

The last time we met and got together, we were discussing looking at the history of our spirits, but I don't like to give titles to things. Where your spirit came from, essentially what your spirit is, the relationship of your spirit to the Lord's spirit, the Lord's spirit Himself, and what He is like, and we end it on a point of glory. Now then, all the fun is over with. Up till this moment, we have rejoiced. We have been glad in our redemption. We know our spirit is alive. We have access to another realm.

Now, we must face our biological problems. We're going to look at what we are biologically presently. We are, in fact, a new species. A Christian is a new species. He is not biologically constituted the same way a lost man is. This may help you, by the way, to get off the subject just immediately when someone says, "Well, isn't it terrible that God lets some people be lost, and some people be saved?" Shouldn't we, as Christians, that's one, and here's another, but shouldn't we care for the poor and take care of this? And aren't we as Christians supposed to, you know, take care of the down and out and all of that? I would just like to respond to you. Do you know of any society on earth for the protection of crawdads? No, I don't think you'll find such a thing. Are you deeply, profoundly concerned about the octopus, the shark, the salmon? Does that really, really, really, is that a central focus in your life? Now, I know there's concern for different species, but are you really caring about and tied up and involved with the sparrow and their needs? The Lord said, "Remember those who are in prison," but that's not really what He said. He said, "Your brothers who are in prison, your brothers who are in prison," and He made it biological. If you go back and look at many of those passages, we quote to be the caring people for all the earth, you will find a biological word in there. It's our brothers, our sisters. We are biologically kin to one another. We have a common life form between us. We have a common Father. We are biologically sisters and brothers, not physically biological, not psychologically biological, but we are in the spirit, where there is a form of life, there is a form of life in the spirit. I don't want to use the term spirit and say Ah, yeah, spirit woo, woo, woo, woo, woo, kind of thing. I mean, thinking of the spirit as a form of life, then you and I have the same form of life. We are as kin as your brother and sister who came from your dad and mother, because we have the life of God within us. We are biologically construed differently from other creatures on this earth, and part of us has been alive forever. There is part of you implanted in you that is the Lord, which is eternal and goes in both directions. There's a part of you that belongs to another sphere. You are not a simple creature. You're very complex.

Now, unfortunately, that's all wonderful, but unfortunately, it doesn't stop there. Alright, I would like to...I've asked you to read Mary's little book, and I've asked you to look at the little charts, and she uses circles to show these differences, and I enjoy them. I once had some artwork done that I felt was better, and a single brother threw it away. I walked into a meeting one night, and a single brother had sold the stand that I used to put my Bible on. No, no. He took it to the junkyard and threw it away. That's what it was. Just hauled it off. No one knows. He has never given a logical explanation for that. Same thing with these. It showed God as a bright shining glowing gold. The angel was a lighter, whiter, glowing thing, and you could see a form within the glow. Then there was man, Adam, and there was deep within him the spirit growing, and then there was

the neutrality of the soul, which you could see was white within the body, sort of an overlay-type look, and they were one right after another. Then I could remove the Adam one, and there was another one, and he was all crunched over as in a falling position about to fall, and he was man, and deep within his being that which had been bright and light was now black, and the outer portions of him were black, and the inner, the middle portion of him, was gray. Don't always...don't undersell the soul too much. The soul is in this universe the most precious of all things. We down the soul too much, and I'm going to do it, but I respect the enormous fact that Jesus Christ died for my soul. He died for my soul.

Then, of course, there were the other forms of life beneath them. I want us to look now for a moment at Jesus Christ. If we pictured Him in eternity past, we would in some way picture the Godhead, the Father, the Son, and the Spirit all one. They are not three Gods. They are not even three persons. They are God. Just...there is God. And He has some way managed...by some immutable, incomprehensible way that He has expressed Himself in different ways. He has taken upon Himself names. It was Tertullian who invented the term "Trinity". It's not in the Bible. He used the persons of the Godhead to present abstract terms that none of us really understand. But anyway, there's God, and some portion of God, and perhaps maybe all of God, for who knows, perhaps He can be in two realms at one time...the all of God was somehow condensed and put into a woman's womb and came forth, and if we looked at Him, we would see the living Spirit deep within, gold, glowing, and we would see that utterly permeating a flawless soul. Now, the body, I really wouldn't know how to depict. I know it was at least sinless. Maybe we should let the gold come all the way out through the body, too, but there is no question that there was a veil wrapped around it so that the glory would not come out beyond the physical skin. Or perhaps the body should be depicted as neutral. I don't know. Don't ask me. I'm not a wise man, but at least I can tell you with certainty, the spirit utterly permeated and controlled the soul.

As you watch the life of Jesus Christ, you see a form of life, human life, utterly in subjection to another form of life, divine life. Every moment He lived and breathed...and the test really began the day He was baptized...every moment He lived and breathed, the soul was constantly in submission to the spirit. The human was in submission to the divine. That is essentially our goal on this earth. Don't kid yourself. You'll never make it. Single brothers, it can't be done. God will retain glory to Himself. Single sisters and married saints, fanatics and screwballs, theologians and all.

Now then, He would not speak with His humanity till He first heard what His Father said deep within. *I do not speak anything except what I hear my Father say.* That is oneness and the humanity utterly one with the divinity, and also totally in submission to it. I will never meet a human being who can say I never speak until I hear my Father speak, and I only say what my Father says. If I meet that man or woman, it will be in a mental institution, and they will be locked up in a padded cell. That cannot be done by us. But brothers and sisters, that kind of relationship should be and must be established within us. That kind of relationship is possible. Anyway, we see the ultimate ends of God's purpose for man here. We see the human life utterly in concert with the divine life.

Would you please take Matthew, Mark, Luke, and John and watch that concert? Watch that submission. Watch a human life living by divine life, and watch the fellowship that goes on in the interchange between the human soul and the divine spirit, between the human life and the divine life, between humanity and divinity. That was the Christian life. That was the Christian life. That is the Christian life. There is no other Christian life. That is the Christian life.

So, I want to look at it a little bit more before we come to ourselves. You need to understand and realize that there is a speaking, living creature within you, implanted there by foreknowledge and by the redemptive process. He lives within you. Who? That Father and now that Son have both combined as one. They are one. They always were, and they are living in you. Read Romans 8. The Father and the Son, we are told, live and dwell within you. Your soul should be able to pick up on an indwelling Lord. It takes a little time and cannot be done perfectly.

Now, at this moment, I have to change the subject radically and say this is as dangerous as anything on earth can be...what I'm saying to you...and it is dangerous because of our fallen nature. Now, you take what I've just said, and you put that in the mind of some mentally deranged human being, and you don't know what you may get, or unfortunately, we are not mentally deranged, we're all just a little strange, and there are hundreds of brothers and sisters I've met that I hope never hear what I just said, because they will use it to who knows what ends. But God in His wisdom put a safety check in that, and it's called the church of the Lord Jesus Christ.

Now, even there, there is danger. You take some fellow who really feels he's got a freeway right to his spirit, and he can hear God speaking, and everybody should obey him. That immediately is a flag that shows it's not true because I have God in me too, and God speaks to me, but then if you press that, you have anarchy. Everybody has their opinion of what God is saying within them. But let's just take some sort of an oddball creature who starts a church, teaches something close to the truth, and pretty soon everybody's listening to the voice of God through him. There's something missing. You know what it is? It's the church.

If you know me very long, you will hear me say, and I'll say it again and again and again. Wilbert, listen to me. Mark, listen to me. Andy, listen to me. Young brothers and sisters out there, listen to me. We are never going to see the restoration of the church in its proper form until there are young men and young women who have grown up in church life, experiencing the deeper Christian life. Those people will be checked because when you are young, you will be found out and you are not going to be so stupid, so idiotic, so inane, so dumb as at the age of 40 or 50 to start a something or other and start acting like some sort of a messiah because you will have been found out at the age of 25 to have been nothing but a young dumb single brother and the edges will be off of you and humility will be in you. And you, young man and young woman, you need body life and church life when you are young to be exposed to and balanced, so that the things of the spirit can be trusted. We will not know what proper church life is until we have kids who have grown up in body life together, and they will have wisdom at 40, 50, and 60. And they'll know a phony at 2,000 feet. These are some of the burning convictions I have when I meet a man who leaves the ministry,

the professional ministry at 35 or 40, and starts something at 45 because he read a book and he's seen something and he's out there and he's got 4-500 followers. Man, I go to the ticket counter and say, "Give me a one-way ticket in the opposite direction from where I am, just as far as I can go."

You ask young brothers and sisters that I have lived with, what they have seen, what they have been through, and I think they would tell you they could not possibly put their trust in a man or a woman who had never been through what they have been through because they have learned the 10,000 times 10,000 pitfalls that lie in unchecked men and women. And I come back to the gospels. Jesus Christ did not allow some men to go out and be the foundation of the church until they had lived with Him for three and a half or four years and had been really exposed.

So, there is a check built into the Christian faith. It's the church where the church is properly born and raised. My own feeling is that we are two to three generations away from seeing proper church life because we're going to have to have some young men and women who grow up in the best we can give them. They, in turn, working together with one another, are going to have to do a little better until there can be literally a passing on of this experience from one generation to another. I believe in the experience of the church. I think it is the most moderating, safe, secure thing that a Christian can do. *That's why you will never hear me speak on the deeper Christian life or the mysteries of our faith without speaking about the church, the body of Christ. The two cannot be separated.* You will come to...if you...and you will, I know you will...and those of you who are listening, you want to know the Lord better, and you're sitting out there alone, and there is no church life and the question that comes to me perhaps more than anything else in letters, is "What can I do, I'm out here alone," and I would say well, experience the Lord as much as you can, and as deeply as you can. But, boy, don't get up one day and claim you're the Messiah or the prophet of the East. It's better that you stand up and announce that you're 666. You're supposed to laugh.

You need the check of the body of Christ, but even then, I would qualify that. You need a check. You need the church. The Lord never intended to just give you the glories of the Christian life all so you can sit down like a miser and hoard the riches of Christ. I want you to know that I think that's what most people want, and I don't doubt there was at least one person who came here this week. Just give me the deeper Christian life so I can be blessed. Oh Lord, I want to be blessed, but within His eternal purpose is His church. The experience of Christ is to be a corporate thing, a multiple thing, because each of us can only reflect a certain element of Christ, and there's a large portion of us that is not in any way related to the Christ who's within us.

Now, I'm off the subject a little bit, but I think I want to pursue it just a little bit further because if someone writes and says to me, "Gene, well, what do I do? I'm living here all alone, and I need the church. I want Christ, and I need the church, but there's no one here. Will you please send me a prophet? Or even better, send me an apostle." Man, listen. If I could find one, I'd get him here. There are lots of apostles and prophets. The world's full of them. I wouldn't give you two cents for the lot. The first question I would ask them is, "Where were you when you were 22? Where were you when you were 25? Have you been, as a young man or young woman, in the body of Christ?"

I wouldn't trust many people who knock on my door and say I'm an apostle or a prophet. In fact, I wouldn't trust anybody who would make that declaration. That in itself is arrogant and prideful.

Tom, I mean that I really don't think too highly of the recovery of the gifts. I want the recovery of Jesus Christ. I'm really out here on thin ice, folks. I pursue this to the person who writes and says, "What shall I do?" You have one of two alternatives that I know of, and that's to stay and relate to your Lord in the simplest way you can. Be very, very careful. The chances that you will join something and get hurt are absolutely mathematically staggering. I will only tell you my observation, an empirical observation: that every 10 people who leave a more traditional faith and join a little group, 9 out of 10 of those people get into something that does far more damage to them than good. Nine out of 10. Brother Tom, is that a reasonable from your observation, is that a reasonable, statistic?

Audience: I'd say you're generous.

I would say I'm being very conservative. Very conservative. **Audience:** Better they stayed in their denomination.

Better for you to stay in the denomination. The denomination is a very safe place. Don't undersell the structured church. That thing has got more things going for it. One of them is stability and security. The religious order of things by nature must be stable, and there's security there, and there's very little damage there. Alright, but the other thing you could do you can go back to your denomination or stay in it, that's probably the smartest thing in the world to do. The smartest thing is not to ever leave. The other smart thing to do is never discover that there is a deeper Christian life. That's the second smart thing to do, but if you're one of these people who got to leave and you've got to go find the Lord in a greater reality, then you're going to have to just stay at home and live a quiet and hidden life and get to know the Lord best you can or you're going to have to take a tremendous gamble in associating yourself with other people, probably going to end up in great pain, and you have been warned.

Now, if you're still determined beyond all of that, you're still determined, then there is only one thing you can do. You are going to have to pack your bags and move somewhere. You're going to have to move somewhere, and that stops most people. I think that's good. I just want the wonderful Christian life. I want you to bring me a wonderful, sweet apostle to give me a wonderful Christian life, and I want it right here in my little hometown of 200 or 10,000, and I want them to come here and meet all of our needs and just forget the rest of the whole world.

You know what it takes to have a church, a really moderated, wholesome, whole church? It takes the life and death of at least one human being on this planet who gives their life forever to those people. I'm not talking about a pastor. I'm talking about some remarkable creature. Paul, as best I can tell, raised up 13 churches in his lifetime. To do it well, that would be the absolute maximum any man could ever raise up. To think you're going to go out and found a movement with two, three, and 400 or 4,000 churches...you don't know the fallen nature of man. You don't know how

complex this problem of the church is. It can't be done. It takes the life and death and the suffering and the agony of at least one soul for one human being, a highly gifted human being in one town. You have to move. You have to move. Then I think one of the most tragic things that the correspondence that I read is when the dear sweet sister writes back and says, "I understand all of that, and I'm willing to do all of that, but my husband is not saved, and I just want to bow my head and cry."

Then I see in the distance something I recognize. His name is Jesus Christ, and He's bearing a cross, and that cross is for that sister. I don't understand the ways of God in a situation like that. I don't know what to say to that person. All I can say is this is your lot. Find your Lord as best you can in that situation. Well, I'd go back and say stay where you are. If you have to leave, just get out there and live a quiet and peaceful life. If you have to join a group, you're probably going to get hurt. If you think you've really found a wonderful group in another city and you're just bound and determined to move there, then move there knowing that the odds are still against you. You will probably be more damaged than helped. There's a lot of charisma out there, folks. There is a lot of salesmanship out there, folks. We're a long way from the restoration of the church as she ought to be, but you really feel like you found a wonderful place, and you have found that place, then you have to move. That's a tall order, and there are not many brothers and sisters who are willing to do that.

Now, at this point, I myself develop an attitude. I may be the guy sitting here, and I hear that you're moving here, and you think I'm here to build some super church, a big church, or even a large church. I hear somebody's coming. I want to grab my hair and pull it out at the roots and think, Lord, what are you doing to me? What curse cometh now? I speak to you from my viewpoint. Who's coming? Some Pentecostal who sees demons under everything? Some neurotic who's just been let out of a mental institution? Some brother who's been severely damaged in another group and is determined to come here, set us right, and keep us straight? Some dominant person, who by nature is domineering, and he's coming in, and he's going to be overpowering and overwhelming? Some young sister who says she's coming for the Lord; she's really coming to find a boyfriend to marry? Some young dumb single brother who's so religious comes, and he's got camel hair on, and he has not down to...he's not down to one pair of shoes...he's down to one shoe. He's not down to a cloak; he's down to one-third of a cloak? A young man came and lived among us, who did not believe in money; he believed it was a sin. He would not touch it, and he would not use it. Try to live with a human being who will have nothing to do with money. You have to reorient the entire universe around him.

Now I think...who's coming now? Oh no. No. I am not a person looking for, I'm too old, I've been through too much. I would like to send every human being who thinks he's coming here through six months of studies at the hands of a battery of psychiatrists who give us reams of paper telling us exactly what this thing is, and then give us the right to accept or reject. That's how I feel.

Well, I was saying the Lord's relationship to His Father on earth was that of having a living spirit and the Father dwelling within Him, and there was communion that grew up between them, and the Lord turned within His human life, in submission to His divine life, and He literally only spoke...He was so committed to His Father's life that He only spoke what He heard His Father say. He only did what His Father told Him to do. Now, that is an enormous study and submission, and it is His goal for His children, only, of course, there has to be, not a sense of something outward, but one day our wills shall also be in that much in concert with the Lord. It's very dangerous to suggest that this would be the Christian's walk. I said a minute ago that we need the tempering of the church and the corporate body, and I really hope for a day when young men and young women will grow up in the church and later become workers who will be able to handle these things. I feel that young men and young women really need to grow up in the church if they intend to be workers because there is a tendency in our day for men and women to get very, very exposed to powerful truths when they're in their 30s or 40s and they have not been in an experience of the life of the body of Christ and they become leaders, often repeating exactly what they used to be, only with a maybe a new message and nothing more; an unbroken nature, and the house of God suffers from it greatly. Hundreds of people are damaged. I would hate to see anyone preach this relationship of Jesus Christ to a group of people who had not seen something in his own life, both broken and exposed, within the church of Christ. The life lived out by the Lord, or anything remotely similar to it, has always, from the viewpoint of God, been His will that it be within the church. I am not speaking of reporting into on Sunday morning at 11:00 a.m. and walking out at noon. I don't consider that church life. That's a very...well, it's about the same thing as going to a motion picture. You go in on Saturday night at 7, you come out at 9:00. How many people have you gotten to know? What relationship is there? There is no community of Christian believers. Checking in at 11:00 a.m. and checking out at 12. And I'm speaking of body life, church life.

Anyway, this is the life the Lord lived in front of His disciples. He has the divine Spirit within His Spirit. The divine Life of God within Him. His soul is in submission to that Life and His body. Of course, all we know is it was in the form of human flesh, but there was no sin. At least the glory ended with a skin. It could not be seen. He looked very ordinary at the time of His sojourning on the earth, but I would say he could be illustrated by those little circles of gold in the spirit, gold in the soul, and gold within the body.

Now, what do you and I have as his brothers, the brothers and sisters of Jesus Christ? Not quite the same, I assure you. So let us look carefully at what we are as believers. Essentially, I wonder if this is theologically correct. Essentially, our spirit is in the same situation as our Lord's. He had the Father indwelling His Spirit. We have the Trinity. We have the Son. We have the Godhead. We have the Lord. We have divine Life indwelling our spirit, which has been made alive again because He has quickened it. He is one who gives life. So, we have an area in us that's really in pretty good shape. It is possible that there is a part of you that has never sinned. Again, I'm not sure, but it is possible that your spirit never sinned since it's been raised from the dead. That there's an area of

you in pretty good shape. In fact, there's a possibility that there's one portion of you that's perfectly normal, and within that portion of you, there is a form of Life.

Now, I would like to really hear, because you can't do this so much with the Lord's life, but I would like to contrast in me the difference in my soul and my spirit, and in you the difference in your soul and your spirit. I find this fascinating. Have you ever watched a science fiction, or read a science fiction story, and you get this story of a higher form of life that has landed on the earth from some other planet, and it's a higher form of life than our own, and invariably, that higher form of life is illustrated by technological superiority and by the ability to think better than we think. Now that is real evidence of what we view to be an increase or a higher form of life, and how mistaken it is. A higher form of life has entered this realm and come to this planet, and was not known for its technological superiority, nor its ability to think better than we think. In fact, that higher form of life thought more simply than we think and was not the least bit interested in technology or philosophy or superior thinking.

I'm going to make a point. You have not increased your spiritual life because you have increased your knowledge of the Bible. You have not increased your spiritual life just because you have a higher IQ than someone else, and you can think in theological terms more clearly or accurately than someone else. You have not increased your spiritual life when you have memorized verses. You have not increased your spiritual life by increasing your capacity to think or follow logic or to present that logic, even if it has to do with the things of the Lord Jesus Christ. Thinking is not superior spirituality. This is a soul function. It is not a spirit function.

I would now go back to the Lord Jesus Christ, and I would have you go through the gospels and watch the higher life form. You will be impressed that He doesn't do a lot of thinking. He does not use a great deal of logic. In fact, He put the logicians down with parables. But I think one of the most interesting experiences of the Lord is to give us an insight into what it's like by a man who's living by the highest form of Life and a man who's living by fallen human life.

I'm sure you remember the story of the tearing open of the roof and letting the lame man down. Well, it says very clearly that the Pharisees reasoned together... fallen human life. And it says, "The Lord perceived. They reasoned. He perceived." Now, I'm not going into the enormous amount of verses you will find in the Gospels that indicate the Lord Jesus Christ operated His ability to apprehend on levels that had very little to do with Western thinking within the soul, but it becomes quite obvious that the higher form of Life within us is really not a Life built on a great deal of thinking ability. He perceived, He sensed. He saw; He had a knowing. The Lord had an intuition. He was intuitive. He had an insight that leaped the soul's power to reason logically. These things were in Him, but they were in submission to a higher form of life.

Now, I want to press this a little further. If angels were to come to earth, and take on, or allow us to see, their bodily forms, and they lived among us, do you think they would begin producing superior radios and television sets? They are a higher form of life. Perhaps they would build a spaceship for us. No, because they are very much like their Lord in their conceptual and in their

apprehensions. These are hard things for us to grasp, but we need to understand this. We really need to get clear on this because theology and the whole Christian faith is fouled up over this thing of superior intellect. Unwittingly fouled up. He lived by a life that saw the unseen, that perceived, that sensed, that had a knowing. This is not logic. This is not thinking. This is not the “sound mind” principle. A Christian really needs to lay hold of this...and I just walked out on thin ice...and it's going to get thinner and thinner, but I'm going to put a little coal to it and make it thick.

Ah, if a theologian is listening to me speak right now, he is probably having apoplexy. So, would you excuse me just a minute while I talk to him? I find you to be a very interesting person. First of all, I bet you are Germanic. I bet you're not Italian. I'm sure you're not French. You're probably Germanic. You're probably an Englishman, a Scandinavian, or a German, but at least that's where we got this stuff from. The high rational view. I find it quite interesting. Many studies tell us there are basically three kinds of people. We're talking about the soul now. The thinker, the feeler, and the doer. I want you to know we're going to come back to this and talk about it, but the thinker always considers himself superior to the feeler. Always. You know, the sisters...what a beautiful sunset. Sister, control your emotions. “The Lord was so glorious.” Sister... “Well, I just felt like the Lord said to me...” You can't feel like...don't trust your feelings.

Now, listen. When the soul fell, it didn't fall in two of three places. It did not fall in its feelings and in its power to do, but not in its power to think. And the thinker, first of all, has always been fascinated with the Bible, and if he had never gotten saved, he'd have been fascinated with technology. He just thinks that way. That's the way he works. And so, the Christian faith is something that he likes to study. Then, of course, he's going to tell us to study the Bible. Men can become so enamored with theology and the study of the scripture, and can concentrate on it so much that their capacity to think is often misunderstood as inspiration by themselves. I know that, because in the seminary, when we begin to really get down deep into religious philosophy and stuff, sometimes your mind would get so concentrated that you think for all the world you just saw revelation. It is nothing in the world but the powers of the mind to concentrate.

Now I'm going to ask you a question, sir. You who look down on the feelers and tell us every time you get up to speak, “Don't trust your feelings.” How come we ought to trust our thinking if not our feelings? Is your thinking less fallen than your feeling? I don't know who invented fact, faith, feeling: the choo choo train, and then the cargo and the caboose. Have you seen that illustration all your life? Fact, faith, feeling. That's based on the assumption that I've got enough sense to know what the fact is. The feeling can get right up there in front of that train and be just as accurate as the fact. The fact...is assuming that I agree with you theologically. Fact: Jesus Christ has saved me, and I'm saved for all eternity. Fact: Put your faith in that, brother, and trust with all assurance, and then maybe you'll feel saved. Try to tell that to a Methodist. A Methodist doesn't happen to believe that once saved, always saved. Therefore, his fact and your fact don't agree. Now, you may think that's not a very big deal. Baptists, Methodists, the Arminians, and the Calvinists have been fighting over this for 300 years. Oh, wait a minute. There have been religious wars fought over that illustration right there, and hundreds of thousands of men and women have been slaughtered.

And I ask you, were they slaughtered by those who were led by their feelings or those who ran by their thinking? You can't find feelers starting wars, but boy, you can find the thinkers willing to slaughter millions. There have been, on the face of the continent of Europe, tens of millions of people who've died in religious wars over the theological convictions of the thinkers. You tell us it's dangerous to trust our feelings. I have a better way. Don't trust your feelings, and don't trust your doings, and don't trust your thinking most of all.

And by the way, behind all of this was a point. The point is that our soul is not like the Lord's soul. It is quite damaged. Now, there are many things about the human soul, and I've just pointed out one of them, that we basically fall into three categories. The feelers, the thinkers, and the doers, and the feelers are always being put down. Well, I tell you, I happen to be a feeler, a well-trained theological feeler, and I enjoy putting down thinkers. I've been a doer. I started out as an evangelist. You can build a case that there are only three denominations in the world. The feelers, the thinkers, and the doers. The thinkers would be your Presbyterians and your Plymouth Brethren. And of course, a lot of feelers join them, but they're constantly, oh, you know, going to the seminary. No, they don't get leadership. They sure never get leadership. They don't get in control of anything.

Now, then, there are the doers. Hot dog. I can tell you who the doers are. That's my people. That's the Southern Baptist. Well, we're going to save the world. If the Southern Baptists had been following Moses, they would have never even stopped to consider the Red Sea as a stopping point. Those dear brothers and sisters would all grab the bucket, and they would have drained that thing dry, and they would have gone over on dry land. They don't need the Lord; they can do it without him. The Baptists are doers. Now there are within the Baptist thinkers and feelers, but we are basically doers, and I don't have to tell you who the feelers are. We have Pentecostals for the feelers. But I will tell you this: ultimately, the thinkers will win out in all of those movements. It's just a matter of time because eventually they will gain control of the seminaries and the seminaries will gain control of the minds of the young ministers, and the young ministers, given 100 or 200 years, will ultimately change the disposition of the people, and that's happening right now in the older charismatic movement. You can see a move towards scholarship, maybe even an effort to become more orthodox and the thinkers always win, because they get hired to teach, and they love to study, and they are the ones who tell us, you know, eventually evangelism dies in most groups because, in some way, it gets theologically laid aside, because there's just so much more fun in studying things and the zeal. The seminaries no longer have the power and the zeal.

By the way, I consider myself very fortunate. I went to what I think is the finest seminary in the world, and I caught it at a perfect time when so much of what it was was in really good balance. It had been started by a doer, and it had fire in its belly, and there was coming just enough scholarship in about the time I was there to give balance and to keep from freezing to death. I joined the warm-hearted Baptist church in that town, which was just great, but you could go to the music school over there, and you could see the Handel coming to the front. Handel and Bach are on their way up. John, who wrote Amazing Grace. Isaac Watts, John Newton...John Newton and some of the other names I won't bother to name. They're going out. Handel and Bach are coming in, and

McKenna and Fanny Crosby, all those folks are going out, and who is ...? That was the name I was trying to think of, going out.

Well, now then, I want you to know that this is one of the major problems of the Christian faith: we are expressing our faith mostly first through the avenue of our soul, and it's coming out as thinker, feeler, doer. Where is Jesus Christ in all of this? Well, then, you have to ask, was the Lord a thinker, a feeler, or a doer? And the answer is no. Maybe the answer is yes. Maybe He was all three in His soul, but He was none of those first. I just wish I could stay here and just talk to you about this for a year. He was on a different plane from that.

We will not do a great deal of logical study of theology, the Bible, and scripture in the other realm. We will not be great doers in the other realm. We might do a little feeling. I'm not so sure that we'll have that left out. We are not going to be Pentecostals running around heaven like chickens with their heads cut off. Now, let me be fair. Have I been fair here? I have attacked the entire spectrum. I have left nobody. If the evangelists feel insulted, remember, so do the feelers. If theologians and Bible scholars feel insulted, so do evangelists. I've really been fair. No, He did not live first on this plane, and I'm going to come back again. In the other realm, and that's where He lived most of the time. My thoughts are not your thoughts. My ways are not your ways. And as the heavens are higher than the earth, so are My ways higher than yours.

Now I am not trying to start a big revolution, just a little one. I would say it is time that we put the Spirit and the Life of God within us, and this higher form of Life first in our experience, and let that pull that thinking, feeling, doing train, and that fact, faith, feeling stuff, and all those other things that come with it. And I think, I really think, I am quite certain, that if we spent a little time in other realms, we would not come back the big thinkers, the big feelers, and the big doers that we are inclined to be. Now I want you to know something. I respect the fact that a man is naturally a doer, a feeler, or a thinker. I am a little hesitant when he begins to push the idea that that is the only way to be. I am dispositionally what I am. Frankly, I don't know what I am. I seem to be able to fight on all fronts, which is not the nicest thing to be. I'd rather be one of the three. Sometimes you begin to wonder just what you are when you can move from one of those areas to the other so easily, but we have to begin in some other place besides those three places. There'd be a lot more peace in the body of Christ if we did.

But I want to tell the feeler that you have a right to your feelings. I will also say to you, your feelings are not necessarily the Spirit, and I would say to the thinker, your thoughts are not necessarily the Spirit. Now, to the doer, you don't have to say that. All you have to say to the doer is it may be that just going out winning people the Lord all the time is not particularly the center of God's will, because I don't think the doer ever thinks that the doing is God's Spirit; for him, it is obedience that causes him to go out and do these things. But the thinker can think that his thinking is the Spirit, and the feeler very often believes his feelings are the Spirit. I'll tell you something, and we're going to get into this more. There is a similarity. The spirit and the soul are similar. That's why I began this talk with you by saying we left the fun part, and here's where the complexities

come in. The spirit and the soul are quite similar, and feelings are somewhat similar to intuitiveness, and perception is close to thinking. To really be able to discern the difference between the spirit and the soul...hold steady...is virtually impossible. Very complex, very difficult. Young Christians should never think that this is something they can do, but I will tell you this: we ought to get started. We ought to get started.

I think we can cut out a lot of the difficulties and problems by watching, again, the fellowship of the Father with the Son, rather than jumping in the middle of this and saying, "I feel led. God spoke to me," but to behold Him in His relationship to His Father, to stay away from the teachings, to stay away from the feelings, and go into the business of beholding...beholding as a mirror, beholds what it sees, the scripture says. Beholding Him, beholding Him, eyes cast somewhere else. We will begin in our closet to understand this other form of Life. In our closet, we will begin to learn to live by a life not our own. In our closet, we will see our "feeling" dominance just smoothed off a little bit; our thinking dominance just smoothed off a little bit. Our dominance just smoothed off a bit and come under another form of light that doesn't work on those three planes. Maybe similar but different. My ways are not your ways. My thoughts are not your thoughts. As the heavens are above the earth, so are my ways above yours. It is life on another biological plane. It's almost a puppy dog exploring the ways of man. Wouldn't a puppy dog be fascinated with apprehending the way a man apprehends?

To lay hold of God's way of apprehension. I didn't use the word "thinking"; I said that how God lays hold of what He lays hold of is different. We move from up here gradually, slowly, to the passing of the years, very slowly. This is called transformation. We move from here to here by the growth of our spirit. That's one thing, the growth of our spirit. The other is the normalizing of our soul. I would almost use the word shrinking. The normalizing of the soul.

Audience: You feel this is what Paul is saying in Ephesians 4 when he says you did not ... in Christ, about the renewing of your mind, and all that. Is this what he's saying?

Yes. Yeah. When we renew our minds, we make it new again. **Audience:** Soul.

Yes. The mind within the soul. Oh yes. Absolutely. The spirit can renew some aspects of the soul. I'm going to be very cautious here. I don't want to oversell the power of the spirit upon the soul; that's been oversold. I'm not going to oversell it. By the way, I have a lot more to say on this subject. Right now, I'd like you to look at yourself and know that you have, deep within you, a spirit in about the same shape as the Lord's spirit. The Father dwells within His Spirit. The Lord Jesus dwells within your spirit. That's wonderful. Take heart, find that realm and start going there, and you will discover that it's not typically the way you are. There's something else going on down there.

We have four basic temperaments, 16 basic dispositions. These are things that have been scientifically proven. They are not conjectures, and there are several other aspects about us. Well, I have a notion that the Lord, if you met Him, you would find all four of those temperaments in

Him and all 16 dispositions, whereas I only get one or two or three. I have a little sprinkling of each of them, but one or two or three of them dominate me. The Lord's manhood on this earth and the Life that He puts in you now, that He incarnates, that He puts into your spirit, is so much better developed and so much more whole than we are. When we go to that place, and we go to that realm, if we do it a great deal, it will affect the soul. Anyway, I'm telling you to look at yourself now and see a spirit that's in pretty good shape. Very little has ever been lodged against the regenerated spirit. You just can't find any criticism of that in the New Testament.

The soul is, and now I'm coming to the next point, although I've been on it for quite some time. The soul of man is not like the soul of His Lord, who lived in Galilee and Judea. His soul had never sinned, had never fallen, had never been damaged. That damage and that fallenness can be seen in the last three or four seconds on the cross. He experienced what we experienced, but it happened in the flesh. But we see wholeness in Galilee and in Judea. There is no sin there, and His soul is whole, and His soul is normal, and it is in complete submission to the other form of Life within Him, the nature of God within Him; the human is subject to the divine. In you and in me, that's just not true. The soul, being damaged, cannot lay hold of that Spirit the way His soul could lay hold of that realm, that form of Life. I am damaged, and I am limited.

Now my Lord has great plans for me. He wishes to see my spirit, my divine nature...I am a partaker of the divine nature...is that correct? Does the scripture say that we have been made partakers of the divine nature? He wishes to see this element of me grow and to be fed, for there is food for the spirit, and to get healthy and robust and grow and affect the soul. Ah, but He also, wholly and apart from the spirit, wishes to work on the damaged soul. Sorry, I wish I could tell you, He wishes just to work on your soul through the outworking of the Spirit. But that's not true. I'm going to make a declaration here that perhaps has never been made before. It really needs to be made. Your soul cannot be wholly changed by the spirit within you. Sorry, there has to be something else. It's called the cross. I'm so...I apologize. You've come all these miles, and you've come here just panting for water, and you've just been, "Oh, it's been so glorious up to now. Why would you do this to me?" Sorry. There is also the cross that works upon our souls.

The circumstances of God in our lives alter the soul, bringing it to normality. So, there is a work without and a work within. I am here to declare to you that no matter how spiritual you get in your glorious, wonderful experiences, that alone cannot normalize your soul. Did you get that? Are you clear? Because I think we often leave the impression that if we can just live in our spirits, and learn all the glorious things of the spirit, and take our position in Christ, then somehow that will make us normal. It is not so. There's a lot that has to be done for and with the soul.

Our test, to some small degree or to some degree, is how willing we are to turn and go and live in this other place. But the greater test of how much we really love the Lord and how serious we are with Him is in our willingness to put up with all He's going to do to you, to change, to normalize your soul. I wish I didn't have to tell you this. I wish I could have just called this whole thing to an end a few minutes ago and let you go home without ever knowing this.

Now, I want to tell you something, and this is the big point. You cannot imagine how deeply damaged your soul is. How much the spirit can do, but oh, how much the cross must do. I must say it again. You, no matter who you are, you are a deeply damaged human being. I just...a thought comes across my mind. The folly of taking a young 20-year-old kid who's just been saved and loves the Lord in his youthful enthusiasm, putting him through four years of seminary, and turning him loose upon the face of the earth and calling him a preacher or a Christian worker with a soul as damaged as he's got. The best thing to do is to put him behind bars, keep him in a cage for at least 10 years. That man's dangerous to society. Where is the transformation? Where is the spiritual? The very fact that we would do that is evidence that we don't understand spiritual things.

The progress of the Lord is from within to without, and the progress of the Lord from without to within is a slow progress. Slow progress. And it must be kept in concert with our human growth. Are you growing as a human being solely apart from the Lord? Are you? I believe you are. I understand more at 50 than I did at 40. I understood more at 40 than I did at 30. There is a spirit maturing, and there is a soul maturing. Even lost men and women often gain some smarts as they go along in life, and our spirit works very similarly to that. There is a spiritual growth that goes on and on.

I want to come back and just make it really simple. We need, first of all, to find this place. Second of all, we need to learn what this wonderful place is, and the thing is, this life within us, and that there is a realm in there, and we need to go there. Beyond that, the spirit within us needs to grow and be fed and nourished, and the Lord needs to just, you know, we need to give Him a little space and do those things that really encourage the growth of the inner man. At the same time, the soul needs to become more and more normal.

Now, brothers and sisters, the next point is that all this is supposed to happen in the church. That's all supposed to happen in the church. Now I'm going to wrap this up in a word. I am three parts, but I am whole. I am not three parts. I am one. I am not spirit, soul, and body. I am Gene Edwards. Yes, I have a spirit. Yes, I have a soul. Yes, I have a body, but I am also just whole. I now have to touch on the body for just a moment. The body has been damaged. It has been deeply touched by sin. It's got a lot of bad habits; it has instincts all its own, totally its own. Love has become lust is an illustration. That which was once pure love now is unbridled lust, broken loose, and has gone past love and is inordinate lust that dwells in my body. I have my body to contend with.

I'm going to talk to you all about this a little bit more in the next meeting, but I find this fascinating. I have three parts. My spirit, my soul, my body. I am a Christian, and by nature, as a Christian, by the very Life form within me, as geese fly in flocks, as cattle go in herds, and as fish swim in schools, and as lost man comes together in civilizations, so Christians gather in the body of Christ and the church. I have these three elements about men: the spirit, the soul, and the body, and I look at the church of the Lord Jesus Christ today, and I say there are three things the church knows nothing about. It doesn't know beans about the spirit, doesn't know anything about the soul, and knows nothing about the body. What in the toot is it doing?

The church of the Lord Jesus Christ will not touch the needs of the human soul. It does not mess with the body. Oh, come over here and pray. Pray for this guy. Be healed. Dropped dead five minutes later. Well, I'll say too bad about him. He didn't have any faith, did he? Spoke to the brothers and sisters here a few days ago, and I said, "Any man or woman who claims to have the gift of healing and holds his healing gift to pray for the sick is a hypocrite of the first order. There is nothing to the healing gift if it is not first compassion...compassion, and yes, we pray for the sick, but do we leave them there if divine intervention does not do any good?"

The church of the Lord Jesus Christ has a responsibility to the human body. The church of the Lord Jesus Christ has responsibility for the human soul, and the church of the Lord Jesus Christ has responsibility for the spirit and the realm of the spirit. Well, we don't know beans about the spirit. I believe I can say most of you have learned more about the spirit in the last three days than you did in the rest of your Christian life put together. Is that a fair assessment? Not all of you, but some of you. Can any of you say that? Anybody here who would say that? I've got one head. Have we got any more? Got two heads. Three. Three. Do I see four? Four. Five. Six. Alright, great, six people, and yet you've been Christians for years. You don't know anything about the spirit. Wouldn't touch the soul for anything in the world. That's for the devil. You don't know what I'm talking about. I can tell by the look on your face. Alright.

I'm getting into the next message, but we have a brother here who told me the other day that he talked to a very, very famous minister in America. He's a minister who is known nationally, very well known, very, very well known, maybe in the top five or six. He talked to him about this business of Christians needing so much help because they're so messed up, and the man said, "Oh brother, we don't need psychologists. We don't need counselors. What we need are preachers who stand in the pulpit and preach the word. If you will preach the scripture, and if you'll preach the Bible, and if you'll preach the word of God, that's all your people need. Let them hear the word of God," and they will not need these things. I'd like to tell you that I think that man is out-and-out stupid.

I want to say something to that brother. Have you ever lived in common? Come down out of that pulpit and start living with those people and find out how complex the soul is. Find out how damaged human nature is. You can preach till you're blue in the face. You can preach for a thousand years to the human soul, and the damage that it has known will hardly be affected by preaching. That is an old Greek concept that came into the Christian faith through Diogenes. The power and the glory of the pulpit and the power of preaching on Sunday morning. Foey, let that guy take his coat off and his tie off and then come down and live with his people. I mean, live in the same building with them and watch his preaching turn out to be foolishness as far as the needs of God's people are concerned.

That's what I mean when I say the church of the Lord Jesus Christ doesn't know anything about the spirit, won't touch the soul, and doesn't know anything about helping the body, and so, we're not really much past the starting gate. Here it is 2,000 years later. I think the first century was one

of the greatest miracles that God ever had. Those people understood the spirit. They understood the other realm. They understood life forms. They understood things outside of time and space. They cared for the soul with an insight we have not yet caught up with, and they took care of the body. Maybe not as much as they did the other two, but they gave space for it.

Do you wish to pursue this subject further? You don't have to. We usually stop here at conferences. We bless you with our knowledge of the Bible, and we point you to the glories of Christ, and you light up like a little Christmas tree bulb, and you say, "Oh, that was really wonderful. We had such a great time up there. It was great. You ought to go hear him." Oh, we were so helped. That's not going to move mountain saints. That is not down where the battle is. We can stop here, and you're all going to love me, but if we go beyond this point, it's kind of like that. Beware all those who go beyond here. Where'd that come from? That's Dante's Divine Comedy, I believe, as they're about to enter purgatory. Beware, all who go beyond here, because from here on it gets serious.

The truth of the matter is that the soul is damaged. I'm coming back to my positional truth. Now, you can "positional truth" the soul from here to the kingdom and back, and it won't change the fact that the soul is deeply damaged. Beyond all understanding, it is damaged. I intend to see these things restored to the church of the Lord Jesus Christ. I intend to do my part in seeing the house of God meet God's people on every level God intended for them to be met.

Now, if you go beyond this point with me today, you're going beyond what you're normally exposed to. You'd better go back to your room and maybe talk to your roommate about whether you want to stay through Wednesday, Thursday, and Friday, because the joy is over. We're going to get down, and we're going to get where it's at. We're going to get right to where the brass tacks and the rock bottom come to. Okay? And come back to what we're talking about today.

We have seen the wonderful way the Lord Jesus Christ lived. He lived by a Life not His own. He had a soul untouched, but He gave us the church, His church, His body. He gave us the communion of the fellowship of the saints with God, quite similar to what He had with the Father. So that we who have a spirit in great shape might also see an avenue for God to make progress in a damaged soul.

I just want you to remember that our soul is a little bit damaged, like maybe a truck fell on it. If you are coming all the way back to the beginning of this conference and are interested in the deeper Christian life, you cannot stop with the good feelings you get from being in your spirit. You've got to realize that the thinking must be changed, the feeling must be changed, the doing must be changed, but oh, the interpersonal relationships...so much about us that is damaged has got to be normalized, and if not normalized, smoothed a little bit.

And Joe, for me, in my house, we're going to fight on all fronts. I would like to see the church back being what she ought to be. Thank you.