

Might now, after being hidden for all these ages, be known to the rulers. But now who is going to take that which is unfathomable, that which has been given to the Gentiles, which has been a mystery for all the ages, and has been hidden, a mystery hidden in God, as far as you can get something hidden, and it's been hidden for all the ages, and it is manifold in its richness and wisdom. Who's going to reveal it? The church is going to reveal it...to whom? The principalities and the powers.

Now then, brother Alex and brother Andy, and the brothers here in this city who just took the Lord's Supper together last night, what's your purpose? And when we talk about His purpose, there will never be a day I'll ever try to put it in one sentence. I just will not. But here, when I join in the fellowship of the body of Christ, I see that one of the things that I am to do as a member of the body—this fellowship in this town should understand that its purpose is to reveal a mystery hidden in God, hidden through all the ages—to reveal it to the principalities, to make it known, to make it visible, to make a hidden mystery hidden in God—the Ecclesia—make it known to the principalities and rulers and powers and authorities on earth and in heavenly places.

Alright, to the rulers and the authorities in the heavenly places. Now this parallels and is part of and is in accordance with the eternal purpose. Say Praise the Lord. It fits with the eternal purpose. It's part of the eternal purpose that the church do something about revealing something that is hidden in God. The eternal purpose which He will carry out in Christ Jesus our Lord. Right? *No!* Thank you. The eternal purpose: this is according to His will, wrapped up in, hidden in, the eternal purpose which He what? Which He, I have accomplished here too; well, let's read it the way it is out here in the corner, out here in the margin. This is in accordance with the eternal purpose or the purpose for all of the ages which He formed in Christ Jesus our Lord. Praise the Lord. He formed it in Christ Jesus. So, if you want to find the eternal purpose, you find it in Christ.

Oh boy. Now then, there are two words here that if you were to open my heart, you'd probably find them chiseled on it, and those two words are *eternal purpose*. It is not for any other purpose that I minister, and *it is for the revelation of that purpose that I live and breathe*. But that's very simple and very small, for it must be yours too. We ought to all be immersed in, enamored with, saturated with, committed to, fanatical about, possessed with, and magnificently obsessed with His eternal purpose. The best way, perhaps, to get your attention on the eternal purpose is to say that it is that which has nothing to do with the fall. A purpose of God. We come back to: why did God create? What is the destiny of man? Why did God enter into activity? Why did God *do*?

Now, you remember that the other night I asked you to repeat the statement with me: God's intent is in no way affected by nor determined by man's needs. Correct? There is an activity, an action, a purpose, an intent in God apart from sin. Put it another way: there is an intention in God, there is a purpose, there is a goal, there is something to which He was determined before He created—a point toward which He would move—that is not affected by, is not influenced by, and has nothing to do with the fact that man sinned in the garden, or that you and I sin. Has nothing to do whatsoever with the fact that Jesus Christ came into

the earth and died for our sins on the cross. Are you hearing me? And that purpose is a purpose beyond that which is temporal and is that which is eternal.

Now, we live in a man-centered age. I suppose—I don't want to pick on this age. This age is not any different than any other age I've ever read about. It really isn't. I don't think it's even any worse than other ages. You don't know how bad man's been from the outset. First kid God—first child ever born on the earth—was a murderer. We haven't moved very far from that. We're very man-centered. Just by the very nature of the fall, we're man-centered. Our gospel today is very man-centered. And the farther we get into this matter of psychology—we are living, evangelicals right now are living in a period of popularity of pop psychology—and what is, the books are called self-help books. Self-help books. We are in an age that is extremely centered on helping you be adjusted in life.

Now, it has distorted the gospel because everything points toward you and me. Tonight, I'm going to once again seek to take those arrows and bend them; take them and bend them back in the direction of our Lord. Away from us and toward Him. Lord, help me do that. Lord, be my help to do this for Your glory. Amen. Brothers and sisters, can you understand this? See if I can explain it. Could you see this as God before creation? Now put a little infinity mark all out here and realize that the circle is no good because the circle in itself is limited. And expanding, if you put a circle on it, you've limited Him, but the circle stands for an eternal, limitless God. You got that? That's God before creation. When He, when God is all.

Now, just a little parenthesis. If ever you were to understand anything about the Lord Jesus Christ, or the Christian life, or anything about the Christian life, you have to realize that there was going on inside this eternal God the fellowship of the Godhead, and everything pours forth from their previous experience. Everything that we run into in some way relates back to the eternal Godhead.

Now, imagine that God has a purpose, and therefore, He creates eternity. So, here's a circle within the circle, and here is eternity. And this is filled...this is eternal—this is a place. Eternity is not a status. It's a place. The eternal—the angels—live there. There's no matter there. There's no mass there. There are no molecules there. There's no dimension there. There's no space there. There's no time there. You can't measure it. It's not big, it's not little. There's no end to it. It'll fit anywhere, and it's bigger than anything and smaller than anything. There's no—Einstein is out there somewhere telling you that there's no mass in this place, and there's no molecule, therefore there is no measurement. You got that? Try to think Einstein when you think of this.

Now, within that eternal—the eternal—God created the visible. Now, when He created what is visible, He had to bring into play mass, molecules, which in turn created energy, space, time, measurement, and finiteness. That which is finite, that which has a beginning and an end, is very new. New idea. Only recently, only when God created the physical realm. Okay, now I'm going to draw. You following all that, John? Yeah, thank you. Now I'm going—I've got a big circle: God, then the eternal, which are in Him; eternity is in Him. And then here's the finite—the creation of the visible realm. Are you still with me? You owe me a

dollar for this, you know. There is the beginning of creation and the end of creation. And there will definitely be an end to the physical creation. There was a beginning to the physical creation—you can read it in Genesis 1—in the beginning. And God created the heavens, and then He created the earth and the stars and the comets. And that's beginning and end. That's finite—mass, molecule, atom, space, time.

Now, I ask you a question. This is important. Is all of recorded history that we know about, the visible creation, is it in a fallen state? Is all the history of creation, physical creation, a history of a fallen state? No. Alright, that means there was a time when there was part of creation—physical creation—that existed in history without the fall. Is that correct? Will there be a day when the fall is over? So, as we look at that which is finite, we see its beginning here and its end here, but sin doesn't begin here and end here. Sin begins here and ends here. You got that? So, there's a little part out here in which there's no sin, no fall—before and after. Before sin is introduced and after sin is dealt with, and Satan is thrown into the pit, and all that stuff. You have got a little, little area right here. Now, that means, brothers and sisters, something very simple: God has some kind of a plan outside of and above redemption.

Are you following? You're not following. You are following. Does anybody want to ask any questions about this? Okay, I want to stop right here and just say, let's not rush this. Where is your commitment? Where is the purpose in your life? If it's to get saved, you know, the unbeliever doesn't even have that kind of commitment. He's just going to live here and die here. The Christian—he's committed to a fire insurance policy. He doesn't want to go to hell. And he knows he's supposed to pray, read his Bible, attend church, do good, and win others to the Lord. And therein is his commitment. And there are the four spiritual laws. And there are all those people who go up to Nepal who just try to win people to the Lord and then leave. Makes Prem Pradhan so mad, doesn't it, Prem? I've seen Prem Pradhan upset about people who come to Nepal, win others to the Lord, and then leave. He says, "Stay away. We don't need you."

Everything about the Christian gospel today is pretty much an emphasis within redemption. I want to say again, I don't discount redemption, salvation, Christ's work on the cross of salvation. But I do want you to know that I am, and have been, an evangelist. And I have a gift in evangelism. I've written two books on evangelism. But I want you to know there's something greater than the lostness of man and the lostness of this creation, and that is a purpose that is not finite. A purpose that does not have beginning and end. But a purpose of God and a purpose in God; a purpose formed in Christ. A purpose that was made visible on this earth in Christ, that reaches before creation and after the fall. It is *to that* I take my stand. It is for that the church really exists. There is an eternal purpose.

Now I'm going to try to give you a couple of illustrations to really impress this upon you. Let us say that someone leaves a hundred million dollars. That's a lot of money. I use a hundred million because I don't know how long these videos will last; I figure a hundred million will be impressive in 25 years from now, although I realize that 10 years from now, I may not buy a hamburger. A hundred million dollars to set up an institution to do research in order

to look for a way to make it possible for man to live longer, to increase man's lifespan on this earth. Now, did you follow that? It's to increase the amount of time man can live before he dies. And so, the institution is set up, and the people are hired, and the research begins. And in one of the laboratories, it looks like they have discovered a cure for cancer. And they pursue it. And the entire institute is very excited. And the money begins pouring into that project. And the word goes out all over the world, we may have finally found a major breakthrough in the cure of cancer, and the world's attention is on this institute, working on a cure for cancer. And one day, the board of directors says, "You are in very serious trouble."

Now, has anybody figured out anything about what I'm saying? You have not. You have missed it completely. I'm going to repeat the purpose of that institution. It is to increase the lifespan of man on this earth. It is not to cure a disease. Do you see? And in the pursuit of curing cancer, it forfeited its franchise to exist. Do you understand? It got off the bigger view for something important, but was not its purpose. Its purpose was to find a way for men to live longer. Curing cancer would only cure diseases that would still allow man to live to about 70-75 and die.

Alright, are you seeing this little illustration? Let me give you another one. The year is 2400— that's about—if you don't know where 2400, that's about where *Star Trek: The Next Generation* is, right there. Are you with me? Now you're following me. That's about 400 years from now. And now we have warp drive. Just been invented. The first spaceship to leave our planetary system is going to try to visit the nearest star; first time this ship's ever been built. Very tricky thing. I mean, it's not like you can use it to travel around in our universe because it passed our universe so quickly. So, we're actually not even getting to explore all of our universe. We're getting to go to someone else's because of the enormous speed it generates. You couldn't stop between here and the moon or Mars.

So here it starts. And just about the time it ignites its warp drive, the warp drive breaks down, and they sail past Pluto. The last planet. Nobody's ever seen Pluto before. They've gotten that far; the warp drive broke as soon as it started, and they've got to repair that thing or they'll never get home again, and it is discovered that there is, near Pluto, another planet, and in between them is an asteroid. And between this smaller planet around Pluto or near Pluto, there has been magically created an asteroid that is incredibly beautiful and will support life. And so, the ship lands there, and they get out, and they establish a colony there. And they take some of the little spaceships that they have, and they begin circling around, exploring Pluto and the other little, almost invisible planet, and the asteroid. They begin sending information back to Earth about how beautiful this place is, and they begin sending photographs back. Everybody is entranced. Everybody wants to go to Pluto and this place, and they're just awed by this magnificent and unexpected discovery.

Are you following me? But somewhere in all of this great exploration and discovery of riches and beauty, they have forgotten that their original purpose was to go to the stars. You follow me? Do you understand this is the kingdom of God today? It has forgotten where it was going. Forgotten where it came from. Forgotten its purpose. And it is absolutely enthralled with redemption. Everything is toward redemption. Man-centered in its

declaration of that redemption. Now, is that not true? Is not the gospel of redemption that was preached to you very you-centered, with virtually no thought of what redemption meant for the heart of God and His greater purpose? Is that not true? Did anyone ever tell you—ever, ever, ever, ever tell you—that there was a greater purpose in redemption than your just being forgiven of your sins and being able to go to heaven when you die? That there was behind all of this an enormous and an incredible purpose toward which God was working? I never heard that gospel, did you? No one ever called me to that purpose for which I was redeemed.

This has been illustrated in many ways. I think T. Austin-Sparks was the very first Christian who ever spoke on this subject. And I don't know what his illustration was, but someone has used the illustration of a man going from New York to Chicago, but he reaches a detour, and he comes along a country road, and he sees spectacular country he never knew or dreamed about, and he is so delighted with it that he decides to move there and make his place on the detour. And he's going to live on the detour because it is so gorgeous and so beautiful, and he has forgotten he was going from New York City to Chicago. And he is now going to camp and live out his life on the detour. Are you following me? We have decided to set up housekeeping on the detour. There was a place we were headed to, and there was a detour, there was a problem, and we had to take that detour. And it was so glorious—our redemption was so glorious—that we forgot that God had some place He was taking us that was in His mind, in His heart, for Him. For Him. Unto Him. Say it—unto Him.

Now, let me show this to you. Let's start down here. Here is God, and there is only God. There's no creation. And God births within the glory of the innermost portions of His infinite being a plan. That plan is not to save me from my sins. I don't exist. I have never sinned. God has a plan that reaches from the eternals to the eternals. And so, His plan starts out, and He creates, and He's headed that way, folks. And then Adam eats of the forbidden tree, and the plan is stopped right there. Man, who is part of His eternal purpose, falls. God started here; He's moving up. We come to sin and the fall, and man falls. Are you following?

What's right down there? A cross. Thank you, brother. And a tomb—a cross and a tomb—and this has done nothing but just stop God for a little while. That's not His purpose down there, saints. Are you following me? It's not His purpose. But that cross, and our salvation, and our redemption, and our regeneration, and our being given righteousness, and our being given holiness, and our being made new, and our being born anew, or born again, or born from above, and our inheritance in Christ and all of that is to get us back up to; it's not stay down there and rejoice. It's to come up and rejoin God's eternal purpose. So here we go.

God has a plan. God conceives an intention. God's eternal purpose—not His temporary purpose—His eternal purpose comes to here, is thwarted; man falls. God provides for the fall in Christ, in the deliverance from sin, the dealing with Satan, and we are raised back up to continue on in His eternal purpose, which goes on and on forever. Yeah, don't just sit there. Tell those people listening, "Amen." My life as a Christian, your life as a Christian, will never make sense as long as it is totally involved in the detour. I do not take away from that detour. I'll preach redemption to man anywhere on this earth, but when I have finished, I

have another purpose, and that purpose is to show him God's purpose—God's purpose in his life.

And now I am trying to say to you all, I've preached the eternal purpose before, but I will preach it differently this time. I don't want to preach it toward you; I want to preach it toward Him. I want to get into the mind of God and the mind of God alone and see it all from Him—His view, what He wants. Nothing toward me, all toward Him. And this is an invitation for you to join me in this venture. I've never done it before. I've always preached the eternal purpose toward your part in it and how glorious it is for you. I really wish to take all the arrows and just bend them back toward Him. Unto Him. What was it the Lord wanted back here—if what He wanted was to do nothing but bless me—then I want all the arrows pointing toward me.

Why would a God as great as our God, who lived in eternal aloneness, go create a whole universe? So, I'd feel good. Bring me into creation and then make me feel good, then make me an old dirty sinner, and then save me so I'd appreciate Him more. Alright, maybe all of that is true, but is there not something throbbing in God that is for God? Did He not want something Himself? And I'm not saying for His satisfaction, I'm not saying for His pleasure. I am saying simply that there was something that was unto God in all of this, that there was a purpose in which the arrows pointed toward Him.

Brothers and sisters, I give you the eternal purpose of God from now, the rest of these two sessions we have tonight, and whatever we have tomorrow night. And to the brothers and sisters who have just begun meeting in this town, I give you the eternal purpose until I don't have anything left to talk to you about. Until I've just said everything I know about the eternal purpose. For those of you who are leaving tomorrow, sorry. You're not going to get it all. I don't know when it will come about, but at some point, there will be a place where I have nothing more to say what His eternal purpose is. But I will tell you this: it has been a mystery. It has been hidden in God. It was made to be made manifest by the church. That's according to the eternal purpose of God formed in Christ. That is, in Christ.

What the purpose is, I tell you, I'm standing here right now, I cannot fully declare to you. And if I could, there'd be something wrong with me. We're dealing with Almighty God here. But I'll tell you, I'm going to get as close as a human knows how to get to explain to you, to let you know, that there really is a great, magnificent, and glorious purpose in God, totally outside the need of man, having nothing to do with our salvation from sin. I will tell you this: for us here on this earth, it has a great deal to do with the Ecclesia.

So why don't you quit that non-profit religious organization that you belong to? Why don't you give up getting up on Sunday morning and getting dressed with your Bible and Sunday school literature and going, sitting down for an hour, and listening to somebody preach the 10,573rd sermon on what Christ did for you when He saved you? Why don't you give it up and come up to the eyes of God and stand behind the eyes of God and dwell in the thought of God and be part of the very intent, character, nature, disposition, and passion of that eternal

purpose? Therein is His satisfaction, and therein you will find your satisfaction in His satisfaction. Praise the Lord. Amen.

Brothers and sisters, we will take a break. Now we will find a place in the Scripture where we can go and stand and say, "This is not touched by sin." Tell us, little area of space and time, tell us what you know about His eternal purpose. Come back in just a minute.

Brothers and sisters, I really would have you to raise your eyes. Look, I know someone would say, "Gene, you're overemphasizing the God section of all this." Okay, I'll give you that point. So, I'm the only man in the United States of America overemphasizing the fact that arrows point toward God. There are 350,000 Protestant ministers in America; let them overemphasize the arrows pointing the other way. But for one short time, let us look at that which points toward Him.

Alright, that was not what I wanted to talk about. We stand on the shoulders of giants when we speak of the eternal purpose, for very few people have ever spoken on it. There's almost no literature in existence on the subject. Most of what has ever been written on the subject is out of print. We owe so much to so many. Let me just say to you that there are places we can go to in Scripture to begin to learn a little bit about what the eternal purpose is, and one of the places we go is to Scripture, where there is no fall, where there is no evidence of the fall whatsoever. It has not yet existed, or it has ended. As it has been so wisely pointed out by men, there are only four such chapters in the Bible.

Let me go back to this beautiful chart I did. You remember my blackboard chart there? See my blackboard? God. The Eternals. That which is finite, that which is created. Let's take a look at that now. Here's the beginning of creation, the physical creation, and the end of it, but sin did not begin here, and it does not end here. Sin begins here and ends here. You got a space right here where there's no sin and no fall. You got a space right here where there's no sin and no fall. This is before sin and the fall. This is after sin and the fall. That is Genesis 1 and 2, and that is Revelation 21 and 22, and you got four chapters in the Bible you can go to and say, "Ain't no sin here. There's no fall here. What can you tell us about God's eternal purpose?"

Now I'm going to make an announcement. That's all I'm going to preach on for the rest of my life. I'm going to preach on these two chapters, and these two chapters, and I'm going to trace what's there and what's there through all this mud in here. And I can spend the rest of my life doing nothing but that. There are two chapters, all filled with glorious things. They emerge again down here, and here's all the mess they pass through. But each one of them is there throughout the history of man's fall. That which is here and that which is here, you can also find it here—even in our fallen state—from Genesis 3 to Revelation 21; He never gives up. His work is there, His work toward His eternal purpose. Here's Genesis 1 and 2, and here's Revelation 21 and 22, and everything that's in those you can find as a scarlet line or a golden line or a silver line or a bejeweled line or a flowing river passing all the way through and emerging again in glory. And there we see so clearly His purpose, His kind

intention, His intent from the beginning and in the end and throughout eternity. God had a purpose that's got nothing to do with our fall.

And for those of you who fellowship in this town, that's what we're going to give our lives to. Now, next week when everybody's gone, we're going to go through some chapters in the New Testament, books in the New Testament, and we're going to try to find verses that point away from us to God, point toward Him and His heart, that which is unto God. I've already told you that.

Brothers and sisters. I have been trying forever, since God set my soul on fire about all this—what is there in Genesis 1 and 2 that is outside the fall, but also emerges again at the end of the Scripture? Beginning with, "In the beginning God created the heavens and the earth," and going all the way down to the closing—the closing word: "For this cause shall a man leave his father and his mother and shall cleave to his wife, and the two shall become one flesh." And look at how chapter 3 opens: "Now the serpent." Now the serpent.

And you get over here to Revelation, written oh, 2500 years later—you get down here to the very last verses: "And the sea gave up their dead, and death and Hades gave up the dead which were in them, and they were judged, everyone according to their deeds. Then death and Hades were thrown into the lake of fire, which is the second death, the lake of fire. And if anyone's name is not found written in the book of life, he's thrown into the lake of fire." And then, bang! Chapter 21, "And I saw a new heaven and a new earth." At last, death, Hades, and the serpent are thrown into the lake of fire, and we break loose into beautiful heavenly sunlight in Genesis 1 and 2 and in Revelation 21 and 22. Isn't that nice? So, let's spend the rest of our lives just reading four chapters.

Brothers and sisters, I'm going to list everything that I have ever been able to find in Genesis 1 and 2, central to His purpose. And I've got them written down right here. You might think that this is really easy to do; it's not easy to do. What's in those chapters that indicate to us His eternal plan? And what's there that's also found when you emerge out of the darkness and break through again in Revelation 21 and 22?

Okay, you're all so familiar with Genesis 1 and 2. Let me just quickly go through these. But here's where I need your help and your indulgence. I am not going to point any of this toward you, but toward God. And what I'm about to do, I have never attempted in my life, and I don't know anybody else who's ever attempted.

Now, these are the things that fall outside sin: darkness, death, principalities, and powers. And I have to ask myself, and I ask you, go with me into the Godhead and see these things as they emanate from God. For what I am listing here, you will find in Genesis 1 and 2, and you will find in Revelation 21 and 22, and they are arrows, indicators. They are portions of, they are part of, a great golden rope, if you please, the twine of a great glorious thread that runs from one end of Scripture to the other. They are all part of, and that thread is His eternal purpose. So, each of these is a thread that reaches from one end of Scripture to the other, from creation to creation, but I want them to begin in God. I will fail at what I'm about to do.

This is something that hundreds of men ought to concentrate on for the next one or two centuries and fathom these things. You can spend the rest of your life, brother, just looking at these from the view of their origin in God.

Alright, the first thing you find in Genesis 1 and 2, previous to the fall—previous to "And the serpent was": you find God. Now, this is the eternal God, but even in the eternal God, you immediately are met with His nature, because when you get here, you meet not only God, but you meet the Godhead. Listen to this passage of Scripture:

"Let us." Let us. Now, what's that got to do with? Does anybody know? It's very fascinating. This is God speaking to Himself. This is Elohim saying, 'Let us.' And you and I are immediately issued into the presence of, and I've never used this term before in my life, a corporate God. A many-faceted God. "Let us make." God is fellowshiping with Himself and says, Let's have an eternal purpose. *Let us*. So, before we go anywhere else, let us see that it was in the council of the Godhead that this took place, and we have already met corporateness. And we have already met an interchange of fellowship.

Are you following me? The arrows point toward him. Let us. Let us. We have a God, and there is something going on within Him, and He is giving birth to His eternal purpose.

Secondly, there is man. So, if you're making notes, you want to write down man. There's a man in Genesis 1 and 2. Why did he create that man? Why have I created you, man? Whatever it is, it is unto Me.

Now I want you to go back and see in God, and in the fellowship of the Godhead, God making a man; somebody visible who is likened to God. Now, if you think that he is in His image and that doesn't mean a whole lot, then I want you to listen to this. There's so much to learn here. "Let us"; what an open window into God. Make man and let man. Right? No. And "let them." *Let us, plural, let them, plural*. Praise the Lord, don't sit there like a bunch of Baptists, do you realize that in the purity...remember no fall...don't look at man as something low here. No fall that you see reflected in the creation of man, the Godhead himself, the corporate element, the fellowship of the Father with the Son and the Spirit, is now reflected in *let us make man, let them*. "Let them." You are not an "it", but you're also not a "him". And you're not a "her". You're a "them".

And I don't know what the purpose of God is, but whatever it is, it's plural. It's not for you, you lonely, Charles Limburg Christian, who are going to fly the Atlantic all by yourself? You're going to fly the Christian life all by yourself? There is in the Godhead corporateness. There is in the Godhead fellowship. There is in the Godhead plurality of purpose. It is reflected in the creation of man. *Let us make man and let them*. In the eyes and thought of the heartbeat of God, God. He did not make an individual. He made "them". He did not make you or you. He made you an "us".

And furthermore, I'm going to get ahead of myself. When you get down there to Ephesians and you read about that soldier who's going to do all those wonderful things with... That soldier is a *them*. That soldier is not a "you"; that soldier's a *them*. Now that's way ahead of

our story. Alright, are you with me? How are we doing? We're not going to finish tonight, are we? This list, I can feel it. We're not going to finish the list.

The third thing that was there was life. Life. What life? The tree of life. A tree with life in the tree. Now, let's just come back and say, and you know, you've all heard me speak on this. There is herb life and animal life, fish life, bird life, angel life, and there's human life. But boy, there's Life. And now this Life has come out of the eternal, and out of God the All. We're coming way back here to when God; there was nothing but God. That Life has now passed into eternity. And incredibly, that Life, which is the Godhead, now enters into the visible realm, and has actually been allowed on this planet.

Now, forget you and forget me and forget our place in being able to receive that life. And sometimes in the next year, Denise and I will get out a book, God willing, entitled *The Secret to the Christian Life*. And you have just received, I hope, *Living by the Highest Life* by Gene Edwards.

That Jesus Christ, in eternity past, lived the Christian life in the Godhead by means of his Father's life. The Father enjoyed giving to His Son the Father's life, and that's what happened in eternity past. The Father gave the Son His life. And the Son lived by His Father's life. And the Spirit was the giving of that life from Father to Son. For that Life is Spirit. And the Father gave the Son the highest life. And it was by that unction, by that engine, that all of the fellowship of the Godhead takes place.

Now, this eternal corporate God who is Father, Son, and Spirit has made a purpose. And they are so enamored with and touched by this Life which has allowed the Son, the eternal Son, to have life that is given by the Father to the Son, and they, the Spirit, the Father, and the Son, are impressed with the Life which is the Father. And somewhere in the provocation of creation, in the provocation of the eternal purpose, this Life now reaches out beyond the Godhead. For what purpose? I don't know. I don't know. But whatever it is, it's unto Him. It's for Him. It's through Him. It's by Him. And, brother, it is eventually, say it with me, to Him.

There is now an eternal plan pouring out from God, and it is His very Life. His very Life has dared to come onto this unfallen and innocent planet, and I don't know what's going to take place there, but I know that eventually, originally it came out of Him, and I know that eventually it's returning to Him. Praise the Lord. So, we have God, we have man, and we have life. Are you impressed? And it is by Him, for Him, through Him, out of Him, originating out of Him. It is for Him. It is through us, but it is going through us, and it's going to end up to Him, unto Him. If that Life ever has anything to do with me, the ultimate purpose of the fact that that Life would come to me is that it will eventually go back to Him.

Praise the Lord. Now, do you see that that is nothing but an extension of what was happening in the Godhead? Do you understand that it was originally that way, the Father giving it to the Son? It was from Him. It was by Him, and it was to His Son. His Son received His Father's life and gave it back to Him. Therefore, it came back to Him. Hallelujah, praise the Lord. I say this humbly: if this has ever been stated before in public in the English

language, I wasn't there, and I didn't read about it, but this to me is glory. God, my Lord, give us such a mind, give us such a thought, give us such an understanding.

Okay. Praise the Lord. There is also a woman. A woman. Now, where is the woman? Denise? Denise probably knows something. I don't know. Look at this gal. There's the woman. Where's the woman? She's in the man. She's hidden inside of him. She's not visible. She is a mystery. She cannot be seen. And the angels don't know about her. And the animals don't know about her. Only the Godhead knows about her. She is inside that man. That man is walking around. He looks very much alone, just like God is alone. But inside of him is a woman.

Now, who is going to make known that woman? Well, yes, God is, but the man will make known that woman. Yes, absolutely. And so, the woman is hidden in man. And she comes forth out of man and is exhibited upon this earth, and she is a glory to the man. And one of the angels scratches his head and says to another angel, Didn't God say something about him being...that man over there being in the image of God? The other angel says, Yeah. And the first angel says, Does that mean there's a possibility that there is a woman hidden in God?

Now, brothers and sisters, I ask you, is there a possibility that there is a woman hidden in God? God took out of Adam a woman from his side, and the Father took out of His Son a woman on the cross, and she is the Ecclesia. Yes, there is a woman hidden inside of God. That's where we got the concept of a female, because God discovered that there was a girl inside of Him. And in death and resurrection, He released her into space and time. So, I'm really way ahead, but all I want you to...Boy, I really spilled the beans there, didn't I?

I want you to see that there is a woman, and if there is a woman somewhere back there in the eternal, God had a plan that has nothing to do with sin and had to do with man and had to do with life. It had to do with a woman; that that woman is unto Him. That woman is by Him, through Him, for Him, and eventually to Him. Something's coming back. Something's going out and something's coming back. Praise the Lord.

There's something else here that you can't list and that is that other reference. a reference I can't say it can I a reference that is a reference that is other and that's what I've been talking about all this time the Son has that which refers to Him back to the Father and that which the Father has in reference to him refers it back to the Son and so when we talk about us and them we have to remember that there is under all of this the fellowship of the Godhead.

Alright, let's see what's next. We've got a tree, and it is Life. We've got a woman. And we've got a garden. Why would God have a garden? Why would God have... I don't know. I want you to know something else: if you're writing this down, write this down too. The garden had a center - there's a center to the garden - very clearly stated, and in the center of the garden, there's a center in the garden. Now, if God has established that garden outside the fall, then trust me when I tell you, you've got to see it again. It disappears in Genesis 3, but if

it's in Genesis 1 and 2, and has nothing to do with the fall, it's got to reappear again. That garden has something to do with God's eternal purpose.

Why would God have a garden? Brother, you may be right, maybe simply because things grow there. Who said that? You said that, brother? Yeah, maybe it's simply because things grow there. Let me tell you some of the things that grow there. May I tell you about things that grow there? Can I? Stones grow in that garden. Gold grows in that garden. And something called bdellium grows in that garden, but it's not actually in the garden. It's in the water of Life. So, you have to add something else, and that's the water of Life.

Now, I've got to come back over here and see my God drinking. I have to. If this is eternal, and it shows up in Genesis 1 and 2, then I have to see that my God, the Father, the Son, and the Spirit drink water. It's true, and we'll come back to that later. You see, you think of physical things, but brothers and sisters, remember that this is the water that is alive, and that, by the way, just as a parenthesis, that's what makes the gold alive, and that's what makes the stone alive, and that's what makes the bdellium alive. I know you think I'm going too far here; that's good. And there is living water. And I don't know anything about what the purpose of that water is right now, but I stand in Genesis 1 and 2, and I know I've got to see it again. It may disappear, but I've got to see it again. There's water, and in the water are some things that grow. Gold and bdellium and stones.

Now, I'm going to tell you one thing. That, brothers and sisters, is a lumber yard. That's a lumber yard. Have you ever gone by a lumber yard? Or have you ever driven by a lumber yard and said, As you saw, have you ever been to one of the really big lumber yards? You walk through it, sometimes just acres of... Do you ever walk through it and say, "There's a house, there's a house, then there's a house"? Well, you don't see a house; it's not been put together yet, but brothers and sisters, you walk through a lumber yard, you're passing houses.

Alright, let's see what else we have here. We have two realms: a physical realm and a visible realm, and we have a place where the physical realm and the invisible realm meet. The two realms meet. And that has something to do with God's purpose.

One other thing I want you to know: there's fellowship in Genesis 1 and 2; there are two fellowships. You want to hear them right quickly? You want to hear the first one? *Let us*. Do you get that? That's the fellowship of the Godhead. There's fellowship in the Godhead. You want to hear the other one? And Adam walked with God in the cool of the day. Just remember this. Adam walked with God. There is fellowship. I don't know what all is going on in God's eternal purpose, but I know there is fellowship in the Godhead, and I know that there is fellowship between this person called a man and this one who is called God. And somewhere in all of those elements, plus what we'll see tomorrow, somewhere wrapped up in that is some sort of eternal plan.

Alright, brothers and sisters, you have a choice. Turn off the TV set and say, Boy, that was interesting, or you've got a chance to say, "If that's that important to God, Lord let me co-

work, let me become part of Your passion for those things which were from You, by You, for You, and eventually are going back to You." I have not yet stated to you what the eternal purpose of God is, but we are drawing together its elements. Praise His name. And praise His name. Amen.