

You who are in Galatia, please remember: this is the first piece of Christian literature ever written. Nobody has ever known these things before, and they are quite interesting in their wealth. We have already learned things about flesh. We have learned things about Jerusalem. We have learned things about Christ, being in God, being in Christ, and being out of faith. These are profound spiritual things taught to illiterate people. It's incredible what a deep gospel these people had been exposed to before this letter was written. You know, we'll never know what Paul actually preached to them, but he wrote this letter. Everything in this letter is new. This does not reflect what he preached in Galatia when he raised up the churches, but it is also laid on top of what he taught them. Now, obviously, there are some things he wishes he had said because he would have prepared them for the coming of this man, Blastinius, but he's doing it now in this letter. This is the first piece of Christian literature ever written. I'm going to tell you something else. In my judgment, this piece of literature right here got Paul of Tarsus killed.

If we believe tradition, and I do in this case, he was beheaded in Rome, but he was sent there by plots by the Jews. There is no question in my mind whatsoever that this letter got copied and sent all over Judea. Think of yourself as a Jew, whether you be saved or lost, whether you be a devout Pharisee or a believing Christian. Read this, and what would you think? People read this, and they hit the ceiling, and here in this chapter are some of the reasons they hit the ceiling. Ooh, this is some chapter. You are a child. You're just like a slave when you're a child. You do whatever's told you. Even though you're going to grow up and be the owner of everything, right now, there are guardians and managers taking care of you until you're 21 or 18 or whenever your father said you were old enough. The father has set a date; on that date, you will be considered ready to receive your inheritance. Now, in a way, this is talking about you and me, but in another way, it is talking about over a thousand years when time waited for Jesus Christ to come.

Even those people who were under the law were like a slave as a child waiting for the fullness of time, waiting for the hour when the seed would appear. They waited throughout their entire lifetimes, and they waited as slaves because the Father's time had not yet arrived. Fortunately for you, Galatians, the time arrived within your lifetime, and you're very fortunate. Isn't that wonderful? You don't have to wait as a child under slavery. So, you, while you were children, were held in bondage under the elemental things of the world. I do not fully understand what that means. That might be the law, or it might be the things of this world. I do not know. I have a tendency to believe that he is talking about simply "do this, don't do this." The most elemental things that could possibly have to do with anything spiritual, you were held there. But when the father's time came, the time set for the heirs, when the fullness of time came for the child to be a grown man, when that time came, God sent His Son, the Lord Jesus Christ, and put Him under law. He grew up under Mosaic law, and as you know, fulfilled that law, and therein released us to the promise of Abraham in order that he might redeem us, those of us who are under the law, that we might receive the adoption as sons.

Now, I'm coming back to what I said to you this morning. You have been under law, yours or man's or Moses law, but now a new element has stepped into this picture, and the element is sonship, and it is sonship of God. The element of divinity has been introduced here, but it is more than the element of divinity. It is the element of realms. The law is only good for and affects human beings. Did you follow me? Elephants do not live under the law of Moses. Trees do not live under the law of birds. Birds do not live under the laws of angels, and sons of God do not live under the

laws of men. You do not belong, as it will become evident, you do not particularly, specifically, belong to the human race. Oh, Gene, but I am a human being. You sure look like one, but you have organs inside of you that human beings don't have. You've got parts in you that other people don't have. You've got the Father in you. Humans don't have the Father in them. You've got the Son in you. You have the Holy Spirit in you. You have their witness within you. You have the Life of God Himself in you. You have a living spirit in you. Humans don't have that. They have a dead spirit. You've got a living spirit in you. That's not all. Somewhere deep down, buried inside of you that nobody can find, so small, so tiny, somewhere buried inside of you, waiting to burst forth at its proper time, at the sound of a trumpet, is a body that is glorified. That is not the outward flesh, but a body made and fashioned in the image, in nature, in the substance, in the very element, in the molecular structure that Jesus Christ's present glorified body is in. Are you following that? Those are things that you have and are not part of the fallen human race. These are the things that go up to make you a son of the living God. We will find out in a moment that this has to do with realms. Realms. You do not belong to this realm, and you are not subject to the laws of this realm.

When the fullness of time came, God sent forth His Son. Where did Son come from? From the very bosom of God, born of a woman, therefore under law, in order that He might take you and me out from under the law that we might receive the adoption of sons. Now, the first thing He did was He adopted us as sons. Now, that's a legal thing. He legally adopted you. Who did He adopt you from? Now help me here. I'm going to talk to these people over here. Most of you people I don't know. Who did he adopt you from? Who did the Lord come and adopt you from? Talk to me. You don't know. The first Adam. Try again. Sorry. Satan. Try again. The world. Try again. Adam, try again. The natural realm. Try again. Well, He has adopted you...He came and adopted you from the law. He came and adopted you from the law. Now, listen. Really, folks, that's wonderful. He saved you from your sin. This has to do with Satan and all those dark things, but I'm trying to get you to understand what this book right here is about. This book is about law and grace and death and resurrection. You were under the law whether you were Jew or Gentile. He came and adopted you from the law. The very living God came and said, "I like this one. I'm going to take him." And the law said, "Well, he never has been able to do anything I've told him to do, so you can have him." Or maybe the Lord took him, and that's really what happened. The Lord took him from the law by nailing the law to the cross. Came and adopted you, and now you're a legally adopted son, but that's not where He stopped. Because you are sons, God has sent forth the Spirit of His Son into your heart, crying Abba Father.

Now then, He has gone from legal judicial adoption of sonship to genetic birth as sonship. You now have the divine nature. The Spirit of His Son has come into your heart and has come into your inner being. He dwells within you and has become one with you inseparably. Now you have the divine nature. We have become partakers of the divine nature. But wait, you're not supposed to know that. That hasn't been written yet. Just know that the Spirit of His Son has come deep inside you. How do you know? How do you know? There's a cry of a Father. There is a witness. The one who came inside of you cries out to His Father. He cries out to His Father. Now you were taught to pray, "Our Father, who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done." I wish we could do something with that prayer. That prayer was not for you, and it was not for me. It was for the twelve apostles to pray until the day of Pentecost. Why we are still praying an answered prayer is beyond me. Not for you. It's not for me. It was fulfilled fully on the day of Pentecost. Our Father came down from heaven. Hallowed is Your name. Your kingdom has come.

Your will has begun on earth as it is in heaven. You have given us this day, those of us living in common here in Jerusalem, and who were living out there in common in Galilee, you gave us our daily bread. You have now forgiven us our debts and our trespasses there on Calvary, and we have forgiven those who have trespassed against us. You have led us out of temptation, and You have delivered us from the evil one. For Yours is the kingdom, the authority, and the glory forever and ever. Praise Your name.

It is an answered prayer. The kingdom came in the church of the Lord Jesus Christ for you and for me. The Father has broken through this realm and established His kingdom here, but here is prayer that is going on inside of you and me and all believers. It is the prayer of the Lord Himself deep within our own being. And what is He saying? What is He saying? I wish that we could be close here, and we had a lot of room around, and I could walk around all of it up and down the aisle, and I'd do a test here. Do you know what it means? Abba Father. Abba Father. I know some of you know. What does it mean? It means Daddy.

Afraid of God? Trying to fulfill the law? Some big, mean, unsmiling God up there behind you, looking over everything you do, saying to you, "You're not trying hard enough." But the first of His sons has come into you, and from within you He fellowships with His Father intimately and calls Him Daddy. Can you call God your Father, Daddy? I don't mean can you....do you have permission? I mean, can you be capable of calling your Father God, Daddy? I am standing here in an audience of 130 140 people; 120, I don't know, and I wonder how many people in this room have enough confidence to come before the living God and pray with an indwelling Son and call Him Daddy. I bet you can't do it. I bet you can't do it. This is not the only place in scripture where this will arise. Paul is bursting this whole concept of relationship to the Father wide open. Do you know why you can't call the Father in heaven Daddy? Do you know why? Because you're scared of Him. That's why. Now admit that. You're not on that intimate a term with Him. Now, why are you scared of Him? And why are you not on intimate terms with Him? I'll tell you why: you have put yourself under the law, and you are afraid of that intimate relationship with Him. You are afraid that if you were to call Him Daddy, He wouldn't like you anymore, so you must call Him "Our dear heavenly Father." But to be so sure of who you are, to be so intimately related and to look up or look in and say, "Daddy, Daddy."

Call no man your Father. Those are the words of a jealous God. He was trying to tell you something, and that is that you belong more to another realm than you do this one. That the earthly dad you've got on this earth is less your dad genetically than the Father of our Lord Jesus Christ is yours genetically. Are you following me? From the viewpoint of the living God, the living God is much more your genetic Father than the one who has raised you on this earth. That is incredible. Well, have you ever called your daddy, daddy? Is anybody down here that never was able to call his daddy, daddy? Anybody over here? Is that right? We got two. I know Drew's story. His father... Drew, tell them what you had to do. **Audience:** Well, my father was a military officer. He used to make us call him sir, lock our heels at attention, give us orders for the day, and tell us what jobs we had to do around the house before we could go play.

When he said he had to call him 'sir,' he didn't mean 'yes or no, sir.' He had to walk up to him and say, "Sir, what would you like me to do now?" Drew, you must have an awful concept of God. Well, He's working on it. I know he is, brother. You and I are all affected by what kind of dad we

had, but the way whatever your dad was has absolutely nothing to do with what kind of Father you really have. Here is a Father who has a Son named Jesus Christ who came to dwell in you, and the first thing He did was turn around and say, "Daddy, daddy." Wow. Praise the Lord.

You know, saint, your work on trying to learn how to call God your Father, daddy. He will not be offended. In fact, He'll probably love it. You think He's sitting up there wanting holiness, righteousness, and judgment. He wants a little fellowship and love, and He's in you, not up there. God sent forth the Spirit of His Son into your hearts, crying Abba Father, and you have become a son of the living God genetically in that you have the seed, the nature, and the life of another being, a higher being in you. Therefore, in verse 7, it is absolutely impossible for you to be a slave, for you are a son, and if you are a son, you are an heir of God. And what are you an heir to? What are you going to get? *Everything*. Alright, sister. More than everything. That's right. You're going to get everything *and all of Him*. Don't look at this as though you're an heir and you're going to inherit something when God dies. Whatever He owns, you're going to get when He dies. No! You're going to inherit Him. In fact, you have already inherited Him, for He dwells within you. However, at that time, when you did not know God and were slaves to idols, but now that you have come to know God, boy, the rest of this is so important.

Paul stops and realizes that he has made an error, and he changes what he says. Know that God has come to know you. Now, which would you rather: that you know God or that God knows you? Now, the problem is that if you know God, there's a chance you made a mistake. Do you understand? You may think you know Him, but He has come to know you. A song that Helen and I grew up with as young Christians is called "Remember Me." I won't mind how dark and dry the way may be. I won't mind my cross to bear. But this I pray. Oh Lord, remember me. Down there by the river Jordan, in calling the roll, remember me. That He knows me. Think about it. That He knows me. You are known by God now that you have come to know him. That He has come to know you, now that you're genetically His Son and not just judicially His son. How in the name of sanity can you go back to the elemental things to be enslaved again?

Paul's doing all he can; so am I, to help you understand who you are in Christ. You're a son of the living God; you are a species from another realm. Why do you want to go back and live under the law? Any law? What law? How big a law? I want to go back to something, if I may, and I want to pick it up. Would you go back to chapter 2 with me? I had planned to come back to this passage at the end of the conference and go through it once more, but I think I'd better do it right now. For through the law, I died through law. I died to the law so that I might live to God. I have been crucified with Christ. It is no longer I who live but Christ who lives in me. Now then, brothers and sisters, this says as clearly as it can say that there's law and grace and there's death and resurrection, and what is your present relationship to the law? Well, one thing that has happened in your relationship with the law is that you've been adopted from the law, but here Paul says it in another way and much more powerful way, and that is: you have died to the law.

Have you got a big cemetery here in Memphis? One of those really big ones where everybody gets buried, or do you have lots of little ones? Got a big one. What's its name? Forest Hill Memorial Park. That's where the dead are. Well, let's go out to Forest Hill for just a moment, shall we? And let's look around and see if we can find a sign with a little arrow pointing down to the people there that says, "No smoking." And another one, "Residents of Forest Hill, no walking on the grass."

Another one that says, "Taxes are due April 15th." And another one, a great big one, put up by some fundamentalist. "Thou shalt not steal." And another one, ordinance 1228b, "No committing adultery." And another one down a little further. "Thou shalt not kill", and this is all for the residents of Forest Hill.

Are you going to find anything like that down there? Did you know there are more dead people on this earth than there are living people? Did you know that? No. There are more people who died who'd been born than are presently alive. Not many, but a few more. I believe that is correct. Which ones are freer from the law? Now tell me, tell me who? The dead ones. The freest people on this planet from the law are the dead ones. I challenge you to go any place on this planet and find one ordinance, one law, one statutory, anything, one municipal code, what else is there? Resolution or anything else on any statute books of any city, any province, any state, any nation, any empire on this earth, passed on and to the people who are dead. They don't pay taxes. They don't get pulled into court. They have no demands placed upon them by law of any kind. All law ends with death. Are you clear?

Well, you are dead to all law and all ordinances. But you mean the Mosaic commands? No, sir. I mean, my dear friend, I mean every statue on the wall on the courts in Memphis, Tennessee. You are dead to them. Now, you're not prepared to hear this. That's fine. You're going to hear it anyway. You have died to all law, and all law has died to you. Law is walking around among the living. Ordinances are walking around among the living. Municipal ordinances are walking around among the living. And the law cannot find you; you died in Christ. Now, I am telling you, I'm going to make this as plain as I can. I'm not the first person to make this statement. I'm not going to be the last. I hope I will not be the last radical who ever lived. You, as a believer in the sight of God, are not required to obey any law on the face of the earth today. None of them, because you're dead to them. In God's ordinance, in God's eyes, you are not required to obey any of them. By the way, do you know that there are some studies in judicial human history, in the works of human law, in which this statement is discussed, that this is a Christian teaching? It is understood to be a Christian teaching.

Paul says in another place, there's only one reason we obey the laws of men today. And that is only one reason that we obey the laws on all the statute books of all the states, provinces, nations, cities, villages, and rural areas. Only one reason. Do you know what it is? You don't even know. Where you've been all your life. Who's been preaching to you? Who's been sharing the scripture? Which Bible have you been reading? You obey them for one reason and one reason only. *That you do not become a stumbling block to them, because they cannot understand this. Therefore, because they are blind, you do it for their benefit and theirs alone.* But in the sight of God, you, dear Christian, are free from everything. This means that tonight, when you leave here, you can go as far as the Lord is concerned, because, as you have been crucified with Christ, you can go home at 100 miles an hour. You can. Now, then, the man who stops you may not be able to see an indwelling Lord, nor understand that you have been crucified with Christ, and you can refuse to pay the fine. You will end up in jail. We shall come to visit you, but we will understand that you are free from that law. You are. I'm going to say it again. Maybe that's not where we ultimately end up, but brother, that's where you start. You are a child of the living God, belonging to another kingdom, with another citizenship, with another genetic structure, with another life form, and your citizenship

belongs to another place, and if you please, another planet. You are an alien and a sojourner here. This is not your home, and you're not even a species of this creation. Praise the Lord. Amen.

A sister came up to me yesterday or today and said...I think it was this lady right here, I don't know who it was...and said, "I'm afraid my husband's going to go back to smoking." Saints, you don't go back to anything. You don't return to the elemental. You go forward. You don't go back. Well, Gene, you can't guarantee that. I can come close to it. You know why? Because God lives in you. Because the Lord lives in you. I have the faith to believe that the people who are gathered here in this conference, most of you, and I know there will be one or two exceptions, and I'll be so glad to discover who you are; we really needed to know this about you. You cannot go back to living in a continuous state of fleshly, sinful acts. You might think you can. I don't believe something inside of you would ever let you get close to it. You are free; why live under fear? You've got a Lord living in you. You've got someone who has caused you to have love in you. You have a faith that is His very own. Now, I am not afraid. I am much more fearful that if you are put under bondage and told to do this and do that, one day you're going to go bonkers.

I am told that one of the first things that people who live in the Muslim world do when they fly is, and I'll speak of Great Britain because I think this story was told to me from Great Britain. You know the very first thing they do when they get off the airplane. They go buy some alcohol and drink it because they have never seen it. They never touched it, and they've been told over and over again that they must never drink it. So as soon as they step off the plane in the Western world, one of the first things they do is they go get drunk. That's where law will lead you. It will lead you to ridiculous conformity, outrageous behavior, unbelievable conceit, and sin the first time you can do it without getting caught. That is not the conduct. That is not the way. That is not...that is just not the new species. Alright, I'm going to go on here. Are you following me? The law is hunting for you right now. All it can find is a tombstone. Died here on April 30 AD in Jerusalem on a hill called Golgotha.

Okay, I think I am in verse 10. Why would you go back then, in the light of all this, to get under the law? My dear Christian, you got all these things piled up in your favor. Why would you want to go back and put yourself under law? You Galatians have gone back to observing days, months, seasons, and years. I throw up my hands. I don't know what to do. This is what he said. I didn't say that. I was driving down the freeway in Dallas, Texas, as a young Baptist minister on Sunday afternoon. Now, there's one thing that can be said for Dallas. Two things. It is the most materialistic town in America, and it is so religious it's unbelievable, and how they manage to do both of those...you have to be a Baptist to understand that.

I'm driving down the road on Sunday, and I see this church building up ahead, a Seventh Day Adventist, and all over the roof, there are Seventh Day Adventists. They're building this building, and they are just working on Sunday like crazy. And being the good Christian that I was, I drove past, saw them breaking a holy day, and went, "Those Seventh Day Adventists are working on Sunday." See, they didn't work on Saturday, but they didn't have any respect for our Sunday at all. I wish the Seventh Day Adventists and the Baptists, and all of us Christians, could get together and understand that every holiday and every holy day, as well as every ordinance, every season, every commemorated day, the Sabbath itself was crucified upon the cross of our Lord Jesus Christ. That includes Sunday.

Now, Gene, no, wait, wait, wait a minute. That's going too far. That is just too far. I got something to tell you. I realized that two times in the New Testament, beyond the day of Pentecost, Sunday, the Lord's day is referred to. I don't doubt that Sunday was called the Lord's day. Don't doubt it at all. Don't doubt that they met on that day. My brothers and sisters, it was not till the time of Constantine that that thing was ever observed by Christians, and we Christians have created in our own mind logic, and that's all we've got is logic. It goes something like this: "It's a new order; it's a new covenant, and God and we moved it from Saturday to Sunday." Man, if you can find that in my Bible, my page fell out with that on it. I thank God that the world has provided us a day of rest, and we should take it whenever we can get it. Rest. You can take it. If you can find it, get it. Take it. God made us, and he showed us, and that's why he established the Sabbath: to show all men that our bodies have got to unwind one day out of the week. He established the holy day of the Sabbath, but that day, along with the laws of Moses, was crucified upon the cross of the Lord Jesus Christ. Look it up. It was crucified. The Sabbath was crucified upon the cross of Jesus Christ. You are free from the observance of all days.

Paul throws up his hands at Christians who observe special days and seasons, wondering whether he has labored in vain. I think maybe I'd better stop here and let you ask a question. This may be getting too much for some of you. Yes, brother. **Audience:** You imply, I think you are, that what holds most Christian groups together is that this particular group of people has agreed that they can live with each other by following certain things. Once you stop doing that, then you have to find another group.

That's really true. Actually, very few Christian fellowships are held together by Christ. You take all the ordinances away, and all the rules and all the peer pressure and all the doctrines...I bet you Gene has some doctrines. I bet you can't find them, no matter how hard you look. I'm not a premillennialist. I don't know what that birthmark on his face is, but I'll bet you a nickel before the next 12 months are up, somebody's going to write a pamphlet telling what that thing is for. I am absolutely certain that if that man gets more popular, he is going to be proven to be, beyond all shadow of a doubt, the beast. No question about it. Why not? Mussolini was the beast. Adolf Hitler was the beast. Anthony Eden was the beast. Jimmy Carter was the beast...or the man of sin; which one was he? I've forgotten. Henry Kissinger was. That's correct. Ronnie...no. Ronnie (Ronald Reagan) is too laid back to be much of anything. Oh, come on. I voted for the man. I didn't mean that as an insult, but that doesn't seem to fit him. Brothers and sisters, lay it down. All of it. Every bit of it. Clear the way for Jesus Christ.

Man of the year. I really expected...Gorbachev...man of the year. I tell you, it's coming. It's coming. He's on worldwide television, and he's speaking to the whole world, and the whole...oh, it's coming, man. (tongue in cheek) Listen, the guy who fit it more than anyone in my lifetime was Mussolini when I was a little kid. Well, there were cases built for Mussolini that were airtight. I mean, they were airtight. That guy was back in Rome. Maybe you know that, in the Colosseum he actually had built, on the side of the Colosseum, five large granite maps. One of them, the Roman Empire, when it was small, a little bigger when it got bigger, and then he built one of what he wanted it to be again in his lifetime, and it covered virtually all of Europe, and man alive, he looked like it. I want to tell you something. I don't have the nerve to...I'm in chapter 12. No, I don't. I don't believe anymore that there is, or ever will be, a contemporary man of sin. Now, there's a doctrine for you. I don't believe that there is a beast out there, and I don't happen to believe

that there's going to be a thousand-year reign. If you want to believe all of that, you go right ahead and believe it, but will you please not let it get in the way of your Lord? My dear brother, it is future stuff, and you can't alter it, no matter what.

Now it's verse 12. I beg you, brethren, become as I am, for I also have become as you are. You have done me no wrong. I came there with bodily illness to preach to you. Where is your blessing now that you've gone back to the elemental things? Have I become your enemy by telling you about grace? Then, in verse 17, they eagerly seek you, not commendably, but they wish to shut you out in order that you may seek them. And I want to stop you on verse 17. I've already referred to this in an earlier message, but I want you to know, dear brothers and sisters, one of the ways you can tell whether or not you're under bondage is whether or not you have to go back and ask somebody else what is and is not proper conduct. There is a mark, and I have watched this, that is so consistent with that which is legalism and law. It is invariably true. You do not know what pleases God. You have to ask a man or a woman, thereby establishing a mediator between God and man, determining what is good and what is evil. The issue is not good and evil. It is not right and wrong. *The issue is death and resurrection.* The issue is the old man who belongs to this world and the new man who belongs to another realm. A man who is under slavery to all ordinances on this earth, and a man who has nothing to do with any ordinances upon this earth. It is always good to be eagerly sought after in a commendable manner, and not only when I am present with you, but they're not doing it for a good reason. My children, with whom I am again in labor until Christ is formed within you. There's that "in" again. Again, and again, there's "in"; now what does he mean by, *I am laboring again though Christ be formed in you.*

I'm going to speak for Paul here. I'm going to speak for myself; I don't know what it means, but this is what it means to me, and I'm sure it means something different than it might to you. I labor with you that Christ be formed in your spirit, and if something happens that gets clogged up, then I labor again for Christ to be once more formed and released in your spirit. Then, as He grows deep within your innermost being and goes out and starts reaching into your soul, and you start acting funny because the spirit of God starts working on you, and your soul wants anything but the cross of Christ and the enthronement of the Lord over your nature. Once more I labor that Christ be formed in you. Not this time in your spirit, but in your soul. I labor again and again and again. Tonight, I'm laboring that Christ be formed in you. But Gene, He's already formed me here. Yes, but He is being formed. *He is being formed.* And as He takes more territory, new things arise, and we labor again and again that Christ be formed in you. Paul has gone back and picked up his pick and shovel, and he's going back to the basics of the Christian faith: that Christ be formed in them. They have grown up to the point that they have outgrown the grace of salvation. They have gone to law, and Paul is laboring with them that they will return to grace, not only for salvation but also for their Christian walk.

Verse 20. But I could wish to be present with you now and change my tone. Tell me, those of you who are under the law, do you not listen to the law? I'm just going to stop here and finish. Now comes the fun part. This is really funny. The rest of this section is as funny as it can be. When Blastinius came among you, do you remember that he said Paul did not come from the mother church? All Jews looked upon Jerusalem as *the* place. Everything came from Jerusalem. Paul comes from some place called Antioch to you. When Paul heard this, he was incensed. He's already referred to Jerusalem once, and he says, "I did go to Jerusalem, and I did get approval." But he's

not through with this Jerusalem issue yet. Paul does the most audacious thing. In fact, this may be what got him killed.

He is going to turn an insult into an outright injury. He is going after Jerusalem tooth and claw. Are you ready? Listen to the law. The law says that if you break any part of the law, you're guilty of having disobeyed all of the law. Do you not know? Listen, it is written that Abraham had more than one son. He had two sons. The first son that he had was named Ishmael. Do you know how Ishmael was born? A slave. They had gone out and purchased this woman. They bought her. She was a slave, a meek slave sitting over there on one side. And Sarah goes to Abraham and says, "Have a son through her, and I will call him my own." Maybe that's what God wanted us to have.

Quit smoking, chewing, cussing, and drinking. Maybe that's what will please God. We will never quit smoking, drinking, and cussing. We will get to know Jesus Christ, and we'll forget such things. But that man did what all law does to all of us, all standards of conduct. He went in with his physical hands and sought to do the will of God by human labor. And he sought to gain God's promise by his own physical effort. In other words, he tried to live the Christian life by his own personal physical efforts. He went into Hagar. She bore a child in a natural way. There was nothing divine, nothing miraculous about it, nothing heavenly. And she was a slave. The reason Paul says she was a slave and the reason Ishmael was a slave is that they were born naturally. And if you work to please God by ordinances and obedience and by any rules or regulations or subjections to men in moral conduct, you have put yourself where Hagar and Ishmael had been. You put yourself under bondage. You have made yourself a slave to human effort, and the blessing of God goes with it.

But Abraham had another wife named Sarah, and one day, years later, she bore a son, miraculously out of the work of God, within her very being, within her womb, somewhere within the DNA was the seed of the Messiah, the son of the living God. He was atomically in there. He would be born out of one of her descendants, Mary. If you decide you're going to please God by merit, you become a child of Hagar, and you're a slave. If it is all of grace and all of Him, then you are a child of Sarah; you are one of the descendants of Isaac. And now Paul does something. I don't know how in the world he did this. If anybody can tell me the answer to this, I would love to hear it. He said, "Now then, Hagar is represented by Mount Sinai. That's where the law came from. And then suddenly he makes this gigantic leap. I don't know where he got this... which represents Jerusalem.

Now, you be a good proud Jew. Read that. How do you feel? You have just made the city of Jerusalem, that town, that large, beautiful, holy town, somewhere between Jericho and the Mediterranean. You have made that town something that came out of a slave woman, a gentile slave. You have made that city correspond to her that it came out of her loins, her bowels. You do that? That's exactly what he did. If you follow law, try to gain the merits of God through your own work as Abraham did, then you have become a descendant of Hagar and Ishmael. You are related to Mount Sinai, which corresponds to that city about 500 miles from you down there, where Blastinius said we're all supposed to come from; he is saying: "saints in Galatia, yes; Blastinius came from Jerusalem, a city of slaves." The city of Ishmael, the city of Hagar, a heathen slave. That's where Blastinius came from - the present earthly Jerusalem... a city of slavery. I can't believe this. Can you? I mean, I'm looking at it, and I can't believe it. And you're shocked, too, are you

not? You ought to be. I'm horrified. That's what it says. But you brethren, you brethren, oh, I just can't. Praise the Lord.

Blastinius has a mother. Jerusalem, a city of slaves...a city full of slaves. They all live under the law, the natural human earthly Jerusalem. But there is another city. Yes, my city. Your city. You are from the Jerusalem that is above. Praise the Lord right there. You also have a mother. That's what it says right there. What verse is that? Right there. 26. You also have a mother: the Jerusalem that is from above. Praise the Lord. Hey, listen. Have you ever, as a Christian, thought about this? That you don't have a mother. I wonder if anybody else ever thought about that. You got a Father who's God. You got a brother who's Jesus. You're missing a mother. Is that not true? Well, you just got her. Even when I was a little kid, I wondered about this. I got a father, and I got a mother, earthly, and I got a heavenly Father, and I got a heavenly Brother, and I got brothers and sisters in Christ. I have no mother. Now listen to this one word, would you? But the Jerusalem above is what? Free. All really...free? Do you really believe that? The Jerusalem above is free. Let me tell you something, saints. Everything up there is free. God is free. The city is free...above. Listen to this word above. Now, everybody, wake up. You are from beneath. I am from above. Who said that? The Lord Jesus said that. He said that to a bunch of Pharisees who lived in the natural Jerusalem, who are slaves to the law. You are from beneath. I am from above. My Father is from above.

Now listen to this. You must be born again. No, that's not what the Bible says. That is a poor translation. It is a mistranslation, and it is utterly in error. You and I have never been born again. You must be born from above. That's what it says. I come from above. My Father comes from above. I return to my Father. You must be born from above, and there's a city now we got above. We got above Father. We got above Lord. We got the above birth, and now we've got the above city. And now we learn a little bit about the city. She's free. What do you figure? You figure the Father's free. You figure the Savior and Lord is free. Where were you born? In the sight of the living God. You were more born from above. In the other realm, you're more from that realm than this one. You've got to get something clear; you are a heavenly being. Your insides came from above. Your outsides are going to be buried in a grave, and God's going to give you a new outside from above. You are from above. Therefore, no law on this earth has any control over you. That's for the Jews who live in Jerusalem. They belong to a city of slavery. You belong to a city above that is free.

And that's not all. She and Sarah are your mother. Sarah is free, and she corresponds to the city that is above, and she is your mother. Praise the Lord; I finally got a mother. Now, do you know who or what the city of Jerusalem...by the way, this is the first piece of Christian literature ever printed. The first piece of Christian literature ever written, and it's talking about the new Jerusalem. That far back, gentile Christians knew there was another Jerusalem somewhere and that they were born in it. Not that they were going to it, but that they came from it. You ought to say amen more.

Now we know, it's very clear in the scripture that for us, the church here on earth, is a colony out of the other realm. That's what the church is. You follow me? It is a colony that came here from the other realm; the church is related to and part of the new Jerusalem. I don't know about you, but I'm really glad to have a mother who, somewhere in the church, is my mother. Hopefully, you understand that it says the new Jerusalem is the bride of Christ. Right? A bride is a married woman

who has never had union with her husband. A wife is a woman who has had union with her husband. You're a bride, married, but you're still a virgin. You know the Lord Jesus hadn't had his wedding yet. Do you know that? Incredible things that are divine; you don't understand them. Do you realize she's never had children? She's barren. She's not married yet. She's never conceived. She's a virgin, and yet she's your mother. For it is written, "Rejoice, barren woman who does not bear. Break forth and shout even though you're not in labor. For more are the children of the desolate than of the one who has a husband. She is not even married yet. She's never conceived, and she has already given birth to many sons and daughters of God.

Now, don't ask me to explain that because you and I are caught in time and space, but I'm telling you, there's a wedding out there somewhere. It's already happened in the sight of God, and you and I are the results of that marriage. She is our mother. She is the bride of the Lord Jesus Christ, and they will be one, and you and I are the results of that marriage. Rejoice, O barren woman, for you already have more children than the woman who has a husband. I am really delighted to know I have a mother, a spiritual mother from another realm, and praise God, my mama didn't give birth to any slaves. I am a free man, and so are you. If I were you, I'd give up my bondage. There's no reason to be under it. And I'm just going to finish. But at that time, he who was born according to the flesh persecuted him who was born according to the spirit, and so it is now. Blastinius came down here. He was born in Jerusalem, and he came and persecuted you who were born in Jerusalem.

Paul of Tarsus is a cunning character. He says... this is so double and duplicitous of him, it's unreal. He says, "Cast out the bond woman." Why did he pick a verse like that? He's saying to you, "Cast out the slavery in you. Cast out the slavery you put on yourself." But man, listen, there's no way you can read that without getting another impression. Cast out the bondwoman and her son. For the son of the bondwoman shall not be an heir with a son of the free woman. I wonder if you were a Galatian, what might trip across your mind when you read that? Throw the dirty rascal out of this place.

So then, brethren, we are not children of that bond woman Jerusalem down there where Blastinius came from, but we are the children of the free woman. And it was for freedom that Christ has set you free.