

Now I'm going to tell you why we are studying the life of the Lord. There is a very particular, specific reason. It fits into a very special place. Looking at His life has a major purpose for us all, and how we look at His life is central. I doubt you could find five paragraphs in the entire English language, or in all the books ever written on the life of the Lord, from the viewpoint we're going to use to look at His life.

You and I began with a Christian concept almost from the day we got saved, a concept that is so ingrained not only in the mind of evangelicals, but throughout Christendom, and for hundreds of years. We not only start our lives on this particular path, but so do all Christians of all faiths. It's inbred in us, and I'm challenging it. I'm challenging it as a starting point, and I'm even saying it's not proper for us as Christians to begin here, and I don't think it will hold up to anything but tradition. I don't think it'll even hold up to a leisurely inspection from the viewpoint of the Scripture itself.

We start the Christian life with someone telling us how to live it, and we are introduced immediately to *things*. Now, under pressure, someone might back off and say, yes, these things are to lead us to Christ, but I am challenging the very concept of the things we do not consider in terms of the fountainhead of our faith, the wellsprings of our faith, the foundation stones of our faith. In fact, we have an almost dualistic standard of the Christian faith. There is the means of living the Christian life.

The Lord Jesus Christ lived the Christian life one way. We Christians live the Christian life another way. He did not live the Christian life by the means we're taught to live it. He lived a totally different way, and I think we sense it immediately that we are second-class Christians. We must live the Christian life differently.

The very fact that you and I have been presented with the means of the Christian life the way we have is, in itself, evidence that something is desperately wrong, and the desperately wrong part is we do not see the deep aspects of the Christian faith. We do not see the unseen. We cannot understand truly where Jesus Christ, our Lord, has come from, what tremendous backlog of experience He had, nor do we see that He is passing on to us in succession that which is His and which had its genesis, its fountainhead, its wellsprings, its foundation long, long ago; long before He came to earth and long before the first Christian on this earth was saved.

I think the best way to begin is to ask: who was the first Christian? All right, who was the first Christian? John the Baptist. Mary Magdalene. Who was it? Philip and Andrew were the very first to follow Him. Who were the first Christians? Well, one of those brothers. Well,

immediately we catch on, and we say, well, the Lord Jesus Christ was the first Christian. Great. Then there is our standard. We have to look at Him, then, and say, by what means was He a Christian? How did He live the Christian life? It's obvious how He lived the Christian life. If He lived the Christian life the way we're taught to live it, then Jesus Christ was a devout student of the Bible. He spent many hours in prayer. He was baptized in the Holy Spirit and spoke in tongues with signs following. He lived a good moral life, kept sin out of His life, and confessed sin. Again, I got to be careful here, because, of course, that is not true. He witnessed. This is empowering Him. He had the Holy Spirit, and He probably tithed. That's what I was taught to do and to be.

Well, I know if someone hearing me speak now would get defensive and say, well, no, you know, that Jesus Christ was the Son of God and His situation was a little different. We should indeed look at Him, but remember, Gene, He did know the Bible. I challenge that. I challenge it. I challenge it right now, right here. I will say that my Lord did not know the Bible. I will say He wrote the Bible. So He didn't have to study it. Well, then we should study it because He wrote it. I challenge that. Hold steady.

He prayed...and I will say, no, He did not pray. Well, He did pray, Gene. The Bible says He prayed. I doubt that His prayer was anything like prayer today, or prayer of the 1800s, or the 1700s, or the 1600s, or the 1500s, or the 1900s, or the 2000s, or the 2100s, or until this recording rots. I am a little familiar with what prayer is in my generation. I have heard preachers pray my whole life. I have watched congregations pray. I listen to Christians get up in the morning and pray. I've heard devotional prayer, and I'll tell you: if that is prayer, He didn't pray.

You know, in one of the times that the Lord prayed out loud, and we know what He prayed out loud, He apologized at the beginning of His prayer. He apologized. There is no other way to describe it. The Lord Jesus Christ apologized. He said, Father, you know and I know that I don't need to pray this way, but I am doing it for the benefit of those who are listening. It was not His way.

Yes, I think we have to lay down the kind of prayer we pray and learn whatever it was that He was doing, and start there, or we will always suffer from the wrong kind of prayer, the kind of prayer we pray today that we are told will help us as Christians...will not help us as Christians. That kind of prayer does not strengthen the inner spiritual man, or if it does, it's so minute, it's of only trivial significance.

What is the wellspring? What is the means of living the Christian life? Well, obviously,

whatever it was with the Lord, when He got through living the Christian life, He laid it aside, and a new standard was given to us. *That is not true.* And the whole idea that it's Bible study and prayer cannot find its foundation in historical fact. I don't care how many people tell you it's the Bible you have to study to have the means to live the Christian life. It cannot be historically backed up. First-century Christians could not have conceptualized it in such terms. They had to draw the means from some other source. We have forced a modern-day concept into the first-century Christian mind that wasn't there, and I will prove it now.

During the medieval days, illiteracy- the inability to read - was running somewhere between 98 and 99 percent in Europe. In the first century, it was better off...it was running somewhere between 95 and 97 percent illiterate. If we ask first-century Christians to live by the gospel we proclaim today with such a total commitment to the knowledge of Scripture as the means for living the Christian life, then every first-century Christian would have been running around town with a very large wheelbarrow, carrying these huge scrolls. I ask you, what scrolls would they have been carrying?

Well, Paul's letter to the Galatians, it hadn't been written yet. The book of Revelation, it hadn't been written yet. Well, the Gospel of Mark, it hadn't been written yet. If you get up to around 55 A.D., 25 years after Pentecost, and you say, now it exists; that's true. You can go all the way to Galatia, and you can probably find one or two copies of it among all the churches. The first sewn-together New Testament didn't occur until about 360 A.D., and before that, passing it around wasn't a monumental thing.

Well, then, they had the Old Testament in the first century, and that's what they filled their wheelbarrow with. It would be difficult to find a complete Old Testament in any city in the world other than Jerusalem. You might find an average of five to seven completed scrolls, or five to seven books, in the synagogues. The one thing you would probably find in any synagogue would be the Psalms. Then did the first-century church use the Scripture, inspired Scripture, as its means to the Christian life? It could not have. Saints, it could not have.

Well then, Gene obviously does not believe in the Bible. Well, you know, I'm going to say this every chance I get. I have never found a biblical-ist as committed to Scripture as men who have made Christ the center of their life. The biblical-ist will do all sorts of things when he makes the Bible the center of his life and ministry that a man who has made Jesus Christ the center of his life cannot do in conscience, such as having choirs and pulpits and so on.

For the record, and I'm going to say it again and again, I believe in the verbal inspiration of the Bible. I believe in the plenary inspiration of the Bible. I believe in the dynamic inspiration

of the Bible. I believe in the inerrancy of both the Old and the New Testament. I don't know how I could be more committed to it. I also have to tell you I am in the corner of the three-fifths of the people on this earth today who cannot read or write a single word. That's the majority of the people on this planet.

I cannot go to them and say it is absolutely necessary to be able to read and write to be an effective Christian; that literacy is a necessity for the triumphant Christian life. I can't say that with a straight face because I don't believe it, and the first-century church didn't think in those terms. It didn't have a Bible, but it had an indwelling Lord, and it was the indwelling, living Christ within that was for them the third season, the third expression, perhaps I should say, of the Christian life. They were in the third act, three of the same play.

Now, I have to say then I've just destroyed prayer and the Bible, at least as the means of the Christian life. What was the Christian life? What were the means of it? The answer cannot be found on this earth, and it is not found in objective things such as studying the Bible and learning ways how to pray. The seven things you must know before you come to prayer. The three things you must say at the beginning of prayer. Four ways to confess your sins as you enter prayer. Five things that must not be in your life when you come to pray. Three things you should ask the Lord for. Four things you should never ask the Lord for. Have three ways to pray in Jesus' name. How to close your prayer. Well, that's prayer...modern-day style. The Lord Jesus said to His Father, "Father, I'm only praying the way I'm praying for the benefit of those who are listening." What was going on in His prayer life?

Now forget all of that, and I have to come back and say, what is the wellspring of our Christian faith? Who was the first Christian? Press me, and I would say Jesus Christ was not the first Christian. I would say the Father was the first Christian.

Well, how did the Father live the Christian life? By prayer and Bible study? By witnessing? By passing out tracts on the street? By being filled with the Holy Spirit? I don't mean to be facetious, but how did the Father live the Christian life? How did the Lord Jesus Christ live the Christian life when He was the eternal Son before the Incarnation? How did He live the Christian life? By what means did the Son of God, by what means did God the Son live the Christian life?

Alright, by whatever means, perhaps it's a mystery we will never know, but let us say there was some means by which the eternal Son lived the Christian life in the Godhead. Now let us see Him come to earth incarnated, and He begins to grow up, and the Father does live within Him. It should be obvious to all of us that the habit of eternity has to be broken; now that He

is a human, He has to live the Christian life by some other means than the way He lived it when He was the Son in the eternal past within the Godhead.

Now do you believe that? Did He somehow change and take on a new standard? Now remember, He was without any sin. He was not limited as I am in my fallen nature. Did Jesus Christ, beginning say at the age of twenty, live the Christian life differently in His relationship? Did He draw His means from some place different than He did as the eternal Son? My answer is an emphatic *no*. He brought the habit of eternity into time. He brought the invisible relationship into the visible domain...and that was stage two.

Stage one was the Christian life in eternity past. Stage two was the Christian life in Galilee, being lived by the same means. Then I have to tell you...I have to tell you...how He lived the Christian life. Do you know how the Lord lived the Christian life as the Son of God? The same way He did in Galilee and Judea. He lived the Christian life by living in the presence of His Father and beholding the Father, by sharing the life of the Father, a common life they had between them, by listening to the Father, and by speaking to the Father, and all of that is simply the fellowship of the Father and the Son, probably by means of the Holy Spirit, whatever that means. I do not fully understand.

I'm going to say it again. By beholding, by living in the presence of; beholding, drawing His life, a common source of life, divine life, eternal life, the life of God, and living by that life, by speaking and by hearing. Together, all of that is the fellowship of the Godhead. It went on for all eternity past, however long that was. It entered time and space and was lived out by a young man in Galilee who, day after day, grew to sense the Father more and more in Him.

You know, as a little baby in Bethlehem, He really couldn't have opened His mouth and told us what it was like the day He called Abraham. I don't know if He could have done that at ten. By twelve, He had already learned and clearly understood that He had only one Father, and His Father does not live in this realm. He has a mother who lives in this realm. He had only one Father, and that Father lived in the other realm. He had only one Father, and He knew it. He also knew that that temple in Jerusalem was not real. It was a picture of a real temple somewhere else in another realm. He was already beginning to glimpse His past on the other side of the door that separates two realms. He was beginning to understand and know the other realm.

I have a notion that by the time He was twenty, and this is why He didn't need to study the Bible, by the time He was twenty, He could probably already remember the day that He created the universe. It may be that by the time He was twenty-five, He could recall standing

on the banks of the Red Sea, parting the oceans, standing on the Mount, and speaking face to face with Moses, and remember every word. The divine remembrance grew and grew in Him, saturating more and more this carpenter of Nazareth, who was one hundred percent man and one hundred percent the one and only living God.

And then the time came when the element of God the Son and God the Father were so much one inside this carpenter that, on the night He was crucified, even He couldn't tell which was which. His growth has come to full maturity. The Father and the Son are so much one inside this man that when Philip looked into the eyes of a Nazarene carpenter and said to Him, "Lord, show us the Father," well, who was it that spoke back, "Have I been so long with you and you've not seen me?" Now, who in the world was that speaking? It was the Father speaking, so much inwrought into the nature of the Son. I believe that, in that moment, the Lord Jesus Christ, in His memory, could go back through time, space, and eternity and remember everything of His history as God.

If that be true, then the Scripture was not the foundation of His life. The Father was the foundation of His life, and the fellowship of eternity past had become the foundation of a human being in this world and on this earth.

Well, did He do these same things that He did in eternity past? If I look at the Lord's life without somebody in this age telling me how to live the Christian life, and I take a real look at the life of the Lord Jesus Christ when He was on this earth, which is what we're going to be doing in this room together; if I take a look at that life and how He lived that life, I find that He lived that life by means of the Father. He had a sense and consciousness of God being with Him, not as beside Him or with Him out there; it was the sense of the Father's presence within Him. He was always beholding the Father, and not with these eyes outwardly before Him, but with inner eyes, He kept looking at the Father.

And He heard the Father's voice. We have to realize that we follow a Savior who heard voices. He said, "My Father speaks, and I speak what I hear my Father say." He heard. "I hear My Father's voice." He even said, "I do not speak, never...I do not speak except what I hear My Father speak." It was almost as though, poor illustration, as though God had set a microphone to the door between this and the other realm and put it on this earth...I mean, speaker, and that speaker listened for what was going on on the other side and then spoke in this realm what He heard in the other realm.

It is not easy for me to realize this. It is not easy for me to apprehend it. It is not easy for me. Certainly, I can't explain it, but in some way the Lord Jesus Christ lived in both realms at the

same time. With His body and His soul, He lived in this realm, but with His spirit, He lived in the other realm. He faced His Father, heard His Father, and spoke to His Father. And He spoke what His Father said. This was the fellowship of the Son and the Father, as it had been through eternity past.

His Spirit lived in another realm. If you will read in John 3, He says, “The Son of Man who has come down from the heavens and *is in* the heavens.” At that moment in John 3, while He was talking to Nicodemus, He watched wind blow in another realm, and He watched wind blow in this realm. And He said, “You can’t see that wind blow. You don’t know where it came from nor where it goes. There’s another wind.” The words wind and spirit are the same in the Greek—another wind. You don’t know where it came from nor where it goes. It’s the wind of the heavens, the spirit of the heavens, the holy, the sanctified, the other-realm spirit, the Spirit that broke forth on Pentecost. Read the record: it came down from the heavens like a mighty rushing spirit, like a mighty rushing wind.

He lived in two realms. He beheld the Father. He was in the Father’s presence. He listened to the Father’s voice. He spoke to the Father, and all of this made the fellowship that was between them. This is the means by which the Lord Jesus Christ lived the Christian life...and we tripped merrily past that and never even noticed. We never have talked about it. We’ve never read about it. We’ve never thought about it, and it’s staring us right in the face.

Alright, let’s look at the third motion of the Christian life. Let us look at His very first disciples. Here we are: ordinary fishermen. We have been called by this incredible creature who came from another realm, who lives by another life, a life not human. For three years, we live in His presence, and we watch Him. He doesn’t pray as we pray. He doesn’t live as we live. He doesn’t talk like we talk. He doesn’t think as we think...and He sure doesn’t relate to God the Father the way anybody else had ever thought of Him doing so before. There’s an intimacy there that will cause Him ultimately to be charged with blasphemy.

We watch Him, and you watch Him, for three long years. We believe we could say this without worrying that the only time we ever saw Him pick up a Bible during those three years was in the synagogue, when it was part of the ritual, and He read from it. Even then, there’s an eerie, spooky aspect of it when He opens the scroll in Nazareth and reads it, rolls it up, puts it down, and says, “What you’ve just read has now been fulfilled here, right here today in this room.” He declares, “I wrote that several hundred years ago, and now I fulfill it here.” What a relationship to Scripture. What an incredible relationship He had to Scripture.

Alright, we have not seen Him the great Bible student. We have not seen Him pray the way

certainly twentieth-century man prays, or twenty-first-century, or twenty-second, or eighteenth, or nineteenth-century man prays. His prayer is totally unlike anything we've ever seen. And now we see Him crucified. We are sitting in a room, very afraid, and out of nowhere, He appears as if He had stepped out of one realm into another, right in the midst of us. Here He is.

He breathes into us the equipment He has had for the last thirty-three years. He has forgiven me of my sin. He has redeemed my soul. He has made my spirit alive, and He has breathed the Holy Spirit into me. Now my insides look very much like His insides when He lived on the earth. He had a living spirit, a human spirit. I've got a living human spirit now. I'm one of the disciples. The life of God lives within Him; now the life of God lives in me.

I have two lives. I have human life and divine life. And that's not all. He had the fellowship of the Father. I have had the fellowship of the Son for three years. I have fellowshiped with the Son who has been fellowshiping with the Father. I'm going to trade that off for a Bible. I'm going to trade that off for objective, shallow prayer.

I have lived with the Son who has lived with the Father. I have fellowshiped with the Son in Galilee and Judea. Now He lives within me just as the Father had lived within Him. Where will I go for my spiritual fellowship? I will go to the same place I have watched Him go for three long years. I have learned how to fellowship with the Son. Physically, I have watched Him fellowship with the Father spiritually. I am now equipped as one of the apostles and disciples to turn within me and sense His presence; to behold His face; to hear Him speak to me and respond to me. I will respond to Him, and this makes up the fellowship that has gone on in eternity, was brought into time and space by the Son of God in Galilee and Judea, and has now been passed on to me as one of His first believers.

I now am the third motion, the third-stage recipient of this. "Well, Gene, this won't hold water. They taught the Word there in Jerusalem at Solomon's Porch." Alright, let's just go to Solomon's Porch. Here we are; we're apostles, and here are three thousand people, and they're all sitting there, eyes wide open, saucer-faced, and we're teaching them three ways to approach God, seven things that must not be in your life, how to confess your sins, the first two or three things you must say to the Lord in prayer. I went through all that before. That's what we're teaching them, and they're taking notes.

No way. They'd all leave. Those people, those twelve men, were sitting there telling about how they had fellowshiped with the Lord Jesus Christ. A young kid named John Mark sat there writing it down, taking notes. A few years later, some of the other single brothers

wanted his notes. He goes to Simon Peter and says, “Listen, this is a mess. Would you put it in order?” Simon Peter puts it in order. John Mark makes copies to pass out to his friends. It’s the stories they have told of their fellowship with the Son of the living God.

They don’t sit there, as the epistles obviously reveal, and tell the story of a man in Galilee who was a carpenter who lived and died. They passed on to those people listening at Solomon’s Porch a living experience and a way to have the same living experience they had within them. Praise the Lord. Read the epistles from that viewpoint, and you will see they introduce the fellowship they had within them, so the people who heard the gospel might carry it on and be the fourth motion.

The fellowship of the Godhead throughout eternity was passed on to one man, one unique creature, in Galilee and Judea. And He lived again, in time and space, the fellowship He had with the Father in the Godhead, which He then implanted in a group of believers and established within them the same relationship that had been in Galilee and in the Godhead. They, in turn, having now taken this reality into them—which they had watched during those Galilean years—now they had it. They passed the knowledge and experience of that three-motion relationship: eternity, Galilee, and now in them, in Jerusalem. They pass it on to the fourth motion.

I want you to listen to John in his old age say, “That which we have seen and heard declare we unto you, that you may have fellowship with us, for our fellowship is with the Godhead.” Our fellowship right now, in my old age—I, John the elder—my fellowship and the fellowship of the other apostles and the disciples that came afterward, our fellowship is with the Father and with the Son, Jesus Christ. We are declaring what we have seen and heard, that you can come and join this eternal fellowship that began in eternity past, that was brought into time and space, that was watched by a group of men, which was given inside of them exactly as it was put inside of Christ, which is now passed on to those who came after and believe.

I spent this last week with a small group of people in this room, saying the most ridiculous things to them. I have said to them, we’re never going to get back a first-century experience until we can go into the Godhead and live again in the presence of their fellowship and see that fellowship; until we have taken on the mind of Christ—not verses—but we have literally had His mind saturate us, until we have joined in with the fellowship of the Godhead, until we have penetrated time and space and left it and come into their fellowship, we’re never going to get anywhere.

This week, a very interesting thing happened. A sister in this room had a very wonderful

encounter with her Lord—an encounter in which she was not present. All that was present was seen; what was there, and what was real, and what she saw, was the fellowship of the Father and the Son together. I told her many times this last week that everything we do as Christians has the “I” at the center. What am I supposed to do now, God, now that I’m saved? What are my needs? What am I supposed to say to You? How am I supposed to please You? Out of that, we suddenly get the idea that we can grow spiritually.

I had told them over and over to disappear and watch the fellowship of your Lord with His Father, and that would be spiritual growth enough for you if you never got involved. She sat here in the meeting, and she said—oh, she was just aglow—and she said, “Ah, we have met the enemy, and it is us.” It’s not the devil. It’s not sin. It’s not some other people. It’s us. It’s our almost egomania as Christians—not that we’re egotistical, but obsessed with the “me” and the gospel. What am I supposed to do, and unfortunately, in our age, what am I going to get out of it?

John had a call: “Come fellowship with the Father and with the Son.” Now, I’m not going to stop there. I have two more points. I have made one: I have traced the Christian life for you—the means of the Christian life. Where did it begin? It began in God. That’s where the Christian life began, and I have traced it into the fourth stage. We belong in that stage. We’re those who have received the message from the apostles. We’re the ones who never saw Him alive on earth. That’s us.

I have two more things to say. Well, let’s go on and look at that for a minute. Do you think that the fourth group to hear and see and believe and enter into this means of the Christian life then passed on to others after them the Bible and prayer as we understand it today? The answer is maybe they did. I don’t know. Somebody did somewhere. Starting somewhere. I think it started around the 1500s. Before that, unfortunately, it was no better. It was ritual. And that started about the middle of 350 A.D., perhaps 400. Maybe before that, men still proclaimed the fellowship—the fellowship of our spirits, the fellowship of our inward parts—with an indwelling God, with an indwelling Father and an indwelling Son.

Let me go on. There are two other things I want to point out here: where did the church begin? At Pentecost? I think so. But...I don’t think so. I think the church existed in its embryonic form in Galilee, when those twelve, fifteen, or twenty people ran around with the Lord. But...I think it was before that. I think church life began in the Godhead—in the fellowship of the Father, the Son, and the Holy Spirit. And the church today should be, and is when it genuinely is, a fellowship of the Father and the Son and the believers fellowshiping with the Father and the Son and with one another. But you go back to the wellsprings, you go

back to the fountainhead, you go back to foundations. I think those brothers knew church life in Galilee, but they knew it because they were fellowshiping with one of the members of the Trinity. I think the church life in Jerusalem was simply an extension of that.

Let me go on to the third thing. We have the Christian life. We have the church. We've only got one thing left, and that's the worker. Again, I'm driven back to wellsprings. Jesus Christ said that the Father had sent Him, and He, the Son, being sent, chose...He was chosen and sent by the Father; He said that...He turns around and, as the Son, chooses and sends twelve men. So the Father has done it once; the Son has done it once, and then in Acts 13, we find out the Holy Spirit sends men. So the Trinity chooses and sends the workers.

The Father prepared the Son, and I have to ask, how did He prepare Him to be a worker before He sent Him? The answer is in the Trinity. The preparation was in the Godhead. He lived then on this earth, and He lived that life by means of His Father. He chose twelve men. Did He train them differently than the Father had trained Him? He let them live with Him in Galilee for three years. The answer cannot be that they were trained differently. You don't give up an experience that lasted as long as eternity. It becomes an ingrained habit. I can do something around the house four or five times, and I can't ever break it.

Here is someone who has spent eternity fellowshiping with God and being prepared by God through that fellowship. He comes to earth, He takes a few people, He gathers them around Him, and their preparation for apostleship is living with Him. Then it falls to them to prepare men, and sitting out in the audience in Jerusalem under the porch is one Barnabas, who sits under them and watches them—now the third motion in this great saga. He goes to Antioch, and he prepares somebody, and that brother sits under him and watches him...and his name is Paul of Tarsus.

Now I come to my main point, perhaps. Not my main point, but listen to me, because this puts the ball game in our court and in this room. I brought it out of time and space, out of eternity and time and space and Galilee and Jerusalem. I'm about to bring it to this room. Well, that's exciting. I wish there were fifty people in this room. I really wish there were fifty people in this room.

In my judgment, there was something amiss. The gospel was not being clearly established on this earth by those twelve men or those who came after them, because Jewish culture—provincial culture—was pressing in on their gospel. I know that the men who brought the gospel to you and to me were not those men. Interestingly enough, they were not the men who brought the gospel. There comes a time when the Jewish churches are destroyed, and the

Jewish people are dispersed. We're talking about around 70 A.D., and we're talking again about 100 A.D. They were dispersed into the Gentile churches established by Paul and his followers, and those were the only churches left.

There were a few little sects of John the Baptist, believe it or not, left after the first century—one or two churches outside of Palestine that claimed to be Judaistic churches that there are actual records of, but the great, overwhelming churches, with two or three exceptions, were all the sons of Paul of Tarsus. Those churches were from his hand, or those whom he had raised up.

That brings us to how Paul raised up workers. Alright, brothers, this is so exciting. This is really exciting. Please listen to me. Paul of Tarsus, when he is an old man... and this is the way you ought to be raised up as a worker if the Lord has called you to the work. Paul of Tarsus does what I consider one of the most masterful things ever done: a master stroke of work of genius. Pure and adulterated genius. This is just unreal.

He has raised up a dozen churches. Within those dozen churches...he's an old man now...there are eight churches where men feel called by God to be workers. He picks those men to come to him. Each of those men comes from a different culture. Each one was present when Paul founded the church in the town where that brother got saved and became a member.

That's eight different cities in eight different places. They speak different languages. Probably they all speak Greek, but it's not their native tongue. They have another native tongue. Each of them can come and tell a completely different story about how their church was raised up, and each of them was there when it started, and they saw the whole thing.

Different culture, different background, different language. All Gentiles, no Jews there. One of them is a half-breed. It's the closest you got to a Jew besides the guy who's leading them. He's Jewish, but he's been called to the Gentiles, and he teaches them the Bible and teaches them to pray, and he gives them a seminary education. *No, no, he doesn't do that.*

He brings those men to one town, and he lives with them for four years. That's one year longer than the Lord did. I guess he needed a little more time. Some people believe the Lord's ministry lasted four years, so maybe it was the same length of time. They sit and watch him, listen to him preach, and watch his life. He goes out from Ephesus, and he raises up churches around that city, and they watch him live, and they watch him live in the presence of his Lord. They watch his prayers, and they watch his fellowship, and they enter into it, and they are

raised up as workers by exactly the same way that Jesus Christ raised up the twelve Jewish apostles.

What Jesus Christ did in Galilee, Paul of Tarsus did in Ephesus. There was no difference. That is how a worker is supposed to be raised up. The habit of the Trinity brought to Galilee was still intact in Ephesus. We need to go back into the Godhead for our Christian resource to really understand the wellspring of church life.

Our fellowship must be with the Father and the Son. From this springs the church. This is not a seminary; this is a living room, and I hope, to some very small and in some very, very, very limited way, even embryonic, maybe this is sort of a prototype, not the real thing, but a prototype. I hope that Galilee and Ephesus will remain intact, or become, perhaps after a long, long sleep, will come and be intact again.

So, you see, I am choosing the life of the Lord Jesus Christ to help you see the fellowship of the Father and the Son, that you and I might enter into that fellowship, and that we might proclaim that fellowship. I trust that the hint and the sense and the aroma of Galilee will be here in just a little bit.

I am not a Paul; I'm just a worn-out Baptist preacher who wishes he were in good health. Nonetheless, I would like to ask you to keep before your eyes Eternity Past, Galilee, the Gentile cities and the Gentile churches and Ephesus, and the restoration of the fellowship of man with God as the primary source of the Christian faith, the Christian life, the life of the church, and the preparation of the worker and the proclamation of the worker.

So when we come back and go through Matthew, Mark, Luke, and John and try to cover it all, I am doing this to turn your eyes to Him on earth and in the heavenlies, in the genuine and sincere hope that you and I both will be profoundly altered. We will try not to learn these things as head knowledge, but to seek to enter into the mind of God. Even into the mind of God in eternity past, and the mind of God as Christ laid hold of that mind as he moved out of the realm of three dimensions and moved there in Galilee into the realm with no dimensions and laid hold of that mind that he laid hold of.

Let this mind, let that mind be in you, in you today here in this room, that was also in Christ Jesus. Now, if we can do that even a little bit, if we can pioneer, we would have made some enormous progress in the kingdom of God, and for the glory of the Lord and His purpose in this realm. I want to sanctify this.

That, Lord, is our hope. And to this room, and to this gathering, for this purpose in this room,

in this gathering, we commit ourselves. Lord, we mean to do this not with our hands, but with our spirits. We mean to join You in other realms, see You in other realms, and understand the fellowship and the commerce that You experience between two realms while You live on this earth.

Lord, open up Your life in Galilee to us, not in our heads. Lord, not even in our spirits, but in our vision of seeing You until we are so surrounded by what was going on, and we see it so clearly, that it gets woven into our very mind, thoughts, and being.

Lord, so direct our spirits. So take our fellowship here. Lift us, Lord, into the eternals, and behold the Christian life as only You can live it. Amen.