

Two reasons that we live close to one another, and one of them is so we can drive one another crazy. So that our gospel can constantly be tested as to being adequate or inadequate, and so that we can't live together except we know the cross. The other reason is simple: to get together, to come before the Lord, and to be with Him. If you go to church at a Baptist church—forgive me picking on the Baptists—but I can show you a printed license I have hanging on my wall that gives me the right to pick on Baptists. I have two of them. One says I can function; I can exercise in public...that was before aerobics. The other one says I am an ordained Baptist minister. If you belong to a Baptist church, you can't get together early in the mornings to touch the Lord. You're in too many places. Sometimes you'd have to drive 20 or 30 miles. Most of us live within one, two, or three blocks of one another, and we are always close enough to get together around the Lord Jesus Christ at any time of the day and night, and we do.

I think that one of the reasons that we all, as Christians, depend so much on the Bible—and I would trace the history of that fact—is because for the last 1700 or 1800 years we have not had a knowledge of how to touch our Lord. Therefore, we slam, bang, slam, bang, and bang and slam again: the Word, the Word, the Word, the Word, the Word, the Word, the Word. And so, we study the Bible, and we're given promises by those who speak to us that if we will do all these marvelous things in obeying the Bible, then all these marvelous things will take place in our lives. And, brothers and sisters, they don't ever take place. They don't get down deep into our spirit. There is one person who's going to get into your spirit, and that is the Lord. Therefore, we do come to the Word of God to find out how to know Him, and to discover His mind, and we use the Scripture to touch Him, but we don't pick up the Scripture with the Scripture as an end.

Brother Mike Brodie once said something so beautiful. He said there are three people who get together every day and cry. Three people get together every day and cry: Mary, the Bible, and the Holy Spirit. And as they sit there crying together, each one of them says, "All we wanted to do was glorify Jesus Christ." Did you understand that? Good.

Okay, saints, we're talking about who we are. Mike and Daniel, I will remind you that anything I say to you has to do with the church. I have made little application to your lives as individuals. Now, I'm gambling hard here. I'm gambling that you won't go home and say this was a nice conference. I'm gambling that you will get together, the six of you, while one of you does like this. (rocking a new baby) I realize that over the next couple of months, you won't be able to depend on Christy very much. I predict she'll have a baby within the next three weeks. You've got to come back to this if necessary, or I would even encourage you to get down on your faces and say, "Lord, open our eyes, and we mean to walk this way." You have heard the witness of other people in this room. I don't know what more to do to cause you to be an experience of the church. Did you hear my words? An experience of the church. To be able to stand there and say, because we have experienced it...her...therefore, we have bold access to you, Lord, as the body of Christ. You are going to be built. You are being built, and all these other things. I've done the best I can. I have no witness to the Holy Spirit

contrary to that, we have failed in this, and my only evidence is that brothers and sisters don't ever leave. Now, that's not true. Every once in a while, somebody does. But these people are staying together like... I'm trying not to use American slang, and now I'm lost. These people hang together. They stay together. They don't go anywhere, and they've got nothing holding them, not even peer pressure.

When somebody leaves you, don't talk about them or talk about their failures and, "Oh well, we expected that because they're such-and-such." Well, if they stayed, you wouldn't have said, "They leave, you know, well, we would have expected that because he's such-and-such." Don't do that. If somebody leaves, you'd better stop and think that it's your failure...but it's not always. If someone leaves, you don't excommunicate them, you don't tell them God's wrath is going to fall on them, you don't tell them they're leaving the body of Christ that they have... oh gosh, all that garbage that is floating around in this world today. What you do is you go help them pack. You load their car, their U-Haul, and their truck together with them. Just before they get in the car and drive off, you praise the Lord with them and send them with God's blessings, and if you don't do that, I'll come out of my grave to say to you...I'll probably drag a chain through your hall in the middle of the night.

Where did we leave off? We left off in verse 10, didn't we? Boy, I'm going to make quick work of some of this. A body of believers who meet in Constance. A body of believers who meet in Chicago. A body of believers who gather in Denver. A body of believers who gather in Philadelphia, or whoever you are, you gather, and you're part of that body. Hopefully, you might have some of the attributes that we have talked about here.

Verse 11: ...have obtained an inheritance: not a person but a people. You were predestined as a people, and that was the way He planned it, according to His purpose. That's the way He planned it, who works all things after the counsel of His will. So, you have an inheritance. And the end of this plan, this unfolding plan, is that we might be a praise of His glory, or a praise...yeah, we will be a praise to His glory in Jesus Christ. Or perhaps this is the Father; I'm going to say Jesus Christ here. It's not too easy to say.

Thirteen: You also—you, that was, by the way, a Jew speaking, and here he's talking to us heathen. In Christ, you also, as well as I, Paul, and my people, of the truth, the gospel of salvation. Having also believed—and you in Colossae believed, and you in Constance believed, and you are believers, and you can't help but believe, and tonight you will believe, and you do believe. When you believed, there was the Holy Spirit, and in the first century, because Jesus had said there would be a promise, He made a promise that the Holy Spirit would come, and that promise was fulfilled, by the way, to the shock of many. The Holy Spirit was often referred to as the Holy Spirit of promise—the promised Holy Spirit. The promised Holy Spirit came to you, and you were sealed into Christ by means of the Holy Spirit who was promised to you. Now I'm not going to stop on a lot of these things, and let me say: you got sealed—if you want to, you got sealed up in Him. You won't leak out anymore. You were sealed. I know it's speaking of a seal that's put on, but I'm going to have

to cover a lot of territory here this evening. Who? The Holy Spirit, a person who is given as a down payment, as proof of your total inheritance.

Now I need to say this to you. You have forgotten what your internal parts were like before you received the Holy Spirit. The Holy Spirit came into you for a multitude of reasons, the first one being to glorify the Son of God. The Holy Spirit came into you as a promise of a full inheritance. The Holy Spirit has been given to you; every one of you at some point in your life received the Holy Spirit. In fact, you're not a Christian if you have not received the Holy Spirit. If the Holy Spirit does not live in you, then you're illegitimate. I don't want to spook anybody out here, but I want to make a point. I want you all to listen to it.

It was John of the Cross who wrote a poem, *Dark Night of the Soul*. Well, the Catholics don't know that man has a spirit. They only got from Aristotle that man is body and soul, and they have accepted that as their teaching. Therefore, when he spoke of the soul, he was actually speaking of the experience he had with the spirit. Now, I don't want to spook you out, and I don't want to get off the subject. You cannot lose the Holy Spirit, but there have been rare, thank God, rare experiences in which the sense of the Holy Spirit has left a believer—it is a horrifying experience. You don't know that you have become comfortable with an indwelling Spirit. You literally have forgotten.

Jeanne Guyon made the statement that in all the years—and she lived in the Bastille—she had a little window about like this to look through, and it was about 12 feet above her head. I'm sorry, it was about 12 feet up. And the door was locked, and it stayed locked. About the only time it ever opened was... well, it didn't even open for food. The only time it ever opened, as far as I know, was when the Archbishop walked in with a paper, burst in without announcement, and said, "Sign this, and you can go." She read it, tore it up, and threw it in his face. She said that in all the years that she was in the Bastille of France, in Paris, France, she never once felt the presence of the Lord. She said, "I didn't have to. I am not dependent on a sense of the presence of my Lord." She worshipped Him, praised Him, and was faithful to Him, and glorified Him in that cell by faith alone. Put that as a standard to live by.

Will you just take this, please? It's the truth. I can think of nothing more nightmarish that can happen to a believer than to have the sense that the Holy Spirit has extracted Himself from you. I'm not talking about a dry spell. I wrote about this in *The Inward Journey*, and a friend of mine read that, and he said, "Gene, why did you put that in there? Those who have never experienced that won't have any idea what you're talking about, and those who have don't want to be reminded." I want you to know that you have the Holy Spirit in you, and He is doing things in you you're not even aware of or conscious of. I'm speaking to you now as individuals, and I'm going to stop at that point, but I want to say to Mike and Daniel, and I want to say this to Kirstie and Gerhardt and Regina: those words were not written to an individual. They were written to a church. The Holy Spirit was given to you as a people, as proof and down payment of the total inheritance of the church, of the bride, of the girl, and not you, the individual. The Holy Spirit will not leave her. The church of Jesus Christ has an

inheritance, and we have the Holy Spirit indwelling all of us, and she has the Holy Spirit dwelling in her as proof of that coming inheritance.

Now, Brother Paul does not explain what that inheritance is. Therefore, I will follow his lead and not tell you what that inheritance is, but I will tell you that the Holy Spirit in you witnesses every day. It's going to take place. It will be full. Shall we continue? One day, God will come forth and repossess everything that is His. He will go to the pawn shop and get everything, and our salvation will not be our salvation from sin or trespasses. Our salvation will be a salvation that is the totality of everything. If you want to know what total salvation is, I will tell you what total salvation is. Would you like to know what total salvation is? Would you? That's when this creation gets saved. That's when this fallen creation stops groaning, and the prayers end. That full total redemption—that full repossession of that which is His—will mean when you drop off your fleshly body, and God gives you a body just like the body that Jesus Christ now lives in today when He is seated on the throne in heavenly places. Say amen.

That is full salvation: He will come back for a total redemption of all things that He possesses. The rest of it will go into annihilation, including your flesh. He has resurrected your spirit. He has saved your soul. He has made no provision whatsoever for flesh. None. The only provision He has made for your flesh is to nail it to the cross with him. Your flesh is unredeemable. Isn't that Great? But He will give you...We will receive full redemption. Until then, we have the pledge of the Holy Spirit. Brothers, we could stay here for a week, and we ought to be just shouting our lungs, our throats dry, that He can give us full redemption. Now I'm speaking to a church, and I am telling you each of you—Denver and Chicago and Philadelphia and Constance and the rest of you who ought to be in a functioning body of people, because that's where you belong, and some of you are. I don't know about this brother; he's just a Pentecostal. (laughter) That the Lord has given to the church, local gathering, congregation, body of believers, a witness in the Holy Spirit that He will totally redeem that girl. Please ask the Lord to give you something that will help you think in these terms. We have heard of redemption. We have heard of salvation. We have heard inheritance and everything else in here on the level of blameless and holy, on the level of the individual. This was written to the gathering body of believers in Constance.

Now, verses 15 and 16 are beautiful, and we can pass over them very quickly. I am in prison in Rome: my left arm is chained and shackled to a Roman soldier, and I have to pay him, by the way, to keep me imprisoned by him; otherwise, I go to jail, but if I can pay for Roman soldier, I can sit here in Rome in a rented room, and I can write you a letter in Constance. Ever since I heard that you have believed, I have been praying for you that God would give you something. I really wish, at this point, I could lift this room into the other realm. I want so much for you to see this. I want so much for it to possess you. Brother David got obsessed today. It's been a long time, David, since I heard anybody talk like a babbling idiot the way you have today. He has gone off his rocker because God has given his brother, this day, or last night, in the middle of the night...a revelation. I could wish that disease off on every one of you, but I would wish it off on those who gather. Paul has talked about, as we have our

second state, he has talked about our first state, he has talked about, now, our present state, and it's all glorious. Now he has come to something that he knows a body of believers cannot understand unless they have a revelation. I don't mean a knowledgeable revelation, but *a revelation*. I want to stop and pray. *Lord Jesus, give the body of Christ a revelation. Answer Paul's prayer, among those who gather.* Okay, here we go.

Verse 17: that the God of our Lord Jesus Christ, He who fathered glory...and he won't give up the subject of glory, by the way...may give you a spirit, a certain spirit. A spirit that is two "of"s, then results. That God would give the Ecclesia...Constance, now listen to me: there are things that cannot be known nor appreciated without a certain aspect or functioning of the Spirit, one of the graces of the Spirit. May God give you a Spirit...a Spirit of two things: wisdom—whose wisdom? God's wisdom. The wisdom that was functioning in Him when He took His own counsel, when He laid out a plan, and He did it in all wisdom and in all kindness. May God give you that Spirit of wisdom, and may He give you a Spirit of revelation, and there, it would be good if we would stop and pitch a tent.

My dear brother, you cannot know...I want to talk to you...you cannot know much about the Lord Jesus Christ outside of revelation. That's why getting to know that book, on the level of knowing a book, will never give you a revelation of Jesus Christ. The Holy Spirit alone can give you a revelation. We are all in need of a revelation, but, oh, if I can make a point here, then I will be satisfied. My point here is that the body of Christ must have a revelation. I want you to understand that I'm not big enough to have a revelation. I also want you to know that you must be a steward of this revelation, that this is not something you let go of at a conference. This is something you make sure that some member of that girl is constantly bringing us back to: a revelation which only the Holy Spirit can give you. May God give you, Constance, and Chicago, and Philadelphia, and whoever, a Spirit of His wisdom and a Spirit of revelation.

Now, I want you to know something, and a lot of people talk about it. "And God showed me a revelation, gave me a revelation that we were supposed to..." By the way, I'll quote one, because this was said to me personally. "God showed me that in ten years from now, there would be more people who are Christians in Albania than in any other nation in the world." I don't know if that's true or not. I also know that a brother said to me, "I had a revelation, and God showed me that in our town, a revival will begin that will spread around the world."

Now, I want you to know that I've been in 15 or 20 or 25 towns, maybe 30, by now, in which somebody told me that. I'm serious. It's in the drinking water. It's all over the world. Brothers and sisters, there is only one revelation the Holy Spirit has given, gives, or ever will give. One revelation, one revelation only. *He gives the revelation of Jesus Christ.* And the only reason we know the church is because she's part of Him. There is a revelation when you come to a point when the church is revealed to you because you're only seeing a greater Christ. If you want to get in trouble, you fall in love with Jesus Christ, you really fall in love with Him, and you really see Him, and I promise you that you will get in trouble with the

organized church. And that's not all. Your heart will begin to beat with a passion to know the church of Jesus Christ. You may live and die never quite understanding that. It is dangerous to get to know Jesus Christ well, because He'll drive you to the church every time, or He'll at least drive you crazy wanting her.

There is only one revelation, that God will give you a Spirit of wisdom and revelation...into what? Into a doctrine? Into a movement? No, *into a real knowledge of Jesus Christ*. It's right there. I just read that. This is not...this is the Bible. And since I heard of you, and have thanked God for you, I have prayed that God would give you a Spirit of wisdom and revelation, that you might come into a real experience, a real knowledge of Jesus Christ. By the way, that word means He puts "true" there in front of it, and yet it's a strong word: an experiential knowledge. Not this, but experiential knowledge. An empirical knowledge of Jesus Christ. I would call it a "head-on-collision" knowledge of Jesus Christ.

Okay. I'm not going to get as far as I wanted to. What is it? A true knowledge of Jesus Christ. Now I need to have some imagery here. You see, you would never think this up, and you're going to hear me, but you're never going to know it until the Holy Spirit shows it to you. I will speak it, and all I can say is, you can tell the Lord, "Lord, show me this and make it real in my life." God the Father sat down with His Son and said...If he were human, He would say... "I'm about to die, and I want to talk to you about your inheritance." But that's not likely with God the Father, but I want you to keep that kind of situation in mind, would you? That son, I want to work out with you your inheritance. In our country, we can have something called a living will and a living inheritance. It's a legal thing; you can give everything away to your kids while you're still alive. Father sits down with His Son and says what would you like to inherit?

Now, if that had been me writing this book and I had reached the ends of my capacities, I would have said, "*Who* would you like to inherit?" Here in this meeting, you would know to say "Jesus Christ." But what Paul is talking about here is beyond anything any human, including Paul, could have ever thought of. I don't know what Jesus Christ could inherit. I don't know if it would be all the gold in heaven would make Him happy. I don't know if He wants to be in control of Michael, Gabriel, and whoever else is there, and of the millions of angels. I don't know how He feels about being in control, having inherited the seraphim and the cherubim. Personally, I wouldn't want them. They're frightening, terrifying creatures. Maybe somebody would like to inherit the cherubim and the seraphim. If a cherub came into my home or a seraph came into my home, I'd head for the back door. They're not these funny little things with a little belly and this thing, you know. These are awesome creatures. I just can't imagine, but there's one thing I would think He wouldn't want.

When we started this conference, I said you're always walking around with a headache, a guilt headache. Brothers and sisters, if you read this and you're not careful, you won't even see it. I don't know how many times I read the book of Ephesians before I saw this, and I almost fell out of my chair. That Jesus Christ is given a glorious inheritance. That He has died for that inheritance. He rose again from the grave for that inheritance. He came out of

heaven for that inheritance. He created the universe for this inheritance. He is really after this inheritance. He wants this inheritance. He's got a passion for this inheritance. He's got a love for this inheritance. His passion and love, His desire, His inheritance, are the ones He has made holy.

You are what He wants for His inheritance, and He has it, and He's going to get it. But Michael, that does not apply to you. Daniel, that does not apply to you. He is not going to inherit "a saint". One saint. It says the holy ones are His inheritance. I come back to you and say to you, His inheritance is not a great gathering of God's people; His inheritance is...the inheritance He wants is Colossae. He sent a brother named Epaphras to Colossae to make sure He got, He the Lord got, His inheritance. He wanted a little Asian girl. He sent that man and another man out to Corinth to get His inheritance, a girl. Wow! He wanted that girl. He sent those men by the Holy Spirit. He has an inheritance that is plural, and she's a girl, and you are that girl. And that's the revelation you and I need.

Then he stopped and said, "Wait a minute, there's another revelation we need." So, I shall read this. "I pray..." gosh, I wish I could talk about the heart, the eyes, and enlightenment. How many hearts need a revelation? Can someone look and tell me really quickly? You flunked. I know what you're thinking, and that's correct, but it is the hearts...that your hearts be enlightened. It's the hearts of all the saints that be enlightened to see what you've gained. And it's not that you just understand. If God gives you a revelation, Daniel, from Him, it's a revelation; for you, it's an enlightenment. Well, it's also a revelation that you're enlightened.

Danielle, you have two eyes that you can't see, but you have got them. They're your inward eyes, and they are stuck inside your heart, the place where all your motives are. And all that you are...all the wellspring of your being is your heart. May God enlighten your eyes to see the inheritance of Jesus Christ. I pray that the eyes of your heart may be enlightened so that you may know, experientially know, that when Jesus Christ got called to something, He had a lot of hope it would come to pass. The Holy Spirit will show you that Jesus Christ was called; He got called to something; His something was an inheritance; He's excited about it, and that the Holy Spirit enlightens you, that you might see that He has a great hope beating in His breast toward the day that He gets His full inheritance. But there is more.

I don't know how to say this, and I wish, boy, I wish we were all shouting our heads off. And I do feel so inadequate. He does not tell you to have a revelation, that he hopes that the Spirit, and He prays that the Spirit will give you a revelation of Christ's inheritance. He doesn't say that. He says that the Holy Spirit will open the eyes of your heart and enlighten you so that you might see the riches of the glory—oh, church with a headache; oh, Christian with a headache. Jesus Christ looked at His inheritance and was blinded by the richness of its glory. I think I'll say it again. The Father showed the Son His inheritance, showed Him His calling, He had the hope, and when the Son looked upon His inheritance—He who mined this earth with gold, He who strewed the galaxies across an empty void, He who is Himself the glory of the Father, He who looked into the face of ultimate glory in looking at the

Father... I told you that before God did anything, He was rich in glory. Do you remember that? He was rich in wisdom, that He was rich in kindness, and rich in His mercy, and rich in His grace, and that His glory was rich, and His grace was rich, and His glory were His riches...all of these things, all of these things, before there was you.

I don't know how to say this...That he was astounded by so many riches, and the brothers and sisters who gathered in Constance, you must not leave that un-embraced. Oh, Chicago, I know you started out as a bunch of waifs on the sidewalks, and I know that you know one another too well and still love one another in spite of that fact. May God enlighten your inward eyes to see that Jesus Christ looks down there on Clybourne Street and is blinded by the incredible riches that gather there. Praise the Lord. Amen. You would say amen...sitting down there in Ireland all by yourself, why are you saying amen? (laughter) Because it's glorious. Yes, but brother, it's supposed to be real, too.

Excuse me. Oh, I belong to a wonderful little group; we get together and praise the Lord. Six years later, you can't find them. I don't think they ever saw the riches of their own glory. And I don't think I will either, or you will, unless the Holy Spirit opens our eyes and we see that your glory is incredibly rich. You know, when I first saw this, I talked about inheritance, Jesus Christ wants an inheritance, and it's the Holy Ones, and that sounds like it would be just as far as you could go. I saw that it was not even that Jesus Christ was looking forward to His full inheritance—the holy ones—but the revelation is that you might see how rich His inheritance is—and you're it. And you're it. And you are it. And you are that inheritance. And you are that glory. And you are that richness. Kalia, you should be walking the streets of Tirana, grabbing people, dragging them to your home, chaining them to your chair, and saying, "Sit down and listen to me." You ought to be grabbing Christians on the street, brother. God's people don't know they are His inheritance, and they sure don't know that they are glory, and they certainly don't know that that glory is rich. That's who you are. Walk in it.

Isn't this wonderful? I haven't even gotten to the point that we had this meeting for. I'm totally frustrated. I wouldn't change a word of anything that's happened so far, but I don't know whether to stop now and come back in the morning and finish this. Or to press you. How tired are you? Can you handle another few minutes?

...that we don't study the Bible? I would like you to know that I have not skipped a single verse in this book. Last time I heard a Baptist talk about this passage of scripture, he went through it and said, "Isn't heaven going to be glorious?" And that's all he had, was heaven. Just a word—don't forget that, would you please? I pray that the eyes of your hearts might be enlightened so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance, which is in the saints. You remember at the beginning of the week, when you read this chapter, and it just didn't make any sense at all, there were just too many superlatives and unfinished thoughts?

Now, then, Paul of Tarsus says another part of the revelation is this, and before I go into it, I want you to know that there is a parallel passage here. It's in chapter 2, verse 5 and 6, in which everything that is said from this point on of Christ is also said of the brothers and sisters who meet in Constance and the brothers and sisters who meet in Chicago, Philadelphia, and Denver. Abel, have you and Danielle been listening? Where is Danielle? There he is. Have you been listening? Abel, have you been listening to this? You gather. I don't know what your doctrines are, but if you have any, I would really, really recommend you drop them.

But anyway...one other revelation. I don't know how this brother could have wrapped it up any better than this. The next few sentences are absolutely beyond human comprehension. That before God chose us and marked us off and then later created...you know, he really wrapped this whole thing up real neatly so that it wouldn't leak anywhere, and His passion for you, the Ecclesia, is awesome. So, He says that you might see the riches of the glory of Christ's inheritance. Christ's inheritance is you, the body of believers. And just in case there was some poor little soul sitting down there listening to this saying, "Oh, I know that includes everybody except me." Or if a church feels that's for everybody except me. He added another prayer for wisdom - revelation into experiential reality. Into experiential reality.

By the way, before I go any further, have you ever heard me preach a negative message? Well, have you? Have you. Chicago, have you ever heard me bring a negative message? Have you ever heard me get on the case of the church of Jesus Christ? Well, you know the church of Jesus Christ gets fussed out every Sunday morning from 11 to 12. I would like you to imagine a 747 sitting on the runway, and I would like you to see cables fastened all over its wheels, the back wheels, the front wheels, the nose wheel, and tied down, really well tied down, and all the engines are at full blast. And that preacher is standing in front of that 747 saying, Why don't you fly? Why would anybody insult God's people by standing up at 11 a.m. and barking at them and biting at them and fussing at them and criticizing them when the only thing under God's heaven they've ever been allowed to do is sit? Is this true?

Well, brothers and sisters, the only thing they do in a case like that is shoot the preacher. Burn down the building and let God's people cut the cables. Let God's people just start being the church. Now, there's some sweet little girl down in Colossae saying, This is not for me. I cannot possibly be glory. I can't be rich glory, and I'm sure not His inheritance. I know He's not anxious, and I know He doesn't have some great hope, and I don't even understand what the calling is, but I know that He can't get this done in me. Did you know that little saint is absolutely correct? Because this was not written to a saint.

How can I say this? And how can the Spirit of God speak to you? That I might see as a people how rich in glory I am. Which would you rather have me do? Talk to you tonight about how rich your glory is, or to tell you how much you're failing. Which would you rather hear? Which do you think is going to help you the most? Huh? The riches. And also, brother, freedom does the same thing. Okay. Jesus Christ wanted to make sure that what He said was

true, that He could be a reality to a body of believers. And so, He said one other revelation, that the Spirit might give you not only the revelation but the experiential knowledge. Would you hold on to that? Because we're going to talk about it the next time we get together, an experiential knowledge of this. There was a moment when God the Father drew within Himself, from all His being, and perhaps He sapped the universe He created, and He gathered unto Himself, He who created all things...there was this moment when drew all of Himself to Himself, and all that He is, He took a moment when He drew all the power that God is, and He put it into play. There was a moment when He took all of His power and put it into play. He held none of it back. It was the inexhaustible power of God, every molecule of it, being put into play at one moment. It was the greatest single display of the power of God in universal history. And what was it? The resurrection of Christ. The resurrection of Jesus Christ, when He made death alive. It took the entire power of God.

Now I feel so foolish; I really do. May God give you a spirit of wisdom and revelation into the reality of this fact. That, that same power has come into play again, and He has gathered it all up, and spoken to that little gal who sat in the back row and doubted. May God give you a spirit of wisdom and revelation and an experiential reality of the fact that that same power has come into being again, that you might, as a body of believers, not an individual, that you, the church, be raised from the dead. Amen.

Well, let's turn the page and see what all this power did. What is the surpassing greatness, and this word is so powerful. It's just greatness beyond greatness, beyond anything and everything, that's surpassing greatness of the power toward you...the church. What fool who is a Christian would want to be anywhere except in the functioning body of Christ? That power works *in her*.

I don't know what to say to you, but I would like to make one observation, and that is I watch brothers and sisters come into the church, and I watch them come in with all sorts of hang ups and guilt feelings, and I see them coming in all tied up in knots, and I don't mean to get psychologically cured. Please don't get that impression; I've never seen anybody psychologically cured. We're going to be peculiar to the day we die. They are all tied up in knots about how much of a failure they are, and they're not doing this right, and they're not doing that right, and you come back six months later, and they don't even remember they ever had the disease. I can't explain that, but I can tell you for a fact it's true that one of the great liberations of being in the church is that you lose your guilt, your sense of unworthiness, and failure. Do you know why? Because the power that raised Jesus Christ from the dead...is working only in His body. That power is not working in a Baptist church. That power is not working in a Pentecostal church. That power is not working in the organization you're just now thinking about, or in this organization, which I hinted at a few minutes ago. His power is reserved only for that body of believers who are in an experiential reality of being the body of Christ.

Now listen to me here, Mike, and you listen to me, Daniel. That's where you belong, and that's where you're supposed to walk. That's how you're supposed to believe, and that's

where you're supposed to act. I didn't even get to the point that I wanted to talk to you about tonight. I'll have to do it tomorrow. I'm going to ask you to come in here tomorrow and help me because I really...what's ahead is the most important part of all. When I finish that, I won't say, "You ain't heard nothing yet." You will have heard it all. Will you help me tomorrow? Shall we leave it there? Let God give you a revelation, and then the experience of the fact that all the power of God that came together in one place to raise a man from the dead had never been done before is the power that works in you. But brothers and sisters, He didn't just raise Him from the dead; that power kept on working until He lifted off the earth. He passed Babylon, and He passed the Roman Empire, and the Habsburg Empire, and the Ottoman Empire, and even the British Empire, and the American Empire, and He was raised up above all governments, and all dominions, and then He, continuing in the working of the power of God, was raised. And as He passed, as one might be in an open elevator, He passed the demons. He passed the kingdom of darkness on His way up. He was lifted above darkness and the kingdom of darkness, the highest of all unspiritual kingdoms. And then He was lifted above Satan. And the power is still working. The power is working, and He is continually being lifted up until He is seated beside His Father, exercising all rule and dominion and power.

Looks like I am going to finish anyway, doesn't it? So, I will finish. May God give you a spirit of revelation to understand this. That, that same power that raised Jesus Christ from the dead and lifted Him above all principalities and powers and dominions and all names that are named or ever have been named or ever shall be named, that same power that seated Jesus Christ beside the Father, and that same power that crowned Jesus Christ ruler over everything...and I mean He rules. I mean, He rules, and I mean that He has nothing to fear. There is no spook show with Christ. The devil did it. (sarcasm) We'd better pray that the devil doesn't get into this. The power that worked in Him to raise Him from the dead and take Him above all principalities, powers, and dominions, and names that will ever be named, and seated Him at the right hand of God the Father...that same power was given to the church in Constance. *She, not you.* A working, breathing, living body of believers.

I said to you earlier that I got as close to that as I know how in helping you, and I have left most of the work to the Holy Spirit, and God is my witness, this is true. That she got raised from the dead, and she is raised from the dead, and she passed the kingdoms of this world and watched them beneath her feet, including the Roman Empire and the German whatever, and even passed up America and Great Britain, and then above the demons and the fallen angels and the kingdom of darkness and the power of darkness, and came and was seated and is seated and shall be seated forever at the right hand of God the Father. May God give you a revelation that that kind of power is working in the church of Jesus Christ that gathers, and that has been...you got stewardship.

But now here is the mind-boggler. I am now the undisputed King; I have been raised from the dead by all power. All things have been placed under my feet. I serve the living God, and I rule. I am head of everything, but that doesn't impress me as much as the fact that I, the Son of the living God, have been given my inheritance. The holy ones, who by the power of

God have been lifted up with me and in me, I, the son of the living God, am impressed with my inheritance. Oh, there's glory there, and the glory is rich, and she is seated with me, and I'm going to give her something as head. May God give you this understanding. As head of all things, He turned around and He, who won these things by the cross and the resurrection, and is, undisputed, crowned God and Lord of all things...He turned around and gave it to the church in Constance. You have the power of God working in you, a body of believers. You have been given dominion over all things, and you have been made ruler of the principalities and the powers in earthly and heavenly places. You...the church.

I want you to know something. I've been trying to keep that a secret from the brothers and sisters I work with, and there's a reason. I don't want them to play games with this. I want them to do like the Lord did, when He said He healed somebody, and said, " Don't tell anybody." I don't want to see this as some foolish Pentecostal whatever display of...I want to keep this as close a secret as possible. I will come to Philadelphia one day and tell you that you rule the universe, for it has been given to you by your Lord. Denver...Chicago, you have the right to intervene in anything the Holy Spirit gives you and prompts you to intervene in, as a body of believers. That power works in you, and you have been given...Christ has given all these things to the church. It is really time that these things live on the earth again. If you think I started a little group of people who enjoy living with one another...you don't know who I am. We're here to fully grasp it all. This is what you have been given. Now I'll let you go to bed.

*Lord, she can come to you boldly. She can come to you blameless. She can come to you as perfectly holy, and she can come to you seated on the throne beside the Father in you. She has been given all things by you. But you know, Lord, we don't know that. We're down here in what's really a kind of dark hour. May your holy spirit quicken us, your people, and I don't want to sound like a Baptist preacher, Lord, but I would really appreciate it if you would quicken this generation, or at least the one to come. To see you and to see us. I pray, Spirit of God, come and meet with my brothers and my sisters, and give us not only the revelation, but the reality of your riches and ours; of your place and ours. Lord, I'm not praying a religious prayer. I'm asking you to do this. Amen.*

I would like to call an all-night prayer meeting right now for just a minute, for just a penny, but I'm not going to do it. I've kept you far longer than I would have ever dreamed. But when you come back into this room, I tell you what, let's not have any music in the morning. I'd like for all of us to come back in here and start praying. Could we do that? Praying and singing. Would you try to hold on to anything you've heard tonight? Not everything...anything. Anything. Let's come in here and lift our voices to the Lord. Shall we do that, and let's...Lord, give Chicago, Lord, give Denver, Lord, give Philadelphia, Lord, give these brothers and sisters...I don't want to come back here and see five or six people just kind of slopping around. I want to hear things coming out of your mouth and off your tongues that have never fallen off your tongue before. There are no conditions to what you have just heard. This is a work...completed.