

If we were to do a commentary, we would have to have a book in front of Genesis, and it would be entitled The Wonderful, Unbelievable, Incredible, Amazing Things That Happened Before Creation. Before there was man, before there were universes, before there were angels—before anything—when God was all.

We are sitting in Debrecen, Hungary, and we are here in the presence of some of the most elite young men and women ever together under one roof in this house

You brothers, sisters, the last time I talked to you, I said too much. And you probably would need to memorize that message from beginning to end to understand it. Just take a moment to review. Jesus Christ was slain before the foundation of the world. Your name was put in the Book of Life before the foundation of the world. Jesus Christ finished all things before He created all things. The Father loved the Son before the creation of the world, and gave you to the Son before the creation of the world. You were marked off in Christ before the foundation of the world.

I tried to explain—and no man can succeed at this—how these things can be. And I will never succeed at that. Ephesians 2 also gives us a glimpse of things before creation, before other things came into existence. I commend to you a listening and re-listening and re-listening of that message. Because ultimately, in order to make it clear, I had to take you from the beginning of creation all the way to the end of creation. But let it simply be said that you were in Christ. And take that literally. You were inside of Jesus Christ, the eternal Son, before He created.

Now, before we go any further, I want to take this word “one” and this word “in” and say to you, those are probably the two most important words in all of Scripture for any kind of spiritual understanding: in and one. To be one with Him, for Him to be one with you, Him to be one with the Father, the Father to be one with the Son—and “in.” You are in Christ. And Christ is in you. And when we come to the book of Genesis 1, you're going to discover how interested God is with “in.”

Now let me just quickly run through some things. He was in creation. Creation was in Him. He was in the garden. He was in the tabernacle. He was in the land. He was in the Holy of Holies. He was in the land. He was in Christ. He is in the church. He is in you. He is in the body. He is in the house. He is in the New Jerusalem. He wants to be in. And if you please, using marriage—as the Scripture does—is the greatest single illustration of God's eternal purpose. He is in the bride.

Now, you cannot turn all of those around. You cannot say the land is in Him, other than saying that creation is in Him. But those things that are living, that belong to Him, those that are truly, truly His—you have this: You are in Christ. The church is in Christ. Christ is in God the Father. In. Again and again, in. We are in Him, and He is in us. And of course, the final and most beautiful

and perfect illustration of this is when Christ is in the bride, and then the bride comes back to return to be in Him, from which she came. And then you have that other word: one. One. One. O-N-E. One. Brothers, these are the things which we proclaim, and these are the things which we experience: in and one. The Father is one with the Son.

The Father is one with the Son. The Son is one with the Father. The Father is in the Son. The Son is in the Father. God wanted the tree to be one with Adam. It did not happen—the tree and the man to become one. The Tree of Life—life and man becoming one.

The Lord said that He was one with Beulah. He was one with the land. He was married to the land. He called it married land. It was the married land—Beulah, married land. Then, in the incarnation, the Father is one with Christ, and Christ has become one with human beings. Oneness. John said, “I am not the Messiah. I am the introducer.”

Quickly, when I was 17 years old, a girl named Maggie introduced me to a girl named Helen. Maggie was being John the Baptist. She was the introducer. And he said, listen to his words - now this is John speaking: “I am introducing the groom, the bridegroom—the groom, the man—the man part of a marriage. To the woman part of the marriage, “I am introducing the groom to the bride.” That they (and now these are my words), that they might become one. Read in Romans 8. Look carefully. You will see the Father in you. You will see the Son in you. And you will see the Spirit in you—one with you.

The Lord wishes to make His Spirit one with your spirit. He wishes to make His life one with the life He gives you. Well, let me do that again. I did not say He wishes to make His life one with your life, but one with the life which He has given you. Jesus Christ will be one with His church. And He is one with you. Your spirit and His Spirit have become one. 1 Corinthians 5:7 - your spirit and His Spirit have become one. Marriage in Genesis 2: “Let a man therefore leave his mother and father, that he might become one flesh.” One. It’s in Genesis at the very beginning—one. One with his wife. That is a picture of what the Lord is going to do.

And then, of course, in the New Jerusalem, we have a bride and we have a groom. And the two become one.

Oneness comes from being in: the Father in you, the Son in you, the Spirit in you—and you in Christ, and Christ in the Father. That’s what makes one. Now, there’s one other thing He wants to be one. He’s having a little difficulty with that. He wants you and me to be one. He wants the Baptist and the Methodist to be one. No, that’s not true. It looks bad. Because we never see the spiritual depth. We never see the spiritual meaning. I am one with you. Men have told me I am not one with you. I am one with you. The prayer has been answered. It is only that you have a revelation that the prayer has been answered.

Now, all of that that I have just told you—why did I tell you all that? So that you might return to that age before creation and see that this is the direction in which the Lord is moving.

Now, gentlemen, draw a line across your notes. We're going to change the subject. This morning, we're going to look at one of the most profound things you will ever know: the spiritual life of Jesus Christ before creation. How did Jesus Christ keep up His spiritual life before creation? Well, I wanted you to know that I know the answer to that.

The Father said, “Son, read your Bible, pray, go to church, and tithe. And then, my Son, you will be a Christian, and I will love you. But you must pray, and you must read your Bible, and you must go to a building, sit down in a pew, and go to church.” This is how Jesus Christ carried on His spiritual life before the foundation of the world. Now, if you believe that, I have a palace in Bucharest, Romania, that I want to sell to you. Real cheap—\$5. In fact, \$1,000, lady, and it’s yours.

Jonathan, what I’m about to say to you is: you must change your ministry. I have to tell you, Jonathan—and I’m not picking on you, I’m picking on about half a million ministers—we have been given the wrong information. It has not been too long that we got this thing of “pray and read your Bible,” and of course, you can find a scripture for it. Jonathan, you’ve got to do something new with your people. But you cannot do something new with your people until it is in your life. I think this is coming back to some of the concerns of Brother Abel here at the beginning.

Brother Abel, you must not preach that which you have not experienced. And Daniel, you must not preach that which you have not touched. And I would say this to Jonathan and to Tim, you must not preach what you have not experienced. And whether you believe this or not, I came here not only to tell you things, but to show you how to experience all of them, including in and including one. Jonathan, we must experience these things, and then we can proclaim them. But we must not just proclaim them; then we must show our people how to experience them. I’m going to go through that.

First, we need a revelation. We need a revelation of Christ. Then we need to experience that which we have seen. Then we must declare that revelation to God’s people. And then we must show them how to have that experience. And if we cannot do that, we should go home.

I’ll go over that again. First, we need a revelation of Christ. Secondly, we must enter into and experience the revelation. Third, we must then declare Christ as our revelation. Then we must never stop there. That’s where everybody stops—if they ever get this far. There is not the element of showing your people, God’s people, how to enter into these things.

Now, my own impression is—and I’m going to look up here at the camera—my impression is that you preach everything but Christ, and you preach things that are not a revelation, but

knowledge. And having preached it and preached it and preached it, and scared God's people and damned God's people and criticized God's people—and all they can do is sit there in the pew and listen—good night, they're victims. And yet you're standing up there yelling at them. And they all go home frustrated. Or they go home and thank you for your wonderful message. You preach that which is not Christ, and which is not revelation, and you give God's people nothing. I'd recommend you resign.

We need a revelation of Christ. I guess really we first need somebody to declare a revelation of Christ to us. I'll do it that way. Somebody needs to tell us about Christ. We need a revelation of Him. Then we need to enter into the experience of Him. And then we need to declare Him. And then we need to show God's people how to enter into this revelation experientially—to touch and embrace.

And Brother Jonathan—I'm speaking English. And when I ask you if you understood what I said—Jonathan is so quiet. Did you hear that yes? Is he saying yes to be polite? No, he's saying yes because that's the way Jonathan does. This is a yes for Jonathan. This is a no. You didn't say that, did you? An American? That's a yes, and this is a no. We learned that from the Italians.

It's not going to be easy for me to share the following with you. I'm wondering if you'd get up real quickly and open a window and let us get a little air in here. I'm sure it's stuffy. Those of you who are watching this on video, would somebody please get up and open a window? You're stuffy in that room. Thank you, brother.

I have nothing to tell God's people. You have nothing to tell God's people until you know the Son's relationship to the Father and the Father's relationship to the Son.

Now, I'm going to tell you that Jesus Christ, while He was on earth, gave us hints. Do you know this word? Hint? A hint? What is it in Romanian? He gave us hints of His relationship to the Father. A little bitty - a glimpse. A glimpse. And it's up to you to dig it out. And in the epistles, we get glimpses of the spiritual life of God's people. It's up to you to dig it out. Well, why didn't He give us a nice formula?

"First, you get up in the morning and when you go to bed you..." One, two, three, four, five, six. Well, He left that up to Baptist preachers. First, you have to come to God. You have to repent of your sins. Secondly, you have to call for the blood of Christ. And thirdly, you have to confess your sins—is what I just said. You have to confess. You have to bring things to the light. You have to do this, that, and the other. Then you bring your requests to Him. And then you pray for the government. And you believe. You have to have faith when you pray. If you don't have faith, the prayer will not be heard. And then you have to pray in Jesus' name. Well, thank God that's not in the New Testament in a nice little rule. Because who knows what we would have done. We would have probably killed one another—because we weren't doing it just right.

Brothers, we need to lift this so high to spiritual realms and see the purity of what was going on before creation. We have to look for those little hints and those little glimpses.

So I'm going to give everybody an assignment. I want you to read John 5 and John 6. This is the beginning of the hints, the beginning of the glimpses. I want you to read them very carefully. Be back here tomorrow morning, and we will see what you have found that will give you some indication of what Jesus Christ and His Father had in the way of a relationship before the foundation of the world. It is important that you see this. Brother Daniel, this is what you have to share with your people—and it's what they want. But don't just preach it.

The things that we will do here in this building during the weeks to come - one, they are founded on Scripture. Two, they are those things which were before the foundation of the world. Three, there's the testimony of Christians throughout the ages that this is true. That's why I have given you the book *Experiencing the Depths and The Spiritual Guide and Practicing His Presence*—because these are three witnesses. That this is the way things were, with Christ and the Father. And there's great practical help in those books. You must pass that practical help on to your people. But Abel, you must not pass it on to them until it belongs to you.

And therein is your stewardship. Therein is your stewardship. Now, let me see if we know this word "stewardship." What's the word stewardship? You know this word, sister? Okay, can you say that word in Romanian too? We got two different words here. They're similar. We have a stewardship. We have a stewardship. We husband that which is given to us. We take care of it like a farmer does his children. Well, I hope I have said enough because I am very reluctant to share these things - always. They should be shared only in the church. And I will not share them until they are made practical. And that's why we're going to do some work this afternoon here in this room.

Let me see. I want you to write this down if you're taking notes. All things flow from the Father. Nothing originates with the Son. If there's anything that originates with the Son, it is our salvation. Otherwise, all things flow from the Father. Jesus Christ is the first to receive that which flows from the Father. Jesus Christ receives from the Father by means of the Holy Spirit. Now, that's a mystery that we will never understand—not in this lifetime. We only know it's true.

Now, gentlemen, ladies, go back with me before creation. And I'm using a passage of Scripture in the New Testament: the Son emanates from the Father. I have no idea what that means. The Son flows out of the Father. So even the Son flows from the Father. The Son's origins are in the Father. "Oh, the Son came after the Father." I didn't say that. All I can tell you is all things flow from the Father. And I just quoted a verse of Scripture I don't understand. All of the Godhead

has been here forever. Still, the Son flows from the Father. He has the glory of the Father. He has the image of the Father. He has the life of the Father. And He is one with the Father.

These are all things that He has determined that you have - as sons and daughters. And if He has His will—if He has His way—these things will take place, both in time and eternity. In fact, they have already taken place in the eternals. They will take place. They are finished. Completed. These things are. We are the sons of God, but we do not yet know what we shall be. But we know this: we shall be like Him.

All right. Now, the first thing the Father does is give the Son His life. The life of the Father flows to the Son. This is before creation. Woo, this is really way back—so far back it never happened because it was there from the beginning of God, and there is no beginning of God. These are simply the ways the Father and the Son and the Spirit relate to one another. This is how the Father and the Son and the Spirit are in the Godhead. The Father gives the Son His life. Now, what life is that? If you can get clear on this, it is not human life the Father gives the Son. And it is not human life that the Son gives you. The Father gives the Son His life.

What does the Son do with the Father's life? He does the same thing with the Father's life that the Father does with the Father's life. What does the Father do with His own life—His very own life? He lives by His life. He lives. What does the Father live by? He lives by His own life. He lives by divine life. God-life. It's the highest life.

And the other thing that life does is flow out. It's natural. You hear the dogs bark every night. You know why they do that? Because it's natural. And it is natural with the Father's life to flow out. The Father gives His life to the Son. It flows out of the Father to the Son. Tell me, what does the Son do with the Father's life? Now, brothers who are Americans, be quiet. What does the Son do with the Father?

Now, this is in the New Testament. I'm not making this up. Quote the book of John: "I live by the life of my Father. Of myself, I can do nothing. I live by the life of my Father."

If I could tattoo something on the head of every Christian, it would be: Of myself, I can do nothing. As a Christian, Jesus Christ is a failure. He can do nothing except what He does by divine life. He can do nothing by human life. You cannot live the Christian life by human life. You cannot live the Christian life by dog life. You cannot live the Christian life by angel life. You can only live the Christian life by the life of the Father, which flows to the Son, and the Son can do nothing except as He lays hold of and lives by divine life.

In case you don't know, that just ended most of Christendom. For we are constantly told what to do. Do this, do this, do this, do this. And nobody gives us any access. Nobody gives us a door to divine life. And that's why we cannot live the Christian life. We're big failures.

Now then, Brother Pilu, I want you to fast. I want you to pray. I want you to go to church. I want you to witness every day like Dwight L. Moody witnessed every day. Every day he witnessed to one soul about Jesus Christ. Now, I want you to do that. I don't care if it scares you to death. God wants you to be like Dwight L. Moody. And Dwight L. Moody said, "The world has not yet seen what God can do with one man wholly given to God." I want you to be that man. And that's not all. I want you to be fearless. I want you to be bold. And Pilu, this is good advice. Because you know what will happen? Praise God, you will fail. Glory, glory, glory.

And one day you will wake up and cry out with your Lord and your Savior, "I can do nothing." And that will be the greatest day you ever live. "I can do nothing." Then you must lay hold of divine life. You must touch that life and know that life, for that life alone can live. I put a period there. All other life ends in death.

All right. The life flows out of the Father. It is the highest life. It is divine life. That life flows into the Son, and the Son lives by that life. That's the first thing.

Here's number two. It is natural for love to flow out of the Father. Love flows out of the Father. I found all this in the Bible, fellas. I'm not making this up. And these are the hints of Jesus Christ. He is telling us what happened before creation. You will find these things in Scripture.

Now, He is love. And His love naturally flows out. And His love flowed out to the Son. The Father loved the Son before the foundation of the world—aggressively, passionately, purposefully, wondrously, powerfully, overwhelmingly. That's not even English—gloriously, all-encompassingly, envelopingly, rapturously, ecstasy. The Father loved the Son with great passion, gloried in His Son, and loved, and loved, and loved, and loved again.

What do you figure the Son did with all that love? Let it flow. He loved the Father back. He loved the Father. With what love did the Son love the Father? That love which originated in the Father and flowed to the Son—the Son took that love, and with that love, and with the life of God His Father, by means of the life, the Son turned around and loved the Father passionately, gloriously, rapturously, warmly, thoroughly, completely, and gloried in the love of His Father. Brothers, I tell you, this is all in Scripture. Yes. Every word of it.

I want you listen to this. When I was a young man, 18 years old, about to leave for Europe, I gave my wife a little silver compact. And on the back of it was written this reference:

"As the Father has loved Me, even so do I love you."

As the Father loved Me, even so do I love you. I'll tell you what this world is waiting for. The world is waiting for a man who knows that, who has experienced that, who proclaims that, and shows God's people that in all of its most radical and extreme discovery.

Now I am telling you there was something going on in the Godhead, and it was the Father loving the Son and the Son loving the Father before creation was ever created. And the Son loved with the love of the Father. And this happened before creation. Brothers, hear this. It's important. Now, I know you learned this in Bible school. It was the first thing they taught you. We don't know these things. They have been lost to us.

Now, we will go on. One more: the Father spoke to the Son -but not with words. Not with human words. Now, how did the Father speak to the Son?

Who knows? There in unapproachable light, when God was the All, and deep within the Godhead, the Father spoke to the Son. Heavens, I have no idea. But I have a hint: He spoke to Him by billowing revelation—not with words, but by revelation. And brothers, I'm telling you—even revelation flows first from the Father. And to the Son by means of the Holy Spirit. And the Father was revealed to the Son by means of the Holy Spirit. Even the Son of God is spoken to by the Spirit and shown the Father.

Jesus Christ on earth and in eternity past did not think. He relevelated. He discerned. He intuited. Forgive me, my dear Romanian brothers - relevelated meaning He had revelation. When I say He did not think, I mean He did not do like Aristotle. Number one. Number two. That produces number four, which means that number three is... He had a deep revelation going on within Him of His Father's speaking. These things went on in Him in eternity first, and the Son spoke back to the Father.

And the Son, if there was anything there to obey, the Son obeyed the speaking. And you and I, the same thing. When there's revelation, we need to respond to it. It is not good to be the Dead Sea. All things flow into Him and flow into you. They need to either go to God's people or they need to go back to the Lord. Now I'm going to tell you something, brothers. This is very important—that you learn to open your mouth in spiritual matters because things need to go somewhere. Either they go back to your Lord, and you fellowship them with Him, or they go to God's people. Or they go somewhere. If you have to go out in the woods and shout, in the forest - it is not good to be a Dead Sea, because the revelation will end. And the Son responded to the Father.

Brothers, the things I'm sharing with you are the deepest things you'll ever hear about the Christian life. Believe me, and you will find them true. Now, one more thing. Oh, I have to stop here and tell you that there was never anything said out loud as we understand words.

Who spoke the first words ever spoken? Huh? All right, and in this respect, we get that the Son does something. For our sakes, He speaks. And in the moment He spoke, He became the Word of God. "Let..." And that's all in the world John's talking about when he said, "In the beginning was the Word." Jesus Christ spoke creation into existence. He expressed - what did He express? He expressed the Father. And Jesus Christ is the expression of the Father. And when you say He is the Word of God, you're saying He is the expression of God. That's all in the world that means. He is the expression of your Father. And we got to see the Father when Jesus Christ began to speak. What's the first thing He spoke? He spoke creation into existence, and creation shows us the Father. We'll come to that later.

One more thing. And this I have held to be the most important. And this one Jesus Christ does not hint. And He does not give us a glimpse. He says it. And He says it clearly: "The Father is always beholding Me."

You want to know the secret to the Christian life? You're getting it right now. The Father is always beholding Me, and I am always beholding the Father. And if I had to remove all of them but one... then I would leave this one. And if I had only two, I would say: He gives His life so that His Son can be a Christian. His Son can live the Christian life. And the Father gives the Son beholding. Beholding. You don't know this word? Okay, Pulu, help us.

No, no, no, no, no. What do you see when you look in a mirror? When you look in a mirror, you behold yourself. To gaze. To look at. To gaze. All right. The Son of God... and, behold. Here in Corinthians, listen: "We are as a mirror... beholding the Son of God." Beholding Jesus Christ. Now, what is that word in Romanian in your Scripture? That's the word you want. "We are as a mirror."

To look at something in a rather special way, in a worshipful way. To behold. It is something we know nothing about. Your Catholic churches and your Greek Orthodox churches were built so that you could behold beautiful gold and silver that might some way remind you of God. Why not put up a casket with a coffin with a corpse?

All right. The Father beholds the Son, and the Son beholds the Father. And that never stops. The Father looks upon His Son with great joy. And the Son takes the Father's beholding of Him and returns it to the Father.

Now, gentlemen and ladies, add one more word: all of the above is the fellowship of the Godhead. The fellowship of the Godhead. And this word is a very wonderful word in English. Many tongues do not have this word fellowship. There's no way to say it. The Germans have to work very hard to get the word fellowship. Do you have the word fellowship in your language? May I hear this word? And... I'm sorry? Yes, that's it. Yes. And it is a word that the unbeliever

almost never uses. For some reason, they will not touch this word. They don't know what it means.

Now, my point is—you may not know this, but you know what that word means. Now, whatever you know about the meaning of that word, run with it. Take it. Hold it. And let it get big. Grow. All of this that I have told you is the fellowship of the Godhead. And so we can sum it up. If you ever hear me talk about the fellowship of the Godhead, know I'm talking about all these things.

Now we're coming close to the end of this little message. This little message. This would revolutionize Christendom. All of the Christian faith of the first century was built on these things.

Well, I would say to you: do you see prayer in this? And the answer would be, "But did not Jesus pray?" That depends on whether you're talking 20th century or 1st century. Jesus Christ went out alone to be with Himself, to do that which He did before eternity—when there was only God—that which happened before creation. He went out alone so no one would say to Him, "Jesus, please heal my daughter."

He didn't want to be interrupted, fellowshiping with His Father. That's right. It was a return to these simple things. That's what prayer meant. And we don't know that.

Now I have to tell you one more thing that is very important. And everything really hinges on this. And this will take you years to understand. I want you to write it down whether you want to or not. This is the conclusion. This is the point. This is a big point: all this was possible only because God is spirit. And that may not mean a thing to you. All of these things are possible only because God is spirit.

Now let me ask myself—and let me ask you—what are some of the meanings of the word spirit? Invisible. Not of this world. Belongs to another world. Unseen. Absolutely without any humanity, no body, no soul, just spirit. Where there is no logic, no reasoning, no thinking, but rather there is relation. There is intuition. Help me here with the Romanian word. What have you got for intuition? Okay, wonderful. Very wonderful spiritual word. There is no logic, no reasoning, no thinking. There is revelation. There is intuition or intuition. And we also would say—I would say—they were revealing and they were intuiting—but those are not words. I made those words up.

There is communication outside of language. Communication outside of language. Outside of thinking. This is spirit.

There are no molecules. There are no atoms. There's no rock. There's no mass. There's no human being. There's no body. There's no soul. There is spirit. And these things can take place

only in spirit. Write it down: these things take place only in spirit. They don't take place in body. They don't take place in soul. They don't take place in thinking or logic or formula. They take place in God. They take place in spirit.

Those of you listening on television, on video—listen to me. Jesus Christ lived for the day when all the temples will come down and man would go into the experience of the Godhead. And it would not be body and it would not be soul. But a day cometh when man will worship God in spirit.

Now, brothers in this room, listen to me. That was not a word like a bird flying. That was—we say, that's not a woo-woo-woo word. That was a geographical word. Listen to me: the woman and Jesus were talking about geography. Not that water—this water. Not at this land—another land. Not in Samaria, but in Jerusalem. Not in Jerusalem, but in a geographically locatable place. A place that can be found in geography. A place that is called spirit. That's a land. That's a place. That's a location.

Now let me come back. Let's stay before creation. All that I've told you can take place only in spirit. Therefore, anyone who touches these things must have a spirit. They must have a living, breathing spirit. You must have a spirit. And it must be something that you can locate. It's not a woo-woo-woo. It's not a "Oh, spirit, oh, this wonderful spirit, this lovely spirit, nice spirit, all this in spirit." No. A place. That place is God. And that place is your spirit. And your spirit is one with His Spirit. Now all these things must be spirit. I'm not going to use the word "in" here. Must be spirit. These are spirit things. Or they are spiritual things. They cannot take place in your brain. They have to take place in your spirit. And these are the foundations of the Christian life.

And this is what was going on in the Godhead before the foundation of the world. And we're going to not go any further. I want to finish this message, but I've got to stop for Brother Abel's sake, because his brain is going to blow. But we're going to take a 15-minute break. We're going to come back, and we're going to come to glory, because we're going to take this out of heaven. No—there's no heaven yet. This is before heaven. We're going to take this out of the center of God. We're going to bring it to you and me. You're going to bring it to you, your life, to my life. You're going to bring it to the place it's supposed to be brought. You're going to bring it to the church of the living God. It belongs in the church of the living God—and there and there alone in the church, the body of Christ. That's where it belongs. And it's always spirit.

These things take place in spirit and in spirit things are apprehended—not understood. When I say apprehended, they just... they're taken. I have one more point added to this. I'd like for you to add that in your notes. This is—I've not asked you to take notes until now, I don't think. All that took place in the Godhead before creation took place in oneness.

The Father was one with the Son. The Son was one with the Father by means of the Holy Spirit. They were one. The Father and the Son. The Son and the Father. And those are the two ingredients of oneness: One is in the other, and the other is in the first. Those are the two elements of oneness: things take place in spirit, and things take place in oneness.

God is spirit, and those who worship Him will do it by...coming to an intellectual understanding of Him? This was the philosophy of Martin Luther. He said, if you intellectually understand God, you will know Him. He was quoting Thomas Aquinas. And everything that most of us—almost everything that most of us have ever been given was intelligence. Information about our God.

Okay, now we start the second message on this subject.

I want to go back to my first type sentence:

It is the nature of God that things flow from the Father.

It is the nature of God that things flow from the Father.

Now, you know, I can say it's the nature of God to love His Son, to glorify His Son, for the Son to glorify the Father. And those are right. And the Father's desire is to let others see the Son.

We are approaching creation. We're not quite there. But we are approaching creation. And we are approaching the purpose of creation. And what is the purpose of creation? It will never be said in one sentence. But here is part of it: to enlarge the number of those involved in this fellowship of the Godhead. To enlarge the number of those who fellowship with the Father and the Son. To enlarge the gathering.

We have a gathering of three.

There's a drive in you to have children. Did you know that? The sisters more than the brothers, but the brothers too. A drive in you to have children. You got that from God. There's a drive in you as a Christian to fellowship. You got that from God. There's a drive in you to have sons and daughters. You got that from God. And there's a drive in you to be one with your wife. You got that from God. In fact, our sexual drive and marriage are probably the clearest indication. They certainly are our strongest feelings. Our strongest emotions. Our strongest provocations. Drive. We are made in the image of God.

God wishes to be one. With another. Now moving toward a point. And here's the point:

It's the nature of the Father to flow out—for His life to flow out, for His light to flow out, for His love to flow out. And He has a Son. And the Son has His life. And His light. And His love. And His fellowship.

And they behold one another. These are the instincts of divinity. These things. These are - as the dog barks by instinct - so God does these things by instinct. You have just seen the instincts of God. I want you to write that down: These are the instincts of God. These are the drives of God. He cannot stop them. He cannot control them any more than you can control love. Or breath. Or thinking. Or life.

Now, brothers, I ask you to look again at the passionate love the Father has for the Son. And the desire to glorify Him. And the Son's passionate love for the Father. And His desire to glorify Him. And we're getting close to creation. Now listen to me. I've already said to you that there's a drive here to increase the fellowship. It will provoke creation. To increase the oneness. To increase the in—I-N. To increase the oneness. To increase the in. To increase the fellowship. To increase the beholding. The hearing. The speaking. The love. To increase the number of those who live by the life of the Father. And now this enormous drive of the Father to glorify His Son.

I'm coming to my main sentence. I'll give you a moment because I want you to write it down.

Brothers, here is the Father flowing to the Son. Here's the Father's life flowing to the Son. Here's the Father's love flowing to the Son. Here's the speaking flowing to the Son. By the way, there is obedience coming back. There is beholding flowing from the Father to the Son. And there is fellowship, that which flows down, and being returned, and being returned, and being returned.

Now, here comes stage two.

What the Father is to the Son – what I'm showing you right now – what the Father is to the Son, giving Him His life, giving Him His love, giving Him the beholding, giving Him the speaking, giving Him the fellowship of His Being, now the Father and the Son decide something incredible. And here's my sentence –

What the Father is to the Son, Jesus Christ is to you.

What the Father is to the Son, the Son is to you.

What the Father is to the Son, what the Father is to Jesus Christ, the Son is to you.

Now I'm only speaking here, I'm not speaking theologically, I'm speaking of a flowing, I'm speaking of the flowing.

Now where did the Father flow to? He flowed to the Son. And where did the Son flow to? Back to the Father.

I have invented a word to describe this. Here we go.

You take a magnet, and put a piece of metal by it, and this metal will become a magnet, and can magnetize something else. But that's not all. If you have a magnet, and it magnetizes this, that magnetism flows back here too.

But I want to go a little bit further. I want you to imagine something that is radiation. You know what I mean? Nuclear. Nuclear radiation—that which will kill you if you mess with it. Okay. This thing is radioactive, and something is placed beside it and becomes radioactive. So, this has radiated out to this, and this is now radioactive. And this now radiates out. And it radiates. The second one radiates back to that which radiated it, and radiates out to that which is not radiated. I'm calling this, then, radiation and re-radiation. I had to invent that term in order to explain to you what I'm saying.

The Father radiates the Son. The Son re-radiates the Father. The Son radiates us, and we are radiated. And then what do we do? We do what the Son did and does—because we re-radiate to the Son. He takes our radiation and re-radiates it to the Father. And we take our radiation and we re-radiate it to the Son. And then we also re-radiate it to who? Only one place: to other members of the body of Christ.

Don't make it individual. We have to make this the ecclesia. We must not get outside Scripture. We must understand that in the first century, everybody knew it was within the body of Christ. It was in the community of the believers. It was in the church. It was not something to be wasted outside of the glorification of Christ. And the church is the glorification of Christ.

Okay. Here we go. I would like for you to know that everything I've said to this point is what should have been the ministry of the last 1700 years. When it comes to spiritual matters, this is what we should have heard. This is what we should have known. This is what we should have been led into. Now, it is time. Brother, brother, sister, brother, brother, brother, brother, saints listening, holy ones listening to this video—it is time we start it over again.

Alright. I have come so that you might have...say it: Life. I want you to go back into eternity and hear the Father saying to the Son, "I have come that you might have life." "I have flown out, flowed out, that you might have life, my Son." Now, the instincts of divinity, the instincts of the Godhead—the Son flows out.

As the Father flowed out, the Son flows out. And the Son now announces to you, "That which I have known and been and lived, which I am for all eternity, I have come to earth to give you what my Father gave me." "I flow out my life to you. And it is divine life. And as I live by the Father, I live by the life of the Father." "And without the Father, I can do nothing. And I live by the life of the Father." Even so shall you—say it: "Live by me." Flowing out.

But this is incredible. Listen to these words again. Let them hit you: The Father flows into the Son. By the way, the Son flows back to the Father. And the Son turns around and says, "I've

come that you might have life.” And then He tells me what He's been doing all eternity. He says, “Of myself, I can do nothing. I live by means of the life of divinity.” “I live by means of the life of my Father.”

Now, I have come, I have come to Bethlehem, I have come with all of this in Me. I have come that you might have life. And I told you that the Son is to us what the Father is to the Son. And listen to these words again. Hear it:

What Christ is to us, the Father is to Jesus. And “I give you—I’ve come that you might have life. I have come that in giving you this life, you might live by me, even as I live by the Father.” Now that word even is important. We're talking about duplication. Duplication. What I do in eternity past before creation, what I do here on earth in a carpenter shop, what I do here walking along the road in Galilee and Judea with you, I live by my Father. I listen to my Father. I behold my Father. I live by my Father. I fellowship with my Father.”

I have come that you might have what flowed into Me. That you might live by Me just in the same way I have lived in eternity past before creation. And even as I now presently, on this road in Galilee, live by My Father and live by the life of My Father, I am a Christian only by My Father’s life. Now, I’m flowing out that you might have My life, which is My Father’s life. That you might live by Me just the same way—even as I live by the Father. I am a Christian by the Father’s life. You are a Christian by means of My life. I fellowship with the Father by means of the Father’s life. You fellowship with Me. You love Me, even as I love the Father.

How do I love the Father? The Father loves Me, and I love Him back with His love. I love you. Love Me back with the divine love I am flowing into you. Love Me back with that. Be radiated by My radiation. Be radiated by My re-radiation. And you be radiated and then re-radiate. You know, that’s not a command. It happens. It’s the instinct of divinity. There is an instinct in the Godhead. I’m going to say this until it comes out to your ears: There’s an instinct in the Godhead for life to flow out of the Father into the Son, for the Son to return it. Fellowship to the Son to go back to the Father. This is instinct. Love out of the Father into the Son. It’s divine instinct. The Son loves back the Father. The speaking of the Father to the Son. The Son speaking to the Father. It is divine instinct. The revelation is part of divine life—that which is outside of words, beyond words, above words, and below words, and without words—is the instinct and the very composition of divine life. And now I have come to earth that you might have the life of My Father, which is My life. I pour it to you. I give it to you. Now come and live. Live by My life the way I live by the Father’s life. You’ve got divine life in you. Live by it. Now I’m loving you. My Father’s loving Me. I can feel it. Father, I love You. I’m loving You. You love Me back. I’ll take that love. Father, he loved Me. I love You, Father, with the love that he loved Me. The Father pours His love to the Son, and the Son pours out love to you, and you pour that same divine love back to the Father.

And that fellowship, that love, that life, that speaking, that beholding - "I behold You. You behold Me." "Father, I'm beholding You. Oh, Father, You're beholding Me. Father, I take Your beholding, and I behold. Behold back. Behold back to Me. And I will take Your beholding and give it to the Father, and I will behold You again." And there is this great flowing of divinity, and all the instincts of divinity, and the element of divinity. But just make it simple.

What the Lord Jesus Christ pours into you, pour it back to Him. And the fellowship of the Godhead is increased to the sons and to the daughters. And we're getting very close to creation. I'm going to say it one more time: Of myself, I cannot live the Christian life. Of myself, I can do nothing. The life I live is divine. I live it by the means of My Father's life. I have come to this earth to give you My life and My Father's life—divine life, the highest life, the only life that is Christian, and the only life that can live the Christian life.

I give it to you. And the life I give to you is Me. I am life. My Father is life. And I am life.

I am Jesus Christ. I am life. He said it again and again and again: I am life. I am life. I am life. I am life. Now, I give you life. Eternal, divine life is yours. Live by it. Even as I live by the life of My Father, you live by the life of Jesus Christ. You live by My life.

Now, I'm going to worship My Father. I'm going to behold My Father. I'm going to do all this with My spirit. My spirit's in here. My Father's going to love Me back. We're going to get lost in this. We don't know whether it's coming or going. Now you have My life. Behold Me. Love Me. Hear Me. Speak to Me. Fellowship with Me, and I'll fellowship back to you. And in so doing, you will begin to live by a life not human. You will begin to live by the only life that can live the Christian life—My life. Divine life. My Father's life. Find it. I put it in you. Find it. Where is it located? It's located in spirit. I am loving My Father outside of creation. My Father is loving Me outside of creation. I am loving My Father deep within Me. And My spirit is My Father. Find your spirit. In it is life. And it is the fellowship. And it is the beholding. In your spirit is the speaking. In your spirit is the love. Find it and love Me back. Find it and you'll find Me loving you.

Passionately love Me as I love My Father. Passionately love Me as the Father loves Me. Passionately love Me as I love you. Love Me back with My love. Find it in your spirit. It's locatable. Hear Me in your spirit—not with words. Fellowship with Me within. The kingdom of God is within. The Father's within. The Son's within. I am within. The kingdom. The entire realms of the heavenlies. All spiritual blessings in heavenly realms have been given you that are in Christ, and I am Christ, and I am in you, and the spiritual realm is in you. Find it and love Me, and I'll love you back. I'll love you. Love Me. Behold Me. I'll behold you. And that is the Christian life.

I have asked the brothers here—we turned the video off—to make a decision as to whether or not you're here in the next few minutes. I live in fear that things that are uncommon will be

made common. That things that are holy will be made unholy. Or at least will fall into unholy hands. So we decided we're going to go ahead and share all this with you. And there's very, very little to it. In fact, so little. But it's the beginning, brothers. Just the beginning.

And one more point to make. And that is: These things never happen on earth. These things never happen on earth. They happen in your spirit. Your spirit is not on this earth. As God is spirit, He belongs to another realm. As God is spirit, there are no molecules. There are no atoms. There is no physical mass.

But was not Jesus on earth? Yes, but His spirit was not. His spirit was one with the Father. And you can say His spirit was on earth if you wish. But in His spirit, He was in His Father. And the Father was in Him. And He said, "The Son of Man who came down from the heavens and is in heaven." He didn't say was, but is in heaven. And He spoke again and said, "Where I am, you cannot come."

Now, my dear Romanian brothers, I want you to know I could spend six months right here—just talking about your spirit. And I'm going to skip that. And that's a little dangerous. But then, maybe it's okay. What your spirit is, where your spirit is, how to touch your spirit—all of those things—I'm just going to skip it. You have a spirit. You can't deny that. It's not going to go away. Your spirit's not going to go away. If you will walk inside your spirit and take an inventory, here's what you're going to find inside your spirit: The first thing you're going to find is His Spirit. And you're going to find that His Spirit and your spirit are one. And you can't figure out which is which. They have melted together. And they are one.

The second thing you're going to find out is your spirit is Christ.

The third thing you're going to find out is your spirit, which has become one with His, has no dimension to it. There's no time in it and there's no space.

And the next thing you're going to find out about your spirit is this: it's not a place of words. It's not a place of thinking. It's a place of intuition and revelation. Very little comprehension, but a great deal of apprehension. You apprehend. You lay hold of rather than think through. I know that is not easy to say or to understand. The next thing you'll find out is that everything in here is divine. The next thing you'll find out, it's where you live. It's your home. That is your real home. Someday, that's the only thing there will be. You'll be living in spirit.

It is in this place you discover that you fellowship with the Father and the Son.

The next thing you will discover that your spirit can move around outside of time and space. I have talked to you—and perhaps you've wondered why—I have talked to you about creation being in God, and that God is in time, but He's also above time, outside of time, and covering the beginning and end of time. Time and creation are just a little bitty thing in Him. Well, I want

you to know something: He is spirit. And creation is not. It's physical. And creation is floating around inside one who is spirit. And He has no dimension. And He is not chained by time. And if you will go into your spirit, you can also be released from time—and go where He goes.

One last thing: Go into your spirit and take an inventory. Make a list of what's there. And you will discover that in your spirit is where oneness is. And in your spirit is where "in" is. In your spirit is where "in" is.

Now here's my assignment. I have not uttered one word to you that cannot be found clearly spoken and taught in the New Testament. But having eyes to see, we didn't see. And ears to hear, we didn't hear. And I will not preach to you that which cannot be made practical. And I will not declare to you that which I have not touched.

Okay. You are a Christian, and most of your life has been lived with Aristotle. You think—all the time. Your mind not only is always alive, but it is always active. And it's not only always active—it's always moving. I was listening to a conversation last night. It must have gone into fifteen topics. It's like a ball bouncing. This is us. When you read Jeanne Guyon and Fenelon and Lawrence, they will talk to you. And you will say, "Oh, they understand." They will talk to you about how much your mind moves around. And you will discover you cannot control your thinking. And you cannot stop it. And here it is in one sentence: You will discover you have a wandering mind. Your mind wanders. Your mind wanders. It wanders from God. Or maybe I should say it wanders away from your spirit.

Of all the people in this room who are going to have a problem with this—and I'm not going to call his name—there's one brother above all the rest of you. And I would not do this if it were not important and so evident. Would you like to vote on who has the most active mind in this room? Has anybody noticed who has the most active mind in this room? That brother right there—we'll call him Joe Smith. No, no, John Smith. That brother right there. His mind is just a thousand miles an hour, and it is everywhere. And I predict that this brother is going to have a headache trying to bring that mind under control, to get past a lot of thinking and turn his face toward the face of Christ—and behold.

So I'm going to give you an assignment for tomorrow morning which you will fail. Everybody will make an F tomorrow morning. Now isn't that encouraging? Isn't that wonderful? I give you an F. Now F means failure.

We have A for good, B for pretty good, C for not so good, D is "bleh," and F is "no way." You did not—you failed. F for fail. You will all get an F. You will fail. But it's the beginning. And this is not only for you, but this is for the house of God.

We're going to put our curtains up. Tomorrow morning a bell is going to go off at six o'clock and someone is going to announce at 6 a.m. Now, you may be one of these people who need to

make a trip over there, but that's fine. Make it. If you don't need to, don't. But try to catch your mind when it is least active, and that's when you first wake up. Even then, you're going to be amazed at how your mind is like a ship in a storm. It cannot be put in the harbor. No rope to tie it to the wharf. And you're going to discover how utterly unspiritual you are. You're going to discover how the de-spirit—you are... that's not English. You are de-spirited. The spirit is not there. You can't find it. All this is exciting. This is one of the reasons you'll enjoy reading Brother Lawrence and Guyon and Molinos. They will help you. But you must stay with this. Tomorrow morning, you're going to wake up. As soon as you get awake, maybe it's better that even before you get awake, just as you're beginning to become conscious. And if you wake up before six—and I'm making it 6 a.m. to catch you tired and sleepy—this is good. And all I'm going to ask you to do is behold. Don't think. Don't pray. Please do not pray. Let your eyes—your eyes are closed—but let your eyes and all that you are focus on Christ.

Let nothing else in but the Lord. And behold Him. And behold Him.

Your mind will wander off. Bring it back. And your mind will wander off. Bring it back. Oh my gosh, how can I tell you how much you need to do this? Abel, one of these days, some Christian is going to make you so mad you're going to want to kill him. Kill and laugh while you're killing him. But if you have learned to behold, maybe your mind will come back to Christ and you'll become a Christian again, and you'll remember the cross and you'll break.

That just doesn't happen to us if we have not had experience of living in His presence. And I watch the cruelty—the cruel, the meanness, the cruelty... give me the word—okay, the cruelty of ministers toward Christians. And I know they have not lived much time in His presence. Because when those feelings come out, something in you—something called Jesus Christ—will bring you back and bring you to the cross, and you die. That guy you want to kill doesn't die. You die. That's one little illustration, but it's a poor illustration because that's not the point. The point is that He created that you might know Him. He created that you might touch Him, that you might fellowship with Him, and eventually that you might be one with Him, even as He is one with the Father. There's that re-radiating in its highest form—that you might be one, even as I am one with the Father.

All of that is things that happened before creation. He was one...He was one with the Father. He has come to make you one with Him. It is the instinct of divinity to do this. Now brothers, there is instinct in you. There is divine instinct in you to behold Jesus Christ, to touch Him, to love Him, to fellowship with Him, and to receive back love.

Now, I want to go a little further. Gene, how in the world do I behold? How in the world am I going to fellowship? I want to give it to you in its simplest form, the simplest level, and then I'm going to tell you that I've never improved on the very simplest level of all. What I'm telling you

now is how every Christian should probably spend the rest of his life. Wake up. Let everything turn toward Christ, and immediately your mind's going to wander off.

It's simple. Just love Him. And open your mouth. And if you're embarrassed to open your mouth, then open your mouth inside your head and your heart, and call on His name. There is a verse of Scripture in the New Testament that says, We are those who call on His name. So live up to what you are. Now I'm going to illustrate this for you so that no one will misunderstand. You wake up, you try to keep your mind from worrying about lunch or breakfast or your wife or your husband or your friends or anything. Before your mind gets active, just say, "Lord." You say that inside. I'm saying it outside so you'll hear me: "Lord. Lord Jesus."

"Jesus." But wait a while. Your mind starts to wander. "I love You. Lord, You love me." "Oh Lord, I feel Your love. Yes, Lord, You love me. I love You, Lord. Lord Jesus." "Lord Jesus. Lord Jesus." Don't pray. Don't go beyond this. Don't do anything else but that. No more. It's not in your assignment. This and only this. For 20 minutes. That's a long, long time. It may be the longest you have ever knowingly lived in His presence in your life. And if you make three minutes without your mind wandering off—or five—then you'll get an A plus.

But actually, you will fail. Your mind will wander. And it will take a while. Now, that's why we're going to hang these curtains up today. Whatever you sense, that's your spirit. And kind of pay attention to what your spirit feels like. Kind of get used to what a spirit is. Your spirit, His Spirit—find your insides. And, brothers, that's about all.

It's very, very simple and very, very hard. And these things eventually lead us to a touch of oneness and a touch of "in". And give us some insight into this marvelous thing He said when He said, "You have been given all spiritual blessings in heavenly places in Christ."

Tomorrow morning you're going into Christ. Doesn't matter whether you're here on earth or somewhere else—you're in Christ. As you behold Him, you're in Christ. Speak a few words. Receive love. Give love. You will touch life. You will be fellowshiping with your Lord, who is fellowshiping with His Father, always. Beholding Him. All in the world you're going to do tomorrow morning is enter into the fellowship of the Godhead. You're just going to add one more. Now, I need to tell you that, in fact, in the mercies of God, the Lord always sees you this way. This is the amazing part. He always sees you this way. And all we're doing is bringing into earth—bringing to earth, to time and space, into our souls and bodies—that which is real in our spirits. But we need that so desperately because we are locked in time, and we're locked here in this space.

We're going to stop for those of you who are listening. Do not preach that which you do not experience. Do not declare what you do not know. And pursue your Lord.

Number one to this message: don't go away. We have been sitting here talking and decided that we should add this to the tape. It was by vote. Everybody voted that you shouldn't hear this...

We were talking about divine instinct—that we have a divine instinct to know our Lord, to behold our Lord. We have a divine instinct for the church, as surely as we are the deer hunting for the water. In the same way, we are—meaning we are the deer, the human, looking for Christ, the water. In the same way, we have a divine instinct for body life, for ecclesia life, for true church life—for the community of believers. And sometimes we get mad at the church because it doesn't give it to us. And certainly, it does not. But we seek after the church with all the passion—our spirit does—that we seek after Christ. And then I added something:

There's another divine instinct. As you get to know the Lord better, this instinct will become more evident. Before I tell you what it is, you have two instincts in you concerning the same subject, and they are both very powerful. As you grow in Christ, your spirit instinct will grow more powerful. But your soul is going to fuss and rant and rave.

I'm speaking of the cross. Of all the things that can be said about your soul, it is this: the soul does not want the cross. The soul does not want to hear about the cross, and the soul does not wish to be crucified. And I said that in eternity past, or before creation, the Son had no problem in His divinity submitting to being slain—because that was divine. But when He entered time and space and became a human and added to Himself a soul, then your Lord had a terrible time facing crucifixion.

By the way, there's a slight difference between the cross and crucifixion. The cross is terrible, it's bloody, it's awful—but it's nothing compared to a public crucifixion. Of all the things the soul cannot bear, it is a public, bloody, shameful crucifixion. And there are Christians waiting to crucify you. And we reject the cross in our souls. But we want the cross in our spirits—because it's part of divinity.

God did not think up the cross for you. God thought up the cross for Himself. He touched that cross long before there was a humanity on this earth, long before there was a creation. The cross is in the very center of His being. And as your contact with Christ and your experience with Him grows, things will become more painful to you. And even knowing the cross becomes more and more painful and more and more destructive—destructive to your outer man. I have made the statement that if you know the cross a great deal, in this lifetime it will eventually destroy your physical body. From the very pain of knowing the cross. Your body was not made for crucifixion any more than a piece of paper was made for fire. And knowing the cross will destroy you. And you must die for the body of Christ. If you live to be an old, old man, there's something wrong with you.

If you are a Christian worker, you should have known the cross so painfully that it kills you young. It's very destructive to the body and to the soul to know the cross. But your spirit will grow stronger and stronger. And the desire to know the cross with Christ will grow. So we have given you a little addendum to our discussion here. And a request was made that I put this on because I may never speak this again as long as I live.

Because of His humanity, in the Eternals, in the Father, He had no problem with saying yes to the cross. But on the earth, He had to have a Gethsemane in order to take the cross. And we do too. And I was discussing a few minutes ago the great need of knowing how to turn to Christ. Sometimes you're going to be in your flesh and you don't want anybody to tell you you're in your flesh. You don't want anybody to tell you you're in your soul. Nobody wants to tell you that you're being willful or just plain ugly. Ugly. Fleshly and ugly. And something in you needs to be broken so that in that moment you break and turn to Him. And some brother will be so mean. He'll be so ugly. He'll say, "Brother, stop just a minute..."

"Is this Christ? Is this Christ? Brother, have you—have you filtered this through the Lord Jesus Christ?"