

The Lord Jesus Christ has been publicly crucified in the presence of the church in Orlando. I want you to speak as though that were true, would you? You think you can figure out a way to do that? Then let us do things that have never been done before. Let us go places that nobody's ever been before.

Audience: I've always thought of this being somewhere back there, and I mean, it puts the whole new perspective on just the life that I have in Christ, with it being right here.

Just really nearby, a place you can go and visit and remember. I have a thing I want, one thing I want to find out from a Church, we're back in the corporate. I want to ask a church. Church, did you receive the spirit? Now, brothers and sisters, an individual receives the spirit, but so does a person who is corporate. And this is where this thing gets kind of unbelievable. I ask you as a people: did you as a people receive the spirit, the glorious, wonderful, liberating experience of the spirit of God coming into you...by not working on Sunday? Or by hearing the word of God by means of faith? Are you really that foolish that you believe the Spirit came into you because you didn't go anywhere or do anything on Saturday? No, that's not the way it happened with you. You began, having never even heard of the law, or the Sabbath, or obeying anything, and the Holy Spirit came into you anyway. That's how you started as a body of believers. Then one day, you invited a Baptist minister to come and minister to you. And you who began in the spirit, not knowing anything about obeying sabbatical laws or anything else that you needed to obey...you listened to a Baptist preacher tell you what you had to do in order for God to love you. And you started listening to him. And by the way, that's the absolute truth.

There's not a person in this room, but what you got saved, it started glorious, and then somebody from Jerusalem came along—and started telling you what you had to do. God forbid that I ever be that man. There are a few things that we have to adjust every once in a while, and a few things we have to be reminded of. But as long as we come back and talk the way we're talking tonight, we should be able to remain free from the law. Have you ever seen me put the law on you? I call you to answer that question. Have I personally ever put this church or body of believers under anything that could be labeled law? **Audience:** Does reading *Beyond Humiliation* count?

I confess - you are right. For how shall you learn grace if you do not first learn law? (laughter) And it was good for you. You put down that book and ran for grace. I don't know if I have told you this story. I assume it's true. I was told that a missionary, early in the missionary movement, went into a village in Africa to preach the love of God to these people, but they couldn't care less, and he was getting nowhere. So, he started preaching the law to those people, and they responded immediately. They were really into this, and he preached it harder and harder and harder and harder and harder and harder, and they got more and more and more under condemnation. And then while they were stewing in their stew, he preached to them the grace of Jesus Christ, and they all got saved.

Yes, once Gene Edwards put us under the law. Thank you very much for reminding me of that. You began in the Spirit, brothers and sisters. Will you try, therefore, to move further into Christ

by your fleshly efforts? And we're talking about a church here. Now, be careful. Even as I have read these two verses, have you not had...think back for a moment...have you not had a sense of the individual? Brothers and sisters, the greatest thing that can protect you from the law is this church. Not me, but this church. If ever you have been set free and someone tries to put you under law, the greatest single hope and help you have is this body of believers. And without that body, this body of believers to protect you, we are all susceptible to being brought back into the law. Brothers and sisters, we did not begin with the law; we began with the spirit. Let no man bring this church under obligation in order to please God. And that is bound to come.

I will give you an illustration. We had some brothers and sisters come to us from Bakht Singh in India, and they're in the soul-winning. But that wasn't what was happening when that brother got up and started condemning us for not winning souls; that brother just was a lawful Christian. I watched the brothers and sisters in that room get like this...because they didn't win souls to Christ. I sat in the back of the room and watched him put my brothers and sisters under the law. And I saw 100,000 Baptist sermons. The only purpose for which they served was to make the congregation feel bad. I don't think that man ever had any more idea of what would happen. He was going to make us feel bad so he could feel good. And when he finished and sat down, I got up and said, "Brother, put your money where your mouth is. Name the time, and you name the place, and we're here, and we'll go with you." And you should have seen that whole moment change. He was absolutely stunned.

He got back up, and he could hardly speak straight, and we had to help him help us. So, we decided we would go out on the beaches that afternoon, about 2:00, and about a hundred of us ran up and down those beaches talking to people about the Lord Jesus Christ, and some of them got saved, and we came back, and that made everybody happy. No, I'm sure he was happy then. He felt like he had come from India and made us Indians; that we were now good at Bakht Singh-ites. Brothers and sisters, when somebody stands up to do this to you, may the church of Jesus Christ as a body figure out how to respond to that dear brother. (laughter) You don't have to be ugly.

An old lady from Norway came up to us. She was supposed to be the most sainted woman in Norway. Everybody loved her and adored her. She came to visit us and loved the place. Then I got a letter from her, and she said, "Gene, the way that the sisters dress and the way that people touch one another, I just want you to know, is going to lead to gross immorality." And until this moment, not one living soul on this earth ever knew I got that letter. I dropped it in the waste basket and probably said something like this. Yeah, hide and watch. An old saying in Texas is that we think you think so. Will you get over there behind that tree and just hide and watch?

Have you, a people, suffered so much in vain? Again, some awful, awful is going to come around here one of these days, and you pay a price for your freedom. You, one corporate individual, is free. You, one corporate individual, suffered. You, one corporate individual, do not let that suffering be wasted by a return to the flesh. Oh, by the way, saints, have you received the Spirit? Have you received the Spirit individually? Have you received the Spirit corporately? Probably.

Can you see that physically happen? We've got another invisible one here. So, please be alert here as we read. We've got another "can't see here." But to be able to...who have you ever heard stand up and say, "I have received the Spirit." Well, who have you ever heard say, "I'm a holy one."

I was thinking about someone who's saying I have received the Spirit who is now living in me. You don't have to say I'm a holy one. You can say, "I have something to share with you, but I want all of you to know that I have received the Spirit who now indwells me. And I want to tell you that you also have received the Spirit and He indwells you."

You know, brother, I just plain flat shot right past that. Sorry, I've been living in the wrong community. I'd rather have the indwelling Spirit living in me than speak in tongues. I'd rather have the Holy Spirit indwelling me...see, that's not the baptism of the Holy Spirit: indwelling and baptism, totally different things. I would rather have an indwelling spirit dwelling in me than to have power. If you don't follow me, what I mean by the baptism of the Holy Spirit, take a bottle and stick it in water. That's baptized. But the inside's still empty. Now take the bottle and fill it up. Put under the faucet, and the inside is, and that's not baptism, that's indwelling. Now, if you'll take that bottle that's completely filled and stick it in the water, you can look at that and say, "That's me." And it's more than me. It is also the church because, brothers and sisters, the baptism of the Holy Spirit is the property of the church. It was not an individual who received the Holy Spirit in power or the Holy Spirit indwelling that day. It was a body of 120 Christians who were plunged into and en clothed by the Holy Spirit all together at one time. The baptism of the Holy Spirit is not for individuals. It belongs to, is the property of, and is under the ownership of the church and the church alone.

That's true, saints. And if a man doesn't know that, he doesn't know anything about Scripture. The day of Pentecost was fulfilled. That day was a corporate day, not an individual day. It had always been looked upon as a corporate day. I think I'd better stop.

Did you suffer so much, and it's all in vain? We have had enough. I have given this to you verbally, and you have received the word. Have you or have you not? You have received the word. Do you know that you will never be able to get away from what you heard tonight? That's true. When you have heard the word of God, it will haunt you the rest of your life.

Now, what I want you to do is not to turn this into something intellectual. I want you brothers to get together on some of these things. I want you sisters to get together on some of these things. Now, tomorrow, or the next day, Bernice is going to hand out some other verses that my wife and I found. By the way, we looked them up in the concordance. This all started when I said, "Honey, would you look in the concordance for the statement 'among you'?" And then I said, "Would you look for...what was the other one I asked you after 'among you'?" You all, I guess, something like that. All of you. And you know, it just got ridiculous. Then we just decided to go through the concordance and see what we could find. And now I'm telling you that you can hardly read this thing without seeing the corporate nature of it. I want you sisters to figure out a way, in groups of

one and groups of two, to bring these things to the Lord. I want to hear you tell one another on the streets and in the sisters' meetings. You brothers, I want to ask you to get alone.

Galatians is a good place to start. You can start in Galatians 3, right where I left off. But don't forget what's already been covered. You have received the Holy Spirit. You're now...you're in the now. What else have we covered here tonight? Somebody look at your notes. What have we discovered about the corporateness of the Christian life? Perhaps not much. Oh, listen. It gets worse.

Okay. That was...I was thinking about corporateness. There had to be some. Well, we're not just foolish, but we can have a personality that can be wise, foolish, and many other things. A church has a personality, wisdom, and a lack of wisdom. There were some other things. Okay. You also had some things there that are visible and invisible, did you not? If at any time, as you read and look at these things, keep asking yourself: when did that happen? Was it seen? That you live in the now is not seen. That you were crucified with Jesus Christ is not seen, and encourage one another with these things and figure out a way, sisters, when you get together, to find, to share, but more than that, don't forget as you move forward into a new thing...don't forget the past ones, would you not? Have we got anybody in here who would be a good exhorter? Have we got an exhorter among us there?

Let's hope and pray that the Lord will give us a Fran Rigoli who will remind us not only of things we learned this week but also of things we learned last February 1996. And that we go back to those things when we pass them and come back to them fresh. It may be about six or eight months from now, somebody will need to say, "I'm blameless." And be reminded that I am crucified and I don't exist and I died and that is forever. Now that follows you around. That death that you died on the cross is the presence of the past that is present with you now. Now, would you please become adventurers, watch one another, see how you do these things, and instead of... discover some things and teach me? I am a very wise man because the church of Jesus Christ has taught me so much.

Now I come and sit at your feet, asking you to teach me these things and tell me about them...and exhort one another. Do you have anything you want to talk about? We have questions here. Would you cut the tape completely off? This will be my last time being with the brothers and sisters this weekend. This is 1996. I would like to be here in the year 2006 and see how you folks are doing. I would really, really enjoy that.

I want to comment on this morning's meeting. It's amazing what a tiny little bit can make such an incredible difference. I think, generally, at least up until today, you have been praying in the meeting, and I don't like that word because I think it scares us off. So, I'm going to say you're speaking to the Lord...would be in fewer sentences and not on any particular tack. Would that be? What was the word you said, Jeff? Flow. Good word. Flow. Direction. Today. Your prayers were a little longer. Your talking to the Lord was a little longer, and it was all in the same direction, and it came in bunches. Three, four, five of you prayed. You spoke to the Lord. And that little bit can

make an incredible difference. I want to remind you that this is your church. The ownership is co-ownership: Jesus Christ and you; I am a visitor... until you do something wrong. Then I am not a visitor. I am the sole lord and dictator. (laughter) And that would start today, not in the past. I don't know what I was in the past. That is, if you are a person who comes into a meeting and never opens your mouth...I don't want to say anything negative here, but if you are a person whose biggest contribution is singing, if you're one who does not speak to the Lord, or if you do, it's only...we don't know what you said, or if we did, we didn't understand what you said. Or even if we understood what you said, it was some pitiful little thing that didn't amount to anything. Even though we probably amen'd you, we were lying when we did it.

That just this much more functioning to offer something that is in you to the Lord, to speak those things that you have heard. I'm going to repeat that. *To speak what you have heard*. Well, Gene, why should I speak it when someone else has said it, or you've talked about it? What contribution is there? Well, because it came from you, and it will always come out a little differently. And interestingly enough, if you will open your mouth, who knows what might come out. There's one thing for sure. Nothing of the Lord will come out of you if you do not open your mouth. You are, in fact, and I guess I will be negative, a parasite on the meeting. You are only taking and not giving.

And brother, there's a certain stoppage of your own spirit. I don't know why this is true, but your spirit needs to let things out in order for your spirit to be healthy, and whatever else goes with health, growth, or whatever. It is just true that you have to do that. Today, a lot of you just spoke to the Lord, and it was wonderful. I want to encourage you to continue doing that. You walk through that door. Remember that the church belongs to you, and you have a place to function in the church. Silence is not a function. And by the way, there was silence today, but that silence was worship. Usually, in the meeting, when there is silence, it's because there's just a plain stoppage. Nobody knows what to do next. It's a privilege to be able to be quiet before the Lord when you know that's part of what's going on. And that is really rare. That is really rare, unless it's a mature church, and that takes years.

I really encourage you to do what you did and do some more of it, and then some more. Anything that is learned here, touched here, found here, revealed here, apprehended here, and laid hold of here will be lost if you don't speak it. Those who speak will contain more. Now, I'm not picking on those of you who are silent, quiet, reserved people. I don't want to get you depressed. But on the other hand, a church that can get into the habit of just kind of mumbling a little something to the Lord and the rest of it singing. You don't want to get stuck in that. Release the body to function. It doesn't have to be prayer. If you can't do anything else, open that songbook and read a song to us. And I didn't think that up; I got that out of the New Testament, believe it or not. If you can do nothing else, open your songbook and read a song to us. And that will be a lot. It will mean a lot.

We don't have anyone illiterate here, do we? Then we are miles ahead of the saints in the first century. They couldn't read it. They had to memorize it and then speak it. They did a lot of memorizing in the first century... not just Christians... everybody had to memorize a lot because

they couldn't write or read. Now, if there is anyone who over functions after I've said all this, I want you to know that he will intimidate the "underfunctioners". Someday I will return, and I will ask everybody in the church to write two names on the sheet of paper. Number one, who functions too much? And number two, who functions too little. And I will do this. That's not a threat. That's a prediction. I will come into the meeting and read those names publicly. So, start looking at that guy or that gal who talks too much, and we'll be gentle with the one who doesn't function, but we'll be really ugly to the one who overfunctions. You're stealing bread out of the mouth of another child of God.

Okay, that has nothing in the world to do with the message this morning, does it?

There is no way to go into a meeting and not function. Well, Gene, I wasn't feeling good and had a headache. Saints, I have stood up to speak when, honestly, I would have traded having to get up to speak for a good horse-whipping. And yes, some of those are among the best messages I've ever brought in my life.

Well, my point was that you can always read something. You always have Scripture and a songbook with you. Do you bring your Bibles? Would you bring your Bibles? You might need it. There's always a chance I might read something out of it. I think that's good enough. You can always read something. That was my point. Okay, and I'm going to do that today. I'm going to read something. It's going to be one of your last chances to ask questions. Do you want to get anything clarified here? Do you want to say anything? Talk about anything. You want to gripe? You want to praise the Lord?

You feel free to interrupt me. Any of you feel free to interrupt me. I know where my point is. Usually, I can come back to it. The New Testament literally gives not only license but encouragement for saints to interrupt one another. Do you know this? This is in the First Corinthians. *And if one is speaking and another has a revelation, let the first be silent.* Now that's incredible, isn't it? And yet that should happen in the church all the time. Oh my goodness, that just reminded me of...I just saw something. Then it's time for that person or for me to shut up, because this is bigger than that. You just come right in there and talk to us. The only exception to that is if you start saying, "Oh, I just saw something wonderful..." Then I'm going to go ahead and talk, as soon as you get your emotions under control.

Another verse says, "the spirit is subject to the prophet." So, if you've had a revelation, we'll wait until you're emotionally mature enough to share it with us without losing your equilibrium. And don't feel bad about that, because it happens to me, too. I sometimes can't say what I want to. You probably never noticed this, but I cry a lot.

We are going to get into chapter 3. Some of this is murky. It's really murky. Paul repeats himself. He says things are vague. And there are only a few people in the world who can interpret him and make it understandable. And of course, I'm one of those people. But today, I'm going to just skip all sorts of passages. Here we're in Galatians 3. I'm not going to try to unravel some of these things

about flesh and his illustrations. I'm just going to look for things...two things. I'm going to look for plurality, and I'm going to look for things that are invisible. Although we might talk a little bit about turning negatives into positives, so that we can find, because Jesus Christ is so positive about us, and you have to remember this is a crisis letter. But then all the letters to the churches were crisis letters, and there is no exception to that, by the way. Every one of those churches had a crisis. Thank God it provoked a letter. Otherwise, we'd know very, very little about our faith.

I hope you all someday get used to the fact that I have to do this, and it won't even seem weird in 10 or 15 years. What verse did I leave off? Five? It's really amazing how this goes from day to day. I can't see squat now. Does he then, who provides you with the spirit and works miracles among you, do this by the works of the law or by the hearing of faith? And we have covered that verse. So we will go to number six.

Abraham believed, and God said, "Abraham, you're righteous." God looked at Abraham and saw him right. Now, brothers, sisters, this is an invisible passage...that a man would believe and God would say, "All the wrong things are gone, and everything you've ever done is right and pleasing in my sight. You are just. You're acceptable in my sight. You're just, and the edges of the margin are even on both sides. And all of that out of believing." Brothers and sisters, that passage right there, that simple verse so easy to read past, is really the whole Christian life.

It is one thing for me to believe. It is another thing that this amazing miracle takes place: that God says, "You believe now? You're right with me." And boy, the third step is the hardest of all, and that's to accept that it's true. Do you follow me? Are you and I...do we not live in hangovers? I got a Christian hangover; I feel really guilty today. Well, you see, the brothers and sisters in St. Cloud, Florida, are going to resolve this issue. They are going to be and live in step three. They are going to see that which cannot be seen. They're going to see themselves as God sees them. They're going into the invisibles and see justification and righteousness, but not anything physical. Remember that the physical things are made out of the spiritual things, and the invisible things can be laid hold of and made visible by faith. And this is one of them: that you are righteous by no more than having "faithed" Jesus Christ, and then hanging on to that and ignoring the visible, and standing in the invisible. Are you with me?

It is those who are of faith who are sons of Abraham. He welcomed us. He was one of those who welcomed us. Now, if he can do that and be an Old Testament believer, can I not turn around to him and say, "Hello, Dad." Can I not bring him into the present? Or can I go to him in the past? Or can we not meet somewhere where there's neither? And say to him, "Abraham, I'm one of your sons. I have come out of, and am a result of, being what you are—one who got right with God by 'faithing' Jesus Christ. And we are kinfolks. We are the same house, the same lineage. You walked in the right standing of God...and so do I. Thank you for welcoming me. I want you to know that as I come into your house, I don't come as a prodigal. I stand as you do - right with God by having 'faithed' Christ.

Okay, you're a son of Abraham. You ought to be able to do something with this. Maybe have a play. Decide whether you're going to personally...I'm not talking to the church now...decide whether or not you're going to invite him here, or you're going to go to him there, or that you're going to get in the great cloud of witnesses and sit down and talk together. He's not that far away. "Hi, Dad. Thanks for showing me how to be right with God by nothing more than just 'faithing' Jesus Christ, believing in my Lord." Therefore, be sure that it is those who are of faith who are sons of Abraham, as the Scripture says...please do something with that verse. That's not a verse. That's a sentence...and the Scripture foreseeing.

Well, let me offer you a word. Let me give you a new word in your vocabulary. *Backseeing*. *Backseeing*. We can turn around and see. They can foresee. Maybe we can meet somewhere. The Scripture foreseeing that God would justify...whoa...heathen? Wow. Now that is really amazing. That's new stuff to me. I didn't know that as a good Jew, I didn't think you heathen could be done that way. And foreseeing in the future that those who are living in St. Cloud, who would 'faith' Jesus Christ, the Lord preached the Gospel beforehand. So we got a new word here: 'backhand', or 'afterhand', or 'behindhand'. God preached to Abraham and said, "Abraham, the heathen in St. Clouds shall be blessed in you, and they will be your sons, and they shall be as the sands of the Atlantic Ocean that flap upon the shores of Florida.

And the heathen shall be blessed by you. And God preached the Gospel to Abraham while He looked at you. No wonder Abraham welcomed you. Praise the Lord. Isn't this beautiful? Brothers, learn to live in the beforehand and the backhand and the foreseeing and the backseeing. You're the foreseen. You're what is foreseen. He was what you have to turn around and turn backward to see. And God, having foreseen St. Cloud, said to Abraham...I bet there's more in this verse than I know about. I bet if I come back to this next year, there'll be twice as much in it. So then those who are of faith are blessed with Abraham, the 'faith-er'. You actually are one with him, for as many as are of the works of the law are under a curse. For it is written, cursed is everyone who does not abide by things written in the book of the law to perform them.

Now, that no one is justified by the law before God is evident. For the righteous man shall live by faith. Now, will somebody who has a marginal reference please read the marginal reference? Nobody has a New American with a marginal?

Audience: I think this does. But he who is righteous by faith shall live.

Yes, dear. And people keep giving Martin Luther credit for finding out/getting justification by faith from this verse. That's not what it said. He gets no credit for anything. Sister, read it again.

Audience: But he who is righteous by faith shall live.

Not just shall live by faith, but...say it again.

Audience: But he who is righteous by faith lives.

Only he who is righteous by 'faithing' lives. Those who are righteous by any other means are dead. So you can be righteous by many means, but only one of them lets you live. You can be righteous by your own standard, and that's what the verse before says, but you will die. But if you're righteous by faith, you get to live. And Martin Luther didn't know that. He died not knowing that. He said, "The just shall live by faith." No. Those who are righteous by faith shall live. And that's exactly the way that Paul wrote it. And it's very powerful.

The verse before that, I don't want to go over it lightly. Number 10, I think, establishes a principle. And I can't prove this. I only can prove it within the context of the Jewish religion. But I don't know how it spreads out further. Romans 1:2-3 really seem to indicate this very strongly. Romans 1:2-3. Let me see if I can explain to you what I'm talking about. The Jews said, "We will be righteous before God by obeying the law. We shall be just by the law." To which Paul just added, "You won't live. We shall be just. We will be right with God by the law." If you read Romans 1, 2, and 3, you get the very distinct impression that the Lord said to the Gentiles, "Establish whatever standard you wish, and I will judge you by your own standard, and you shall be righteous by your own standard, but you won't be acceptable to Me. And the Jews are righteous by the standard of Moses, but you're not going to be acceptable by Me. Only those who have 'faithed' Jesus Christ, their righteousness will bring forth life." Have you followed that?

Romans 10 talks about that. I think that when you meet some brother who's really legalistic, all you have to say to yourself is, "Amen, brother." You just go ahead and live by your standards and find out what happens when you stand before God. God's going to look at you and say, "Boy, you failed every one of those things. You sure better be glad you had faith in Jesus Christ, because the rest of you is just zero, f, zero, f minus, and zero. That brother cannot live up to his own standards. If you establish his standard, you will fail. It is better to release your standard and put your hope in Jesus Christ. There's a chance you will live. Isn't that wonderful? Isn't that freedom? That's freedom from all things. Okay, brothers and sisters, I don't know whether this is the past, present, or future. I don't know whether it's corporate or individual. I don't know what this is. All I know is I thank God for it. I guess more than anything else, it's just liberating, isn't it?

Then what shall be the standard in St. Cloud? Your standard shall be to see that which isn't obvious. Because what is obvious is that you're all failing any standard. But we have seen what Abraham saw. We have seen that faith justifies, faith in Christ. Therefore, we shall claim to be justified by faith, and we shall gamble that we shall therefore live and perhaps even live abundantly, have a life that is abundant. Excuse me. I'd better be careful. Have a life that is abundant. That's God's life. Who are the ones in St. Cloud? Oh, they're the ones who think you can be right with God by just faith in Him. And they even think that they're going to get away with it and live, with no other standard than that. Wow. Oh, praise the Lord. Isn't that wonderful? I just thought, I want to stop and take a bath in that. They think they're going to get away with it.

Now, we have to move this corporately to the church in St. Cloud, don't we? And say that the assembly that gathers in St. Cloud has decided that its standard for being found right in God's eyes

is to “faith” Him and we shall put our hope and belief in that we as a church will be found right with God and we will have His life to live by for all eternity. That is a corporate commitment.

Now, sometimes you all are going to get down on your faces together when something like this comes, seal it with a pledge of the Holy Spirit, hold one another, and say, "This is our stand." If there are no other people in the world who do, we're gambling. Righteousness comes by faith in God. Not believing God exists, but by faith in God. By “faithing” His Son. That is what we are as a people. If someone asks you, say we're gamblers. It's true. We look pretty sloppy. Oh yes, we even touch, we even touch one another, and sometimes we hug each other, and we fail a lot, and we're gambling that life resides not in standards but in God having justified us by having “faithed” Him.

Lord, we put our faith in you here and put our hope in you. For we are afraid of our own standard. Boy, are we afraid of our own standard, Lord. And we're afraid of Moses' standard. We're really afraid of Moses' standard. And Lord, we're afraid of other men's standards. And quite frankly, Lord, we're afraid of your standard. We cannot possibly live up to anything that has to do with You. Therefore, Father, we join Abraham who welcomed us, and we say to You, our hope is that You will find us righteous. No man, but God alone, will find us right with God by having believed. That's the only hope we've got. Amen

Audience: Lord, since you have so chosen to look upon us, find us righteous and not require concern for the standard of us, and let us take that leap with our brothers and sisters in our standards over them because of it. But receive us by faith. Amen. And we are justified in You.

Lord, we take that stand here today, too. By the way, Lord, this takes away the fear. And that allows us to love You uninhibited. Amen.

So, let's learn a lesson right here. I only responded the way I felt. Sometimes take these things, stop, and turn them into prayer. That way, they will not ever teach you. If you turn them into a prayer to the Lord, you will not have any teaching lessons here. And to those of you who someday hear this recording and you're going to say, "Boy, this is great." No, it is not great. It is death to you who dared to teach. This is life only in the church of Jesus Christ, in an experiential community of the body of Christ, among a group of people who can stop and thank Him, worship Him, and adore Him for these things, who don't put it in their frontal lobes but in their spirits. *Let there not be many who teach.* You know why I'm talking to the people on the tape? Because teaching is so easy to do. You can be an atheist and teach these things. But brother to lay hold of them is another matter.

Where are we? Verse 12. However, the law is not a faith. Standards have nothing to do with faith. Do you understand that? That, when you have raised a standard, you have absolutely liquidated and assassinated faith, and you put everything on human effort. I want you to chew on that a minute, saints, because this gets over into the Christian life a great deal. He who practices these standards shall live by them, and you shall die in the process of living by them, my friend.

Christ redeemed us from the curse of the law. The law is a curse. To be found right in the eyes of God is...I think it's a cursed tribe. For it is written, cursed is anyone who hangs on a tree. So, if you practice the law, you're cursed. And if you find that the law is a curse. Now, why would he now insert this thing? Does anybody know? Why would He now bring up a tree? Jesus Christ took the law. And they knew that. The Galatians knew that Jesus Christ took the law and hung it on a tree, and the tree was cursed.

(Continued in Part 4)