

# THE CHRISTIAN & THE CHURCH (08)

April 13, 2008.

## Introduction.

The first Biblical imagery of the church we looked at is that the church is the bride of Christ. I want to pick up and reemphasize one of the points I dealt with in our review last Lord's Day. The church is an imperfect church. I want this truth to grip you. As members in Christ's church we are an imperfect people. Our many imperfections must teach us to be patient with each other and to pray for one another. The Lord Jesus Christ has promised to sanctify us and make us glorious. But the amazing gloriousness of the church will be unveiled in the future. A description of this infinite glory to be revealed is given to us in *Rev.21*.

In *Phil.1:6* we find the promise that our God who began the good work of salvation in us will perfect us with a view to completion in the day of Christ. We can find great comfort in this glorious hope as we struggle with and battle against sin on a daily basis. We know there is a day coming when the struggles and battles will be over. (cf. *Rom.7:24-25*). But at the same time we can use this glorious hope as an excuse for living carelessly. "*Be patient with me, God isn't finished with me as yet*" is a truth, is a proper request but it can also be a poor excuse for living carelessly. For this reason the word of God has commanded us to seek to live on earth in keeping with the standards that we are yet to attain. In *Matt.5:48* Jesus said, "you are to be perfect, as your heavenly Father is perfect." John wrote, "My little children, I am writing these things to you so that you may not sin." (*1Jn.2:1*). The Lord commanded us, "You shall be holy, for I am holy." (*1Pet.1:16*). These are standards each Christian must conscientiously pursue. These are standards that stop us from making God's sanctifying

and perfecting work in us an excuse for living carelessly.

### **The Body Of Christ.**

I want to turn your attention now to the study of the second Biblical imagery of the church that is found in the N.T. : the church is the body of Christ. I want to begin by reading to you the following passages : *Eph.1:18-23; Col.1:13-23.* (read). Now Brethren, there are several technical exegetical details in these passages that I will not deal with. My goal is to help you understand this metaphor of the church being the body of Christ and apply the truths discovered to our lives.

One fact is very clear from these two passages : the church is Christ's body of which He is the head. The first indication of this truth is actually found in *Acts 9:4-5*. Saul is on a deadly rampage of persecution against the church. He is on his way to Damascus with the authority of the high priest to arrest Christians and bring them back to Jerusalem. While on that journey to Damascus the Lord appeared to Saul and asked him, "Saul, Saul, why are you persecuting Me?" And Saul responded, "Who are You, Lord?" And Jesus said, "I am Jesus whom you are persecuting." Saul was persecuting the church. Yet Jesus said, "You are persecuting Me." The only reason Jesus could say that is because the church is His body.

Now let us turn our attention to the passages we read. The context of these Ephesians and Colossians passages deal with two facts side by side : (1) Christ's preeminence over the cosmos or creation, and, (2) Christ's preeminence over the church, which is His body. In other words, Christ is preeminent over the old creation and over the new creation. In *Eph.1:20* the resurrected and exalted Christ is seated at God's right hand, the place that symbolizes divine power. It is the place of power, honor, authority and sovereignty. Our resurrected and exalted Redeemer is the Sovereign One and "all things

have been placed in subjection under His feet.” (vs.22). Note the comprehensive “all things”. Christ is exercising sovereign authority over the cosmos, over all rule and authority and power and dominion.

Christ sovereign authority or headship is not limited to the cosmos. His headship extends over the church, which is His body. Let us take note of the obvious : the words “**church**” and “**body**” in vs.22 & 23 are singular and Paul is using them synonymously. In vs.22 Paul emphasized the word “**the church**”. Paul is making it very clear to us that the members of Christ’s church are the members of His body, of which body He is the head. But what is being stressed is that Christ is made head over all things for the benefit of the church. Christ’s supreme power is church-orientated. His universal headship has a vested interest and it is particularly directed towards the well-being of His body, the church.

The word “**head**” is frequently used in the O.T. to describe those who are rulers or leaders. In *Deut.28:13* the Lord told the Israelites that if they obey Him carefully and faithfully, He will make them the head. In *Judges 10:18* the word “**leaders**” is used. In *Judges 11:11* the word “**elders**” is used. In *2Sam.22:44* David said the Lord kept him “as head of the nations.” The word “**head**” emphasizes a person’s priority, preeminence and supremacy which is linked to their authority to rule and to command. Christ is the head of the church, which is His body. In a word, Christ’s headship over the church is His Lordship over the church. We will be looking at what this “**Lordship**” means.

Now let us turn to *Col.1*. As we examine this Colossian passage, I want you to note carefully the words that are used, the similarity in their meanings and how they reinforce each other in what they teach about the Lord Jesus Christ. In *Col.1:15* Jesus is described as “the firstborn of all creation.” Jehovah Witnesses rip this statement away from its contextual usage in both Old and New Testaments and declare that it is undeniable proof

that Jesus is a created being.

Now Brethren, when this statement is *“stripped from its context and from other Pauline statements about Christ this phrase might be understood to include Him among created things.... But the context makes it plain that the title cannot refer to Him as the first of all created beings since the immediately following words [in vs.16], which provide a commentary on the title, emphasize the point that He is the One by whom the whole creation came into being.”* (Peter O’Brien).

*Vs.16* begins with the Greek word **hoti** which means **“for”** or **“because”**. This word introduces us to the explanation of what was said in *vs.15*. When used in genealogies the word **“firstborn”** indicates temporal priority and sovereignty of rank. In *Gen.49:3-4* Jacob described Reuben as his firstborn to whom belonged preeminence. But he lost that preeminence because of his terrible sin against his father. **“Firstborn”** was also used to describe one’s special place in a father’s love. In *Exod.4:22* the Lord said, “Israel is My son, My firstborn.” This could be properly translated, “Israel is My beloved son.”

As the **“firstborn”**, Christ is uniquely distinguished from all creation. He is God’s Beloved Son. He is both prior to and supreme over creation since He is the Lord of creation. He is the One through whom the Father created all things. This truth about the Father creating through the Son is repeated in the Bible. *1Cor.8:6* says, “there is ... one Lord Jesus Christ by (through) whom are all things.” *Heb.1:2* says God has spoken to us in these last days in His Son, “through whom also He made the world.”

In *Heb.1:10* God the Father says to the Son, “You, Lord, in the beginning laid the foundation of the earth, and the heavens are the works of Your hands.” This verse is actually a quote from *Psa.102:25*. But the writer’s application of this verse, in which he has the Father addressing the Son and calling the Son **“Lord”** is utterly astounding. *Jn.1:3* says very emphatically, “All things came into being through Him,

and apart from Him nothing (**not even one thing**) came into being that has come into being.”

In *Heb.1:6* the angels of God are commanded to worship “**the firstborn**”. The verse says, “And when He again brings the firstborn into the world, He says, ‘And let all the angels of God worship Him.’.” Note carefully what this verse is saying. The Father is commanding the angels to worship the Son. Why? Because the Son is God. And the Son is the One who created the angels. If the Son was a created being, it would be idolatrous for the angels to worship Him.

Now just in case his readers missed the point, the writer tells them in *vs.8* that the Father says to the Son, “Your throne, O God, is forever and ever.” Here we find another astounding statement! The Father called the Son “**Lord**” and now He is calling the Son “**God**”. Now it is either the inspired writer is speaking the truth or he is not inspired and an idolatrous liar!!

Note again *Col.1:16*. This verse points to the firstborn’s involvement in the creation of the heavens and the earth. But what is interesting to note here is the expression “by Him”. This is literally “**in Him**” and reminds us of *Eph.1:4*, “He (God) chose us in Him (Christ).” The phrase “by or in Him” has the same force as in *Eph.1:4*; God’s creation, like His election, takes place “**in Christ**” and not apart from Him. (**O’Brien**). This agrees with *Jn.1:3* which says, “apart from Him nothing came into being that has come into being.” *Vs.17* says, “He is before all things”. This statement points to His preexistence and primacy over creation. The verse adds, “and in Him all things hold together” – He is the Sustainer of the universe and the unifying principle of its life. Apart from His continuous sustaining activity, all would disintegrate.

The One who has preeminence over the creation also has preeminence over the new creation. *Vs.18* says He is “the head of the body, the church.” We have already seen

that headship points to Lordship. But there is a new point that must be added here, as expressed in *vs.17*. Lordship also points to His role as the Sustainer of the body. The body must depend on Him for life and power. *Vs.18* added, “He is the beginning”. The word “**beginning**” also points to primacy, authority and sovereignty. In *Rom.8:38* the same Greek word is translated “principalities” or “**rulers**”. In *1Cor.15:24* we are told that Christ will abolish “**all rule and all authority and power.**” In *Eph.1:21* the word “**rule**” is used again. In *Eph.6:12* the word “**rulers**” is used.

The One who is “**the beginning**”, who has primacy, authority and sovereignty is “**the firstborn from the dead.**” The resurrection age has burst forth. How do we know? Christ has been raised from the dead. As the firstborn He is the founder of the new humanity. He is the first fruits of those who have died in Him and He is the guarantee of their future resurrection. (*1Cor.15:20, 23*). Firstly, Christ’s primacy was asserted in creation. Now His primacy is being asserted in resurrection, a resurrection that belongs to those who are the new creation in Christ. So whether old or new creation, the first place, the primacy, or the preeminence belongs to Him alone.

Once again we have seen in our study some utterly bold claims concerning the Man called Jesus. You cannot walk a middle road with these claims. Either they are true or false. Either the Man Jesus is God, the Creator of the heavens and the earth or He is a charlatan and blasphemer. The Jews chose to call Him a blasphemer. (cf. *Mk.2:7; Lk.5:21; Matt.26:65-66; Jn.10:36; 19:7*). And the Jewish religious court pronounced the death penalty against Jesus because, as they claimed, they found Him guilty of blasphemy.

If these claims concerning Jesus are true, the sinner who rejects Jesus as God is in great trouble. Jesus Himself said in *Jn.8:24* “**unless you believe that I AM, you will die in your sins.**” Unless you believe that I am the I AM who appeared to Moses, you will die in your sins. To die in your sins is to perish. *Jn.3:16* shows us that to perish is the very opposite of having eternal life in Christ. In other words, as Jesus said, those who perish

will be cast into “the eternal fire” where they will experience “eternal punishment.” (*Matt.25:41, 46*).

We believe Jesus is God, the second member of the Triune God-Head, the Son who came into this world as a man. He is the Word who became flesh and dwelt among us. (*Jn.1:14*). He came to die for sinners in order to save sinners. (*1Cor.15:3; 1Tim.1:15*). He alone is the Savior of sinners. (*Acts 4:12*). But the Bible clearly teaches that He who is our Savior today will be our Judge in the day of final judgment. (*Matt.25:31ff; Acts 17:31*).

If you are not a Christian, Pilate’s question is the question you must answer : **What will you do with Jesus who is called the Christ?** It is question you must answer. It is a question that will never go away. You cannot refuse to answer this question or put off answering this question. If you refuse to answer the question, you have actually answered it. If you put off answering the question, you have actually answered it. In both instances you have rejected the Lord Jesus Christ. And in rejecting the Lord Jesus Christ you have embraced eternal punishment in hell with the devil and his angels. May the Holy Spirit help you to see the urgency of the question and may He convict you of sin and righteousness and the judgment to come. And may He lead you to repentance of your sins and faith in the Lord Jesus Christ for salvation.

### **Headship Is Lordship.**

We come now to consider the fact that headship is Lordship. You are Christ’s body. Christ is the head of the body. We have already seen that headship points to His Lordship over His body, the church. What does it mean that Christ is Lord? Peter said to his audience on the day on Pentecost, “God has made Him both Lord and Christ, this Jesus whom you crucified.” (*Acts 2:36*). Paul said, “we ... preach ... Christ Jesus

as Lord.” (2Cor.4:5).

Your salvation is rooted in your confession that Jesus Christ is Lord. Paul wrote, “if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved.” (Rom.10:9). Paul said to the Philippians jailer, “Believe in the Lord Jesus, and you will be saved.” (Acts 16:31). Phil.2:10-11 says there is a day coming when “at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.” This coming day is the great judgment day. While this confession will glorify God, it will not be a saving confession. There is no salvation for sinners after death.

Col.2:6 says, “as you have received Christ Jesus the Lord, so walk in Him.” You received Him as Lord for your salvation. Now you must “walk” or conduct your life in the sphere of His Lordship, that is, under the rule and authority of His Lordship. Col.1:10 says you must “walk in a manner worthy of the Lord.” Your daily conduct must balance of the scales with Christ’s Lordship. For the Christian, Christ’s Lordship is not theoretical. For the Christian, Christ’s Lordship is the only practical reality that exists, a practical reality that must be lived out in every aspect and detail of your life. Now consider the following :

**Firstly**, Christ’s Headship or Lordship means Christ regulates the issues concerning your salvation. Salvation is to be found only in Him. Jesus said, “I am the way, and the truth, and the life; no one comes to the Father but through Me.” (Jn.14:6). Peter reaffirmed the essence of this truth when he declared in Acts 4:12, “there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.” I need to emphasize this Biblical truth. We live in a world that is regulated more and more by religious pluralism. But there is no room in the word of God and in a Biblically based Christianity for religious pluralism. The

God revealed to us in the Bible is the only true God. (*Jn.17:3*). Consider with the following verses found in *Isa.45* :

*Vs.5*, "I am the Lord, and there is no other; Besides Me there is no God."

*Vs.6*, "*there is no one besides Me. I am the Lord, and there is no other.*"

*Vs.14*, "Surely God is with you, and there is none else, no other God."

*Vs.18*, "*I am the Lord, and there is none else.*"

*Vs.21*, "there is no other God besides Me, a righteous God and a Savior;  
There is none except Me."

*Vs.22*, "*Turn to Me and be saved, all the ends of the earth; For I am God  
and there is no other.*"

*1Cor.6:4*, "there is no God but one."

*1Cor.6:6*, "*for us there is but one God.*"

The Bible is very clear about this exclusive fact : there is only one God. How do we know who is this one God? Jesus said the only true God sent His Son into the world. (*Jn.17:3*). The Jews asked Jesus, "What shall we do, so that we may work the works of God?" And Jesus answered, "This is the work of God, that you may believe in Him whom He has sent." (*Jn.6:28-29*). Do you want to do God's work? Do you want to do God's will? The first step is to believe in His Son whom He sent into this world. *Jn.3:36* says, "He who believes in the Son has eternal life."

*Secondly*, Lordship ties together belief in Christ and obedience to Christ. *Jn.3:36* says, "He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him." John said the one who claims to know Jesus in salvation but does not obey Jesus, that one is a liar. (*1Jn.2:4*). The primary proof that you love Jesus and believe in Jesus is that you obey Jesus. (*Jn.14:15*). Obedience to Christ is the ultimate proof that will separate the sheep from the goats. The wrath of God is abiding, is continually resting upon the person who does not obey Christ,

waiting for that precise moment to break forth and usher that person into eternal wrath in hell.

**Thirdly**, Lordship means Christ makes the rules. In the Sermon on the Mount Jesus said again and again, “You have heard that it was said ... but I say unto you.” (*Matt.5:21-22, 27-28, 33-34, 38-39, 43-44*). In *Jn.13:34* Jesus declared, “A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.” You do not make the rules. I do not make the rules. Jesus alone, speaking from His Father, makes the rules. And the words He has spoken to us, those words will judge us at the last day. (*Jn.12:48*).

**Fourthly**, Lordship means we must obey Christ’s word. In *Lk.6:46* Jesus asked the people following Him and listening to Him, “Why do you call Me, ‘Lord, Lord’, and do not do what I say.” If He is your Lord, then you must do what He says. In *Matt.7:21* Jesus said, “Not everyone who says to Me, ‘Lord, Lord’, will enter the kingdom of heaven, but he who does the will of My Father who is in heaven.” What is the Father’s will? The Father declared, “This is My beloved Son, with whom I am well-pleased; listen to Him!” (*Matt.17:5*). Give constant heed to what He is saying. We are reminded here of what I stated about Cornelius’ attitude in hearing God’s word. We listen with a view to learn, to understand and to obey.

**Fifthly**, Lordship means Christ regulates your whole life. We have taken note already of *Col.2:6*, “as you have received Christ Jesus the Lord, so walk in Him.” Lordship means Jesus regulates your thinking, your reasoning, your attitudes, your choices, your actions, your words, your priorities, your marriage, the raising of your children, your work ethic, your finances, your spirituality, your worship, your functioning in the church, the list is literally exhaustive. Peter said our Lord has graciously granted to us “everything pertaining to life and godliness.” (*2Pet.1:3*). The word “**everything**” must be carefully noted. “*What is the Lord’s will?*” must be the ever present question in your

mind and must be answered from His revealed word.

There are several **non-negotiables** that pertain to Christ's Lordship. **Firstly**, Christ's Lordship itself is a non-negotiable. It is either He is Lord in every sense of the word or He is not Lord at all. Jude describes Him as "our only Master and Lord, Jesus Christ." (**Jude 1:4**). This is a very powerful description of the Lord Jesus. The words "**only**" and "**Master**" are normally used to describe God the Father. The word "**Master**" is the Greek word **despotes** which refers to absolute ownership and uncontrolled power. It was usually associated with the word "**slave**". "Master and Lord" unite to underline the greatness of the person of Jesus Christ. (**Hiebert**). Jude is emphasizing the absolute right of the Lord Jesus Christ to our sole loyalty and obedience. (**Lucas**).

Christ's Lordship points to His ownership of us. **1Cor.6:20** says He bought us with a price. **1Pet.1:19** says the price is His precious blood. We have already seen that Christ's Lordship speaks of His divine authority over us. He regulates the issues concerning your salvation. He makes the rules. You must obey the rules because He regulates every part of your life, however big or small, however important or unimportant. Christ's Lordship demands, in principle, your total wholehearted surrender to Him. There can be no partial surrender to Him. Partial surrender means you want to sit with Christ on the throne of your life with Him. There is no room on the throne for two persons. Partial surrender means you want Jesus as your co-pilot or you want to be co-pilot with Jesus. Lordship means He is the Pilot and there is no co-pilot.

Satan promised Adam and Eve, "you will be like God." (**Gen.3:5**). They reached for Godhood and failed. Today Satan has changed his tactics. If you can't have it all, if you can't become like God, then, at the very least you can reach out for a share, however small. That share of the throne, that share of the Pilot's seat, that share of Godhood, however small it is, can be summed in one word. That word is "**rebellion**". And Samuel told King Saul that an important Biblical synonym for rebellion is "**idolatry**".

(*1Sam.15:23*). That idolatry is self-worship. In other words, when you reach out for a share of the Lord's throne, you are setting up yourself as a god in your life. You are setting up yourself as an idol in your life. And you are literally begging for the Lord to send a lightning bolt to hit you. Lordship demands, in principle, your total wholehearted surrender to Lord. Beware of partial surrender to the Lord.

Please turn to *Rom.12:1*. Paul wrote, "I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship." This exhortation is based on "the mercies of God". The mercies of God have to do with your salvation, a salvation Paul expounded in the first eleven chapters of Romans. These mercies are described as "rich" in *Eph.2:4*. *Eph.1:7* uses the expression "the riches of His grace." Paul wrote, "In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace." It took Paul eleven chapters in the epistle to the Romans to expound these salvation riches.

The imagery Paul used in *Rom.12:1* is very striking. It is found in the O.T. sacrificial system in which a lamb was sacrificed on behalf of the sinner. In this picture the Christian is being called upon to replace the lamb. You are being called upon to go to the sacrificial altar and lie down on it. Why is it that Paul called upon you to sacrifice your body and not your soul to Christ? Your body is the concrete manifestation of your life. It is through the members of your body that you live a righteous life. (*Rom.6:13*). Your body is a member of Christ. (*1Cor.6:15*). Your body is the temple of the Holy Spirit. (*1Cor.6:19*). When the Lord gets your body, He gets all that you are.

Like the lamb your sacrifice must be holy to the Lord, dedicated to the Lord, given over to the Lord entirely. Like the lamb your sacrifice must be acceptable or pleasing to the Lord. But unlike the lamb, your sacrifice is to be a living sacrifice. The lamb was put to death. In a sense you are being put to death. You are dying to self in order to live for the Lord.

Christ gave His all in order to purchase your salvation. If you want that salvation you must give Him your all and live accordingly. Day by day you must work out what it means, at the practical level of your life, that Christ is your Lord and you are fully surrendered to Him. This is what Christ's Lordship is about and it is a non-negotiable.

**Secondly**, Christ's word is non-negotiable. There is no room for debating with Christ's commands. There is no room for, *"well, let's talk about this."* Our responsibility is to come to a proper understanding and application of His word with a view to obeying it. An improper understanding and application will lead you into error and lead you astray. We have no authority to change Christ's word. (*Rev.22:18-19*). We have no authority to water-down or dilute His word. (*2Cor.2:17; 4:2*). Where Christ has spoken dogmatically, we must take a dogmatic stand and speak dogmatically. Where Christ has not spoken dogmatically, we must not take a dogmatic stand and we must not speak dogmatically. Where Christ gives liberty, we must give liberty. When we apply Christ's word, we must diligently seek to do so with the wisdom that comes from above because, more than often, the situations we face come with complexities that are nothing like the ideals we wish they were.

**Thirdly**, obeying Christ's word is a non-negotiable. We have already seen *Lk.6:46* and *Matt.7:21* and their applications. Jesus said in *Matt.10:34*, "Do not think that I came to bring peace on this earth; I did not come to bring peace but a sword." Time and again, obeying Christ will bring the crisis of the sword into your life. Obeying Christ will bring you into conflict with the status quo. Obeying Christ will bring you into conflict with people in every sphere of your life. Obeying Christ will bring you into conflict especially with those who are closest to you and whom you love the most. You will have to make choices that they will not agree with. Obeying Christ may bring you face to face with loss, pain, unexpected anger, and hate. For many around this world obeying Christ brings them face to face with death. The Lordship of Christ means that obeying Him is a non-negotiable, even if the sword must literally pierce your soul, even if it means the cross

of death.

King Saul discovered that obedience to God's word takes precedence over and is more important than worship. Saul excused his disobedience to God's word by saying, "the people spared the best of the sheep and oxen, to sacrifice to the Lord." (*1Sam.15:15*). Samuel's response was, "Why ... did you not obey the voice of the Lord?" (*vs.19*). In *vs.22* Samuel declared, "Has the Lord as much delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to heed than the fat of rams." Obedience must lead us to the worship of God and dictate how we must worship God. Change the order and you are wrong.

Do you belong to the body of Christ? Is Christ your Head? Headship is Lordship. Is Christ your Lord? What does Christ's Lordship mean to you? Is your understanding of Christ's Lordship in keeping with His revealed word? Have you placed yourself on that sacrificial altar before the Lord Jesus Christ? Is Christ's your Pilot or is He a passenger in the plane of your life?

The battle for self control that began in Eden must end at the cross. The grab for divinity that took place in Eden must be abandoned at the cross. The lust for equality with God that was born in Eden must be crucified at the cross. When we come to the Lord Jesus Christ, we must follow His example and not the example of Adam and Eve. They grasped for divinity. *Phil.2:6* says concerning Jesus, "although He existed in the form of God, [He] did not regard equality with God a thing to be grasped."

The primary sin in every heart, even as Christians, is the great desire for self-control as opposed to Christ's control over you. We want to control our own lives. We want to dictate the path our lives must follow. We want to make our own decisions and choices. But as we do so, as we play God in our own lives, as we sing "*I am doing it my way*",

we still have the audacity to come to the Lord and pray : bless me as I control my life; bless me as I dictate the paths I must follow; bless the decisions and choices I am making. And when we get into trouble we cry out to the Lord : help me; rescue me; forgive me for being stupid. And then we go right back to taking control.

The Lord Jesus is not your divine genie. Christ's Lordship means the very opposite to your desire for self-control. Christ will bless you when He is in control, when He is dictating the path your life must follow, when He is determining and guiding your decisions and choices. You wouldn't have so say "**bless me**" when He is control. *Psalm 1* makes it clear that the "**blesseddnesses**" belong to you when Christ is in control. Christ will truly bless you when you surrender your all on the altar of sacrifice, and when your heart is controlled by the Holy Spirit.

I repeat as I close : Christ will not share with you the throne in your life. Christ will not be your co-pilot and He does not want you as His co-pilot. He is Lord. It is time for you to come to grips with this truth. It is time for all of us, young and old, to come to grips with this truth.