

... how the Father has chosen Him to be prepared for the ministry, to be a worker. Now, those of you watching this on video may not have heard this unless I go back and make a recording just for you, because it wasn't taped. But we talked about how, at the age of 21, three men were living in Nazareth, and they were all 21 years old. One was Jesus, and I made up the other two. Now tell me their names: Zephan and Laophas. Laophas went to Jerusalem to prepare to be a scribe. Zephan went to Jerusalem to prepare to be a priest. Jesus also spent nine or ten years, as was Jewish custom, preparing to be a worker...the first Christian worker. All three of them went.

Well, today you get saved at 17 or 18 and graduate from high school or college around 20 or 21. When you tell your pastor that you feel like you've been called to preach, he's going to ship you off to a Bible school or a seminary for sure. The difference between a Bible school and a seminary, very generally, is that if you didn't graduate from college, you go to a Bible school. If you're a college graduate, you go to seminary. It's cheaper to go to a Bible school. Of course, it's not as good as a seminary. Everybody in the seminary gets a doctor's degree.

Now then, Laophas has gone, at the age of 21, to have the *temple* experience. Laophas will learn to quote the entire Pentateuch in large sections of what we call the Old Testament. For every passage he memorizes as a scribe, he has to learn every interpretation known concerning that passage, and he has to be able to quote it perfectly. He has to quote it without error, exactly as the interpretation has been written down. He is a walking Bible and a walking Bible commentary. By the time he reaches 30, he will have learned an awful lot. I want you to know something else. He, like anybody who learns a lot and memorizes it, is going to be very proud. You can't keep from doing that. I remember when I memorized four verses of Scripture; I was already getting proud. You can imagine how I got when I had a thousand.

Zephan is going to study for the priesthood for ten years. He's going to learn how to dress in a certain regalia. He's going to learn the meaning of every one of the kinds of clothing he wears, the symbols of it. He's going to learn all the chants, all the correct words to say, how to stand, what offering to offer up, and at what moment in the chant to say it. He's going to have to study hundreds of different kinds of offerings, when they are given, what day they are given, what time of day they are to be offered, the morning sacrifice, the evening sacrifice, the music that is to go with it, the trumpets that are blown on certain days, festivals, and the entire Jewish calendar. What time of day for each one of them, what he's supposed to wear, what has to be slaughtered and killed, where it's slaughtered and killed, how its organs are to be cut out. He's got years of study and practice. He's got to learn certain rituals and motions on certain days at certain hours. He will lift like this.

At other times, he will do this. At other times, he will do this. At other times, he will do this. He has to learn when to bow and when to do this and that and the other.

You will be spared of that. I was not spared of that. No, although I am not a Jewish priest, I am a Baptist preacher, and it comes down to about the same thing. You learn how to do these things. Did you know that when I was 20 years old - you're not going to believe this - when I was 20 years old - and this is everybody in the seminary - I had to work up an entire year's calendar of ministry. I had to prepare 104 messages according to the Christian calendar. You don't understand what I'm talking about, do you? There is Christmas, Easter, Pentecost, and of course, there were a lot of days in there; I just got to preach whatever I wanted to. I'm not sure, but I think I even had to present an outline of what I would be talking about on Wednesday night. Maybe not. An entire year's preparation of sermons. So that's what I did at the age of 21. Actually, I started seminary before 21. I got out at 22. I started pastoring at 20 or 21. Can you imagine how dumb you can be at 21 and be a preacher at the same time?

Now, brothers, listen to me, because this is important. Is anyone in this room 21? Alright, we have two brothers who are 21. You have a choice to make about what you're going to do at age 21. Whether you're going to be a worker or not, that's irrelevant right now. All of us, as we're young, have to choose how we are going to relate to our God now. We have over here, sitting on this side of the room, people who have passed their prime. That's right? Wow, can you see the sparks fly? There's no one over here 21, or if so, they're aging fast. Let's say they got converted at 19, 20, or 21. The chances are you would have gone to a convention; you would have gone to a retreat, another convention, and another retreat. When you came out of there, you would have been given definite direction. The direction you would have been given was that you must master the Scripture. You must study the Bible, must pray every day, and I want you to know the kind of prayer you were taught would have been...

I believe in prayer. I do believe in prayer. I really, really believe in prayer, but I tell you, I wouldn't give you two cents for almost all the prayer being prayed today by us Christians. It's pretty peaked. God bless mama. God bless daddy. God bless Uncle Joe. God bless Aunt Nellie. God bless my little puppy. Take care of all the boys who are in the armed services and protect them from the Ayatollah and all those other pagans over there. And God, take care of our presidents, and Aunt Jane, and all of our missionaries everywhere in the whole world. Bless mommy, and God bless daddy, and God bless Uncle Joe and Aunt Nellie, the servicemen. That's not far from the kind of prayer we got armed with. Is that not true? Is that not prayer more or less for most of us? Thank you. Susan is saying, " Definitely, that's true." Well, I press this point.

The Lord is setting a pattern for you and for me in Nazareth. Zephan has chosen the temple experience. Jesus has chosen the Nazareth experience. I encourage you to look at the Nazareth experience, because He is going to duplicate it with a group of 12 or 20 people. And you're going to find out...I'll call that the Galilean experience. There is virtually no difference between the Nazareth experience of the Lord between the ages of 21 and 30, and the experience in Galilee that the Lord more or less introduced to those 12 disciples. I'm going to call them 12 disciples, but there were really about 20 people. Is it okay if, every time I say 12 disciples, you think 20 people? There were five or six sisters, and there were at least 15 men present. So 20, 21, 22. He is going to have an experience with those 20 people in Galilee, almost identical to the experience in Nazareth. The difference being the Nazareth experience was between God the Father and God the Son. Galilean experience is between God the Father, God the Son, God the Holy Spirit - I'm sorry, I left Him out - and 20 people.

Do you remember what I said? A pattern is being established here. I want to press the point. There is a distinct pattern developing. I'm going to go through it again. In the Godhead, fellowship of the Father. The eternal Father, the eternal Son, and the eternal Spirit. The Son is beholding the Father. He is hearing the Father. He is responding to the Father. The Father is loving Him. He is loving the Father back with the love wherewith He Himself was loved by the Father. He is obeying the Father. Most of all, in all of this, I would say, He is living His life by the life of the Father. He is living His life by the life of God. He comes into time and into space in Bethlehem. He moves to Nazareth. As a little boy, He begins to learn to rebuild that relationship as a human being. By the time He has reached 12, He is keenly aware of a past relationship He had with the Father in eternity.

By the time He is 21, He is now being prepared to be a Christian, a member of the church, as a human being. He's being prepared to be a worker, and to do this, He goes to Nazareth to be a carpenter; the two other brothers go to the temple for professional training. I don't doubt they will know more Bible than He knows. Maybe I'm wrong. By the time they reach 30...the three of them reach 30 at the same time, John the Baptist is out in the wilderness causing all sorts of a stink with his wild preaching and eating unclean food. Jews can't eat locusts. Hebrews are not allowed to wear a camel skin. It's an unclean animal. You don't touch it. Here he's got it for his tuxedo.

Your Lord is about to call 20 disciples to live very closely with Him. What has He got to offer them? You remember the other night? I told you the first thing He offered them was incredible humanity. An incredible humanity. By having the Nazareth experience, He was able to give an example of an incredible humanity. You and I were not born with a living spirit; He was. We were not born with a body that knew no sin; He was. Therefore, as He grew up, He grew up truly spiritual. As He matured physically, He matured spiritually. As He matured humanly, He matured divinely. They were all growing up

together. But I want you to look at how God views a Christian, a member of the church, and a worker. Here's the pattern. Here's the organic way God does things. I am overwhelmed with the fact that God, in preparing the first Christian worker... God's been a Christian for all eternity; it's been mostly a history in the realms that are invisible. God has broken into time and space. He's about to introduce the Christian life, the church, which He's had for all eternity, and the worker whom He's been preparing for all eternity.

He's about to introduce these very principles into time and space, and a pattern is consistently developing. I am awestruck over the fact that the first Christian, the first Christian worker, and the first member of the church that you can find visibly...is sun-tanned. Has splinters in His hands. Is incredibly unreligious. Has something almost no preacher today has. You know what He's got? He's got a job. He's got a skill.

The two gentlemen who went to the temple have become so religious that the possibility of being spiritual is almost out of the question. Did you understand that? Does that make sense to you? They have become so religious that the possibility of being spiritual is almost out of the question. They pass a harlot on the street, and they are mortified. That's right. You know why they're mortified? It looks like it's because they're so self-righteous. The fact of the matter is that they're really...down deep inside...they're still two kids who are scared silly about their own fleshly weaknesses. And well, they should be, because religion cannot save them.

The Lord is perfectly at home with ordinary people. Thieves. Are thieves ordinary people? Well, let's see. How many of you in this room have never, ever stolen anything? Raise your hand. Do you realize that I am addressing a room full of thieves? If one of you had raised your hand, then I would have asked the question: How many of you have never lied? He knew humanity. He knew human beings. He knew ordinary people. He was at home with them. The dreadfully sinful person. He was not frightened by them. He had a high humanity. He was at home with them. He is about to pass this on to some illiterate fishermen who will be the first Christians...visible Christians. The first church members...and the first workers. Praise the Lord.

Now that's the humanity He brought to them. I told you something...now there was a lot more I told you, and you've forgotten it all. One other really blessed thing I told you...you all kind of responded to this. Do you remember how you responded to that? I said there was one wonderful thing about that. This wonderful humanity He is about to put before them and stage before them, show and illustrate and exhibit to them for the next four years. Something really wonderful about that humanity. This divinely controlled humanity. This humanity that is subject to divinity. This humanity that is living by divine life. When the Lord woke up in the morning, He woke up and lived by

divine life. I wake up in the morning, and I live by human life. He got up in the morning; He lived by divine life. It's His business to make sure that I can learn to follow in His training, to wake up in the morning and live by a life not my own.

Something else I also told you. When Jesus Christ saved you from your sin, and He came into your being as the indwelling Christ, He brought not only His divinity into you, but He brought into you that high and glorious humanity of His. He brought His total being into you in spirit. You know, He didn't visibly cut you open and step inside, but He came into you by spiritual means. He brought His full divinity into you; He also brought His full divine humanity, divinely human humanity, into you. Isn't that wonderful? Isn't that encouraging, that when you draw from the Lord Jesus Christ within you and the life He gave you, you draw His divinity, but you also draw on sinless and perfect humanity. Praise the Lord. This is what He is about to offer 20 men. Isn't this getting exciting? This is really wonderful.

Now, brothers and sisters, He's on His way out into the hot, burning desert. He's closed up His carpenter shop. He's going out and getting baptized. Alright, we'll go over that part. He gets baptized. He goes to leave. A couple of fellows are really interested in this strange young man that John has just baptized; an unusual person, to say the least. What are their names? Does anybody know their names? Philip and Andrew. And Phillip will get Nathaniel. Andrew will go and get Peter. Alright, these two men, they're going to live with Him for the next three and a half to four years.

I want you to think about this; I want you to think about Zephan right now. Can you think about Zephan? Here he is. He's just about to graduate from the temple. God is like this; I know God is like this. And there's Laophas over there, "and God is like this," and He better not sin. Oh, they're really pickled pussies by now. They are unhappy now. His emphasis is the big black robe, and Zephan is dressed up in his little trinkets and colorful garments. He's a real parade when he walks around Jerusalem, and they have been intellectually studying about God to learn what God is like. You know what? If they had any sense, which they don't, they could leave the temple, walk out of Jerusalem, go to Galilee, and have breakfast with God if they wanted to, and really get to know Him.

My point in saying that was: here are two brothers who are about to get to know God in a visible, physical form. They're going to live with Him for three to four years. Now then, is my Lord going to change His habits? Habits that He established in eternity past. That's several zillion years at least. At least that long, isn't it? Plus, that time of reestablishing His relationship between the ages of His birth and 20, and now His growing divinity, His fellowship with the Father, His growing humanity underneath His divinity, subject to His divinity, His fellowship with the Father. Will He now suddenly change this relationship as He draws 20 people to Him? Is He going to demand the temple experience of them

suddenly? 20 young men and women, get your nose in the Bible. You've got to know the Bible. I know the Father; you know the Bible, and I want you to pray for Aunt Nellie and Uncle Joe.

What is He really going to present to them? That's important, because whatever He presents to them is what they're going to present to us. Is that not true? Gene, He really did teach them the Bible, didn't He? I don't think so, because most of them couldn't read and write. Isn't that wonderful? Isn't that encouraging? If I am to read what is written in Acts correctly, then I have to believe that Simon Peter was a man who could not read a single word. To call a person "unlettered" literally means he doesn't know what a letter means, and that's not a letter like stationery. I mean, that's a letter like H, T, Q, P. He was an unlettered man. He was illiterate. That's wonderful. God trusted an illiterate man with His gospel. That is just really wonderful. That shifts my Christian life from knowledge to an indwelling God.

My Lord is 30 years old, and He's used to an indwelling Father. This is where He has put His everything. He has staked His all in a God within. The indwelling, eternal Father. Well, Gene, what about prayer? I don't doubt they prayed a little, but I doubt they prayed much. I'm sure it wasn't the kind of praying that we pray today. Oh, Gene, haven't you ever heard of the Apostles' prayer? Our Father, which art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done, on the earth as it is in the heavens. Give us our daily bread. It's repeated all over the world and has been in Christendom for what? Sixteen, seventeen hundred years. Now, that is the biggest waste of time imaginable. Don't you believe in the apostles' prayer? No. And neither do the apostles. It astonishes me that we would be praying that prayer today. They came up to Him and said Lord, we are impressed with Your relationship to the Father. Will you teach us? He said Sure! You pray this prayer.

What kind of a God do we have? Do you think that at the end of 2,000 years, He hasn't answered that prayer yet? Listen to that prayer. Our Father in another realm, hallowed is Your name. Get the kingdom out of that realm and bring it to this Realm. We're living in common with the Lord Jesus Christ; we've left everything; just give us something to eat. We don't have anything but the shoes on our feet and the clothes on our bodies; just make sure we have something to eat. As Your will is being accomplished in our Lord, accomplish in the same way Your will is inside us. We're sinners, forgive us. If you will forgive us, we will forgive, for we have been forgiven. Your kingdom come. Your kingdom, get out of that realm into this realm. Your will be done; as it's being done in our Lord, so it be done in us. For Yours is the kingdom...and the rest isn't even in the Bible. We invented it. The power and the glory forever and ever. Amen. Well, twelve men prayed that, and on the day of Pentecost - on the day of the resurrection, and on the day of Pentecost - that prayer was fulfilled and answered. It's a good prayer, but it's been

answered. His kingdom got out of that realm and came into this realm. The Father provided their food, and on the day of Pentecost, when they were stuck with 3,000 people who didn't live in Jerusalem, they knew exactly how to take care of them because they had been cared for the same way in Galilee. We see the pattern continuing.

I am telling you this: the reason they came to Him and asked Him to teach them to pray was that they were overwhelmed with the uniqueness of His praying as opposed to the Pharisees, the Sadducees, and the scribes, and the Baptists, and the Methodists, and Christians in general, because of what they saw in His life in the way of spiritual fellowship. I'm going to say it again. I'm after everything. I'm here to destroy in order to rebuild. I want to impress you with a new relationship that's as old as eternity. My Lord did not sit around with His nose in a book. He did not sit around praying the kind of prayers we pray. He did not sit around speaking in tongues. Well, Gene, He did witness. Yes, I agree, He witnessed. He witnessed of the Father. That's right. He was the witness, the only physical witness to the existence of the Father that we have.

Well, Gene, those twelve apostles, they really witnessed, didn't they? They prayed, didn't they? They studied the Bible and preached the Bible, didn't they? Let's go through that. I'm ahead of myself, but first of all, no, they did not preach the Bible; they preached what all preachers should preach: they preached the Lord Jesus Christ...and somebody wrote it down. It became our Gospels. But you and I need to remember that we don't worship the Gospels. It's not some deification of the Bible, but it is Jesus Christ who is the center of those four books. Those are the apostles' messages, and the apostles' message was Christ. Did they witness? You bet your life they witnessed, just like the Lord Jesus Christ went around Galilee witnessing. But they only witnessed after Pentecost, not before. I want you to be overwhelmed with the fact that they spent four years learning Him, and they did not serve. I'm going to tell you something else. By all records known, by all traditions established, the apostles spent virtually their entire ministry in Jerusalem and within 40 miles of it. Only in their old age did they begin to leave. Their witness was incredibly established, mostly in Judea and Galilee.

I want to come back. That was thrown in as a parenthesis. What did the Lord Jesus Christ have that He was about to give to 20 people? This is what He had. Please hear me. He had an unbroken habit, an unbroken mind of experience; established in eternity and brought into time. He had the fellowship with the Father. I am really awed. I am awed, sisters and brothers, as to what...When He talked about it - this relationship, what He said. I am also awed that we don't ever dare talk about this. It is so daring; it is almost frightening to speak of. Now, if He talks about it, whatever He says must be the thing of utmost importance in His mind. We're looking at John chapter 5. John 5 is the first clear time He ever spoke clearly of His relationship to the Father. It is mind-boggling what He says. Do you know what He says? This is what He is about to bring to the 20 disciples.

He says, I see the Father. I *see* the Father. I'm going to ask you all to repeat that. I want you to be impressed. This is incredible. I *see* the Father. Then I have to ask myself, did He see Him physically? I'm ambivalent. I think He may have physically seen Him at times. I don't know. But I'm absolutely sure, and I think all theologians would agree, that when He speaks of seeing Him, He speaks of the eyes of His spirit literally beholding that which is invisible. He had the capacity, with His spirit, to see the invisible, and He saw His Father. His Father was always before His face. He saw the Father.

Now, Gene Edwards, are you standing there pretending to be a rational man? Alright, I'm 53 years old. I'm about to make the boldest statement I've ever made in my life, and it's being recorded. Are you about to turn around and tell me that Jesus Christ, now 30 years old, all this you've been talking about behind Him, is about to say to 20 people, I am passing on to you this: they will see the Father? Or are you about to tell us to read the Bible? I believe in reading the Bible, but I'm trying to make room for something else. Do I really believe that He is saying to them, "You will see the Father as I see Him each day"? Is He going to pass this on to another generation? Alright, please say it really clearly. Everybody who believes the answer is yes, say yes. Those of you who believe no, say no. Boy, I heard thousands of people out there in video land saying no.

Wait a minute, that's a bold statement. Land it, put it on the ground. Make it practical in my life, would you? Put it in yours. Can you do it? Can you do that? If you can do that, tell me how. How can you and I see the Father? Alright, I want you to know I have never preached a gospel I couldn't make practical. If you're going to agree with me that they can see the Father as He saw the Father, you've got to tell me exactly how. One, two, three. I mean, when I say you've got to show me practically, you can't give me this semi-practical word. No, I mean one, two, three, show me how. I'm not from Missouri, but I'll move there for the sake of the point. Show me. Okay, I'm not going to ask you to do that, but He did.

Secondly, He said He heard the Father. He saw Him, and He heard Him. These sound like the ravings of a madman. Do they not? Be honest with me. Does this not sound like the ravings of a madman? Well, you wouldn't say that. Well, that's the way mad people, religious nuts, talk sometimes. Oh, I saw God; He told me to go out and kill that guy, and you know they go out and do it. That's schizoids. They lock people like that up. If you ever have, if you ever take a test, if you ever get in trouble and they give you a little test and they're trying to figure out about you, you go find some questions down there. Do you hear voices? Do you hear people telling you things who are not visible?

You know this is really, really tough. Recently, a well-known Christian minister was interviewed on a nationwide television program. Well, it was an hour before the meeting, and the MC, the master of ceremonies, came in, sat down with him, and he said, "Now,

Reverend, we want to give you an opportunity to talk about what you want to talk about. So tell me the questions to ask you.” And he said, “Okay, well, ask me this question, and ask me this question, and ask me this: ‘What is God telling you these days?’ The minister, the MC, and everybody around them were like What? They thought they had someone loony.

What is God telling you these days? Well, to a Christian, you know that means something totally different from the world. But I want you to know I have a very definite feeling that it meant even more to your Lord. My Lord. He said He saw Him, and He said He heard Him, and an old man said, “That which we have seen and heard, declare we unto you, that you may have fellowship with us, and our fellowship is with the Father who none of us have seen, and with His Son Jesus Christ, who rose from the grave and ascended into the heavens nearly 60 years ago.” When he wrote that, that was true. Sixty years the Lord had not been seen on the earth, and yet here’s this old man saying, I’m declaring what I’ve seen, and I’m declaring what I’ve heard, that you might have fellowship with me, and my fellowship is with the Father and with His Son, Jesus Christ.

Now the Lord makes a statement that generally is referred to as the resurrection. I don’t believe that. This is chapter 5 of John; this is not chapter 20 of John. He is talking to the Pharisees, and He says, “You cannot hear His voice, but the hour comes, and now is, when there will be those who will hear, and you cannot hear, because you do not...” How does the rest of that verse go? *You do not have the Word abiding in you.* And don’t tell me that that’s Bible verses. Those guys could quote more Bible than any of us in this room could.

You do not have the Word abiding in you. He was speaking of the speaking going on inside of Him. That abided in Him, abode, had a hold in Him. The hour comes, and now is when there will be those who are dead who will hear. That is not the resurrection; I mean, that’s not the resurrection from the dead when the Lord raises all the dead people in the world. That is His resurrection...When He will put His life in you, just as the Father’s life was put in Him in Mary’s womb; you are dead inside, but the hour comes, and now is when you will hear the voice of the Son of God.

Do you realize what He’s saying? He’s saying, it’s going to keep on happening. That which was in eternity in the Godhead, that which was in eternity in the Godhead, and that which came into Bethlehem and into Nazareth in me, the Father speaking in me, the Word abiding in me, I, the Son of God, now shall speak. You who are dead will rise, and that speaking will come to a new generation, and you will hear. You will hear, and you will see.

Alright, three things. The seeing that I see...watch it. The hearing that I hear...watch it and hear it. Come live with me for three and a half years and watch me hear, and watch

me see. Just watch, and I will speak. The hour comes, and now is when I will speak and raise you from the dead. My Word will abide in you as my Father's Word abides in me. Praise the Lord. It is better that you go to the seminary and have the Jerusalem experience. Or is it better that you have the Nazareth experience? Really, you shouldn't have the Jerusalem experience, and the Nazareth experience isn't for you, but I would recommend the Galilean experience.

Now, I'm going to get a little ahead of myself, but I want you all to know about this God who lived in eternity and the pattern established in Him, and this God who lived in time and the pattern established in Him. I want you to watch what He did. He gathered 20 people around Him and said, "Live with me." I am dumbfounded. Two things dumbfounded me. First, the Lord didn't start passing out tracts when He was 21 years old. That just shocks me. He didn't mind wasting His youth. I want to tell you again, the best years for you to serve the Lord are between the ages of 21 and 30, because you got spit, vim, and vigor. You're great for passing out tracts on the street, buttonholing people, and talking to them about the Lord.

That's the Baptist experience. That's the evangelism experience. But your Lord didn't do this. He went to Nazareth and grew in the fellowship of His Father. I'm overwhelmed. This was the church. If you wanted to find the church on the earth, you had to go to Nazareth, and to Nazareth alone, and watch the Son fellowship with the Father in the Spirit within His being. That's all the church there was on this earth. If you wanted to watch the Christian life, then you had to go to a carpenter's shop, and watch a man 20, 25, 28, 29 stand there and work on wood and behold His Father and live in His Father's presence and hear His Father's voice and respond to His Father's voice and feel His Father's love and love His Father back and obey Him in perfect concert with everything He saw and everything He heard.

That was the only Christian life. The only worker there was a worker in preparation who was doing nothing. He was not serving. He was a young man knowing. He was a young man experiencing. He was a young man getting to know His God, and He was a worker in preparation. In His 20s, He was not a worker; He was letting the world go to hell... so He could learn His Father, fellowship with Him, see Him, hear Him, feel Him, love Him, and be loved by Him. That's how He spent His 20s, and I'm awed. There was the Christian life. There was the church. And there was the worker in preparation. Praise the Lord. That is wonderful...and that is revolutionary. This is exciting.

Well, now then, see Him. He's going to gather some men around Him, and He's going to say to them, Forget all that. I've got to lay that aside. We're going to get under a grove, and I'm going to teach you the Bible. You guys, you've got to get out here, and you've got to save people and heal people. You've got to work hard, and you've got to serve, and

so forth and so forth and so forth. You check the gospel records, and you will discover that in the three and a half years that those 20 people lived with Him, and specifically the 12 who went out in pairs. And actually, you know, it was probably more than 20. Around 70 by the end. Those 12 spent two weeks serving God during three and a half years. That's all. One week, the 12 went out and came back. They went out in six pairs. The demons of ... They were just so excited. And the Lord was excited that they were excited. Then later, He sent out 70. That's 35 groups, 35 pairs. Twelve of those had already been out before. He sent them out. And they go out to the villages, and they come back. The demons of ... They're mind-boggled. Two weeks out of three and a half years. What did they do the rest of the time, Gene? They watched the Father fellowship with the Son. That's what they did. They watched the Son fellowship with the Father. They lived with God. They lived in the presence of God for three and one-half years; they followed Him, heard Him, and watched Him. That's what they did.

Now, if you wanted to see the church of Jesus Christ and the Christian life, and a worker in preparation during the Lord's age between 21 and 30, you had to go to Nazareth. If you could get in a time machine and go back to the first century, and if you wanted to see the church, if you wanted to see the Christian life, and if you wanted to see a worker, during the time the Lord was 30 through 33 and a half...are you following me? Am I being clear? If you went back and you wanted to see the Christian life, you wanted to see the church, and you wanted to see the worker, between the time the Lord was 30 and 33 and a half years old, or 34, then you had to go not to Nazareth; he left there; you had to go to Galilee. And what would you see? Twenty men? Seventy men? Memorizing verses of Scripture? People speaking in tongues? Going to Bible school?

I am asking you to establish a pattern for me. I am asking you to be truthful with Scripture. I am asking you to look at the Word of God and see what's there. You would have to go to Galilee and find some men sitting out in broad daylight on a dusty road...that was their concept of the Christian life, the church, and a worker and workers' preparation. What would you see? Aristotle, under the grove of academia, reading his notes, while his students took notes. If you wanted to see the Christian, you would see the Lord Jesus Christ in fellowship with His Father, and now He's broadened it: He's fellowshiping with 12 men. God the Father, God the Son, God the Spirit, and 12 guys who couldn't read and write. That's the Christian life. That's what you'd see.

The church? Mobile. God the Father, God the Son, God the Holy Spirit...and twelve men watching. Now, you know, I need to really impress upon you what twelve men had the impression that the church was at that time. If we had gotten a clipboard and we said, I'm here from Star News, and I'd like to— Simon Peter, is that right? Yes. And John, James, is that right? James the Zealot? Alright, Simon Peter, what do you consider the assembly of God? The church, that is. The ecclesia. And Simon Peter would look up and say,

“Never heard of it.” The Lord mentioned it once. Oh yeah, that’s right. He did say something about the Ecclesia. What is that? Well, here it is. It’s just us sitting around here listening to the Lord, watching Him. Say, you ought to watch Him.

Now, there is something to see. You watch Him. You know what He’s doing? He’s listening to His Father. He told us the other day that He never does anything except what He sees His Father do. That’s all He does. Well, is He a Christian? What’s a Christian? Well, He’s the Christ, right? Are you a follower of His? What would you say Christ is like? What do you mean, what’s He like? Well, what would someone be like Him? If someone were like Him, what would they be like Him? They’d hear voices. They would...if they were like Him, they’d hear voices, and they’d see their Father, and they’d obey Him, and they’d love Him. And it’s incredible. You ought to sit down and watch.

Alright, John? Maybe I can get more sense out of you than I did Simon Peter. John, what do you consider the Ecclesia? The Ecclesia? You mean the assembly? We don’t assemble. I mean, we are assembled now. Would you like some roasted lamb? We’re sitting here eating roasted lamb and some water. Mary Magdalene has some water over here. She’s a dear little gal. This morning, we got up and sang together. Oh, we had a wonderful time. The Lord sang with us. He was in our midst singing. It was great.

What else do you all know? What’s a Christian worker? What’s a Christian worker? I don’t know what a Christian is, but what do you mean, what is a worker? What is someone who really serves the living God? Well, I don’t know of anybody doing that but Him. How did He prepare to do that? I don’t know that He had any preparation. He’s a carpenter, you know. Do you mean He never went to Jerusalem, to the temple? But He lives with His Father, though. If you wanted to see the church, you had to look at twelve men, the Lord Jesus Christ, and the internal experience He had with an indwelling God.

If you wanted to find the church, you had to find God the Father, God the Son, and God the Spirit in Christ, fellowshiping with twelve men. And that was their concept of the church. And that’s what their concept of the church was the day they got into that little group until the day they died. It had not changed. And their concept of preparing a Christian worker was what they knew their Lord had gone through and what they went through.

Okay, how did the Lord prepare them to be Christian workers? I’m going to ask again, did He do it the way Aristotle did it? That’s the way we do it. Aristotle and his grove of academia is basically our seminary today. Well, what did the Lord Jesus Christ do? I...get this; this is where I get so steamed up. He got twelve men around Him and showed them how to live by the life of the Father for three and a half years. He showed them by His own personal illustration. That’s how He prepared them to be workers. He prepared them to be workers by three things. He showed them the Christian life, which is what He

is. He showed them the church by their fellowshiping together and with Him. And He prepared them to be workers by living with Him, living in His presence, and teaching them what the Christian life was.

Now, my dear brother, I land this now. I am telling you, young man, what you ought to do to prepare yourself to be a Christian worker. You ought to see the same Father He saw, and you ought to see Him seeing the Father. You ought to listen to Him fellowship. And you ought to get into the church; that's the second thing you ought to do. You ought to get in the church where other people are listening, watching, and hearing, and what they've listened, watched, and heard, and are living by a life not human every once in a while, and sharing moments together when you get assembled. That's what you ought to do.

You ought to be clear. You ought to get into the church, in a body of believers who are watching, hearing, living by, and sharing what they live by. You ought to do like the apostles; you ought to spend your life in your twenties watching the Godhead in fellowship with the Godhead in the church. That's what preparation for the Christian ministry is.

Now then, you say to me, Gene, will the pattern hold? Will the pattern hold, or does it stop with the twelve? This is, I'm telling you...you better believe me. I wouldn't be standing here. I'm going to show you the pattern from the day the Lord started ministering until the last worker in the New Testament was raised up. The pattern never changed. It remained unbroken: what the Christian life was, what the church was, and the way workers were prepared, and then after they got prepared, what they went out and did is unbroken, all the way from the Godhead to the last knowledge we have of workers being raised up.

I would say to you, brothers and sisters, that you and I need to return to the fellowship. We're going to have to learn how to do that outside of time and outside of space, just like the Lord did, and then maybe we can bring a little of it into time and into space. Gene, you're either crazy or you're mad, which is it? No, it is possible to restore that fellowship. That's all I can say to you, old folks. I can't help you with the church. For one thing, I don't live in Ontario. I was about to say I'm not a Canadian, but that's not true. I don't live in Ontario. I don't live where you live, but I can tell you this. I can tell you what kind of worker you need if you ever have the church there. I can tell you what the church is. It's the fellowship of a group of people around the fellowship of the Father and the Son and the Spirit. Oh, it's a lot of other things too, because we're fallen. We have no visible Christ with us. But that's where the church begins, there, and works out.

The only thing I'd say to you about workers is, if you see any young men who've been called to the Lord, tell them what I just told you, would you? They need to find

somebody who can show them that fellowship, and that Christian life, and that church experience, and that preparation.

Now, this is one of the most important messages that I can bring on this earth. But I'm not through. I am going to impress you, re-impress you, and double-impress you. And because this room is sealed off, I have the feeling it's 10 p.m., don't you? But it's afternoon, is that right?

You...out there. I'm not picking on the Bible, but I know more about the Bible than you...Unless you are one rare bird. I know the Bible has been sold as the secret to the Christian life, and it works for a few people. I know that prayer has been sold as the secret to the Christian life; it works for a few people. I know that witnessing is sold as the secret to the Christian life; it works for a few people. I know that tongues have been sold as a secret to the Christian life, and it works for a few people. But some of us, by disposition, are not interested in the Bible. Some of us, by disposition, are really not turned on by tongues. And some of us, by disposition, are not turned on by prayer. And some of us, by disposition, literally cannot witness.

It is not the eternal pattern. If we are to have what we're supposed to have, we have to start looking further back. We find something very divine going on long before earth was created, and we see it again on the earth before any of us are involved. We see it again being exhibited, not any more than that, just demonstrated to a group of people, a small group of people who are standing there with their mouths open.

Then we see this eternal pattern, this divine, organic way, passed on, finally, to fallen men and women like you and like me. I'm not even guaranteeing you that it is the summum bonum, nor is it the victorious life. I'm only telling you the fact that this was the original wellspring. This was the original fountainhead. This was the original foundation of your faith. Whatever else is added, this has got to be the foundation upon which your life as a Christian, your life as a body of people, and your life as a worker must be built.

We will begin here, or we begin in the wrong place.