

I want to tell you the story, as best I understand it, of the recovery up to right now, of what you might call worship, or if you wish to call it: "The Proper Way to Meet"; whatever you want to call it. This is the recovery up until right now, the restoration of it.

I want to start back with... Let's start with Adam. When Adam lived in the garden, how did he meet with God? Did he meet with God through a mediator? No, he met with God face to face. He literally saw him and heard him. He met with him face-to-face. Now then, brothers, is that where the beginning really is? It is not. According to Isaiah, perhaps Jeremiah, and I think the Psalms, we know that worship was going on before the earth was even created. That the angels, something of the angelic hosts, something of the spheres, worshipped God even before the foundation of the earth. The earth was created, and time began out of a problem of worship. The whole creation, or whatever there was, perhaps it was non-creation. I don't know. I have a finite mind. I don't know what was going on before the foundation of the earth was laid, but there was the worship of the living God. Then Satan rebelled and refused to worship God, and this is where time began. God began to develop something new. Worship, in some way, is somewhat tied up in the desires of God.

Then, what is worship? To fall before the Lord and say, Oh, I'm a sinner. No, it is to meet with God face to face. It is to meet with God face to face. Satan could not endure this, and he brought sin into the human race. Then the Lord began his redemptive work and his work of restoring proper worship, proper coming to the Lord.

Brothers and sisters, what is Jerusalem? Jerusalem is a place where there is nothing to do but to know God. Jerusalem was a city built to have no social life, no distractions, so that those who came there would come there to meet with and worship God. They would come and worship God. It was built for nothing but God. But what is Jerusalem and the temple there? It is an expansion of the tabernacle. And what is the tabernacle? The tabernacle is Jesus Christ, and a place where the people would come and behold Him, feed Him, and worship Him. There came a day when God looked down on Jerusalem, and it had left its purpose, and it got distracted by other things, and God said, " Let it go. That city has only one purpose for me, and that is to be a place where man and God can...where Christ can be displayed, and man can worship him, and nothing else in the world will be there except Christ. When other things came in, God leveled it. He leveled that city.

Now we have a spiritual Jerusalem. They came back to the walls; they came back to the torn-down city that they had been taken out of. What are these walls that were torn down? The walls that were torn down mean that something had gotten into the city other than its real purpose. Its purpose was for nothing on this earth, but for man to meet Christ as everything to him and to worship Him there. Then what was the rebuilding of the wall? The rebuilding of the wall is the restoration, the protection, the building up of the proper way to worship God. And as they built, they fought, because the enemy saw what was happening. They built, and they fought, but that is only a picture. Brothers and sisters, we simply let the Lord build us together. We do not build, and we do not have to fight Satan. Maybe I should take this moment to get off the subject. I am now off the subject. Have you switched shift gears?

All young Christians, whether they be 60 or 20 or 15, one day have to get hung up on Satan, and they get distracted by... I saw a shutter move; that was the devil. Satan is really fighting us. Please do not get... You know, Satan has two or three weapons. He has the weapon of doubt, the weapon of fear, and the weapon of unbelief. You take those away from him, and he doesn't have anything else. He can make you doubt. What can he do after he's made you doubt? Doubt more? And after you doubted more, what can he make you do? Doubt even more. He has no other weapons with which he can hurt you. Now, never expose Satan. Even to say he's conquered is to expose him. He's fighting us to expose him. Forget him. I mean it. Drop the subject. Don't look for what he is doing. This is his way of getting in. Just drop the subject. Take your position; you've got it.

Have you ever studied the life of Adolf Hitler? Well, I have. Now, I lived in the time when Adolf Hitler was still alive, but I didn't know it. I was just vaguely aware that somebody was giving us a hard time. By the time I got a little older, he was already dead, but when I got to be an adult, as someone interested in history, I read a book and lots and lots of small books, pamphlets, articles, and condensations on Adolf Hitler and his reign. I read a book entitled *A Study in Tyranny*. As I read that thing, cold sweat broke out on my face, and I literally got scared of that guy. I wondered, oh, what a horrible man. How did we ever beat him? I literally got frightened of a man who had already been defeated...by studying him. Now, you have never been frightened by Adolf Hitler, have you? Has anybody here ever been frightened of Adolf Hitler? You have. Why? Same reason. Okay, thank you, brother. Has anybody else ever studied his life? Well, then you won't ever get scared of him until you study it. Then when you study it and study it and study it, you'll get scared. You've been scared, and I've been scared about a man who is where? Dead, grave, defeated, gone, but by exposing him again, even out of the grave, he has the power to frighten me.

Satan has been defeated, brother. Let it be. Let it be. Take your position. You read Ephesians 6, which says we fight against principalities and powers. You go back and reread it, and you think you're gearing up for a great warfare, and you think something great's going to happen. Why? It's the Prince of Principalities and powers and the darkness of the air. Oh, that sounds like we're really going to get all turned up. You go back and read the soldier's description, and it says you've got a shield. Hold it up, and it will quench all the fiery darts of the devil. Some battle. "Lord, Satan has been defeated." I know what it's like for Satan to be exposed. I will give you an illustration.

Just a few weeks ago, one of the brothers called me and told me, "Wow, we're really being attacked by Satan...and so on. I hadn't heard anything about Satan in months. So, I put the phone down, and I knew exactly what was going to happen. That night I went to bed. About 3 a.m... this happened to me recently...I woke up. And there was a sensation. "Somebody's in this room. Oh, I'm scared!" Brothers and sisters, I took my pillow, I turned over, and put my pillow on the top of my head, and I said, "I refuse to accept that." I was sound asleep in five seconds. And it went. I'll tell you for sure that if I had followed this feeling, I'd have heard something else. The more I'd have sweated and the more I'd have been afraid, I'll tell you, by morning time, I would have told my wife all the wildest stories you've ever heard. I could

have. Now, let me give you a passage of Scripture. It is so beautiful, and don't ever forget it.
In

1 John 2. I write unto you...who? Little children, because of what? Because your sins are forgiven. When I met...I guess I shouldn't do it, but I'll start. When I met in Kansas City, I did not know. I had not seen...you know, the dear brothers you know...for so long, I did not know where they were in the Lord, and they were absolutely in ecstasy. They were beside themselves. They had just learned something fantastic that had dropped all the chains off of them. They had learned that their sins were forgiven, and I listened to them speak, and I actually got under law. Is it possible they know something I don't know here? That kept on saying, "Our sins are forgiven, our sins were forgiven." I listened and tried to get excited like they did. I came back and told my wife, and I think she either read something or listened to a tape, and she said, "I don't know whether to get excited like this is something new, or is this something I already know?" I said, "Well, honey, I have listened over and over, and as far as I know, this is something we have already experienced." I don't see anything new in it."

Brothers, it's the little children who learn that their sins were forgiven. *Little children, I write to you because your sins are forgiven.* That's the first thing you learn. You really learn it, not in a little way, but you really learn it. That's the little children learning. "Your sins are forgiven."

Now, what does the young man learn? I write unto you, young man, because... alright, have you got it there? *I am writing to you, young men, because you have overcome the evil one.* Now then, did it say, I speak unto you, young man, or write unto you, because you are fighting him, because you are doing battle with him? It is the young men who overcome him and get him out of the way. The thing is settled, and you don't come back to it anymore. *I write to you, young men, because you have already overcome the evil one.* You finally got that put away.

There is another passage below that repeats it. Can anyone read it? *I have written to you, young men, because you are strong, and the word of God remains in you, and you have overcome the evil one.* They've grown a little bit. I write unto you, young men, because the word of God abides in you. And what else? Now there's one other. You are strong. You have the word in you, and you have overcome the evil one. But brothers and sisters, have you ever noticed what he writes to the fathers? The first time he writes to the fathers, he says, "I write unto you, fathers, because you know Him who is from the beginning." That's the first time he wrote. I write to the fathers. Who are the fathers? Well, those are the ones who were young children; they have become young men, and now they have given birth to children, and they've seen those children grow up, and they've watched them go through these stages. They have not only gone through the stages, but they have now had to go through fatherhood, which in itself is great pain and many lessons.

Well, they saw God get them through their sin. They learned a little bit about the Father. They saw themselves come up against Satan, and then they learned something about...they learned the overcoming of the evil one. Then they grew further until they had children, and

they saw God take their children to forgiveness, and then they saw God take their children to the overcoming of the evil one. So, first, he says to the fathers, fathers, I write to you because you know Him who is from the beginning, and the second time he writes, what does he add? What does he add? Brother David...he adds absolutely nothing. I write to you fathers because you know Him who is from the beginning. I don't know if that means anything to you, but when you have gone through all of those experiences, first your own and then those of your children, there comes a time when you know Him who is from the beginning.

You know that he starts with the little children, and he gets them through. And you know, he goes with the young adults, and they get through this matter of Satan. Then he gives you fatherhood, and he gets you and them through all of this. Soon, you're just like Jacob. You're a father now. You have watched God do so much, and all you know, you just know: the Lord who is from the beginning. So, brothers and sisters, overcome the evil one. That's where you are right now. Just overcome him. He is overcome him; overcome him. Don't fight him. You know, when someone said, "Oh Gene. We're really under attack." And I thought, brother, what are you doing under anything? Under attack? You are *over* attack. You are *over* the evil one. There has never been a time when you were under him. How do you be under attack? You are over him. Brother, well, I'm really under the pile. You're not under anything. You are over. Now learn it. This is your position. This is what the young adults learn. They have overcome the evil one. Brothers, let him go, leave him be. And if you sense anything coming around, hold up the shield of faith. He has nothing against it. And then go on. Just say, I wrote...well, whatever you want to say; you find your own words. I find my peace when I have the slightest sense of anything like this.

A woman down in East Texas was in my home. She got to talking about this, and I said, "Drop it." I speak very bluntly on this one subject frequently. "Drop it." I said, "He is broken. He has no power, and he should not be exposed. He's washed up." She said, "You'd better not talk like that. You just better not talk that way. You'll get in trouble, you just watch. Well, weeks passed, and I didn't get in trouble. I didn't have any trouble at all. But that woman really got into a mess. So, if there is any sense of this, do you give in to it? Do you talk about it? No, just refuse it. "I refuse that. That's a trick. I refuse it; we're on to you. Forget it. We won't even talk about you. Get lost." Let it be. Okay, that was off the subject.

In the New Testament, the Lord Jesus Christ comes not only to restore, but to bring man higher up. In the New Testament, Jesus Christ is a picture of the church on this earth. The church will become a picture of what He is on this earth. He is one who has power and dominion over the world, and He is the image of God. He had in Bethany an example of being received for what He was. And for those brothers and sisters going through the experience He went through, that they might reflect Him. Then, in Acts chapters 2 through 5, you see the image and glory of God being revealed on this earth through the church. There is no question in the New Testament, brothers, that when the brethren met together, they would have no more met under a human head. Such a thought would never occur to them. There were the apostles, and then there were the workers who came to a city where

there was no church, and they built up the church. What does an apostle do? Well, you should find out. Does he preach and speak and speak and speak and preach and preach? What is he here for? What does he do? He equips the saints for the ministry, that they might be built up? No. He equips the saints that they might build themselves up in love. Every joint supplying. All the apostles did was show the members how to be built into a body. Every joint supplying every other joint. Every joint equipping the other joint, until the whole body is built together for the expression of Christ. Go and read the passage. The apostle is there for the equipping of the saints. Then he leaves the saints to the Lord, just as the Lord left the saints to the Holy Spirit. So, the apostle leaves the saved brothers and sisters after he's equipped them, to the Holy Spirit, that they might be a body given to God with Christ as Head. Or, I'll turn that around: God gives the church to Christ to be the head.

Now, in the second century, this was lost. If you think it was ever easy to be found, you're mistaken. It's very easy to be lost. I think Corinth is a beautiful picture of how difficult it is to be found. When brothers and sisters, who are new in Christ, come together, they begin to function as a body in the soul. They do soulish things, and sometimes even fleshly things. But praise God for Corinth making its mistakes, because it shows us what the Spirit is and how to be in the Spirit.

In the second and third centuries, apostasy became so widespread under Constantine that, when he went... he was the Roman emperor. You know this. You know this story. Constantine supposedly was converted to Christ. There was a schism in the churches, and the churches decided to meet at Lake Constance. (I used to go over to Lake Constance every weekend to go into Germany to preach the gospel.) They met there with Constantine for what? The third or fourth church council. What was that thing? Maybe I'm mistaken. Maybe the Council of Constance came next. Maybe it was the Council of Nicaea. Thank you, sister. They came there, and they all argued, and they all debated, and they all talked, and Constantine sat there. And listened. Then when it was over... This newly pagan man made the decisions. What would be done?

He elevated certain people and told them they would no longer believe this, and that they would drop that. Then he had all of the soldiers, you've heard this story many times, baptized by the thousands, and he put Christianity up as the official religion. All the idols were torn down, and at this time, the idolatry was thrown out, but you don't throw it out of the man's bloodstream any more than you throw denominationalism out of your bloodstream. And it came back. Two things were adopted. There was adopted the blending of paganism and Judaism. Primarily, the Christian faith expressed itself after that as a blend of Judaism's ritualism and flavors of paganism. Paganism came in the patron saints. Paganism came in the belief in purgatory and the fear, the awesome fear of God, and it expressed itself in the gigantic and beautiful churches that later came. The music...is it the Baroque music? Baroque music of the chants of that day were brought into the church, and the secular Baroque...okay, thank you very much. Gregorian... Later, they adopted Baroque chants as well, which were secular. This was something pagan; they adopted it and sang to it. Then they began the growing concept...and all of this was happening at the same

time...that there were certain people who had something that the others did not have. And this was reflected in the fact that there were certain things that people did not touch, and others touched. Then the whole idea of Christianity began to center around a cup and a piece of bread, and the people could not touch it.

These people, bedecked with certain robes, would come in, and they would say, Hocus Corpus Meo, and that which was bread would become body, and you know, you've heard the term hocus pocus. That comes from there. That's a bunch of hocus pocus. Hocus Corpus Meo would turn the bread and wine into the literal body of Jesus Christ. Now then, when the people came and bowed down at the altar, that's all they could do. They could listen to the chant. They could chant a language they did not know, and very carefully, the bread would be slipped into their mouths so that not so much as a single flake of flour would fall to earth. Then they would hold the cup up, or, if there was some danger, the cup would be drunk only by the priest, in fear that one drop of the blood of Jesus Christ might fall to the earth. You know, I saw this stuff and never really understood what we had been brought out of by the Reformation until I went to St. Peter's Cathedral in 1951, during the Christmas holidays, and I saw the people gathered there.

Oh, I saw the ultimate end of 2,000 years in there, and here was the mass being held. Some of the priests, and literally the cardinals, had fallen asleep. They had been through this so many times. There were, oh, I don't know, 5, 10, 15, 20, 25 cardinals. I have forgotten how many of them there were, and the people sitting there with glassy eyes, repeating, in Latin chants they had been saying all their lives, over and over and over.

Then there were the great cathedrals built to awe the soul, that the soul would have a sense of the sublime, that would touch something within them, the awe, and then they could be entranced by the Hocus Corpus Meo, the change. All of this has its roots in paganism, distortion of the scripture, and Jewish pageantry. So much of that is Judaism. The priestly robes are even designed after the Old Testament priests. They have certain things about them that are very much after the cardinal's robe. And all of the headship of Christ, and all of the worship in Spirit was lost.

Well then, there came, of course, you know, under Martin Luther, a real recovery of salvation. Justification by faith. That a man becomes saved, justified in the eyes of God, not by what he does, but by his faith in Christ. Well, brothers, that hit like fire all over that land. But Martin Luther dropped the priestly robe... no, that's not true; he dropped celibacy. And all the priests were getting married by the thousands. The idols were torn down. But again, brothers, it's in your bloodstream, and some things you do without ever even thinking about. The idea of tearing down the buildings never occurred to them. It would have been a marvelous idea. The idea of there being no difference between the priest and the others never occurred to them. They kept their robes, but they dropped the pageantry, and instead of the cup and the bread being central, the pulpit became central. The proclamation of the Scripture, not the Word of God, became central, but the ritual was retained, and the people sat in the audience, reading, praying, and following prayer books and forms.

At the same time this took place, beginning in Switzerland and spreading throughout Europe, other people were much more primitive and much simpler, who were going further. Do you know what they were called? Does anybody? Yeah, anybody who went back and said, "Nobody had a right to baptize me when I was an infant. I am now baptized because I personally confess Christ," they were called re-baptizers. Those who rebaptized themselves or were rebaptized. And that word became the Ana...over again...the Anabaptists.

Now, they were not Baptists. Anything in the world that was not a Lutheran or a Calvinist or a Catholic and rebaptized itself got the brand "Anabaptist." The principles that you saw in 1 Corinthians 1 and 2 took over. Those people just barely got started. There had been no clear enunciation from them. There is just no clarity, even to this day, among historians about what they believed and what they did, because they were spread everywhere and believed different things and did different things. But it was primitive, and it was simple, and where it would have ended, oh, we'll never know. But some of them, in a place called Munster, got off on signs and wonders, and it got so horrible and so wild that Luther denounced them and Calvin denounced them. Everybody else denounced them. Zwingli denounced them, the Catholics denounced them, and for the next 150 years, they were methodically annihilated.

When I lived in Europe, I was a student of history. I read some of the old records on this stuff and visited many of the places. There was a record that in one city in Amsterdam, a man wrote that on every tree, the body of an Anabaptist was nailed on every tree in that town in Amsterdam. In Holland alone, it is said, I believe, that a quarter of a million people were murdered, methodically annihilated. Well, a few remained; they came up in sprouts, in different ways, but they were so put down and so subjugated that the real blossoming of that was never seen. Then there came the Puritanists and the Separatists and all the others, but this was not the main line of the Lord's work. The Lord's work is always a hidden work.

Madame Guyon began to bring in her writings the idea that a person could directly and personally touch the Lord. Brother Lawrence said that all day long, he could fellowship with the Lord in unbroken fellowship. Little writings along the way.

I think we owe a little to the Quakers for the stand they took on what they called enlightenment. The Brethren, the great advance came under the brothers, The Brethren. They have since been called the Plymouth Brethren because they started in Plymouth. There was a group of, believe it or not, Church of England priests who began meeting for the Lord's Supper together. They had disregarded their robes, and they began to fellowship around the Scripture.

John Darby came among them and began meeting with them, and out of the Plymouth Brethren, there came a clear, clear, clear recovery of what the New Testament church really was. They saw so much; I don't want to go into what they saw, but when they came to the idea of the meeting, this is what they said. Some said, "It's open." Others said, "It's under the elders." Now, that is taken from a passage of Scripture, as best I can understand it, in Acts 20, which says Paul is speaking only to the elders. He said, "Many wolves will come in here in Ephesus and will try to lead you away and will lead away the flock, so take heed to

protect yourselves from this and “feed” the flock. He was speaking to the elders. Brothers. If you have checked any better translation, you know that the word is “shepherd”, and there is a world of difference between shepherding and feeding.

In 1 Timothy, Paul is telling Timothy how to recognize an elder the Holy Spirit has raised up. Not how to raise up an elder, but how to recognize an elder the Holy Spirit has raised up. And he said, you will recognize an elder because he can rule his house. For how shall a man, who cannot rule his house, care for the house of God? It does not say, he who can rule his house rules the church of God. It says, “care for.” There is no question that the elder is, in the geographical, local meeting, assembly, church, he is the highest...you might say office...but there is no office. Brothers, it is not an office. It’s a living position. It is not an office. Those who are shepherds, those who go to the home and anoint the head with oil and pray for the sick, undoubtedly hold a great position in the church.

The Brethren said, according to 1 Corinthians, two or three should prophesy. Therefore, the Brethren ended up having meetings in which the people sang, prayed, and testified, but the elders got up and did the prophecy. Brothers and sisters, as far as I know, there is not a single place in Scripture where elders have anything to do with the meeting of the Lord’s people. I have never been able to find it. Never. Never. I think it’s so wonderful that when Paul commends the church in Corinth, he says, “I thank God that you follow the precepts.” At that time, they were the biggest mess on earth. I don’t think you can have any idea how messed up the church in Corinth was.

Did you know that the church in Corinth had people in it who did not believe that Jesus Christ rose from the grave? Did you know that there were people in it committing immorality? Did you know that there were people in it who were getting drunk at the Lord’s Supper? Did you know that there were people in it who were divisive? And then, I think that they must have been the noisiest people on earth. But it was still one church.

The brethren said, “The elders lead the meeting,” but in 1 Corinthians, never once is the word elder used. Never once did Paul say, “I blow the whistle, and the elders take over the meeting. He spoke to the whole church. There was one thing the Plymouth Brethren did not have. They did not have a clear understanding of deep spiritual matters. They had such a profound understanding of the Bible that they literally chopped one another to pieces with it. But they knew the scripture. I don’t think there’s ever been a people who understood the scriptures as the Brethren did. But they had no deep experience of the Lord; it was all a mental understanding. Now then, that matter of the Brethren and the eldership has stuck so hard in the restoration; it has really stuck so hard that the elders should be in charge of the meeting.

Well, I praise the Lord that in this century, through Jesse Penn-Lewis and Mrs. MacDonald, and through T. Austin Sparks and Brother Watchman Nee, there has come a real recovery of Christ as Life and living by the Lord, touching Him and knowing Him. Now we have come back to this hour. There has been a real understanding of Christ as Life. But we are plagued by the problem of Corinth. When the church is left to experience the Lord, problems begin

to develop out of the freedom, and crazy things start happening; someone has invariably blown the whistle and reverted to elders leading the meeting. That's where we stand; we stand in 1 Corinthians 1 and 2. Tonight we stand in 1 Corinthians 11.

I believe, with all my heart, that you never heard the term "headship" six months ago. I don't think you did. I don't think you've ever heard the term, or the idea, of a group of Christians meeting together without someone being over them to set the tone or direction for the topic of me. Have you ever heard that before? But if I had come and asked you in January when you broke away, "Do you want a man to come and lead you," what would you have said? Is there anyone in here who had the idea that there would be someone raised up who would be your human head? Anyone in here? I really want to know. Anybody? Did you? Am I correct in saying there just was an instinct, may I use that word, that if God were going to do something in this country, in our day, it would be a body of people meeting together under the Lord? Can I say that?

Brothers, I watched the beginning of God's work being born in this land; I was in the heart of it. Even in 1961 and 62, before anything had developed in this country, before anyone had come to help us, I saw all over this nation groups like you breaking away, and I saw the dangers and the pitfalls, and God put in my heart at that time the very burden that I delivered to you this morning and this evening. Brothers and sisters, I believe I could have delivered most of the message that I just finished a minute ago... eight years ago. And all over the country, I have never seen anybody doubt that question. This is what they felt that God was doing.

Okay. There is a flow all over America. Mine eyes have seen the glory. I've seen it with these eyes. All over America, I have seen people breaking away from denominations. But they have not been equipped, and there's a wildfire over here, and signs and wonders over here, and someone wanting to come in and take them over over here. Just like in the 1800s and the early 1900s under the Schofield Bible movement, and oh, how history repeats itself over and over and over again. This matter has been stumbled. I have seen many groups come to this point where you are right now. I have seen the signs and wonders, and I've seen the division, and I've seen the middle way - the church being held together by some kind of authority being placed over the meetings. You understand what I mean? Some kind of rule comes in.

Now then, where shall we go? We have come to that very point. I know what God is doing in this country, and so do you. God has a burden. I know, I know, I can feel it in the atoms in my body, and so can you. There is a flow in this country to restore the headship of the Lord in His meetings. He has given us all the equipment. Through the ages, He has restored and restored and restored, and all the equipment is here and now.

We have just gone through 1 Corinthians 1 and 2, and praise the Lord, we've survived. Where shall we go from here? Shall we have division through looseness? Or shall we have control, and just halfway come into the meetings and experience the Lord? Or shall we take the cover completely off the Lord? I believe, brothers and sisters, that God is literally

straining over heaven, waiting for a group of people to get past 1 Corinthians chapters 1 and 2, and say, "We'll still go on." I have seen so many groups of people, to keep from shattering, just welcome some kind of control. We have come to the midst of rebellion, we have come to the signs and wonders, we have come to 1 Corinthians 1 and 2, we've come to the knowledge; we have come into it, and now it is in death.

I told the brothers in the brothers' meeting last week that 15 years ago, when somebody ran the four-minute mile for the first time, people had been trying it for hundreds of years, but the day the four-minute mile was run, within a matter of two weeks, the four-minute mile record was broken over and over and over again. If ever, if ever a group of people begin to live and meet under the headship of the Lord in a powerful way, hell will fall. Just the letters that have come in the recent weeks from these dear brothers and sisters, I can testify to you, for I've already seen how far the recovery has progressed in this country, and those who started always have to pay a greater price than those who come later.

If ever there is one group of people who breaks through, there will be a reign on this earth, all over this country, groups of brothers and sisters who will be able to meet under the headship of God. So, it has been delivered into your hands, and mine, to at least try! Brothers and sisters, I want to leave chapter 11. I tell you frankly, I'm frightened about next Wednesday night. I'm not sure you can survive, and yet I want to leave chapter 11 and go to chapter 12. I don't want to get stuck in chapter 1 or chapter 2, nor do I want to see the Lord's head partially covered. I am certain, I am absolutely certain, that someday in this land, with all the goods that God has brought together, there is going to be somebody who will say, We will not bow to human leadership in the meeting; we will have the full recovery of the Lord."

Do we go to chapter 12? Then brothers and sisters, I say to you that God is going to reach into the inmost parts of your being and probe and plunge and change and break and stir, but praise the Lord, He will teach you slowly and surely by His Spirit. He will bring something out that has not been seen. I implore you to patience, but I implore you to endurance.

Say, do you know the first sign of an apostle? You might as well start learning some of this. Do you know the first sign of an apostle? The first sign of an apostle is patience. At least get the first sign. Be so patient, but be so determined that God will have His chance. It is no little thing that we have been brought here together. Let us get caught trying.