

We are studying the life of the Lord Jesus Christ. We're not studying it; we're looking at it. We're looking at it from the viewpoint of an indwelling Father. Now, we can't do that constantly, but that is our main point. How did Jesus Christ relate to His Father who dwelled within Him? We're using a book entitled *The Life of Christ in Stereo*, and we're on page 52. We're down at the bottom of the page where it says "another tour," and He is accused of "demonry," and that's where we're going to be tonight. We're going right on up to the parables. We're going to see the parables by the sea.

This passage of scripture seems to open so innocuously, but I am so arrested by the opening of this passage; you could never know. I wish I could—and I may do it—take a year to write on the simple subject introduced here, and I could preach on it till the cows come home. There's a revolution in these opening words here. I'm going to talk a little bit about it to you and to all those wonderful people out there whom I've never met. In fact, I'm just going to put this away and talk.

The concept of a classroom is about 400 years old. In fact, a nice classroom of people sitting in it, looking out the windows over a nice, trimmed front, grassy yard, could not be more than 300–350 years old. Yet in our minds, we think of virtually all Christian training in terms of a classroom. When we speak of education, we think of a building, just as we do when we speak of a church; whereas throughout human history—until recently, until modern times—education has been almost exclusively the domain of the home. I don't mean education like "do this and don't do this." I mean reading, writing, and arithmetic. If anybody learned it at all, they learned it at home.

Public education is a revolutionary new idea. Now, if someone tells you they had it back during the days of the Greeks and the Romans, tell them that's a bunch of hogwash. It was during the days of the Greeks and the Romans, among the very, very rich, but for the great masses of people, who always get left out of history, it did not exist except in a home. There is no education. I challenge you to disprove me.

There is no education going on the face of this earth today like unto the methods and the methodology used by the Lord Jesus Christ in the raising up of the twelve, nor has there been for the last seventeen hundred years. If we start that ancient dialogue on what's wrong with the church, we ought to start right there: that the Lord was not messing around, nor wasting His time, nor being capricious, nor randomly selective, when He chose the way He raised up the twelve; it was God's philosophy of education.

Furthermore, I don't want to get into foundation stones—but it did not begin in Galilee; it began in the Godhead, and we see it in this opening passage of scripture. If there is anything under heaven that must be restored, it must be the proper way of the raising up of workers, and it does not exist and cannot exist as long as we have a classroom mentality. I put the classroom, the pulpit, the pew, the stained-glass window, the choir, the Sunday school, the seminary, the Bible school—and I come back and relist professors who teach theology and

theology—and again the classroom, all of this together, as this almost impenetrable and cannot be labeled problem we have, that we as Christians today, we accept all of these without question, use them every day, and fall into them without one thought ever crossing our minds to say, “I wonder.”

We accept them, and furthermore, in our mentality, we can justify them, and we even find a scripture somewhere to back them up. And as long as our mentality operates on this level, there can be no revolution in the church. Nothing we ever preach about or do or lead God's people to do is ever going to amount to a hill of beans, because these are obstacles far, far greater than most men and women realize to a true experience—true Christian experience—of the gospel, the true experience of the Christian faith.

A classroom stands there and confesses to you that it is there for the purpose of aiming straight at your brain, at the highest aspects of your mental faculties. This is done without question. And yet, the Lord Jesus Christ never aimed at our highest mental faculties. He aimed at our spirits. He was the most pragmatic teacher who ever lived. Only in my lifetime have we come to use the term “on-the-job training.” Before that, the closest term was “apprenticeship.” But the Lord was an on-the-job “training-ist,” and He was far more than this.

The Lord taught toward the spirit, not toward the mind, and He didn't teach at all. He, in fact, was a revelationist, not a mentalist. He was not a “frontal-lobist.” He was a spirit-ist. I did not say spiritualist; a spirit-ist. He aimed at the spirit, not at the frontal lobe. He aimed toward revelation within those people, not toward a mental comprehension of His teachings. In the seminaries and the Bible schools, there's no difference between them and a secular classroom, except the subject is different. It's all aimed at the head. It comes out of the professor's notebook into the student's. I am fascinated, and I will remain fascinated as long as I live.

I walked into one of the finest, if not the finest, seminaries in the world at the age of 18. I was Gene Edwards. I stayed on top of that hill, Seminary Hill, for four and one-half years, and I learned information. Don't tell me that I was rare in that experience. That's what all 2,500 of us had: mental information given to our heads, put in our notebooks, our minds and our lips. I came out four and a half years later. I was no longer Gene Edwards. I was Reverend Gene Edwards, and the message was good and clear, if it was never spoken, and that was: if enough mental knowledge was put in my head, I was a reverend; I was a minister.

Nothing had happened in my spirit. I had gotten saved, but the growth of my spirit was never addressed. I remember we had a one-week revival every year, and one month each year the gentleman who came spoke on Prayer. I can tell you exactly where he got every message. It was out of R. A. Torrey's book *How to Pray*. He restated every one of those messages that Torrey brought, and that was our experience of spiritual things. That is as far removed as the east is from the west from what the Lord Jesus Christ did. He was not only

experiencing the Father in His spirit, but also showing those people His experience of His Father in His spirit, and they were seeing it, and they were being moved by it. They were participating in a peripatetic ministry. It was virtually the last peripatetic ministry the world's ever known.

You know what peripatetic means. That's right—everything was learned on foot. It was a moving classroom. Peripatetic. They followed Him around, and He taught while He walked, and whatever He did, they were present; wherever He was. All of this is in the first words: “and He went on a tour.” It was the greatest seminarian and the greatest theologian of all time, given the task of training—raising up, not training but raising up—men upon whom the foundation of salvation and the church itself would rest.

He went on a tour. There were not 50 professors on top of a hill. It wasn't 25, 75, 100, or 200. It was one man, loaded with past experience, who went on the tour and took the 12 men with him. Most of the studies made of the Lord's life, here and in other places, concentrate on what He did out there on the tour and totally overlook the fact...they say He went out on this tour to cast out demons, to show compassion, to prove His healing ability, to declare the kingdom of God—all phooey. I mean, He did all that, but it was secondary. He went on a tour so 12 men could watch Him. That's what He went on that tour for. He was broadening their experience as wide as He could. He was giving them every kind of possible observation of every kind of possible experience He Himself could have.

They watched Him getting grilled. They watched Him getting accused. They watched Him in so many tight spots. They watched Him talk His way out of those tight spots. They watched how He healed, how He prayed, how He lived, how He got up, how He went to bed, how He slept. That tour was for those twelve men He took. It was a peripatetic ministry, and it is time—past time, way past time—that some ministers of the gospel of Jesus Christ got back to a peripatetic ministry. It will revolutionize the Christian faith, if done properly.

The Ephesian line. Why not Galilee? Why do we do it the way we do it? Why don't we do it the way Galilee did? All that's in two words: “He went on His tour.” It was extensive. Listen, you go to one city, you get one reception. You go to another city, another reception. You go to another city, another reception. If you go to a village, you'd get a totally different kind of reception. If you go to another village, you get a totally different one. You get city cosmopolitan thinking, and rural village thinking...rural problems, metropolitan problems.

He went from city to city, village to village, more cities, more villages, and of course, He was healing, and He was declaring the kingdom of God. I wonder what those 12 men later declared. They declared the kingdom of God, and that was, in fact, exciting news. In fact, it was good news. He declared the kingdom of God. It was a very positive, wonderful thing. While He declared it, He healed, and while He healed, He prayed, and while He prayed, He preached. While He preached, He taught. While He taught, He lived. While He lived, He walked. And while He did all of those, twelve men watched. It's a wonderful word. It needs to be restored. A peripatetic ministry. One man. Disciples are not numbered in hundreds

and thousands. Disciples are numbered in dozens or less. You're only a disciple when you are with and under a man who is your spiritual superior, whom you hope one day will no longer be your spiritual superior, unless it's the Lord Jesus, who will forever remain our superior here.

Okay, there were—oh, there was the casting out of demons; I left that out. There were twelve men, and how many ladies? Mary, Joanna, and Susanna. Those three. There were others. By the way, if you read the Wuest translation of this, you will discover in it, hidden within the Greek, the impression that not only are there these people, but in every town and village He picked up a few people who, when He walked out of that village, they didn't go back home, but they kept following Him to the next village, and the next, and the next, and the next. I think it was among these people who would not stop following the Lord that He chose His inner circle—not only the twelve, but maybe the hundred and twenty, or the five hundred. Those who just weren't there to be healed, or see a demon cast out, or hear wonderful teachings, but to go and be as close to that man for just as long as possible. And that, in itself, is leaving mother and father and sister and brother and home. Maybe not permanently, but at least for a few weeks or a few months—to be with Him.

Now it is fascinating, isn't it? There are twelve men and three, or four, or five women following Him. There are probably around eighteen men, not twelve. Twelve have a special selection. This is the only passage of scripture in the New Testament that tells us how the Lord Jesus lived financially. I think it's beautiful. Where'd He get His money? Well, He didn't need any. The people took care of Him. Yeah, there are always some expenses. Brother Mike, where'd He get His money? He got His money from a small group of women. A small group. That's absolutely mind-boggling: that while God himself, incarnated in human flesh, was upon this earth, everybody was willing to be healed by Him. Everybody was willing to listen to Him preach and go shout hallelujah, right up to, "You, they crucified Him." But it took three pragmatically minded women to recognize that He needed finances. I still have the impression it was all women. All the women are taking care of Him financially. It also admits that finances have something to do with Christian ministry. That's something I've had a very difficult time dealing with throughout my whole life.

I don't know, have I ever told y'all that I still have the first ten dollars I was ever paid to preach the gospel? I could not. I was given a check, and I never cashed the thing. I've got it in the scrapbook. I thought that was the most horrible thing in this world, that somebody would pay me to preach about Jesus Christ. Paid? I would pay him to this day; I would pay. In fact, if they would let me, I would pay to go to some places now to be heard to preach. I consider it an honor, but these young ladies were more pragmatic than I am. They recognized that running a crusade like this took money. They had to go out, buy food, and fix it. They had to buy lodging for Him from time to time. Shoes needed to be repaired. Clothes needed to be replaced. Who knows what else had to be done

It was sisters—brothers, please note—who had that kind of love. The brothers were all religious, and they probably all starved to death before it ever crossed their minds that they

and He needed caring. I think it's one of the most beautiful things in scripture, this very simple, little, almost offhanded remark. Where did they get their money? I'll tell you where one of them was getting it. One of them got it from her husband, whom Herod had paid. Mary Magdalene seemed to have cared nothing about wasting her money on Him. She had already spilled costly money, and of course, I know nothing about Susanna—what she did—but they were, some way or other, maybe they were even passing the hat, making sure that money was given.

I can just see Mary Magdalene getting up after a meeting and saying, “Listen, we're going to the next village, and all you people have gotten healed, and the Lord sneaks out the door at this time, and we don't have any money, and he hasn't eaten today.” Now you people, start giving me some money so I can go out and buy him something.” I can almost see that tough little gal doing that. Maybe that's what they did. I kind of doubt it. Somewhere, perhaps much more discreetly than that, they were providing for His need. I think it's beautiful, and I want to say praise the Lord for those. And others, yes. Oh, and many others. Thank you. Do you know? I've never seen that. And many others who kept on providing for Him. By the way, it does say, “from their own means.” There was no collection, was there? Alright, we're learning a little bit here.

Now then, I'm again impressed with two things. Can you imagine a throng that gets so large, so vast, that they go into a house to get away from it? And while they're in there, someone says, well, it's time to eat anyway. They sit down to eat, and so many people get inside the room where he is, and they press and push. Now I see a room full of people standing up, and they're pouring into the windows and the doors, and they're pressing in, and they're just standing there staring at Him to the point that neither the disciples nor the Lord can even lift their hands to get them up to their mouths. It was almost a riot.

This is what is said. This shows how successful and well received He was by the masses, because they were getting healed and having evil spirits cast out of them. The other interesting thing is His family's reaction. Somebody who was kin to Him peeped through the window or was sitting in the crowd, and they were horrified, and they ran all the way back home to Nazareth and said, “Get the family and get on the road. We got to get over there to where He is.” Oh, by the way, this could have actually happened in Nazareth. “And let's get Him out of there. He is gone stark raving mad.”

What does that tell you? It says something to me. I am sure you may not have thought of this; I may not have either. Does that tell you anything? Well, this is what it tells me: Jesus Christ lived a very unimpressive life for His first 30 years. Well, perhaps that's true. They didn't want their name associated with this madman. But they're shocked. They do not say, “Well, I always knew he would.” They do not say, “Well, of course that's our brother, that's this mystic that's lived with us all these years.” He lived 30 years with His kinfolks, and nobody was particularly impressed with this carpenter, this boy, or this kid. The family is horrified and thinks He has lost His mind. They are surprised that this kin of theirs has gone out and has shaken the rafters.

Who do you think these men are who were saying these others said? Well, the bottom of the page tells us his whole family showed up, and they actually try to lay hands on Him and take Him out of there. It includes His mother. His mother and His brothers, and His sisters—the whole family. His mother appears on the scene with his brothers, and they try to get Him out of there and take Him home and lock him up. We're talking about His immediate family. Let's even grant it that it was other people who were saying it. They're still shocked. They have the very definite impression that He needs to be stopped from what He's doing.

Ah, well, now then, the Baptist preachers arrive, and forgive me, folks, if you're a Baptist, but I am a Baptist, and I understand this following passage. A scribe...here is classroom training, Mike. Here are the results of classroom training. Here is theology. Here is the knowledge of God in the frontal lobe. Here is: 'God is this; he is not this. God is not this, and he is this. The scripture is this, that, and the other.' Here is theology. Here is Jerusalem. *And there came from Jerusalem...a scribe.* It is almost impossible to tell you how well-educated a scribe is. It boggles the mind how much those men knew. They would put to shame any theologian today.

When you hear the term "rulers of the Jews," this is either referring to men in the Sanhedrin, or he's referring to a scribe. They were the government because they knew the Bible. Israel was more or less a theocracy, in that it was the religious people who ran the nation. A ruler of the Jews could mean both a scribe and the Sanhedrin, because the entire Sanhedrin was probably made up of only three things: Scribes, Pharisees, and Sadducees, maybe with a few priests thrown in. They were the rulers of their towns. They were the rulers of Jerusalem. They were rulers of the Senate - the Sanhedrin - and they were rulers based on their mental knowledge of the Scripture. The same thing we have today, when we fully grasp Scripture.

The scribes come; they have never seen this man. They have obviously heard rumors. They're checking him out. They see tens of thousands of people around. They see this man. "Hey, what happened to you? Come here." And they look at one another. Someone else comes up. These people are ecstatic. They're hollering, yelling, praising the Lord, jumping up and down. They hear a bloody scream. Someone says, "He cast out another demon." Someone comes out of the crowd, and He's perfectly whole. He's got scratches on Him where he used to tear His body. Then maybe they catch a few of His words. They get in close enough. Maybe the crowd opens for them because they're religious leaders. They see people pressing in on Him. They hear His words. They watch Him heal someone—a leg that's lame is no longer lame, an arm is healed, an eye is healed, a sore drops down off the face. Someone bent over stands up straight. It's incredible.

There is no sense of glorifying God. It is put on the lowest possible level it can be put on. "This is the power of Baal. Here is the ruler of the house of Baal ordering a demon, ordering his own demons. Here is the head demon ordering demons." And that's where it's put. "Well, Gene, we surely wouldn't do that today." No, we would just attack a man's theology and call him a heretic, and if we got really worked up about his theology, we'd finally say that man is a heretic, and therefore he is a servant of the devil." This happens all the time. We who

know a mental thing of the scripture have a way of consigning everything we do not understand to the works of hell.

What we are seeing here is typical of men who know the Bible. Forgive me, but there are two ways to know Scripture. The best and safest way is to first know Him. They are saying not that He has a demon— It's worse than that. They're saying He has Beelzebub himself. They are saying we are in the presence of the head demon. The lord of demon-dom, and the Lord Jesus said to the scribes, "Come here."

He talks to them in analogy, and he tells them this interesting thing. He says, "If a home is divided and is fighting itself, it can't stand. "If a house or an order declares war upon itself, it cannot stand. If a demon is casting a demon out—not calling them in, but casting them out—and men are coming away sane, if demons are casting out demons, and if the head demon is casting his own demons out, then his house is divided. There's a war going on, and the house of Satan will fall—or has fallen. Such a house divided cannot stand."

Ah, and then he tells a parable. And the parable—I call this a parable—is about the adversary. I really prefer the word adversary, Tom, I really do, over the word Satan, because the word Satan, as you said, conjures up too many Greek mythological ideas. Satan is a transliteration here. We call it Satan. The word should be translated here. It should be "the adversary." Beelzebub? He is the head demon among the order of Baal. Baal was the god of the Philistines. There was an order of a house of Baal.

The Israelites saw Baal as...you know, the Lord Jesus is called Lord of Lords and King of Kings. He is—there's also "God of Gods" in the Old Testament. Well, here is the god of the non-gods. The head non-god who rules all the other non-gods. In the worship of idols that are not gods, there are demons, evil forces who put themselves off to those who worship the idol. And they, because they have some power, pose themselves as a god. They're not a god; they're a demon. Therefore, there is an order of non-gods, and there is a head non-god, the adversary, and this is called a house, an order. It is the house of Beelzebub.

And these scribes are seeing so much power here...this can't be some pithy little demon doing this. This has got to be Beelzebub himself, the head demon, the head god of the non-gods, within the Lord Jesus, doing this thing. Of course, this is a reprehensible and horrible and hideous indictment against the Lord. And he says, "Beelzebub's house cannot be divided and still be a powerful house." The adversary does not cast himself out in the healing and the freeing and the delivering of men and women.

Now I'm going to try to tell the story. We're here to see things from the unseen realm. I don't know how well I'm going to do this, but I'm going to give it a shot, okay? I want you to see the Lord at about the time He begins His ministry. Perhaps a little before, and perhaps a little after. This may not have happened until He began casting out demons, which was only recently. I hope you have read *The Divine Romance*. You will understand how I am trying to communicate through an illustration.

Alright, I want you to see the Lord step out of this realm. He has never yet cast out a demon in this realm, but He's going to. Before He does, He must go through the door out of the physical realm into the non-physical realm; out of the seen realm into the unseen realm, and He goes to a special place in realms unseen. Whether it's in the sky immediately above us or in an ether world, where it is, I do not know. But He goes down a road and the area, or a path, or a way. He comes to a dark place in the realm of the unseen until finally He stands before a vast, enormous fortress. A dark place. A foreboding place. Well-fortified. A fearful place. A drawbridge; gargoyles are in the battlements. Dark, mysterious turrets, strange symbols on the walls, and above the gate is written, "The order and the house of Beelzebub, ruler and prince of the darkness, God of all the non-gods." Under it is a symbol of this order and this house.

Jesus Christ walks boldly up to this fortress, crosses over the bridge, and takes hold of the door, pulls it open, and He walks in, and He sees rooms filled with all kinds of tools and equipment, some of it very lavish, much of it costly, some of it worthless trinkets. He hears screams in the dungeons beneath the fortress. There are many rooms. He hears laughter, hideous, heinous, jackals' laughter, screams of delirious pleasure, swearing and cursing, foreboding noises. He goes into huge rooms - banquet rooms. He goes down the dark passages, and He hears the moans and the groans of the captives within the dungeons.

All around is evidence of how well guarded this place is. He knows that any effort on His part to destroy the tools or the equipment, to do battle with the demons, the dark forces there, or to pull open any of the dungeon doors will elicit an alarm, and He will be forced into a battle. He pays no attention to these things. He walks to the very center and heart of the fortress. He goes up the stairs to the second floor, to the third floor. There is obviously the very heart and center - the nerve center of this vast fortification, so filled with so many tools and so many dark spirits.

He comes to a door, and again He boldly opens it. He stands there and stares at the very ruler, the very seat of power, the very throne of the creature who rules this dark fortress. He says very quietly and very calmly, "I am going to plunder your kingdom. I am going to ravage your household. I will steal you blind." The adversary rises and says, "No, you will not, no, you will not," and the Lord says, "Yes, I will." And the adversary says, "I will stop you," and the Lord says, "No, you will not stop Me." The adversary says again, "Make one move toward plundering this place, and you will have a battle on your hands, and I will be your battle," and the Lord comes over to where the adversary stands, and they are facing one another. And the Lord says, "Now will your kingdom be plundered and robbed."

What happens? The adversary, the ruler, this prince of darkness, this god of the non-gods, this non-god himself, who nonetheless has great power, a very powerful, very strong being. What does the Lord do? Tell me what He does. We always think that He ties him up. We always think He ties him up. He doesn't tie him up. I do not see this adversary physically bound with a rope. I see him bound with a word: "*You are bound.*" And with that word, the adversary is bound.

The Lord turns around and walks out of the very center of the citadel, and as He walks from this dark and evil place, He takes a door; He opens it. He takes another door; He opens it. He walks past other doors; He opens them up. He walks out of the fortress and leaves open the door of the fortress. Goes back out of this dank, dark place and walks back into that part of that world that is bathed in light. He steps through the door back into the real world...our world. He has done battle with no one. He has plundered nothing. But He goes on a tour.

Someone brings a little child to Him who is screaming and babbling and falling on the floor and having fits and banging his head against the stones on the ground while he claws at his face. And the Lord simply reaches through time and space and thrusts His hand back into that dark realm, and He grabs a demon and throws him out of the realm of darkness. No one there can protect the demon because the protector is bound. The house of darkness is laid open to pillage because the one who guards it, the strong one, is bound.

The next day, one comes up to Him crying in hideous language. The Lord reaches through this realm into the other realm and casts another demon out of the strong man's citadel. The strong man can do nothing because he is bound. And every day the Lord in this realm is reaching into the realm of the powers of darkness and pillaging it. He's delivering men not only from demons, but He is delivering them from the glitter of this world and the powers of this world and the prince of this world, and He is pillaging that fortress. He is reaching back into the spirituals and casting out the glitter and the beauty that are the tools and equipment in the fortress's storehouse. The prince of the powers of the air, the prince of the power of darkness, the prince of darkness, the head god of the non-gods, can do nothing because he is bound.

Before the Lord ever started on this earth, is my point, before the Lord ever started to pillage the kingdom of darkness in our realm, He stepped into the other realm and bound His enemy, bound the one and only one who could protect that fortress. Now, would you keep that image before you always, brothers?

Sometimes you'll hear Christians who are into this, and someone's preached a glowing and wonderful message on it, and they're up against a problem, and they say, "We bind the strong man. We bind the strong man." No, we don't bind the strong man. Brothers, don't bind the strong man. *See him bound.* See his kingdom open for pillage. If you want to make a declaration to him, remind him he is bound, and in pillage and rob and steal. His kingdom is open to pillage. His demons are defenseless because their guardian, the one who might be stronger than you or me, has been bound, and he cannot protect his own kingdom.

His kingdom is without protection. He has been bound. His house, the house and order of the Prince of Baal, is left open and naked, defenseless to pillage. Pillage it, rob from it. Our Lord has bound the man in unseen realms. Praise the Lord. I don't really know any more to say about this passage than this. I think sometimes we almost feel like we have to become hysterical and get all worked up over something that is there for the taking.

Well, they make their way into this very crowded house where the Lord is, and all the people are seated around Him. No, I'm sorry, they make their way up to the house, and someone goes in and says, "Lord, Your mother's here, and Your brothers are here, and they'd like to have a word with You." They are very worried about Him. They are really worried about their brother and their son. I think the key to this passage is "He looked around." I don't think He just looked around. I think He looked back to a time before the foundation of the ages.

He saw 12 men, maybe 18, maybe 20. He saw three women, and we can begin calling them sisters at this point and know what we're saying. He looked around the room and saw an old gentleman who had followed Him to 15 villages and 12 big towns and was still there, probably having lost 10 pounds in the process. He saw some lady sitting there who had been with them for now 2 or 3 weeks. He saw some grateful soul who was sitting at His feet, who had just a day or two before been healed. Perhaps He saw a young child there, who had just that morning been delivered from a fever, a deadly fever.

But He also looked and saw inside of them, or in realms unseen; He knew that they had been chosen before the foundation of the ages, and they had a kinship with Him that preceded His physical kinship with His brothers and His mother, that He was kin to them on the basis of life and Fatherhood. That they all had a common Father, and they all had a common life form. Each of them had, or would have after the resurrection, the very life of God, the highest form of life in the universe, inside them. He looked around the room, and then outside it, and He saw that He was kin to these people. That they were literally His brothers, because they had a common Father and a common form of life. He was not playing. He said, "Look about you here in this room. That is my brother. That is my sister. That is my mother. Here are my real kinfolks."

He was making the point that those who have an indwelling God, an indwelling Father, and for us an indwelling Son and Father, an indwelling Holy Spirit — that we have a higher order of relationship than with our own blood kin. I would not point out that fact as much as I would point out the fact that the Lord knew that, by either some deep internal sense or by His ability to see the unseen.

Well, brothers and sisters, do you know who the brothers and sisters of Jesus Christ are? It's those who sit around Him. It is those who sit around Him. I wish I could say that to every Christian who wants to come here. It's those who sit around Him. It's also those who have the power to hear His word. In this case, they were hearing it with their ears. In a very short time — three years from now — they will be hearing that word inside them. It is those who sit around Him and who hear Him speaking within their being, and they obey what they hear. Those are the evidences of another life inside us.

We sit around the Lord; we hear His Word. We not only hear it, but we do it. These are His kinfolks. They are the ones who have some sense that God our Father is in other realms, and

from this realm, they are following the God of the other realm. That's a little bit different than perhaps our first instinctive reaction as to who the brothers and sisters of the Lord are.

I will repeat it. They follow Him. They sit around Him. They hear His voice, and they do it. And in so doing, they do the will of God the Father, who lives in other realms.