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Yeah, great point, J.M. You'll find, Sam, J.M. put in something there you might want to look at. You're going to find a lot of similarities because Memphis, Tennessee is, if you go back and look at history, you're going to find a whole lot of things that they have done over the years. Oh, Billy Ray says.

So yeah, you're going to find a whole lot of things that they have done. They bought a whole lot of Egyptian artifacts over the years. Now that's weird.

Oh my gosh. Well, I'll have to try to figure out who's doing that. Okay, so they have a lot of things that they have done over the years that I think you might find interesting.

Just do a little background on that and even in the placement and what they did around it and stuff like that. So be interesting to see what you find. Okay, guys, let's get started.

We had a great discussion on Tuesday night and it ended with a lot of comments about our thoughts, our actions. Ascension of thought was, I think, the last thing that we talked about. I indicated that that was a process by which your heart brain tries to notify your physical brain as to the actions that it needs to be involved.

Lo and behold, when I was studying for tonight, yesterday and today, Tuesday night was just a precursor to what we're going to do tonight in closing this out. Because I think you need to understand as you migrate through Ephesians that what is the foundation of this? Okay, now I'm going to talk a bit. I'm going to read some stuff and I hope you guys get inspired to talk about this tonight a little bit.

So when you look at Ephesians, and it's broken down because that is the chapter that gives you the historical viewpoint of all of creation. Okay, from before Genesis 1-1. Okay, and after the creation of mankind, it picks it up again in Ephesians chapters 4-6.

So it's like it's divided up in time and Ephesians chapters 1, 2, and 3 gives you all of the things that were put in place before one ounce of material matter was created. It was all thought. Okay, it was all thought.

And whose thought was that? It was the Trinity's because they were conversing between themselves in that Scripture. And we're told that existed at that time by just looking throughout Scripture itself. John 1-1, the Word was with God, the Word was God at the time of creation.

So we know that Christ as a sonship, because he's identified as the Word in the New Testament, we know as Christ as his sonship was at those meetings. And we know the Holy Spirit was there because basically that is what provided the glue to all of this. All right, so when we look at this and closing this first six verses out in chapter four, we need to understand exactly what this means to us.

All right, now we've talked about a number of things. And by closing this house, we're going to do sort of a review, and we're going to sort of put a bow on this, and we're going to sort of turn you loose. Because after tonight, you need to begin to understand the application as it applies to you as an individual.

So we're going to end this first six verses of chapter four by sort of building your knowledge base of who you are. And we've talked about in this basically in the chapters four, five, and six, it talks about your walk with Christ. And your walk is defined as your conduct of how you act, how you live your life, your conduct of everything about you.

Now, how does this tie back to Tuesday? Because everything about you starts with what? A thought. A thought. And in scripture, it tells us in our sanctification process that what we're supposed to do is think like God.

And if you don't understand that, then that is where ascension of thought comes in. Because that is the Holy Spirit inside of you, your inner man, that is trying to get the communication channel set up with your physical brain that allows the Holy Spirit to take over your life piece by piece by piece. And if you look at the definition of ascension of thought, it is the process of spiritual growth that involves your inner deep soul, the spirit of God, the Holy Spirit, and the shedding of your old self.

What's your old self? Ephesians 2. Ephesians 2. You were born in this world with a demonic spirit managed by the prince of power of the air with your whole goal in life of wrath, evil. That's your old self. And that is what you're battling constantly every day, your natural self with your spiritual self.

So ascension of thought is where you let go of the reins over your points of life that you're working towards. Okay. The scripture says, strive to be like Christ.

Okay. So this is not going to happen overnight, but you're going to continually work on that. And that's what you're doing in your sanctification process.

So all of this goes together under a night neat little bow when you understand that at the base of who you are. Now I don't want to lose you, so stay with me here. At the base of who you really are is consciousness.

Okay. Everything that happens in your life is dealt with through a conscious state of mind at single thoughts. So when you look at now looking at this application in Ephesians, and you say, okay, I got to walk loyalistness, okay, which is humbleness.

I got to be humble. I've got to have all of this. Basically what this whole thing is talking about is not works as it relates to outward things that you might do, but it is identifying to you your attitude.

Your attitude is going to produce a set of results in your physical life. And your attitude is based upon your thought pattern of that which you think. And what you're trying to do is battle with that ego thought pattern to the spiritual thought pattern in your heart.

And you're letting go through your sanctification process to allow your thoughts to be ascended to your brain. All right. So in a nutshell, that's the dividing line here.

Now when God talks about the worthy walk in chapters 4, 5, and 6, it doesn't begin with an action. You didn't say you have to go do anything. So for your application, chapters 4, 5, and 6, your application of what God has told you in chapters 1, 2, and 3, your application is not doing.

Your application is understanding. And that starts with an understanding of who you are. It's not what we do, but it is what we are.

Who we are. All right. With that understanding, we'll produce all of the feature sets that Paul gave us as examples of our attitude in the first six verses of chapter 4. Okay.

It says it means lowliness, meekness, long-suffering, forbearing love, enduring to keep the unity of the spirit. Those are all attitudes. Those have nothing to do with your actions.

You may be the kindest person on the outside, but you may be a raving evil spirit that's controlling your mind. And you can't achieve the results that Christ wants you to achieve without understanding that what you are, who you are, is the most important over what you do. So Paul says walk worthy.

And if you go down to verse 1, it is the call to the walking worthy. Okay. So what Paul has done is predicated what God did before the foundation of the world of calling us.

What he's saying is that call, that call is to walk worthy in all things. Paul simply gives us an exhortation based upon the first three chapters calling us to walk worthy. Then in verse 2 and 3, we have the characteristics of the worthy walk.

If we are to walk worthy, what are the characteristics? We've talked about them. All right. How did it manifest itself? And here he gives us our inner attitudes.

What is our inner attitudes? It's that inward man inside of you, your spirit and your soul that drives whether or not you're going to manage your life in the ego self, or you're going to allow God to manage your life through the Holy Spirit. So then he closes in verses 4 to 6, this opening session, where the cause of the worthy walk. So we have the call, the ties to our predestined call of God.

We have the characteristics, which are the characteristics in nature of Christ, and the cause of the worthy walk. So what have we found? We've got the call to the worthy walk as seeing its urgency is based upon who you are. Okay, I'm going to repeat that.

The call is seen as a sense of urgency and it's based on who you are. Therefore, in verse 1, we've then looked at the characteristics of the walk in verses 2 and 3. And when we went over those, I gave you five inner graces that were manifested in a worthy life. Lowliness, which is humility, is the bottom line with this.

We're to have meekness. Humility produces meekness. So this is like a build-upon.

You can't get one without the other first. If you're not humble, you're not going to be meek. I want you to think about that.

Your attitude of humbleness produces meekness. You can't get meekness if you're not humble. Why? Because you're in the middle of it.

So the virtues are progressive. We've talked about that. We're going to go over those again.

One produces the other. So you have to start at the beginning with these five graces. So you have to start with humility, lowliness.

Lowliness produces meekness, which is the second one, which makes meekness a byproduct of humility. So where there is humility, there is an inevitable change that will be made that will produce a meekness of your outward view of how you treat things, people, actions. Now, where there is meekness, there's long-suffering.

And where there is long-suffering, there will be forbearing one another in love. In other words, you're going to treat everybody in Christ's love. Now, I'm not saying that you can't get angry.

You can't get mad. I'm not saying that at all. I'm just trying to give you the attributes of who you are as it relates to worthy walking in Ephesians 4, 5, 6. Now, when you have all of this, you produce a unity of the spirit inside of you that connects to everybody else.

Because why? That's energy. So just think about that. You want positive energy, you need to go through these five things.

You want to give off positive energy, you need to go through these five things. If not, you've got a little hiccup in the get-along. So this is a progressive thing.

This is a moving towards a goal. Like Luke says, strive to be like Christ. Okay, so this is the process of striving to be like Christ.

So we see then that he calls us to meekness, Paul does. If we are to walk worthy as exalted sons of the king, which we're told that when we got saved, we're now adopted in the family, we're now sons. As a matter of fact, we're priests, right? That's what Scripture says.

If we're to walk worthy as children of God, as heirs of the kingdom, we are to do that and meekness. That's a commandment, okay? You're to live your Christian life in meekness. So in order to understand that that is typically where everything starts, okay? Meekness is where you want to get to because when you have achieved meekness, long-suffering happens.

You're able to then treat everybody in love and then you unify the spirit because of those actions, the way that you perform your actions. So it's meekness that you got to look towards and you can't get meekness without humility. So what is meekness, okay? The world doesn't understand this and the dictionary doesn't give meekness justice because it's a deficiency in courage or deficiency of spirit is how they define it.

That's not what we need to look for. And you find your definition of meekness in Galatians chapter 5. It's a fruit of the spirit. Did you get that? It's a fruit of the spirit.

Once you achieve humility, the spirit gives you meekness. So in other words, you own yourself, your actions, your works can achieve this. You follow what I'm saying? The only way you can achieve this is through your thoughts and allowing the heart-mind to ascend its thoughts into your physical mind which controls your actions.

So you need to understand that the attitude of human meekness apart from the energy, okay, the electrical currents energy of the Holy Spirit, the frequencies, is seen by the world as a coward. Cowardice or timid. You're being timid.

You have lack of strength but that's not the Bible term, okay? Now, why do you need to understand that? Because the law of duality will put upon you a mindset of the definition of that word, the worldly definition and not the scriptural definition, if you don't study it. Again, that's the knowledge that you have to have in understanding the condition of who you are going in to Ephesians 4. So let's talk a moment about what it means. You cannot, let me lay a little bit more foundation, you cannot walk a Christian life without humility.

If you're not humble, you're not walking the Christian life. That is a direct indicator of where you're at on your spiritual journey. Now, so meekness is required by the scripture as a commandment to walk in meekness.

So you need to learn what meekness is. So we're going to take just a brief amount of time and we're going to walk through some of these some of the conditions around meekness so that you can wrap your head around it a little bit. So it refers basically to something that is mild and gentle.

As I was thinking about this, I always, I don't know why I do this when I think, I think about animals and I think about if your pet is a horse, what do you first do to your horse when you get around it? You pet it. You rub its skin because you want it, you want that animal to be gentle with you. You don't want it to stomp around.

You don't want it to kick up. You don't want it to do those things. So what you're going to do is you're going to, you're going to notify that through your touch that basically things are okay.

If you have, if your, if your pet is a cat, all right, you basically stroke the cat, sits in your lap, you stroke the cat and you never get the cat out of your lap. Okay, just he's being humbled right there. Okay, that's what, that's the, that's what I think about in a manner of understanding what it means to be mild and gentle.

You're going to approach all situations with the conditions of feelings. What you would like, this goes back to the scripture, treat others as that you want to be treated. This is the same thing.

Okay, that's the mild and gentleness of a Christian's walk. So the opposite of a person in this environment is vengeful. They seek revenge.

They seek retaliation or vindication or bitterness, resentment. Okay, all of those things that make you angry when somebody does something that you don't like, you, that's your, that is your first inclination of thought, you have a problem because you've just changed your whole internal mechanism by that single thought. Do you get what I'm saying? All right, if your thoughts, if you're, if you're supposed to be thinking the thoughts of Christ and you're supposed to be living your life under the daily control of the Holy Spirit, then you've got to allow your thoughts to be the thoughts of God.

And if you allow this world to come at you and to produce an outcome that takes your position of thought out of one that's mild and gentle into one that is ferocious, you've just lost. You've lost that battle and you, you basically have, have, have moved your thought process in back into your original state of Ephesians 2. You're now back in your ego state with your goal being wrath. Okay, so now let's, let's get a little further in this definition.

It's a mild, gentle, non-retaliating, non-vindictive, non-vengeful, non-violent spirit that you're trying to get to. Now, I wished I could give you one-size-fits-all, something that you could do to make all of that work at the same time. I can't because every one of those come to you with a different underlying condition of the world.

They all don't come to you the same way. So you've got to be on guard constantly with your thought patterns so that you're producing the right link up between your heart and your mind to get the result of being humble and meek. That's the reason why scripture says if somebody comes up and hits you on your face, slaps you, just turn the other cheek.

Why? Because that's your physical body. Now, it might hurt, but this physical body's not God's. It doesn't get bruised.

You follow what I'm saying? The reason why scripture tells you to go do this, it says, if you're offended by your, by your hand, cut it off. Why? Because you don't need to be offended anymore because that hand is not who you are. Okay? That's why scripture is very, very detailed on its remedy of capital crimes in the majority of cases in the life of the ancient Christian.

And Jim, does that turn the other cheek mean walk away or does it mean turn the other cheek and let him hit you? Let him hit you again. Fine. It's not going to, it's proving to you, the scripture is saying, yeah, walk away, of course, but it's saying what it's, what it's providing to you is the understanding that this physical body is not who you are.

Right. And it's your mind that's going to take that action and define what, what it means. Okay.

That's really what it is. All right. So this, this term, mateness, is used in secular language in several ways.

Okay. In some of the ancient Greek sources, we get some history to this. It is used to speak of a soothing medicine, like a tranquilizer.

Okay. And it's used to speak of something that calms and soothes the spirit. It is used also of a gentle breeze, the light, the cool breeze that would raft across the warm hillside and cool the people there.

It's something that produces comfort. I guess that's what Greeks used it for. It was to produce comfort.

So the word speaks of gentleness, of soothing, of a calming kind of a thing. So the Greeks used it to define people who were friendly, who were tenderhearted, or pleasant to be around, or mild in manner of their speaking. They were gentle as opposed to hard.

And you guys know what I'm talking about. You can see it on somebody's face. When you walk up to them, you can tell whether or not their mannerisms are going to produce an outcome that you want or not.

They're rough, coarse, violent. But that's not what it is. If you look at the characteristic, most of all, of Jesus Christ, we find his characteristic of meekness in 2 Corinthians 10 and 1. Paul spoke of the meekness of Christ.

And in Matthew 11 29, Jesus said, I am meek and lowly in heart. Okay, I'm meek, I'm mild, I'm gentle, and lowly, I'm humbled in my heart. That's what he was saying.

He came riding on a colt, remember? The fowl of an ass, not a great white steed with a fanfare, but meekly, quietly riding on a colt, the dumbest beast of burden, the most common animal, emphasizing his meekness. So in Zephaniah chapter 2 verse 3, the Holy Spirit says, seek meekness. Now the term is used at least 12 times in the New Testament.

Meekness as a virtue is in the New Testament, and you can find that. And I said your definition of meekness comes in chapter 5 of Galatians, and it talks about Galatians 5 23, is the verse that talks about the fruit of the Spirit, meekness. And 1 Timothy had a wonderful insight.

But thou, O man of God, if you're to be a real man of God, and here again is almost like a worthy walk, if you're to really live the life of a Christian, Timothy says, follow after righteousness, godliness, faith, love, patience, and meekness. So the whole thing from a Christian point of view is understanding that meekness is not a timid lifestyle. It's a virtue.

And it's talked about over and over and over in the New Testament. Now, it's not the absence of anger. Not at all.

Okay. As I said, this is not something where you can't get angry. Because, you know, it's the scripture that says fight the good fight of faith.

Okay. Meekness fights. But also meekness is power under control.

When you have humility, it's self-emptying into meekness. Now, how to get this? Okay. Meekness is a byproduct of a broken will.

You can't come to Christ and get saved without being broken. So if you build upon and start connecting these dots, what you're going to find is you come into this world in Ephesians 2. You're transformed in this world by the calling of God in Ephesians 1. You're given salvation after you've been convicted. And basically, your sin nature has been broken.

You cannot be saved and carry a sin nature. You guys understand that? You cannot go to Christ, ask for salvation, and still maintain your sin nature. Now, that doesn't say that we don't sin.

That doesn't say that some of us don't do any good works. It means that basically the salvation process requires you to have a broken sin nature. You have to want to change.

So meekness, it becomes a byproduct of brokenness. Why? Because the only way you can get meekness is to get humility. The only way you can get humility is understand salvation.

The only way you get salvation is to be broken. And you accept by faith Jesus Christ. Connecting the dots.

Some other ways you can look at this. It's not the destruction of the lion inside of you, that fiery spirit that you live by. It's taming that fiery spirit.

It's not the destruction. It's the taming of your whole life. And you do that by allowing the Holy Spirit to take over your life through sanctification and ascension of thought.

So there's many ways we can look at this. But at the bottom line is meekness gives you the power. Go back to Ephesians chapter 3 verses 16 through 20.

The key that starts your engines and what you have to do to get your engine at full throttle. To do that, you've got to accomplish these applicational steps. So you don't ever want to think that meekness is indifference or it's cowardness or weakness or fearfulness.

And it's not impotent, okay? It's not cowardly. Jesus was not impotent and nor was he cowardly, but Jesus was meek. So you have every right to get mad.

You're going to learn that as we progress in Ephesians 4 chapter 4. It says in verse 26, be ye angry. Tells you to get angry, but it tells you to get angry at the right things. It's all your right to be angry.

And it's not a sin if you're angry for the right reasons. So what is the right kind of anger? Being angry for the right reasons. You might get angry for the right reason or the wrong reason.

In one case, it's power under control. And in another case, it's power out of control. When we look at Proverbs 25, 28, it says this, he that has no rule over his own spirit is like a city that is broken down and without walls.

All right? His own spirit. Think about that. He that has no rule over his own spirit.

What's that spirit? That is your sinful nature spirit. Okay? That's the one that is your ego. That's the one that you're battling with constantly for the control of your mind.

So you have to maintain a degree of control over your inner man's processing. Okay? We already know who the inner man is. That's the we're safe.

But we have to work on allowing that Holy Spirit to rule our life. And that's the process of the control of the mind. And that's what Scripture tells us that we need to have full rule over our own spirit, our own sinful nature.

Because even though you receive the Holy Spirit and you've been saved through salvation, you have an ego. You have this battling spirit inside of you constantly. So meek people, some other fruits of this, meek people control their energies.

They control their strengths. They control the lion in them so that it only pounces when it should. It only roars when it should.

Okay? Righteous indignation is a good thing. Righteous anger is a good thing. When Aristotle looked at this, and this is the reason why you do not need to have any knowledge base of philosophy.

Okay? Because that's someone else's opinion. And if you looked at all of the great philosophers, they were homosexual. They were demonic.

Okay? In their religious orders. And they wrote from that position. So what you read in philosophy is not coming from God.

Let me challenge you this. Go throughout history. Let me just do this because this is going to be a neat test.

Go throughout history and look at all of the philosophers and tell me one that was a Christian. You're not going to find one. Okay? And in the scripture it says, don't listen to philosophers.

So when Aristotle was around and he was discussing these things, he gave us some helpful definitions of the words in his day that help us to know what the Bible word means. So let's look at some of that. In writing in ethics, his work on ethics, he talked about this.

For Aristotle, this is what he believed. The virtues of life, those are the good things. The right attitudes of life were defined as middle between the excess and the deficiency.

On this side is the absence of something. Over here is the excess of it. And the virtue is in the middle.

Did you understand any of that? Oh, by the way, they actually produced the the structure of the English language too. So Aristotle said that courage is the virtue in the middle between cowardice and the deficiency of courage and foolhardiness, which is the excess of courage. That's what he was telling you.

He said, so meekness is somewhere in between. Some other things that Aristotle gave us. He said that generosity is a virtue.

Now explain how you get that. It is the virtue between stingy, selfishness, and wastefulness. That's how he puts it.

It's in the middle. Then Aristotle said meekness is the virtue in the middle between indifference, unconcern, weakness, cowardice, and excessive explosive anger. Meekness is in the middle, someone.

That's how he defined it. Now I'm going to give you a quote from Aristotle. The meek man is angry on the right occasion, near the right people, at the right moment, for the right length of time.

End quote. Power under control. It's not a passive.

You say, oh, I'm meek, so I just, I can't certainly get into that. I know it's an awful thing, and those people have sinned, and here's many evil practices, but my meekness refrains me from speaking. That is not what scripture says.

You're to go full force with the power of Christ inside of you, and attack appropriately this evil world. No, that's not meekness, guys. That's just stupidity of how he defined that.

Meekness does not provide an environment from which you back away from sin. We've talked about that for the last couple of weeks. We said that need a Rama word.

You need to be speaking the word of God out loud as energy. It doesn't make you cease to condemn evil. It is anger under control.

Now, under the control of whom is the question? Is it God, or is it you? Meekness is when you take the lion inside of you, and submit it to God, so that it only gets angry about that which is offensive to God. Righteous indignation, righteous anger. Let's go back to that scripture where I said that scripture gives you examples of principles.

If somebody slaps you on one cheek, turn the other cheek, and offer it up, okay? So if somebody wants to step on you, that should be all right. If somebody wants to offend you, that should also be all right. If somebody does something to you, no matter what it is, that's all right, too.

There is no retaliation. There is no revenge. There is no self-seeking.

Now, I want you to put your head around that with regards to physical abuse, mental abuse, child sex trafficking. I want you to put your head around that, you know? You, this is the difference, you and yourself with your spirit can't really do anything about that, except get angry, frustrated, worrisome, fear, because Christ says, I will do my revengeful work. If you understand who you are, your attitudes to this world have got to change.

Now, I'm not saying that we shouldn't have church step in the middle and prevent actions from happening where we can, but if we're looking from the outside in and trying to deal with that without the Holy Spirit's involvement, we're going to lose, and we're going to get hurt in the process, because you're going to go to a rabbit hole that says, why isn't God doing this? I'm seeking his will. I'm praying about this, all this stuff, but you're doing it yourself. You're not allowing the Holy Spirit to do the retaliatory work.

That's meekness, guys. So, when God is dishonored, that same spirit that you have inside of you, that is now a meek spirit, should stand up and roar and exercise its power over the situation. It's a holy indignation under the control of God.

Jesus had it. He expects us to have it in all cases. So, here's a key.

Your Christian life has to be based by Scripture, has to be based upon Christ, right? We're supposed to be like Christ. We're supposed to live like Christ. We're supposed to put on Christ.

All of these Scriptures tell you that your Christian walk, this worthy walk, has got to be Christ. So, let's look at what Jesus did to give you a framework, a standard to look to yourselves. You know, go through Scripture.

Jesus never spoke a vengeful word, even when he destroyed the tables at the temple. He didn't speak a vengeful word to anybody, or a retaliating word, or a word of condemnation or judgment against anyone for something they had done to him. Put that on your self-assessment and see how well you stack up to that standard.

He spoke it only in reference to how they treated God. Remember we talked about prayer on Tuesday and we said you need to pray to the Father because that is the entity that holds all sovereignty. Well, that's exactly what Jesus did.

He made himself humble, meek, and didn't exercise his God-control unless the people went against God, which is what they did in the temple. And if you go back and read that story, you're going to see that that is exactly what he said. Near a den of thieves in my father's house.

Not my house, my father's house. So he sets the stage for us to understand exactly what this Christian life is supposed to be like. When Peter says in 1 Peter 2 that Christ has suffered setting an example for us, as we talked about, he was the prototype.

He had to come through this life as a human being with a pure spirit, and he had to live that 33-and-a-half-year life as just like you and I. And he couldn't exercise his godly activity. He had to produce the end result of every action based upon words, and those words come by thoughts. So he had to go through the same thing we're going through.

He had to control his thoughts. Why do you think he prayed all the time? Why do you think he was in conversation with his father constantly? The example that he set for us to be Christians obtaining meekness is very clear. Remember when he was condemned, or when the Roman soldiers came to arrest him, and Peter took out his sword and chopped an ear off, he just put it back on.

He says, we don't do that here. We are not vengeful people. So you're going to be tempted beyond belief, and we are, and the reason why I want to bring this to a closure, because you got to know who you are.

You're going to be tempted like you've never been before, and you're going to be persecuted like you've never been before, and your ability to stand in total control is based upon your knowledge of who you are. You got to remember that. So we can look at other characters in the Bible.

Every character in the Bible gives you a story about meekness, just like they give you a story about faith that we're going to be discussing starting this week. They give us a story about meekness in their lives, which is going to be another one of those studies that we do in a discussion part on a weekly basis. But you got to understand, probably the biggest or the character in the Bible that most stands out about meekness is David.

David against Saul, 2 Samuel, 1-2 Samuel. Good story. So David didn't pursue Saul.

David had the ability to take him out. He didn't do it, okay? He allowed God to do that, and that's a really good story if you want to read it to look at meekness. I'm not going to go through that.

I've got it here to do, but you guys can read that. 1-2 Samuel, great story. But the greatest of the Old Testament illustrations of meekness is Moses.

Now, I'm going to read some things here about Moses, because I think it's important, because now you're going to get the thing that should rack your mind is the fact that meekness was at the garden. And it goes throughout the whole Bible. So at the very foundation of the world, meekness was the chosen attribute of your mind.

So in Numbers 12-3, it says that the man Moses was very meek above all the men who were on the face of the earth, end quote. Now, wasn't that grace? So it's through the grace that you receive as part of the fruits of the Spirit that allows you to go humbly and to obtain meekness. So why do I say this? Christ has given you the ability to do this already, and He showed you the way.

When you think of Moses, you don't think of Caspar the milk toast person, all right? You don't think of some puny little character going around mumbling under his beard. You think of a fearlessness, you think of boldness, you think of combativeness, you think of confrontation, courageous man with conviction of a great dynamic, powerful leader. You see that man with explosions of anger from one end of his career to the other.

We read that all through Numbers. So the whole thing came down to Moses when he saw the Egyptian soldier abusing a Jew. He killed him.

He blew up because he was so furious. Now you see him in the fifth chapter of Exodus after he's been refined by God in the wilderness, and he walks right in there, right into where Pharaoh's setting. And he looked at Pharaoh face to face, took him in the eye, and says, Pharaoh, let my people go, all right? So if you want to see a character of meekness with the strength and the power that Christ walked this earth with and has given to us, just look at Moses.

So if you pattern yourself after Moses, Moses was trained by God for 80 years before he gave them the reign to go into Egypt to exile his people. And Moses was fearless. He took the life of an Egyptian.

He was fearless in confronting Pharaoh. He was fearless in confronting the people of God in their sin. We got down that in Numbers.

He went through his life exercising authority over a couple of million people. He was a ruler. He was bold, strong, and his strength was always amassed in reaction to God's honor, never in defense of himself.

Remember Moses talking to God and saying, why are you allowing these people to come after me? I'm doing your work. Why don't you take care of me? And look what, I mean, go back and read those conversations in Exodus and Leviticus and Numbers, and go back and reread them with a mindset of, okay, this conversation is about control over people and the humbleness that Moses, and the reverence to God because these people were his, not Moses. Moses didn't want that job.

And if you read it like that, then you can come to the understanding that Moses understood who he was. He was not his own. Does that sound familiar? You own nothing.

You don't even own yourself. And God tells Moses in Exodus chapter four, you can't go do this, but I can. That's who we got to get to.

And Paul in the New Testament was somewhat of the same way. Paul in Philippians 3.3 said, I cannot trust this flesh, but he said in Philippians 4.13, I can do all things through Christ who strengthens me. Two points of the same mind.

So it was with Moses. It was with David. It was with Abraham.

It was with Paul. It was with Jesus Christ that they gave us example after example, after example, as to how to live this meekness life, how to obtain it. So how do you know if you're meek? How do you know if you're meek? If you give you some practical questions, ask yourself this, do you experience self-control? That's question number one.

Is your anger, your power, your energy always under control? Question number two, Proverbs 16.32, which you read earlier, do you rule your own spirit, or do you find yourself being victimized by flying off the handle? You might say, boy, he can't do that to me, or she can't do that to me. Who does that guy think he is? Doesn't he know who he's dealing with? When your wife says something, your husband says something to you that starts an argument, do you get right in there and defend yourself? You might say, you're wrong. I'm telling you, you're wrong.

It's not my fault. It's your fault. And you come right back, as you always do, under control, right? A meek person, power under control.

The only time the lion roars is in defense of God. That is your standard. Now, that doesn't say that we shouldn't have correction, or reproof, or anything like that.

It says, spare the rod, spoil the child. It talks about righteous anger. It talks about the defense of God.

It talks about all of those things. But you do not need to defend yourself, because why? You don't own you. That's not who you are.

You've become a part of Jesus Christ's body. We talked about that when we looked at the church. You have spiritually become part of him.

So, if you're part of him, you're not part of you. Paul says in 1 Corinthians, suffer wrong, take it. So, here's the second question.

Are you angry only when God is dishonored, or are you angry only when God is dishonored at all? No other time. Now, that ought to be one of those things you put on your self-assessment list. Every time you get an anger, you ought to put something in a jar, or give yourself a tick mark, or something.

Start tracking yourself. So, here's another question. Do you respond to the Word of God humbly, no matter what it says? Do you take offense on some of the things it says? Oh, guys, start raising your hands.

You guys, listen to your conversations. I can tell you where you're at. Do you respond to the Word of God meekly, saying, if that's what it says, I submit, I obey automatically? So, do you experience self-control? Are you angry only when God is dishonored? Do you respond to the Word of God humbly? Another question might be, do you always make peace? Oh, some of you like to stir the pot.

Endeavoring to keep the unity of the Spirit and the bond of peace. Go back now and read these first six verses of chapter four, and see how they apply to you, because that is your mindset. This is your attitude standard, guys.

If somebody falls, do you condemn them? Oh, here's another one. There's a lot of gossip. Do you gossip about them? I want you to really think seriously that.

We've had some recent conversation where that was at the heart of the matter. Do you talk about them? Do you think putting out negative words into the universe, regardless of your motive, is good? If they do something wrong, do you talk about it under the guise of, we've got to discuss this spiritual problem, or this person is just not that way, and I don't know what in the world's going on? You know, we need to try to fix it when you have no control. Think about what it's doing to your mind, to your thought patterns, to your attitudes.

Are you humble in that moment, or do you look at Galatians 6? When a brother is taken in a fault, you restore such a one with meekness. That's what you're supposed to do. Are you a peacemaker? Meek people are.

They don't make fights. They end them. They don't start arguments.

They finish them. Here's another question for you. Do you receive criticism without retaliation, whether it's right or wrong? Let me tell you what's right or wrong about your life.

Are you just going to sit there and take it? Are you going to stew about it and go talk in a telegram chat room or whatever? I got to work on that one. I don't say anything. I like to stew and just grind me up, and I have to work on that, because I internalize everything.

I know that about me. Another question. Do you have the right attitude toward the unsafe? The Bible says you're not supposed to associate with the world or love anything in the world.

That's people that are not safe, but you're supposed to love them spiritually and attest the scriptures for their spiritual conviction. Or do you say, oh, you know what? I fear them because I'm not strong enough to deal with them. Why is that? Because you're not in the scriptures far enough in your sanctification process to know where your power actually comes from.

You don't know who you are. You began to call them like stupid people. You just don't get it.

You began to look down on them. You get proud of yourself. Oh, yeah, your chest pops out.

You think that your head is grown four inches. It's just, you know, you're better than these guys. So let me summarize this a little bit in these questions.

Do you have self-control? Are you angry only when God is dishonored? Do you respond to the word humbly no matter what it says? Do you always make peace? Do you receive criticism without retaliation, whether it's right or wrong? Do you realize, guys, that what they're telling you is what they see? They don't see your inner being, so they have no idea who you are. So you must be doing something outwardly in your actions, right or wrong, good or bad, that that's what they see. And if that's what they see, they don't see who you are.

Do you have the right attitude towards the unsaved? Do you look at them and say, oh, God, they're probably better than I, that I should be saved? That's what meekness says. Lloyd-Jones says to be meek means you have finished with yourself altogether. That says a mouthful, guys.

That means that you are walking in Christ 100% of the time in 100% Holy Spirit-controlled environment. I'm going to close with this, and then I'm going to go into a lot for a moment. Peter says in 1 Peter 3-4 that we are to be adorned with the ornament of a meek and quiet spirit, which is in the sight of God of great value.

Humility leads to meekness, and it starts with understanding who you are and allowing the Holy Spirit to control your life. Now, all of this boils down to your conduct around your thought process, your thought patterns. Never been taught this.

You control your thoughts. Yeah, you get over 10,000, may even get 60,000 thoughts in a day, okay, but you control what you listen to. You can separate them out, because you do have a biblical law called the law of thought, and it starts off in Genesis, and it ends in Revelations.

We're told of the law, but we've not been told how it works. The key here is in the word subdue, the process of the specific thought that God commanded man to perform. You're to subdue yourself.

In this commandment, God was telling man to bring under mental or emotional control his thoughts as to how to acquire the knowledge of and ministry mastery over his self, his environment. The key to this, to your life, and you have a rich life going forward now, because you now have an understanding, a knowledge that raises your standard of accountability, even one more level. You now know that at the single position of your life, Christian or not, is your thoughts.

That produces your attitudes, which produces your actions. What God told man to do was to go do all things. I want you to think there was no instructions, guys.

God says go do all these things, but first you must figure out how to do it. He said go perfect yourself. You got to keep that connection with God to understand what this is all about.

Now this is where science has failed and has a great field day of telling us about science. God said there was a process to do this thought thing, and the how was up to man to figure it out. What God told you to do is go read the scriptures for the truth, and in the truth you will gain knowledge and wisdom with revelation to understand who you are.

You can't do that unless you know who God is. It's through the understanding of God's nature, his character, his names, that you begin to lay that knowledge foundation. Now you can understand what the truth is being spoken to you in the Bible.

We did a study in one of our communion sessions, just looking at Genesis 1.1. You remember that? Those, what, 10 words? And we broke them down in the Hebrew language, and we gave you the definitions in the Hebrew language, and the fact that it talked about your entire life. So you got to understand that God is the Sovereign God. He is the Creator of all things.

He can take nothing and make it into something when we do not see it being created, and he does that in your life all the time. But we're closed-minded. We do not allow our thoughts to connect with what's going on in our spiritual realm, so therefore we can't manifest it in our physical realm processing.

He can take any situation in the background and turn it into exactly what he wants it to become. He did that with every author of the 66 books of the Bible. Look at Paul.

He wrote almost the entire New Testament, and he was what? A murderer. What do you think he could do with you? So God's first creation in Ephesians 1, 2, and 3 was to think into existence itself. In other words, God created thought, and thought created existence in his mind before creating matter.

That's what Ephesians 1, 2, and 3 did. He planned the whole thing out. If he had to sit and think about how he was going to do this, do you not think that we need to sit even longer and think about how to apply it? We have the law of sponsoring thoughts.

Now we get this. We get this starting in Matthew 8 through 13. This basically says that we need to teach our children what to believe, but what we teach them to believe needs the laws of the universe as created by God himself, not of translation or belief of the common man, which most of our translations come from.

It's in that teaching process, exactly what we're doing here. We're teaching. It is these belief patterns that determine our reality, our sponsoring thoughts.

You're going to think about what you want to think about no matter how it comes to you. Do you get what I'm saying? If your thought process doesn't provide you the type of thoughts that you're looking to create in your mind every day called sponsoring thought, you're not going to get there. The Bible says, think upon these things.

What are these things? It's the biblical truths. The life that we are living today is the sole result of our basic thoughts or opinions about life, your belief system. These basic thoughts, we've got lost thoughts, which means that we can think, and we've got law of sponsoring thoughts, which means that we can control what we think.

The basic thoughts or beliefs are your sponsoring thoughts. Your belief system determines what you think about. If you believe something is true, and you're going to think about those that way.

If you believe something is wrong, you're going to think about those that way. Your belief system determines your thought patterns. The thought patterns that define your relationship to everything that is happening in this experience we call physical life.

We have our unique spin, our version of the nature of reality. It is always said that if you say something over and over and over and over again, it becomes truth to you, regardless of whether or not it's true or false. That is your reality.

You make your reality what you think about. Going in now to chapter four, we have looked at all kinds of things in these first six chapters, six verses. We've defined how it ties back to the calling and predestination of Christ before foundational world.

We've identified the fullness that it exists by getting ability to have all the blessings as it was given to us in Ephesians 1-3. We've looked at how these virtues, these attitudes apply to the ability to get our engine running on all eight cylinders in chapter 3, 16 through 20. Now you know that at the base of all of this in the application process, your application begins with how do you control your thoughts.

Your thoughts will define who you are. Your thoughts will determine the actions that you lead. Your thoughts will determine reality that you provide for you.

You create your own reality. Do you guys get that? That's called free will. You create your reality by what you think.

So if you want to walk this Christian life and walk worthy of the predestined calling that God did before the foundation of the world for you, you must do a self-evaluation on yourself to determine how you think, what you think about, and you need to make the correct changes to make sure that what you're doing is thinking like God because that's what scripture commands you to do. You can't do that without sanctification and you can't do it without ascension of thought. And that closes out Ephesians chapter 4 verses 1-6.

Now we're able to take that and start applying you know stuff. Anyway, it's all good. Does it got the basis in? All right, so you want to call me afterwards? Any questions, comments, anything you want to talk about? I hope this wasn't confusing at all.

All right, because I tried to break it down as simple as I could. David? Jim, I hope I'm right in what I'm about to say. What you were saying when if somebody comes to me and insults me, it's actually against my ego self and if I can put my ego to the side and think of how God, how Jesus would respond.

The insult shouldn't make any difference to me. It should be virtually like water off a duck's back. That's absolutely correct.

That's exactly what scripture says as well. Words can't hurt you. Words can't hurt you.

Because if you understand who you are, your spiritual first, physically you're living a life experience in a body that you don't even own. Yeah. The other thing, I'm sorry to be holding the floor a bit, but the other thing you were talking about was that Jesus always prayed to his father, always, and that was because he was—well, this is the way I see it—he was always being cried and he had to speak with his father and talk to God to get his guidance to—and that's the way that we have to live our life.

We have to continually talk to God through Jesus so that we do our best. We strive to do our best to live the life that he wants us to live. Well, yeah.

I mean, he's given you everything to live that life. The issue is we prevent that life from happening. The whole issue with this Christian life is what? Manifesting the blessings in heaven to this physical realm.

There is a process to do that. What we're learning is the processes. You have to live a meek life.

You have to be obedient. You have to follow all scriptures. You have to do that in order that that manifestation is at your will.

Why? Because it's already been willed to you. All right. I don't think that I shouldn't speak for everybody.

I don't think I realize that that is the fact. I have to accept it, but sometimes I struggle with that. Well, and the more you struggle, the more you need to let the Holy Spirit take charge.

And the more you allow the Holy Spirit to take charge, the more of you goes away. You, your ego, the more of you goes away. Yes, yes.

Wonderful. You become men like Enoch and Elijah, where there were no more mortal man. We've been given the roadmap, guys.

We just haven't learned how to migrate through that roadmap. We have the examples all through here we can talk about, which we're going to, but we're learning now to take all of the truth applications from scripture and apply them to a Christian life to do what? To glorify God and manifest the blessings that he's given to us. Thank you.

Thank you. Anything else, guys? Do we learn something? I hope. Wrapping this up.

It's all in your hands. It's nobody else's. You make your choice.

Okay, let's pray. Father, thank you for this time again studying your word, and thank you for the truths about understanding the real Christian life application, that it all begins the same way that you began, with thought. That's what happened in Ephesians 1, that we're told before the foundation of the world, you saw everything into existence.

You pre-programmed everything. You planned everything out. You knew what was going to happen, and you gave us the same ability in this physical host body to do the same thing.

We just have not been told the proper process of getting that done. Father, we need to look to you. We need to continue to research the scriptures and understand the scriptures and allow you to reveal to us that which we need individually.

We need to apply that to our lives. We need to have all of the inward self be completely controlled by you. We need to allow you to migrate your thoughts into our physical being through the ascension of your thoughts to our physical realm.

Father, we want to thank you for all the blessings that you gave us. We want to thank you for all of the things that you will to us. We want to thank you for teaching us about those processes that will allow us to quickly manifest all of the blessings and heavenly Ephesians 1-3 tells us into this physical realm.

Now, Father, go with us. Keep us safe. May we understand that this world of chaos is for your glory, that you're totally in control, and that we should look at this in the mindset of peace and joy, that everything is controlled by you.

We ask that you continue the protection through the weekends of those that are in operational status. We ask that you give the assurances to the family that those loved ones are underneath your control. Whatever works out for them is going to be to your benefit, your benefit only.

We ask all these things in your son's name.