

See, this is prayer, joy, and you might say this is worship, but I'm wondering if there is also a depth of a meeting that I believe most of us have never even witnessed, and they tend to balance one another. There is the shouting and singing, and I haven't done this in years, and I am so thrilled, and I am just released and so forth. I say I haven't done this in years; I haven't done this in years so uninhibitedly because, believe it or not, I am a rather reserved person. All my personality charts show me as an introvert by nature. I'm an extrovert by compulsion, but there is a fourth-dimensional worship most of us have never known.

I long to see a church that can blow the roof right off the ceilings. A church that can build herself up in love, edifying, in functioning, without the need of a sermon every time you gather, but out of richness and depth, not out of pretense nor obligation, but out of the overflow, the fruit. I'll either talk or die; I've got to get some of this excess out. And a church also that can go into the absolute depths of worship and worship Him even outside of time and outside of space. Now, I have been in some meetings like that. I haven't been in many of them, but one of the goals of my life is to be in a bunch more. A church that truly can stand with that innumerable throng out there beyond that door and join in with those people and fall down on their knees and their faces in adoration of Him, having seen the sight of His glory.

I want to see it all in one body of believers. If you please, a new man for all seasons, all seasons, who can play the entire harp or violin or all the keys of the entire spectrum of the Christian spirit, all the way from coming into Jerusalem with shouts and singing and joy, to falling down before Him as one dead. It's all ours. It's yours. It's mine, and it's ours. That's a promotion. That's an advertisement for the future for the Church of the Living God.

Those of you whom I'm going to meet with this afternoon after lunch, can we make it at 1:10? How's that? And if they haven't locked the doors, let's make it in this room because we know it's cool. Is that okay? We'll meet right here, and we'll talk. Does anybody need to tell us anything before I start here or before I finish? Can you bring it? Thank you, thank you, brothers. You've read a good passage. We'll take it as our opening passage.

Recently, one of the science magazines called Discover had on its cover this: it said, "one way." The only thing that was on the front of it, as far as a picture, was "one way," but the arrow pointed both directions, and under it was this statement. Since Einstein presented us with the theory of relativity, one of the great quandaries that scientists face is that they do not understand why we can only remember the past. According to Einstein's theory of relativity, we ought to be able to remember the future. And the inside article, seven or eight pages long, from all the great scientists in the world, and I mean that literally because I think they were all anxious to get in on this, because each one of them said, "We haven't even discussed this subject because it's so embarrassing. We know so little." Every one of them stated, "Yes, we ought to be able to remember the future." There is no reason why, if space and time are in fact things, time would move in only one direction; it should move in both directions. There should be the ability to remember the future.

Now, if you could just stop for a moment and think about that, here you are right now, and you can remember what has happened. The scientists are saying, according to Einstein's theory of relativity, there is no known scientific reason why we can't remember what's going to happen. Now just sit there and say nothing, because it is a fault so far out that you and I cannot comprehend it. But again, dimensional, so-called in things that are physical and temporal, that which begins and ends, we are so captured and imprisoned in this place that we have a hard time conceptualizing in terms of non-dimensional.

Now I have a point in having told you this, other than the fact that we are really caught in the problem of being stuck with dimensional, and seeing God as dimensional, as either great big or really tiny. But the other point is this: Scientists may not be able to tell me why I cannot remember the future, but let me assure you that the God who created this universe, the God whose law Einstein discovered, and the enigma has not been opened. The God who created remembers the future. He can recall the future, like you and I can recall our past. He can recall my past, your past, Abraham's past, Moses' past, Enoch's past, Adam's past, and His own past. He did so on this earth. He can also remember my future, your future, your grandchildren's future, and His future. Why can He do that? Well, we're back to Einstein's theory of relativity. Because up and down in measurement and space and time only belong to the realm of mass.

Now, what's another word for mass? Matter. Physical creation, Atoms and Molecules. We have all seen this. But it's just as true...well, I don't know alphabet...do you know what this means? Do you know what MC means? Everybody hears about it; nobody knows about it. What is it? That's right, I left that square out. I know, I left that square out. This is mass. This is the speed of light; this is the time-space continuum, equal to E for energy. It goes in both directions. Now, I can't explain that or fully comprehend it, but it works both ways. Energy comes from mass, but mass and time-space also have produced limitations. Remove the mass, remove the space, remove the time, and you're back to this, saints. Remove creation, and you got God. And He is not limited by the past and the future because the past and the future cease. I'm sure you've heard it said that time is, in fact, a human invention employed to explain things, at least time as we understand it with a clock. Remove creation and you're back to God. I am seeking to tell you that this other dimension knows no future and no past and is free to roam everywhere.

You are back to the 'I am.' What on earth, Gene Edwards, has this got to do with me? Everything, because, dear saint, you are a hybrid and you belong to both realms, and up until now, just about everything you've ever read or had preached to you was aimed at you in this realm. Now you say amen to that. It has been physical; it has been objective; it has been surface, and if you please, it has been shallow, and most of it has probably worked guilt in you, but you have wings and you have a spirit. Einstein's theory of relativity cannot touch your spirit. Your spirit is outside of time and outside of space. You've got a spirit that can roam the universe. Actually, you have a spirit that simply naturally returns to its own habitat: its own habitat is here. I'll say it again. The other sphere, the other realm, that place where Jesus Christ and the Father are everything, and where they are in fellowship with one another. Way back when, right? Now! Not way back when, but now, now, now, now, now.

Could you release yourself just a second from the faults of space and time and try to see a God who can stand at the end of the ages, who does stand at the parting of the Red Sea, who did fellowship with His eternal Son, who will fellowship with His eternal Son, who is at the consummation of our age, the age of all ages. A God who is free because $E=MC^2$ does not hold Him. Matter, space-time, cannot bridle Him. He carries His fellowship with the Father. He carries His fellowship with the Son. The Father fellowships with the Son; He, the Son, fellowships with the Father in a place free of boundaries but rich in experience.

I hope I've said something to you that you've never heard before. It would be good to know that Christians hear things they have never heard before. You have a spirit that belongs to and is native to God. You have a body; you have a soul native to this planet. One that is dimensional, one without

dimension. One visible, one that is not visible; it is invisible. One that is temporal, one that is very, very eternal. If you need to ask me a question at this point, don't hesitate to put your hand up.

Alright, here is the space-time continuum of which you and I are so familiar. That is where the living God spoke for the first time; He expressed Himself, and anytime He expresses Himself, that is Christ. This is beginning; this is alpha. What is beginning? Can anyone give me a definition of 'beginning'? Can you give me a definition of beginning? Boy, you have got so much to learn. You're going to enjoy discovering some glorious things. Can't you tell me what beginning is?

Audience: A gap? Not bad. Sister?

Audience: The starting point.

You're too Aristotelian; too Western. Do you not understand that Jesus Christ is beginning? He is beginning, the first thing that ever was that is part of our MC—mass, space, time. The first thing that ever appeared in this realm was Christ. Now I don't have to ask you what the omega is. The last thing that this temporal, very temporal...see how temporal it is...the last thing that will ever be seen in the temporal physical mass realm, the end of it all; He stands at both places, is also the end. And you know something, everything that was before the beginning is Him, and everything after the beginning is Him. And He's allowed a little in here that is not Him, a little pocket inside of the living God that will be over soon. Very soon, it hasn't been here very long; It's going to be over. He is the Alpha; He is the Omega. Now that means He stood there, and He will stand here? No, He stands here and He stands here. Let me explain this in other terms.

Where is creation? There's only one place creation could possibly be. If God is all, where are you going to put creation? You've got to put creation in Him. So, creation is in Him. Where does that put you? Alright, where is He? No. Alright, much better. He is in me. Now, where are you? I am in Him. Now, if Christ is in you and you are in Christ, please explain to me why you are a worrywart. That's true. Christ is in you, and you are in Him. So, you know what we need to do, brother? We need every once in a while to take a vacation from this realm and go to the other realm. We have a right to be there. And there we will go, and when we return and look around, we will see the material, and you will notice your values will change. You'll begin to see this realm the way the Lord sees it in you. This is very temporal here, isn't it? This is here for a short time. Praise the Lord.

I can't prevent them (time and space) from being a little important, you know, because I am stuck here, but I am surrounded by a sovereign God, a totally sovereign God. My circumstances are in His hands. And those of you who are Pentecostals, forgive me for picking on you Pentecostals, but you know, you're almost Manicheans. You're almost Manicheans. Manichean? Those are people who believe that the powers of evil and the powers of good are equal. You're almost Manichean. Oh, God bless me with a car. We're having a problem in our home; the devil is after us. That's almost Manichean. If it's bad, it's the devil. If it's good, it's the Lord. And there is no cross. And the cross isn't bad. it just works on places you don't want to be touched. And He uses His cross for you or the circumstances He puts you in, and I'll say again, if we can touch the eternal, we can begin to sense His value, His set of values, and we begin to take upon us the mind of Christ.

And now that opens up a whole new world for us, because we won't have the church until we begin to have the mind of Christ. So, I belong here. Two-thirds of me belongs right here. Two-thirds of me, my soul and my body, belong here, but one-third of me is out here. Now, this fascinates me by

way of parentheses. When I was a young kid, walking down the streets of Dallas, Texas, one day, I had a Revised Standard Version New Testament. It had just come out just about the time I was saved. I've never been a King James student. I started with the RSV and grew from that to the New American Standard. And I was reading Ephesians and I kept looking at that and I kept thinking, why do I never hear people talk that way - in Christ, God in Christ, Christ in God, me in spirit, me in Christ, Christ in me, all the blessings of the heavenly realms in Christ, you know, and I hear Romans 3:23, Romans 6:23, all have sinned and come short of the glory God, why don't I hear Ephesians 1? Why is that not part of my vocabulary and yours? Why is it that when we sit down to share that our words are not filled experientially with 'in Christ', 'in God', 'in Spirit', 'walking in Spirit', 'living in Spirit'?

I am certain that the first-century Christians, more than any scientist living today, and probably only our generation, and probably only the astrophysical scientists, would be able to sit down with a first-century Christian. They understood space-time and that which is outside of space-time better than any other human beings who have ever lived before or after them. Not because they had been taught like I'm speaking to you, but because they had touched the other realm. Now, brothers and sisters, touch that realm, and you will say, "Now I know why Peter wasn't afraid. It wasn't power. It wasn't, you know, the Holy Spirit, and it wasn't boldness. It was disdain; it was contempt. It was a different set of values. It was the values in Him that had come to him from another realm.

I am telling you that the Christian vocabulary came from another realm to us. It is not some sort of mystical invention to explain things we don't know about. The experience produced the vocabulary. The vocabulary does not simply describe. Did you ever read Philip's introduction to the book of Revelation when he translated it? Have you ever read the Philips translation of the New Testament? He said, "As I translated the book of Revelation, I knew that I was reading the words of a man who was almost insane, trying to find words to describe an experience; he was torturing the Greek language, trying to get out of it some way to describe what he had seen."

Our Christian vocabulary, which we never use, was based on men's experience with the living God outside of – free of space; outside of – free of time. And I always point here, but I should point here and here and here because this whole realm of God the Father, God the Son, and God the Spirit, this whole realm of Father, Son, and Holy Spirit, is filled with their experience with one another: Their interplay, their interchange, the commerce between them, the fellowship of the Godhead, and then the fellowship of the Godhead became bodily. And then that realm was placed in you and me. And there's a door there. There's a door in you to this other realm, and it's timeless and it's spaceless and dimensionless. It can be future, past, or present, and you have a right to it because you are a hybrid. You are part of this world, and you're part of the other world, and the church of the Lord Jesus Christ is made up of a woman who came out of God. And you and I are in a foretaste of the time when all of our living will be out here, but the church of the Lord Jesus Christ touches that realm now.

That was a summary of everything I've said this weekend.

Okay, Gene, put it on the table. I'll put it on the table right now. Do you have any questions you want to ask about any of this? Yes, brother.

The word confined is, I think, where we're hung up. No, He hasn't confined Himself. He is also there. I'm going to repeat that word from last night. He has given His Spirit without measure, without dimension, and when we have tried to solve this problem of God, we've always done it

dimensionally. God can be here and there, as Christ said, the Son of Man who is now in the heavenlies, though He sat in that room. It is difficult for me to understand that God can put a little of me in Him and yet all of Him be in me, and by the way, that just has to be otherwise, how on earth is He going to hear 50 million believers praying at the same time? How is he going to keep up with us? He's outside of the problems of space and dimension.

Let me talk to Calvin. Excuse me, Aristotle, may I talk to Calvin for a moment? Calvin was so space-time-orientated when he talked about predestination. You are going to go to heaven or hell. Man, this always disturbs...I shouldn't even bring this up...always disturbs Christians, especially sweet little ladies who don't want anybody to not go to heaven. First of all, I'm not sure any of us are going to go to heaven. I think we're headed for the new Jerusalem, which is coming down out of the heavenlies. And every time anybody ever described heaven to you, they always describe the new Jerusalem, don't they? And that's coming down out of the heavens, and that city is a hybrid, and we're a hybrid, and we're going to live in a hybrid. But Calvin was standing there in time and space, saying God chose those by His forewill, and that they would be redeemed, and so on and so forth.

Two things He left out. One of them is that I am a different species from the unredeemed. Now, there's not one of you in this room who has ever had a burden for whether a tadpole would get to heaven or not, now have you? Or a fungus, or a pig, or a bird, and they are different species of yours? Well, so is the unredeemed, but that's one thing. The other one is that God didn't foreordain us; He may have behind-ordained us. He was in both places at once. I can't understand that, and you can't either, but if He's going to be in both places at once, He's got to know. And I have the feeling, I really have the feeling, that I got chosen right about here. And you may have gotten chosen right about here, but I think I got chosen right about here.

Well, why did He choose you, Gene? Don't ask me. According to the scripture, He fell in love with me. Why did He fall in love with you? I don't know, but I'm not going to mess with a good thing. Now, I'm afraid we're going to get too philosophical here. I wish I could put it in a book, but as man goes on, understanding more and more about space-time, he is going to come to understand the greatness of God. We are living inside of God. God ain't out there. He's got us surrounded: top, bottom, and middle. But that isn't my point. My point is that the living God, the Holy Trinity, fellowships.

Now, you may want to go out there somewhere so you can get a theological something settled, or you may want to look at an archangel, but you've got to remember that your spirit goes to Him, not to angels, but to Him. Thank you, Roy. Say it loud. It's natural, isn't it? It's organic, isn't it? That's where the Spirit goes. The other one is, God is not a theologian. Your God is a fellowshipper. And if you contact Him and touch Him, you're going to get a fellowshipper. Now, if you want to go beg, that's a different matter. If you want to plead and complain, cry and all those things, that's one thing, but if you want to get to know Him, you're going to run into fellowship. I'm sorry, I'm unequipped to answer that question. I'm not an unbeliever, and I don't know if an unbeliever goes through that door. I don't recall that one ever did.

Audience: Okay. But do we go like to the end of ages and just go into Him and don't wait for anything?

I don't know, I have no idea. I have no foggiest idea what happens to me when I die. I really don't. And I'm not particularly concerned. I know that to be absent from my body is to be present with

the Lord. And whether that means that I will keep my separation from Him or if I will be lost in Him, I do not know. But I know in the time of the resurrection, I am going to reunite, not with my old body, but with a transfigured body, like unto His. And then there's going to be a great big party. And then I can answer what's going to happen. We're going to know what it is to be one with Him. Now, exactly what that means, I do not know. It's two possibilities. You know, we will touch as a husband and wife does, or we will go back into Him where we came from. One of those two.

Now you know the answer to everything on earth. Now, just let your heads cool down for a minute. We have to come back to that which is spiritual and particular about our relationship with Jesus Christ. Now I'm going to...I don't know any other way to introduce this than this...there are two things in my realm that have been touched by His Spirit, and there are only two and only two and nothing else. Everything else is material. Two things have been touched by his spirit. One of them is here (inside of us), and the other one is here (the Scripture).

This is His nature (in us), and this is God breathed (the Scripture). This is God breathed, and this is His very nature. They belong; they can touch one another. Now I didn't say, and you know we're trying to take this thing in the wrong place. And it can't ever get down here. I'm going to read to you what has got to be one of, if not the most, familiar passages of scripture. And I want you to try to stay non-dimensional as long as you can.

(Psalm 23) The Lord is my shepherd; I shall not want. He makes me lie down in green pastures; He leads me beside still waters. He restores my soul; He guides me in the paths of righteousness for His name's sake. Now you know what that is, do you not? Okay. Now, some of you have heard me talk on this passage. I'm going to ask you not to speak. I want to talk to the others; I want to see if we can grasp this. Okay. Now, quickly, tell me who this happened to. What is this a record of? Someone tell me. Just tell me. Yes, brother. That's right. David wrote it, perhaps when he was pursued by Saul. David wrote this; it is his experience. This is a record of a spiritual experience. Now, is that true? And the answer is: that is not true. That is true as it touches space and time. My brothers and sisters, David cannot have a spiritual experience that the Lord Himself has not first known.

See, I'm back to dealing with minds caught in space and time. Here's David right here. You see David? You got him. Oh, where is Christ? Christ is right here. But, He's got a door. His experience is after David's - right here. His experience is after David's here. His experience could be at the same time as David's, but brothers and sisters, His experience precedes David's experience.

I'd like for you, please, to observe all the people who have touched Psalm 23. David, the Lord is my shepherd. I shall not want. He makes me to lie down in green pastures. He leads me beside the still waters. He restores my soul. He guides me in the path of righteousness for His name's sake. Now that's David.

Now here I am, and I come along right about here, and I'm a really good Southern Baptist, and I'm having a hard time. You want to hear me? "Lord, I've got all sorts of needs, and I'm restless and I'm thirsty. My soul's all messed up, and I don't feel very righteous. I don't see you do anything for my name's sake, or yours. I'm in the valley of the shadow of death, surrounded by evil; all of you. I'm feeling comfort? I sure do feel you're odd. Where's my table? All I see are enemies. The only thing on my head is what I got out of a Brill-Cream bottle. My cup is dry. I don't see any love or goodness in my life. I don't have any fellowship with You at all. That's a good Baptist talking. An honest Baptist. Oh, no. Wait a minute. Get honest with me. Was that not you at some time in your

Christian experience? Yes, it is. Caught here in space, caught here in time, griping and griping and griping about what's going on around you, crying and feeling sorry for yourself, and going to a God out yonder. So that's David's experience, and that's my experience, but I have a Lord who lives outside of time and space. I would like for you to listen to the original experience. Would you listen to the original experience? It is the experience with which the living God gave David. David was second in line, not first.

We're right about here, or we could be right there. But wherever we are, we're outside of this (time-space continuum). We may be here. We could be right there. Would you remember before I read this about the secret to the Christian life and who the first Christian is and what had happened to the Son of the living God long before He became incarnate, and that He's out there somewhere long after He's been incarnated and that we're do talking about and dealing with a God who is outside of space and time.

My Son, I have shepherded you through endless ages. I have been your Life, your All, and you have never wanted. I've been your rest, I have been your pasture, I am our water. You are kept by Me. I am your righteousness, and I lead you every instant of eternity in my righteousness to my glory. My Son, you will soon enter the created realm, and by your very entrance there, you will be in the valley of the shadow of death. Death's shadow will rest upon you for the first time. Don't be afraid. Have I been with you? Have I ever been with You every instant? Have we not been one? I will be with you in exactly the same way.

I will comfort you with My staff. I will guide you with My rod. I will be your rod; I will be your staff. I am and I will be your comfort. I have been your table from which you have eaten real food. And in that realm, and when You live there, I will be a table that will always be before, and You will partake of Me, and Your enemy will see it and rage. You are the Messiah. I anoint you and will anoint you. You are the anointed One, the only anointed One. And as You have overflowed with Me here, there within that realm, your cup will overflow each day with Me. And goodness and loving kindness will follow you there every day, just as My goodness and loving kindness have been one with you throughout eternity. And you will continue to dwell in Me there as you dwell in Me here, and you will dwell in Me forever and forever. Amen.

Did you follow that? I suppose the best question is, do you believe that, or do you believe that David could have an experience that had never befallen Jesus Christ? Now, where'd that take place? Where'd it take place? In God, in the other realm, in a realm where there was only spirit. But where? Where? Where? It was now, somewhere before creation or somewhere just before the incarnation, right? Maybe. But maybe not. Listen to it again. Would you hear it again? How about right here?

Listen, saints, this passage belongs to my Lord. This is my Lord's history. This is His own history. This is His history in Spirit. This is His spiritual history. Listen to this. By the way, just now, who spoke? The Father. The Son didn't speak. The Father spoke. Did you speak? I wasn't even involved. I wasn't there yet. You haven't been there yet. You're missing it, saints. You were there, and you can be there. And this is the fellowship of the Godhead. Now listen to it again.

Father, before angels and principalities, no, before angels and the principalities have gone away, it's all over, I wish to declare to the host of the redeemed. Father, I give you one great anthem of praise. You were my Shepherd, and I never wanted, not once. You were my rest; You were my laying down. Father, You were my water to drink that fully restores. You were my righteousness,

and You guided me in Your righteousness, and You glorified Your name every step of the way. I walked into the valley where death cast its shadow, and I was not afraid, for You really were there, just as You said. And I was comforted as You said I would be by Your rod and Your staff. And I ate a banquet in the presence of My enemy, and he loathed it. And You exalted Me in the presence of My enemy. And I was made the anointed one and am now the reigning Ruler, Lord, King, and Chief Potentate to Your glory.

My cup runs over, and I have known Your goodness every instant from immortal primeval eternity throughout all time and space and creation to the consummation and beyond it to this moment. I have known Your loving kindness. It has followed Me all the days and eternities of My life. And now, Father. And now, Father, I am coming back to be in You. I am returning from whence I came (and now I'm quoting the New Testament). All things have been subjected unto Me except Him to whom I am subjected. And now I am subjecting Myself to You and returning into You that You might be All in All. Praise the Lord.

Now where'd that happen? Where'd that happen? Well, Gene, it happened right here in a great anthem of the Son glorifying the Father and testifying to His faithfulness. Or did it happen here? Or did it happen here? Or is it possible it happened here first? Right there on earth, the first time it ever took place. Well, Gene, that's impossible because it took place with David. Well, I'm here to blow your mind and tell you that it could have happened right here first and then been given to David. You don't understand that, do you? Is it necessary that you understand? It is necessary that you believe. You have a spirit that's free of space and time.

Well, I have a hand over here, but I'm just going to ask you a simple question. I just found two prayers. Actually, I found four. David's. Do you like David's? How do you like mine? Mine - the young Baptist. How'd you like that? No, you didn't like that now, did you? You didn't like that. What do you think the eternal's? What do you think about the Godhead? That which we have seen, which we have handled, we declare unto you that you may have fellowship with us, and our fellowship is with the Father and with the Son, the Lord Jesus Christ.

I've just found the fellowship of the Godhead. I have the most important thing I have to say to you this week, probably right now. I told you I would take you to another mount, remember? And what did I say that mountain would be? Please. A mountain where there is no you. There's a lady named Babs. Do any of you know Babs? She seems to be a fairly well-known Christian down in the Florida, Georgia area. She spent a week in our home once with a group of Christians. Babs touched something in her life, and she summed it up perfectly. She said on the last day, as she was leaving, that she was quoting Pogo, by the way, which was very profound. She said, "I have found the enemy, and he is me." I will repeat that, and I want you to hear it. "I have found the enemy, and he is me."

We always walk into the presence of God with a big me. We go into the valley of my, me, and mine, and it's my relationship with Him. Here is a mountain of fellowship with the Father and the Son in which you are not there. Now, can that possibly have meaning for you? Well, we are spiritual creatures, saints. It isn't "a kind of spiritual" we need; it is "the spiritual" that we need. Now, testify with me. Here I am over here with a problem. It's unsolvable, and I need help from God, and I've got to be delivered. And this is bad news, and I'm hurting. And then something incredible happens. I touch the Lord Jesus Christ way over here, in a way that has nothing to do with this, but I touch Him, and it's real. And I look up, and although the touch has been over here, this has disappeared. Now, have you had that experience? So, you know it is a touch of Him. It is not deliverance from

circumstances. It is fellowshiping with Him. It's not where or when, nor how or what about. It's Him, saints. He is the root, the tap, the wellspring, the fountain head, the origin of the Christian life. And He is the water of the church; it is Him.

The biggest book in the Bible: do you know what it is? Do you know what the longest book in the Bible is? Oh, forget Psalms. I'm sorry, that's not exactly a book; that's a hymnal. Job. I believe that's correct. Job. This great big book. Some man wondering around trying to figure out why God. Why God? He was a Calvinist, or he was a doubting Calvinist, or maybe he was an Arminian attacking Calvinism and all these big problems, and he was just griping and complaining and asking and asking, and then it all ends for him. Do you know what happened? He tells what happened. He didn't get a single question answered. He said, "I have seen the living God."

Thomas Aquinas was probably the greatest intellectual that church history has ever produced. He has something called Summa Theologica. It's about that big and was never finished. A theological statement. I don't even know if he was saved during that time, frankly, but what is not known about him is that in his old age, he had a profound encounter with the Lord, probably somewhere out here. It changed his life completely in his old age. And someone said to him, "Does that mean, Thomas, that you no longer believe all those things you wrote?" And by the way, they're still studied in all Protestant seminaries today, and you better believe it all is there. He is still the theologian of Christianity, not just the Catholic Church. "Thomas, do you mean you don't believe this anymore?" And his answer was, "Oh, it's not whether I believe it or don't believe it. It simply doesn't matter." Praise the Lord.

And that is true for you. No matter what your problem is, it's whether or not you can reach Him. And my dear friend, the best way for you to reach Him is out there without *you* being involved. I'm going to describe it this way. It's something like looking through a peephole, and you see the Father and the Son fellowshiping with one another, and you have little or no consciousness of yourself. It's simply Him, and that's the way it ought to be.

Now then, Roy and Mark...where are you, Tim? Tim, is that an honest description of your experience? Say it really loudly. Thank you, brothers. I appreciate you all being here, because people sometimes think I'm cracked. No, that's not true. They just wonder.

Well, Gene, you mean you're going to leave us right here and leave? You're going to take it right here and leave us? Well, I just gave you something. I gave you Psalm 23. So, I'm going to give you a couple of assignments, and then I'm going to see some of you again. We're going to take up right here. The saints in Chicago...I have been invited to Chicago to stay and meet with you once a week for six or eight weeks. Now, I'm going to talk to Michigan about this. I don't know what to say to the rest of you, but I've learned the lesson. I can't do this as well in a week as I can in six, eight, or 10 weeks. This way, it sticks in the life of those who touch it. But I would offer to you that I have not damaged Psalm 23. Then I would recommend that you go to that great Christological passage in Colossians. Turn to my Colossians right quick, would you? Take Psalm 23. Take that great Christological passage in I believe it's Colossians 1. You may not know what Christological means. So let me read it to you.

For He is the image of the invisible God, the Firstborn of all creation. For in Him all things were created, both in the heavens and on earth, visible and invisible. Whether thrones or dominions or rules or authorities, all things have been created through Him and for Him. And He is before all things and in Him all things hold together. He is the head of the body, the church, and He is the

beginning, the Firstborn from the dead, so that He Himself might come to have first place in everything.

I'm going to move that to right here. Listen to it. Son, my Son, you will be My image. You will be the physical expression of Me, the invisible One. You will be the first thing ever created. In You, I will create all things in You. I will create the heavens in You, and I will create the earth in You, and I will create all things on the earth in You. Everything that is visible will be created in You, and everything that is invisible will be created in You. If there are thrones, they will be created in You, and dominions, they will be created in You, and authorities, they will be created in You. And all of these things will be created through You, and my son, they will be created for You.

For You are before all things right now, and in You, everything created will hold together as long as it is in You. And you will become the head of the body, the bride. You are the beginning; You will be the first to ever rise from the dead, that You might have first place in everything. For it is my good pleasure for everything to dwell in You.

Now tell me if I have done damage to that passage. Have I done damage to that passage? Have I changed its meaning in any way? I have only moved it where it first took place, somewhere within the community and communion of the Godhead. But now you have two passages. Well, you need the body. You need a little bit more, but I would invite you to get up one morning real early, and I'm going to close with an assignment, and get alone and get still before the Lord, and open Psalm 23, and don't rush anything, and turn that psalm into prayer. But move it somewhere.

Hey, you have got a spirit, saint. You've got to believe me. You've got a spirit. And honest to goodness, your spirit really is free from this world. Move it somewhere. I don't care where you move it. And I don't care what you do with it. Just make sure there's not an "I" in there. You understand what I just said? Make sure there's not an "I" in there. Make sure this is, hey, just get it off this planet; move it somewhere out here. I shall never forget the first time this ever happened. And you know, I can lead Christians to this, and they can go explore their own world. They don't need me after this becomes part of their life. They come back and tell me things that just stunned me.

I remember one day, a sister, her name was Sandy, came up to me with eyes as big as saucers. And she said, "Gene, I found somebody else out there." I knew what she was going to say. Would you like to guess who she found that was there? And she discovered this all on her own. And I don't know that anyone else has ever, I've never found anything else out there but this. You know what she found out there? Why saints? She found the only other thing that is out there. She said, "I found the bride out there."

Have you had that experience, brother? Have you found her out there? Have you? There is no way for me to explain to you the riches that can be yours if you'll just get out of the picture. I'm going to take just a second here to show you just what the English language can give you. I hope there's an English teacher in here. We have the past. Is that correct? And we have the present. And then we have the future. What else do we have? The future, Imperfect. We have the past perfect. Bless you, sister. I was hoping you're out there. Alright, I understand. What else do we have? There is another one. What? Can anyone help me here? The past participle. I think that was the one I was looking for. Okay. Is there another one? Okay. I left out future perfect. Okay. And there's future perfect. That's just an English language; this isn't in the language of heaven yet. You know what

else you got? You got “I”; you got “you”, and you got “he” or “she”. Then you've got “we” and “y'all”. And you got “they”; with that, you can go anywhere with anybody.

Okay, buster, you just stay here on this earth and rot for all I care. Get your wings and go, get up one morning with Psalm 23, and just make sure it's not you, and have some time with the Lord, and see. Well, I would like to say that's all it would take, and it does, but I also know you. You are weak-willed and undisciplined. Say amen. You are weak-willed and undisciplined. Therefore, you need the Lord. But you need one other thing. What do you need? You need the body of Christ, the church of the living God. You need the church in Corinth, or you need the church in Ephesus, or you need the church in Chicago. And you need a little time and a little practice, and that's why I've come to this business of once a week for six, eight, 10 weeks. And boy, listen, I don't particularly like this idea. Do you think I really want to do this? I have no desire to leave my home. I have a very lovely home, a very comfortable home, and come out here and sleep in somebody's bedroom, which, by the way, I can't, it takes more room than one bedroom for me. I spread out over three or four rooms: two rooms. I take my wife with me because she's the only one who can cook for me. I don't like traveling, but I'll do this. I'm going to experiment and see if this works. It worked in Portland, Maine. In 10 weeks, I watched lives change. I'm willing to do it again. It takes a little bit more, but if you're one of these people who can and you have a heart for the Lord, I recommend you take Colossians...what was that verse? Colossians 1:15-18. I recommend you take Psalm 23. Those are the two easiest passages I know, and come before the Lord with them and begin to touch the eternal.

Alright, talk to me. Talk to me if you're not...You're welcome. It is my joy, my privilege, my calling, my unction, my obsession. I have to, so there's no thanks to be given. I'd do it to stumps and trees if men would not listen. You have no questions. I see a question, yes?

That's where you're headed, brother. That's where you're headed. Yes, brother. It's really simple. Go where you really are. Get inside of Christ.