

Let's take a minute and say something to the Lord. And what I want to say to You, Lord, is thank You. We didn't pray much for this, but we prayed some, and we cared a lot, and You knew that. And we all have heard a bit, and we have all seen what you have done, and that's what we'd like to talk about, Lord, that there's not a thing in this world a man can do to bring forth the church. It cannot be done by us, Father. And what little we have here is utterly, totally of You. And I want to thank you for the privilege of sitting here on this floor and talking to my brothers and sisters. I want to thank you for whatever it was you've done here while I've been gone. I really thank you, Lord, that the sisters care for the sisters and the brothers care for the brothers and that there's a little love here for you, and a lot of joy from what you've done. Jesus Christ our Lord, the Father of our Lord Jesus Christ. Father, thank You for this night and thank you for this privilege. Amen.

Well, let me tell you a story. I don't know how to do this. Some of the times when y'all were going through some very, very rough times, differently. I don't know how I'm going to work with Rochester yet. Right now, I'm doing something totally different in Denver than I am in Atlanta, and I want to do something here that I have never done in my life and that I've never asked anyone to do. Now, let's get really clear at the beginning. We're going to fail at this. We just hold our nose. Get prepared for this. We're not going to make it. Isn't that wonderful? Lower your expectations of yourself and your brothers and sisters, but we are going to deal with it. We're not going to talk about it. We're going to deal with spiritual things that are unseen, as I have never personally worked with a group of people. That's a promise, and I'll probably not keep it, but that's what we're going to do.

As far as your notebooks are concerned, this is all I'm going to ask of you, but I'm going to ask you to do it. I'm not particularly going to ask you to make notes, but every time we come to a meeting, I'm going to ask you to put down the date, and then I'm going to ask you to put down the scripture references. Then, not in this meeting, because I think it might be distracting, but between now and the next meeting, I'm going to ask you to write out those scriptures. That's what you're going to have to do to help me, because I may not be able to read to you tonight. I could, but I'll tell you, saints, I wouldn't put up with anybody who reads as slow as I do. It's nerve-wracking to me. It's going to be nerve-racking for you. I'm going to give you some scriptures. I want you to write down the references, and later, I want you to write them down. Tonight, there won't be many, but tomorrow night, by the way, is anybody here who could do some typing for us sometime tomorrow?

It's called today's English version put out by the American Bible Society, and man, I don't know where I'm headed. This thing (large print Bible) is huge, bigger than anything you've got, and it's not big enough. I've got a large print New American here. Well, I tell you what, let's do. I'm going to read a few of these. Who's got a good voice? You'll tell me who would make a good reader. Don't anybody volunteer. You volunteer somebody else who would be a good person for us to call on to read. Mike, let's go to Romans 8:24. I'm going to ask you all to write that down, and later I'll ask you to fill it in. Are we going to talk about these? These things? I figured out now where I need

to put this light on top of my head, like these guys who work in the mines. No, no. I won't mess with it.

**Audience:** Romans 8:24. "For in hope we have been saved, but hope that is seen is not hope. For why does one also hope for what he sees?"

Who among us hopes for something we see? But if we hope for what we do not see, we wait for it with patience. I'm sorry, thank you. I didn't put down number 25 here, and it's part of it. Well, please underline this. This is not a good translation I've got here. What have you got for 25, Mike? And what are you reading out of?

**Audience:** But if we hope for what we do not see with perseverance, we wait eagerly for it.

Okay. I want you to underline this in your New Testament. Forget the "if". We hope for what we cannot see. We hope for what we cannot see. Now, saints, hold on to that. I tell you what, we're just going to do a little...we're just out here where I've never been. Do you want to call this St. Cloud or Orlando? We're going to decide tonight. You feel that way about it, huh? Okay. For those of us who live here in St. Cloud, look for that which we cannot see. Let's go ahead and do some more violation of scripture here. We will look for what we cannot see. We will find what we cannot see, *and we will see what we cannot see*. Now, you might want to underline that verse. That's the first time I've ever read to you as a church. This is where we started. That's a good place to start. Romans 1:20. Some of this will be very fragmented, and again, I feel like I'm totally out of control here.

**Audience:** For since the creation of the world, His invisible attributes, His eternal power and divine nature have been clearly seen, being understood through what has been made, so that they are without excuse.

In verse 20, do you know what this verse says? It says His invisible what? That's New American? Okay, this is a little better. His invisible qualities. Anybody got anything else? We're doing something I've never done before. You were in a teachy type situation. I'm scared to death of that kind of thing. Alright, His invisible attributes, His invisible qualities. And was there something else?

**Audience:** His eternal power.

Oh, I'm just talking about the invisible part. Okay. What this says is you can see the invisible God. Let's write it down. *We here in St. Cloud can see our invisible God*. We can see the eternalness of His power. We can see the Divine. Alright, Colossians 1:15-16. I am so used to reading my Scripture in chronological order that sometimes I can't remember where it is.

**Audience:** And He is the image of the invisible God, the firstborn of all creation. For by Him all things were created in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities. All things have been created by Him and for Him.

Isn't that beautiful? If anybody has any other version, I'd like to hear it, too. I'm going to read this one here.

**Audience:** He is the image of the invisible God, the firstborn over all creation. For by Him all things were created, things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities, all things were created by Him and for Him.

I want you to close your New Testament for a minute. Please look this way. There's something in this verse you may have never noticed. I didn't even tell the brothers and sisters in Chicago this, and we spent forever in this book. I don't think I had ever noticed it then. Where was Jesus Christ when Paul of Tarsus wrote this passage of Scripture? It's as simple as a nose on your face; just say it. No, He's not everywhere. We're not pantheists. Where was Jesus Christ when Paul wrote this passage?

**Audience:** Inside of Him.

Inside of who? Paul. Yes. And where else? He was enthroned in the heavens. Now, you think, well, okay, Gene, what's the big deal? But wait a minute. Please read the opening words to that first verse again. Colossians 15. **Audience:** And He is the image of the invisible God.

Alright, now, stop right there. When you read that, every time you've ever read it, you thought about the fact that God had become incarnate and lived in Judea and Galilee. Is that not true? Is that where Jesus Christ was when Paul wrote this passage? **Audience:** No.

Then why didn't he say Jesus Christ "was"? He said He *is* the visible expression of an invisible God. I don't know why He wrote it that way except that Paul of Tarsus was used to seeing the Lord Jesus Christ so much that when he wrote, Jesus Christ was the visible expression of an invisible God, that Christ was so much with him and so visible to him, that he didn't realize that he slipped a verb tense here. In other words, Jesus Christ is the visible image of an invisible God, and Jesus Christ is *seeable*...right now.

Alright, we're going to write something down. Now, have you got that verse? I want that verse to come to mean a lot to you. We, in St. Cloud as a body of believers, can see Jesus Christ, who is the visible expression of the invisible Father. I want you all to know that I'm doing the best job I know how to launch you folks. I can't do any better than this. Christ is the visible likeness of the invisible God, the firstborn Son, superior to all creation. For through Jesus Christ, God created everything in the heavens and on earth. So, Jesus Christ was pretty awesome somewhere along the line...back there. But let us lay hold of that which cannot be laid hold of. Let us hold to that which cannot be held, that we see Jesus Christ. He is God incarnate, and we see Him even though we cannot see Him.

We now have to look at an invisible Jesus Christ to see an invisible Father. And we can do that. That's what Paul invited the Colossians to do, and that's what you and I are going to do. We're

going to see Him, and in seeing Him, we will see the Father. He is the visible expression. Christ Jesus will be visible to us. First Timothy 1:17. I don't even know what this is, quite frankly.

**Audience:** Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever.

Okay, that's a song. Sometimes write it out, but I was hoping you could write it down here so we can see: we're going to see, we will be seen, and in the months to come we will be saying we are seeing the eternal King.

I'm going to read Hebrews, and I'm going to give you a passage of Scripture that I want to be able to walk in here 100 years from now, in St. Cloud, and say, "Upon what verse of Scripture did you build?" And I want somebody around to say, "On this one." I hope some of you will take this and carve it in wood or print it and frame it in your homes. This is where we're going to take our stand. Just do this real quick. That'll help me. I'm going to try this. Hebrews 11. I'm going to read this. I may comment on it, and then I'm going to ask Mike to read it because he has a far more accurate version than I do.

To the brothers and sisters who will hear this message, maybe you'll come and live in St. Cloud someday. You should be so lucky. You ask them upon what passage of Scripture was the foundation laid.

*It is by faith that we understand that the universe was created by God's word so that what can be seen was made out of that which cannot be seen.* Go ahead, read that. That's verse 11:3.

**Audience:** By faith we understand that the worlds were prepared by the word of God. So that what is seen was not made out of things which are visible.

Verse 13. *It was in faith that all these persons died. They did not receive the things God had promised, but from a long way off, they saw them and welcomed them and openly admitted that they were foreigners and refugees on this earth.* The writer says here, and Paul said elsewhere, that these people and these things happened for your sake, because you are the fulfillment of what they saw. I'm going to read it again. It was in faith that all these persons died. They did not receive the things God had promised, but from a distance they saw them...I think I'll stop there. Brother Mike, if you'll read it. **Audience:** All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance and having confessed that there were strangers and exiles on the earth.

Okay, just read the first part again, would you? **Audience:** All these died in faith without receiving the promises, but having seen them and having welcomed them from a distance.

It says they saw them. **Audience:** Yes. But having seen them and having welcomed them from a distance.

Alright, does anybody have anything besides what I've got and what Mike has got? Okay. **Audience:** All these died in faith, not having received the promises, but having seen them afar off.

Okay, I want you to write something down here, and I want you to write down what that says. The brothers and sisters who lived long ago could see the future, could see the work of God, and could see us. Okay. What was Romans 8:24 again? Brother, would you read that again before I do what I'm about to do here? **Audience:** For by hope, we have been saved, but hope that is seen is not hope. But why does one also hope for what he sees?

Excuse me while I look up another verse. Here's the verse I'm giving you. We've read it, but I'm going to interpolate it a little bit. It is Hebrews 11:3. "It is by faith that we understand that the universe was created by God's word so that what can be seen was made out of what cannot be seen." Now saints, here's where we're going to take our stand, and maybe this is what we should write down. *By faith, we who gather in St. Cloud are going to see the unseen.* We who gather here in St. Cloud are, by faith, going to see the unseen.

I want to talk about this verse just a little bit. It would just not seem possible that that fixture hanging on the wall there, or this basket here, could be made out of invisible things. Surely the reverse is true: that invisible things are made out of physical things. If we burned the basket, we would have taken that which is visible and turned it into that which is invisible because this has mass, and we would turn it into something that does not have mass, but it is inconceivable that things that have no mass whatsoever make those things which have mass. I don't understand that, but there's one thing I can understand: that makes the invisible far, far, far, far more important than what we can see. That's where we're going to take our stand. That we are not going to look at things the way they appear. We're going to look at them the way they are. I wouldn't mind it if you wrote that down because this is sort of special. *We are not going to look at things the way they appear; we're going to look at things the way they are.* Now, I want you to remember that our forefathers could see what was not seen. Our forefathers had nothing compared to what we've got. I think that once you finish that, it'll be enough writing, but we may start most of our meetings just this way. Okay, put down your pen. I don't want to see you writing anymore, because I want to make sure you're listening to me.

So much more has happened in the invisible than in the visibles. There is so much more that is in the invisibles than in the visibles. And truth lies in the invisibles, not in the visibles. Now, you've heard me speak on this a lot, but we're just going to keep on jacking it up here. The invisibles are not fettered by the visibles. That's why those who, in the past, could look into the future and see us. Now, I think they're kind of unique people. They could see us in the future. They could see into the future, and then they welcomed us, which is rather odd. It's almost as though they expected us to turn around, look at them, and see them who are now invisible and say to them, "Hi". We are not separated by time at all, and thanks for giving us such a warm welcome. As surely as they saw us, they expected us to see them. Brothers and sisters, I am talking to a group of Christians about compressing time until it is so small that we could wander around at the beginning and the end,

and where we are, without feeling like we have moved very far. Like an accordion, we're going to compact time. Are those good words? Can that communicate? We're going to "compact time." That's one thing we're going to do, and we're going to talk like time is compacted. That they really weren't all that far away from us, and that those in the future are not very far away from us. We're going to compact time a great deal.

Then we are going to treat the invisibles... this is number two; that was number one. Number two, we're going to treat the invisibles as though they were visible, and we are going to treat the invisibles as though we had complete access to them. We're going to treat the visibles as though we not only had complete access to them, but also made ourselves accessible to the invisibles, and the invisibles made themselves available to us. Now, above all, we are going to treat the invisibles as though their greatest content was Jesus Christ. That it is not thrones or principalities or things like that that are also invisible, but that the great proportion of that which is invisible is Jesus Christ. And then I'm going to add an "us in Him."

Now I'm going to go just a little bit further. We are going to treat the invisibles as though we understood them as clearly as God does. (laughter) At least as clearly as we understand God's understanding of the invisibles. We are not going to look upon things visible, but we are going to remember that they were made out of the invisibles and that they can be seen. We're going to treat them as though we can see as clearly as God sees what really is. That we're going to just pretend... we're going to take our place...no, we're going to have faith. By faith. Brothers and sisters, come to this by faith. By faith. Thank you so much. By faith, we're going to know as much about what? The invisibles and their relationship to the visibles, as much as God knows. If we have to say "at least", we're going to say at least where it really counts. Where it really, really counts.

We are not going to give in to the unreality of the visibles. By the way, this would, we're not going to get into the unreality of the visibles; of that which we can so easily see. We said that earlier in a different way. We're not going to...I don't know what I said. By the way, please go back and rewrite all these things, because these are points, and this is where we're taking our stand as a people. Well, Gene, isn't that kind of asking a lot? Yeah. You know what it is? It's asking as much of you as was asked of the Christians of the first century. I am absolutely convinced that those people, by some kind of ministry within the body or by those who ministered to them, did exactly what they did, because it is exactly what they did.

Okay, we're going to speak of the invisibles as though they were visible. We are going to speak *from* the invisibles as we look into the visibles. We are not going to be impressed with the visibles; we're going to be impressed with the realities in the invisibles. We're going to lay hold of the timeless aspects of the invisibles. We will speak of the past as though it were the present. We will speak of the future as though it were present. And we will speak of the present invisibles as though they were present in the visibles. We are going to speak from the invisibles, looking at the past visibles as though the past visibles were in the present, while we are in the invisibles. We're going to stand in the invisibles and look at the future, seeing it as though it were in the present visibles.

You may not be able to understand what I'm saying, but you have heard me say that we were marked off in Christ before the foundation of the world. You know you're standing in Christ now, and you know where you will be in Christ and what Christ will be in the future. But we're going to do something I don't know that anybody's ever done before: we're going to stand in the invisibles where there is no time, and we're going to look at those past, present, and future things, and we're going to force them into the visible present as though they were all presently taking place or have been accomplished in our present time.

This is...you know what this is? This is the mystery of God. Brother, these are His mysteries. Now, I want you to know I don't really know much more to say to you than this. I'm out on the outer edges. Gene, would you please give us an example of anything? Yes, I'm going to request something from the brothers and sisters who gather in St. Cloud. I'm going to ask you to do everything you can in your daily vocabulary with the other brothers and sisters, and don't do it with anybody else because they'll think you're nuts. I'm going to ask you to seek out in every way that you can turn your mind and spirit, or perhaps I should say your spirit and your mind, to speak of things as they really are. I will give you one illustration. When you're in meetings and start sharing, I know this might be uncomfortable at first. I'm going to ask you to do this for at least a year. Actually, I want to ask you to do it for two years. I don't want it to become a ritual. We will stop it someday...but to force you into where God really wants you to be.

Every time you start to share, I want you to start by saying, "I am a holy one." I'm going to ask that whatever else follows, that it be the hallmark of your sharing in the meetings. "I'm a holy one". Now you can expand that a little bit and say, "I'm holy", or you can say "I am one who is holy", or you can say "I am one whom God has made perfectly holy", and that's how you're going to have to start your word, and you're going to...you know what that means? You're going to speak from the viewpoint of the invisibles because brothers and sisters, that simply isn't true in the material world, but it shows what little significance your Lord places on the visibles. That it is to Him something He made out of the invisibles. All truth and all reality lies in the invisibles, and in the invisibles, you are a holy one. Therefore, in the visible realm, you are also a holy one.

And who are we? We are those who see physical things, visible things, from invisible places. We treat the invisibles as though they were first place, that they were real, and things that are material as insignificant, at least we're not going to stop eating, or you know things like that. I don't mean that, we're going to be very, very practical, but we're people who see that the visibles is made out of the invisibles. And we see the invisibles. We see them. When we look at the material, we see them as "those who are invisible", looking at the visibles. Invisibles say that you are holy. Therefore, by Henry, you are holy. Well, Gene, what shall we say to these things? Let's all say, "Hallelujah." Praise the Lord.

Now, I want you to know something. I'm not only taxing you, but I'm also taxing me, because I've never done anything like this either. But I want you to know that I've had it in my heart to do this for at least 20 years, and when that person said they're not spiritual, I just said to myself...I didn't

say anything. Something in me clicked, and we will remain unspiritual. We're going to fail at praying and all that stuff, but brothers and sisters, we're going to look from the unseen. When we speak, we're going to see things as they really, really are. And from the invisibles where we are, we look great.

Sister, if we can do this, if we can pull this off just a little bit, we can raise an illustration and an exhibition to God's people. Heaven knows what it might do to us, but this world is just full of Christians walking around here believing that they are not worthy. Oh, but Gene, we are unworthy. Yes, and if we keep on looking at that, we're going to keep on being unworthy. I confess to you now, here and now, we are unworthy. We are unspiritual. We are sinful, but that's all made out of things, materials. From the invisibles and from God's viewpoint...I'm trying not to use that word too much, because that's not where we're going. We're going to reality, where things are real. In reality, none of that is true, and brothers and sisters, if we walk in that reality, I know it will change us walking around in this unreality. I cannot think of anything that would encourage some poor woe-begotten believer who cannot feel worthy than to be subject to a constant bombardment of reality. It might not make him any more worthy, but it might make him give up feeling so unworthy, and maybe one of those people resides in St. Cloud. It is even possible, perish the thought that I would even utter it, that one of those people might even be in this room.

Brothers and sisters, we're going to cure this thing. I'm not going to say once and for all. Maybe just once, and never before, since the first century when these brothers and sisters tossed this stuff around like it was just water. Just the most common of things. They constantly tossed it around on one another. Now, how do y'all feel about this? React to this. Anybody reluctant? Nah, let us be fools. Let us be God's comedians, and let us do the ridiculous, and let us find out what it is like.

Now, I'm going to tell you a few things we'll do to make this practical. One thing we're going to do is we're going to go through Paul's epistles. We're not going to study this through; we're going to discover this through. We're going to "revelate" this. We're going to realize this through Paul's epistles in chronological order, and we're going to take a stand on all the glorious things that we are, that we are in Christ. We are going to bring them into the meetings and make them absolutely real. As much as you can and feel comfortable with it, you don't have to be pushy about it, but as much as possible within your abilities, you're going to speak to one another this way, not only in the meetings, but in other places. Not in a "tinny" way. You don't have to walk up to somebody and grab him by the shirt and say, "You're a holy one," but you could end the telephone call by saying, "Don't forget. You're just as holy as holy gets. You can't get any holier than you are."

Then find other ways to say it. Not in rote, not flippantly, not lightly, not...I guess I'm going back to the word "rote", you know, not just something that you trivialize by repeating it over and over, but work at stating the word of God, which brought things physical into being by means of things invisible. Therefore, we shall speak the word of God, and we shall convert physical things to invisible things, and things that are not spiritual into things that are of the spirituals.

Okay, that's one thing we're going to do. Another thing we're going to do is start by saying something really wonderful about ourselves. "I am a holy one." Then you can share, and tell us all the other things you are, and what other brothers and sisters are, and what we are. You don't have to make it individual. Make it individual, but also make it corporate. I'm going to say a lot more about this, but I tell you, I have been thunderstruck by the realization that the saints in the first century had two "I's". They saw the individual, but also the assembly of people of which they were part...they saw the assembly as a person.

Now, that may be one of the most profound things you'll ever hear me say or anybody else say. So, listen to it again. They saw that assembly of people just like you are here, as one person, and spoke of that one person, just as you might speak of the individual. And I'll turn that around. They spoke of the individual as though they were that whole person. Let me go back to the other because it's more powerful. There was a certain view the brothers and sisters in the first century had of the ekklesia as being just one human being. And the wonderful things said about that one human being are absolutely stunning. In addressing that one human being, the assembly as a human being, and seeing that human being as a human being, and the glorious person this human being was, that affected the individual. In other words, or to go a little further, it is one thing for me to say I am a holy one. That helps me. It is another thing to say we are a holy one. It's another thing to say this person is a holy one.

I'm going to ask you to do a lot of things with these two "I's" you have, and one of them is to let the scales drop off as to us being individuals gathered here, but to look around this room and try to see a person, and speak of that person and the wonders of that person, and the glories of that person, for the simple reason it's in here. I'm trying to avoid the word "she" here for the first time ever, but I will say it. She was just spoken of as a person, and so incredible a person that it must affect the individuals who are part of that person; to put it another way, you are a member. That word has been corrupted in our language. We think of somebody you signed up to become a member, but that's a member. That's a limb. As a member, a "membered" part of that person, addressing that person in this glorious state that God sees, and to look at that person and address that person and speak of that person in such a high and holy way has got to affect you who are a member of it.

The blood that flows through my bicep here flows through that thumb, and the blood that flows through this whole body nourishes every member of it. So that's another thing we're going to do. I think we're going to have to study this recording. Another thing we're going to do is learn to and practice speaking the phrase "I am a holy one," and mean every human being in this room included in that "I". "I am a holy one. I am holy. I am holy." Do you understand that? "I am holy." Someday, one of you is going to do something really, really unwise, and you're going to need to see that person as still holy, and that member in particular, as Paul said, as still holy.

Now, brothers and sisters, I want you to know that, for right now, I'm going to drop some more on you tomorrow and the next day. As of now, I can say this is one of the deepest messages I have

ever brought into my life. I am sitting out here on the outer edge of everything I know, and yet, one day we might look back at this and say, "Well, gee, that was really simple. Why in the world hadn't God's people done this a long time ago?" We will not say these things in arrogance. We will say them in the simple truth that they are. We will seek to go into invisible places and turn around and look at the visible things as being made out of the invisibles. We shall see the visibles as though they were invisible, and we will see that which is not spiritual as though it were spiritual. We will be in spiritual places by faith. We will do these things. How shall we do these things? We shall do them by faith in the Lord Jesus Christ, that what He has said is true. We will do it by the invisibles, and we shall look upon those things that are unseen as though they were seen.

Somebody make something that we can put in our homes that says, "We look upon the unseen as though it were seen. We look upon the invisible as though it were visible. By faith, we look upon the invisible as though it were visible." Now, we're going to say it out loud. By faith, we look upon the invisible as though it were visible. Now, brothers and sisters, having done that, we're going to be able to say, "The invisibles are visible." We will forget to glorify the word faith, and we will not put it in some future context. We will say the invisibles are visible. If someone says, "How'd that happen?" You say, "By faith." By faith, the invisibles became visible.

Alright, anybody have a question? Does anybody want to say anything? Well, come on. I have done a classic job here. **Audience:** Besides by faith, how will that become a reality?

Are you asking for more practical things? Well, that's why I came here this weekend. I don't really know everything that we're going to do, and I hope you'll remember this. You're going to teach me some of this. And sisters, I'm going to ask you to discover these things when you get together with other sisters. I'm not going to ask you to go flipping through your Bible to say, "Oh, look. I found one, y'all." But you can go flipping through, but you've got to turn that thing. You have no right to bring it in here while it's still visible, and it's just up here on your frontal lobe. Some way or other, we have to take this thing into reality and bring it into the room in reality. I want to say that when we sing, I don't think we should start trying to change anything...this should evolve, but when we share, let's just see how far out we can get. That's about it right there.

When we share, let's see how far we can go. Let's just see what's in this ocean. Let's see what's in that other place. Let's stick our heads up there in the visibles, look around, and find out what's there. Then, while we're there, let's look down on the visibles and say, "Oh, the visibles don't look all that visible when you're invisible." And the visibles don't look like they did when I was standing in the visible. Now the visible looks very much like the invisible. We will go there and find these things. **Audience:** ...and the things of this earth will grow strangely dim...

We're going to have to get in Him to find some of these things. Do you not find it difficult to say, "I am holy?" You don't. Who said that? Is that Donna over there? Okay, Donna. Yes, absolutely. It should be a little difficult, at least in the beginning, to say that I am perfect. I am complete in Christ. My name is Gene. **Audience:** I'm here because I am perfect.

I am complete in Jesus Christ. I am perfectly holy. Now, I want to share with you something out of the book of Galatians that Pete and I got up here the other morning, and we just took it to the Lord and whatever. Please start by saying I'm a holy one, or I'm holy, or something right there, because that's what the first-century Christians said. Good morning, holy one. They called one another holy one. They didn't call one another saints. They called one another holy ones. "Saints" is a transliteration; it's not a translation. But when you also find out you have many, many other things, you can start using those two. I have been something I am not now, but little by little, my Lord changed that situation completely. I've forgotten what I used to be, but I can tell you what I am now. I have been "holified" by God.

That's just the word "sanctification", by the way. The word sanctification should have come into the English language as you have been "holified" by Jesus Christ. If you would use that term, if you're going to use the word justification, let's scare them to death. While we're doing something else in the Scripture, there is no such thing as the word believe. In Greek, there was "faith", and there was the word "faithed". Can you distinguish the different sounds? Faith and faithed. I faithed Him and was saved. I didn't believe in Him and was saved. I "faithed" Him.

The word "believe" to me is a very weak word compared to the word "faithed" or even the word faith. So, we have to say I had faith in Jesus Christ and He saved me, or I believed "in" Him, or I believed "on" Him, and He saved me. But boy, to say I "faithed" Him that has a certain power to it. Perhaps it doesn't right now to you, but if you take the word believe anytime you find it there and turn that into "faithed" - we're going to "faith" the invisibles into physical reality. They believed. They faithed the invisibles. Brothers and sisters, we're going to "faith" the invisibles. Praise the Lord.