Doctrines by the truckloads that are placed centrally may be evidence that *someone hasn't been dumbfounded by the sight of the Lord Jesus Christ*. There's another one, and it's perhaps more important than all the rest combined. If the sun comes up in the morning, you can take it as a sign that major crises will hit a local body of believers. Propitious, hurtful, rending, terrible, terrible crises. Well, not in our church, because we preach the Lord. Not in our church because we've got people…we've got authority in our church. Not in our church because we keep everything simple. There's no cure for this, saints. There is no cure for crises in the church. It's like the common cold. It can't be cured.

The question isn't whether you're going to have it. The question is, is there anybody there who has seen His Lord? Is there anyone there who has *so* seen Him that they can even count this mess where people are hating one another, and things are getting ugly? Is there anybody there who can just sit there and know…forget know…you don't know anything. Sit there, rest, and wait, because the wisdom and revelation of Jesus Christ has been born in their hearts.

If I would bow my knee for anything before the Lord in this area, I would say, "Oh God, please send us Christian workers who will understand that crises aren't things to blow up about, to condemn people about, to put saints under the law, or to throw people out because you don't like them, but that it is an opportunity given to you by your Lord to present the Lord Jesus Christ, and to suffer the reproach of doing that, and the agony and the unappreciativeness that you will receive for having declared Him. And that which you cannot or aren't allowed to declare, then you die. You lose. You walk away, for which you will get no credit whatsoever.

May God give His people a revelation of Him to hold on to until the rest of the saints get through being in the flesh, mauling one another with words, raping one another's dignity with sentences, and let that thing split, or do whatever it's going to do, and start all over again, because you are seeing your Lord. I think if there's a prayer meeting worthy of being called, it would be this prayer meeting: praying that the Lord would give us a revelation of Christ.

"Gene, see, I got this revelation, so I'm prepared and ready, and I can handle anything." Let me tell you something, brother: it's an expanding revelation, and tomorrow, when your little fellowship falls into hot water, you're going to need a new revelation of your Lord, and you better look for it. I believe with all my heart: if you look, you'll find it; the Holy Spirit will give you that revelation.

Well, that's all I want to say on that, but because we're who we are, I need to prop it up with things that are really a little absurd.

In the United States of America, the republic for which it stands, there are people who, having heard what I just said, think about merchandising something like it. These are simply words. And others are suddenly going to have the revelation. I'll tell you, things will get too hot for you. One of these days, that hypocrisy will fall. Forgive me, but you're one of the brothers in the flesh if you would pretend that you have a revelation of Christ. I want to say again, don't confuse "about" with "Him"; "about Christ' as opposed to "Christ"; about dispensed wisdom rather than Christ.

Brothers and sisters, sometimes this line gets very fine, but you know what I believe? I believe if you'll talk to the Lord a little bit about it, you'll be able to tell the difference. I really believe you'll be able to tell the difference. If you couldn't yesterday, perhaps you will tomorrow, and especially watch what is declared in crises of the church.

I don't know how to say this to a nation that was born to sell. Entrepreneurs, marketers, salespeople. Sometimes I think, “God, what do I dare say?” Sometimes I want to hand out tickets to the meeting so only I can control who comes in the door.

Let me tell you, I saw a brother sit down and hear some of the greatest stuff in the world. He was from South America. Oh, he was from the United States; he was a missionary in South America, and he heard a dear brother speak. He wrote down all the notes, went to South America, wrote it out in a book, put his name on it, and became really well known for that book, of which he knew absolutely nothing. We are marketers and salesmen.

What's my point? My point is Paul of Tarsus proclaimed the Christ he had seen. He didn't proclaim that he had had a revelation of Jesus Christ. I think that's one reason that, between the time I leave the motel and come in here, I lose about ninety percent of my message. Because I know that I am speaking to you about the need for a revelation of Jesus Christ, when in fact my business isn't to tell you that you need a revelation of Jesus Christ, but to reveal Christ to you. I know that's a fine line, but, dear brothers and sisters, you've got to do it.

I bow my knee before the Father of Heaven and Earth and pray that you might come to a knowledge of Him; not about Him, but Him. You need to have it called to your attention that there is a revealing of Jesus Christ. My brother Paul was really awed by that revelation, but he didn't preach the need of the revelation. He preached the Revelator; he declared the Revelator.

How much did it grip him? How much did that revelation grip Paul? It gripped him so much that he really believed that, in his mother's womb, he had been set apart for that revelation. Where does the revelation take place? As I said, you fall down into a coma, see? And you... No. (sarcasm) He said that Christ might be revealed in me. This is why I also pray that the eyes of your heart - they're not in your head, they're in your heart - see the unseen; they don't see the things that are seen. That Christ might be revealed in you also. Brothers and sisters, it's a prayer worthy of being prayed; the question, of course, is, what are the five points necessary to have Christ revealed in you? (laughter)

(sarcasm) Well, number one, you fast. Number two, you tithe. Are you getting this down? Number three, you pray and pray and pray. Number four, you go into the desert as Paul did. And...I’ve forgotten what number five was. Saints, I have no idea under heaven what to say to you about this. I'm not even going to say that you're ever going to have a revelation of Jesus Christ, but I hope the brother sitting next to you does. That Christ might be revealed to you and in you, and not once, but again and again, until all that you know and all you see and all of this becomes not the Bible, not the Word of God, but becomes revelation of your Lord. There's no other revelation. You don't get a revelation of premillennialism or predestination or anything else. You get a revelation of Christ.

I think I've covered this pretty well, though you'll find it just as elusive as I do. May the Spirit of the living God be awake and alive in your heart on the day you don't know what to do. On the day when the things around you are bigger than you are, may you be driven to the face of Christ.

I've got one more thing to say, and this is very helpful. The revelation isn't for you; it's for the house. It is a corporate revelation, but it is still Christ. Part of the revelation you'll have of Christ is the church, but it will still be Christ, and it will not be the church. It will be Christ. Be at peace that the revelation is revealed within the house of God. This isn't for radio preachers. This isn't for an individual preacher. This isn't for an individual saint. It is an expanding, enlarging, increasing revelation of Christ in the church.

This is for Him, not for you. This is for His house, not for you, and you won't benefit from it. All you're going to get out of it is misery, because with that revelation comes some understanding of the cross. And if there's no understanding of the cross whatsoever—and that's a good possibility. If you have no insight into the cross whatsoever from this, trust me, you're going to get the cross.

I want to take the rest of this evening to look at a man in whom Christ was revealed. That's all I'm going to do, and then we're going to go home. I want to de-romanticize this brother; I would like to de-romanticize his letters. I would like you to know that he hurt just like you hurt and I hurt. He might have been more sensitive than some of us.

I've never tried hard to identify with Paul of Tarsus, but I can tell you one thing that I have in common with that brother that I am really aware of. You may never notice this, but nothing galled that man more than someone talking about him on the level of his education and background. That upset him to no end - to be treated like someone who didn't have any right to be talking the way he talked, as though he was some nitwit running around, some halfwit running around talking, who was causing problems because he didn't have a lot of sense. Don't think that shows up in “I sat under Gamaliel.” It shows up everywhere. And he got hurt, saints. That brother could get hurt.

You take the trip he took to Galatia and go through all he went through - a couple of shipwrecks, fever, almost drowned, naked and cold and hungry - and go plant some beautiful little churches up in the backwoods of nowhere among some of the most ignorant people and some of the wildest people in all the Roman Empire. Then he had some Jew, some fellow Jew, probably somebody he knew, maybe went to school with him, make that same trip and go to those four churches, ingratiate himself into those churches, and then tell those people that Paul really wasn't a very smart person. That back in other places, Paul wasn't really considered to be anybody, and that he hadn't delivered all the gospel because he didn't want to offend anybody. Paul heard about this, and he blew his top. He blew his top for about five verses, and then he settled down.

Now Paul is about to see his entire work on this earth destroyed. All he's got on this earth is four churches. Maybe Antioch could be considered a fifth, but that was Barnabas' work and his. He was welcome there; only four or five places in the world he's welcome as a Christian…among Christians; everybody else was a little afraid of him. He didn't want to go around the rest of them anyway, a lot, I don't think. I really had the feeling he'd felt a little uncomfortable in the Jewish churches.

His whole work is on the line, and his gospel is on the line. Now, how many times has that happened to people who minister? It happens all the time, and he doesn't get to be there. All he's got is a letter. Letters weren't easy to write back then. They weren't long because they had to be carried. I think I've told some of you that there are no spaces between words in handwritten Greek, no paragraphs, no periods. It's just a series of letters rammed as close together as possible. On the next line, they're rammed so close they sometimes run into the line above, like typing a whole letter without ever hitting a period or a comma. You never put a capital, and you never put a space, and that's what those letters look like.

So, what's he gonna do? I would like you to look at some of the things my brother does. Before I do, I want to tell you that you better… somewhere along the line, maybe you and I… better take a long time to understand what two words mean, and those two words are "*In Christ*".

Measure this man, if you will. We will measure him tonight. Let us measure him by any standard; those of you who've been around a while, measure this brother by the ministry as it is known and understood today. Measure this man. We're gonna turn to the Book of Galatians, and we're going to wander through it for just a moment.

Okay, he's sitting down, maybe we'll make it at night, and it's a candle, and he's got a pen, or actually somebody right beside him has got a pen, and he's talking. The first and second verses are greetings, the third verse is a greeting, and the fourth verse is a declaration of the Lord. This all ends in verse five with an "Amen." There's very little that can be seen here. Then he gets angry. *I'm amazed you deserted him who called you by his grace to a different gospel*, and saints; there really is a different gospel. *Which isn't another gospel, for they are disturbing you and distorting the gospel of Christ.*

Now, somebody, give me a definition of the gospel. Yes, sir. He and Christ, Christ and me. That's not bad. I would make it even shorter. *Jesus Christ is the Gospel*. Jesus Christ is the gospel; there is no other gospel. There is no other gospel. Christ is our gospel.

*But even if I, or an angel, or anybody comes and preaches you some other gospel, let him be damned. T*his is an angry man. *For we have said before, and I'm gonna say it again, that if anyone else comes to you, preaches another gospel, then be damned.*

Well, Brother Paul, you aren't very Christian in your attitude. From verse six through verse nine, you won't make it in the evangelical community, and you sure aren't gonna get this published as a book. Now, having said something so harsh, he just asked himself this question: Does this sound like - and he's referring to the man who is saying that he's a man pleaser - does that kind of talk that I've just written, does it sound like I'm trying to curry somebody's favor? So he's really even stumbling over himself here; he's so angry. Only the recipients of that letter could possibly know what he meant, and I'm sure they're sitting there shocked as they hear him fire his first volley at what the gentleman who came and disturbed them had said about him. *If I were still trying to please men, I would not be a servant of Jesus Christ.*

Now then, he begins to get a little control of himself in verse eleven. To me, Paul calls himself back; I think he calls himself back here. *For I would have you know, brothers, that the gospel which was preached by me is not from men. For I neither received it from men, nor was I taught it, but through revelation of Jesus Christ.*

Through a revelation of Jesus Christ, and that doesn't mean that Christ gave him a revelation. It means *he had a revelation of Jesus Christ*. Now, how pertinent is this conference when we see how central this is to Paul: a man had a revelation of Christ, and now there is a church in crisis. It's four churches in crisis. How does my brother, who has had a revelation of Christ…how does he handle this? Let's measure him.

For you've heard of my former life in Judea, and you have heard how I was very zealous. I'm in verse fifteen now. *You also know that he set me apart even from my mother's womb, and then when I got to a certain age, He called me.*

This was grace. This was unmerited; this was grace. This was grace. You don't use the word grace without it softening you a little bit if you know what you're writing. That was grace. *And God was pleased.* It made God happy. To do what? *To reveal His Son in me*. In verse 12 and in verse 16, he has twice made reference to a revelation of Christ within him, that he might preach Christ among the Gentiles. I have had a revelation. Christ has been revealed in me, that I might preach to those who are not Jews; that I might preach to the heathen.

Grace caused Christ to be formed in me, and I was called to preach this Christ who has been revealed in me to the heathen. Then he talks about some of the historical things that happened, and then I want you to look at verse twenty-two. *I was still unknown by sight to the churches of Judea, which were…* I commend Paul for this statement. I don't know if you're aware of this, but Paul is the only person in the New Testament who uses the term "in Christ." This isn't the first time he's used it in this passage, but he uses this passage to describe a group of people who may not even know they are in Christ.

Paul of Tarsus has taken on the eyes of his Lord, and he has looked at the churches in Judea, and he has said, "I see what God sees: that the churches, the fellowship of believers in Judea, are one with Christ. They are one with Christ. There is unity in this, there is exaltation in this. There is forbearance in this, there is forgiveness in this, and there is graciousness in this. *I was not known by face in the churches that are in Christ in Judea.*

I want you to keep watching this brother's understanding of "in Christ." I don't know how much of that was revealed to my brother Paul. Still, I can tell you this: the first thing that he understood about the revelation of Christ was that there was an "in," an "I in," and that word meant more to him than any other word in the language he spoke except the word of God the Father and God the Son, the Lord Jesus Christ. That was Paul's word, and it was powerful. It meant everything to him. He used that word in speaking about the brothers and sisters in Judea.

Galatians 2:2 - *It was because of a revelation that I went up*. I don't think he had a dream in the middle of the night telling him to go up to Jerusalem. I believe he is speaking of his revelation, that

it was pertinent and necessary, expedient and important, that he go up to Jerusalem. Then he tells what happened there, and I would like for you to look in verse 4: *But it was because of false brethren who had sneaked in to spy out our liberty, which we have in Christ.*

My brother is moving fast, but this is the main thing I have to say tonight; there's something central, the key he keeps coming back to. There is a centrality in Paul's letter. He doesn't just say, "the liberty I have," or "the liberty that Christ gave me," or "the liberty that Christ gave us." He says it in the most powerful of ways: the freedom, the liberty that is found deep inside the being of His Lord. He is a man who has seen his Lord. He was already bringing the Galatians back to the Gospel.

He goes on to tell more about what happened in the church in Jerusalem and about being told to care for the poor. Then he tells of an incident in Antioch and how he got in trouble with Simon Peter. I want you to go to Galatians 2:16. *Nevertheless, knowing that a man is not made right with, is not justified, is not equated with the Lord by the works of the law, but through faith in Christ Jesus.*

Now, brothers and sisters, will you go back with me to verse 1 of the letter? *Paul, an apostle not through man, nor through the agency of man, but through Jesus Christ.* And in this verse, he says, *By faith in Christ Jesus*. If you were ever wise enough to explain to me why he said Jesus Christ in one place and Christ Jesus in another, will you come and sit down and enlighten me? I will tell you this: the term *Christ Jesus* is a resurrected, ascended, and enthroned Lord. That is not the Jesus of Judea; this is the Christ beyond the tomb, and through faith in Him we believe He's God.

By faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ. Jammed up one after another. Now, saints, I have no point to make here particularly. He's talking about redemption; he's talking about salvation; we could go into justification and all that. I want you to see that in twenty words here, he's managed to put Christ Jesus three times. There's a man on the other end of this pen. Until this verse right here, there's nothing else that is an unbroken line in this letter. There's only one thing that is unbroken and aligned in this letter, and that word is Christ, the Lord Jesus Christ.

Alright, let's look at verse 20. I might as well read verse 19. *For through the law I died to the law, that I might live to God.* And now this immortal verse: *I have been crucified with Christ. It is no longer I who live, but Christ lives in me. And the life which I now live in the flesh, I live by the faith of the Son of God who loved me and delivered himself up for me. And I do not nullify the grace of God, for if righteousness came through the law, then Christ died in vain.*

Let's look at verse 20. If we're gonna look at Galatians, then we have to look at Galatians 2:20. I want you all to know that these brothers and sisters who lived in the first century probably understood more about space-time and about mass and creation and timelines and continuums and matter and antimatter than Einstein.

Now, Gene, that's ridiculous. No, it's not. Here is a man who says something and, in the process, makes absolutely insane statements, perfectly understood by the listeners and the readers. Here is a brother who, in one sentence, steps into eternity, steps out of eternity into time and space, steps out

of time and space into eternity, steps out of eternity into time and space, and eternity at the same time. He is moving back and forth between two realms with impunity, without even thinking about it, and without thinking that he's going to confuse his congregation.

First of all, he says, "For through the law I have died to the law." Okay. He almost makes the law a human being, and he says, "The Law exists on Earth; I don't." The Law is around looking for those who can be put under it. It can't find me. I died. That's pretty slick for a brother writing a letter. Law is looking for me and can't find me. I am dead.

Dear saint of God, if we don't ever get any further than this right here, may you join Paul in his grave, for the law cometh. The law is looking for you, and that's not all. The law not only wants to get you, but it also wants you to go get others.

Paul of Tarsus could look through the eyes of Almighty God, and he saw through God's eyes that Paul of Tarsus no longer existed, and the law couldn't find him. The law is of the earth and is on the earth. The law has never been in the heavens, never will get into heaven, never can get there, never has been there, never, never, never, never, never, never. The law belongs to the earth, and it walks the earth looking for a dead man and cannot find him. And Paul even says, "The law murdered me. Therefore, how could it possibly find me?" Praise the Lord.

A man has seen something, saints. This isn't ordinary talk here. This is mystical, mysterious. This is unworldly, non-earthly. A man is speaking of himself and expecting those who hear him to understand.

Now the next verse is more wild. Back there in Jerusalem, they laid a cross on the ground, took nails, and crucified two people; killed them dead. One of them was Jesus Christ, and one of them was me. It wasn't mentioned in the Gospels, but we were both hung up there on that tree and died together.

You didn't know that, did you? You, you didn't, you didn't hear about that, that on the day Christ was crucified, I was there and they pulled me out of the crowd and, and they put nails in my hands and put nails in my feet, and the Lord died on this side of the cross and I died on that side of the cross, and that day we both died. I was crucified with Christ. Another good reason they can't find me.

This is very earthy. He's speaking very earthy here: that something happened on earth, at Calvary, in Jerusalem, around thirty A.D., that Christ was crucified and so was I, and yet it's not earthy at all because everybody knows he wasn't in Jerusalem that day. Therefore, space and time collapse. Space and time collapsed, and somehow, wherever Paul was, he was drawn out of where he was and drawn to the cross. And not nailed on the other side, but nailed on the same side.

I was crucified with him. He doesn't use the word "and" here; he uses the word "with," and it makes it so powerful you can almost see one nail go through two hands, one nail through four feet, and one spear through two sides. I was crucified with Christ. April, 30 A.D., Calvary. Golgotha, Place

of the Skull, Jerusalem, outside the walls. That's earthy, and yet if you look at Paul really carefully, time collapses, space collapses because he wasn't at that time in that place. Time and place collapse because at that time he wasn't in that place. Therefore, he is speaking of something otherworldly, even though it sounds so very earthly. Now, what's my point? You're listening to a man speak who saw his Lord.

I'm not through with the verse. I've been crucified with Christ…Hey, folks, did y'all know that the man who raised up our church got crucified the same day Jesus did? You know they nailed him up there on the cross. He came through here a few years ago and raised up a church here. He was crucified with Christ back in Jerusalem in 30 A.D., and this is about 44, 45 A.D., maybe by now. Okay, that was 15 years ago. He was crucified with Christ, but he came here and raised up a church. He died that day, you know? And when he died, the law couldn't find him. The law did find us… until Paul straightened us out and showed us that the law can't find us.

I have been crucified with Christ. I'm dead. He puts it even stronger. "I'm no longer alive." That means I'm dead, but it also means I'm no longer alive. It's one thing to be dead; it's another thing to be no longer alive. I know, it's the same thing, yes, but he's already put it as death; now he puts it as no longer alive. Now, here is a brother who, again, is speaking very earthy. Here on this earth, I am no longer alive, and yet we say, "You've gone mad," or "You've seen your Lord." You've either gone mad, or you're looking from heaven's viewpoint. That in the sight of God, Paul of Tarsus, the Father, in the sight of the Father, "I brought you to Jerusalem, and you died with my Son."

From the viewpoint of the Father in the heavens, he looks on Earth. Paul of Tarsus is, at this moment in about 44- 45 A.D., no longer alive on the planet called Earth. So he stepped into the heavens and looked from heaven's view. Can you join him? Can you stand up and say, 'The law's looking for me, but it can't find me, because God is looking down from heaven, and He can't find me either. The reason He can't find me is I'm not there. I am dead."

How'd you die, healthy-looking brother? Oh, I was in Jerusalem, and my Lord was crucified. They dragged me out of the crowd. They crucified me with him. We died about the same moment. I am no longer alive. You have died to the law, and the law can no longer find you because you are dead. You are crucified with Christ. You are no longer alive. Who just spoke? Who said that to you? God said that to me. I didn't say that to you. These are God's eyes. Jerry's wife wouldn't agree, but Jerry's wife doesn't know. God knows what's true.

That God might grant you the wisdom and revelation of the experiential knowledge of Christ, the experiential knowing of Christ, that your eyes might be enlightened to see. And God sees His own wisdom, for it was by the manifold wisdom of God that He gave to the church the exhibition of His manifold wisdom to the principalities and powers in heavenly places, that they might see. Don't have your wives' face-time concept of you; have the wisdom of God and God's revealing. See that the law is incapable of finding you. And understand that in God's eyes, they pulled you out of the crowd and crucified you. That's what God said. Paul didn't say that, and God didn't say it. It has been revealed. It's been revealed to principalities and to powers in heavenly places by the church that Jerry was at Jerusalem, crucified with Christ, and that at this moment, Jerry's not alive.

Well, we have to lock him up because he's gone stark raving mad, but he is even going more insane as he now steps into the heavenlies and declares, "I am no longer alive." I do not live. It is no longer I who is alive. Christ lives.

Now here's one of the greatest mysteries, and if you've ever heard this before, you come tell me about it, will you? Here is one of the greatest mysteries: Christ is alive; you are not. You have ceased to live. Now, that's what that verse says, but here's the amazing part. There's really something wrong with the last part if you think about it. He said, "But Christ lives in me." Yeah, but that gives away the fact that he is alive. Paul slips here and lets us know he's alive, even though Christ is living in him. Paul has had a revelation of Jesus Christ, and it is this: that when Christ lives in you, everything else about you is dead.

My dear brothers and sisters in the Lord, when someone says Christ lives in me, from the viewpoint of God the Father, if Christ is living in you, then everything else in and about you is dead, and only Christ is alive. Am I doing damage to Scripture here? Reread it. I am not alive; I am dead, and I'm also not alive. I was crucified. I am crucified. I'm gone and dead. Okay, alright, so I'm walking around, but Christ lives in me, and when Christ lives in me, through the eyes of God the Father, there's nothing left there. That opens us up to a gospel so titanic and so unbelievable that we cannot contain it. We dare not do more than whisper, if we dare whisper at all. I think what we should do is all go home and consider it.

But this has in no way altered the gospel that was preached to you last night about this time: that in eternity past you were in Christ, when there was nothing but God, who is All. There was the Father, the Son, and the Holy Spirit. There was God, and He was All, and there was a portion of Christ, the Son, the second person of the Trinity; there was a portion of Him marked off to be you.

You are going to receive eternal life, who is Christ. Eternal life isn't an “it.” Eternal life is a “who.” It is Him. There was eternal life: His name is Christ. Christ is our life. *Christ our life*. Christ, who said, "I am life." Christ, who is eternal life, that you would have Christ's own life put in you, you beggar, you sinner, you poor soul. When Christ comes into you, that which was predestined long ago, when God looked in eternity past and saw you, all he saw was Christ, because there was nothing there but the Lord, and He saw that which was predestined. He saw you in Christ, and then He crucified all the rest of you. He took what was before the foundation of the ages and placed it in you.

Once again, when God's eyes look, He sees today what He saw then. What He saw then was Christ. What He saw then was something of eternal life that is Christ, in Christ, marked off in Christ, now entering space and time and coming into you. He looks to the past and sees Christ; He looks to the present and sees Christ, and that's all he sees. That's all He sees. That's all. If Christ is in you, then the situation is the same as it was in eternity past, and it's the same as it's going to be in eternity future, when it isn't God the All, but when it is Christ, and when He is All in All. What the future will be and what the past has been, at this moment also is. By the way, that is the gospel. Christ is our gospel. I no longer live, but Christ lives in me. And right now, we can see that there's something else walking around here, but God doesn't concede that.

My point was, or is, that this is how a man, this is how man handles the church problem, who has seen his Lord. Look what he did. He built, he built a ladder to the heavens. He's drowning these people in the revelation of Jesus Christ. Did you get it? He could have thrown a running fit. He could have excommunicated all those Gentiles who had gotten circumcised. He drowned them in the vision, the revelation, and the knowledge of the Lord Jesus Christ, and exalted the wisdom of God. Praise the Lord. This is a man who has seen the Lord.

Well, saints, he talks about Abraham, a tree, and a curse, but he has seen what nobody else has seen. We're gonna leave Calvary now; we're gonna leave Galatia, and we're gonna leave Antioch, where he probably wrote this letter, and we're going back to Abraham. I'll tell you something: all this brother can see is the Lord Jesus Christ. This brother has myopic vision. There's only one thing he can see wherever he looks: He sees a risen Lord, and he says, "Do you remember when God promised Abraham that all the world would be blessed by his seed?" That wasn't Isaac. And that wasn't Jacob. That wasn't Joseph or Judah. As one seed – that's Christ. May God give you myopic vision to see Christ and to see Christ and to see Christ and then to see Christ.

Galatians 3:24 - *Therefore, the law has become our tutor to lead us to Christ, that we may be justified by faith.* The man's crazy. Where's he gonna stop? He takes something like the law and makes it an instrument to bring you to Christ. Please look at this for a moment. He's myopic in his vision; all he can see is Christ. Oh, there's the law - that's what leads you to Christ. I know you heard this preached before, but look at it that way. Oh, yeah…the law…well, yes, that's what leads to Christ. This is all the brother can see. He either sees the Lord or what brings you to the Lord.

Excuse me, brother, when does Christ live in you? When did Christ live in you? When else did Christ live in you? Before creation, and now, and after creation. Where are you? In Christ and Christ in you. Wait a minute; you were in God. There was nothing there but God. A part of God was marked off to be put in you; you were in Him, and now He's in you. By the way, you're in Him, and you're going to be in Him in eternity when you are part of Him, and there's nothing but Him, just as God sees that today. So you have been past in Christ, is that correct? You're present in Christ, is that right? Your future in Christ, is that true? Are you, are you, are you with me? Are you clear? *You're all wrong.*

I have been crucified with Christ. It is no longer I who live, but Christ lives in me. And the life which I NOW *live, the life which I* NOW *live, the life which I* NOW *live is Christ.* Now, now, now, now, now - I live in an eternal now, but it is Christ and only Christ. There is no eternity past, there is no space-time now, there is no eternity future. In Christ, all things are now.

My point is that this is how a man called of God, facing the greatest crisis of his ministry, deals with God's people. Lord, isn't that beautiful? This is what Paul was doing. He was preaching a crucified, resurrected Lord who lives in you and me. The fact that you're being comforted and some of you are being blown out of your skulls is secondary to the point here. That this may be the most wonderful thing you ever heard is not the point. The point is we need some men walking this earth who have seen the Lord. We need churches who have seen the Lord.

Oh, yes, the law is something that leads you to Christ; prison leads you to Christ; something is gonna lead you to Christ. For those of you who have already met Him and know Him, something's coming up that's gonna lead you to Christ. I can pretty well tell you what it's gonna be. I ache for that soul who has to face life without knowing that when he gets kicked in the solar plexus, it's supposed to lead him to Christ.

Now, please look at verse 27, and this gets really interesting. *For all of you who were baptized into Christ have clothed yourselves with Christ.* He's been talking about Christ in him; now he's gonna talk about being in Christ. But who has seen *what* when he even sees Christ as your very clothing?

Reread the verse. I'm going to show you Christ in you. Do you have it? That's Christ and you. Now, I'm gonna show you in Christ. See? Christ is inside that glass; I trust you understand me, and now that glass is inside of Christ. If Christ is the water, and of course we need more water, but Christ is in you. That's what's inside the glass, and then the water surrounds the glass.

Now, if that water were right up to about here, what would you say? You couldn't see the glass. If the water were all the way up to here, you couldn't see the glass. There would only be the vaguest shadow of it. If Christ is in you and you are in Christ, there's not much left. When God the Father sees Christ in you and sees nothing else but you, and then He takes that and plunges it into Christ, then there's just not much there to be seen. When Paul of Tarsus saw this, he saw Christ as clothing that you have put on Christ, who has clothed you.

Life is fun in the body of Christ, and it's safe in the body of Christ. It's beautiful in the body of Christ. We will only have - I'm tempted to say we will not ever have, but I want to make it positive - we are only going to have the experience of the body of Christ, the ecclesia, the church…I hate to use that word…when we have Christ lifted up to us all the time. When He's not lifted up to us, it's like a boat in a harbor, and the water goes down, the rocks come up. Somebody better come through fast and declare the revelation of Jesus Christ.

Alright, I'm gonna close with this. I could be here all night. Galatians 4:10: "*You observe days and months and seasons and years. I fear for you*."

Okay, turn with me to Colossians 2:16. *Therefore, let no one act as your judge…*you could stop right there…*in regard to food or drink, or in respect to a festival, a new moon, or a Sabbath day*…and this is the same reference. *Things which are a mere shadow of what is to come, but the reality belongs to Christ.* What a passage of scripture. Read it again. Over here he says, You heathen, you dirty, unwashed, tattooed, blood-drinking Gentile heathen have gone to observing the Sabbath, festivals, holy days, foods you can and cannot eat, drinks you can and cannot drink, seasons, months…I think I (Paul) just plain flat failed.

There was a time before creation, and God was God, and He's still God, and He's gonna be Lord, and He is Lord. When He created this universe, He just filled it up. He said, "You're my masterpiece." He was painting all sorts of paintings when He made this universe.

He was looking at His Son when He painted a cup of water; He was looking at His Son when He made a pomegranate; He was looking at His Son when He made an apple. By the way, that's all

scriptural. I'm, I'm using the real ones. He was looking at His Son when He painted a lamb, an ox, a bullock, and doves. He painted them looking at the Son. S-O-N. He created the stars, and He was looking at His Son because His Son is the…He was looking at His Son, S-O-N, when He painted the S-U-N. And you know what He said? He said, "This whole creation is just a shadow."

Now let me just put this together right quick. What do you do every day? Eat and drink. The Sabbath comes once a week; the new moon once a month; and the festival once a year. What you do every day, what you do every week, what you do every month, and what you do every year, you are free of those things because they are not real. They are shadows. The reality is…Christ! Isn't that incredible? This man is off his rocker. He has seen one glorious Lord when he says to you that your food - and it is, your real food, the best food you'll ever partake of - is touching Him. Saints, He is your rest, and He is your new beginning every month. He is your celebration.

Well, you realize we just did away with all law, don't you? And my dear holy ones who have believed in Him, don't ever let "judgmentalness" seep into the fellowship of the ekklesia. It doesn't matter what you eat, what you drink, what you put on - your clothing is Christ. Your drink is Christ. Your food is Christ. It doesn't matter if you don't rest on Sunday; God's still gonna love you despite your disobedience. (laughter) And when you don't observe a Jewish holiday with the Jewish Christians and with the Gentile Christians walking around here playing like they're Jews, it's alright.

Don't let anybody judge you for anything, because they don't exist. They are shadows of what has become, and He has taken the very creation itself, which is an artwork, a painting, a reflection, a picture of your Lord, and said, "Remember, it's a painting. Reality is here…and the artwork is here." What kind of a Lord had Paul of Tarsus seen to see these things? Brothers and sisters, answer me a question. What is water? Christ. You're getting there. What is food? Christ. What is Sabbath? Christ. What is a festival? Christ. What is *everything* that's real? Christ! And what is everything else? A shadow.

Now, saint, you go find your Lord. Open this book (Galatians) and see how many times things are Christ, not some teaching. Find out how many times you've been bamboozled and hornswoggled; how many times the law has been laid on you. I want to repeat this to you. You can't satisfy your Lord if you have believed on Him, if He has been birthed in you, if you have given your life to Him, if He is yours; you can't please Him! *He is already pleased*. It is because you are His workmanship, whom He created in Christ Jesus. You are already accepted in the Beloved.

You can't do anything to make Him feel any better about who you are…if you are a believer!