Before he plunged me into Christ, I was clothed with chains, clothed with unrighteousness, clothed with standards, and clothed with lawlessness. Now, I am plunged into Christ, and I'm somewhere lost down there in His vast centeredness. I am somewhere in some vast, endless realm that is Christ, nothing else, Christ. You know where I am? I'm back where I was before creation. When God plunged me into Christ, I lost all my clothes. I lost everything because I was plunged into Him by death and by resurrection. And now, I am clothed again.

I am clothed by the Christian standard. Well, I am - God's Christian standard. I am clothed—I am clothed with Christ. And I don't really care what anybody else says or thinks. God's trying to find me, and He can't find me. All He can find is Christ, and He is my clothing.

Now, I want you all to know something: I want you to know who I am right now. I'm not a Jew who lives under the law, and I am not a Gentile who lives lawlessly. You know who I am? I'm going to tell you who I am. I want you to listen really carefully to who I am. This is a who, not a where. Are you ready for this? Who are you? I'm not a Jew, I'm not a Gentile, I'm not tied to standards, and I'm not lawless. Do you understand that, brother? I am not of the deeds of the flesh. I am not the lawless one who goes around chapter 6 of Galatians. I am not the lawful one who goes around under a curse of any standard. You know who I am; this is who I am: I am one with Christ. That's not who you are, that's what you are. No, that's who I am, that's who I am. I am one with Christ. And that's who I am. Who are you? I'm in Christ. No, that's where you are. No, it's not, it's who I am, I'm in Christ. And if I'm in Christ, I'm a daughter of all of those who existed before there were any standards. Praise the Lord.

Now, you just heard a girl in Galatia speak to you, and even if it breaks your jaw, say, "Praise the Lord." I know someone's sitting in this room and saying, "Well, I saw him do that, but there must be a catch here somewhere. This just can't work." And this is the radical nature. This is the radical nature of God; nothing else does work, this is where we began. Yes, brother.

I'm not saying anything. Brother, I'm not going to examine this. I'm not going to look at it, I'm not going to look at its problems. I'm not going to look at anything that sounds like, now wait a minute. I'm just going to sit there and absorb it. That's all I'm going to do, and I'm not going to answer your question, just like I didn't answer the other brothers. By the way, is this the brother who asked that question last night? It's not like I'm sitting over here trying to bluff that I know the answer and I don't. I can answer your question, but I'm not going to do it. I'm just not gonna touch this. I'm not here to try to prove anything to you. All I want you to do is look at this girl. Just look at her and know that you have never seen a girl like this.

I have done all of this for the purpose of saying to you, Go back and do it again, would you? And this time, just let it fly. Just get free, and I wouldn't pay a great deal of attention to writing out a doctrinal statement here. Let this girl talk to you, she's a Christian, by the way, and she will talk to you and let her speak to you and write down what she says. And don't be too tied to the verses. Just listen to her talk. Now, I would ask you this afternoon, and it's important that it's this afternoon, you go back and look at your notes, see if you might want to try something. I

believe I left you chapter one and part of chapter 2. There's not much in them, but you have chapter 3, and I left a lot out. And you can go back and do this again and see if you can't take wings. But I also want you to add chapter 4.

And tonight, I would like to see some right-brain writings come in here. Now, any other questions? I'd like for someone to express some doubts that you yourself feel about your own personal freedom in Christ. You must be having some by now, and that's what I'm asking for. If we got something else, I'm going to pass it up. I've got three hands. I'm going to hear the questions. No speeches, brothers. Just what your doubt is.

If the glass wall doesn't fall now, then I can't help you, but I hope that the Lord, by revelation, will. Up until this very moment, I don't think anybody, maybe one or two, I don't think anybody in this room really understands what I've been saying.

Let me go to a Baptist church. Alright, can you see me there? I can see it easily. There are about 500 people present there. Pews on this side and pews on this side. Maybe there's a row of pews here, too. And I'm the new pastor, and these people have marched in. Now, Baptists, duck, and don't be offended, but don't tell me this isn't true because I'm a Baptist and I've been a pastor, and perhaps you have, perhaps you have not. If you have, you know this is true.

First of all, these people don't have any idea who they are, who the other people in that room are. Everybody in that room can probably name six people. There are some of the old folks who've been there forever, could probably get up to a hundred, but there are 400 people in that room. They don't have any idea who they are. They came to the meeting this morning, and they're going to go home. Now, perhaps they're like some of friends of mine. I got friends like this. I got kin folks like this. Some of the people out there last night on Saturday night were out sleeping with other people's wives and husbands, and they were sleeping with people they weren't married to. By the way, this church is located in Dallas, Texas. But they got up on Sunday morning ritualistically, put on their coats and ties, and came and sat down in that Baptist church. Now, not all of them are living in sin, but they're all just there. They have given God four hours. An hour to get dressed, an hour to get undressed, and two hours at church. That's their four hours this week, and that is church to them. And that's all they're going to give God. There will be about a hundred of them that will be back Sunday night. There are going to be about 30, 40, or 50 of them that will be back Wednesday night. But I'm their new pastor, and I get up and speak on Galatians, and I tell them that they are all free from all things. I'm not very smart, but I'm not that stupid.

Now, I'm going to take back everything I said tonight, today, and last night. You are not free, and you did not hear me. You are not free, and you did not hear me. You are not free, and given that kind of freedom, God alone knows what you might do, especially if you're a Baptist on Sunday morning. Now, I realize that the people I'm speaking to in this room right now, it's safe to speak and even say you individually, but it is not the truth.

You are not free. I'm going to show you the most overlooked verses in the book of Galatians. Would you turn with me? If you don't have to do this, believe me. It's not a big deal. It's very short, very quick. I am in Galatians 3:15. What's the most overlooked word in that? Does anybody have a revelation here? The word that's most overlooked is *brothers*. Chapter 4 verse 28. And you, *brothers*. Chapter 4, verse 31. So then, *brothers*. I never said you were free, and this is the revelation we need. And this is the understanding we do not have, and this is why we're here this weekend. You are not free. She is free. You are only part of her.

The message of Galatians was not delivered to an individual. God's people didn't understand those things in that day. The gospel we have known has always been individual. And everything we hear on Sunday morning in church is aimed at an individual. We do not know this girl, and we cannot conceptualize this girl. We can only think as individuals. We don't know this girl. Whatever happened to the most beautiful girl in the world? She is free. You are in her.

Brother, if you are in her, I will speak as a madman concerning freedom. There is no statement too radical for me to make. You are as free as free can get, and it is for freedom that she was set free. This book has no bearing on your life as an individual. (That's an extreme statement, but take it anyway.) This book was not written to you and does not apply to you. It is not applicable to you and doesn't work for you, doesn't make sense for you. It is only within the context of that girl, that beautiful free-living, effervescent, freewheeling, free-swinging girl who has been set free from all things, and you are part of her, only then is Galatians applicable.

We don't have anything without her. We don't have that message, and we don't have that freedom and we never will. Now, the scary part is what you're thinking right now. Hot dog, I see it. I got it, Gene. She's free and I'm safe in her. If the whole body's free, wonderful. I'm going to get six people together, and we're going to have a wonderful time, and you know, where two or three are gathered together, there is the Lord. There's the Lord, and we're going to be free.

You can locate me; you can find me. I exist; I have a beginning. You can find those who know me, and they can tell you my story. You will even hear that those who are not as free as I am have persecuted me because they can't stand my freedom. You can come to me. You can sit with me. My Lord, who came to me and set me free in this land, was beaten and thrown out of the city. And my beginning here in this city is very clear and very memorable, and all that has happened is etched in my memory. I'm here and I have suffered, but I have known Him, and it is I who is free and I am not to be taken lightly. I am experientable, I am an attendable, I am visible, and I am free. But I am not a mishmash, and I am not a goo, and I'm not something out in the theoretical, and I'm not floating around in the ectoplasm. I am the bride of Jesus Christ, and He is serious about me, and I am serious about Him, and you belong in me that you might know and taste my freedom as I know and taste being in Him, free of all things.

This is the girl who speaks to you today, and she is free. I'm not, she is. Brother, if you ever see that girl, if you ever see with the eyes of your heart, it's going to destroy you. And if you ever get inside of her, it's going to mess up your life. She's going to mess up your life, and you'll fall in

love with her as much as you do with the Lord Jesus Christ, and if any of you have ever really known and fallen in love with her and met her and live in her, you know that's true. Sometimes the love is indistinguishable. It is so intense and so powerful, and you will sell everything to be in her walls. No, to be in her. She is some lady, and if nothing else, she's gorgeous.

Brother Mike R, I ask you a question. Have I understated the case? Sir, do you love the brothers and sisters? Do you find much distinction between your love for them and your love for Him? Is it more or less love than you had for Him before you got inside of her? Now, Mike, one other thing. Is that girl free? I mean, really, really free? Man, isn't it the truth? Does the fact that she is free work its proper course in your life? Praise the Lord.

I love to quote this. Oh man, this is so funny. Maybe Mike should do this about the brothers and sisters there, but in another city, someone came in and said, "Y'all, just the sisters and brothers are around one another. I walk into one of the sisters' houses with two or three brothers there, and doesn't this cause immorality?" No.

Well, let's just say what if one of the what if one of the brothers, you know, what I'm about to say? You know, what would you do? We would kill him. And we laugh at these questions, we all live so close to one another. Doesn't that breed immorality? And I have watched the brothers and sisters have questions like that put to them, and it's like hitting them in the face with a pie. You see, if I were to go back to Atlanta and preach to the brothers and sisters to not have not commit immorality, just duck, man, that's all we'd be dealing with. But we happen to be free. And thoughts like that literally don't cross our minds. And what would we do? We'd kill him. I mean, it's almost unthinkable. She is free. We are in her. And the only thing I want to say to you is, I really would like to see you meet this girl and know her.

Whatever happened to this beautiful girl? I'd like to ask you to go back and reread, and don't do like this, do like this. Just let her float free and go into chapter 4 and see what this girl has to say to you. And tonight, come back with what you've written and don't try to force part of a passage that's not there. Whenever Paul starts talking about himself, forget it. When he starts saying things, just forget Paul. Find the richest parts that you can find. The very richest parts that unquestionably concern her, and see if you can rewrite it. You don't have to hold to the verse, just do like get about halfway between these sisters and that brother, and come back tonight, and I'm going to take volunteers, and I hope that when you open this again, you'll find more, and it will be richer.

Well, Gene, I'd like to see that girl. Listen, saints, there are 350,000 organizations in America that are calling themselves by that girl's name. I want to see her, too. I'm part of that lady. I doubt he's coming back till she comes back. We've been waiting for the return of the Lord; we were waiting for the return of the wrong person. You don't know how beautiful she is. She's beautiful enough to get Paul's back beaten bloody and let me close here on this. I've already closed, but I'm doing something I swear I'll never do, and that's have a postscript.

You see, where two or three are gathered in the name of the Lord, that's the girl, and after all that girl – Ekklesia, Christa - that's her name, after all, all she is relationships (sarcasm). It's relationships. Paul's got a beat-up back, and they're hauling him out of town. They're going to stone him on top of that, or he just got thrown in the water and he's half drowned, or he's trying to swim the river and he's just about to go under. He comes back up, spits out the water, and says, "I'm doing all this for relationships. I'm doing this so two or three can get together in the Lord's name and have a pleasant evening around cookies and tea." *No,* she's the center of the universe.

I see very little spiritual hunger. Second, I see very little desire to have someone come who will walk out and leave you on your own. And the third one was, I wonder what the third one was. Well, okay, I do want to make that point, and that is when ministry is the center of the church, and it is, and the ministry is taken away, or it gets so deathly dead, and we're all amateurs out here in our world. Do you know that? We're amateurs? Really gets bad. And the last one is the centrality of Jesus Christ. And this is simply not anything that anyone knows. And then to talk about the centrality of Christ and having experiential spiritual experience just leaves us hopeless.

Now, I've been with you for less than 24 hours, or about 24 hours. And I realize that many of you don't have the foggiest idea what I said. That's okay. But did you hear what you heard tonight? Now, I didn't say that; you did. And I'm here to say that I believe that what you heard tonight is about 150 years ahead of almost anything you'll hear in a pulpit tomorrow anywhere on this planet. I'm waiting for a tiny little amen.

All right, think about it. You heard something different. The tone was different. The source was different. You have no idea the capacity of this girl. I believed in her, and I gambled on her, and I really wish some other people would just believe what I'm about to say. I can go into a town among a group of Christians who are willing and I can talk to them a little bit about the Lord Jesus Christ and they just get whoa, woo, you know, and then I can take a little time and show them how to touch Him, which I have not done here this weekend, but I have shown you a little bit about how to see her, not to touch her or him, but in seeing her, you have become her in reality.

Now, if you see Him, there's no end to what happens, and to take a group of Christians who are total amateurs and don't know zilch about the New Testament, and just barely get them off the ground, and then walk out and leave them without elders or ministers or anything else, and you watch that girl come forth.

Now, I'm not going to have much chance for you to see beyond what you saw here in the mouths of four or five or six or seven people, but I can tell you what I have seen. I've seen this go on for weeks, and I've seen it get so deep and so rich that I'm sitting there taking notes. I don't know what these people are talking about because this is beyond my understanding or insight into the Lord Jesus Christ. And I have seen and heard things that are not lawful for men to hear and see from the mouths of people who are new Christians because the veil has been lifted, and they have seen things eternal. And as you see her, you just more and more become her. And I can't explain that, but you see Him first. And I need to make that point really clear.

I have seen brothers and sisters go on like this through a whole book, go back over it again and over it again, and it doesn't stop giving. It just keeps on. And sometimes in meetings so holy, and sometimes I have literally sat outside with the door open and listened, where nobody even knew I was present, and heard things that would make angels envious, from God's simple people, for they have touched Him. But that's not all. As brother Jim pointed out, did you see the enormous variety of her expression? Did you see that girl for just a minute here tonight, folks? She was in your midst for just a moment. And she is so versatile and endless in the variety of her expression. I cannot communicate to you. On your own, on their own, on your own, I've seen brothers and sisters write songs that are as beautiful as any that have ever been written and sung with tears.

I have watched the Lord's people spontaneously get down on their knees and worship Him. I have seen the brothers and sisters create plays depicting what you have heard tonight from the mouths of these brothers and sisters and put on in front of a huge audience of 15, 20, and 25 and break the hearts of everyone present. And I would go on - songs, worship, praying, praying that does not take place on this earth.

Consider the praying that most of us have heard, the tragedy of it, the pity of it, the outright downright pitifulness of it, the pathos of it. And then to hear brothers and sisters praying prayers that are not their own coming from their lips that do that they are not their own and they're not prayed on earth, and they're not centered on human beings, and they're not expressing need, but they are prayed in other realms before other audiences, and you just can barely bear it. But it's your right because part of you belongs to another realm.

The singing, the praying, the sharing, the drama, the ministry. And if you don't know this, I just quoted 1 Corinthians, and the people who didn't even know. Some had a song. Some had a psalm, some had a prayer, and some had a word. Because it was organic, not forced. It literally came out of her bowels. It came out of her DNA. It is natural for her to do these things. This is what I mean by an organic expression of the church. And it's a real nice feeling to call somebody up and say, "Well, listen, I stop, I make a two-day layover with y'all if you want, I'm on my way somewhere else." And the answer is, "Sure, come on if you want to." Instead of, "Oh, yeah, we haven't had any ministry. Nobody's preached in weeks, and we're just in terrible shape. Oh, please come. We really need ministry." Yeah, come on. Drop by if you want to. You don't know how that does my heart.

The infinite variety of the expression of the body of Christ, and then one day you have to drop back and say, That's the most beautiful girl in the world, and when you're in her midst, this is the kind of talk you hear. This is informal stuff; I'm not leaving here for nothing. Boy, do I love this place. I hate these people, and I love them with all my heart. Somebody's coming by here in a few days, but they don't really understand that if they come here, they're probably going to be here forever. And it could go on and on and on. And I didn't do this, and I didn't convince them that we are the last great work of God on earth, and that I am the prophet mentioned in Revelation, the prophet from the east. Nor have I told them that they are somebody special.

What we have done is see Him and then touch Him, and then you have been left to function. And sometimes you drag, it's pitiful. But one day, one day it sparks and you say, 'Gene, did not show me this, God taught me this. Now I see with my own eyes and hear with my own ears.' Most of you I've never seen before in my life, and I realize some of you are sitting here, boy, I hope nobody sees my notes that I wrote after this. And several of you have said you didn't have the foggiest idea what I was talking about in the two messages that I have brought. But you don't have to understand what I'm talking about. You have a spirit who knows, and she catches on. As I have told several people, I spent two months at a four-month conference in Eastern Europe. I ministered for two months and then I left.

Now you've never been in a conference and where the guy was in charge of the conference got up and left the conference went on for two more months with people who were there who knew absolutely nothing about the Lord when they first arrived and the last two months was far greater than the first two months and it was in a big house and they ran that house and they ran that house with my without my instruction or without rules or regulations. But my point is that I sat there and talked to them and watched them move like this, until they were down here instead of up here. And it really happens, and folks, this is not something I do. It is not me that does this. And I have sat in those meetings in Eastern Europe with people who don't know me and some who had to listen through a translator, sit down, not with notebooks, and they didn't. And they sat down and they shared with one another things beyond my understanding which the Lord had shown them. And it wasn't like it was some big ordeal or that it took forever.

Now I have a point, you have an inheritance. You have a right to all the spiritual blessings that are in heavenly places in Christ Jesus in the church. You have a right to live this way. And I forgive me for being the blunt person that I am on rare occasions, but you folks who are going to have a house church, this is not your understanding or sight of what you're going to do. I know what's in your head. We're going to get together. We're going to love one another. We're going to eat together. And I'm going to minister a little bit. And we're going to this and we're going to that. And it's going to be. You don't know this world, you don't know this dimension, and you don't have a prayer of a Chinaman in hell because the church of Jesus Christ or any gathered group of people in a living room cannot continually go on the basis of what is known on this earth in the Christian faith today.

Our faith exists outside of space and time. Our experience with Him is not tied to those things temporal, and we touch Him, we face Him, we know Him, we embrace Him. And if you please, we dissolve in Him and lose a sense of our own being in Him. And we come back to places as dull as earth and sit down with our brothers and sisters and share the Christ whom we have encountered.

And when I talk this way, I always think, I wonder if anybody out here has the foggiest idea what I just said. It bothers me when I am, look, I'm just an ordinary Christian. And when I got into this business, I really thought that a whole bunch of other men would come and do this a lot

better than me. And I get a little ticked at all the preachers running around on this earth who don't care enough for the Lord to get to know Him.

Now, you see, mister, you're going to live with a little group of Christians and you're going to love one another and all this that and the other and you don't have anything because our faith as we experience it today doesn't have a half-life of three years. All we can do is be preached to, and until God's people themselves become the ministry and become the reality and the experience and the expression, the church cannot go on.

My physical existence is not necessary for the church in Atlanta, Georgia to continue. There is an assurance among ordinary lay people, "upper lower" class people. Are you "upper lower" class? Definitely "upper lower" class and a few of you who are middle lower class, that we know what we're doing. Well, Gene, boy, you must have spent years with them. I spent about as much time with them as Paul did with the church in Iconium. No, I haven't gotten up to four months yet, have I, brother? And most of what I've done recently is just sitting around on the floor chatting with you. They don't need me anymore, and they know it. And they couldn't do this in the beginning, and now they can do this.

Do they have good elders? You bet. How many brothers in the church? 11 elders. How many sisters? 11. Stand up just a minute, I want them to hear this. At this moment, turn around. At this moment, the direction of the church, and I'm not talking about the Lord now, the direction of the church, you would expect to come from elders or pastors, would you not? The weekly decisions being made, would you tell these people who are totally, absolutely, and completely at this moment in charge of the church in Atlanta, Georgia? It's who?

Audience Member: The sisters are in charge.

Thank you, brother. Listen, the sisters take over the church every once in a while, and they run it for three or four or five months, and they don't think anything about it. It's no big deal. It's the only church in the world in which the sisters lead the church. I mean, they have meetings every week and make the decisions of what's going to happen next week, what they're going to do, and the variety is infinite, and the brothers are not threatened, and the whole sense of the church shifts and the sisters come to a point when they realize there are things that they don't want to handle. I didn't say they can't handle it, they don't want to handle it, and they turn the church back over to the brothers.

I'm going to try to explain something to you that is just not a thought that has ever crossed the mind of people over the last 1700 years. And that is the matter of church ownership. And I listen to you speak, and I hear you say I belong to that church; I go to that church, I'm a member of that church. That is a dead giveaway, brother, that you don't own it. You are a fixture.

The ownership of the church for the last 1700 years has been in the hands of pastors. And outside the organized church, it's been in the hands of elders, and God's people are simply tools in the hands of those people. I never hear the brothers and sisters in Atlanta say 'I belong to that

church, or I am a member of that church.' The sense is totally different; the ownership of the church belongs to you. And although I take absolute and total control of a church when I first start, that's because you are a bunch of fallen, hard-necked, agenda-prone, bullheaded, division-prone, shallow, senseless, spiritualist, dumb, ignorant, feisty, rebellious, warlike, smartalec. And I'm only in charge because I know it's the only thing that's going to keep you from killing one another, and I take my hands off, and suddenly ownership of the church is born, really is what happens. And she has her own unique expression. I mean, she doesn't look like any other fellowship of believers on this earth. She is not, you know, every Baptist church on earth looks the same. Every Catholic church on earth looks the same. Every Plymouth Brethren church on earth looks the same. Every Presbyterian, Reformed, Calvinistic Church of Scotland church looks the same, but the ownership of the church is known to be by the people, in the hands of the people.

I'm coming to another point. You make a terrible mistake when you talk about elders. Eldership comes out of corporate leadership. And I have never seen a church anywhere on this planet allow that to happen. Boy, it just comes. We had ordained him as an elder, and so a true elder comes out of gradually comes out of the corporate leadership of the church that is in the hands of all the brothers or all the sisters or whatever it may be, and gradually there comes up somebody who is looked at and looked to a little bit more, and he's not dangerous. But I have never seen eldership anywhere else but what it was dangerous.

Now you have your choice if you're going to be a mummy sitting on a pew. You have your choice as to whether or not elders, deacons, pastors, or committees are going to own the church. You have the choice of whether or not you're going to live in this realm or in another one. Whether or not you're going to experience the Lord or just hear about Him. Whether or not you're going to be a deaf mute or a functioning part of this girl. You have the choice of whether or not you're going to see Him or not see Him by the revelation of the Holy Spirit in your own life.

I cannot give you a revelation of Him, but I'll tell you, she can. And you put a group of people together who are touching the Lord Jesus Christ weekly, they will have a revelation of Him. And Paul's prayer is answered in the church, and only in her. You will not have a revelation of Him outside of her. That is continuing.

You have the choice to be a beggar. And I'll tell you, you have the choice of whether or not you want to stay enslaved. All you have to do is open a blood vessel in a jugular vein. Take the biggest gamble of your life and throw yourselves in with other brothers and sisters who are experiencing the Lord Jesus Christ within her. It's all you have to do.

React. Talk to me.

By the way, I don't know if you know it, but I've been hard at my job all this weekend. I've been getting you to talk. Did you notice? Or did that slip by you? You know how I made you talk? I got you to write it down because you don't know how to function. You've been in a, what is that,

they freeze you and store you away. What is that thing? You've been in a cryogenic deep freeze for the last 1,700 years, and it takes that to thaw you out. Did I see a hand? Yes. Back here.

Audience Member: I just want to say we had two brothers go to Atlanta. I got a call one night at my house, we have seen a love between the brothers and sisters in Atlanta. Do you want to know something? It makes you ....

And by this you shall know that they are my disciples: they're going to be crazy about one another. And there is no other evidence of a church: a long continuing zealous, almost fanatical, passionate love for each other that cannot be broken over periods of years or crisis. Does anybody want to say anything here?

Audience Member: I don't know what you mean by freedom, dealing with this freedom, often in reference to bondage to the law, to rules, to regulation. I don't know what that means, what you are meaning by freedom; you're not meaning lawlessness, you said that plainly.

I don't even worry about it, don't even think about it, I don't know, all I can tell you is that we Christians are in bondage, we are in bondage most of all to the way we think, little schematic that's going on in our head. You watch a Christian who just lived a typical Protestant life and try to speak to him about things that he's just totally lost, and he's only comfortable when he's back over in his little way of thinking, and it is very narrow, and you can exhaust it in a year or two. But I do not know how you can hold any church in this world together without law, legalism, or rules. I'm going to tell you something else, and this is strange, and I think it's part of our calling. Ministers are generally more moral and more interested in morality than the rest of the world. Have you ever thought about that? And that's true of me. It was true of me when I was a young man growing up. I was indignant about things going on. And it is our nature, our fallen nature, to put you under some kind of bondage, and we as ministers get so frustrated that nothing has happened. We'll get up and holler and scream at you on Sunday morning, and you, because the word God is getting thrown around all over the place, and the Bible and Jesus are getting thrown. You walk out of there with your tail between your legs, thinking you're some horrible person. Well, you're not.

You are the most wonderful thing that has ever happened in this creation. You're the most beautiful thing this creation will ever know outside of the face of God. And that's not all, you can take care of yourself, and you make a perfectly beautiful church, and you can meet all the needs of the church, and really and truly, the truth of the matter is, after a little help, you don't need us. But we will preach you under the table, and you are somewhere in this room in bondage. And brother, I don't know how to tell you what freedom is, and I couldn't illustrate it if I had to, but I know it. And I know it when I see other brothers and sisters taste it, they go hog wild. And it always, always, always, always causes them to move toward the Lord Jesus Christ.

You know, I have stood up in front of people and said the following. I don't like to pray. This is Gene Edwards, the great Gene Edwards. You know, my books are in all the bookstores in America, Christian bookstores. I don't like praying. I can't stand going to church, and sometimes I

have absolutely no interest whatsoever in reading the Bible. And I am terrified at winning people to Christ. And I don't like to, and I don't like anybody telling me I'm supposed to. And I have said that to people and watch them just go hog wild. Clap, praise the Lord, get up, shout, and scream because they are finally being liberated from things that they should have never been put under the bondage of. And I want you to know something. I don't pray. But I will tell you this. I do something that doesn't fall in the category of what is understood as prayer. And I just get really bored with prayer. And so are you.

And I tell you, you can't drag me to church on Sunday morning. Not the way they have made it. Even circus horses couldn't do it. I am not because I get deathly physically ill, and I don't even read my Bible, but we have some kind of a relationship. And if you don't understand what that relationship is, then there's a book coming out in January or February called The Triumph. And it's about the resurrection of Jesus Christ. And that book is deep, and that book takes place in other realms. It tells of the death and resurrection of Jesus Christ in other realms, and I didn't get that from reading the Sears and Roebuck catalog.

Sometimes I pray. You ought to hear my prayers. You ought to hear my prayers. 'Alright, Lord, do something about this.' My favorite prayer, and I pray it lots. I really do, and this prayer means a lot to me. 'Lord, I have got nothing to say.' Now, I mean, I come into the throne room, I stand before Him, and I say, 'Lord, I've got nothing to say.' And He understands what I mean. That is a prayer of desperation. And I say, "Lord, take care of our trip." That sure beats, 'Now, Father, we're here in Dallas today and we're taking a long trip to Russia.' He didn't know that. 'And we're flying on American Airlines, flight number 137. Lord, we're going to be in the air for 13 hours, and we're praying, Lord, that you'll take care of all these souls that are on this plane. Give us your mercies and so forth.' 'Lord, we're going on, Lord, you know, we're going on a trip. Send the angels. Sure does cut down on the work. But Gene, this is terrible. No, it's freedom, I know how my Lord feels toward me, and I know how I feel toward Him. Give it up for Lent, brother, it's just not worth it.

What was the question here? How do I pray? That's the prayer that I pray that you would understand and identify with. You know, someday I'm going to write a book entitled 'Fellowshipping with Jesus Christ Outside of Space and Time,' and yet, if it were truly to be understood, it would be entitled 'Not Fellowshipping with Jesus Christ Outside of Space and Time,' because I would prefer not to be there. I would prefer, though present, to not be present. If that doesn't make any sense to you, that's all right.

Audience Member: When I do all those good works that are arranged for me from the tree of good and evil, I feel bad because I'm dying. And when I quit doing those works, I feel better, but I'm empty. I eat from the tree in the center of the garden.

And brother, if you want to fly a jet engine to that, just do all that in the midst of brothers and sisters that you're committed to live with all the rest of your life. And it gets hot and exciting. I have never witnessed a Bible study last over two years that was interesting. I mean, you exhaust

the whole thing in a year or two. You know, we still study the Bible, and we're doing it because we're being whipped. I'm telling you that the way we approach the scripture today, there's no fun in it after 24 months. I don't care if you've been in one for 50 years. I have a Bible. I know what it's like to be a Christian. And I can also pray with a stained-glass voice. You can't do that, and I can tell you about Greek and Hebrew. And believe it or not, contrary to all the rumors you've heard, I know a whole lot about that book. But I'll tell you, if I had to study it the way most of us do, I just would have to quit.

And you hope for a better day, and every once in a while, you get a crumb here and there, and you keep going. We were having a discussion in a conference once, and a bunch of brothers and sisters in church life were there, and someone said, "Well, I think we see the secret of what you've got. You've got commitment to one another." And boy, you could see the brothers and sisters shooting up all over the place. Don't tell us about commitment. We do not have commitment to one another, and we don't have commitment to anything. We are not committed. And everybody was just aghast. One brother said, "The commitment will kill you dead." And finally after all the washing of, and removing the smoke and cloud, the brothers and sisters realized that they did have one commitment, and that was no matter what happens, I won't pack and leave, and that's the only commitment they have, and that's the only commitment you need, eventually it's going to work out if Christ is your experience.

I was sitting in a meeting one day with the honorable Jim Rutz, and we were discussing something with probably the most profound, articulate human I have ever met in my life. And I'm sure Jim would agree with me. And I don't know his name, but I think it was George. Is that correct? You remember in Washington, D.C., he charges $3,000 a day to council churches, and he's written a book, and there were about 10 of us there. Okay, Carl George, and Carl George made a statement. He said we can't throw open Sunday morning meetings to sharing because only the crazies will get up and share.

Now, did you know he was absolutely correct? You've seen it. Just absolute nuts. So, get up and share. I would like for you to notice that we have been having sharing here, and there has not been one crazy, and Carl George is full of peanut butter, and the reason is because you are either pointed in the right direction, you are something, even those of you who have understood nothing that I have said this weekend. You know good and well that something happened and something's happening, and whatever it is, it's not shallow, and this is not the time. I don't know why, but you don't have to have crazies.