

This is an important, significant, maybe even a watershed moment or day in my life. I've been waiting to do this for some 30 years. I'm going to be taking these men through the Scripture—the New Testament, the Old Testament—but it will be in a way that no one has ever done before, as far as I know, and it will be unique.

What's going to come of it? I don't know. What's going to come of this tape? I don't know. But welcome to this meeting—in case I've been dead 50 years—and I hope you're jealous because you weren't here.

Here's what I want to say. Sixty years. I've been a Christian since I was 17. And I have waited this long to train men.

I went through my 20s. I went through my 30s. I went through my 40s and 50s without doing this. And I'm saying that in the light of movements all over this earth that have 25-year-old kids out training men.

I'm saying that in the light of men 40 and 50 years old who have all the answers and are producing worldwide movements.

When I was 30 years old, I left the organized church. I've spent my entire life for today. I have ministered all over the world, but I have never trained men.

I decided at the age of 30 I would wait until I was 60 before I started and hoped I'd live that long. And there's some debate as to whether I did or not. I want you to keep that in mind.

And when you see this unfold, I want you to know that this is the culmination of an entire lifetime spent seeking after a deeper and unique understanding of the Lord Jesus Christ.

Now you don't know the room we're in. You can't see how dumb-looking it is. You can't see the outside of the house and see how obscure it is. You've never been to Debrecen. You don't know what it looks like. But really, there's nothing happening in this room today. There are three Romanians here—I can't even pronounce their last names. They're all young men. I may never see them again after this conference is over.

I don't know if this conference is going to help them because that doesn't depend on me. It depends on them and the Lord Jesus Christ. And it doesn't matter.

Someday, somewhere, somebody is going to sit down and watch this. And it's going to put them a lifetime ahead of anything that they could get anywhere else.

I'm going to make a statement that probably will get me hung. We're going to be here two months. We probably will not get through a single book in the Old Testament.

We will barely look at the New Testament. We will meet twice, sometimes three times a day. But in my judgment, what we're getting in the next two months will equal any seminary education. To my knowledge, I am the first person in church history who has a seminary education, who is also outside the organized church, and who has gotten into a position of leadership. I am also the only person I know in church history who ever became popular as a writer and was outside the organized church.

I mean popular. I don't mean they were simply read. And I really don't know what to do with that fact—it bothers me a great deal that this has happened.

But maybe what you hear during these next few weeks will help to undo that popularity. I will give you everything I can to show you the Lord Jesus Christ.

And then I'm going to curl up my toes and die one of these days, and all that's going to be left is this funny-looking video with two hands showing and a beard. By the way, that's just one day's growth.

A little louder, fellas—don't let me get away with that. This waits for some young man I've never met, maybe some young lady I've never met, someone who's not even born yet. It waits for you to see. But quite frankly, I'm hoping that what's done in this little room in the next two months will someday be part of a motion that will cause—not a reformation, maybe not a revolution—but a revolt that will bring us back to first things.

Where do you begin, brothers? If we were going to do a commentary, we would begin with Genesis—and that would be a terrible, terrible mistake. If we were going to do a life of Christ, we would start with John 1:1, which says, "In the beginning was the Word"—and that would be a terrible mistake. If we began with Genesis 1:1, it would be a terrible mistake.

"In the beginning, God." By the way, if we began in the epistles, we would begin with Romans, which would be a disaster, and you're going to understand what that means before these weeks are over.

If you were going to start talking to new believers, where would you begin?

And I've asked that question myself many times. I came up with words like, well, to believe, to do this, to do that. To introduce them to something called "life," because it's used so often in the New Testament.

I've wrestled with these questions. Now we'll just come to a departure here.

I don't know if any of you will ever minister—this brother will, I'm certain of that. Unless he gets hit by a truck—or something else, like going off drinking booze. I'm not giving this to you in the way that I'm hoping someday you will preach it. Or teach it. Please don't ever do what I'm

doing. I'm going to give you places to go, directions, and you have the privilege of a lot of personal discovery for yourself.

On the other hand, what I'm doing is not a bad way to go at it. I just - I never have. I hope you never will. I'm not sharing what I'm sharing for you to repeat. I'm sharing what I'm sharing for you to understand where you begin. All of you heard me give that answer right here in this room two years ago.

It was a prayer of Paul of Tarsus: "Ever since I heard of you, I have prayed that God might give you a spirit of wisdom and revelation into an experiential knowledge of Jesus Christ."

Whether—if I give somebody the Bible, I have just really given them... I've done a terrible thing. Amen. If I give you rules and regulations, it's been a terrible thing. If I give you information, I've done a terrible thing. And I'm even going to say, if I give you Christ, I haven't done a whole lot. But if I can put you in a place where you have a revelation of Christ within yourself—if He is revealed in you—wow. And I don't know many men who ever had a revelation of Jesus Christ. Or if they have, they're doing a great job of hiding it, because what's coming out of their mouths indicates that they've had a revelation of other things.

So I'm going to do two things. I'm going to talk to you a little bit today about a revelation that's needed—a revelation of Christ. And that revelation has got to be different from what most of us think of when we think of Christ. And the messages that I bring here in the morning, when we put it on the tape, it will say "A Revelation of Christ." My brother, I'm going to try to reveal the Lord Jesus Christ to you, and the Lord Jesus Christ to you, and nothing but the Lord Jesus Christ to you. Before I do that, I want to explain to you what is not a revelation of Christ.

Submission and authority is not a revelation of Christ. A woman's place in the church is not a revelation of Christ. The church as a revelation is a revelation of Christ in that Christ is the head of the church, and the church is His body. And you cannot long see Christ without also seeing His church. Now, Brother Daniel, have you been able to understand me so far?

Praise the Lord.

Bible study is not a revelation of Christ. The Bible can present us Christ, but the Bible does not give us a revelation of Christ.

The Holy Spirit gives us a revelation of Christ. There are men who can tell you everything there is to know about Christ's days on this earth who have never had a revelation of Him.

Preaching love is no indication of a revelation of Christ. Preaching repentance. Sharing repentance. What else do we bump into? Prophecy, healing, baptism, Holy Ghost, immersion

doctrine, Luther, Reformation—this is not Christ. And now I'm going to say something really startling: you have not known Christ when you have known the Christ who lived on this earth.

Now that's too extreme, and it's not even accurate—but I want to say it anyway. Let me explain what I mean. After Jesus Christ rose from the dead, from that day on, there is very little said among Christians about Christ's life on earth. The epistles do not give you the Christ of the four Gospels. The Christ of the four Gospels is virtually unmentioned in the rest of the New Testament. But now, gentlemen, you have to be really careful here, because if you take the parables and if you take the life of Christ and you say, "You should do this," and "You've got to do that," and "You've got to be a good Samaritan," and "You have to...", oh my gosh, here I am just left cold dead.

What are the ways we apply the life of Christ? Help me here. Come on. We have to witness. Love your neighbor. Let me hear from some of these brothers. What applications are there in the four Gospels? What can I say to you? Love? Serve. Serve people. All right. What else? It's kind of amazing that we can't pull all this out right quick, and yet it's been dumped on us for 1,700 years. Be humble. Pray like Jesus prayed. Take care of the little children and love the little children like Jesus loved them. Now we're going to pass an offering, and we're going to give money to the poor starving children in our orphanage—all the things that have come out of His life. Power to heal - ah, now it's beginning to come back. Casting out demons. Jesus cast out demons. It's the wrong place, brothers. You have not revealed Christ when you have done this.

What is a revelation of Christ?

The answer is: I don't have any idea. I don't know. Daniel, there will come a moment in your life when you will see Him - and you will never recover.

And it will drive you all your life. And I will not say that 100% of all you share will be Jesus Christ, because we have to get practical, and every once in a while there has to be a little adjustment. But boy, everything inside of you will say, "No, no, that's not it. It's Christ."

It's Christ.

And you'll come to a passage of Scripture, and you'll look at it, and you'll read it, and you'll say, "Yeah, I've got to share this. We need to know this." And then you'll look at it, and something inside your spirit will say, "No, that's not Christ." And you'll look at it again, and you'll see the Lord—and you'll cry. And you'll say, "Lord, forgive me. I didn't see You." And if you have any experience like mine, someday you may go home and say, "Oh Lord, I failed You." "I thought I was giving You, and I didn't." And then you have to go back and tell everybody, "That wasn't right." "That wasn't the Lord. That was something else." Brothers, sometimes we have to fall a little short because we're human. And sometimes we have to deal with things like practical matters.

I'm going to tell you that a large part of my ministry is removing things.

Let's talk about prayer. I have to remove all the things in my life that are "prayer." That's not the Lord. I have to remove those things in my life that are - well, prayer. Let's just... here I go: "Oh Lord Jesus, how grateful we are for this beautiful day and all the blessings Thou hast sent us. Oh, Lord, we are so grateful."

Well, I need a little help. I need a little help to know that that's not me. I need a little help to know that I haven't really discovered who I am. Or if I'm going—well, sometimes I do that, by the way, and you may too. But if I'm just always shouting at the throne of God, I need a little help.

Or—and this is what most of us do—I think we pray scared. We go at 90 miles an hour. And it's like someone doing the 100-meter run: "Heavenly Father, we thank You for this name. We thank You for all that You've done for us. We thank You for this food, Lord. We thank You for these brothers and sisters who have given it here today. We thank You, Lord Jesus, for all these other things that I can't even think of right now. And I'm going to go my 90 miles now because I don't want to really stop and look at You in the face and realize that what I'm doing right now has absolutely nothing to do with prayer." Amen.

And I need a little help. But then I have to ask you: What is prayer? And the answer to that question, the answer to that is—in the final essence—Jesus Christ is prayer.

And you will find that out. And that's not just a word. I'm not just saying that. I have the New Testament to back me up. He is the very incense we offer to the Father.

Alright. Here's where we get started. Right here. I want to introduce you to the Christ we don't know. I want to introduce you to the real Christ. And I want to go - I want you to take your time. I want to take my time with you. "In the beginning God created the heavens and the earth." But He existed before "in the beginning."

"In the beginning was the Word, and the Word was with God, and the Word was God." But that's "in the beginning." And if the Word was with God and God preceded creation, then the Word is before creation. I don't want to start with the beginning. I don't want to start with the Christ who came to earth. He is greater than we realize. But unless we realize how great He is, we cannot see Him in His greatness. Let me see if I can explain what I just said.

If I start off talking to you about a carpenter, you'll see a carpenter. If I talk to you about someone walking down the streets of Galilee - the lanes of Galilee - you'll see a carpenter going down the lanes of Galilee. But if I give you the Creator of this universe, and then I tell you that

He walked down the streets of Galilee, I see something totally different. I don't want to introduce you to the Christ of Judea and Galilee. I want to introduce you to the real Christ.

That He was real—excuse me. For you theologians, come on, give me a little slack here, fellas. When I say the "real Christ," I mean the Christ that preceded creation and the Christ that preceded the Bible. And I want to give you the Christ that came after the Bible. Now Pilu, I give you an assignment: from now to the day you die, read the New Testament and try to find that Christ. And when you do, remember it.

As the most important thing you're reading in the New Testament. But here's something else I want you to do all the rest of your life: and that is, when that carpenter—when that carpenter lets out a little secret as to just who He really is, stop at it. Stop and look at it. You tell me about your fathers - Moses and Abraham. But I tell you that before Abraham was, Yahweh. Yahweh.

What did the man say? He just pronounced the holiest name of God out loud. Jews don't pronounce that word. He not only said, "I Am"—He said the holiest name of God. And referred to Himself. He didn't just say, "I am." He said, "Lord." But the word "Lord" meant, "I Am." And the word "I Am" means Lord. In other words, the word "Yahweh" - that's God.

He said two things at once. Shucks, He said three things at once. He said, "I'm God." He said, "Before Abraham was—I was?" No. "Before Abraham was—I used to be?" No. "Before Abraham was—I existed?" No. He said, "Before Abraham was..." "Before Abraham was... before Abraham is... before Abraham used to be... from beginning to end—I Am." I'm not "I Am" over here, but "I Am—I Am everywhere." He leaked out a secret. "I Am."

And people, that's where you have to stop—right there—and you have to say, "I can't go any further right now. I gotta look at that." That's the Christ. That's Yahweh. And when He says "Where I am, you cannot come..." When they look at Him and He says—they say, "Well, You are sitting here in the temple, and I am sitting here in the temple. What do You mean, 'Where You are, I cannot come'?" Tim, He wasn't in the temple. He was in the eternals. He really is "I Am." "Where I Am, you cannot come." And then the Lord Jesus later said to the disciples, "I told you I would go and prepare a place for you, that where I Am, you may come and be there too."

By the way, I want you to accept that as a fact—that He went to this place where He said, "I Am"—and then He invited you to come.

So when you read the Gospels, Pilu, keep looking for these little things. They are there. And if you're not very careful, Brother Pilu, you'll get all involved in the Gospels thinking, "This is what God wants me to do. This is what I can't do. This is what I should do." Look for Christ. Don't look for what He's demanding of you. Look for Jesus Christ. Now, when you get through with the Gospels, go to the epistles and find the Christ who was, who is, and shall be—and He's all that at once.

Now, I'm going to throw it open to you—and I know you brothers are a little bit intimidated by this camera. We've got to stop being intimidated by this camera. Can you think of any reference in the New Testament—not in the Gospels, but in the Epistles—that give you some small, slight glimpse of who He really is? His greatness. Who He is.

Okay—and you get a moment, and you look at that, and you say, "That's a carpenter?" All things exist by Him, for Him, through Him, to Him. We can add "in Him," "by Him." Oh, you can just use up all of those. If those are adjectives... What are those words? By, for, through? You don't know any grammar either. What is it? Adverbs? Yeah, they're describing actions. They're adverbs. All those wonderful adverbs. Okay. Do you know another one? Anybody? All right.

How about this one? In Ephesians 1, there is a reference to a dispensation of an age when all things will be summed up in Christ. I'd like for you to know that every word in the book of Ephesians, you're going to have to imagine the book of Ephesians as a circle, rather than as a line. And all of the book of Ephesians is around that sentence—that we move toward an economy, a dispensation, a day when all things are summed up in Christ.

Do you have any others? Any just really moments where you see Him?

In the Hebrew church, it says, "God in the past has spoken to us in many different ways, but now He has spoken to us in Son." In His Son. God as the Son speaks.

Okay, can we paint a broader canvas here? How about this: that all things were created in Him. Daniel, I want you to never forget that. All things were created in Christ.

Now, I've written a book in which I describe—this is very difficult—I describe the Lord standing there, and He creates creation. He throws out His hand, and creation falls from His finger. Now, that's just the only way you can see it. Here's God over here, and here is creation coming out of His fingertips. Amen. That's the way we see it. That's not correct.

Abel, you have to see it this way—not that way, but this way—and that's no good either. Do you have any idea of what I just said? That creation is only outside of Him?

Thank you. I want you to see creation—by the way, it's very big. It's really, really big. And here is creation. And here is God, no, no. Here, there we go. Thank you. Let me move over this way. No, I want to move over this way. All right, here is God, and here is this incredible, gigantic physical creation—in Him. And who knows how big the eternals are? The heavenlies? I have no idea. All I know is that the physical creation is floating around inside the heavenly creation. When God created—no, when Jesus Christ created—He created in Himself. Creation in Christ. It was by Him, in Him, for Him, to Him, and through Him.

All right. Now then, here's another one. And you have to just keep looking so carefully and make sure you see this Christ. And always stop and give thanks. And let your spirit see Him. In 1 Corinthians 12 is this incredible verse. And I'm going to describe it to you rather than quote it. And this has to do with that sentence in Ephesians. And there comes a moment when all things are returned to Christ. And creation becomes subject to Christ. And Paul says, everything bows to Christ. And then he stops and says, "Well, not the Father..."

But everything else bows to Christ—and returns to Him.

There was a time before creation. How am I going to tell you this? I'll quote a scientist who just recently said: "It's really hard for us to realize that there used to be an age—no, that's not right—there used to be a time when there was no time." Time is an invention. Invented by God. It's going to wear out. The invention will definitely wear out. So then you have to ask: Before time, what was there? And the answer is—yes. God. And this great abyss of nothingness—

Sorry. No room for nothingness. Just God. He's all. Keep that in mind—He is all. There is nothing else but God. There is no creation. Now there comes a dispensation—an economy, a time—when all that He created bows to Christ and comes back into Christ. And everything is now back in Him, has returned in Him. Creation is all, yes, reunited, absorbed back into Him. And there is not Christ in creation, we're back to just Christ. Now, if you and I can understand this, we get an idea of what everything is about. And here's what everything is about:

Everything is about this. The Father glorifies the Son. The Son glorifies the Father. The Father pleases the Son. The Son pleases the Father. And all glory, all honor, all creation—everything—comes back into Christ. And everything is subject to Him, and disappears in Him—re-dissolves, dissolves again into Him. And then Christ humbles Himself—humbles Himself, bows His knee, turns back to the Father—and is totally dissolved into the Father. And then God is not *all*—

There are other things in God now. You and me—conscious—you and me in Christ, and Christ is in God. That's what this passage says. And Christ is in God. And I am in Christ. And now the Father is not *all*.

Everything that is in Christ is the Father. All of Christ is God. All of the Father has permeated the Son. And all things that are in the Son are permeated by the Father. And the greatest exaltation of all - The Father - becomes all – in all.

Now then, brothers, here's my point: look for these little evidences of the real Christ. Okay, you theologians out there—give me a little space. I know that Christ, that Jesus of Nazareth, is the Christ, the only begotten Son of God. But we've seen an awful lot of Him and very little of Him in His exalted state. Now, there's more, but you're going to find it, and you're going to see it. I can present Christ to you, but only the Holy Spirit can give you a revelation of Him.

And y'all excuse me while I talk to these folks in that video. I will tell you folks in that video something: I'm not presenting this so you can go preach a sermon next Sunday at a church. I

want you to know—I hate your church building and your pew. And I don't like you as a pastor, because you have no New Testament scriptural right to exist. You are a tradition that grew up out of the Reformation. And my point in sharing these things is to exalt Christ, and not to give you sermon material. And I hope you'll find Him. And I hope you'll find Him so deeply and so completely that you'll give up being a pastor and become a Christian.

I mean, just a Christian. Just a Christian—and not a Christian and a pastor. But to you six men sitting here in this room—seven men—I want you to know that this is where we begin.

By the way, here's something else you can do: look for the word "beginning" in the New Testament and in Genesis. Well, Genesis, of course. Genesis 1:1. But the word "beginning" comes up a lot. "They were with Him from the beginning." "In the beginning was the Word." "They were with Him from the beginning." "They were there from the beginning." "And He is the beginning and the end."

Now we're taking a very short time with these messages. We're going to turn off the camera, and we're going to chat a little bit. We're going to stretch. We're going to come back, and we're going to do this. We're going to look at Jesus Christ before He created. Genesis 1:1 is not where you begin. And John 1:1 is not where you begin. You do not begin at the beginning. You begin before the beginning. If you begin at the beginning, you're beginning cheap. You're beginning too late. It's way too late. The beginning is the middle. The end. The beginning is almost the end.

So we're going to talk about what happened before the beginning, and then we're going to go to the beginning. And I know you brothers are going to find this hard to believe, but we'll probably spend most of the next month—maybe the two months, I don't know—in the first two chapters.