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Okay, welcome back guys. This is our Thursday night Bible study session. We're in the, we're in an adjunct of our study of Revelation into the book of Ephesians so that we can understand Christ, so that we can then understand what the rapture actually does for us.

So far, we've completed chapter one, which set the tone for the plan that God did before the foundation of the world. And we're into chapter two, and we'll close out chapter two tonight. And we've been looking at the conditions of how it was set up that we came into this world, that we, chapter two, verses one through 10, is basically the transformation.

We were born in this world, we're transformed, okay, by the, through salvation, where we get our new DNA and all that stuff, where our body is changed. And now we come into chapter two, verses 11 through 22, and we're dealing with the church. And last week, we looked at historical perspective at this, so that we looked at the fact that the Jews and Gentiles did not get along, did not get along way back in history.

And we use Jonah as an example to go do that, to look at that. Tonight, we're going to get into the same area of scripture, but we're going to look at this at more of a personal point of view, okay, so we can wrap this up, and you can see how maybe this applies to you as well, especially in your self-assessment. Now, I did post already on the library, when this video is going to get posted with a transcript, I did post another article on sanctification, so you might want to take a look at that as well.

So let's get started. We've already read the chapter in significant detail, we did that last week, and I'm not going to try to reread it again, but I am going to utilize it in our study tonight. So I want to start out by just talking a bit about us, and what I want to do is, I want to set the tone for us to understand the reality of the church.

Now, I think the church gets a lot of abuse. Now, I'm not talking about the corporate building, okay, at all, but I'm talking about the true church, I'm talking about us. I think it's easy to view the church as it were a human institution, and not to see the church for what it really is.

We typically look at the physical side of this world, as we talked on Tuesday night quite a bit, and miss the spiritual side. So what is the church? It is the house of God. It is where God lives, the triune God lives, inhabits his true church, and I think we put ourselves in danger if we don't fully understand that, because how we treat the church is how we treat the house where God lives.

I'm not talking about the building, I'm talking about us. Now, I don't think any of us would, or any other person who's a true believer in the church, would want to deface a facility where a worship service is being held. That's pretty rare, even in today's age.

But I think what's happening is it might be done by those who hate the church, but not those who love the church, and even though we wouldn't deface it some visible way, the church suffers an awful lot of defacing and assaults that may not be quite as visible, but are even more dangerous and deadly. Remember at this time, the apostles were being martyred, and the disciples were being martyred for their position on their salvation, Christianity. Now, while they were being martyred, killed, of course, around the world Christians are killed, but more when we look at more on our environment, it's not a physical death in majority of cases, but it approaches spiritual death for us because of what happens to us.

So what Paul wants us to see in this passage tonight is the sacredness of the church. Now, who's the church? We're the church, so we're talking about us. We're not talking about the Jews or Gentiles anymore.

We're already saved. We're already part of the church. Now we're talking about us, and I'm not talking about the living church of Christ, the people of God.

You remember Jesus said that it would be better for a person to be drowned in the depths of the sea than to offend one person who believes in me. Now let's just stop right there a moment. Let that sink in.

Let me reread it for you. Christ said that it would be better for a person to be drowned in the depths of the sea than to offend one person who believes in me. Do a self-examination real quick.

How do you treat people? How do you treat members of your church who you're connected with? Offending another believer is offending God's house. Now I think we need to understand that in a very fresh way, and Paul is going to help us with that tonight. And I want to start by looking not at Ephesians, but I want to go to 2 Chronicles.

In 2 Chronicles, we have the account of Solomon who desires to build a temple for God as well as a palace for himself. And the second chapter opens with this. Now Solomon decided to build a house for the name of the Lord and a royal palace for himself.

So Solomon assigned 70,000 men to carry loads, 80,000 men to work the quarry stone, and 3,600 men to supervise them. Then Solomon sent word to Huram, the king of Tyre, saying, As you dealt with David my father and sent him cedars to build him a house to dwell in, so do you for me. So Solomon's asking the king of Tyre to give him wood to build the temple.

Behold, I'm about to build a house for the name of the Lord my God, dedicating it to him to burn fragrant incense before him and to set out the showbread, continuing now, incense and showbread in Chronicles. What we're talking about is the Old Testament. Chronicles is two books of sequencing of events through history.

So we look at Chronicles and it gives us an Old Testament view of Solomon's activity. So showbread and incense were part of the law, the process of the priest that we learned in Leviticus for the temple. So that's what Solomon's telling him in this letter.

I want to burn fragrant incense before him and to set out the showbread continually and to offer burnt offerings morning and evening on Sabbath and on new moons and on the appointed feast of the Lord our God, this being required forever in Israel. Okay, so this is Old Testament law that we're dealing with, but it's important to apply it to us today. Let's continue.

The house which I'm about to build would be great for greater is our God than all other gods. And then he has a moment of reality. In verse six, he says, but who is able to build a house for him for the heavens and the highest heavens cannot contain him.

So who am I? He's questioning himself. Who am I that I should build a house for him? When he finished that temple over in the sixth chapter of Second Chronicles, Solomon held a dedication and he had the same response in chapter six, verse 18. After dedicating this great temple, he said, but will God indeed dwell with mankind on the earth? He's getting somewhere with us.

Behold, heaven and the highest heaven cannot contain you. He's talking about God. How much less this house which I have built.

He recognizes that God is infinite and can't really be contained in a house. He's too large. So where does God want to dwell? That's a question that we need to solve tonight.

If he comes down to earth, where would he prefer to be? Now, Isaiah, the prophet, gives us something about this in chapter 66. Thus says the Lord, heaven is my throne and earth is my footstool. Where then is a house you could build for me? And where is a place that I may rest? This is God talking through the prophet Isaiah.

For my hand, one hand made all things, thus all things came into being, declares the Lord. But to this one I look, I will look. Here's what God wants to dwell.

Here's what God wants to go. To him who is humble and contrite of heart. And he trembles at my words.

So in Isaiah, he identifies that God's house is the dwelling inside mankind as prophecy. That's where God wants to dwell. He wants a home in the heart.

He wants a home in the heart of those who are humble, penitent, obedient to his word. Okay, let that sink in. Okay, so you go back into the Old Testament and God came down to the garden with Adam.

And then his presence came down in the tabernacle as Israel wandered in the desert. And then his presence came down in the temple when the first temple was built. And God was abiding with the people in symbolic way by the Shekinah glory that appeared in the garden and in the temple, in the tabernacle and in the temple.

But the prophet Ezekiel sees a scene because of the disobedience of the nation of Israel. Where God departs, remember 400 silent years, God departs from the nation of Israel. And all of a sudden the glory of God comes out of the temple, up over the temple, across the valley, over the mountains, and God is gone.

And God writes on Israel, itchabod. But God came back. He came back in the person of Jesus Christ.

We beheld his glory, the glory as the one begotten of the Father, full of grace and truth. Now, he was the glory of God returned. God was dwelling in Christ.

Okay, so let's think about this. We sort of set this stage a couple weeks ago when we talked about the change that took place at the cross. So God can't dwell with sinners, right? He doesn't function with sinners.

So, but Christ was the prototype for the Holy Spirit. So what happened was, is the Holy Spirit impregnated Mary, the Virgin. The Holy Spirit was inside the child in her womb, protecting that child from blood sotis, the sin.

When Christ was born, he was the first man that had the Holy Spirit inside of him, which was God's Spirit himself. So Christ being a physical man, just like we are, he had a soul because that made him animated, just like we are. And he had a spirit, which was God's Spirit, because he needed to know whether or not this would work.

Think about it. It was a prototype. So when Christ died, when Christ was put on the cross, the Holy Spirit left him because he was carrying the curse for all mankind.

So God left him. That was the only time Christ prayed to God, not his father. He prayed to God because he asked him, why did he forsaken me? So in that process, in that process, something had to happen with Christ and the Holy Spirit, because what we're told is the Holy Spirit that resides in us is Christ, not God, but Christ.

Why? Because it's only Christ's Spirit that can deal with sinful man. God's Spirit can't do that. So there was a transformation that occurred at the cross.

When he died and when he was put in the tomb and he went to hell, okay, his physical body and his soul didn't go to hell. His spirit went to hell. And when he came back into the grave and came back into the body, basically what he said was to the women and to the apostles is, don't touch me.

I'm not glorified yet. I'm not glorified yet. He didn't say God's not glorified.

He says, I'm not glorified. So that transformation process at the cross is significant for us because that is the Spirit that we have inside of us. Okay, so the dwelling place was in Christ.

God was dwelling in Christ as he walked on this earth as the prototype for what was to come for us starting at the day of Pentecost. Now let's continue. But let's talk about now.

Where is God's home? Where does he dwell? And the simple answer to that is he dwells in his redeemed people, the church. The New Testament makes it very, very clear. In Hebrews chapter 3 verse 6 says, those who hold firm in faith in the gospel are the house of God ruled by his Son.

In Hebrews 10.21 it says, the Lord Jesus is the great high priest over the house of God, which is the church. Now 1 Timothy 3, God's house is called the church of the living God. And the apostle Paul writing to Corinthians used the plural pronouns when he said this, do you not know that you are a sanctuary of God and the Spirit of God dwells in you collectively? He said, for the sanctuary of God is holy and that is what you are.

In his second letter, he said, we are the temple of the living God. As God said, I will dwell in them. 1 Corinthians 6.19, that familiar verse, your body is the sanctuary of the Holy Spirit who is in you.

The body of Christ, the church, is where God dwells. Now John says in 1 John 4.15, whoever confesses that Jesus is the Son of God, God abides in him. So God indwells every individual believer and of course, collectively, he lives in his church.

Now with that, let's go back to Ephesians 2 and let's look at Ephesians 2. But before we get into Ephesians 2, I want you to go to the final chapter 1, the final verse in chapter 1, which is so very important. Christ is identified as the one who was raised from the dead in verse 20. The one who is now seated at the right hand of God is far above rule, authority, power, dominion, every name that is named, not only in this age, but in the one to come.

The one to come is his millennium kingdom. Christ is the one who has subjected everything under his feet. Christ is the one who is the head of all things to the church.

And then in verse 23, the church, which is his body, the fullness of him who fits all in all. So the distinctive reality of the true church of Jesus Christ is that Christ lives in his church. Paul says in chapter 3 of Ephesians, verse 17, which we're going to get there when we get into chapter 3, that Christ lives in us by faith.

So as individuals, we possess the Spirit of Christ. If any man have not the Spirit of Christ, he doesn't belong to Christ, Roman 8 says. Roman 8 says.

But collectively, we are the house of God, and that's the point that Paul is making in chapter 2 of our text, verses 11 through 22. Okay, this is the second part of what those verses deal with. They dealt with the Jews and the Gentiles.

Now they're dealing with a church, which is us. Remember what I said, you have three, what if you want to call distinction of people. You have Jews, Gentiles, and the church.

You can't have one person in all three. All right? If you're a Jew, you're a Jew. If you're a saved Jew, you're part of the church.

If you're a Gentile, you're going to be a Gentile. If you're a saved Gentile, you're going to be part of the church. So we have Jews, Gentiles, and the church back then and today.

So this scripture applies to us today. So in verse 17, Christ lives in us by faith. But collectively, we are the house of God, and that's the point Paul made in chapter 2, verses 11 through 22, which we're going to look at, which we'll just do an overview, but notice verse 22.

We don't have time to go in through all of this, but we've talked about this a number of ways you should be able to identify with the scriptures, understand the scriptures, and gain the wisdom of that of what we've taught already. So you are being built. Think about this.

This is a process of present tense. You are being built together into a dwelling of God. All right? That's a continual statement.

You are, we are today being. Being is a process. Built is what's happening.

Together, this is the science, mathematics, quantum physics, together we're one into a dwelling of God. Now, you are being built together into a dwelling of God. You are the house of God.

This union, which is where it is, this union that we have with Christ, and consequently with each other, forms the sanctuary where God lives. And again, I'm not talking about a building. I'm talking about the collective, excuse me, people of God in whom the Spirit of God lives.

In whom Christ lives. And in whom the Father has set up his home. This is the church.

It is the house of God. And again, I say again, it's not likely that someone who is a true believer would want to deface the property of a church building, but how readily people deface the house of God in a spiritual way. The true church of God, the sanctuary of the Holy Spirit is really the, it's the eye of the storm, guys.

It's the place of righteous calm in the midst of unrighteous disaster. The message of the Apostle Paul here is the unity of the church, starting in verse 11 down to verse 22. He's calling for the Jews and Gentiles to come together.

We studied that last week. And as we saw last week, this was not an easy task because they had centuries and millennia of hostile hostility between the Jews and the Gentiles. Not ethnically defined, but religiously defined.

What's going on today, guys, is the same thing in the Middle East. They have a religious issue that they've been dealing with for thousands of years that is not going to be taken care of. In Scripture, it's not taken care of until Christ comes back.

So while we might see peace, the underpinning in Scripture says, oh, hell's going to break loose again. Okay, and you need to watch for that because when that starts, you know that Satan's somewhere near. The Jews were the believers in the true God.

Remember, that was the nation state of God's chosen people. And the Gentiles were the blasphemers who rejected the true God. We had no law.

We had no covenant. We were not part of the nation state of Israel. We were our own, and we were living like it.

They knew that the whole world of Gentiles violated the first commandment to love the Lord your God with all your heart, soul, mind, and strength. They knew that the Gentile world violated the Shema, that God is one. There's only one God, and He is the only true and living God.

So they saw the Gentile world as blasphemers. They still, the Orthodox Jews today, still see that the same way. God has chosen them and given them His law, His word, His prophets, His priests, and His blessing, not as an end in itself, but as a means to get to the end so that they, having known the true God as He revealed Himself to them, could then declare Him to the world.

That was their purpose. Nation of Israel was to take God, because they were His chosen, and reflect through them God to the rest of the world. They were chosen as a missionary nation, but as we know, rather than being compassionate toward the nations around them, they were hateful and hostile.

And through the centuries, Jews and Gentiles hated each other, and it went both ways, as we looked at last time. Now, because the Jews had rejected the Gentiles, the Gentiles reciprocated and rejected the Jews. Remember, we talked about this.

Who could take the loudest voice of calling names to the other side? That was really what they did in the streets. Now, the Apostle Paul has to deal with this, because since the day of Pentecost, remember, on the day of Pentecost in 2nd Acts, 3,000 Jews were converted to Christ. They became part of the church.

A few days later, 5,000 more men were converted to Christ, and if you take the family size of the 5,000 men, you're probably looking at about 25 to maybe 30,000 people on that day that were converted to Christ. This sort of fits the Jewish expectation that when the Messiah came and brought salvation, it would come to the Jews and not the Gentiles. And he would elevate the Jews to a place of prominence in the world, and he would destroy all the blasphemers and all the Gentiles.

This is how the Jews look at this time period in their life. But that's not what happened. In the book of Acts, that we're studying as well, we have the story of a man named Saul who persecuted Christians and Jewish Christians.

Now, let's lay out something out here that we've not talked about yet, so you can put this in your data bank. Saul, not Paul, Saul was part of the Sanhedrin. Saul, not Paul, was married.

Saul, not Paul, his wife, because there's really no mention of in Scripture, but he talks favorably about the process. It is my belief that she died along the way. So, when Saul got to Paul, he was single, but still part of the Sanhedrin.

Therefore, he was part of the Roman culture, their ways, all that stuff. So, the Lord saves him on the Damascus road and calls him to take up the gospel of all people to the Gentiles. And he goes to the Gentiles, his first missionary journey, and where he goes, the gospel goes, and where the gospel goes, God saves Gentiles.

Now, eventually, he has to come back. Now, we talked about this when we looked at the overview of the book of Acts and Paul and Christ's comparison of their life, as well as Paul's and Peter's comparison went through. In Acts 15, they had to go back to the church in Jerusalem, to the Jewish leaders, to give a report of their missionary journey, because the Jewish council had to make a determination if the Gentiles were actually saved.

Now, Paul on the Damascus road got the message from the Holy Spirit directly from Christ, so he knew what he was doing, but he had to play through this Jewish stuff because that's how the world worked. Everything, and still works this way today, guys, everything that happened worldwide in their perspective had to go back to the Jewish council, and they made the determination as to what was right, wrong, or indifferent. Same thing today, guys.

So, let's just read a brief portion of this, because I think it would add more credence to it than me summarizing. Verse 1, Acts 15, 1. Some men came down from Judea and began teaching the brethren. The brethren, here's the Jews.

Unless you are circumcised according to the custom of Moses, you can't be saved. Okay, so I made a mistake. This verse deals with the Gentiles, okay? So, let's read it again.

Some men came down from Judea and began teaching the brethren, the Gentiles, and they told them, unless you are circumcised according to the custom of Moses, you can't be saved. That's pretty blunt to them. Gentiles can't be saved.

That's what they were telling them. You can't be saved. You got to go through Judaism first.

They could be circumcised and then be saved. In other words, you have to at least be a proselyte to Judaism before you can find a door into the kingdom of salvation. That goes absolutely 180 percent opposite of what Scripture says.

They were trying to impose upon them, the Gentiles, the non-moral, non-spiritualized traditions of Judaism, the externals. Okay, now this word you're going to need to put in your databank, because the externals is how you interpret the Scripture today in this physical world. Our externals is this physical world.

So, you interpret the Bible one way or the other. You do it spiritually, internal, or you do it worldly, external. So, what the Jews were trying to impose on the Gentiles was the worldly view of salvation, not God's view.

And when Paul and Barnabas had great dissension and debate with them, the brethren, at this point now the brethren, determined that Paul said some others of them should go to Jerusalem to the apostles and elders concerning this issue. The brethren at this one is Jews, because the Jews in the area that they were saving Gentiles had a problem with it. This was such a huge issue.

Accepting Gentiles as part of the kingdom of God, part of the church of Jesus Christ, they couldn't solve it even in a discussion with Paul and Barnabas. It had to be taken to the Jewish council. So, they went.

They sent them on their way. They passed through Phoenicia, Samaria, describing in detail the conversions of the Gentiles, and they were bringing great joy to all of the brethren, Gentiles. People in general were happy for this.

When they arrived at Jerusalem, they were received by the church, the Jewish council. Now, remember, James, the half-brother of Jesus, was the head of this church, and the apostles and the elders, and they reported all that God had done with them. But some of the sect of the Pharisees, Sanhedrin, some of the sect of the Pharisees, these are the legalists who had believed, stood up saying, it is necessary to circumcise them and to direct them to observe the law of Moses.

Now, remember, the law had been canceled with Christ's death on the cross. You can't go from Judaism into the kingdom. You can't go from Gentile religion into the kingdom.

You have to go through Judaism. That's what they were saying to these people. Now, we're talking about history, guys, and we're talking about close history, because Orthodox Jews do this today.

So, in verse 6, it says, the apostles and the elders came together to look into this matter. We're in Acts. We're going to study this again when we get there in the study.

There had been much debate, and after that, Peter stood up and said to them, brethren, he's talking to Jews, you know that in the early days, God made a choice among you. He's talking about dispensations, all right? God made a choice how he's going to deal with you as a group, that by my mouth, the Gentiles would hear the word of the gospels and believe. And he's talking about the first Gentile convert back in chapter 10.

Remember, Peter went to preach the gospel to the centurion named Cornelius. So, Peter had a factual experience to speak about in front of the council. And God, in verse 8, who knows the heart, testified to them, giving them the Holy Spirit, just as he also did to us.

Now, remember what happened? God sent signs and wonders to the Gentiles in front of the Jews to make sure the Jews, no, the Gentiles were getting the same stuff that the Jews got, okay? That's what was going on here. So, what Peter was saying was he made no distinction between us and them, cleansing their hearts by faith. Now, therefore, why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear? What he's saying is we can't follow the laws.

There's absolutely no way that we can execute our lives in following the laws of Moses. That's the reason why salvation was created, to give us a method to get through the process of reconciliation to God through his Son. That's the reason why salvation was there, is because you had to be perfect.

You had to be perfect in every way, God's standard, to go to heaven without going through Christ, and nobody could do that. So, this is what Peter was saying. Why do you want to put the law around our necks when our fathers and we can't even abide by it? We haven't been able to bear all of those externals.

Externals, guys, this word again, externals, being that which is of the earth, of the world, why impose them on them? Verse 11, we believe we are saved through the grace of the Lord Jesus in the same way as they are also are. Only one way of salvation for Jews and Gentiles, okay? So, now the Jewish council is getting close to making the decisions that we're going to have one church, okay? That's where this is all headed. All the people kept silent and were listening to Barnabas and Paul as they were relating what signs and wonders God had done through them among the Gentiles.

Well, God had to do that to prove to the Jews that the Gentiles were worthy of the same thing that the Jews got. So, the Jews had so much animosity towards the Gentiles that this created terrible hostility throughout history and even into the church today. This issue still goes on today.

This is hostility of the most epic kind because it's the accumulation of millennia of hatred. Think about it. For 6,000 years, the Orthodox Jews hate the Gentiles.

Now, go into their community and see how you're treated today. This is hostility of the most epic kind, and the Apostle Paul and the preachers of the New Testament had to deal with it, and so Paul does. Paul deals with it.

Look at verse 11. Now, he's talking to the Gentiles, and he's going to say, I know the Jews have made it difficult on you. I don't want you to return that to them, and he says, okay.

He's saying, do you understand? I don't want your hostility coming back at them. This has got to end. Therefore, remember, remember formerly you, the Gentiles in the flesh, who are uncircumcised by the so-called circumcision which is performed in the flesh by human hands.

Remember that you were at that time separate from Christ, excluded from his commonwealth of Israel, and strangers to the covenant of promise, having no hope, and without God in the world. What he's saying is before you divide the church by getting angry at the Jews, remember the pit from where we were dug. I mean, this is a good word for all of us today.

Tried to start off this way. We're going to continue to go through it by looking at a self-examination. Before you become divisive in the church over any issue, I don't care if it's a piece of gum, any issue, certainly any racial issue, you'd better remember the pit from where you have been dug.

The fact that we're even in the church is the work of God. We are his workmanship created in Christ Jesus. Now, you could say that the hostility had reduced itself to one word, an epitaph that one Jew could throw at a Gentile, and a Gentile might throw it back at a Jew in verse 11.

You were called uncircumcision. That was what the Jews liked to call the Gentiles as a pejorative. You uncircumcised Gentile.

As you walk down the street, that's what they called you. They had a sort of good Old Testament text to support that kind of talk, because when David went out to fight the Goliath in 1 Samuel 17, do you remember what David said? Who is this uncircumcised Philistine that he should defy the armies of the living God? David just had to throw that adjective in there to make matters worse in the community of the Jewish people. He had to throw all of that in there.

That was just a nasty way to identify a Gentile, though the Gentiles would call the Jews circumcised and reduce them to that. This is the name-calling about the presence or absence of a surgical sign. You might say, what was circumcision all about? We've talked about this, but let's look at the two functions it had during this day.

One was symbolic. The circumcision was God's symbol of the fact that people are sinful, and they're sinful at such a profound level that they can only pass on sin to the subsequent generation. You hearing what I'm saying? The creation of the next generation due to the intimacy between the male and the female was handled to remind them of the oneness of that activity by the circumcision of the male.

Nothing defines the depth and breadth and height and length of human sinfulness like progenerating children. Guess what? You may think you're a good person. You only produce little sinners, by the way.

Remember Ephesians 2.1. You're born into this world under Satan's rule with a demonic spirit. As you progenerate children and your children do the same thing, they're little demons. That's what they are.

Circumcision was a way of identifying the fact that sin was so profoundly embedded in human life that all sinners could do was produce more sinners. That was what this meant. They needed to have a surgery on the heart because of that sin.

Now that is the spiritual circumcision that the scripture talks about. We're going to get into that later. We're talking about a physical outward experience that was the driving factor between the Jews and the Gentiles.

A worldly physical factor, not a spiritual thing. A worldly thing that put a wedge between these two people for 6,000 years until today. The name-calling about the presence or absence of a surgical sign, you might say, well, what is circumcision about? We talked about the first function, but circumcision, the second way, is a function in Judaism.

It was a way to protect the Jewish people from many illnesses that were passed on by uncircumcised people. So God was preserving his people for the fulfillment of his plan, plan, plan, plan, and promise. Remember, his plan was to have Jesus come and he needed a pure bloodline to do that.

So he made the Jews separate and distinct in their cultural aspects to set them aside so their purity was whole to protect that bloodline because nobody wanted to interact with that type of people. They didn't want those lives. They were too strict.

But that became the epitaph that was thrown about by the Jews and Gentiles to reduce their hostility to name-calling. And Paul says even the circumcision, he says, is nothing. Verse 11, it's performed in the flesh by human hands.

It's not a spiritual thing. Okay, so now let's just, let's revert here and just do a self-examination again. What quirks do you have that prevent you from having a relationship with a fellow member of Christ? Think about it.

All your little quirks, oh, and your clicks, and all of these, you know, think about it. That's what this is. We have the same traps today as they had then.

It's just an outward symbol. It's just a physical thing, guys. Whatever your quirk is, you're hung up on is your physical life.

It's not spiritual in nature and has no room in the church. Well, you might be tempted to use this epitaph, or you might be tempted to be hostile towards Gentiles, and he's talking to the church. You might be tempted to be hostile towards Gentile believers, and Gentile believers might be tempted to be hostile towards Jewish believers because that hostility was so embedded for so long.

Oh, my gosh. You've been a Democrat family all your life. Now you come to this point where you got to really decide whether you're going to be Democrat or Republican.

You know Christ is neither. He's independent, but you take that mess into the church. So now you have Democratic believers and Republican believers in the faith of Christ when Christ has nothing to deal with it, but yet they divide the church.

What Paul tells the Gentiles, you need to take care of it on yourself not to do that. Somebody has to be the big boy here. Somebody's got to step up to the plate and take this off the plate so that we can get on with what? Creating the church.

So how do we do that? Verse 12, by remembering that you were at that time in the past, not just what he said in verse one, dead in trespasses and sin, not walking according to the course of this world, according to the prince of the power of the air, the spirit working in the sons of disobedience. We bring back in Ephesians 2.1 because that's where we start. You remember where you were, Doug? That was your beginning, not just living in lust and desire of the flesh and the mind, not just children of wrath, but you were at the time separate from Christ.

You're Christless, excluded from the citizenship of Israel. You were basically stateless. You were a nomad.

You were a refugee, strangers to the covenant of promise. You were covenant-less. You had no promise of God.

You were hopeless. You had no future hope. You were godless.

You had a lot of gods, but you didn't have the one God. That is where we come from today. That's no different.

We're born the same way then as we are now. We live the same conditions then as we do now, and we're doing the same darn things. So what he is saying at the basis of this is a very profound argument.

If you're going to cause a division in the church, maybe, just maybe, you need to remember what you came from. Now, I want you to think about that, guys. We've had tits for tats in here a little bit as well.

That shouldn't have gone on, but it did go on because we hadn't had the teaching on the spiritual experience associated with how we should be living our life. Before you get on your high horse and deface the sanctuary of the living God, because that's what you do when you offend another believer, just think about that. Whatever you say, whatever you do, whatever knows you turn up, you've offended another believer and do damage to his redeemed church.

Maybe, just maybe, you should remember what you were. Christless. No ability to go anywhere.

Out of the paganism was no Savior, no Messiah. You guys understand that. The Savior and Messiah came to the Jews.

We've learned that by knowing that Matthew, Mark, Luke, and John are part of the Old Testament because there couldn't be a New Testament until Christ died. That started the New Testament. So, this is a world religion.

Uh-oh. This is a world religion that is ancient idolatry. Roman Catholic Church, Mormon Church, Presbyterian Church.

Charismatics. Paganism. No Masonic hope.

No Deliverer. No Savior. Do you realize that there's no Redeemer in the whole religion of Islam? And do you realize that Islam's footprint is the footprint of the Roman Empire that is was the Roman Empire in historical times that will be the footprint of the Roman Empire when Christ comes? No Savior in Islam.

No Redeemer. We're going to get into that because we're getting to the study of Islam in Acts. So, think of it.

There is no Redeemer in Islam. Millions of people with no Redeemer. The Jews, they lived in a linear reality.

What's a linear reality? It's moving down a line to the arrival of Christ one day at a time. They just look down and says, somewhere out there is going to be this and I'm going to walk one day at a time along this timeline and that's how I'm going to live my life. The rest of the people in ancient paganism lived in a cyclical approach to life.

Oh, this is ours. We got to own this. They had no Savior.

They worshiped idols that didn't exist. The Stoic had the notion that somehow there was a fire that hits the reset button and the cycle of life starts over again. These paganism, these Gentiles, us, thought that the world revolves every 3,000 years.

They just hit the reset button. Everything starts over. Life for the ancients was a treadmill.

Oh, we talked about the historical replication over time. Why? It's in our nature. You keep walking, but you never go beyond the place you started.

Think about that. To the Jews, there was a linear history. It was moving forward toward the arrival of the Messiah.

The Gentiles had no such hope. Secondly, they were stateless. The Gentiles were stateless.

They were excluded from the citizenship of a people that were blessed. Israel was the blessed ones. You can only have one chosen from all the earth, God says in Amos 2. Isaiah 63, there's a marvelous portion of the scripture which speaks to the unique blessing that God had given to Israel.

Isaiah 63, 7, I shall make mention of the loving kindnesses of the Lord, the praises of the Lord, according to all the Lord has granted us, and the great goodness toward the house of Israel, which he has granted them according to his compassion and according to the abundance of his loving kindness. For he said, surely they are my people. So he became their savior.

In their affliction, he was afflicted. And the angel of his presence saved them. In his love and in his mercy, he redeemed them.

And he lifted them and carried them all the days of old. This is talking about carrying them out of Egypt into the promised land. And he did.

Even with their bickering. Remember back in Numbers where they were actually griping, commenting on things that didn't have any matter of anything other than what they felt. Continuing deliverance, even though they rebelled and grieved his Holy Spirit.

When you do that, it's the Holy Spirit inside of you that has a problem with it. You've alienated yourself to the Holy Spirit inside of you when you do that. And Paul says in Romans 9, they were given the law and the prophets and the covenants and the Messiah.

It meant everything to be a part of the kingdom of Israel. That was the place where God had poured out his divine revelation. Absolutely true.

But they rejected him. Remember, God set him aside and started the church. That's us.

The Gentiles were stateless. They were covenantless. They were strangers to the covenants of promise.

Now, what does all of that mean? That the Jews had the covenant given to Moses and the covenant given to David, the covenant that was given to Abraham. And they had been given a new covenant that came to the prophets, a covenant of salvation when Christ came. Christ came for the Jews, not the Gentiles.

God had made an amazing promise to Israel, promises that they would be in the land someday, promises of a national salvation, which is that's going to happen in the great tribulation, promises of a kingdom. And all of the elements and features of that kingdom are laid out by the prophets. Gentiles had none of that.

No savior, no special favor as a nation, no promises from God. Then he says, this is Paul talking to the Gentiles still, without hope. You're hopeless.

There's nothing that you can hold on to that would say to you there's a better future coming. Guys, get a grip. Hope is based upon credible promises from someone who can perform.

In Paul's day, the Gentile world believed there was no future for the body. Think about it. This physical body they thought there was no future for, which is only the prison for the soul.

Why do they call cells, cells? Because it's a prison effect in your body to constrain the expansion of the soul by the Holy Spirit. And a death and the final breath are out from an open wound. The soul would go to Hades where the dead bemoaned their existence without comfort.

One of the writers, Zenos, said, I rejoice in sport in my youth. Okay, what he was saying is he enjoyed every woman he could get his hands on, and drunkenness, and all this other stuff. That's what he was saying.

And he meant that in a moral sense, just as I laid out. I rejoice in sport in my youth. Long enough will I lie beneath the earth, the rat of life, voiceless as a stone, and shall leave the sunlight which I love.

Good man, though I am, I shall see nothing more. It's just hopeless. This is how they thought.

And this is the makeup of the culture of the Roman Empire. Pride didn't start in this time period that we live in. Pride started in Roman Empire.

Now I'm talking about LBGTQ community. I'm not talking about a prideful attitude that we may have. I'm talking about this LBGT community started in the Roman Empire.

The Amora Hymns feature the muses singing of the deathless gift of the gods, and the sorrows of men who, unlike the gods, will live in nothingness, hopeless despair. And finally, godless. The Gentiles were godless.

You have a lot of gods, but not any true god. Matter of fact, almost all of them were fictitious. Now look, if you're a believer, you now have a savior, a messiah.

You have a kingdom to which we belong to, which is called his kingdom. Remember, we have life eternal on this earth, an eternal life when we die. We have a kingdom.

We're given citizenship upon salvation. So we live, we're citizenship of heaven, living in a foreign land. You have promises.

We have hope, and we have God. And what he is saying to them at this time, he says, look, the church is the union of the Jews and the Gentiles into one. You need to remember before you do damage to that unity, that the grace of God that picked you up and brought you out of the state you were in, into his holy kingdom.

Remember where you came from. So you see in verses 11 through 12, the alienation, but in verse 13 becomes a big change, a very big change. But now in Christ Jesus, you who formerly were far off, remember I talked about this, far off is Gentiles, have been brought near Jews.

So what Christ did was gave a vehicle for the Gentiles to be brought near to him as the Jews were, so that they could become one with the Jews by the blood of Christ Jesus. Blood of Christ brought you near. Remember that cross is everything to us.

Without it, we're living just in hell. They were spoken of in the Old Testament as being near and the Gentiles were spoken as being far off. So that is your basis of understanding in scripture as you study what those conditions mean.

And so Paul says to them, no room for hostility, guys. You can't do this toward the Jews, even though they persecuted you or even though they were hostile towards you in the past, because you have now been brought near. You've been bought with a price.

You are no longer far off. Set aside. Christ gave you a road to him.

That's the Old Testament language. You have been brought near by the blood of Christ. That is an incredibly important reality for you to understand.

That's what the blood of Christ did. It gave us access to him. Verse 14, for he himself is our peace, who made both groups into one and broke down the barrier of the dividing wall.

Okay, now this is going to get right into the tabernacle and the temple, because if you go back and look at the design of the temple and the tabernacle, you're going to find that the Gentiles were left out of the inner portions of the tabernacle and the temple itself. They were able to go to a specific location, which was called the dividing wall. Okay, and when the temple was destroyed, that dividing wall came down, so there is no division now between the Jews and Gentiles in their Judaism faith.

That dividing wall is very critical. So there's nothing to separate us anymore, because that's what they're talking about. And by the way, the Jewish temple was a place of separation.

We just talked about that briefly. There was a court of the Gentiles and a court of the women. You're going to like this.

The court of the women separated from men. There was a court of priests. Then there was an inner court where the sacrifices were made, and then there was the holy place, and then there was the holy of holies.

So the Jews, by God's direction, because that's what he had to do to protect that bloodline, but after he came, there was no protection required. So he cut the walls down, and everything was separated by barriers. And the only place the Gentiles could go was into the court of the Gentiles on the far perimeter on the outside, and for a Gentile to go any closer was serious business.

In other words, you got killed. That's what the Jews did. You couldn't go anywhere near the center of the activity.

We find that in Acts 21. You guys want to look at it. When Paul was accused of bringing Trophimus, who was a Gentile, past the barrier, Paul was going to get killed, because they thought that he brought a Gentile past the barrier.

So the Jews were still fussing with trying to keep the Gentiles out, even though they were one in Christ. And Paul is saying the Jews ought not to be doing that, but neither should you. Pick up on that hostility and give it back.

You have got to be the bigger of the two. That's what he's trying to convince them of. Somebody's got to take the high road here.

Now there's a wonderful story in France. I want to give you this because I want you to understand how our history and what we just read has been identified in a setting during World War II. Some American soldiers had a buddy who had been killed, and they saw a local cemetery.

This is Americans in France during World War II. So they saw a local cemetery, and they wanted to bury him in that local cemetery. And they stopped by the church, and they talked to the priest, and they said, can we bury our buddy here? And the priest's reaction was, is he Catholic? They said, no, he's not a Catholic.

So the priest says, no, he can't be buried here. Well, discouraged as those soldiers were, they did the next thing they could do. They found a place just outside the fence line of the cemetery, and they buried him there.

Now the soldiers had to get back to their platoons, and so the next morning as they woke, they wanted to come back by and give their last final respects, but they couldn't find the grave. They found the priest, and they said, we buried our friend just outside the fence. We can't find the grave.

And the priest said, well, for the first part of my night, I stayed up awake, and I felt sorry for what I told you. And the second part of my night, I spent moving the fence. Christ moves the fence.

He always moves the fence to embrace all that are his. The far off are all of a sudden become near. The church is one.

This is our identity in Christ. Forget the ethnic identities. Forget any other identities.

Christ did this. In that sense, verse 14, he himself is our peace. He is the one who brought peace.

What do we mean he is our peace? How could a person be peace? Well, because he is the one who provided the sacrifice for sin and brought us to himself and provided it for the Jews and Gentiles. When a Jew believes on the Lord Jesus Christ, he loses his natural distinction. Remember what I said.

You have Jews, you have Gentiles, and you have the church. So when a Jew receives Christ as their Savior, they lose their national identity and become the church. When a Gentile believes on the Lord Jesus Christ, he loses his ethnic identity, and we're all one in Christ.

We're all blessed, and Christ is our peace. He made both groups, verse 14, into one and broke down the barrier of the dividing wall. He moved the fence.

He tore down all those barriers that separated so symbolic in the temple. But there's more. How did he do it? How did he make two groups into one? He tore down the dividing wall.

In verse 15, he abolished in his flesh the enmity. Uh-oh. Go back to Genesis.

Where did that first start? It started in the garden. He abolished the enmity. He abolished the hatred.

That's what enmity means. It's used again at the end of verse 16. What caused the hostility was the law of commandments contained in ordinances, not moral law.

Moral law is written on your heart. It never changes. Spiritual law never changes.

But it was all those external laws that once were given by God to keep Israel separate so they wouldn't easily be able to interact with pagans and then get polluted bloodlines. When they were supposed to be set apart, sanctified as a witness to the true God, and evangelize the nations from the vantage point of an uncorrupted testimony. But that failed.

And it failed because Israel didn't even get close to fulfilling its mission. And now God was carving out a new people. Thank goodness.

And there wouldn't be any external identifiers anymore. We're not conformed to a law. We have no Mosaic law.

Okay. God carving out a new people. And there wouldn't be any external identifies anymore.

It was going to be those who are in Christ, whether they are Jews or Gentiles. Our only identifier law legalist is Christ. That's it.

So the abolishing of the Jewish external distinctions and the two or one new man, Christ is our peace, verse 15. Christ establishes peace. And then in verse 17, he came preaching peace.

Verse 16 says, he reconciled both in one body to God through the cross and then put to death the enmity that was prophesied in Genesis. That's what was going to happen. This is the most severe human barrier, maybe even in history.

It is today still. And it had to be eliminated in Christ. And it was.

It comes back forth, but it was. Why? Because the new humanity, the new humanity is indwelt by God. If you're living in Christ, you do not.

Well, let's say you should not have any barriers at all, because look at verse 18 through him. News him. That's Christ.

We both have our access in one spirit. Who's that? That's Christ to the father. So then you are no longer strangers and aliens, but your fellow citizens with the saints.

All of a sudden, you don't have a kingdom. You didn't have a king. Now you have a kingdom.

You didn't have a family. And now you do have a family. You didn't have a household with God.

Now you've got your your your his household and God's house was built on the foundation of the apostles and the prophets. Not so much that they were the foundation as they is that they laid the foundation, which is what the apostles doctrine is all about. We're going to get into that in Acts.

And the cornerstone was none other than Christ himself, who sets all of the angles. The dwelling place of God is the church built on the apostolic doctrine, divine truth rebuilt in scripture, sanctification, guys. Jesus Christ himself is the cornerstone.

And from him, all the lines run to give symmetry to the building. And the whole building is fitted together, growing into a holy sanctuary in the Lord. And then this in whom you also are being built, being being is a process being built together in a dwelling of God in the spirit.

We're continually being built. We're continually being sanctified. We're continually being filled with the Holy Spirit.

All of that stuff is what this means. The cross is God's answer, answer to racial discrimination. It's God's answer to segregation.

It's God's answer to apartheid. It's got answers to war, God's answer to antisemitism, hypernationalism, bigotry, and every form of strife. Christ is our peace.

He made peace. He preached peace. He reconciled us unto peace.

He gave us access to God, the father, God, the spirit, and to himself, God, the son. And we have become the dwelling of God. You got to love that in verse 22.

God lives in his people. That's where he lives. We need to be very careful how we treat each other, because we're the temple of God.

Any believer who comes to you brings Christ with him or her. However you treat another believer, how you treat another believer is how you treat Christ. What did I, what have I always told you? Look in the mirror and decide who you are, because that's how you're going to act.

However you treat the church, however you treat the church is how you treat him, because he dwells in his church. The church was designed by the Lord to be one. Jesus prayed in John 17 that the father would make us one.

He did not make us one spiritually. We need to be one in terms of our life together. He made us one spiritually.

We have to make our physical lives together, because that's what basically governs the majority of us. Not yet quite understood how to live in the spiritual world. We live in a physical world, working on spirituality, but we allow the physical world to define our actions, and that goes against and grieves, it grieves the Holy Spirit inside of you when you do that.

Over in chapter 4, there is some practical instruction. Now this is Ephesians chapter 4. We'll get to this as well. Chapter 4, Paul says in verse 1, I, the prisoner of the Lord, implore you.

Now I'm going to tell you how to practically respond. I want you to walk in a manner worthy of the calling with which you have been called. So here's how you should be.

With all humility and gentleness, with patience, showing tolerance for one another in love, verse 3, being diligent to preserve the unity of the spirit in the bond of peace, there is one body, one spirit, just as you were called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all. Guys, this is astonishing because this says it all. Solomon couldn't build a house that could contain God, yet God lives in his redeemed people.

Think about that. This is massive understanding, incomprehensible privilege that we have, and coming along with that same privilege is great responsibility. You probably know this by now, but I'm a protector.

I had a conversation with two gentlemen last night that we talked about this. I'm a protector. I'm a protector, not only because of the person I am, I'm a protector because of my calling as your watchman.

I have to tell you the truth. That's protection for you. You have to know what's coming.

We've tried many times going through this throughout our history together, and it works. It works for us. So, God has enabled us to continue to protect the church, have each other's back.

And the church, look at us, we're flourishing. We're flourishing every week in numbers, in growths, in all kinds of ways. It always breaks my heart when the church is under attack because people who want to destroy the integrity of its spiritual unity, our spiritual unity, and the bond of peace, they want to tear us down.

I just can't have that. You guys have seen me in that action. I don't mind hitting head-on-head with any individual that wants to tear us down in any way.

It's just not going to happen. We have seen a time when many churches have fractured. I'm sure that you guys in your history of your life have been in churches that split.

People were divided over everything you can think of. And you know what they were? Whether or not they did mandates, masks, and now it's vaccines, new vaccines, whatever it is, the enemy will use anything to divide the church, arguing about issues, physical world issues, not spiritual world. They can't attack the spiritual world.

They can only attack us in our physical world. We have to remember that we're only in the church by grace, God's grace. The Lord saved us and put us in the church, and he lives in us in this church collectively.

And we need to be protectors of his honor and his glory in the church, us as a whole. That concludes our review of chapter two. We've looked at it in a historical sense last time.

We've looked at it in a current sense to us this time. It's the same scriptures with the same meaning of those scriptures applied to two different times. But it's relevant today because we live in the same environment that they lived in.

We just have better technology, and we're writing our act story. That's what we're doing. So with that, I'll open it up for questions or comments or points of clarification, maybe, whatever you guys want to talk about in this.

David? So, Jim, the way that Paul is talking to the Ephesians is virtually the way you're talking to us. Absolutely. He is explaining to them that they are the church.

Yeah. Well, at least I'm trying to do that. You guys might say you're not doing good, or I don't get it, or whatever.

But yeah, that's what I'm trying to do, is I'm trying to take biblical scriptures with historical history and apply it into today's society. Yeah. Jennifer? So, Jim, the enemy can attack on the physical plane, but not in the spiritual? If you're living in spirit, if you're under the covenant and control of God, Satan will run away from you.

Okay. Okay. But he will continue to try to oppress you.

He will continue to try to change your mind. He will continue to do those things. And if he gets a stronghold in anyone, he'll exploit it.

So, that's the reason why you have to live a continuous life underneath the covenant and covering of Christ, because in that, Satan can't penetrate that. Okay. All right.

Thank you. Anything else, guys? Sure. We're good? David, you got something else? Yeah.

Sorry, Jim. No, sorry. Since I've been part of this group... Well, no, I'll go differently.

Prior to being part of this group, I used to have bad night's sleep and have terrible dreams. And one night, I nearly punched punched Pam because of the type of dream I was having. And since I've been in this group and prayed to God all the time and said to Satan, whenever I got one of these dreams and I woke up, I would just get behind me and say, get out of my life.

It's now to a stage where I'm having terrific night's sleep. And yeah, it's great. So, thank you.

Oh, Christ did that. I didn't. So, yeah.

You've helped. Thank you. Well, thanks.

Appreciate that. Don, do you have something? I have a lot, but I'm just trying to think about timing. The laws that Christ fulfilled, sometimes I get confused on that.

So, circumcision isn't required anymore, but I have been pretty staunch on the Levitical diet. Is that... No, that's all over with, too. Oh, my gosh.

Will is going to be so excited. Are you serious? Yeah. Matter of fact, you can go into the Book of John and it will tell you that you can eat anything.

Okay. You've just made... Wow. That's huge.

Okay. The second thing is, I know these might seem like remedial questions, but can you speak in tongues and be a Christian? No. Okay.

Can you... No, no, no. Wait a second. You can become a Christian and fall backwards.

You can become a Christian and get tied up with a faction or group that does that. If you become a Christian prior to that, you don't lose your Christianity. Okay.

Once saved, always saved. Okay. Perfect.

But you're outside of the control of Christ and you grieve the Spirit so much that the Spirit will close up. Okay. Cool.

So my question to you is, I love looking at the whole premise of not offending and at the same time, there's something about being politically correct that's kind of in here somehow because it has been my fellow in Christ people who I have confessed my sins to and they're like, what do you think in there, missy? Quit yelling. It's been my being authentic and being open to correction from my in Christ body people that has made such a difference. And I know I need to say the word more.

I know there's a lot that I need to do more, but I don't know. I guess I'm just thinking, I know people who speak in tongues and I don't want to offend them. Oh, my gosh.

Offend them. But what if I just bring up what you say, but don't call it babbling? You know what I mean? Aren't there basic things? That's what it is. Just ask them what language you're speaking.

That's what I'm saying. I want to... How you confront them will be your choice. Okay.

But you're too... Well, aren't I commanded to be kind and patient and gentle? Oh, yeah. But you're also supposed to be objective and putting into their face what sin they're doing wrong. Yeah.

Because I have someone I deeply love that I just heard speaking in tongues. Yeah. So how do you associate them? How do you come to the point where you feel like you can associate them when the scripture says don't associate with the world and that's of this world? Because I have to minister.

Isn't that my job? I don't get to sit in my little house in my democratic state. Minister is different from association. Right.

Right. Okay. I get that.

I was only within ear's range. It wasn't like I'm saying, hey, come over for dinner. It's none of that stuff.

I mean, I've answered your question. Okay. I got the law.

I got, wow, no political diet. And as far as... So is it okay for us to correct each other when we're... We're supposed to. Okay.

That's what it means. We're supposed to hold each other accountable. Okay.

So won't our egos get offended when someone brings up something that we're not doing? Isn't it? Why should your ego be offended? That's of this world. You're not dealing in the spirit. You should be dealing in the spiritual.

I totally agree. But I, Jim, this is confessing my sin. There have been people who've been a certain way and it's offended me.

And so that's my sin. That's your sin. That's not theirs.

As long as they're doing it in the spiritual form. Okay. Cool.

Cool, cool, cool. I think I get it. But sometimes I get too black and white.

That's my thing. Don't offend someone. You're spiritual first.

You're living a physical experience. You need to approach everybody in the spiritual side. Hate the sin, love the soul.

Of course. All right. I think I got it.

Thanks, Jim. Sam. Jim, I looked at the scripture, all six of them today, probably three, four times.

And I'm looking at number three and it says for this cause, that's our next accountability, isn't it? Yeah. Yeah. Okay.

And then the only other thing I have is the only word for cell is cabins and that's in Jeremiah when he was imprisoned. Yeah. Different word than prison or in prison.

Yeah. But you got to understand that the identification of cells in your body was coined in the Roman Empire and they meant it for a prison of your body. So your cells are called cells because it is a prison locking in the state of your soul and not letting it expand when it's demonically influenced.

Right. Keeping us in the pit. Right.

It keeps you in the pit. Okay. Thank you.

Jennifer. So, Jim, okay, the Orthodox Jews. So that's why they'll have to go through the tribulation because they've never accepted that the Messiah was born and died on the cross for our sins.

Basically, go back, go back into Romans. Well, go back into Corinthians and then go back to Roman, Roman and Romans. And you will see that what Christ did is just put them on hold.

Okay. Okay. Think about it this time.

It was a suspension in time. What he did is he suspended the nation of Israel in time, but they still have life and death and all this other stuff. But he suspended the whole nation in time to reset up that nation in the Great Tribulation after the rapture.

The Great Tribulation is all about Jews. When we get into Revelation and read the scripture, it doesn't talk about the church. It talks about the Jews.

Okay. All right. Okay.

Thank you. I thought that's where I was going. So, hey, thank you.

Suzanne. Just back to that word, offend. I don't know if there's a way to define it in terms of maybe what is truth or not.

I mean, that word, I know it has many different ways of being interpreted. Can you help put a little bit more? Sure. Basically, offend is offend another believer.

In other words, you don't have the truth. If you have the truth, the Bible says you need to hold each other accountable. So, you mean attacking, attacking? Well, yeah.

I mean, if somebody's chewing gum in here and you say, no, no, no, no, no, no, no, you know, that's offending because it really doesn't matter. It's nothing about spiritual salvation or anything in the cards that if you have a, if you don't like somebody's click and you're out talking about that click, that's offending them if they, you know, whatever, you know, you got to understand that the Bible is spiritual, not physical. We interpret the Bible physically and try to apply it spiritually.

That is wrong. We need to do the Bible spiritually and figure out how to get our physical life coordinated with our spiritual mind. God's Christ mind.

Let this mind be in you. So, if you are doing something in a spiritual nature, physically, what is a click? It's a group of people. You guys probably had that if you, Victoria, if you were a cheerleader in high school, because cheerleaders stuck together, that's all they did.

That's click. Okay. So, if you do something in the physical form to offend somebody, knowing that it's going to hurt their spirit, that's wrong.

Okay. That helps. We've got to be held accountable.

You've got to be able with grace and love, hold people accountable. You can't get in their face and say, you know, all kinds of stuff that doesn't work because you're grieving your own spirit when you do that. But the Bible is very clear.

The best thing to do is don't associate with the world. Don't love anything in the world. Minister and pray for those that are lost.

But remember, the church is only for the redeemed. Why? Why is that so? Because that is the comfort. That's like your time out period.

That's your comfort zone. You get ministered to. And if you got somebody in the group that is not safe or living inside the, what we call, in spirit, they're not living underneath the covenant and covering of Christ, their negativity can spoil the whole bunch.

And that's not what's supposed to happen according to scripture for the church. Jennifer, what else do you have? Oh, nothing? Okay. Guys, anything else? You sure? All right.

Let's pray. Father, thank you for you and your word. Thank you for you and truth.

Thank you for you and peace in our lives. Father, give us the ability to have complete discernment over your scriptures and understand them. And may we understand that the Bible was written to apply to our spiritual life and allowing our spiritual life to take more hold of our physical life, changing us in every way.

The Bible wasn't written in the physical form to change our physical life and not touching the spiritual life that is complete demonic. Father, we ask that basically you continue to open our hearts and minds to your truth, that you give us the blessing associated with all of your grace associated in heaven. And Father, may you continue to work in our hearts and minds to get us to the point of total sanctification with you so that we know that our everyday life is living in nothing more than your glory.

We ask all those things in my name. All right, guys.