

That the people in St. Cloud will receive, let's say, the spirit, by means of faith. We not only receive life by "faithing" God that He will make us righteous, but when we do that, we receive the Spirit. So, we receive life, we receive righteousness, and we receive the Spirit. So, who are those who live in St. Cloud? There are those who are right with God. They are those who have life and live, and there are those who have received the Spirit.

Now, don't leave that as a teaching. One of these days, you brothers and sisters have got to sit down, or get on your knees, or fall on your face, and say, "Lord, we have received the Spirit, and we accept that, and we turn neither to the right nor to the left. We are righteous in Your eyes, and we live, and Abraham has blessed us. He reached all the way through the centuries to the heathen who gather in this town called St. Cloud, and made us righteous the way he was, and gave us the Spirit. And it was all because of nothing but an act of faith."

Brothers, alright, that's plural, isn't it? Sure is. We're now into more than one. See, there's really nothing here, but it is addressed to a body of believers. Brothers, I speak in terms of human relations. Why did I make you clap just now? I want you to honor that word. He did not say elders. He didn't even say ekklesia. And I'm certain he included the sisters here. He got this down to who's in the church. He's getting very personal with a group of people. Brothers, he knows, he can name those people. He led many of them to the Lord.

Now look, guys, down there in Iconium. I want to talk to you about this, and I'm going to put it in human relationships—a man's covenant. Man makes a covenant. And by the way, we're getting murky now. Yet when it has been ratified and agreed on, no one sets it aside or amends the conditions in it. Now the promises were spoken not to Moses 400 years after Abraham; the promises were made to Abraham, not Moses, and to Abraham's seed. Not to Moses, but to Abraham's seed. He does not say seeds. He says seed. Now, Paul writes this for one reason. If it's "seeds", that includes Moses, but if it is "seed", you've got a whole different matter.

He didn't say "seeds" referring to many, but rather this covenant refers to only one and to your seed. I want you to underline those last three words, would you? And I want you to remember something. I've said this to you before. Paul of Tarsus has a gyroscope in him, and it doesn't matter what subject he's discussing or what he's talking about. That gyroscope is going to bring him back to one word, and it's not the Bible, and it's not faith, and it's not righteousness, and it's not witnessing. There's one word that's going to always come back.

God gave Abraham a promise. There are sons of the promise. There are those who have the blessing of the promise. He established a covenant with Him, an eternal, unbreakable covenant. He did not say to your descendant Moses and the Israelites in the desert when the law was given. He said, "One person would be your seed, and He would bless." And that one seed goes all the way back to Genesis: the seed of a woman shall crush the snake. There is one seed, and the Israelites knew this. There is one seed, *and that seed is Christ*. Therefore, we circumvent Moses. The promise does not include the law; it's Christ.

What I'm saying is this. The law came, and Moses came, 430 years after the promise. It does not invalidate a covenant previously ratified by God alone, so as to nullify the promise. Moses, in other words, does not nullify the promise. For if the inheritance is based on law, that is the promise...if the promise is based on law, it is no longer based on a promise. It's based on law. But God has granted that promise, that inheritance, not to Moses and not to the law, but to Abraham by means of an unbreakable covenant, an unbreakable promise.

Now, we really get murky. I just kind of want to pass all this up. I don't understand all of this. What I do know, I don't understand. Why the law, then? It was added...not part of the promise, not part of the righteousness...because of sin...transgression, having been ordained through angels by the agency of a mediator, Moses, until Jesus Christ could arrive on the scene, to whom the promise has been given. Now the mediator...the law and Moses...is not for one party only. He has to deal with two people. But that's kind of difficult, because God is one, who made the promise all by Himself. You understand that? If one person has made a promise and established a covenant, and what was the other word he used here earlier, was it a covenant? I don't remember the word now...all the parties involved in the ratification of that covenant was one Person, almighty God, therefore the mediator cannot exist with the promise, it has to exist somewhere else. Inheritance. But even further back, way back, covenant. Covenant...promise. I think there's another word in here. Don't make me do this. Or just, where is it? Alright. It doesn't matter.

I'm in verse 21. Is that right? Is the law, therefore, contrary to the promise of God? No. May that never be. For if a law has been given which was able to impart life, then righteousness would have indeed been based on the law. But you can be righteous by the law, brothers, but it will not be a righteousness that has any life in it. And it will not be a righteousness that God accepts. So go ahead and be righteous. It is two things your righteousness excludes: life and God. I don't think I would want to get involved in that kind of righteousness. The only righteousness that gives life is faith. Faith achieved righteousness. And the only one that God accepts is the one that comes by faith in Him.

But the scripture has shut up all men under sin that the promise by faith in Christ must be given to those who have "faithed" Jesus Christ. And that's it. You will not get it any other way. But before faith came, we were kept in custody by the law, being shut up. Okay. To the faith which was...get your pen out...was later...was later revealed. Now saints, does it mean that faith came later? It became visible later, but it was established with Abraham. But it was revealed by God to those of us who have faith in Jesus Christ.

Now then, if it were later, that gives us the opportunity in St. Cloud to go earlier. We will go there and see when faith was first established. And now we will come here to that day when it was revealed, and we will stand on the very day that it was revealed, and we will accept that revelation. I don't know what day that was. It might have been the day Paul picked up his pen and wrote this. No, actually, it might have been in...what's his name's house? Cornelius's house. It might have been when the Lord gave this promise to the Gentiles that they would be blessed. And somewhere

in the Gospels, the Lord Jesus hinted that the Gentiles would be blessed. I don't know exactly. You all find it out. When did the revelation come? What was the day that the revelation came? Therefore, the law has become our tutor to Christ. It doesn't say here "to lead us". Those words are not in there. It's our tutor to Christ, that we may be justified by faith. In other words, the law teaches you just one thing. The law can't justify you.

The law stands up and says, "I can't justify you. Try next door. And if you'd like me to, I'll take you there myself." But now that faith has come, the revelation of faith has come...and faith has come. And we've got a time situation right there, don't we? We are no longer under somebody who "takes us next door". We are now next door. For you are sons of God. By going back to Abraham, who welcomes you, you have become his son and daughter. And in so doing, you have also become sons and daughters of God. And it all boils down to "faithing" Jesus Christ.

And yes, sisters and brothers, you've got another invisible. I don't want one of you to look like God's son. You, brothers, need to comb your hair, shave, put on some decent clothes, and stop sitting around on the floor here like a bunch of heathens. Get dressed up nice, and you might look a little better than you do. You still won't look like a son of God. You might fool somebody. I really want you folks somewhere along here in this adventure you're about to go out on...I don't know how you're going to do it...I'll come back and join you in this thing...but somewhere along the line, you've got to start seeing one another a little lower than Jesus Christ's relationship to the Father, but very little lower...sons of God. That makes you divine creatures, daughters of God. To see what cannot be seen.

Audience: Yes, here says you are all sons of God, addressing every one of us here. All of you who were baptized in Christ.

Okay. So, he says, "You all," Oh brother, I really appreciate that. I missed that completely. For you are all sons of God. Here's not only the invisible, but the corporate all in one nice, beautiful verse. Okay.

Well, saints, this is interesting. Holy ones, this is interesting. What lives in St. Cloud? Wow, that must be some place. I'm dead serious. Hey, listen. Listen. Go ahead and laugh, but listen, think of it that way. St. Cloud is where the sons of God live. And just...forget your geography. This is an honorable place. St. Cloud is where God's sons live. You are all sons of God. That's for this person that's in this room that we also cannot see. What is this person? There is a son of God here. By the way, he is also a daughter of God. Sisters, I am very sorry for the language, but don't feel left out of this. Just like the word mankind, you know, it's not a good word. But you sure lose a lot when you say "man-womankind". It just doesn't quite fit. Yeah. And this son is a girl who is also invisible.

Boy, this is getting better and better and better. If we can find some handles to...you all need to...I don't want to use the word pray, but y'all need to, in twos or fours or all the sisters...and I don't want you to sit in a chair... get up close to one another and covenant these things again. Go back

to the covenants and stand there with Abraham and accept that covenant and stand at the cross. By the way, the crucifixion took place very near here, remember? You might even want to designate a place, go out there, stand there, become part of that covenant, and take a place. Take a place where you are sons of God and remind Paul and the Lord that you're not Jews. You're heathen, but you're still sons of God. And you're not circumcised. You're still sons of God. Don't just do this lightly. And you could spend months, years, maybe the rest of your life, but make these things holy and real. Would you find a way to do this? Would you? Do more than just let this pass by.

Church...one human being... reenact these things together and then stand in them, live in them, declare them, and don't back down from them. And don't be ashamed or embarrassed if you talk like a bunch of idiots. The sons of God live here.

Audience: And all creation's been waiting for it.

That's right. We might as well let creation stop waiting, for creation's sake. It groaned and yearned in childbirth that it might see the sons of God. Alright. Waiting for you, brother. If we drop space and time, we can speak this way. I know. Well, we don't want to know the first century. No. Forget that. We stand in the invisibles, and we go back to whoever's the first ones, and let's stand there and say creation, you may stop groaning now. We have arrived. You don't have to be in the 20th century. Go back...you've already been welcomed by Abraham. So if you show up at his doorstep and say, "Hey Abraham, you remember the day of this covenant?" "Yes." "Well, do you remember welcoming us here?" "Yes." "Well, let's get this together, Abraham, with you." If you want to go to the cross, to the resurrection, if you want to stand before creation and say, "Creation, something new has just happened. Jesus Christ has died and risen again, and look what came up: us - the sons of God." You may stop your groaning. Will y'all do that? Will you allow yourselves to be liberated from the present? You were foreseen. So just go ahead and "back see".

Audience: It's a mind-blowing thing.

It is, sister. But you know, it just might do something to us if we do that. I think there's a chance it might affect your life profoundly. Do you agree? Thank you, sister. I have one "amen". Can't y'all say amen? You got a mouth. If this will not affect you, forget it. Forget it. Go join the Muslims.

Audience: You know, Bernice and I have a little bit of a hard time saying that we are holy, but it's really easy to see that Donna and Rebecca are holy. But if we say that Donna and Rebecca are holy, then we're saying this corporate body is holy. And remember, Bernice and I are in there.

And I am therefore holy. I want to come back to this. If you have problems in the present, go to the past. I want y'all to go visit Abraham...will you sometime? And tell me about it.

Go to the resurrection. Go to the tomb when the sons and daughters of God were revealed. and tell creation: we're here. I do believe that when you come back to Earth and leave the invisibles, it will change your human relations and speak to you of human covenants. Lord, speak to us of divine covenants. And Lord, we dare enter.

Audience: The reason for creation was created.

Amen. We are the purpose of creation for all of you...well, look here. We've got a "corporate". Man, I tell you, you know, this may be the first time anybody ever read the corporateness of these letters. I mean it. All of you in Iconium and all of you in St. Cloud...and by the way, Iconium is just up the road here, folks. It's just up the road. Calvary is just right outside the wall. And Iconium is just up the road. And we share the same geography at the same time. Do we really? No. But it doesn't matter because we both share the same place in Christ and in the invisibles.

Okay? If you can say that to Iconium, we go back to the first century. It's just down the road here, a little way. It's a small walk. You know how you get to Iconium from here? Do you know how to get across? Do you know how to get what? That's good. Turn left at the cross. Do you know how to get from here to Iconium? Who said that? Lance. Amen. You get to Iconium. It's a short walk. You can go there really quickly. You get there by faith, brother, for we turn things invisible into things visible by faith. Hallelujah.

For all of you who are in Galatia and St. Cloud were plunged into Christ. And when you were plunged into Christ...now drop the water, saints. Drop the water. Let go of the water. You were immersed...submerged into Christ, and when you emerged, Christ had become your suit of clothing. Here we got corporate, and we got invisible. The saints in Iconium and the church just down the road from Iconium, St. Cloud, you as a body of believers, not an individual, and this comes back to Pentecost, a people, 120 of them were plunged into Christ, and they were plunged into the Holy Spirit. And here Paul is saying a church is plunged into Christ. And a church, a corporate body of people, you all, all of you, emerged with Christ clothing you. That's something else you're going to have to do as a body of believers. You're going to have to go to where you were baptized into Christ.

Now, I'm going to let you figure out where that is, but I can tell you this. It's just down the road. It's not far from here. You need to go there and have this reenacted. Let the invisible become visible. You go to that place, and you see, you as a body of believers literally pushed into Jesus Christ, thrown into Jesus Christ. And when you emerged, all you could see was Christ. He became your clothing. Now, what do you figure God sees? When? When the Father looks at this body of believers, he sees Christ as your clothing. You are not clothed in sin. You are not even clothed in righteousness. You're clothed in Christ. If you have to choose between being clothed in righteousness and being clothed in Christ, take the better suit of clothes, for the second follows the first.

If you are clothed in Christ, he who is righteousness, he is the righteousness of God. That's a verse of scripture: Christ, the righteousness of God. Y'all got to go somewhere. It's not...I don't know where it is, but it's not far from here. I don't know where the covenant was given, but it's not far from here. I don't know where Abraham is, but he's not far away. And you were foreseen. And you can go find the people who foresaw you. They live nearby. And you've got to go meet these people, and you've got to go to these places, and you've got to see Christ publicly crucified. See Him die

and watch Him rise. And then you have to go to creation. It's not a far distance from here either. See creation, and address creation, and say to the brothers and sisters in Jerusalem, the brothers and sisters in Iconium, and the brothers and sisters in St. Cloud: we have just emerged. And we want the Iconium saints and the Jerusalem saints to tell you something, and we all came here to talk to you.

Creation, stop crying. Your prayers have been heard. Creation prayed, and we just got here. Your liberation is very close. The sons and daughters of God have arrived; your liberation is not far away. Hang around a little longer, but you don't need to cry any longer. You are going to be new, too. And when you are made new, there won't be anything living on you but sons of God and daughters of God.

Saints in St. Cloud, dear holy ones, if you will live this way and do these things, I know it will affect you. It may affect angels. It might affect the Lord, and it may also affect some other brothers and sisters. I really challenge you to the boldness of "things unseen." And now I want to remind you that mileage has shrunk radically. If the Iconium saints can see Christ publicly crucified, then there can't be a very far distance from Iconium to Golgotha. And if that's true in Iconium, it has got to be true in St. Cloud.

Now listen, this is so good. A few minutes ago, you were Abraham's sons. And now in verse 27, you're sons of God. Let's look at these last two verses. And when you emerged from being plunged into Christ, although you never really emerged, you looked around, and the Jews had disappeared, and the Greeks had disappeared. The heathen had disappeared, and the slaves had disappeared, and even men who were slaves and had been made free had disappeared. And by the way, gender disappeared, and you, the individual, disappeared, and now there's just that one person, and you got baptized into Christ. You got clothed into Christ. And now you're one with Christ.

I think you'd better write those steps down because I'm afraid that if you don't, you may never remember. Wouldn't some teacher like to see this and teach this? You're plunged into Christ. And while you're there, you're clothed in Christ. And when you emerge, though you do not emerge, you look around, and there are no Jews. They're not any slaves. There are no heathens. They're not any free men. There's no gender, and what has emerged, and yet nothing has emerged because we're still inside of Him. Each one of you individually has disappeared, and in fact, there's nothing in there but Jesus Christ, because you have literally disappeared into Him.

Now, brothers and sisters, we have space and time as you've never seen in your life. I would say you'll never run up against a verse of scripture to deal with more than that one as far as dealing with invisibles. By the way, I've told you before that you've never seen a baptism. You've seen a symbol of baptism. Here is baptism.

Let's say that He comes out because He, too, was baptized and He did that for our sakes. By the way, He said, "Let's do this for the sake of men. I want to challenge you with something. Don't rush this, but one day, when these things have become more a part of you, and they become really

serious things to you and precious and holy, take this verse, Galatians 3:28, and go out here to your lake. Can you get into that lake? Get in that lake, and let the church in St. Cloud, knowingly and together, plunge herself into that water. But with eyes that belong only to God, don't see the water, see Christ. Are you following me?

And know that in that instance, when you're all under the water, that you are sons of God and daughters of God, and that you have put on Christ, not righteousness, and know that you're not going to come up, and you never come up. Well, of course, because you're in the material world, you are going to come up, but make sure you're clear that you're not coming up. And make sure in that instance, when you're down in that water, that you are one person, the new human. And while you're under that water, there is desolation and addition. The desolation is your gender, your social status, and your race. You're no longer a Jew or a heathen. You're no longer a slave or free. And you're no longer a man or a woman. When you come up out of there, yes, you can come out of there as Christ...that is...His body. And you can come up out of there as sons and daughters of God. But most of all, you come up out of there utterly, totally surrounded by the completeness of the new man. You don't know what I'm talking about.

You emerge out of there, floating around somewhere inside of Jesus Christ, having lost all identity other than him, and you say I don't want to lose my identity. I like my personality, and I don't want to get lost in that way. Well, then you need to remember, brother, sister, that the personality you got is a reflection and a part of, a tiny bit of, the personality and the individuality of Jesus Christ. Every person in this room will live as a believer expressing some part of Christ because Christ is in you, the hope of glory. You will come out of there in union, with oneness, part of, and lost in Christ. And when you come out of that water, you've got to believe that you're still in it. You've got to believe that that water is not water, but it's Christ. And you by faith will take things that are unseen and make them seen.

And who are the people in St. Cloud? I want this little plaque, brothers. Hang it on every wall, for we are those who take things unseen and make them seen by faith. We see what is not seen, and we declare those things that cannot be visible as though they were visible. We declare that that which is not visible is visible. We declare that which is not as though it were. We declare that which is not as though it is. That's who we are in St. Cloud. And one more verse: if you belong to Christ, so do you belong to Abraham, and you are heirs to everything in the book of Galatians.