

And we're talking about things that you cannot see. And in fact, there are things you cannot know. For we're speaking of the revelation of Christ. I hope you saw the last video, because if you didn't, this is not going to make sense. I have my string back—it's this. I tell you what, Brother Daniel, could you move so I can see the video, just in case I do something really dumb like get out from under? You can come this way. Why don't you get right in front of the camera, Daniel? Right over by Abel. He won't mind. No, no, no, it's okay. Come right in front of the camera. That's great. Yes. I'm watching the video, not the camera. Well, folks out there who are listening, this is just the way things are.

What am I going to do? What am I going to do with this statement? Hebrews 4:3: "He finished all things before He created all things." How can I deal with this? My name was written...This is Revelation 17:8. My name was written in the Book of Life before the foundation of the world. How can I deal with this? That Jesus Christ was slain before the foundation of the world. If He was slain before the foundation of the world, then He was slain twice—once before creation and in a hill outside Jerusalem.

That is not possible. He was slain once for all. Let me tell you something, brothers. There's a lot of mystery going on before creation. A lot of things happened that people did not know. Those who lived through Genesis 1 and Genesis 2, and those who have lived through all the rest of the Old Testament, did not know. And even in the New Testament during the time Christ was on earth, they did not know about your Lord. And then Paul reveals to us things that are still a mystery—the things of Christ.

Now there is a Christ of Galilee. Brothers, there's a Christ of the cosmos. Now I want to use a good Christian word that nobody has been willing to use for the last few years, since the New Age movement. I heard this in the seminary: the "cosmological Christ," which means the Christ of creation. But there is a Christ before creation. Now, Jonathan, I want to ask you to do something for Christ. Spend a lot of time in Ephesians 1, 2, and 3. And a lot of time in Colossians 1 and 2. Declaring to us the Christ who was before. And reveal to your people the mystery of Christ. I'm going to come back to this. Pilu, make sure I come back to this.

There's a statement in Colossians: the power of glory. Daniel, there is power in glory. There is no power in the law. No power in the rules. Okay, here's my...here's creation. Creation begins, and it ends. But Joe, could you drop back just a little—or you're as far back as you can? All right, there's creation. And I got saved right there. Can you see? And Jesus lived right here. You see that? But that's not true. Because way over here is before creation. And was Christ alive before creation? He was alive before creation. And I was in Him. Now let me show you this little part right here. This is the beginning of creation. This is "In the beginning God."

Let's get it right down to this point. I want you to know—just right here, just before “in the beginning” - a lot of wonderful things happened. Things that are a mystery. Things that no one knew. Things before—when there was God, and only God, and nothing but God. Right there. What happened?

One thing that happened was: you were chosen. That's before time. Before time. Before time. Another thing that happened: the Lamb was slain. Jesus Christ was slain. Before. Here—pull this out. Can you see that? Right there. Before it began. Yes. Jesus Christ was slain. And not only were you in Christ, but your name was put in a book. And it is the Book of Life. Brothers, if there's anything in this world I can tell you, it's - you've got to understand what that word “life” means. There's the beginning of creation. Here's what happened before it.

My goodness, how can I do this? I think we will use the sheet once, all right? Okay—this is creation. And this is the Alpha, and this is the Omega of creation. But creation took place in God, and God existed before. This time I want you to make it—spread it out completely. Now, Pulu, grab one end. Jonathan, grab the other end. No, this end right here. All right. That's good. Now then—yes, brother, that end there—that'll make it bigger. No, no, no, wait a minute. We're going to... okay. Now, pick it up. Now—ooh—very big. Now—now then—creation doesn't look like much, does it? And all of that is God. Now see how big God is and how little time is—the beginning and the end? We're going to put time inside, and creation inside, in just a little bitty space. Hold it up. Hold it up real high. No, no, no—yeah, drop yours. It covers the camera. All right. Can you see? I got you. You—pick up your end. Pick up your end. Pick it up. Drop yours. Now, come this way.

Now, I want you to see how great God is. How little... No, drop that. Drop that. Yeah. Now, pull. Pull. Pull. Not this one—that one. There you go. No, no, no—back away. Back away from me. Get over in the corner—just with your end. I want to make God as big as possible. Back up. No, no. Jonathan, go that way. Yes. Back. Back. Back. Now. Now.

Drop yours. Now I've got to just—okay, now we've got it. Just a little bit of creation. Creation is just a little bit in God. Can you see my fingers, folks? Okay. And all the rest is God. I'm going to show you creation again—begins and ends. And all the rest is God. A lot happened before, and a lot is going to happen afterward. Can you see the before? Can you see the after? All right. Thank you, brothers, very much. I hope that came out on the camera. Did it? A lot of God before and after. And always remember: God enveloped creation. I want you to join with me for a moment.

There is nothing but God. And in the Godhead is the Father and the Son and the Spirit. And the Father says, “I am so pleased with my Son. I want someone to see Him. It pleases Me that You be seen and known.” And then He comes up with a plan. And the Son loves the plan. And they are together in this plan. And they agree to it. But in some way—and some mystery we will

never understand on this earth—they know that for you to be free, and yet to live in a creation that has a beginning and an end, somewhere or other there has to be a dying. But more than that, there is a principle in God that has nothing to do with the fall or with sin. That if a part of God is to be taken from God and placed in someone who is not God, then there must be a dying. The wheat only represents God. The barley grain only represents the nature of God.

That one seed must fall into the ground. That same seed, when it comes up—how many seeds is one seed when it comes out of the ground? A lot. Yeah. But nobody knows—it's still just one seed. And God is going to divide Himself in this plan He has, in this desire He has, this purpose He has. But you can't divide God. Even when you divide Him...all of God is in every part of God. You get a little of God, you get all of God. Now there's nothing but God. And there's the fellowship of the Father and the Son and the Spirit. And they are enjoying one another. And the Father says, "I want someone with eyes to see My Son, I want them to see how glorious You are."

Now the Father and the Son must look into Their nature. I'm going to tell you something amazing: there is the element of dying in God before there's a creation. There is really—oh, if we could understand this—there is an element of suffering... in the Godhead. Suffering does not begin with man. It begins with God. And that suffering—I don't know if any suffering preceded the plan—but there was suffering in the plan. The plan called for God to suffer. Oh, what great love. How great love is this.

There is now only God, but there must be death and suffering. And this is apart from sin. Had man never sinned, there must still be the slaying of the Lamb. Now, they fellowship. The Son agrees. The Father agrees. And the Son says—the Father says, "I want eyes to see you, Son. I want faces to look at you. I want others to know how glorious You are." And the Son says, "Father, I wish to glorify You. And I wish to show others how glorious You are and how great You are."

But I'll show you a mystery, Pilu. I show you a mystery, Abel. I show you a mystery. Daniel, I show you a mystery. There was something else. You've got to know this. There was something hidden in God. At this moment, no one knows this but God. I'm going to tell you two things hidden in God at this moment.

You are hidden in God. You are there. You are present, and there is no creation. But that's not all. Listen to me. What I'm about to say—I cannot say anything more sacred than this.

There is no creation. There are no planets. There are no angels. There is only the fellowship of the Godhead. There is God, and He is the All. But I give you a mystery, brothers. There is a girl. Hidden. And I ask you to fall in love with her. There's a girl inside God. And nobody knows this.

Nobody knows there's a girl in there. And He'll have to die to bring her out. You read the first part of The Divine Romance.

And the Godhead spoke to one another, and He counseled within Himself and said, "There can be two." There was only one God, but there can be two. It was a thought that had never been before. There's a girl inside your Lord. Brothers, I want you to know something: I am a romantic. I live every day for that girl. I'm in love with that girl. I don't know if I would die for her because I've never had to make the choice. But I like to believe I would be willing to die for that girl. That is the most beautiful girl there will ever be.

Now, let me tell you what else happened. Here is God, and He is the All, and the Son is in fellowship with the Father, and the Father is in fellowship with the Son. His Father says, "I love you so much, My Son." And the Son says, "Father, I love You so much." The Father says, "I want to glorify You and let others see You." And the Son says, "Father, I want to glorify You, that in seeing Me they will see You." And then they both agree that the Son should have another—His own—a wife.

Well, where will we get her? If we create her...Then she's not of Him. You remember Adam, "kind of my kind, seed of my seed, like of my like, human of my humanity, human of my human." And they're talking. And this is going to be "divine of My divinity." If you think in terms of this world—don't. If you think in terms of this creation—forget it. I'm not talking about that. Listen to me, brothers. They agreed that there would be a girl taken out of the eternal Son who was spirit of His spirit, nature of His nature, humanity of His humanity—that is, divinity of His divinity—a counterpart, a helpmeet, a mate, a girl. Hidden. In. Christ. And they decided this. And this is a mystery. And I am not speaking of a man and a woman. But I am speaking... I'll let you finish that sentence and think about it. In meditation.

Now, again, careful. Listen to them again.

"Son, I love You. I want to glorify You."

"Father, if others see Me, they'll see You, and that will be glory to You."

"My Son, I want You to have a bride—a girl."

"Father, I want to have a bride. I want to have one like Me. It is not good that I be alone."

It is not good that the Son of the living God be without my mate.

And so they planned creation. Let me tell you something, brothers. They planned—oh Lord, forgive me - they planned the fall.

Gene, surely not? It was necessary. You have to have a choice. Without the fall, there's no choice. And we all got a choice. Daniel, you got a choice. The day you came to Christ, did you come reluctantly, or did you come running?

You know, when I came to Christ, I was running away from my other choice. I really knew there were two possibilities. And they planned the creation you and I are in before they created it. And they planned that creation to have a beginning and an end. It will begin here and it will end here. And now I'm going to tell you something amazing. You won't understand this, but that's okay. You know what the New Testament calls that? The "old creation." Therefore, we should call it the first creation, right?

We would call it the first creation, the old creation.

Now I'm going to tell you something you'll never find in a theology book:

That was the second creation.

Yeah, I know. You're thinking, what was the first creation? I'm going to tell you about the first creation. Here was the first creation. No creation yet. Just God—the Father and the Son and the Spirit. Oh, I should tell you what the Spirit's doing. You want to know what the Spirit's doing? The Spirit is doing this: The Spirit is saying, "Oh, I'll be the one that causes the Father to be glorified. I'll be the one who reveals the glory of the Son. I'll be the one who transports the glory. I will be the one who allows them to see. I will be the one who allows them to see the Father and the one who allows them to see the Son."

And there they are. The Father, the Son, and the Spirit. And the Son reaches into Himself and says, "That's part of her. And that's part of her." "That's part of her. And that's part of her." And He marked off a part of Himself that was in Himself.

I'm going to do this again. See God in light and glory—effulgent, unapproachable light—and at the very center of the being of the Father is the Son, and at the very center of the Son, He's marking off parts of Himself. And He says, "This part is Me—but it will be Pilu." Marked off in Christ before He created. Okay? Marked off in Christ.

Now, that which He's marking off—is it divine? Well, let me tell you something, brothers: I'm talking about the real creation here. Does not the New Testament speak of a second creation? A new creation? We—those who—if any man be in Christ... Are you in Christ? There you are. There's no creation. Are you in Him? You're there before the creation. You are in Him. "If any man be in Christ," he is a new—no. He's a new humanity. That's the word. He is a new species. He is a new species that's never been on this earth before.

And the old creation passed away, and the new creation comes forth to be seen. That new creation is 100% God - all in all. Not "God the All," but "God all in all." When that creation

comes, it's "God the All in all." That creation has divinity in it from top to bottom—soaking with divinity. You go back and read your New Testament. This will be very clear. Well, this is the beginning of the new creation—even before there is the creation we know. So, I'm telling you, Brother Tim, that the new creation preceded the old creation.

Now, it might not have—the new creation might not get seen until after the old creation vanishes away. Because this happened before. It happened in God. And that creation is a mystery. But I am telling you, it's there. You in Christ before the foundation of the world. But I also want you to remember: this also happened after the creation - during the creation. Our present creation—you've got to remember our time. Okay, this is creation. And God is all around that creation. The front of it, the back of it, the top of it, and the behind of it. Below it. But this creation hasn't even begun. And He is planning His new creation.

Now I want to tell you when the new creation began on earth. There came a time when the new one began. It came at the same time the old one ended. Now, I told you—you're not going to understand this. When did the new creation become visible? Can anybody tell me? When did it begin in space and time? Visible for us? It began before the foundation of the world—but for us to see it, when did it begin?

In the death and resurrection of Christ. It became visible in the resurrection. And there stepped forth from that tomb—who? Christ. The firstborn of a new species. A new creation. And what is this new species?

This species is Christ and Christ in you. Christ and Christ in you is the new creation. The new creation has so much that is divinity. The new creation looks an awful lot like what happened before creation when God marked you off in Christ and chose you to be in that new creation. That new creation began before the old creation began. But it became visible when that tomb split open. And then becomes totally visible—and the other one totally not visible to the eye—at the end of the age. Now, brothers, that's all true. And none of it's true. Now we're going to look at it again. Now we're going to look at it again. I told you we were going to understand this.

Now I want you to listen to me. "I finished all things before I created all things. I did away with all things before I created all things. You were chosen in Christ before the foundation of the world." And I'm not lecturing on predestination. Go take a flying leap. This is about the greatness of your Lord.

Now He has marked you off. Now look inside of Him. Look at all those sparkling parts of Him, would you? Aren't they glorious? There's... there's Eda. But we don't have a creation yet—but there's Eda. Hey, how does Eda look? Glorious. Does she look beautiful? Holy. Holy? Yeah. Perfect? Yes. Blameless? Absolutely. Pure? Absolutely. Is there anything you can charge her

with? Of course not. Well, how long will Eda be in Christ? She's never a moment she's out of Christ. She's always in Christ.

Brothers, bear with me. This takes a little time. I know you'd like for me to get to the point, but let me tell you something: Adam will eventually come along and he will give you your body. He will give you your body. And Adam will give you your soul. "And man became a living soul." And man became a living soul. Did he ever have the life of God in him on this earth? No. He never ate of life. He never took life. So he gave you your body. He gave you your soul. That's not what God intended when He created man. Adam may have given you your body and he may have given you your soul, but he didn't give you - you. He did not give you - you. He even gave Adam a spirit, but Adam did not give you - you.

Something was marked off in God before the foundation of the world. That was you. Eda, if you can't remember anything else, remember that you were in Christ before the foundation of the world. Your body wasn't there, and your soul wasn't there. But His life was. His Spirit was. And He gave you that. And Eda, that Spirit preceded creation. That which is really you existed before creation. Eda, you've been here a long time. And someday, when it's over...

When this creation is over and I'm liberated from a fallen body and a fallen spirit, I'm going to be able to look back and remember—whoa, I remember that. I remember when I was marked off in Christ before the foundation of the world. Ooh, I remember the end, even before there was a beginning. I will know, even as I am known. Now, here's the point. Here comes the point. Just before He said, "Let..." He died. The Father slew the Son.

Oh, Lord, help me to show this. I can't show you this. Now God surrounds creation. He is not just here or there—God surrounds creation. And just as creation is beginning, the Son is slain. That He might divide Himself and become many. The grain falls into the ground. But that's not all. Brother Daniel, I want you to go sometime today to the book of Galatians and discover that this creation was crucified.

Now I want you to look at Jesus Christ dying on the cross. And He crucifies this creation and does away with it. It is destroyed. That's what Galatians tells us. It's destroyed. It's gone. Now when did that happen? When did that happen? That happened on the cross in Jerusalem, did it not? Did it? No, Jonathan, it did not.

Jesus Christ is about to say, "Let..." Who is the Creator? According to Colossians, Jesus Christ created creation in Him. But He also was slain before He created. I am telling you this: He was slain before the foundation of the world that He might give you life. He was also slain before the foundation of the world, at which time He destroyed this creation before He created it. This creation was nailed to the cross when the Lamb was slain before the foundation of the world. "I have finished all things before I created all things."

That creation was slain when the Lamb was slain. Oh, what a Christ have I. Oh, what a Christ have I. Are you going to go read Romans 6 someday and it's going to be a mystery to you? What do you mean, "reckon myself dead"? Are you going to read Christ talking about "I was there before there was a there"? You're going to read all sorts of mysterious things. But I am telling you that in the great mystery of the power of God, He slew this creation before He created it. Put it this way: if you could take this creation and look at it, you would find on its neck the foot of Christ. Slain before Created.

I want you to know something—and I am speaking from the New Testament. This is the New Testament, brothers. This is in the New Testament. I didn't think this up. Before there was the seventh day of resting, He destroyed the seventh day of resting. Before there were any of the feast days or holy days, He slew the feast days and holy days. Before there was sin, He died for sin. And before you had life, you already had life. Hallelujah. He had done it all. And you're going to go back and read the New Testament again, and you're going to say, "Wow, wow, wow, wow, wow." And you're going to be able to see things from His viewpoint. And I'm telling you that creation was created in Him, but not before He was slain. And He was slain to give you life. And He was slain to destroy this creation—that you might be the new creation.

Now, if you're not satisfied with that, let me tell you one other thing He did. He knew you were going to have a rough time in here. He knew you were going to have a hard time. He knew it was going to be difficult for you. So, before He created, He took all these wonderful portions of His being, which He marked off within Himself before the foundation of the world. And He wrote a name beside each one. He wrote your name, before He created, just to make sure He didn't forget you—just before He created, to make sure that nobody got misplaced—He made this book of all our names. My name was in there. And oh, what love. He made sure my name was there before He created it.

And then He slew this universe. Even before He created this universe, He destroyed it on the cross of Christ. Slain before the foundation of the world—but slain only once. But you are not touched by the destruction of that creation because you belong to the new creation before the old creation existed.

You cannot be taken out of the new creation if you're in it. And He slew this creation. He destroyed this creation. And even though your body was in it, that body of yours was destroyed. He will never save your body. He'll give you a new one. He will give you a new body. He will transform your soul. And your spirit cannot be touched by that creation because it does not belong to that creation. Your spirit... and your life, which is Christ—read it in Philippians. Your life, which is Christ—it's over here. Outside, before and above, and before and after this creation. I'm going to tell you again, brothers: that creation was inside of God, and you're on both ends of it. Are you in Christ before the foundation of the world? Yes or no? Yes, Are you in

Christ after the world is over? Yes. Then you only have to ask yourself one question: Am I there in Christ when all this is going on? And the answer is—you are always in Christ. And yes, you're in Christ now. And this creation was destroyed.

I want you to go with me to Jerusalem. I wish there was some way I could show you this is creation here again. God in heaven, I can't explain this, brothers. Please do not ask me for an explanation. And don't say, "Gene, can you make this clearer?"

Now this is creation. It hasn't happened yet. But when it does happen, God will be all around it. He'll be here and here. Now, if God is here and here, and if this creation is in Him, and if you're in Christ there, then you're in Christ here—because He envelops this creation. You're not in Christ at the beginning but not at the end, because He totally envelops. Maybe we better throw the sheet over this one more time before we come to this great imponderable.

Before creation, you are in God. After creation, you're in God at the same time—because God envelops this creation He's about to create. One more time, just drop it over it. Watch. That's where God is, and that's where you are. That's creation, and you're over here, and you're over here. You're always in Christ because creation is in Him.

Now, brothers, He slew this creation before He created it. God can do that because He surrounds it. Right. Let me show you how He did it. He's slain out here where there is no time. He is slain out here before He created. Now, I need Mr. Einstein to tell me. I need Einstein to tell me that creation is made up of mass, physical molecules. And where there is no physical molecule, there is no time. There's no space. There is no creation. There's nothing physical. When you take out the physical, time disappears.

Okay. My Lord was crucified out here before time. He was crucified before time. And He slew this. And He slew the fallen angels. He killed the fallen angels. He destroyed death before death existed. He slew before He dared create. But because He was free of time, there came a—for us, not for Him—there came a day. Right here. We'll call that the mountain of time. Let me move that over here. It kind of sticks up a little bit. That's Jerusalem. That's a hill outside Jerusalem.

Creation is not in a line—it's in a circle. Somebody hand me a pen. Would you reach over and hold that right there just for me for a moment? I would like for you to see creation that way, and I'd like for you to see the cross right in the middle. And the past and the present and the future all move around that cross. It's in the middle of creation.

Now, use your imagination a moment and see a great void—and see all of creation circling around a cross and a tomb. And that which happened before the foundations of the world was allowed to intersect a moment in time, which was so small compared to the all of God. And that moment when there was no time...That moment—which could be here or here or here—we cannot take the cross and put it in a place. We cannot say the cross came before, because God

envelops creation. Brothers, there is an eternal cross. There is a cross which is everywhere. The suffering of God, the death, the dying of Christ permeates this. His death is not chained, is not fettered, is not confined, is not held, is not captured by time. As He surrounds time, so His cross surrounds creation.

And He allowed that slaying to intersect time for one brief moment. Now, watch Him die. And He's dying. And He grabs death: "Come with Me, death." And He takes sin: "Come with Me, sin." And then He takes the world system: "Come with Me, government of Romania. Come with Me, communism. Come with Me, democracy. Come with Me, all governments that are not Me." "Come with Me, old fallen nature of Adam. Come."

Now come all seasons. "Come Sabbath. Come all rules of conduct. Come all morality. All that is good, come. I will crucify you along with evil, for you have both come from the tree of the knowledge of good and evil. Come good, come evil, come everything except life. Die in Me."

And then He calls forth His whole creation that fell from His hand and brings it into the cross. Brothers, I'm not making this up. You will find this in the Word of God. You will find it all over the Word of God. You will especially find it in Colossians, Ephesians, Romans, and, thank God, Galatians.

He crucified the Jewish religion. He took the Ten Commandments and drew them into Himself. And now, brothers, I'm going to tell you a great mystery: He even allowed divine life to come in, right along with death.

"Well then, Gene, you're not going to let life die?" Stand by, folks. Give me three days here, will you? And He dies, and they all die with Him. But none of them come out of the grave. They are annihilated. I'm telling you. Do you see creation here now? It does not exist. You say, "But Gene, it still exists. I'm in it." Yes, but in God, it's not there. The creation is going on with you and me. But with God, it's over with. And that's why He can look at you, Jonathan, and see you're so wonderful. There's no law in you. There's no sin in you. You say, "What about my body?" He did away with your body on the cross. He did away with the flesh. Do you remember this? He crucified your flesh. You will not keep this body. It is dead and destroyed. He will give you a new body that is spiritual, like unto His body.

Now, Jonathan, He looks at you today in a slain creation that no longer exists. Destroyed. In Him, it's destroyed. You're still playing it out here, but in Him, it's destroyed. And you look beautiful. Jonathan, you're glorious. You are holy. You're a holy one.

You're a holy one.

Three days later, we've got to look at this. Three days later, a tomb opens. Does death come out? Does sin come out? They're destroyed. They do not exist. Ten Commandments—gone. Paul

got in trouble by saying the Ten Commandments were nailed to the cross. Probably cost him his life.

Have you been slain? Absolutely. Everything Adam gave you has been slain. And I'm going to tell you something else that's really amazing. Even your life in Christ has been taken to the grave. You do not have today...this is too much. But maybe you want to listen to this again and again. Today, you do not have the life of God in you. Brothers, I give you a mystery. You have something more wonderful than the life of God in you. You know what you have in you, Pilu? Give me your hand. Do you know what you have in you? You have God's life passed through death and raised from the dead. You live by resurrection life. That's the highest of all lives—a life that has destroyed death by dying. A life that can now be given to others. Don't just sit there saying amen. You've got to praise your Lord here somewhere. You've got to open your mouth and say, "Glory to my Lord. This is my Lord. This is what He's done for me. This is what He has done."

Now go back to that time before creation. And listen to the Father say, "Son, I want to glorify You." And the Son says, "Father, I want to glorify You. I want a wife." "I'll give You a wife. She'll be as holy as You are. She'll be holy. She'll be holy. Blameless and perfect. But she will not appear until after I destroy—until after I destroy—the old fallen creation." And so Christ died before creation and destroyed it—before He created it. And when that tomb opens... A resurrected life comes out. A resurrected Christ comes out. He is the firstborn from the dead. He is the first of a new creation. And you are in Him. You're in Him. You came out of that tomb with Him—in Him. And all of those chosen little parts of Him are in there. Resurrected from the dead. And death cannot touch you. And you will never die.

You will change, but you will not die. And you are also the first fruits of that new creation, this new species. And you're not like Adam, because Adam didn't have God's life in him. You've got God's life in you—coming out of that tomb. And where are you when Christ comes out of that tomb? You're in Him.

Then what does He do? He ascends. Ephesians—He ascends. Where are you? I'm still in Him. You're still in Him. I'm still in Him. And the angels receive Him. And where are you? In Him. And then what does He do? He stands beside the throne in glory. Where are you? And then He sits down. Where are you? Sitting. And then what does He do? He reigns. And where are you? In Him.

And I'm telling you, my brothers, that was all completed, settled, and taken care of before He created this universe. And to Him, it has already taken place. In Him, because He surrounds creation, this is what's going on. You and I are living out the drama.

Now, I'm going to finish this drama now. I just want you to remember you were chosen in Christ before the foundation of the world. And He finished all things before He created all things. And your name is in the Book of Life—before the foundation of the world. Brothers, at some point you have to stand up and cheer and say, “What a God have I. What a Christ have I.” Amen.

Now then, the age has come to an end. It's over. My creation—what happened to my creation? I've lost my creation here. My creation—even for me, it's over. God disappeared. And now comes a meeting. All the parts get to meet one another. All the pieces chosen but scattered out through time—no more time. So we all gather. What a meeting that will be. And all the pieces of Christ come together. They go one. And they become one. And lo and behold, here is divinity gathering—and it's female. We all become one. And there emerges the girl.

And Christ is so glorified. We're all out of our minds with the glory in Christ. And we realize that this all took place—this all went over—even before it started. And we have always been in the Book of Life. We're crazy. We're going out of our minds. And then we gather, and the virgin girl comes—and she doesn't even know there was an old creation. She came out of that tomb when the old creation was destroyed. And she looks at her Groom and says, “What's that?”

“My Lord, what is that?”

And He says, “That's the old creation. I brought you out of it. That's where you came from. I brought you out of that scar. All the hate and evil and wickedness and sin have done nothing but leave a scar. But she has no scar. She is without spot or blemish. Wow. No spots. No blemish.

Now let me tell you what happens. They get married. We get married. Now, where did we start off before creation? In Christ and one with Christ. Now Christ comes into this girl who was in Him. And she's beautiful. And she's perfect. And she's without blemish. And you're part of her. And you're holy. Ephesians 1. Colossians 1. You are already holy and spotless and pure, without blemish.

And now it comes—the greatest mystery of all. One with Him.

“So shall a man be joined to his wife, that the two might be one flesh.” Which is a picture of this moment—when two spirits join one another and become one spirit. That is 1 Corinthians 5:7, I believe, and also 1 Corinthians 15:48, I believe. And we become one with Him. Then, Ephesians 1:10—He brings all things back to Himself, reconciles the creation with Himself by destroying it, and brings her into His being. We're still there. We're still who we are. We've still got our personality. I've still got His life in me that is a unique part of Him. And I turn. I'm in Him. And He turns. And He comes back into the Father.

And we glorify the Father—I'm sorry, the Son. And the Son glorifies the Father. And He gets His girl. This is the end of the story. The hero gets His girl. And they are one. And God becomes all in all.

Now I'm going to tell you something you don't know: that's already happened. This has already happened. That new creation was before the foundation of the old creation. And because creation is in Him, that new creation is also over here. And we are that new creation. And this is a drama in between.

And that cross in Jerusalem was that moment when God allowed that which is not time—that cross, that slaying... Let me do it this way: that slaying is free of time. Can you understand? If there is no physical matter, there is no time. That cross is free of time. That cross is part of God.

He was slain before the foundation of the world. It's free of time. He allowed time to intersect with that slaying. But that slaying took place first. And creation and all that was in it was slain before He created it. He created it already victorious, and His eternal purpose completed. And we have only begun to see the riches of the mystery of Christ. This is only the beginning of glory.

Daniel, whom shall you preach? Preach this Christ. Go beyond that. Show them this Christ. Go beyond that. Introduce them to this Christ. Go beyond that. Show them how to touch Him. And even go beyond that. Show them how to become one. A foretaste.

A foretaste—to touch oneness with Him, even in this life.

Now I'll just say one other thing, very practical. We have another foretaste. Abel, never think the church is a small thing. And never think a gathering is a small thing. When you gather in Romania in a little place, a home, and the little parts are coming together. And they assemble Christ. That's why it's called the assembly. This is the assembling of Christ. You get those people together, you assemble Christ and let Christ free. Let the parts of Christ do whatever the parts of Christ do. There must be much going on when the parts of Christ come together. You are actually letting Romania see visibly your Lord. We will talk much more of this.

The church of Jesus Christ is a beautiful girl. And part of that girl comes together every time we assemble. Brothers, it's up to you. And I am here to help you—to show you how when that girl gets together, all the pieces assemble. You can see that girl, and she's beautiful. And you can't do that when you're sitting quietly singing songs, and listening to a sermon.

But boy, when she becomes what she is, she's gorgeous. And she demonstrates to the principalities and the powers in heavenly places and on earth that they are defeated and destroyed. And the new creation is here—in Christ.

Now, I have told you too much. But if you don't remember anything else, will you remember this? Just remember this one thing: this Christ I have just described to you walked around in

Galilee. And He knew who He was and what He was doing. When you proclaim the Christ of Galilee, make sure you're proclaiming the Christ of the Eternals.

And I have not begun to tell you about your Lord. And I have not begun to tell you of the riches of the glory that are hidden in Christ. Nor have I begun to declare to you the riches of the glory of His inheritance, which is you. And how glorious you are.

But at least we know that we were chosen in Christ before the foundation of the world. This creation was slain before it was created. And we know that the Book of Life had your name in it before all of this started. And that you're in Christ. And that you're in Christ.