

I want to take a moment to tell you what we said in the last two meetings, and you might not recognize it. The first night, what I actually said was, if you're going to meet here, first of all, please leave your convictions at the door, all of them, along with your doctrines. Now, that sounds terrible in the beginning. After all, isn't our doctrine Christ? Aren't we supposed to have sound doctrine?

What are some of those other frightening things in the New Testament we're told to be? I don't know. That sounds really wonderful until you get a group of people together. And then you get a group of people together, and each one of them has a different view of what the church ought to be and what you ought to do, and each of us comes from a different background, and most of all, we have different dispositions. Some of you will just sing songs and write and paint sunsets, and others of you will want to evangelize the world.

Dispositions express themselves in a certain way, and those dispositions tend to pick up certain doctrines. I can meet and get to know someone in minutes and tell you, in many cases, what that person is going to be interested in. And I find it most fascinating about people who are so enamored with signs and wonders. One of the ways you can tell is that they don't ever hold a steady job. And if they do hold a steady job, it's not much of a job. Isn't that interesting? They are not ambitious people. They want to tell you about that cloud they saw or heard about over Russia. Had a sign in it. Some people said there was a fire in that cloud.

They are the people who write me letters, and the letters, they're about this thick. And they are full of so-and-so prophecy and this, that, and that's disposition. A counselor said to me that all of that particular kind of dispositional person, you can find them all down at the Pentecostal church. They're not happy anywhere else. That's right. Now, that was a Christian counselor. That was not my opinion. A lot of our denominationalism is based on dispositions and what appeals to different people. Now, what am I telling you? I'm asking you, I'm begging you to leave everything at the door except the love for the Lord. Leave your criticism, because, my dear friend, we've got lots of criticizers, lots to be criticized about. If you expect to come here or any other place that's informal and find some perfect place, you're just in for such a loss. I would ask everybody, whoever thinks about experiencing church life, I would implore you to read the second chapter of *Life Together*, called *The Dream Wish*. Everybody comes to a fellowship, a community with a dream wish, or, if you please, a dream list.

And then there's the theoretician. We should be this and this and this. And we have to do this, this, and this. Come up here. Just come up here and look at what I'm looking at. Have you ever had a hundred biddies in a box? Has that ever been your experience, to have a hundred biddies in a box? Does anybody know what it means to have a hundred biddies in a box? Anybody in this room? Well, I used to raise, uh, I used to raise biddies when I was a little boy. My mom and daddy, you did. You put a hundred biddies in a box, you turn around, of them 50 are out, and you start grabbing them and putting them back, and when you got every one of them in there, back in, the other 50 are out. You have made no progress. I don't know how we ever got them on a box. After you took the lid off. You know what a bidy is?

Baby chicken. Little baby, two, three, four-day-old baby chicken. And they jump out of that box. That's church. Well, we're going to do this, this, and this. Go organize those biddies.

Man, at best, we can survive one another, and that's about it—if we can do that, we work the miracle—if we can just survive one another. Your theories will not work. You're going to live to be a bitter, sad, disappointed old man. I have a dear friend who comes to mind—I'd better not be too specific—but he's looking for the perfect church. He's up in his 70s now. God love him. I know he'll have a special place in heaven, but he's not going to find it on earth. Boy, he's sure not going to find anything that came out of my ministry. Now, the word *perfect* catches in my throat. Boy, I've got nothing to brag about in the way of the kingdom of God. The fact that we meet is a miracle. So, when you come, come general. Don't come specific. That was my first night.

Last night, and for the rest of this time and after this conference is over, until I have said everything I know to say about this—just giving up the self-reference and coming, not to a God-reference, but to become one with the purpose of God and to share with Him—and I'll use this word—His zeal for why He created and His purpose and intent behind it. That will take the rest of this conference, and it will be something we will need to return to again and again, for the simple reason: it is very hard for us to hold it. We have a really difficult time holding on to these things. If you begin with the wrong reference point, then every reference point thereafter will also be wrong. If you begin with man, you will always have the wrong reference point. And I would even say, if you begin with God and work to man, this will give you the wrong reference point. I'm even a little afraid of just saying we begin with God, because that's so simple to say. But if I could say it, I would say if we could begin always in the eternal, in the mind of God, and stay there and take that frame and that mind as our reference point, then you have the right departure, departing place, what is the term I'm trying to say here? *Point of departure*. To go forward.

Brothers and sisters, we lack that. But for the group of people in this room, and for any of those who would come here, I would say I make a stand this week that this will be our commitment. It will be utterly our commitment. This is all we're going to do. We will constantly begin with His eternal purpose. That's where we will start with all things. Here. Maybe somewhere else, we'll do something else, but here, it will be a beginning with Him as our reference point. I will say to you now, and I will keep saying it, you do not come here for your own needs.

I'm going to ask you to repeat something with me. God's eternal purpose is not influenced by or affected by man's need. I'm going to say it again and let you think about it. God's intent, His purpose, His reason for creation, for our destiny, that which is so innate to Him, is not affected and is not determined by man's needs. Now we'll break it up into little pieces and say it once.

God's eternal purpose is not determined by and not affected by man's needs. Now then, to say that to you is to make clear what I am seeking to say to everyone here, and that is, dear friend, we are not coming here for your needs to be met. We are coming here to become one

with His purpose, and His purpose is outside of our needs. The fall did not determine, did not originate, and did not affect His eternal plan. The needs that you and I have as a result of the fall do not affect or influence what God is doing to fulfill His own purpose. And let me just show you what happens if you do concentrate on the fact that we are fallen, we have been saved, and we're very needy. We go on looking at that the rest of our lives, and we continue to be needy, and continue to be unwittingly forcing God to bend His present activity, course, whatever we feel He's doing up there or in here, to come and meet those needs.

Now, brothers and sisters, if we come to see, by revelation, His eternal plan, and become one with that plan, to live unto God—just say that with me—*Live unto God*. And if our whole consecration, our whole thought, our whole activity is there, primarily, if not totally, then our personal needs...they may not vanish...but boy oh boy oh boy, they don't dominate either. As long as we have a gospel so centered on salvation—and I do not take anything from our need of being saved—but you were told, you're a sinner, you're a sinner, you're a sinner, you're a sinner. You're fallen, you're this, you're that, you got to do this, you got to do that, and you know we come out of the baptismal waters kind of feeling like we're this. And you meet us 50 years later, and here we are; we're just really needy people. Brothers and sisters, if you'll take that brother out of the baptismal waters and put him behind the eyes of God, and put him into the purpose of God, which is totally outside and unaffected by sin, then brother, that changes the course of the whole Christian faith. Now say something. Praise the Lord.

Are you understanding this? For those of you who meet here, there will be no babying of your needs. We will go to another plane, and another place. We confess that we have needs. We will minister to those needs. I don't mean we're going to get cruel about it. What do you mean, you broke your leg? Don't be coming and telling me you broke your leg. We don't care about you. We care about God. What do you mean, you're broke? What did you get broke for? We're up here in the heavens. (laughter) No, I don't mean that kind of cruelty. I just mean, brother, that the emphasis is going to be on Him. It will be Christocentric. You understand that? It will be Christological and Patrological. It will be on the Father and on the Lord Jesus Christ. That's where we're going to look. Sometimes you're going to say, "Gee, isn't there anything in this for me? What about little old me?" Well, brothers and sisters, everybody else is out there taking care of little old me. Let's see what happens if we lay aside a real concentration on ourselves and go to other realms and concentrate with Him on that which He desires.

Would you look at some passages with me? Why don't you turn to Romans 11? This is so great. Romans 11. For from Him and through Him and to Him are all things. From Him, through Him, and to Him are all things. Now, let me take the last three words and say, all things are from Him, through Him, and to Him. Now, do you like that verse better than Romans 6:23? Do you like that verse better? You want to belong to the Romans 3:23 and Romans 6:23 church, or do you want to belong to the Romans 11:36 church? Which do you

like the best? Can you feel it? Just feel the difference if you don't understand the word here. *For from Him and through Him and to Him are all things.* Are all things.

Now what does it mean? Listen. All things are from Him. That solves more theology. All things are from Him. That means that absolutely everything originates with Him. Now, a lot of things don't originate with the Lord. Sin does not originate with the Lord. The fact that you broke a leg does not originate with the Lord. The devil does not originate with the Lord. But according to this verse, all things come from the Lord, and we have always had the theological problem about sin. And, you know, there's been every theory in the world. Let's lay aside sin for a moment. Does Satan come from the Lord? Do his activities come from the Lord? Could not possibly. Oh, yes, dear child of God. He is His handmaid. You don't believe that, do you? You don't really believe that. Then let me take a minute to do something I hadn't planned on doing; you might as well get this. This is just terrible. I'm going to tell you something that's probably going to make you not want to be a Christian anymore.

Can somebody tell me what page Job is on? Actually, it's 716. There was a man in the land of Uz, whose name was Job...that's the main thing you've got here. Now, verse 6, listen to this. Now there was a day when the sons of God came to present themselves before the Lord. Now this is probably the angels. Satan also came among them. And Satan said to the Lord, I believe you would better open your Bible here. I'm preaching unadulterated heresy here. I'm going to read it again. I'm going to give you time to go look it up. You need to see this. Now there was a day when the sons of God came to present themselves before the Lord, and Satan, the adversary, also came among them, and the Lord said to Satan, "Where have you been?" Satan said, Roaming about on the earth, walking around to and fro, and the Lord said to Satan, "Have you considered my servant Job?"

For all things are from Him. I'm not sure you're following me. Do you know where I'm headed? Did you get anything out of that? Here come the angels presenting themselves to God, and in comes Lucifer, that's Satan, he has every right to be there. He can't stay there. He's been cast out. It's not his home, but he can visit. Can't enter in; he just came in and stood there. Got no power. He's before the throne of God, and the Lord spoke first. "Have you considered my servant Job?" Now who's in trouble? Who is suddenly in trouble? Job is in trouble. Job is in big trouble. You don't want this kind of a God, do you? And Satan does something quite surprising if you will listen very carefully. Satan does two things. He judges God by Satan's standards. I'll explain that in a minute. The second thing he does is he offers the gospel that we offer, or that has been offered to us. I'm sure that none of you understand what it means, so let me explain that.

Satan said the only reason that man loves you is because he's blessed. And that's the whole issue. God said it wasn't true. He was a man who loved him. That book's about that thick. Have you ever tried to read through the book of Job? Yeah. I mean, it is really exhausting. All of this fighting back and forth, and you're trying to figure out what the message is. Brothers, the message is in the first chapter and the last chapter. You can skip the rest. (laughter) Satan accuses Him of preaching Satan's own gospel. Now, how does Satan make converts? He has a gospel that says, I will bless you. I will give you the world, the glitter, wealth, fame,

fortune, glory. That's his gospel. Sounds a whole lot like the gospel you and I have had preached to us. I know that when I was a young Christian, man, I'd stand up in the pulpit, and I would preach till the hair that I had then was down in my face. And boy, you know, if you trust the Lord, He'll do this and He'll do that. And man, when I got through, you'd not have any problems for the next thousand years if you'd just received the Lord.

I was peddling my Savior. Do you understand what I'm saying? Peddling God, peddling His good mercies. And Satan says to the Lord, That's what you did. He just loves you because of all the good things that you do for Him and for others. The Lord said, "Not so." But I want you to get something really, really clear. It was God who brought up Job. He initiated the disaster. He put it into the hands of Satan, but He initiated the disaster Himself. Isn't that incredible? That'll shake your foundations. The only reason he follows and loves you is because, boy, did you see the list of things He had? I'll follow and love you too if you give that kind of blessing to me. And God says it is not so. You can almost see the fight for the eternal purpose right here. Will it be man-centered or God-centered? He accuses God of his own gospel. And then he says, Man will not follow you unless you're good to him.

Alright, that's really why you ought not to come here, because we shan't preach that gospel. The gospel of the good graces of God, if you'll just come, boy, he will give you a Cadillac, and he will do this, and he will do that. The most famous man in America for preaching that gospel is serving a 40-year sentence in a penitentiary right now; it didn't hold up. And I'm sorry, and I bleed for that brother. That brother was really railroaded. That's just pitiful, but that gospel didn't hold for him. I trust that brother will come out knowing the Lord, whom he knows only for himself.

Now, I want you to know, did you get the point? All things are from Him. Now, let me just give you some more things to worry about here in Job. Everybody just, you know, and in the end, Job got blessed by God, and he got back all of his cattle and stuff. Two things about that, and that is it was not until after Job had a revelation of the sight of God, not before. The restoration did not come, and then the revelation. It was the revelation, then the restoration. But you know what's always bothered me? When we talk about when Job was restored, we all say, 'Wow.' Boy, Job got it all back, didn't he? Well, he got a cemetery out there in his backyard, folks, full of kids that were killed by the hand of Satan, by the permission of God. Why doesn't that bother people? Oh, we love to tell the stories about how a brother had this suffering or that suffering. We love to listen to brother Prem tell his stories, but when Prem - watch him go up a staircase - watch Prem go up a staircase - he's got a cemetery in his backyard. Do you understand what I mean? The scars of what God has done are in this brother's body, and they stay with us forever.

Alright, are all things from Him? You're convinced. Alright, have you seen my servant, Job? There's one other lesson to be learned from Job. You want to hear it? Accept things as from the hand of God, because you don't know where this stuffs originating. And I'll tell you where it's originating; it's originating in other realms. That's where it's originating. Do you understand that everything that happened to Job was decided in another place outside of space and time? Utterly without Job's knowledge, and he died not knowing. Now, right now,

they may be gathering in the presence of God, and in comes the lion, not saying a word, an utter word. And God says, Satan? Have you observed my servant? Boy, Andy, you really know how to pick your friends. You really have friends, boy.

Brothers and sisters, you know, next week Andy may break his leg. Next week, he may break his arm. Next week, he may get bleach poured on him and turn white. No telling what kind of disaster might befall this brother. And he will not know that in heavenly places, it said, And God spoke to Satan and asked, Have you observed my servant? Now this ought to comfort you. Does it? All things are from Him. All things are from Him. All things are from Him.

It is not always easy to understand what the "all" is, or what to do to react to it. That's something within our spirits, and it is a real test, because there are major questions that come up: Is this something I'm supposed to fight or accept? Is this something that, you know, some bum comes in and says, "I'm going to live with you." Kicks off his shoes, lies down on your sofa, and you say, All things are from God. And there he is. You're going to keep him for the rest of your life and support him. I don't know. I think if I were you, I'd talk to some of the other brothers. But all things are from him....at least for the time you got him there in your house, he came there; it is from Him.

Alright, all things are from him. What else? What's the rest of the verse? All things are through Him. That means that everything that ever happened passed through Him before they got to you. The passage to you was God. From Him, through Him. He permitted them into your life. If you please, they are spiritual, for they have passed through God. The content of them has the mark of God on them. If you have eyes to see, whatever it is that is in your life, it passed through God to get to you. The means was God. The origin was God. The means was God.

Now then, here's the most incredible thing. All things are to Him. Now, can you follow me? All this is not negative; some of it's positive. We think immediately of the negative, but there are the positives. Here is God. It originates with Him. It comes from Him. It comes to you with His fingerprints on it. It is a spiritual thing. It is His permission. It's His origin. And its passage is from Him. It comes into your life, and something happens because of something that was from Him and through Him. Something happens to you because it was from Him and through Him, and guess what happens? Whatever that thing is that happens returns to Him. Yeah, say hallelujah, brother, sister, say hallelujah, do you know what it means it means? It begins with Him, it goes to you, and it comes back to Him as glory to Him. He is glorified in whatever it was that went out from Him, was by His permission and granting, and it is returned to Him as glory for Him.

Now, brothers and sisters, it is this kind of a mindset that I would bring to this fellowship of believers, that all things are from Him, through Him, by Him, and to Him. Hallelujah. Say Amen. Now, are you willing to be baptized into such a body of believers who look up and say, Lord, no arrows pointing toward me. Everything pointing toward You; from You; through You; to You. Stay with that verse. It will help you. Stay with Job chapter 1. It will

help you. And Job chapter last—whatever that is, chapter 251 or something like that. You know the conclusion of Job? The conclusion of Job is—if you've ever read *The Inward Journey*, you know what the conclusion to Job is—and that is that when God made a crocodile, He did not ask your opinion on how to do it. And He did not care to have your opinion. And if you had offered it, He would not have listened. And how a crocodile is made was not affected by you nor your needs. Anytime you look at a crocodile, you just think, God did that without me. He didn't consult me, and I didn't make him; He did it all without me. And brother, everything that comes into your life is like that crocodile. He didn't consult you, and like Job, who did not know what was happening in the heavens until the day he died; he didn't know. You're not going to know either. But all you can do is stand back and say, Lord, all things are from You, through You, and to You. Say it with me. All things are from You, through You, and to You. Praise the Lord.

Well, we're just going to look at some of the God-reference things in life. Okay, let me see what else I have here. Let's—oh, there are just so many. We're going to stay here all night long. Maybe I should get you to help me. Let's go to 2nd Corinthians. 2nd Corinthians 15. And just—we'll read these really quickly. Make that 5:15. Alright. And He died for all, you and me, that's the fellowship of the gospel. That we should live no longer—no longer live unto themselves—ourselves—but for Him who died and rose again. You no longer live for yourself, but for Him. I don't want you to look at that in a negative or some sort of punishing way, that He was so good to save you and forgive you of your sins, therefore you're in debt to Him forever. Not at all. If you have risen from the dead, then the inclination that is there and that ought to be cultivated in the house of God is that you live unto Him. That you live unto Him because you are alive from the dead. We'll just keep going through these.

I like verse 13, too. If I am beside myself, who's it for? If I am beside myself, it is for God. Again, brothers, I just wish to encourage you to think in terms you have not before. That it is for God. That it is for God. That it is unto Him. Let's go to 1st Corinthians 1:30. And by the way, for those of you...I'm going to tell you what we're going to do when this conference is over. You all know what we're going to do when this conference is over? We're going to meet...I'm going to be here for a while...we're going to meet two, three times a week, probably. We'll meet in such a way that half the fellowship can come one night, and half the fellowship can come the other night. And we're going to start with the book of Galatians. Always the book of Galatians. But we'll take one book a night, and we will try to find whatever verses or passages we can that are unto Him and not unto us. And then I'm going to show you what to do with them, because, brothers and sisters, they need to sink deep into your soul.

We're running out of time here, and I don't know what to do about this. I guess we're going to save this for the next message. We may have to extend this conference a couple of weeks. I tell you what—let's go to Ephesians. Ephesians 3, verse 2. *If indeed you have heard of the stewardship of God's grace which was given to me for you, that by revelation there was made known to me the mystery. And by referring to this, when you read, you can understand my insight into the mystery of Christ, which was not made known to the sons of men, but has now*

been revealed to His holy sent ones and prophets in spirit, that the Gentiles are fellow heirs and fellow members of the body and fellow partakers of the promise in Christ through the gospel.

Now, skip down with me just a little. Verse 8. *To me, the very least of all the holy ones, this grace was given to preach to you the unfathomable riches of Christ and to bring to light what is the fellowship or the administration of the mystery which for ages has been hidden in God who created all things in order that the manifold wisdom of God might now be known to the rulers and the authorities in heavenly places—through whom? Through whom?*

I want to read that and emphasize it because I want you to know that things come through not only Him, but through His bride. And the mystery is made known on this earth by means of—say it. Now, I'm not using the word church—by His bride. Say it—by His bride. Alright, *which was according to the eternal purpose which He carried out in Christ Jesus our Lord. Therefore, I ask you not to lose heart at my tribulation on your behalf, for they are what? They are what? Here is a reference away from you that is really unique. Paul says, "I suffer; you get glory." Now that's wonderful. But now, can you turn that around and know that not just apostles suffer? Do you suffer? Will you suffer? Alright, then, who will get glory? Say it—just anything, it doesn't matter. The church? Alright, if you suffer, who will get glory from that? Know what this passage says. It may be, if you suffer—who gets glory? What does the verse say? If I, Paul—the tribulation I'm going through—it is for your glory. Brother, if you suffer, I'm going to get glory from that. How do you feel about that?*

You know something? A little brother came to visit us, and he didn't know it at the time, but that town was just about to bury me. A few days before he got here, the fellowship that I was a part of was the headlines on the front of the newspaper. And there were editorials. Can you believe this was happening in America? Editorials demanding that we be removed from the community. Little brother got up and told his story. I didn't suffer what he went through, but brother, I tell you, his tribulation rebounded to my glory. When he left, I didn't care if syrup went to a dollar a sop. As the saying goes, I could have charged hell with a water pistol.

And last June, I saw Brother Prem again. I was going through it. I was not in the middle of it this time, toward the end of it. And Prem sat down and shared with me the story he told this morning of how he lost a building in downtown Kathmandu. That was his suffering. I had just lost—almost exactly in the same situation, almost identical—just another country, half a world away. It was his pain. It was my glory. It was healing for me in his suffering. Isn't that wonderful? Praise the Lord. You're going to suffer, and I'm going to be strengthened. I'm going to suffer, and you're going to be strengthened. And my tribulation will turn out for your glory, and your suffering will turn out for my glory. And the church will get glory from your pain and tribulation. Are you willing to make that kind of a church the place where you live and breathe and have your being and die? This is the only invitation I'm giving.

Let's look at Colossians. It'll help us in just a minute. *For in Him all things are created—both in the heavens and on earth, visible or invisible—whether thrones or dominions or rules or authorities—for all things have been created—how? 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 ecclesia. And He is the beginning, the firstborn from the dead, so that He Himself might come to have first place in everything, for it was the Father's good pleasure. All things have been created through Him. Now, here. Let me take this right here. This is created. This is created. Where did it come from? It came through Christ. Okay, let's look a little bit further. And it was created for whom? For Christ. What are you running around here wanting Christ to be for you? You were created for Him. Oh, brothers, can you change everything? That was created through Christ. That was created for Christ. Then why don't you come to that which He is head of, the body? And let Him have that which came to Him and through Him. I'm coming to the body because I am for Him.