this day, and that Paul is still alive. Sometimes I'm going to be Paul, and sometimes I'm just going to break away, and I'm going to be Gene Edwards, and I'm going to break away and talk about the mess we're in today.

Okay? So, we're going to do a lot of shifting. Sometimes you're going to be a church. You're going to be in the first century, and sometimes the first century will be in the 20th century. And sometimes you're going to be the church in Constance, and I'm going to be Gene talking to you, and sometimes I'm going to be Paul talking to you, and sometimes you're not going to be the church in Constance; you're going to be a girl. One woman. The bride of Christ.

Now I'm not speaking just to this morning, but I'm speaking to the rest of the week. So, can you follow me when we shift continuums? And when we not only shift continuums but also shift realms. At times, we will be in the future, and at times in the present. Sometimes we will not only be in the past, but we will be in eternity past. Now, if that's a tall order, if that sounds difficult to you, remember that I'm only doing what Paul of Tarsus did to us when he wrote this letter, and that's not all. All of these places belong to you. You own today. You own the past. You own the future. You have ownership of the present. Most of all, and the most difficult perhaps, is to realize that you have ownership of eternity in past times.

We will try to deal with all of this, but I think that if I had one request, I would ask the five of you to let yourselves be more than what you consider yourself to be, and once more seek to see yourself as one person. But not you...the individual. I have never spoken to a group of five people and put as much on them as I'm putting on you. Now I have to tell you that there are a lot of roads crossing right here in my own heart that profoundly affect what I have to say to you. I'll talk a little bit about that perhaps tomorrow.

Now then, if you are all ready for this stage, not clearly set, but set. I'm going to try to unravel Ephesians. I've been working on this since I was 17, and I still don't have any idea what the book of Ephesians, chapters 1, 2, and 3, is about. I understand 4, 5, and 6 perfectly. Shucks, I even understand Ephesians 7. Didn't anybody ever teach you the Bible at some point in your life? Okay. This is what I think is going on here. I want you to get out a pencil and paper. Everybody, please, if you've got a notebook...and if not, make notes in your Bible. Emily, is that right? Honey, any time you want to go out and play, please do so, will you? Okay, good. I want to thank the brothers for this stool. This is going to help a great deal.

Okay, I want you to write down this is what you used to be, but right beside that, I want you to write down your second state before God. This is your second state or predicament, or this is the second state of your life. And it's described to you in Chapter 2, verses 1 through 3, and Chapter 2, verses 11 and 12. This is your second state: your fallen state. Paul refers to

it as “formerly.” F-O-R-M-E-R-L-Y. Formerly. This is what you used to be, and the word “formerly” is beautifully used here. This is not what you are; it's what you used to be.

Okay. Secondly, or number two, the process of redemption to get you out of your second state. That's 1:7, and it has a parallel passage in 2:13. The rest of the process of your redemption is in Chapter 2, verses 4, 5, 8, 9, 13, and 14. I'll do it again: the process of redemption is in Chapter 2, verses 4 and 5, verses 8 and 9, and verses 13 through 14. That is your process of redemption.

Number three: I'm not going to give you the verses. I'm going to see if you can figure them out between now and tomorrow or tonight. This is your first state. Did you look up here at the top? It says your second state. See if you can find your first state, and then, if you want to, try to find your present state. Strange that I would start with your second status before God, the process of redemption, then your first state, and finally your present state. See if you can find your first state, and then see if you can find your present state. Now I'm going to tell you something: every one of you, while I have been talking, has been thinking personally. Individually. Now confess it. I don't want you to do that. That's not what's in the book of Ephesians. That's not what's in the book of Ephesians.

Now, you four folks, I'm going to tell you about your second state, your former state, and what you were formerly, but you're just one person. Gerhard, if y'all can do this forever, it will change your lives. It'll give you the strength you can never have as an individual. Grasp this. I cannot think of anything that will transform your life more completely. So, I will talk about that just a little bit before we go any further.

Every person in this room is carrying with them a headache of guilt and a headache of inadequacy. We also come to scripture looking for me, my relationship to God. I'm kind of in there looking for God and me, and probably unconsciously, I am saying, “Okay, God, what do you want out of me that I can do that will make you happy? What can I do to get me on your good side? What can I do to get in favor with you, Lord? What can I do to make you feel good about me?” Now, does anybody want to confess that to being the truth? Or do you want to just sit there and kind of... not admit to it. Huh? I have one honest Spaniard here. Every one of you knows what I'm talking about.

I've come to the scripture. I'm totally, completely an individual, and what makes it worse is that somebody gets up in front of you and preaches to you, the individual, and lays so much on you that it is just awful. You've got to do this, or you won't be a good Christian. You've got to do that, or you won't be a good Christian. This is what God expects of you. This is what God wants. This is what God wants, and you're sitting there with your headache, your headache of guilt, and your headache of inadequacy, and you're sitting there. Have you Germans ever heard of the Lone Ranger? William Tell's Overture? He has a horse, and he wears a mask, and he's all alone. Okay, this is the Lone Christian Syndrome. You're out there all by yourself trying to be a good Christian, trying to make God like you. Give it up. As an individual Christian, you're bound to fail, and that's wonderful news. In fact, that's

marvelous news. Christian life cannot be lived individually. God did not construct the Christian life that way. Now you *are* an individual. You *are* a member of the body, but you have never had emphasized for you what we're going to emphasize this week, and that is: you're also part of a people. You're part of a body. You're part of a church. An ekklesia. And you're also part of Christ. We're going to go through this again and again and again, and I'd like for you to be able to just kind of mesh. This is perhaps the very weight of the book of Ephesians. Find out what you have as a body that you don't have as individuals. You cannot have and never will.

We'll clear up some of the distortions we have in Christendom, but that, to me, is not so important as you're discovering what you are and what you have as a body of believers. And five is awfully small, but we are building a foundation here. May the Holy Spirit of God ingrain this into you and become your very thinking. You will survive. And you will do more than survive; you'll flourish. Lay hold of this, for it is your inheritance.

Now, I just want to say the same thing here to Helga and Charles. You have a group of nine people. You need this. Nine people, that's a good number. I wish they were nine. Nine's getting big. In our world, nine is big, and when we get up to 20, we start throwing our chest out. We get up to 40, we start dividing. I mean, literally just taking people and moving them. That's too big. We don't know how to handle 40 adults. And you're all alone there. Or with some other Christian, some other Christians. We won't ask who they are. We just assume they're a bunch of Heretics, and you're ashamed to admit it.

Okay, I'm going to start with your second state. What are the verses that describe your second state? Chapter 2, verses 1, 2, and 3. I'm going to read them. And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them, we Jews, we Greeks, we Gentiles, all formerly lived in the lust of our flesh, indulging in the desires of the flesh and indulging in the desires of the mind. And we were, by nature, children of wrath, even as everyone else was.

Now let's look at verses 11 and 12. *Formerly, remember formerly, you heathen Germans in the flesh, uncircumcised, that which the Jews call uncircumcised, but even what the Jews had, their uncircumcision was not by God, it was by men, and therefore is of no value. Remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenant of promise, having no hope and without God in the world.* Alright, if I am an American evangelist, I preach that to you as individuals and tell you to get saved, but that is not what is being addressed here. This is a body of people. This letter was written to whom? To a church. Can you please tell me the name of that church? Would you, a little louder? Huh? No. No. What church is this written to? Oh, all right. Michael, do we have a revelation yet? What church is it written to? Colossians. No, not very good. It was written to Constance. Listen to me. Open your hearts and open your eyes. This was written to a body of believers who gather in Constance, Germany.

You remember that just a minute ago I said to you that if you could get a hold of this... get a hold of it, Danielle... this was written to the church in Constance. Or at least there are five brothers and sisters who are trying to make it in the city of Constance. Do you know what you were formerly? This is your second state, not your first one. You were dead. Trespasses had killed you. All of you. Sin had murdered you, killed you, all of you. That's not all. Wrath had a child. Do you know who the child of wrath was? Death? No, that's a good insightful word, though. You've been reading some good books, sister. Wrath had a child. Wrath had a child. Who is this child? You are a body of believers in Constance. Wrath had a child, and you were that child. Disobedience had a child. Now, tell me, who was that child? You were a child...you were the child of wrath, and you were a child of disobedience. It says it right there in the book. You were a child, a son, a daughter of wrath and disobedience.

Now what else were you? You look and see for yourself: what else can you find that you were? You were without hope. Boy, this is such a beautiful thing. In this world, you had no hope. In this world, you had no God. You are in Constance. You were a heathen. You weren't just Gentiles, you were heathen. And I'll tell you something else, even worse: you were Germanic heathen. Thank you, sister. I was a little reluctant to use this word. Barbaric, heathen, uncircumcised Gentiles. I don't know how you could get any worse off. Oh, there's a way to be worse off, but I'll tell you about that later.

Well, you were uncircumcised in your flesh and in your heart. God had thrown you out of His commonwealth. You did not belong to the house of God. Your mother and father were wrath and disobedience. That's what you were. That's not what you were as an individual: that's what you were as a people. And you know what happened? Let's see, did we leave out anything? Look at the passage really quickly. What have we left out? I don't want to leave out anything. You were without anything. You were without Christ, excluded from the household of faith. Aliens: aliens to God, aliens to His home, aliens to Him, alien to His Son. Just plain aliens. Thank you, brother, you were an alien. You were aliens, but you were an alien to other realms. You can't even find it. There is another realm, and one of the hungers of your heart is that you can't find it, and every person in this room has always been hungry for an unseen realm. But you were aliens.

Now, I hope I didn't give you any sense of guilt? And Paul kept saying Formerly, formerly, formerly. You were, you were, you were. Nobody's laying any guilt on you, but I also want you to know it's...I would almost have you get up close to one another and hold on to one another, rather than stand there as an individual and hear this, pull yourselves up close to each other and say, "This is what we were. It's not what I am. It's not what I used to be. It's what we used to be. This is what we were formerly...before." That helps. So, start with what you used to be together, and be comforted by the fact that's not what you are anymore. Now I realize we have two Italians here. I think my sister, Ida, has stolen my thunder here; she's taken away my thought. Do you realize that you Germans are barbarians? Are you clear on this subject? If not, I'm going to get you clear. Do you know where the Roman Empire's boundaries or frontiers ended? Right here. Where's North? Does anybody know where North is? That's North? Okay. Just a little way over this way were the Goths and the

Visigoths, and this way were the Germans, the Germanics. Horrible people. Savage folk. Blood-drinking. Heathen. Good. I'm glad you said that. I wouldn't have. Okay. In fact, the only civilized people were the Greeks, the Romans, and the Jews. You were a bunch of blood-drinking savages.

I can tell you who the only people in the world are who are worse off than you were. More savage. More barbarian. Do you know? I will tell you. The Picts. The Danes. The Gaels. The Gauls. The Saxons and, worst of all, the Anglos. Now, there were some people who were working to be worse than all of you, and they will show up about 400 to 500 years later and scare all of you to death; every one of you. Do you know who I'm talking about? The Huns... the Huns from "Hun"garia. Isn't this wonderful? Us Latins are really looking good right now. This corporate mess: what we used to be.

Now, have you ever been to a pawn shop? Can you help me here? I'm sure you've heard of these things in your own language. P-A-W-N. What is it in your language? Well, I'll describe it to you, then you can tell me. I have a watch that is worth one hundred dollars. Okay, I take it to the pawn shop, and he gives me \$5. If I don't come back and get it, he sells it for \$20. But if I do come back and get it, I will pay him \$200 for it. He really knows how to make money. Let me do that again.

I have a watch. It's worth \$100; he gives me \$5 for it. If I don't come back and get it within a month, he will sell it for \$20. It's his. If I come back to get it, I'll probably have to pay \$200 to get it back, at 100% interest. I have just told you about your second state, but it's not your first state. I'm not going to tell you what your first state was, but I will tell you this: Jesus Christ...by the way, that's called redemption. When you return to pick up your watch and pay \$200 for it, you redeem your watch. Jesus Christ came back into the pawn shop. Now what's the word in German? Okay, good. Do we have any other languages we need to know? What is it, Bobby, in your language? Okay. Jesus Christ walked back...walked into the pawn shop, and He saw something that belonged to Him. Now I want you to get really clear. Jesus Christ walked into the pawn shop and saw something that belonged to Him. Previously. What was it, Danielle? What was it? He came to redeem. To take back. The church? Not exactly. The heathen barbarians who live in Constance. A group of them, not one. Do you understand, not one?

Now, brothers and sisters in Chicago, just keep listening, will you? And when you hear this, will you think in terms of Chicago? Eckhart, you think in terms of Atlanta. Think in terms of your brothers and sisters in, what town is it? Would you say it again a little louder? Which means something. The town of what? Okay, Abstatt. Okay, thank you. He walks into that room. He does not reclaim an individual. He reclaims a people of whom you are but a part.

Now, Constance, let's all get redeemed at the same time, shall we? Don't get redeemed individually, please. You are a people in a pawn shop, and you were once His. He comes into the pawn shop, and He redeems you. Not with \$5, \$100, \$20, or \$200. He redeems you with His blood. Amen. A people in Constance are redeemed, paid for, and bought back. Once His

possession; now his possession again. We'll say Praise the Lord. Amen. Say it again. Michael, say it. Amen. Because Paul breaks out into one of his anthems: to the praise of the glory of the riches of whatever. To the praise of the riches of the glory that are in Christ Jesus. He has done these things to you, for you. The Father has come to redeem you. Now, the things that He accomplishes at this point are too many for us to ever understand within our lifetime, but I want you to keep thinking in terms of a "corporate you." He came in and got all the brothers and sisters in Constance.

I want to say one other word. I want you to know that it took me some real decision-making to come and bring these messages, but I also want you to know that I'm leaving this to you in Constance for number 6 and 7 and 8 and 9 and 10 so they can hear this, and so they will know that they are part of those to whom the Lord Jesus walked into that pawn shop and got you back and paid for you with His own blood.

Yes brother? Yes, there is. We have space-time. It's a little bit of a problem, but you and I are believers, and we can be liberated from space-time, and I'm trying to liberate you from space-time right now, to take upon you that which is always the status of God. He is free of space and time. And yes, that's one of the things I'm seeking to do, brother, and you'll get there, because your spirit is free. Your spirit is free. Your head's not. Oh, brother, this thing is nailed to the ground and can't move, and you are dimensional. There's length, breadth, height, depth, and that's all that you've got. But your spirit is not shackled by places or times, and I thank you for your question or your observation.

Okay, let me make sure we reread the whole passage about what you used to be. Did we cover 11 and 12? Uncircumcised, separated from Christ, excluded from the commonwealth of Israel, strangers to the covenant of promise, having no hope and without God in the world. And you were dead in your trespasses and sins. You formally walked according...oh, let's get down to the dirtiest part of this: the lust of your flesh and the desires of your flesh and your mind, and you were just, by nature, the children of someone called wrath.

Let's go ahead and put the rest of it in here. You walked according to the way that Satan directed you. Now, that's not an individual; that's a course of the world itself, and you were but part of it. You must understand that Satan is in control of this world, and he is a prince of the air, and all of you walked according to his will; according to his control would be a better word. What else did we leave out here? You were following the lust and desires of your heart and your mind. Well, now you know what you're thinking? Gene, I'm still walking according to the lusts and desires of my flesh. No, you're not. If you were, we'd throw you out of here. No, you're not; you just think you are. This comes back to that everlasting headache. You walk around feeling guilty even when you haven't done anything wrong.

I have a friend who is a minister, and he asks everybody in his church how many of them had sinned that morning before they got to church. Every hand went up, and then he started asking them what they had done, and they had no idea whatsoever. They just knew that by

10 o'clock in the morning, they had really done something bad. They didn't know what it was. Paul, once more, says, "Formerly, formerly, formerly, you walked this way."

There's a big difference between walking a certain way and having the things that tempt you. I'm not going to get into that. I want you to know that the brothers and sisters, all five of you, maybe six or seven, who gather in Constance, do not walk this way anymore. Something happened to all of you when you were purchased; repossessed by his blood. Now I want you to do one other thing before we leave this: I want you to hold on to the word "walk", okay, and hold on to the word "works." Okay? Two words: walking and working. Now then, I'm going to leave your second state, then tonight, we will come to your first state, not your second and not your present, but your first state, and I'm not talking to you as an individual. I am talking to you as a people.

Now, brother, sister, go back home and see one person. I am telling you, there is deliverance in being the body of Christ; not just being *in* the body of Christ, but being the body of Christ and having a corporate mind that understands. Now, let me just explain. Daniel is going to cheat on...he's a bookkeeper, and he's going to cheat on the books, and he's going to take some money, and he's going to get caught. Okay? Do you understand this, Daniel? Terrible. Now, sisters, I want you to listen to this, because what I'm about to say I don't fully understand. That brother is part of Jesus Christ. I don't mean, I didn't say he's part of the body of Christ or the church; I said he's part of Christ. I've got verses that will prove that. He's part of Christ. He is still delivered from his former state.

Now, if he keeps doing this, you may have to throw him out of the church, but remember that you might...I don't know what people who run gymnasiums do. I have no idea. Go into the locker room and take some money out of people's pockets, I have no idea. Gerard, I've forgotten what you do. What do you do? Okay. You cheat on tests, and you're Swiss, and I'm ashamed of you. You cheat on tests. Are you still in school? You cheat on a test. I'm raising this issue right now without giving you a solution, but I'm raising it. I want you all to remember you're still one person. This brother is still part of that Ecclesia, and I'm going to tell you something else: he's still not walking in his former ways. He may have slipped back into them, but he's not walking there, and the blood of Jesus Christ prevails in that brother's life. I am going to tell you something else: he is going to be miserable. You know why he's going to be miserable? Because the Holy Spirit dwells in all of you. I didn't say the Holy Spirit dwells in him; the Holy Spirit dwells in all of you. There is no place better to walk than to walk in the church, in Christ, because when you are in her, who is in Him, it changes your relationship to sin and trespasses far more than if it is you, the individual, who has sinned against the Lord. It's worse, Danielle, than it would ever be alone. Keep that in mind the next time you do your bookkeeping, brother, and when you see all that money sticking out of your pocket, and you don't have enough to pay the rent for your gym, remember what I just said to you. I cannot explain, and I do not understand, but I am telling you that you are part of a living, breathing body, and there is safety, a surrounding that is so healthy for you, the Christian. I don't want to dwell on that very long. I want to remind you that you are one person who is in Constance, who was formerly a son of wrath, a son of disobedience, and a

follower of the world and under the dictates of Satan, and that's what you formerly were until the blood of Jesus Christ came and redeemed you.

We have only begun to see. I really don't want to stop here. I want to go to your first state, but we'll do that tonight. Okay, now, folks, do you have any questions? Don't stay in your former state, and if that's where you are, get out of it. The best place you can go is to the body of Christ. Anybody got anything they want to say? And by the way, you can disagree with anything I said. You can question it. You can doubt it. It doesn't bother me a bit. You want me to clarify anything? Okay, would you like me to once more give you the verses of your present...? Did we cover everything? Did I get 2:13? We also got 1:7, did we not in the process? Yes. Okay. I'm happy.

Now then, I want you to find your first state, and I'm going to tell you something. You have never been outside of your first state, even when you were in your second state. That's because you were in your first estate before you were in your second state, and you can't get out of your first state, no matter what your second state is, because your first state transcends space and time: your second state does not. And besides that, you are no longer in your second state. Let me see if you can find your first state. You want a hint? It's in chapter one; we have been in chapter two. Yes, brother. Oh, yes. And why am I not surprised, Peter? I think that is absolutely correct. Yes.

I probably would have mentioned this Friday, but if you want to go ahead, that's all right. I might have forgotten. Yes, but that, to me, raises a higher level, and that is that Epaphroditus could not minister these things without himself having touched a worker and touched the church. I don't think that we handle these things outside the experience of the church. I would add one more word. I like the word truth, but I will use another word too. I hope to heaven this will never be truth to you; I hope it will be reality, and I will mean to see that it becomes reality to you.