

I don't think I will live long enough to bring a talk to Christians that is more remarkable than what we're going to cover. I am going to talk to you about a subject I have never heard of addressed in my life. I have had a formidable library, probably much larger than most people would even believe. Now I don't have it all on display because, as you well know, I have moved around a great deal in these last 45 years. But there was not a single book in my library, no matter whether it was theological or any other kind. I would even tell you I would have a difficult time finding a reference book on the subject.

Now, there is a movement in America. I think it's fizzled, more or less. It's leveled off and become a culture, as most of our denominations are a culture that emphasizes what I'm going to talk to you about. But it was basically a movement of legalism. It was a very narrowly confined legalism. Nonetheless, it was legalism. And quite frankly, I've known some of their people, and I've always admired them. They don't seem weighed down by much guilt. They have this message spoken to them all the time. I'll tell you in a moment what it is.

Now, not only is it a subject I've never heard discussed, including in the seminary, but I've never heard it dealt with. Not only that, but I'm also going to make a declaration. One of the reasons we never talk about it and certainly never address it to a new Christian is that I think the translation is poor. It doesn't strike the heart. You can read over it and not even notice that you read it. Now, let me tell you why it's a poor translation. Of all the people that I admire in church history, there's none greater than William Tyndale. But he is the father of the English language. He is also the father of the language used in the English New Testament.

The word righteousness never existed in the English language until he embedded it. The words... let me think up some right quickly. Righteousness. The word freedom. The word sanctification. I'm not even sure the word redemption existed in the English language until he made it. He created, and looking at the Greek, he had to invent words that had never been spoken before.

I don't think his influence on mistranslations was all that great until the King James translation came along. And there are two things you must know: that we are still to this day under the influence of the mistranslations of King James, and we are also under the influence of the Roman Catholic Church. You're going to find that out in just a moment. There are certain things we don't teach or preach. They belong to the territory of the Roman Catholic Church. Much of our thoughts found in the New Testament are dominated by the theology of early Catholicism. And some of those would really surprise you.

Certainly, one of those is the concept of hell. Basically, the concept we have today is a heathen concept... or go to heaven. Well, if you do, you're sure going to be awfully alone. You are not going to heaven, and I'm not going to heaven. Do you want to hear another one? You and I have never been born again, either. Now, and you can try me for heresy here, but I would like to quote a verse of Scripture. *And I saw the new Jerusalem...* which we all think of as heaven. But it says, *I saw the new Jerusalem coming out of heaven.* Now, you have to make your choice. Do you want to live in the New Jerusalem, or do you want to live in heaven?

Another one is to be born again, which is really not a good translation and should not be in Scripture. I flinch a little bit every time I hear it. The translation is that you must be born *from above*. Now we've got problems here. We got a word that Tyndale invented to express something, but he was utterly off base. It was picked up in the other passages after that in King James. It's there now. If it's in King James, it's there forever.

By the way, saints, there are some other words that should not be in our language. One of them is the word baptism. The word "baptism" is not a word. It is a Greek word that has been transliterated, which means that if it had a B in Greek, they put a B there. And if it had a Z in it, we put a Z there, or an M there, we put an M. We did not use our own language. We transliterated someone else's. The word baptism is not a word; it's a transliteration. The word is *immersion*. Try to find a translation that says 'immersion'; it's not there.

Now, here is a word so rich and so powerful that the very use of this word is transforming. It is powerful beyond description, to the point that I am calling on the church to do something against its Christian nature: to use this word. If somebody had told you or if someone had told me this word that we would be Christians, if we call one another by this word, what an incredible impact it would be. Before I tell you what the word is, let me go a little further.

A large part of all that we usually preach on Sunday morning is based on guilt. Believe it or not, that's why I brought up the word guilt just a few minutes ago. That's not all. Religion, by its nature, has in its very essence the matter of guilt that you and I, whether we're saved, unsaved, no matter who we are or whether we are a hot and tot or somebody from New Zealand or from Brazil, we walk around with a sense of guilt. What you just looked at, the very mind rejects: that Jesus Christ has crucified the world, that he has crucified you, that he has crucified Satan, that he has crucified the fallen angels, that he has crucified...why don't you help me really quickly here? He has crucified everything. What have I overlooked? Talk to me, saints. Give me another one. I've left out nearly half of it.

Law. Yes. Thank you so much. Anything else? Alright. The last words I gave you were: "Now that Christ has done all these things on the cross, it's safe to come out." In other words, it's safe to begin. That all these things in the eyes of God are done away with. You don't believe that. I don't believe that. It is an act of faith that we must live in. And I don't mean a hypnotic thing, a hypnotic faith where we go around saying the world's dead, I'm dead, everything's dead, the world is dead, sin is dead, sin is dead. It is simply to acknowledge the reality, the truth that God Himself has established. He is not only the way and the life, but He is also the truth. And this is true. It's for you to embrace, and me to embrace, but more than that, it is for the church in Lithia Springs to embrace and to remind one another of throughout the days and weeks and months of all your lives. It's also up to me to remind you again and again. It's important for me to be reminded by you. What a preparation He made to receive a new believer. Oh, what you are about to hear now taxes all of our spiritual nature to believe. So many things that you and I were never exposed to.

What I am about to tell you is that, by its very reality, it is, and always has belonged, to the corporate body. I'm going to read passages of Scripture to you, and you will be astonished at how church-centered and corporate-centered this is. I will go beyond that. Some of the greatest emphasis in Scripture is not only a corporate standard of what Christ has done, but also an inter-church standard. I feel like some fellow who never made this discovery in his whole life because all I have is Scripture. Usually, we have some things we can turn to saints of old who have given us something. Well, that may be, but I have never found it. And as I said, I have an awesome library. Not one single chapter, much less a book. You're probably saying, "Gene, what in the world are you talking about?" I'm not ready to get there yet.

I think you're going to be uncomfortable embracing this, and I will implore you to continue to embrace it until it is no longer uncomfortable. I want you to know that it was one of the most impactful and vital aspects of power in the first century. It goes against our grain. It goes against our nature. I can see someone in some peasants' field who cannot read and cannot write and is a heathen, and he's deep steeped in superstition, and he has just found Christ, and someone says to him, and tells him, "There's no way you would grasp it."

One more thing I want to say, I want you to listen. I don't think any individual Christian can grasp this, and certainly no individual Christian can hold onto it. It seems to belong entirely within the church, and if I were a Baptist pastor preaching it to my church, and I preached it to them for seven Sundays in a row, on the eighth Sunday, it would have gone because, as you know, there are no practical handles in the institutional church. There are just sermons and listening. You must make this right.

Alright, saints. Let's look at 1 Peter 1:15. And I want to tell you a little bit about how far off our translations are. **Audience:** But like the holy one who called you, be holy yourselves also in all your behavior. This is the New American Standard.

That's the only one I know of that translates this. Okay. In the King James, it says saint...I think it's saints. But in that same word, you find the word "holy." Is that not true? H O L Y. Now, saints... and for the rest of the night, I'm going to lay aside that word. In every translation you will find, except the New American that I have ever seen, and this includes translations that are supposed to be literal Greek translations, out of a little Greek, you'll find the word saint in one place and holy in the other.

I am going to spell out to you, using the Roman alphabet, our alphabet, the difference in those two words. And would you write this down? It's a very short word. It's not complex at all. A G I O N. Agion. Agion. And that means 'the holy ones.' But it's always translated as " saint or saints because that's how the Roman Catholics translated it in a version that was written 1600 years ago and was carried right over into the Protestant religion.

Now, listen to the spelling of the word holy. A G I O I. Now look at the two. What's the difference between these two words? One is an I, and the other is an N, and that's the only difference when

the word 'holy ones' is used. It has about four more letters at the end of it, and that's just how many letters you have to put on a Greek word to make it plural. It's still the same word. It's *holy*. It's *holy one*. And it's *holy ones*. Now, obviously, you know what the word is. You don't find this throughout the New Testament. All you find is the word 'saint' or 'saints'.

We now, as believers in Lithia Springs, as new Christians here, hereby banish the word 'saints'. It is not the proper translation. We would then have to call God a saint. He is holy. And if He is holy, it's got an "I" on the end of it. Then you are holy; you got an "N" on the end of it. It's the only difference. The word is holy, or it is holy one or holy ones.

Now then, I'm going to ask you to listen again very carefully. We are now faced with a gross mistranslation of the word of God. Here is a mistranslation. Sanctify. Sanctifies. Sanctification. Now, let me think about the other one? There's one more. I'll find it in a moment. Now, holy ones, saints, holy ones, those words should never have existed. They were invented by William Tyndale to express something, but he missed it.

Let me back up and tell you another mistranslation; somewhere that we really missed it. You know, you have, all your life, said to believe in Christ, and then you've also heard put your faith in Christ, and so we've got putting our faith in Christ and believing in Christ. The word 'believe' should not exist in the New Testament in reference to Christians. The word 'faith' should be a verb. It is not. Mr. Tyndale could have made it a verb. He is the father of the English language and the father of the Christian language. You and I should put our faith in Christ, and we should be "faithers". And here's the verb. I "faithed" Christ the day I was saved. I "faithed" him. I am a "faither". I have faith. You have faith. We all have faith because we are "faithers," because faith is built into us by the very faith of Christ. So we're a little late here. I don't think we are going to be able to convince anybody to make the word 'faith' a verb. But Mr. Tyndale used a word, and he said 'believe in', instead of 'faithed'. F A I T H E D. 'Faithed' has been mistranslated into 'believe in'.

So has the word sanctification. There are some words that should exist. Holy-fied. I want you to write it down. I am a holy one who has been holy-fied. Spell it any way you wish because it does not exist. I have spelled it this way. H O L Y - F I E D. There are those who are holy...those who have been holy-fied. Sanctification, sanctify. I am holy. I have been holy-fied. There has been the work of holy-fication in my life. Now those are the terms that should exist in your New Testament, but do not.

Now then, I said to you it's going to be uncomfortable, but I wish that the church had been here together tonight to speak to one another about what is true. You have not been made holy, but holy-fied. If you want to, you can say "made holy", but don't say sanctified; that comes back to that mistranslation - 'saint'. The word is holy. Now, you might be in Bible class someday, and they say it means separation; it does not. It means holy. Holy is the only word you can derive from this. There is no other word. For you to say to someone else, "You're a holy one. You have been made holy." Listen to a Christian who's been saved for about a week, a day, or even an hour. No matter his background, unless he is rather unique, he has a sense of guilt. To now be told that he

is holy is jarring. Now, look around this room. Do you, by your five senses, see anybody in this room who looks to you as though anyone else in this room is holy? Well, look again, and this time, look with the eyes of Jesus Christ. Do you know why you've never heard this before? Christians are scared silly of it.

Now, some things said about the Christian faith will not work today. They don't work today because the incubator in which they are supposed to exist does not exist. The words holy, holy-fied, and holy-fication are words that belong within the walls of the church by Jesus Christ. You tell a man who just got saved, who has never been to a church building...first of all, if he went to the church building, it wouldn't be the church...and if he went to a meeting on Sunday morning, it would still not be the church. That word has its meaning only in the corporate body of Christ. It only has its outworking in the body of Christ. It is meaningless and powerless outside of the community of the believer, but within the boundary of the community of the believer...try it on. Put it on. It is overwhelming. It may be one of the greatest keys to the Christian life you will ever encounter.

I think every one of us knows that at some point or other we have a problem with sin. Maybe someone here doesn't have a problem with sin. I put you in a room, in a community where everybody, everyone in that room, everybody, everyone in that neighborhood, everybody in that community is walking around here calling you holy and reminding you that you are holy, was one of the great keys to the Christian faith in the first century. You'd wake up to the reminder that you were holy. You went to bed, reminded that you were holy. You got up the next morning; you were still reminded that you were holy. There is something so edifying about this, so building up within our inwards, our spirit as well as our soul must be continually reminded of not only our state before the Lord, but our very nature before the Lord.

Now we've got two more passages here. I'll let you know which ones to read. I think I will go with the one in Matthew. Listen very carefully to this because there's nothing else in Scripture quite like this very passage. This is one of the worst passages of Scripture in the life of Jesus Christ. It's just line after line after line of condemnation of a bunch of hypocrites and the way they have twisted the law and twisted the words of God. He's very angry, but He makes a statement here. **Audience:** You fools and blind men, which is more important, the gold or the temple that sanctified the gold?

Have you ever heard of positional truth? If anybody ever says this is positional truth, stick your tongue out and go say, "There is no such thing as positional truth." I will tell you, positional truth was invented by theologians who could not face reality. This passage is used to show positional truth. If gold is sitting in someone's home, that's its position, but if you pick it up and put it in the temple as part of the temple, then its position changes, and it's sanctified. It's made holy.

Now I think the Lord Jesus Christ was saying something very profound here. You know, He said, "Tear down this temple, and in three days I'll build it back up again." They had no idea what He was talking about. He was talking about himself as being God's temple. Now let's look at it again. Are you holy because you are holy, because you have made yourself holy? Or are you holy because

you are a part of Jesus Christ? Sisters, brothers, you have done nothing to make yourselves holy. And contrary to what the holiness bug teaches, there's nothing you're going to do that will make you holy or holier.

I was very embarrassed one day when a Baptist minister standing by my side...he was attacking the holiness movement, and this lady was talking to him. She began explaining her holiness doctrine, and he said to her, "I know what you are. You are as holy as God and getting better." Well, it is a bit of a problem for them, you know, in that...I am holy, but don't lie, don't do this, don't do that, don't do this, don't do that, and otherwise you will lose some of your holiness.

You're holy. You were holy. You are holy. You're going to stay holy. That's disconcerting, and to anybody who feels that we can fall from grace, that's why we cover this up with all these other difficult words. This is one of the hardest things God ever asked us to swallow and live with. I'll say it again: it is of no value to us unless we are in the community of the church. It is something we should remind one another of.

Now, how did you become holy? Well, you're about to hear the first theological discussion on holiness that I have ever heard that is coming out of my mouth. One, the state of God is holy. It is not His character. It is His very essence. By His essence, He is holy. As sure as God is agape, He is also agioi. Not easy to pronounce. He is by His very essence...holy. There is one who came out of Him, who is also the very essence of holy.

Now, you're going to have a lot of passages of Scripture here to look at, but I want you to notice one of them, the one that says, "called to be holy ones." You and I know that we were chosen in Christ before the foundation of the world. A great deal of things got settled upon before the foundation of the world. The fact that you're sitting in this room is strong evidence that He loved you even before He created. He marked you off in Christ. He called you...He called you in Christ.

Now, one day I said to you, anytime you come to the word "in", if you're having a problem with it, just say "into". So let's read it again. You have been called "into" Christ. You have been marked off inside of Christ, and you've been called "into" Christ. Your geographical location is in Christ. And Jesus Christ made Himself the very essence of holy; He made Himself holy. You have been called, and according to the clearest understanding of Scripture, your calling in itself made you holy. Before the foundations of the world, you were already in a state of holiness, inside Him who is holy, who was also inside Him who was holy, even Christ in God, and you in Christ. Your very essence in the eyes of God, because you are in Christ, has by the very essence of Christ made you holy. Why do you think you're called a Christian? You are part of Christ.

Now, there is much more to be said, but here is more than any of us can handle: that right now, in this room, you're holy. Remember this. He has crucified the flesh, sin, and sins. He's crucified the world. He's crucified you. He's crucified the devil, He's crucified death, then He's crucified everything. Now you come peeking out to look around at your enemies, and you don't have any. You and I are really taxed to "faith" that statement, to believe that statement...to "faith" that

statement. I don't really care whether you believe it or not. It's nonetheless a fact. Now, I know the Arminians have a great deal of problems with this, because you're going out there and living like the devil himself and then going to be saved. I didn't say that. Have you not heard the Edwardian statement on the reconciliation of Calvinists and Arminians? And that is that without time and space, the Lord Jesus Christ can go to the very end of time and see those who have made it, and then walk to the other end of time, the beginning of time, or before time, and write our names into the book of Life based on those whom He has seen are in the great crowd of the redeemed ones.

Now...I don't know who they are. I'm not going to trouble myself with deciding who is and who is not, but I can tell you this: according to holy Scripture and the teaching of the apostles... You were holy. You know something? You're going to be very uncomfortable being unholy for very long...or acting unholy very long... I heard this story...I think I heard it myself from the lips of someone who told it to me. It happened at the beginning of my Christian life. Let me tell it as I recall: a missionary was telling me this story, he had led someone to the Lord, and he saw this man the next day. Now, here was a man who had never heard of Jesus Christ the day before. Knew nothing about the Christian faith, who was living wherever he was living. How do you assume somewhere in the darkest part of New York? It could have been darkest Africa, South America, China, or any place.

And the next day, he saw the man had given up his idols and stopped doing some other things the missionary mentioned. And he asked this branding Christian, who knew nothing about his salvation in Christ, why he had done that, and he said, "Well, because I've been saved and I'm a Christian and Christians don't keep doing this." What causes a man to know that? What causes us to change radically? Whether we're a nice person or an evil person, what causes us to change so radically? Because of something that has taken place in us.

Regeneration, righteousness, sanctification. We have been holy-fied by holy-fication. It is the same as petrification. If you've ever been to the Painted Desert, you come to the Petrified Forest, and you find these little pieces of petrified wood. Petrification - that which once was has been changed. You have been petrified. You have been utterly totally changed.

What's the difference between righteousness and sanctification? And redemption? Well, the difference between righteousness and sanctification is, and again, this is a word that Mr. William Tyndale made up. The word 'righteousness' means literally you are now right with God, and God was right with you. You make whatever application you wish to with that; you have now been accepted as right, not wrong. Enemy, no. Friend, no. But one of His whole household who is now in total agreement with. You're right to Him, and He's right to you.

What's sanctification? You have been made holy. How holy are you? Well, I figure you're probably about 99%. (laughter) And your holiness comes up to the very holiness of God about 99%...which means you're going to go to hell. (laughter) Now saints, that's a term I never use. I never use that word. So I'm using that only to make a point: that 99% of being holy will not do it. It is a difficult

sentence even to state that your holiness is equal to the holiness of Jesus Christ. And the holiness of Jesus Christ is as holy as that of God the Father.

Now that's an awful lot. Well, Gene, did the first-century Christians believe that? Here's an example of what one of them believes. Now, here is the great paradox of our faith and our standing with Jesus Christ, and I think this is a pretty good example. Somebody in Corinth had a falling out with another holy one. One holy one took another holy one to court, and Paul blew his top. He is indignant and says, "You're going to judge the world." Can you not find somebody in the church to act as a judge between you? You will judge the world system. You will judge...you will pass...your opinion will be the opinion of God. You, holy ones, will judge the world. That's how high a standard God has given you, that He has left it to the holy ones, those who were made holy in Jesus Christ and through Jesus Christ and by Jesus Christ, to judge the world.

Now the Scripture is never kind to us. I can point to a verse that says that it is Christ who has made us holy. I can point you to another scripture that says it's God who's made us holy. And I can point you to another one that says, "It is the work of the Holy Spirit that made you holy." Well, why don't you embrace all three? I have been made holy by the Father. I have been made holy by the Son. I have been made holy by the Spirit. I've got the entire Trinity making me holy. Praise the Lord.

Well, saints, I gave you one illustration of just how marvelous our state is in Christ. You have been made holy. Well, I would give you what I said a few months ago is perhaps one of the most startling passages of Scripture in all of God's word, and that one is the one that will be read in Ephesians. And by the way, I'll let you know right now that I have literally heard this passage read and explained the very opposite of what it says, so that the teeth are taken out, because the human mind cannot grasp this. Jim, read to us Ephesians 1:18. And listen to this very carefully, saints.

Audience: I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which He has called you, the riches of His glorious inheritance in the saints."

Okay, now we change one word. Would you read it again? Change one word.

Audience: Pray also that the eyes of your heart may be enlightened in order that you may know the hope to which He has called you, the riches of His glorious inheritance in *the holy ones*.

Now, we read that, and it says that the holy ones will inherit Jesus Christ, and that's rich and wonderful. There's the height, the depth, and the width of its unsearchable riches. We have inherited the riches of Jesus Christ. What it says is that Jesus Christ is excited about inheriting the unsearchable riches and the holy ones. You must not, you must not let this go. I am not a preacher, and this is not Sunday morning.

Well, you have a number of pages there. In fact, I think there are 12. Is that right? 12, of nothing but the proper translation of what must be close to 100 passages of the New Testament that most of us had never even seen because we passed over that big, long word called sanctification. Now,

the last page...by the way, it's numbered 3, it should be numbered 12...when you get home tonight, be sure you get your pen and number these pages. The first page says, "Each of you is a holy one." And those are all passages mostly out of the epistles, but with John and Matthew.

Now, then, there comes another passage that does not contain the word 'holy ones'. Now it has a number on it also, that's number one, but it has at the top 'sanctification' or 'holy-fication'. So I'm looking at this first page, and it says, "holy-fied," and there is also you at the bottom of the page: "made holy" or "holy-fication". So, we have 'holy-fication', and then we have another word that says 'holy-fy'. We now have three words: holy-fication, holy-fy, and holy-fied.

The last page I did not...I was not kind to you. I did not type these passages out to you. I have left it for you to look these up, change them in your New Testament, and deal with them as a believer in the Lord Jesus Christ. The last one is in Hebrews 2:11, and there are only those two references at the very bottom of the page. I'm going to repeat what's there. There is the word holy, holy one, or holy ones. Then there is holy-fication. Holy-fied, past tense, and then holy-fy. It is the Holy Spirit that does the work of "holy-fying" us.

Well, believe it or not, tonight you had a prophecy, which simply means: I have spoken on the subject of Jesus Christ. Do not despise what you have heard. Now, whether or not you have good feelings about the one who said, it is a matter between you and the Lord, but do not turn down what you have heard because of who said it or because you got your feelings hurt or because you don't like what the church is or is doing or because you're in a bad mood.

Saints, there is such a thing called holy-fication, the process of having been made holy. Now, remember you're all new Christians; you've never heard this before; you are a new church and new people; and now you have heard this, and you have believed that you are holy. Now it remains for you to encourage one another, to remind one another, and to strengthen one another concerning who you are. I didn't say who you are in Christ, but just who you are.

You know that Moses stood before the Lord. The Lord put Moses in a rock, and Moses buried his face in the rock. God walked by with his back turned toward the rock. And when Moses came out, he was glowing. He put a veil over his face, not because his face was glowing, but because it was *fading*. You and I have gained a place in Christ *that does not fade*. It is only the veil of the flesh that keeps you from being exhibited as what you really are. Do you understand? If it were not for the veil of the flesh, the unbeliever would see you and fall dead at your feet...or possibly think they were dead at your feet. That's the only record we have of anybody in the presence of a holy God...they always fall down as one dead.

Now, brothers and sisters, I don't know what's going to happen to you from here on out, but I can tell you this. I have just delivered to you about as high a gospel as can be delivered on this earth, and it's time now for the church in Lithia Springs to get busy making it real. Therefore, I'm going to ask you to do something that will break your jaw. Do it. For the next six weeks, every time you meet someone, you either say, "Joe, you're a holy one." Or you say, "Hello, holy one." Six weeks.

I don't know where the calendar comes out in six weeks from this day, but I'm asking the brothers to make note of it. And now I am putting you under the law of Christ to admonish, build up, edify, strengthen, comfort, and exhort one another with two words: "holy one" and "holy ones".

Now, I'm going to ask you to do everything in your power for the next two weekends to come to the meeting and speak out the highest thing you can. That will sanctify your standing in Christ by declaring to one another what you have discovered about being holy. It's not just to call somebody a holy one or say you're a holy one. No, there are things to be discovered. I'll give you an example. Almost every passage you will read is corporate. Paul will say, to you who are holy and to those in Achaia who are holy. We are sending help to *the holy ones* in Jerusalem and help from the other *holy ones* in other places. I send you greetings from *the holy ones* who are in Philippi. It is almost universal in the epistles that it is not only plural, but it is church plural. I think in all of that I have typed up here and sent to you, that there are only one or two verses that could be isolated as a statement spoken to one individual as their place in Christ.

Now, brothers and sisters, you have been given a mighty... You are a brand-new Christian. You are now rejoicing in your holy state. I now pronounce you: *holiness*. You're now joining the holiness movement. (laughter) You are each and all holy, and every time you say it to another, it will help you. Now, when you come to that meeting next week, and the week after that, you come back again and again to bring to the holy ones who meet in Lithia Springs the discoveries you have made and make it strong and make it forthright. Declare it.

I ask you all to read, to breathe, to eat, every one of these passages as I have; I would ask you to do the same, especially the passages, to discover their depths and bring them to the church. You can speak of what it means to you. You can bring it to what it means to others in that room. You might be very impressed with how you should relate to the other holy ones and to other saints. A large part...a segment of those passages is over and over again speaking about your relations to the other churches more than I have ever noticed in my life.

Now, from this point on, I am depending on the Father, the Son, and the Holy Spirit to ignite these realities in your life, build you up, and make them real. Holy ones, see if you can help the other holy ones in this Ekklesia, grasp more of what you heard, and what they are. Seek to get this deeply woven into the being of everybody. Become evangelistic and encouraging and be courageous to say these things to learn not only what the passage states, but what you yourself, by means of your spirit, have discovered.

You're really excited about fact the fact Jesus Christ found you and loved you and chose you in Himself, that you might put on His righteousness, that you might be with Him forever, that He is so wonderfully abundant rich, but the richness that God sees, the glory that God sees is equal to your view of Him on the most excited day you've ever been about Jesus Christ. That excitement exists in Jesus Christ as He considers the riches that are you; the preciousness, the riches, and the glory that are you. That is, when He came to the Father, and the Father said, "I want to give you an inheritance." What do you want? He looked around the universe and said, "Oh, I would really

like to have the holy ones.” That's about as good as I could see, sister, but I will tell you this: your spirit should be able.

You are a brand-new Christian. I realize you've never heard this before. Listen, I wish somebody would produce a book that told me that all things have been crucified before I got there. That I came out of the womb as a believer...holy. And that is not all that we have learned or will learn. But boy, let me come out of that womb into a world where I have no enemies, for Christ has destroyed them all on the cross, but to find out not what a Baptist discovers every Sunday, that he's a Christian sitting out there rowing a boat, but I have found that I have come into a family of people who all of them have the holiness and innocence and purity and life...of God the Father.

I am really excited, and I want to run around with the rest of you. If there's some other place we can run around with others, let's edify one another. And now you've heard enough.

Saints, the gospel of Jesus Christ does not reach much further than this.

Lord Jesus, I have some holy friends. May it go beyond the hearing of the word. May it permeate whatever is down inside of us that is dark, but whatever there is of divinity in us be in and deeply make this alive in us. If You would be pleased that we hold on to this forever until the day when we do see Your presence and Your coming and really see what light looks like when the combination of God the Father and God the Spirit, God the Son, and all the holy ones come together, and we will know what glory is. Lord, drive these things that edify and build up the church with the true gospel.

Good night, holy ones!