



Women's Discipleship Class  
September 28, 2017

Verses Covered This Week

*Ephesians 1:13, 4:30, 5:18*

*John 16:7 – 11, 12 – 14*

*Acts 1:5, 2:4, 8:29, 13:2*

*1 Corinthians 12:13*

*1 John 1:9*

*Romans 8:8 – 11, 15 – 16*

*Galatians 5:16*

*1 Thessalonians 5:19*

OK, ladies. I have a personal question this morning. Shiplap. How many of you know what that is? Oh, this is so embarrassing. If I had a group of men in here; because Mrs. Scasta came in with "Shiplap" (on her shirt), I have no idea what it is, but if I had a group of men in here, they wouldn't know what it is. If I ask them about a .300 win mag browning, A-bolt, boss stock, they would understand completely what that is. So I just want to be clear it's a group of women with one man alone on an island.

Now I talked to you about the fact that the Holy Spirit is now the guiding source in your life so you can reflect God's glory to the pure level. So the Holy Spirit's going to do two things, one He's already done. He's written an objective book which you have in your hand that you're going to meditate on. Inside that book are three things:

- Principles
- Promises
- Directive

You're going to look for those three things in every passage you meditate. Directives is a nice euphemistic word for rule. There are rules in the Bible. We don't like to talk about that because the Baptists have long been known for being legalistic, but there are directives. Now those directives generally will help you figure out the principle. For example, you've got the statement that a man can't sleep with a man as with a woman. It's a directive. You can't be involved in a same-sex relationship. But it comes out of an overarching principle where God has deemed the sexual relationship to be holy, to be rich, and to be fulfilling inside a relationship between a man

and a woman who put a binding commitment together that they're not breaking up until death. And so there's this principle where God wants you to enjoy a sexual relationship, but inside a particular relationship, and therefore you have the directive. Then you have promises. We'll look at that next week probably in 2 Peter 1:2 – 4.

So you have all these general statements. For example, you have, in Jeremiah 1, God telling Jeremiah before you were born I ordained you a prophet to the nations. So you have this principle that prior to your birth God has a purpose for you. So you have these general principles that are written down in this scripture. And so what the Holy Spirit is going to do, now that's the objective work of the Holy Spirit, what He's going to do subjectively is take all these principles, promises, and directives and He's going to particularize them in your life. He's going to individualize them for you. For example, you're probably not ordained to be a prophet to the nations. But whatever call He has for your life, He's going to come now and in a subjective way, speak to you and take that principle and individualize it in your life. So that's His goal. So He's already given you the objective principles and promises. And now what He's going to do is individualize this book into your life. Which is why you need to meditate and understand as much as you can of this book because these things He then puts in you on a personal level. So that's the difference between Him being subjective and objective.

If you only know the objective, there's no particularization in your life, then you're not under the Lordship of Christ. You can't understand the individual subjectiveness until you understand the objective direction. So you've got to have both. So how does He do that? I want you to go to John 16:7 – 11. Now this is the first thing he will do in your life. And from this, depending on your response, and remember this is going to be tied into Ephesians 1. Now you go to John 16, let me read you really quickly before you get there, let me read back, and listen to what he says about the role of the Spirit in Ephesians. He says:

<sup>13</sup>In Him, you also, when you heard the word of truth, the gospel of your salvation – when you also believed, were sealed in Him with the promise of the Holy Spirit,

Now look at John 16 because this is the first thing that He's going to do in your life. He makes this statement. He says:

<sup>7</sup>Nevertheless, I'm telling you the truth, it is for your benefit that I go away; if I don't go away, the Counselor will not come to you;

John 16:7 – 11  
*convict*

(Ephesians 1)  
*heard & believed*

Now what's the difference between the Counselor and Jesus? The Holy Spirit is the Counselor. What's the major difference between the Holy Spirit and Jesus? The Holy Spirit's in you so no matter where you go, the Holy Spirit's there. If Jesus is in this room and you're in my office, you have no connection. So that's why I said, there's a huge difference coming. So the Holy Spirit's going to indwell, but here's the first thing He does.

<sup>8</sup>When He comes, He will convict the world about sin, righteousness, and judgment;

And then He goes on to define that. But the purpose is that the first thing the Holy Spirit's going to do is; He's going to convict you about sin. Then in Ephesians 1 he says, "When you heard and believed." That is, both these things occur in response to the Holy Spirit convicting you. The Greek word here, *elegchó*, for conviction in the New Testament is actually a reference to what a man never has in his marriage. And that is a winning argument. This Greek word is always literally, in the Greek, a winning argument. It is a statement made to somebody and they know when the statement is made that they're wrong. So no man ever has the ability to convict his wife. So conviction means the Holy Spirit brings you to a point where He convinces you that Jesus is what He says and that you are what He says. When you hear that, you now have a choice of whether or not you believe that. If you hear what the Holy Spirit says and you believe that, then two things occur in you.

Now go to the book of Acts 1:5 and then 2:4. He's going to do two things in your life and these are pivotal for you. He does them here at Pentecost simultaneously, but listen to Christ. He says,

<sup>5</sup>for John baptized with water, but you will be baptized with the Holy Spirit in a few days.

And then look at Acts chapter 2, verse 4, right before Peter preaches.

<sup>4</sup>Then they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them.

Acts 1:5  
*Baptism*

Acts 2:4  
*Filling*

So we have two things. We have a baptism and we have a filling. Now these are two distinct things. Go to 1 Corinthians 12:13 and then we're going to also look at Ephesians 5:8. These two things are critical because they are distinct. But they both have to occur in your life or you cannot be a believer. Now look at 1 Corinthians 12:13. Now we talked about verb tenses, right; that they're important. Now listen to what this says:

<sup>13</sup>For we were all baptized by one Spirit in to one body whether Jews, Greeks, slaves or free, and we were all given one Spirit to drink.

1 Corinthians 12:13  
*Past*  
*point in time in the past*  
*@ point of salvation*

Ephesians 5:18  
*Be filled*  
*present-passive*  
*release Him on a*  
*continual basis*

So what's the tense here? Past. Now look at Ephesians 5:8 and we'll come back to 1 Corinthians 12. Look at Ephesians 5:18. Periodically I'm going to have to give you a little Greek lesson, but that's good for you; you can go home and impress somebody.

<sup>18</sup>Don't get drunk with wine, which leads to reckless living, but be filled with the Spirit,

Now what tense is this? Present. What else is it? Present-passive. Be filled. Now the Greek is very precise in its verb tenses. Way more precise than English is. This particular verb tense in 1 Corinthians 12; the idea is there's a baptism that occurred, based on the Greek tense, at a point in time in the past. It doesn't occur over and over and over. It occurs at one point in time. What point would that be? When you get saved. When you're convicted you hear and then you believe. When your belief joins what you heard based on the conviction, then you are baptized in the Spirit. Now here's the Greek word for baptism:

Greek: βαπτίζω  
Transliteration: baptizó  
English: baptize

So are we translating the word? No. We're doing what's called transliterating the word. We don't translate, ever in the Bible, the word baptism. We're going to discover that a lot of words we don't translate. We don't ever translate the word baptism. Why? Because of this word: money. We don't ever translate the Greek word baptism because there's actually another word:

Greek: ραντίζω  
Transliteration: rhantizó  
English: to sprinkle

That's in the New Testament. It's never used with baptism. This word (*rhantizó*) is always used because this word (*baptizó*) literally means to immerse something in something else. To take something and place it into something else. So why don't we translate? Why don't we go ahead and translate it? Because only Baptist, Church of Christ, and Pentecostals would buy the Bibles. Because you'd have to say Jesus was immersed in the water. Methodists are not going to buy it because they don't immerse. Presbyterians don't immerse. Catholics don't immerse. So they're not going to buy the Bibles. So money sells the Bibles so we're going to transliterate this so you can make it sound any way you want to. But the idea here, is that at one point in one time when you believe what you heard the Holy Spirit make real to you, at that moment the Holy Spirit immerses you into the body of Christ. It's why you can't lose your salvation. It's a settled thing at the point in the past when you accepted Christ.

How do we know from this, because you're going to hear a lot of people say, "Well you have to be baptized in the Spirit to really have the power of God." How do you know that based on 1 Corinthians 12:13 there is no real power in being baptized in the Holy Spirit? There's a source of power now placed in you, but how do you know there's no power here? How do we know this? Because it's the worst church in the New Testament. It starts out in the first chapter; nobody's unified, everybody likes a different preacher, they're not sure about the resurrection of Christ, they're getting drunk at the Lord's Supper, literally drunk, and there were poor people

coming to the Lord's Supper, the rich people won't give them their food. They misuse the gift of tongues. They have a man in 1 Corinthians 5 sleeping with his step-mother, and he must have been an important enough man because Paul says, "You're not even bothered by it, you're puffed up by it." So this church, if you had their resume and they came and talked to you to be pastor, you'd look at them and say, "Yeah, I don't think so. I'm going to shiplap with the Gaines rather than pastor your church." That's how awful this is. But Ephesians 5:18 (present-passive) you allow continually something to happen to you. You're going to allow the Holy Spirit to fill you. So this is not something that happens once at a point in time. It's something that happens continually every day.

Now they are coordinate at Pentecost, but after that they are distinct. This places the Holy Spirit in your life and He places you into the body of Christ. You're automatically in what is really the universal church. Then because He's there now you have to release Him in your life. So you're going to release Him on a continual basis. Now if you do that, He's there so He's not going to leave. As a matter of fact, Romans 8 is going to say if you don't have the Spirit of God you don't belong to Christ. So He's not going to leave. You're going to release Him daily. As a matter of fact, you're going to release Him several times throughout the day. This is where your fight's going to be. Your fight as a Christian is going to be between believing what God tells you or believing what the enemy tells you. It's going to be centered around this and you can look in your life and see whether or not you're being filled with some simple questions.

Now I want to show you what the Spirit does for you when this happens. Go to John 16. We're back where he talks about conviction of the Spirit. But I want you to look at John 16:12 – 14. Now listen to what he writes. Jesus says:

<sup>12</sup>"I still have many things to tell you, but you can't bear them now. <sup>13</sup>When the Spirit of truth comes, He will guide you into all of the truth; for He will not speak on His own, but He will speak whatever He hears, He will also declare to you what is to come. <sup>14</sup>He will glorify Me because He will take away from what is Mine and will declare what it is to you."

John 16:12 - 14 *talking to the disciples  
all truth*

So here you're lost and the Holy Spirit convicts you. Here He's talking to His disciples and He says, "The Holy Spirit is going to come and He's going to lead you into all truth." So when I take a passage of scripture and I meditate on it and I look for principles, promises, and directives in it, and I want to know how those are going to be applied in my life. When I do that I'm going to ask the Holy Spirit to lead me. Now here's the key point, I think. If you're not filled, you don't get the leadership. Now this is going to be key here. I'm going to walk through and then I want to share at the end because if I asked most of you today and said, "How do you cause yourself to be continually filled with the Spirit?" Most of you in here are going to answer me; you read your Bible, you pray, you go to church, you worship, you listen to Christian music. Well if the Holy Spirit leads me into all truth, then I've got to be filled with the Spirit to understand what's in there. So now we've reversed it. I'm thinking I'll read the truth and be filled with the Spirit when, in fact, He's the one that leads me into the truth. So I have it

backwards. Look at 1 John 1:9. We have the Greek word confess here. I told you we're going to cover a lot of ground on Thursday mornings. If you get some shiplap and write on it you'll really be in good shape. Peg you know what that is? Shiplap? OK. I'm going to ask all my deer lease guys. That's the first question I'm asking them when I get to the deer lease this year. "Hey guys, how 'bout that shiplap?" 1 John 1:9. You can always tell. It's just easy to get women grumbling. You know, it's not even hard. It's just an easy thing. OK.

<sup>9</sup>If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

This is the Greek word for confess. It's a combination of two words. To speak the same thing. Now literally in other words the colloquialism would be that you agree with. If I speak the same thing I agree with you. That's the word for confession.

1 John 1:9 ὁμολογέω (confess)  
*speak the same thing*  
*agree with*

So if I'm confessing my sins, who am I agreeing with? Holy Spirit. He's convicting me. He's come to me and he says, "Chris you've done this wrong." I agree with Him and my sins are covered. So agreement is not me telling something He doesn't know. It's me agreeing with what He's given me in assessment about my life.

Now look at Acts 8. Actually we're going to look at three things. We're going to look at Acts 16, we've already looked at that. As a matter of fact, we're going to look at 8:29. I want you to go there and then look at 13:2. Now remember Acts 16. The Holy Spirit directed Paul away from a certain country; as a matter of fact, two or three countries, and moved him into Macedonia so the Gospel came here. Then look in chapter 8:29. Philip is in the middle of a revival in Samaria. All sorts of stuff going on. He's seeing miracles literally through his life. And look at what God says.

<sup>29</sup>The Spirit told Philip, "Go and join that chariot."

So he makes him leave this and he meets an Ethiopian eunuch who is reading, ironically, Isaiah 53 which is the greatest picture of the cross of Jesus in the Old Testament. So the Holy Spirit moves him individually away from this revival to a place where this guy is. Then look in Acts 13:2. It says:

<sup>2</sup>As they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for Me Barnabas and Saul for the work to which I have called them."

So He speaks to Paul about missions here. He speaks to Philip about personal evangelism here. And He speaks to the church about missionaries here. In all three places He directs the people out of the church, He directs them where to go, and then He takes them actually to individual people for personal evangelism.

Acts 16  
*Missions*

Acts 8:29  
*Isaiah 53*  
*Personal Evangelism*

Acts 13:2  
*Missionaries*

So you have the Holy Spirit directing your life. If I'm not filled with the Spirit, I don't hear Him take me to the guy in the chariot. If the church is not living in the Spirit, we don't get missionaries called out. The great failure for Baptists, I think it's the greatest failure we've done, we're great on the Word and we're great on the Father and we're great on the Son, but we're woeful on the Spirit. We've cut Him out. When I grew up, you couldn't even talk about Him.

And it's why Southern Baptists have long been known for two things. We've been known for programs and we've been known for legalism. Because we do not walk with the Spirit, you don't really know rights and wrong. You create rules so you can live under them. And when you don't have the power of the Spirit to direct you in evangelism and missions and work, you create programs because they take the place of what the Spirit's design is to do. So Southern Baptists have been atrocious.

Now look at Romans 8. So the next thing He does, look at Romans 8:8 – 11, I really do believe that if you're a Christian and you doubt your salvation, it's the ultimate proof you're a Christian. Now I said this one Wednesday night and one guy, one of our older men, looked up and he said, "I must be the greatest Christian in the world." Satan would never make you doubt if you're not a believer because that will make you chase after Christ. So he's not going to make you doubt if you're not a believer. He will make you doubt if you are a believer. Now watch what the Holy Spirit's job is in your life if you're filled. This is, I think, at the end of the day the only real answer that you can possibly work through. Now look in verse 8.

<sup>8</sup>and those who are in the flesh cannot please God. <sup>9</sup>However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, the does not belong to Him.

So he makes this perfunctory statement that you're not there if you don't have Jesus. But then look at verse 15. Drop down to there.

<sup>15</sup>For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!"

Everybody knows Abba is the Aramaic word for daddy. So what's happened? The Spirit brings you into a deep personal relationship with Christ. He's the one that does that. You receive the spirit of adoption.

<sup>16</sup>The Spirit Himself testifies with our spirit that we are children of God, <sup>17</sup>and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.

So you have this statement that my assurance comes out of the Holy Spirit breathing into my soul that I am God's child. This is the only place in the Bible that explains assurance for you.

So if you're not filled with the Spirit, the enemy can make you doubt. If you're filled with the Spirit, it's difficult for the enemy to make you doubt because the Holy Spirit, who is bigger than Satan, will overwhelm what he says to you. So one of the signs, if you are really just can't get past this, it may be a sign in your life that the Holy Spirit's not filling you and He's being overruled by the testimony of the enemy. So He's going to give you assurance.

Romans 8:8-11	<i>deep/personal</i>
Romans 8:15-17 (daddy)	<i>relationship</i>
Romans 8:16 (assurance)	<i>with Christ</i>

Now let's fly quick. Look at Galatians chapter 5:16. I'll give you a second. I hear the shiplap turning. I'm going to find the Greek word for that. I'm sure it's somewhere. I'll find it. Listen to what he says.

*<sup>16</sup>I say then, walk by the Spirit, and you will certainly not carry out the desire of the flesh.*

How do you walk by the Spirit? You're filled with the Spirit. That's the weakest translation of the Greek I've ever read. There are two Greek words for no in the New Testament.

No ( <i>weak</i> )	No ( <i>strong</i> )
οὐ	μὴ
( <i>ou</i> )	( <i>mē</i> )

This is the strong one. This is the weak one. The old idea was if you asked a girl to marry you and she used this no (weak), you had a shot. If she used this no (strong), it probably isn't happening. If you put them together, you have what happened at the Houston Astros baseball game a few years ago when on the big screen a guy knelt, asked his woman to marry him, and she took a box of popcorn, threw it in his face, and ran up the stairs to a massive number of boos. That would be *ou mē*. When these two things go together it literally means, in the Greek, that something's impossible. They go together in this verse. When he says, if you walk by the Spirit, he says, it is impossible for you to fulfil the lust of the flesh. So if I'm walking by the Spirit, the enemy cannot pull me away from what Christ has for me. So that is key.

Now we don't have time to go into some of the other things. Obviously He gives gifts. We're going to look at that when we walk through the gift giving. But He tells us two things. 1 Thessalonians 5:19, don't go there, he says, "Don't quench the Spirit." And then he says in Ephesians 4:30, he says, "Don't grieve the Spirit." No he uses two different words. So obviously 1 Thessalonians 5:19, quench would be if He comes to me and He says to me, back in 1 John 1:9, "Chris you've sinned here." And I say to Him, "Don't care." I've quenched Him. The result of which will cause Him grief.

Now here's, I think, a key fundamental position. I want to be filled with the Spirit so I can sense His emotion about where I am. I want to know whether God is emotionally OK with what I'm thinking and what I'm doing. And so I don't want to do anything to grieve so I want to not

quench, not only so that all these other things can be done in my life, but so that I can sense what God feels, because He's the third person of the Trinity, what God feels about who I am. If you remember when Jesus came out of the water, what did the Father say? This is my beloved Son in whom I am well pleased. I feel good about Him. When you read the Old Testament passages, for example, when the flood comes, it will say, I think the old King James was, it repented God that He made man on the earth. What it really means literally is He's grieved over what we've become. So I want to be sensitive enough to the Holy Spirit that I can sense in my spirit when God's OK and not OK with me which then accentuates my conscience and trains my conscience so I begin to move into life knowing when I'm wrong and when I'm right. So I don't want to quench Him. I want to allow Him to control me.

So if I ask you again, and we don't have time to go into it today, but if you go to John 4, Jesus says to the woman at the well, they have to worship Him in Spirit and in truth. So based on what we've looked at today, if I'm filled with the Spirit, I'm assured of who I am in Christ, I understand God's word, He can direct me. I have His power. I'm able to live above sin. I'm able to be convicted by sin. I'm able to sense His heart toward me. And I can worship Him correctly. So if all this is true, then, filling you with the Spirit enables you to understand your Bible, enables you to worship, enables you to pray correctly, enables you to listen to a song. Alright I'm going to say this real strongly this morning. So don't be offended. If I listen to a worship song in my car, I want to be careful how I say this, if I'm more moved by the story in the song than I am the Savior the song sings about, that's borderline blasphemy. When I think I'm worshipping when I'm not, that's idolatry. We can be gripped by the great truth of the story, but not gripped by the Savior of the story. I don't think you can be gripped by the Savior of the story unless you're worshipping through the Holy Spirit who is driving the truth about Jesus, not a form of worship in your life. This is why there a number of people that can't worship in a certain church. I think you can worship in any church if this is true for you. You can go to a Catholic church and worship. You can go to a Baptist church and worship. You can go to a Methodist church and worship. I don't care what the style of worship is. If they sing about Christ with truth, this is true in your life, there's nowhere you can't worship. So again worship does not create being filled with the Spirit. Being filled with the Spirit creates worship. Understanding truth does not fill me with the Spirit. Being filled with the Spirit, I understand truth. So we've reversed it in Southern Baptist life. So how do we become filled with the Spirit? And that is next Thursday morning.

### **Questions**

*Q. Did I hear you say if you have doubts about your salvation.... (I was not able to hear rest of the question)*

A. Yeah, I think if you're not filled with the Spirit pretty continuously, I think he's going to be able to get in there and create doubts and then once he kind of places them there, then it's hard to dislodge them. And sometimes they can get lodged in there and then you've really got to work to get them out.

*Q. But it doesn't mean you've lost your salvation?*

A. Oh, no! I don't think you can lose your salvation. We'll actually do a session on not losing your salvation and particularly Hebrews 6.

*Q. You talked about translations at various times. What is your thoughts and opinions on the Amplified Bible version?*

A. The Amplified version? Let's go back to these two Greek words right here. OK. There are two types, I'll do it really quickly, there are two types of Bible translations. There's dynamic and there's literal.

**Literal**

Christian Standard Bible  
English Standard Version  
New American Standard Bible  
(*updated editions*)

**Dynamic**

NIV  
New Living Bible  
Amplified

Literal is going to be Christian Standard Bible. It used to be the Holman. Do not get the Holman! This is set on fire by Sheol right here. I even called the editor and reamed him out about a translation he did out of 1 Peter.

Christian Standard Version, English Standard Version, New American Standard Version; you want the updated edition. If you don't get the updated edition, when God is addressed in this version, you get Thees and Thous. So you get a lot of Thees and Thous in the Psalms. Those are really the three literal versions. These two (ESV & NASB) are a little more literal than CSV, but this (CSV) is a little more readable.

Dynamic are readable translations. You have the NIV, you have the New Living Bible, and then you have Amplified. If you're just reading to kind of read, I think this is OK. I mean seriously. But he goes way over the top. He'll take the Greek word convict and he'll just give you all sorts of different ideas for it. Which is not all bad, as long as this is not becoming, literal translations should be your basis of study. If you want to read something just for reading, you can read the dynamic translations. But if you're going to study, a study Bible in particular, you need one of the three literal versions.

They try to make dynamic a little more readable. I want to do my own interpretation of Scripture. 1 Thessalonians 1, for example, let's see what this does with it. I haven't even checked. OK. Here we go. Now listen to this.

<sup>3</sup>We recall, in the presence of our God and Father, your work produced by faith, your labor motivated by love, and your endurance inspired by hope in our Lord Jesus Christ.

Now in the Greek produced, motivated, and inspired are not in there. In the Greek all you have is labor of love. So in the Greek this could mean a love that produces labor or labor that produces love. Now probably their translation is correct, it's probably what's known as a subjective genitive, but I want to make that interpretation myself. I don't want some guy filling words in that really aren't in the Greek. So if you're really going to do literal, you're probably going to do ESV and NASB. This has obviously got a little bit of dynamic. So that's what I mean. I want as literal a Greek as I can get so I decide how I want to interpret it.

*Q. Well since we can't interpret it Greek, which one of those are better?*

A. CSV, ESV/NASB these two are equal, CSV is a notch below, as a matter of fact CSV will say in their introduction they're trying to get between these two. They're trying to be literal, but more readable. But more literal than the NIV, for example. If you read the NIV, what I just read you is exactly what's in the NIV. So if you're going to do study, I think it's one of these two (ESV/NASB). You can do the third one (CSV), but these two are the most literal. Which makes, by the way, the New American Standard really at times, really kind of choppy to read. So that's why you have dynamic, they take the choppiness out and they're probably getting correctly at the point, it probably is something inspired by, but that's not in the Greek. I want my own view of how that happened.

*Q. I was unable to hear the question.*

A. That's a great question. He talks about the fact that what Jesus did affects Earth and Heaven. If you go to Romans 8 there's a unique section where it talks about the world groaning to be redeemed. Which means the plants, the animals, the entire universe is groaning to be redeemed. Our sin apparently wrecked the entire universe. Look at Revelation he restores everything. He has to rebuild everything because of our sin which makes you realize our importance in being in the image of God. So everything's redone and so in Romans 8 it says, their groan for redemption, but they will receive redemption when the children of God receive redemption. So they're redeemed when we're redeemed which is why I really do, when little kids come to me and say, "Lost my dog. Is he going to be in Heaven?" I really think there's a possibility of that because of Romans 8. Now cats.... Cats are, they're wrapped in shiplap and dropped.

*Q. When we talk about walk by the Spirit and you'll not carry out the desire of the flesh. What is the meaning there, isn't our flesh dead at salvation?*

A. That's a good question I'll address in another week. No. Your point is exactly it. I went over it a little bit last night. But we don't have two natures; we only have one nature. If you go back to Adam and Eve her flesh was not enacted until she moved away from what God told her and began to believe what the enemy told her. And then it says when she saw the tree was pleasant to the eyes and good for food, the flesh is now enlivened because she's moved away from belief. And so I think the flesh is enlivened in us where we begin to move on what our emotions want instead of what the Spirit's emotions want based on what we believe. But that's another lesson.

*Q. About the Ephesians homework that we're...(I was unable to hear the entire question)*

A. Yeah, I'm sorry. That was a misnomer on me. You can do Ephesians. You can do any book you want. I want you to stay in the book for a month. I want you to do a chapter a day and then one hour. I want you read chapter in the morning before you go to work. Think about it all day. And then I want you to take an hour one Sabbath day, not necessarily Sunday, whatever you can make a Sabbath. Take one hour, get alone, make your husband keep the kids or whatever, and you get in there and you take one of those chapters you've read, and you get in it and I would look for the principles in it, the promises in it, the directives in it. And then ask myself, "How do these things apply in my life?"

*Q. So you're going to go back to Galatians 5:16?*

A. I will go back to Galatians 5:16, yes. Because we're going to look at the fruit of the Spirit in verse 22 down. It's interesting when you have the word fruit of the Spirit in the Greek it's singular. So it means all those things come in the life of a person who is filled with the Spirit. So we'll look at that.

Next week we're going to learn how to allow the Spirit to control us. We're going to walk through that. It's going to be a little bit difficult, but we're going to walk through it. We're going to see it in Peter's life. He's the ultimate example. If I were you I might even read everything I could on Simon Peter because he's going to be the centerpiece of next Thursday morning's lesson. He is the quintessential example for all of us of how to fail and how to win.