We are on page 66 of the Life of Christ in Stereo. I think I want to start by talking to you folks. This study follows the life of Jesus Christ from the viewpoint of an indwelling Father. Much of what I have said before I learned from key passages in the four Gospels. One of them is this passage. This is one of the few places in the Gospels where we clearly see the Father-Son relationship breaking open and being revealed. It's the first of about four passages.

This is what I want to say to you: whatever I do tonight, whatever I say, it is inadequate. I'm pioneering something that, as far as I know, no human being has ever done. I am seeking to find the indwelling Father and the Son's relationship to that Father throughout all the life of the Lord Jesus on this earth.

This is one of the most helpful passages, and it helps us look at other passages and see what's going on. Whatever I say, I am doing nothing but pioneering. I'm opening something very small here. I hope some of you in this room and some of you out there will be able to look at this passage with new eyes and, with experiences you gather from the Father and the Son, tell us much, much more than I can tell you. I challenge you to learn more from this and other passages about the Lord Jesus Christ relationship to the Father, but this is rich, and this is staggering.

This you must be clear on. Whatever we read here tonight and discover is telling us how Jesus Christ lived the Christian life by means of an indwelling Father, and what the Father was to the Son; now, today, the Son in the same way is to you and to me.

Okay, brothers and sisters, the passage opens with something so common, so typical of just another story about the Lord. It's the story of the healing of a man in a pool called the Pool of Bethesda, but it's so much more than that, because what follows lets us know what happened at the pool, and what we learn is absolutely incredible. Now, we're going to reconstruct the incident, and then we will discover what took place…well, we'll discover some of it.

I want to say to you what I said a moment ago. I hope you'll live here in John 5 and learn so much that I don't know. I really feel like I've got a sword in my hand cutting through a jungle that's never been cut through before, and somebody's got to come along behind me and widen the path, and this is one of the places where you dig. For the record, I have seen the Pool of Bethesda in Jerusalem. The story's not worth telling, but today it is a horrendous mess. In fact, if you could imagine a junkyard with water at the bottom, that's all that's left. There's a little shallow water; houses are built all around it, and I don't think the houses even know it's there. It's just an open hole, a horrible dredging place, and they throw their junk out in it, and you can hardly even tell it had water.

But in the days of the Lord, this was a very beautiful, centrally located pool. Now the pool was shaped like this. That is, it was wider on this end than it was on this end. Now, strangely enough, of course I can't put my finger up there; it was divided in two like this. There were colonnades from here to here; remember, the pool is divided here, and a colonnade from here to here, and a colonnade from here to here, and from here to here. And then in this wall that separated the pool into two places, there was also a colonnade so that you could step down it from here, step down from here or here or here, or you could step down from the little walkway through the middle on either side. It had five portals, five portals from columns that were along the pool. It was about a hundred and sixty-two feet wide on this end, about a hundred and eighty wide on this end, and as I recall, I think it was around three hundred feet long. So it was a rather large pool, and around it, of course, was a courtyard.

The Lord Jesus steps in; now, please, in your imagination, see a room that is absolutely filled with people. I don't know how many, but it runs into the hundreds. The lame and the sick of all Israel come there during the feast, and they wait and hope that this year they will be the one; each of them hopes that I will be the one who gets into the water when the angel troubles it. Now I'm not going to get into whether that was really an angel doing that, or whether people, in their superstition, just thought so. I'll leave that alone.

It's a feast; the Lord has come from his home in Capernaum. He has come to observe the feast; He's come up to Jerusalem. Please notice the word "up": wherever you are in Israel, you always go up to Jerusalem, even though it's in the center of the land of promise; you go up. They think only in terms of Jerusalem sitting on Mount Zion.

He goes in. It's the Sabbath. Whether He is conscious of what's about to take place or not, I do not know, but in that moment the Father speaks to Him from within. The word is inside Jesus Christ, and it is a speaking word. The Lord internally can hear His Father, and the Father chooses that the Father heal one person out of those hundreds of people who are gathered around that pool. The Father makes a choice, and the Father says, " That man over there, I will now heal."

I am frankly aghast at who the Father chose to heal. It's almost as though the Father knew this would be recorded one day and did it just to show us the uniqueness of His character and nature. He does everything differently than you and I would. He chooses the wrong man in every way. Well now, Gene, what do you mean? Well, the man gets healed. One of the first things about him is that he's not grateful. Not particularly. Would you agree he didn't ask who healed him? He doesn't have any idea. He picked up his bed, took off, and left.

Now, there's something else going on here, I think, and I'm pretty sure about this. I know this man. I've met him before. He's the man who reports something in the worst possible light so that you get the worst possible damage from it. He injured the Lord's cause. I'm telling you, brothers, this is another one of those places where the Jews determine that they are going to kill this man.

Okay, let me talk to you just a little bit about the pallet. You were not allowed to carry your bed on the Sabbath because your bed represented your home. You couldn't move your house on the Sabbath day. This man has his bed, and he's walking down the road with it. This is an out-and-out violation, not of the Mosaic law, but of the laws that grew up around it. It was ruled that the bed was essentially your home. You don't move your house on the Sabbath.

The man seems to have no sense that he's about to get the Lord in trouble. He seems to have absolutely no sense, and I think this is true; he may be totally naive, no sense. He picks up nothing from these Jews that they don't like the fact that he's healed on the Sabbath, he's carrying his pallet, and they want to find the man who did it so they can get him in trouble, because he accidentally meets the Lord again. Where does he meet the Lord? The Lord found him and said something to him, a very unusual admonition; in fact, it's an admonition unprecedented in Scripture. The man turns around and walks off and goes and tells people…he ought to have been able to figure out these people were the Lord's enemy…goes and tells them, oh, say you were trying to find out who that man was who healed me, well, I found out his name, I saw him again and asked him, his name is Jesus.

Oh, so it's Jesus. Then they have a lot of words to say about Jesus, and they all…before we go into any more relationship of the Father to the Son, the Lord Jesus is in trouble, and he's in trouble because of who the Father picked to heal. Now think about it: this is what God the Father does. I don't understand this passage. First of all, I want you to see something of an indwelling Father; the Father has spoken to the Son. The Son has an indwelling Word, and the Son did not heal that man; the Father healed him. The Son only did what the Father told Him to do. I have to go ahead and open this now. Who broke the Sabbath? Who broke the Sabbath? Tell me. I want to hear you say it. The creator of heaven and earth, the one who invented the Sabbath Himself, broke it. He just flat broke it. How did he break the Sabbath? I'll tell you how He broke it: He worked on the Sabbath. Healing on the Sabbath was unlawful, and moving your cot was unlawful. It was unlawful. This lame man moved his pallet, and the Lord worked and healed. The Father worked on the Sabbath.

There is a passage in here that drives people crazy, but if you turn it around, it's downright shocking. When the Lord Jesus found him elsewhere later, He said, "Don't you sin anymore, or something worse is going to befall you." Now that is near superstition. We've spent the last 2,000 years doing almost no good at all trying to dispel the idea that when something tragic happens to someone, it's because they sinned.

There's another story. You are all aware of it in the Lord's life. When one of the disciples said, "That man's blind; was it his sin or his parents," and the Lord said, "It's neither. It's that the Father might be glorified; that I might glorify the Father." Yet here is Jesus, promulgating the idea that sinning causes you to get sick and get paralyzed and lie beside a pool and never get healed.

When He says to the man, "Stop your sinning, or something worse is going to happen to you; don't sin anymore," we always ask why the Lord said that to that man. It seems so inappropriate. Please, Lord, we're trying to get people to stop feeling this way, and here you are saying it yourself, and you stood against it, and you're saying it. But boy, just a minute. Let's suppose it's true. Let's suppose that it was the man's sin that caused him to be paralyzed; that he was out doing a double dirty something he shouldn't have done, and he ended up getting paralyzed from sinning against God.

There are two or three or four or five hundred people gathered around the pool. Some of them were born blind. Some of them are paralyzed, and they don't know why. Some of them are crippled. There are little children there who are sick and will die. Hundreds of people in that room are ill, and the Father chooses only one to heal by His divine decision, by His will, by His sovereignty. There are the lame, the halt, the blind, the sick, the afflicted; some are diseased from bacteria, some from viruses, some were born that way, some were injured in accidents. It was not their fault, and the living God chooses to heal a man who is there because *he sinned*. I have to tell you that I fall back from that and say, Lord, I don't know You. Depart from me, Lord; I don't know You. I don't understand You. We're supposed to, if we buy the philosophy 'that man is ill because he's sinned,' we're supposed to look down on him, say, yeah, you got it, and you've got punished for what you did, Buster. You've sinned, and now look what you did.

God comes along; He doesn't say, "You sinned, and I punished you; you are paralyzed and just live in it." He shows mercy to this man when he passes up people who are far more deserving. He got his just desserts. They are victims of circumstances, and the living God, the Father of Heaven and Earth, chooses to heal him; he is healed, and the Lord Jesus gets into so much trouble. We see no gratitude; maybe he was grateful, but he does all the wrong things. I'm just telling you what's here. I'm not

trying to make any point. I am telling you the scene. Now you back up from that and try to explain to me what's going on. Who is this God we serve? I don't understand Him, and you know what I think? I think you don't understand Him either.

Well, we're going to learn a little bit more about what took place here. I think the best way to see this is to go through it little by little. I don't know if you recall; I've discussed this with you on occasion. Where did the Christian life originate? It originated in the Godhead. What is the Christian life in its most primitive expression? Before we had a Bible, before there was prayer, before there were tongues, before there was witnessing, before there was service, before there was tithing, how did the Christian life live? What was the secret to the Christian life? Or, in other words, how did the Son, Jesus Christ, live the Christian life in eternity past within the Godhead? I have sought to find all that can be learned about that, and I have shared it with you, and I'm going to repeat it.

Jesus Christ, in eternity past, the eternal Son; the fellowship of God the Father and God the Son. What is going on? The Son is beholding the Father. The Son is looking into the face of God the Father. He hears the Father and responds to what he hears. He is loving the Father, and the Father is loving the Son, and the Son is living by means of the Father's life. The Father gives the Son the life by which He lives; Jesus Christ, the eternal Son, in eternity past, lives by the highest life there is, the life of the Father. You might also add that He is obeying the Father. If there's anything there to obey, there is obedience.

Now if you take all of that together, you can sum that up…except for the one on obedience…you can sum all of this up in one simple statement: How did Jesus Christ, as the eternal Son in eternity past, live the Christian life? He did so by fellowshipping with the Father. How do you and I, in the most primitive way, live the Christian life? If we can dig in here, if we can begin the Christian life here… listen, the Christian life does not change when it comes to earth. When the Lord Jesus lived on the earth, He did the same thing He did in eternity past. Hear me, world; hear me, earth; hear me, skies; hear me, seas; hear what I have to say.

When the Lord came to earth, He did not break His habit, and the Christian life did not suddenly take a new course. The Son beheld the Father; He saw His face. He listened to Him. He responded to what He heard; perhaps He spoke back. He loved the Father. I mean that He loved Him, adored Him, worshipped Him, and loved Him; and the Father loved and poured out His love to the Son, and the Son took the Father's love that was poured out on Him and, with it, loved back to the Father. As a man, a Nazarene, a Nazirite carpenter, He drew from the life of God the Father, and that's how He lived, the same way He lived in eternity past. He lived by the life of His Father, and He obeyed Him. Or in other words, He fellowshipped in the Godhead. He fellowshipped with the Father, and the Father fellowshipped with the Son.

That is the primitive fountainhead, the wellspring of the Christian life and experience. And of course, after He died on the cross, He changed all that. He told me I had to go to church on Sunday. Told me I had to read my bible. Told me I had to pray. Told me to tithe. Told me to speak in tongues. And told me to be a good little boy. To witness. To keep my nose clean and my shirt tail in. To do this and not do that. And He never told me about fellowshipping with the Father and the Son in the Godhead.

Listen, if we are going to preach the gospel of the Lord Jesus Christ, let us preach it from John 5:1-47, for here is the true Christian life being lived. It's been lived by the first Christian, the Lord Jesus Christ.

Now you have heard me say the Son of God, the Lord Jesus Christ, heard voices, and here is proof. Everything I just listed is in this passage of Scripture. This is our gospel. This is what we preach. This is where we begin, because what the Father is to the Son, the Son has become to me. He has not changed His gospel; He has not changed His habit, and He did not give me some kind of inferior Christian life to live. Why do men never tell us how Jesus Christ related to His Father?

I sat down this week with a commentary, a new commentary. I paid $13 or $14 or $17.95 for that book. It's a brand-new commentary on the book of John. Supposed to be the best there is. It is supposed to take the best of all the other commentaries and give us the best and newest, most modern English, the most up-to-date revelation, and I went to John 5, and there's nothing there. Not one word, in all of it, telling me this is how the Lord Jesus Christ lived the Christian life; this is His relationship to the Father, and this is your relationship to Him. Not a word. It's the same bunch of garbage that I was being taught 30 years ago, and it'll be taught 500 years from now, I fear.

Well, the Jews say to one another and to the Lord, "It's the Sabbath; this is unlawful; you're not supposed to be doing this, and it doesn't matter that you got healed; that's beside the point. You broke the law; there's no compassion." The man broke the law. They persecuted the Lord because of this. They even sought to kill Him because of this, because He did things on the Sabbath. Do not break theological equations. You will always get in trouble with men who put their theology above a living, intimate relationship with the Lord.

Now then, Jesus answered and said to them, "My Father is continuing to work until now. I too am working." Let's stop there for a moment. How long has the Lord, the Father of glory, listened to religious men say, "Don't move your plow on the Sabbath, rest on the Sabbath, don't heal on the Sabbath, and don't work on the Sabbath?" I don't know, but He is pretty burned up about it. The Lord Jesus is saying, "My Father has never stopped working, and I am working because my Father is working."

Now that doesn't tell us a whole lot other than this: whatever the Father does, the Lord Jesus is in concert with Him. When the Father does this, the Son does this. When the Father does this, the Son does this. And the Son is not looking into heaven, seeing a God, but sensing that God, that Father, within Him.

Well, the only thing they could adhere to was not the glory of an indwelling Father, but simply that He was not only breaking the Sabbath but making Himself equal with God. There's a point here: the Lord Jesus is equal with God, in some sense, whether that's true or not, but He is the Son of God, and He is the very emanation of God. However, in some way, men still declare that we have no right to enter that territory, that what God is is off limits for us, and we, as Christians, say that what the Father was to the Son and the Son was to the Father is off limits for us. I think we need, off limits or not, to delve into it and see it. It's a place to pitch your tent and stay.

Jesus said to them…I'm reading toward the end now. "Truly, truly, I say to you, the Son can do nothing from Himself, but only what He sees the Father doing." The Son has no life of His own. He cannot perform. He only has the Life of His Father. He can do no more, and no less, than the Father does. His life is utterly dependent upon…His existence is dependent upon the life of the Father.

Now, somehow the Lord Jesus knew which man to heal, and somehow the Lord Jesus sees the Father.

It is possible for a Christian to see God the Father. A Christian can see God the Son. Don't think I'm spiritualizing, don't think I'm bluffing, and don't think I cannot back up every word I'm speaking now. The Father can be seen by the Son, and the believer can see the Father and the Son; He can see them in fellowship and hear them. He can hear the Father's voice, and He can hear the Son's voice. And this kind of Christian living did not end with the death, nor the resurrection, nor the ascension of the Lord Jesus Christ.

What the Son sees the Father does, the Son does likewise. I would say to all of you: if you ever see what the Father and Son are doing, you ought to do it too. I know what you're thinking: we're going to go out and heal, raise the dead. We're going to go out and turn the world upside down. That's not what you're going to see.

Okay, now listen to this. The Father loves the Son, and the Father shows the Son everything the Father's doing. Two things are happening here. The Lord Jesus is seeing the Father, and the Father is loving the Lord, and by the way, if you ever see the Father and the Son, you'll probably see the Father loving the Son and the Son loving the Father, and the Father is showing the Son what the Father is doing.

The Father walked into that room and started healing the crippled, and the Father just showed the Son what He was doing. That's all that happened. The Lord saw the Father healing the paralyzed man. He is showing me what He is doing. Well, it's not just healings. He is showing Him what He is doing: doing in creation, doing on the earth, doing with Christ, on the earth for 33 years, doing at the end of time, doing before time began, doing in eternity past, doing in eternity future. This one is in fellowship with a Father outside of time and space, and in time and in space.

Now, greater things than what I've already seen here today in this room, my Father doing; greater things than this, am I going to see my Father do, and you are going to marvel. He's very much on the time and space schedule here. They are going to see things that haven't happened yet, and the Father is going to do them. As the Father raises up the dead and makes them alive…I cannot help but believe the primary reference here is that the Father will raise someone from the dead in particular, and that's what they'll marvel at.

Who raised Jesus Christ from the dead? The Father did, and the Lord sometimes saw His Father raising Him from the dead within His own being. But…please watch the lineage. As the Father raises the dead, so the Son will raise the dead. The Father has shown the Son, "I will raise you from the dead," and then the Father showed the Son, "You will raise the dead." And don't be too quick to think that we're just talking about people dying in front of us. We get around them and pray over them, and they come back alive. I think it's deeper and more subjective than that.

Father loves the Son. He's showing Him what He's doing. He walked into that room. He saw the Father healing that man, and the man was healed. The Father will show me greater things, and you'll marvel at them. As the Father raises the dead, so the Son of man will also make alive… who? Who? Those whom He chooses. Now this is the Son. I am certain of this: in eternity past, the Father showed the Son that He would come to earth, die, and rise again. I am certain that in eternity past the Son looked into the very center of the Godhead, marked me out and marked you out in God, and chose you to be made alive.

When He was born in Bethlehem, He didn't know that, and when He went to Jerusalem at the age of 12, He didn't know that. By the time He started being a carpenter at 21, He didn't know that, but by the time He reached 30, He was able to remember again and see again that conversation the Father had with Him in the Godhead when the Father said, I will one day send you to earth, and you will die and rise again, and you will choose those who will be raised also from the dead, and the Son chose them. Now the Son, living on the earth, remembers that time and eternity past, but He not only remembers that time and eternity passed; He remembers who it was He chose when He was the eternal Son living in Spirit and God. Hallelujah! Praise the Lord...

Okay, the Son will make alive who He will. The Father does not judge anyone. Now, who has the Father given judgment to? Okay, we say the Son. Why did He give the judgment to the Son of Man? Why did He give it to the Son of Man to judge? I'll tell you why, because God the Father has never been a man. The One who's going to do the judging is a man; no one's going to say this is unfair. You've never been a man, God. The one who judges will be a man, and He'll say, "I've been a man, and I know your limitations." I've even known sin because I took your sin. I know how limited you are. I know what you could and couldn't do; what you did and didn't do; what you could have done but didn't; what you did but shouldn't have; and what was within you to do or not do.

I personally know…I can pass judgment. I know your limits. I know where you were justified in what you did, and I know where you have no excuse, even though you were sinful. And in that day, all will honor the Son. Throughout all of His life, the Son honored the Father. How and why? Everything I've said up to now is to tell you that's how the Son honored the Father.

Now then, brothers and sisters, how are we to honor the Son? By doing the same thing in our relationship to the Son that the Son did in relationship to the Father. To see Him, to behold Him, to hear Him, to respond to Him, to love Him, to be loved by Him, to live by His life, to obey Him. All of that is essential…maybe not the one that's where the obedience is…to see what He does and do it, but you got to see it outside of time and space, not by looking at cold type letter print page ink, but by seeing Him. If you do these things, you honor Him. By the way, honor and glorify Him so that He, not the Father, will judge us. If you are not honoring the Son, you're not honoring the Father who sent Him, and the debate here (in Scripture) is whether Jesus Christ was sent from the Father, and they did not honor Him.

Now this passage is awesome, big, rich, and we're going to be here all night if we try to get through all of it, and we can't. Listen to this. *Truly, truly, I say to you, He who hears my word and believes the Father who sent Me.* All of you out there, I want you to understand something: when Jesus Christ spoke that word, the earliest piece of Christian literature was 25 years away. We were 40 to 50 years away from any kind of understanding that there would be something called a Bible, or inspired scripture. We are at least 300 years away from all of those books being compiled under one cover. We are five hundred years away from their general use, and we are seventeen hundred years away from the time when everybody will have their own copy. Yet it (this passage) is read as though every human being from the day of the resurrection until this day had an entire Bible bound, carried under their arm, and that it is the word of God.

I don't question that it's the word of God, but it is not what is being referred to here. Verily, verily, I say to you, he who hears my word is not speaking of reading the Bible. This is speaking of an internal listening, an internal hearing, and an internal seeing of the Son, an indwelling Son, as an indwelling

Father in dwelt Him. The word He heard was not the King James Bible, or written Scripture; it was the Father speaking. If you hear my word inside here and believe you have everlasting life. Dear sister, if you do that, the Son will bring you to judgment. The Father has given the judgment of mankind into the hands of the Son, but if you hear His voice, believe in Him, believe the Father sent Him, and believe that such a relationship exists in the Son. You might as well believe that same relationship can exist inside you, and give it your all. Sister, the judgment is not for you; it's for those who heard and did not believe. Praise the Lord.

I think this is some of the most wonderful stuff in the whole universe. I don't know how we can sit around here for this long and not see what is as plain as the nose on our face. In fact, sister, you have passed out of death into life…and all of this has to do with death and resurrection from this point on. Very interesting. *An hour is coming, and now is, when the dead will hear the voice of the Son of God.* That is not talking about raising dead people in coffins. It means that thousands of people were around Him, with dead spirits. The hour has come. You have seen what the Father has done. The Father will raise the dead, and you'll marvel. The hour is coming, and now is, when the Son will also raise the dead.

The Son is about to get into the business of raising the dead. What will people who have been raised from the dead do? What will happen to those who are raised from the dead? It says…all they have to do is cheat and look. They will live. What else will they do? I'm waiting. What else will they do? They will hear; they will hear the voice of the Son of God. It's no longer the Son of Man. We're talking here about the Son of God. Who's been hearing voices up until now? The Son, the Lord Jesus, has been hearing voices. Where are those voices? Are they about 10 feet out there somewhere? The Son has been hearing voices. He has been obeying that voice. The voice is within Him. The Father is showing Him what He's going to do. He's going to do one more thing that's going to make everybody marvel. Then the Son is going to do it. The Son is going to raise the dead, and then the dead who are raised and live will be hearing the voice of the Son of God within them.

Won't you start listening to the Son of God in you? Why don't we pitch our tent here and start teaching God's people to listen to the Son of God's voice? Now, if you Pentecostals out there, get ahold of that, you know what you're going to do? You're going to hear someone say, "You ought to marry him." You'll hear the voices. "You ought to divorce him." You ought to do this. One of the people in your church is going to go off and visit another church somewhere, and the phone's going to ring while they're over there, and someone's going to say, "We just got a word from God that you're supposed to leave that place and come home." That's the kind of voices you Pentecostals hear. Don't tell me you don't. I am an old man. I did not get these gray hairs by putting powder on my wig.

Fundamentalists will hear the word of God. They're going to read it, and they're going to declare that everybody else doesn't know the Bible but them, and that you ought to quit your sinning and meanness, and you've got to stop wearing this and start wearing that. You've got to do good and not be mean and so forth and so forth.

I'll tell you that is not what you will hear when you hear the voice of the Son of God within you. You will essentially hear the same thing the Son of God heard when He heard the Father's voice in Him, and that is something rich and pure and glorious and holy and wonderful and nourishing. It's the fellowship of divinity. Hope you have the privilege one day of entering that glorious fellowship.

And those who hear the voice will live. As the Father, His very words indicate, as the Father did this, so this; as the Father did this, so this; as the Father did this, so this; as the Father did this, so the Son does this, and so those who…He is establishing a continuing inheritance here, and it's for you. As the Father has life in Himself…this is not human life, this is not angelic life, this is divine life…the Father has that life in Him. He gave the Son that life. You know, He gave it to Him in two places. He gave it to Him in the Godhead outside of time, space, and beginnings, and He gave it to Him again in the body of a human being in the appearance of flesh, which began to grow in the womb of a virgin girl. He gave that life, the highest life, into the body of a human being. As the Father has life in Himself, so He has granted the Son that same life in Himself.

What does the Son do? He hears the Father's voice. He responds. Oh, He sees. He beholds. He hears. He responds. He loves, He is love, and He lives by the Father's life, which has been granted to Him. These are things of eternity, and these are things that happen on earth with a Nazarene carpenter.

Okay, He has granted the Son to have that same life in Himself. He's given the Son the authority to administer judgment, and now He's doing the same thing over again. He's repeating Himself. Listen to Him; now He's going to come back to the graves again. The Son's been given judgment. We've already learned who doesn't have to be judged. *The hour is coming when those in the graves will hear the voice of the Son, who has the life of the Father, and will come forth, and those who have done good unto the resurrection of life, and those who have done evil unto the resurrection of judgment.*

What is good, and what is evil? You chew tobacco, you're gonna go to hell. You went to Sunday school and church, dressed up nice, and stayed clean; you're gonna go to heaven. That's not good and evil. Would one of you like to come up here and tell us what good and evil is? Don't go to Genesis or Revelation. Stay right here. Now what is good? What is He telling those men? Good is to hear, respond, and believe that the Father has sent Me. You will hear My voice, respond, and believe. And what is evil? Evil is to have heard and not believe. Those will come into judgment, but those who hear My voice, rise from the dead having heard, and believe in Me and believe the Father has sent Me, will face no judgment. Those who hear and do not believe will face judgment.

Then the Lord says, and I'm getting it way ahead of myself, and I want you to know something else. The Father gave me judgment for those of you who heard and didn't believe, but I want you to know, I'm not even going to judge you. I refuse to judge you. I'm not going to pass sentence on you. I'm going to have someone else pass sentence on you. I want you to know something else. He's already passing sentence on you. He watches you every day, and every day He judges you. He's the one who will judge you. You're going into…what does He say here? You're going into what kind of judgment? …unto the resurrection of life and unto the resurrection of judgment. Isn't it wonderful? We don't know what that means. Every one of us thinks we're going to hell, right? Under the resurrection of judgment.

I just want you to know this passage does not say everybody's going to go to hell. Please keep that in mind. Don't be so fundamentalistic. That's not what He says; it says the resurrection of judgment. There was a man in glory somewhere, getting rip-roaring, snorting mad at Pharisees, and he was throwing down his staff and saying, " My cow, can't you read? And the Lord Jesus said I'm going to let him judge you. You know who he is? He's your leader. He is the one you are defending. He is the one who you're saying is giving you the right to tell me and everybody else not to heal on the Sabbath. You're even telling God he can't work on the Sabbath. You're telling the Son of God He can't work on

the Sabbath. Your authority is Moses, and I will let Moses judge you. He will say, "You heard his voice and did not believe." You read the words I wrote from my own pen about Him, and still you did not believe; you did not believe the Father. You did not believe the Son. You did not believe me. You did not believe what I wrote. The Lord Jesus will not judge us; He will let Moses judge the Jews. And He's going to let the New Testament judge the fundamentalists.

What's the matter, Gene? Don't you believe in God's inspired, eternal Word? I sure do, but I don't believe too much in fundamentalism because fundamentalism is not the New Testament. It is a series and system of very shallow doctrines that almost completely leaves out the reality of a walking, living, wonderful heart-to-heart encounter with the Lord. I believe in the Bible as strongly as any fundamentalist to ever breathe a breath here. Be careful, dear fundamentalists, lest you be judged by your own teachings.

Would you not lay down some of your doctrines and objective beliefs, begin to know an internal Lord, fellowship with Him, see Him, hear Him, see His Father, and see them fellowshipping, and enjoying that fellowship? Listen to His word within your breast: the New Testament testifies to that. Surely, as the Old Testament testified through the writings in the hand of Moses about the Son of God, so the New Testament testifies to the fellowship of the Father and the Son, and that this internal fellowship has been passed on to you and to me.

I got ahead of myself. *For myself, I can do nothing; according as I hear, I judge, and my judgment is righteous because I seek not my own will, but the will of the Father who sent me.* This is before we get to Moses. Here He says that when the Father gives Me judgment, I will judge you based on what you heard and whether you responded, but I want you to know that I am being faithful to that myself. I will not judge you, except on what I hear.

Did you follow that? Did you follow the sequence? How totally possessed and obsessed the Lord Jesus is with hearing someone internally? If you heard internally and believed, you rose from the dead; your spirit came alive. I speak in you, and you hear my voice. If you heard and did not believe, you have come to judgment, to the resurrection of judgment. The Father gave me that judgment, and I'm going to judge you, but no, I'm not going to judge you. I'll judge only according to what I hear.

The Son speaks to me; that is hearing. I must respond to what the Son says to me. The Son must respond to what the Father says to Him. We're looking at lineage. The Son hears the Father and responds. I am a believer, and I hear the Son and respond to Him. If I do not respond, if I do not believe, if I do not join in this internal fellowship that is going on, if I deny it, if I refuse it, if I reject it, then the chain is broken, and I cease to have part in it. These are really heavy words.

Well, now then I am very quickly going through the last passage here. *I've been sent, and I'm not doing my will; I'm doing the Father's will. I'm hearing voices, and I'm only doing what I hear.* Now then, He comes to the matter of whether I have been sent, or have I not been sent, and He presents four true witnesses. You only need two according to the Hebrew Canon. What are the four witnesses? I want to save the Father for last. What are the other three? What are the three witnesses other than the Father?

One: John the Baptist said, "I am the Lamb of God sent from the Father." You all heard it, and he said it again and again. You heard it. That's my first witness. What's the second witness? My miracles, my

teachings, my healings, my signs, my wonders. That's the second one. What's the third one? The scripture testifies, and the Son also testifies. That's four right there, so they're really five.

I want to look at the one about the Father. John, my works, all these say that I was sent. And the Father who sent me has borne witness of Me. You have never heard His voice, you have not seen His form, and His word does not abide in you. Why? Alright, this is really tricky. Why doesn't His word abide in them? The word that was in the Father was in the Son in eternity past, and it was put into the bosom of a carpenter on earth who heard, but it wasn't put into the bosom of the Jews. Why? They had never heard God's voice. This is really a mystery. I'm going to tell you, but it doesn't make sense.

If you believe the word you hear, you have that word in you; if you do not believe the word you hear, you do not hear the word. Read it, and you will see. If you believe the word you hear, that word comes and dwells in you. If the word speaks to you and you refuse to hear it, then you do not hear it. You do not have it. You have never heard my Father. He says it as clearly as it can be. You have never heard my Father because you do not believe. If you had believed my word, it would have abided in you. What a paradoxical thing. He did speak to you, but you didn't believe; therefore, you didn't hear. You never heard Him speak because you didn't believe, but if you had heard and believed, the word would have come in you. Isn't that amazing? I believe, brothers, that this is what this passage says.

You have never heard. You have never seen His form. His word does not abide in you because you do not believe the one who is He, Jesus Christ, whom my Father has sent. You believe not. If you don't believe, you don't hear. When you hear, and you don't believe, you have never heard. Then He comes to the Scriptures, and you read the Scriptures all the time, but you have never, and they bear witness to me, but you're unwilling to come to me so you might have life. I'm not going to get off on that passage. I'd be here all night. That's one of my favorite passages in the whole world: *but you will not come to me that you may have life.* There's only one place where you can get the life the Son had. The Son got that life from the Father, and He lives by a life not human. He lives by the highest life form in the universe, and you can have that life and live by it, but you have to come to the Son and believe in Him to have it.

Then you enter into a situation, a position, a relationship that is somewhat identical to the relationship the Son has with the Father. Why don't you buy that? You've already bought His deity, His sonship, His salvation. Why don't you buy His indwelling? Why don't you go the rest of the way and take all He offers?

Okay, now He tells why they can't hear. I can't explain this. Either you know this, or you don't. Some come and say and do many things, and they want men's glory. The Lord Jesus wasn't interested in man's glory. Then the Lord says I looked straight into your inner being. I have a knowing. I have a sense. You religious people…God doesn't love you; you don't love Him. It comes down to passion. Emotional? You don't like that word, I don't like that word, but alright… passion. This comes down to passion—a passionate passion for getting down to the business of loving the Lord Jesus Christ. I mean loving in the active sense.

I came in my Father's name, and you didn't welcome Me. If another man had come seeking man's glory, you would have given him glory. Here He rips open the motives of the human heart. Will you serve the Lord to gain man's glory, or to bring glory to Jesus Christ? Will you serve Him because you love Him, or because you want others to glorify you for what you've done and said? Will you witness

to Him out of passion or love, or will you witness of Him because people enjoy it, will give you glory, and will honor you? You do not seek the glory from the Father. What glory comes from the Father? Tell me—the Lord Jesus Christ, whom you do not see.

Now He comes to His point, and He says, " No, the Father's not going to judge you, and I am going to judge you, but I'm only going to judge you by the words I hear my Father speak. My Father will tell me he heard the words and didn't believe them; therefore, he has never heard my word, and I am going to hear that, and I'm going to judge you. But the fact is, I'm not going to judge you. I am going to call…when you get here, when you come before the judgment, I'm going to call Moses, and Moses is going to have a conniption fit. Now Moses is mad. This morning I saw him in heaven in the glories. I watched him watch you mistreating Me. He is angry with you. He is ashamed that you people call him your leader. He doesn't want any part in you. He's ticked off with you. He's angry with you.

You blame him and what he wrote for the way you're treating Me, even as He glorifies Me each day and glorifies the Father who sent Me. He saw Me. He saw Me in Sinai; we stood face to face. He saw Me before the promised land. He saw Me even as he wrote down the books that testified of Me. He told you about my coming. He saw Me. You saw Me. He wrote of Me. He told you that you might believe. You have seen Me, and you've not believed. You've read what he said, and you haven't believed. You have heard his words and haven't believed, and you're blaming him for not believing in Me. He is really, really, really, really aggravated with you, so I'm going to let him come up and pass judgment on you. I don't know what he'll do, but he'll be very angry. You call him your leader, and you won't believe him. My goodness, if you call him your leader and won't believe him, how could I ever hope you would believe what I say?

It ends on a very sad note, but even as I walk away from the scene, I have the very definite impression that the very last sentence is still speaking of an internal speaking. If you read your leader's words and don't believe, there is no way you'll believe when you hear My voice. You have to believe your leader first before you can ever hear My words.

Brothers and sisters, we should start believing what's written about the Son of God. It behooves us to start listening to His words within us. It behooves us to start trying to see a Father and a Son, see what they do, and do it with them… and in concert with them. To join into whatever that eternal thing was in the past because this is obviously the Christian life.

Lord, bring a new day to your people, not for signs or wonders, not for the glory of man, not to be enriched, not even because of what You want in our lives, but simply out of love for You. The desire to discover the fellowship You had with the Father because it glorifies You. Because it's Your will for us. Bring it back to earth again: new, rich, and glorious. It's been two thousand years… Begin, Lord, on this earth once more. These things that have always been ours.