You're getting a little tired, aren't you? Yes, you are. A little sleepy. You know, up in New England, where Helen and I lived, back in the days of the Puritans, churches used to have long, long services. One particular church came up with a very unique cure for sleeping Congregationalists. The pastor preaches for an hour or two every Sunday. So, they had two men walk up and down the aisle, watching to see whether people nodded off. Now they had a long pole with a sharp stick. If they saw someone nodding off, they took this long pole with a sharp stick, and they walked over... and gouged the preacher. With that in mind, I'll try my best to keep you awake today.

Today's message will probably be somewhat different from what you're used to hearing. I often approach the Gospel of the Lord with a vocabulary quite different from what you may be used to. Whatever I get into today, I want you to know that none of it, on the experiential basis, none of it is theory. You may find some of that difficult to believe. Nonetheless, it is true. I'm going to talk a great deal today about an experiential faith. Where are all the saints from Memphis? Will you stand up? The Memphis saints, will you stand up? Okay. Now, if anything I say today you don't believe, you go to these people right here, get a good eye on them, and ask them if what I said was true. Okay. Thank you. Sit down.

I have two passages of Scripture I like to read very much. Colossians 2:9 and 10. “For in Him all the fullness of deity dwells in bodily form, and in Him you have been made complete.” Now, I'm going to do something that I do a great deal. I'm going to make that part of the Gospels. I'm going to put this in first person and let the Lord speak for Himself here. I'm going to reread it, but listen. This is the Lord speaking. “For in Me all the fullness of deity dwells in bodily form, and in Me you have been made complete.”

Now, would you turn with me to the first John, the very opening words? We're going to read the first three verses. This is John the Apostle speaking, speaking specifically of his fellowship with the Lord Jesus Christ. He is writing this as a very old man, and he is writing it to what are probably fairly new Christians, or at least new in that they were not converted when he was, and most of them, if not all, had never met Jesus Christ. “What was from the beginning, what we have heard, what we have seen with our eyes, what we beheld, and our hands handled concerning the Word of Life. And the Life was manifested, and we have seen and bear witness, not bore, but bear witness, and proclaimed to you, the eternal life which was with the Father and was manifested to us. What we have seen and heard, we proclaim to you also that you may have fellowship with us. And indeed, our fellowship is with the Father and with His Son, Jesus Christ.”

I'm going to reread that. I'm going to fill in the blanks. The brothers who wrote these books were using a great deal of economy in their words. I'm going to expand it a little bit. So, it will live just a little bit more. Paraphrase it if I may. “Our Lord, who was from the beginning, the One we heard, I and the other apostles, what I and what they saw with our eyes, what they and what I handled with our very own hands, I'm speaking to you about the Word of Life. That Life was revealed. And those other men with me, and I have seen Him and bear witness and to proclaim to you, Him who is eternal life. And He was with the Father, and He was revealed to me and to us. This One,

this Jesus whom we lit with for nearly four years, whom we saw and heard, He is the One we proclaim to you. And this is why we do it: that you may have fellowship with me. And indeed, my fellowship is - is - with the Father and with His Son Jesus Christ.

Alright, let's see if we can bring together a few things from the last three days. Whatever I am about to say to you, the heart of the matter in these introductory words is this: we shall not get to the business of going on with restoration with our minds, or with things that we will discover with our intellect. It hasn't been that way in the past. It won't be that way in the future either. I want to encourage the process with today's message. My wife asked me, "To whom are you speaking when you stand up there?" I sat back in the chair and reflected on that for a moment, and I said, “I'll tell you who I'm speaking to. I'm speaking to a young man out in Nebraska or Kansas who has been called to the Lord who has or is about to leave the religious system and who's going to hear these messages and he's going to take, about 20 years from now when the Lord has put him through an earthly hell, has taught him the cross, he's going to lift his hand and he's going to take the torch of the testimony from the hands of men, who today, are doing their part as God enables them to hold that part. And that's to whom my heart delivers these messages.

Here's the crux of what I want to say in the beginning. Our problem is not knowledge. Our problem is not information. Our problem is not theology. Brothers and sisters, our problem is not a lack of clarity in understanding Scripture. Our problem, as we move forward, is our mindset, not our mentality. I'm not going to try to explain this any more clearly, but every generation is caught in a certain pattern of thinking. In the last few days, I have shown you that we have a right to exist on the basis of these controversial second- and third-century texts. It looks like we look like Christians outside the religious system.

Yesterday, I was trying to tell you, but you may not have caught this. The Protestant mind cannot possibly move forward in restoring or uncovering or rediscovering or re-experiencing when we can stand in a pulpit with a choir with a church building, having come out of a seminary and serve as pastors preaching sermons being that which is doted on by a community and with that mind justify that seminary, that Bible school, that church building, that choir from verses in the Bible. We have a mindset that is closed to restoration. Do you understand? There's no way the Protestant mindset will press forward.

There is a need in every generation for you and me to be delivered out of where we are into something of being in Him and in the eternals. And for just a moment, I'm going to trace for you the history of three mindsets very quickly. One is the Western mind and what it has undergone over the last 2000 years. The second one is the so-called Christian mind, and where it has gone for the last 2000 years. And then quickly the mind set or the mind and the heart of brothers and sisters who have stood outside the religious system, and where their mind, their ability to comprehend and grasp the Lord's ways, has been. Now, if you want a definition of a mindset, I'll give you a scientific one, really quickly. The engrams that imprint on neurons are located in the gray matter

of the frontal lobe. Now that's why I'm using that term. You understand? It's an old term. It's been around a long time. It's used mostly in science.

The Western mind that you have sitting in this room...are you clear? You are a Westerner and a product...Shirley, don't nod your head like that. You don't have a Western mind. (laughter) You got an eastern mind. By the way, we've heard so much criticism of Eastern religions and oriental religions. If in the next 10 seconds you had to decide whether or not you would join, you had to pick one of the two, and you had to do it in the next 10 seconds, to join and become part of a Western religion or one of these Eastern religions, which one would you choose? Now, quickly, how many of you would choose a Western religion? Okay, Lord. Fine. Okay. And how many of you would choose an Eastern religion? Would you raise your hands? Brother Lance, I want you to turn around. Look at this. Hold your hand up really quickly.

Those of you who would choose a Western religion have three choices. Judaism, witchcraft, paganism, or what grew out of paganism, humanism. The rest of us belong to an oriental Eastern religion. It's on the other side of Istanbul. Our faith comes from the east. True, it was near east, but it's east, and it's oriental. He was an Easterner, brothers and sisters. Are you clear? And it came to the West, met the Western mind, and was greatly altered. Are you clear? And if we are to restore, we've got to break from the Western mind. We can't get anywhere otherwise. Where will we go, Gene, to break from that mind? That is what I'm going to talk to you about today—the Western mind.

There were probably two schools in the early dawn of the Greek age that fought for supremacy above any others. One was called the Pythagorean school, and the other was the Ionian school. And the great tragedy of Western history is that the Pythagorean school won out. The Ionian school was utterly destroyed and ceased to exist, bringing forth a literal 2,000-year curse. Now the Pythagorean school is better known as the Socratic Platonic school, and their concept was basically "think," don't experiment, don't investigate, think and think and think, and by the way, think according to my rules of thinking; that's Aristotle. From that, you'll be able to figure out everything, and that became the way of the Western mind. It has been said that a Westerner cannot think except he thinks Aristotle, and that is true. I want to drive that into you now because this is a very important hour for all of us.

Western man cannot think, but he thinks "Aristotle". Aristotle's dialectics became our way of comprehending what is around us. When the Aristotelian mind came to the Gospel, I'll tell you exactly what it did. It took a knife, cut out the verses, pasted them up according to topics, studied them with Aristotelian dialectics, and out of it was born something neither Christian nor pagan philosophy, something totally new on this earth: Christian theology with its roots in the analytical mind of Western man.

The Aristotelian...the Western mind...changed radically. Now this is not an event. This is a great historical term. I told you the other day, Fernando Lot, one of the great historians of all time, said, "You look for the changes in the mind of man to find the changes in history, not events." There

arose the medieval mind, a blend of paganism, Western thought, and Christianity, all mixed together, and there came a turn. We slipped into a dark age for several hundred years and gradually emerged into the Renaissance. The Renaissance gave us science, art, and so forth. Luther gave us a new perspective on the Christian faith.

There came after Rousseau, and with the emergence of modern science, what is today called the modern mind. So, the Western mind has gone through three basic changes. You are the son of that mind. Now, if you don't think it was a tragedy that the Aristotelian-type mind won, listen to this if you please. When the Pythagorean, Aristotelian mind school was fighting the Ionian mind, if the Ionian mind had won, and the Aristotelian mind had disappeared off the face of the earth by all reason. Are you ready for this? Mankind probably would have gone to the moon in the year 600 AD. For the Ionian mind was simply what we call the empirical observe, test, observe, and test.

That mind did not return until the days of Roger Bacon, 600 years ago, from a dead standstill... the empirical scientific mind. From the day of Roger Bacon till the day at Cape Kennedy was approximately 600-650 years. If the Ionian school had won, man would have moved into a scientific environment, rather than a philosophical, rationalistic mind. Well, Gene, what on earth has that got to do with me? It has got this to do with you. In the fourth grade, you were told to outline that. Remember? Do you remember in the fourth grade: outline that. You were taught Aristotle that day, and everything we do as westerners, and as I look at us from the viewpoint I'm speaking now, it gets just downright laughable. How interested we are in dialectics in debate, in reasoning, in logic, in rationalization, in frontal lobe intellectualism, and we approach the Gospel this way. It is the Western mind. That mind will never bring us to the restoration of the house of God. Are you following me? The Western mind is about to go through another turn. I don't know where it's headed, frankly, but it is about to go through another one. Things are moving too rapidly. We are going to see the Western mind go...I hope it doesn't go high-tech. I have a 10-year-old grandson who knows more about computers...I can't even spell the word...and there's no end to what that boy knows. I don't know what it's going to do to human society if the Lord tarries.

Now then, I want to come...there is another mind going right alongside that one, and I'm going to talk about the so-called mind of Christianity. Can I just use that term? I just made it up just now. The mind of Christianity. It began in the first and second centuries; I think it lasted into the third, and that would be what we might call the mind of the first-century Christian. We will find out later that this is inaccurate. I'll use it now. The first-century Christian mind. Are you with me? This slipped away. We're now out of Western Man and into Western Christians. Okay, that slipped away into the medieval Christian mind, full of darkness, shadows, demons, superstition, a frightful god holding us close to damnation if we weren't good little boys, filled with superstition, magic, hocus pocus. It changed during the Reformation, but not much, because Luther was of the school of Augustine, and Augustine was of the school of Aristotle. About the only thing that our brother did, as far as changing the mind, is that he threw out Plato or Neoplatonism., Plato was more of a mystic, and he said, “We're not going to have anymore...” and this is a quotation, “of the Roman Catholic Christian mystics”; they were a little bitty group of people within the Roman Catholic

Church who thought they were into the deeper Christian life, but they were into Neoplatonism which was a series of a ascents up to God.

Now, we come out of the reformation still highly intellectual, still dragging our seminaries behind us, still approaching the scripture with great intellectualism. This is why when the brother asked me the other day, “What would you say to a liberal if...?” I wouldn't say anything to a liberal. Why would I discuss anything with a liberal? I gave my heart to Jesus Christ. The word of God is established in me. I've got a job to do. I have no desire or interest to reason with Him about anything on earth. My heart is fixed toward the things of the Lord Jesus Christ on this earth. He can believe anything he wants to. I simply do not care. I am not an apologist nor a defender. He can believe anything he wishes to, and the fact that we would ask such a question shows our Aristotelian bent.

Out of the Protestant mind has come a branch, the fundamentalist mind. It's a set mind, set in concrete. I hate to say this, and I'm not picking on any of you, but out of the Protestant mind has grown another little branch, the Pentecostal mind. It's set, and it is impenetrable at this time. It could not possibly grasp future restoration. It is set in its way.

Now, two minds are working. And then, brothers and sisters, there's a third and glorious line down here. And that's those brothers and sisters that are covered in the torch of the testimony by John W. Kennedy and the Pilgrim Church. And those are the brothers and sisters, by the sheer instincts of their spirit, they knew something was wrong. They would not have the slightest idea what I was talking about today. They had no more idea what I was talking about than you do, but they had a deep instinct for Christ. And somewhere around the middle of the 300s, they began fighting for something. They were fighting for a testimony. They were fighting for a torch. They were fighting for something they instinctively held, each expressing it differently in their own age. I'm going to try to hurry, uncover, discover, and restore a bit more today.

Some of these men had a revelation of Christ and a revelation of their Lord, and out of that, they were impelled as they broke through and saw something of liberty and light. They couldn't even define it or give a word to it, but they were willing to die for it. It meant everything to them. It possessed them, and we only begin to see them clearly after the Reformation because some of their writings were preserved. I could not deliver to you what they have done in ages past, better than what was done last night by brother Lance when he presented the five elements that you will find in each and all of these people, as they plunge forward in restoring and restoring and restoring.

Now, there are young men in this room to whom that torch must be one day passed. And as you go back to your homes this week, I would like to give you some equipment, rather radical equipment. Now, you are surprised at that, aren't you? Brothers, I believe that there's ground to be taken. What I will say to you today and tomorrow, don't take it lightly. I didn't think this up because I was asked to speak at this conference. I have been asking myself, “What are those basic, practical, and spiritual needs of Christians outside the religious system to press this battle?” Now I want you to know that I'm speaking in the light of what brother Lance and brother Steven have said. Lance has already told you a great deal that this is a spiritual matter and a matter of Christ. It is not a

matter of being informal and things like that. We're not back here trying to get into a home. We're not trying to get to be “New Testament.” We're not trying to have any clergy or any ritual. We are dealing with spirituals, but we are also dealing with a Western mind that has a difficult time grasping spiritual matters. We will invariably intellectualize and rationalize our faith, left to our own devices. We are Western men, and to Western men I speak.

By the way, just for a word, I find some of the things going on today very humorous. Someone told me, " Don't go to a doctor who has acupuncture and does things like that. That came from demons.” Well, I went to acupuncture once, and he gave me some herbs. That was two years ago, and I took them, and it's one of the reasons I'm standing on my feet right now, because I've been in bed for the last 10 years most of the time. So, my point is, what are you going to do? Are you going to go to a Western doctor? Don't go to an eastern doctor. That all came up out of demonology, he says. Good, go to a Western doctor. His roots are in witchcraft. He'll sit down there, and he'll make this little thing for you, and he'll say, "Here, take this little potion and you'll take it." Clipper, are you here? Ask Clipper after the meeting. I wouldn't dare to ask him what a tranquilizer is made out of, and if you don't throw up when he tells you. You wouldn't want to know what your Western doctor feeds you in those little pills he hands you. It's just about as bad as a bat wing and a lizard's tongue and all that stuff.

I want to say something here. I want to be very, very personal because I'm about to publicly disagree with Lance on something, and I know he doesn't mind. I'm sure, Lance, you don't mind, do you? You just couldn't. And it is not what I'm about to introduce. Last night, I found out, of course, that brother Lance is premillennial, and everybody I know is premillennial. The only person I know comes out of an amillennial background. The only Christian worker I know outside of the religious system of an amillennial background, and the only one outside of captivity, is me. And now, Lance, we are going to make a covenant. When the Lord comes, you can look for me, and we will watch one another, and we will call for one another. And if it's a general thing and we're all caught up, I will holler to you. See there, Lance? I told you so. But if Lance is correct, if it is only for those who are prepared, and he is premillennial and I am not, I fear it's not going to go that way with me. I'm afraid he's going to be sailing through the air and look down and say, "Aha, Gene, I told you so."

I don't disagree with Lance on the next subject. I just want to not believe. I know that everything in church history says 50 years, and that's it. Two generations, three at the most, and it's got to all be done over again. Okay. I wish to say, Lance, all history is with you, and you have every right to believe that. I have hope. I'm a born optimist; I have hope. But I'd like to broaden this thing and look at it and say, you know, I remember 30 years ago there was one health food store in the state of Texas. Now there's one in every village in America. It doesn't matter whether you believe in healthy food or not. That's not my point. They made progress, no matter what you think of it; I've just observed that. It might be that we will be able to make a statement someday that will cause a greater general seedbed for the Lord's work to go forth. Not one movement, I wouldn't trust one movement to last 30 years, but a broadened seedbed in which the Lord's work can go on better in

many places and in many ways. I am discussing the destruction of the Protestant mind. Oh boy, wouldn't that be nice? The Protestant way of processing information.

Now, brothers and sisters, as we have looked at these dear brothers and sisters who come before us, who laid hold of Jesus Christ, now we must ask ourselves, “From where shall we go forward from here?” And I'm going to come back once more to what one of our brothers said to us yesterday. *It begins with Christ, and it ends with Christ.*

One of the advantages, I don't recommend, of being in bed all the time is that you don't have anything else to do. You write, and I've got a manuscript that will never be published. It's about 600 pages long. I guess that's about it, it's about that thick. It is tentatively and poorly entitled “In Quest of the Christian Mind.” If it were ever finished, it would be about that big. Whatever happened to the Christian mind, and what happened that caused us to lose it, and how shall we regain it? I could spend six weeks talking to you about the Western mind. I really wish you understood it and came to despise it, its origins, and what it does to us as Christians and believers. We could talk for hours about the Protestant mind and how it processes, and it is so far afield from the Christian mind.

Now hold on to that word, “the Christian mind,” for a moment. That's the term I'm going to talk to you about from this point on. It is here that we begin the matter of talking about practical recovery. The recovery, the restoration of the Christian mind. Lay hold of that and let the Christian mind begin to saturate you. You will not open the Scripture and find a choir, a seminary, a building, and all those things. Something totally different will happen to you, and it will not be an intellectual apprehension. To me, *the first thing on the agenda is the restoration of the Christian mind*. It comes first. It's foremost. It's above all else. I repeat, we begin with Christ, and we end with Christ.

Now, brothers and sisters, I think from this moment on, I will totally lose you, but I have to start somewhere. I'm going to talk about things that you probably never in your life ever could have conceived or thought of. Let's talk about where the Christian mind originated. Paul is speaking of all these glorious things. There's Peter - read his epistles. Speaking of things, their vocabulary is unlike anything that came before or after them. One of the interesting things about the earliest Christian literature that is beyond the first century is that the words "in Christ” and “in God” have disappeared: this mysterious thing that seemed to saturate them. Being in spirit, walking in spirit, being in God, being in Christ, disappeared from Christian literature. They were losing the Christian mind rapidly. This incredible mystery that they flung around right and left and never even bothered to define for us: “in God”, “in Christ”, “in me”, “in Him”, “in you”; being possessor of all spiritual riches in the other realm. What on earth did he mean? What could that mean to me, speaking today or living today?

Mysteries. Where does this all come from? You tell me. I'm going to ask you. From whence comes the Christian mind? Say it really loudly. I'll repeat it here. Let's hear it. Where did the Christian mind originate? In Christ. In God. Do you have anything else? Those are two pretty good answers. One's right, one's wrong...and now here we go.

The Christian mind did not originate with Jesus Christ. Write this down if you're taking notes. The Christian life is not native to our planet. The Christian mind is not native to our species. The Christian mind is more ancient than this planet. The Christian mind is more ancient than creation.

Now I'm going to add one. I'm going to throw this in free; it's got nothing to do with it. You cannot live the Christian life because it is not native to this planet, and cannot be lived on this planet. Hold on to your hats. Don't faint. It is not native to our species, and furthermore, Jesus Christ could not live the Christian life. He could not live the Christian life. That's what He said. I'm quoting Him now. The first Christian this planet ever saw said, "Without my Father, I can do nothing." And then He looked down at me, and He looked down at you, and He said, "Without Me, you can do nothing." The Christian mind is ancient. Oh, so ancient. The Christian mind is found only in God the Father. That's where the Christian mind came from, and if it's ever to be laid hold of, it will be laid hold of within the Godhead. Well, that leaves us in pretty short supply, does it not?

I want to tell you how the Christian mind came to be on our planet. There was God, and there wasn't anything else. Then He made the heavens, or the other realm, the spiritual realm, to match Himself, and He entered the realm in which He created. But it was first in Him. The spirituals, the heavenlies, were in Him. He was the All, and then He put eternity, the eternal realms, the spiritual realms in Him. Then He entered His own creation, dwelt in the spiritual realms, and there He lived the Christian life. And there He thought, or whatever He does, He doesn't think. He apprehends, intuitates, and revelates. That's what He does, there in heavenly places. Now, do you know how long He did that? Tell me how long He did that. A few days. How long did He do that? Eternity. If we can use this term, eternity past. Who was in Him? The eternal Son was in Him, and the eternal Son gained from the eternal Father the Christian mind. And by means of the Father, the Son lived the Christian life. Now, I told you this would all be new vocabulary to you. You think you're following me?

One day, the Christian life has been living all this ancient time by divine life, by God, by eternal life out there in past eternity in a spiritual realm. I'm going to repeat myself. The Christian mind is only in the spiritual realm. It's not anywhere else. It's in the spirituals. God is spirit, and He dwells among those things that are spiritual. One day, He decided to bring the Christian mind to this planet, and He did through a door from one realm, the invisible spiritual non-material realm, into the physical visible material realm through a portal. He came. The portal was Mary's womb.

The Christian mind, ancient as it was, and the Christian life, now entered our realm. Ancient, rich in heritage, rich in the thought patterns...that's not a good term...of God, and God's perception and God's revelation and God's apprehension of things, and He grew up in a Jewish home. Now brothers, without taking away any of the influence of the culture around Him, His Jewish culture, nonetheless, when I read men talking about the inspiration of the word of God, and this and that and the other, and the Bible being infallible and all that, which I agree with, and then they will say, "Now, the reason Jesus Christ did this was because it was a Jewish custom of His day." He's talking

about spiritual things, and the Lord did this because He was a Jew. For instance, the way He trained His 12 apostles: this was an oriental approach to training disciples. Baloney.

You take away from Him His past eternal fellowship with the Father. You take away from Him, His ability to remember past eternity. He had lived the Christian life for all eternity, and within His being was the Christian mind. He did the things He did because He had done them through eternity, and now He was doing them on this earth. And the Christian mind, the Christian way, the Christian whatever it was, was lodged in Him. All the rational study and all the intellectualizing and all of the philosophizing that mankind is capable of will never lay hold of the mind of Christ, for it is not laid hold of in the material realms any more than it was laid hold of by Him when He was on this earth in material realms.

He often spoke of the Father speaking to Him. Do you get the impression that He's God the Father's out there speaking to Him in this ear? I think maybe we do. Where was the Father? Please tell me where the Father was. He was right in here. And where was He speaking? In here. There was the fellowship of eternity in here. Are you following me? What He had done with His Father for all eternity was just keeping on, going on, right in here. It was not new to Him, and as He grew in His life, He grew in the apprehension of the material world around Him, but He also grew in eternal recall. He could recall His past. Don't you believe that? He said, "Before Abraham was, I am." On the day before He was crucified, Philip said, “Jesus, show us the Father, and that will suffice.” The Lord had grown so much into oneness with His Father, not only in their spiritual oneness, but in their memory oneness. Can you follow me? I believe without question that there stood a Lord before them who remembered the departure of the Red Sea, the fall in the garden, and the creation of the universe vividly. And who spoke? We will never know who spoke out of those lips. The Father and the Son, so utterly one said, "Have I been so long with you, Phillip, and you don't know Me yet?" There was the Christian mind.

Now, where was that mine located? Here. No, here. Here, I said to you a moment ago, the Christian life cannot be lived in this realm. I'm going to press that for a minute, and if it's not correct, it'll at least get your attention.

Jesus Christ is sitting in someone's room talking to them. He's a religious leader. He's a senator. In the next room, John the Apostle has his ear right up against a curtain or a door listening to this whole conversation. He's listening very intently, and this incredible statement by Jesus Christ, “The Son of Man who came down out of the heavens” ...and what's the rest of that sentence? “The Son of Man who came down out of the other realm, the spiritual realm” ...and what's the rest of that statement? You don't know it. Say it really loudly, someone. “...and who is now in the heavenlies.” Now wait a minute. He was sitting in a room on this planet. He said He had come down out of the heavens, but He was even at that moment in the other realm.

Brothers and sisters, the other realm was right in there. The other realm was right in there. He walked by means of His internal parts. He walked within His Spirit where His Father dwelled, and there He listened and there He fellowshipped, and there He lived with His Father. And He never

spoke unless His Father first spoke to Him. Out of the eternal fellowship that had been established between Them, He had the mind of His Father. It was a spiritual mind. Are you following me?

Did that mind get passed on? Did it get passed on? He died, rose again, and ascended into the heavens. Did He take it back with Him and not leave it here? You can talk to me if you want to. What do you think? That life...He said to them, “Without Me you can do nothing.” There in the room on the night of the resurrection, He breathed into them. On the day of Pentecost, He enveloped them. They had Him without and within. It didn't matter which way He moved. They were in Him, and He was in them. He was there, living within them.

Now listen to this. The fellowship of the Godhead. 1 Corinthians. Did you hear brother Lance last night? “The fellowship of Christ.” That means Christ's own fellowship. The fellowship Christ has, the fellowship of the Father and the fellowship of the Son dwelt inside those men. The Father and the Son lived in those men. Now those men were really remarkable. This is where this Christian vocabulary came from. It came from this enormous, overwhelming, overpowering experiential sense of the other realm of the spirituals of the place where God dwelt. There was another realm, the realm of the Spirit, the realm where God created and lived. But that realm had moved inside Jesus Christ. He had an indwelling Father, and you have an indwelling Lord. Do you understand? Within you is the Christian mind. Within the Son was the mind of the Father; within you is the mind of the Son. There's only one thing lacking: to penetrate. Now in our day, you and I experientially are able to crack open, and get in there, and get involved in the fellowship. I wonder if you followed that. You followed that? Alright, let's do it this way.

There's the fellowship of the Father and the Son in eternity. It breaks onto this planet in time and space, where things are material and visible. There is yet the spiritual, invisible element that is introduced here. It is inside Christ. The eternal fellowship of the Father and the Son continues inside the Lord Jesus Christ after the resurrection and the ascension. That fellowship of the Godhead, the Father and the Son, is passed on to 12 men and some women; they are now part of the fellowship. They have entered into the fellowship of God the Father and God the Son. Man has now, for the first time, been locked into and captive to this planet; he has entered into a spiritual realm where God dwells, where the Son dwells, and man now stands in that realm, and there he fellowships with the Father and the Son. There, he is saturated spiritually. Not mentally, but spiritually. He is saturated with the fellowship of the Father and the Son. That which was going on inside Christ's body: the fullness of God and His fellowship with Him, has been passed on to the elect of mortal men. Please say, "Praise the Lord." Oh, it may be a little bit more limited. I don't doubt that I have the veil of this flesh, but brother, it's there.

Now, you're not going to understand anything I say beyond this point. I don't even understand what I'm about to say beyond this point. Albert Einstein stepped off a train surrounded by a group of reporters, and they said, “In simple English, tell us what this thing of relativity is.” He said, "Well, I will." He said, "You always think of space filled with comets and plants and planets and things like that." And he said, "If you were to remove all physical matter, you would think that there was

a great abyss of nothing there, would you not?" He said, "That would not happen. If you remove matter, you even remove nothingness." Chew on that. Only a Jew could have made such a statement.

Well, let's go back and look at that. God created the eternals and the spirituals first, did He not? Yes or no? Then He created the physical realm. How did He do it? By putting matter there, it created not only matter but also something called space. You and I don't understand this, but we can only think in terms of space and time. That's why we have such a hard time with God's...you know, Presbyterians have such a hard time, and people who are not Presbyterians have even a harder time. I'm going to explain to you how, and this will be the final word. No one will ever have to say anything about this again. No more books will ever be written. I will now resolve this riddle forever. Are you ready?

There's no such thing as minutes, hours, or seconds. We invented those for our convenience. There is only one “Now”. Now, in time and in space. Correct? Alright. let's have a “now”. There it went. Got a new one now. There it went. How short a time is “now”? Infinitely brief, is it not? So small that you cannot even comprehend it. Okay. Now, I want you to look at creation, especially the physical creation. Here is its beginning, and here is its end. Now, here is my “now”. It's just so small it can't even be measured. Well, God's “now” is bigger than that. God’s “now” goes from one end of creation to the other end of creation. He is always “now”. He's right now at the end. He didn't say, "I am the beginning, and I will be the end." He said, "I am the beginning and the end. I am the first, and at the same time, I am the last."

Let me explain something to you. If you don't like predestination, look at it this way. Your Lord very well may have started out creating the consummation of the ages. The second coming, the putting away of Satan, our material age, the fall of Adam, paradise, the Garden of Eden, the beginning of creation, and then the creation of eternity. Because to Him, they're all the same. The beginning and the end, everything. He is there at this present moment. Now, if you think that boggles your mind, let me tell you one more thing that might be of interest to you. I have an article from a scientific journal. You may have read it. According to the law of relativity, there is no explanation as to why time only moves in one direction. Some of the most brilliant scientists, in fact, the world's most brilliant astrophysicists, contributed to this article, and they said, "We should be able to remember the future." There is nothing in the understanding of relativity that would prevent us from remembering the future.

Well, I cannot remember the future, can I? I am caught in space, something measurable. I am caught in time, something measurable, but that isn't correct. I am the most unique creature in the universe. I am not a dog. I have not just body and soul. Nor am I God, who is only spirit. I am a hybrid of two realms. Are you hearing me? I am a hybrid of two realms. I have a soul and a body like a dog, but I have a spirit like unto an angel or even God. I have a spirit. I want you to remember this, brother. When God created man, man's habitat was not to be this planet. Man's natural habitat is not this planet. Neither is man's natural habitat the heavens. Well, where in the world is it then?

Man's natural habitat was in a place where both heaven and earth overlapped. It matched the nature of man. The natural habitat of man is a garden, where out of the heavens there is a Tree. Where out of the heavens there is the River of Life. And yet, where things are visible, but where things invisible can be seen. That's my place. That's my destination. That's my habitat. And I, as a believer, am headed once more for that garden someday, and that garden is not the heavens. That garden is not the earth. That garden has become a city. And the Tree of Life of heaven and the River of Life of heaven are both in that garden, now become a city, and that city is headed toward earth. It is a place where both realms meet and overlap, and that's where I belong.

Now, in the light of that, listen to this. In the light of that scripture, of that fact, listen to the Scripture. All the riches of heavenly places, all the riches of the other realm are yours in Christ Jesus. I, too, have a spirit. Yes, Einstein. It cannot be understood why my body and my soul cannot remember the future, but my God remembers the future. My God is Spirit, and He envelops all creation from beginning to end. He is the All that surrounds eternity and time, but He has made me one-third spirit, and one-third of me has the right to be free of time and space. And it is possible for me, by entering into spiritual realms, TO THEIR FELLOWSHIP with Him, and sup with Him and lay hold of His mind.

10 years ago, I had an experience. I thought, well, this is it. I hung around. I didn't die. Found out another way to fellowship with the Lord, and another way to fellowship with the Lord, and another way to join in that fellowship, and another and another. And a few days ago, just before I left home, I found another. Last night, I got into bed and did something I've never done before in my life. You want to hear what I did? There aren't any stones down there on the front row, are there? I fellowshipped with the Lord next year. Not about next year. I fellowshipped with the Lord...next year. Now, my body didn't leave the room. Neither did my soul, but I have a spirit that has the right to access with the Father and the Son. And they are free of time and space. I will tell you what I did. I just sat there next year. This is a nice place. What was the stock market doing, Gene? No, you don't understand. There's no doctrine in the Godhead. There are no physical events. Brothers and sisters, I can tell you what's going on inside of God. It's the fellowship of the Father and the Son and whoever else intrudes. So, I just sat there, next year, beautiful peaceful place, and I said, "Lord, I really thank You for that conference we held last year in Richmond. I did not know what Your purpose was then. Now I understand a little better, and it's really wonderful. Lord, I praise Your name for what You did."

Well, I want you to know that next year will be better than now. I said amen, I got in bed, and went to sleep. I can't explain it to you. Well, you say, Gene, this is horrible, you shouldn't do that. No, you shouldn't do it because you don't want to. I can do it because I have the liberty to. I'm going to tell you something else you can do. I'm talking very, very practically about spiritual things. How many of you really feel guilty a lot? Will you raise your hand? Just really, you have a problem with guilt. Come on. Come on. Let's be honest. Come on. Come on. Okay. Alright. Let me try it again. I'll try it another way. How many of you have a problem with low self-esteem? Let me see

that. Oh, you big bunch of liars. You don't believe your spirit's free of time and space. You don't believe that.

Now, this is a simple thing. I would encourage you to do it once. Just see how it works before you throw any stones. When did the Lord choose you to be His own? Say it really loudly. Okay. Now, the things I'm saying to you right now, very small things, but I'm trying to get your attention. Well, have you ever gone there? Well, let me describe it to you. I know I want to describe it to you.

There's God, and there's nothing else, and He's All and within Him is the Son. The glory, the purity, is inexplicable. And deep within the Son: a mystery beyond mysteries. There is a place, as you pass by it, you come to a place of such holiness, and such crystal purity as human eyes cannot see, human mind cannot comprehend, and certainly would never describe. A place deep inside Christ. This glorious, holy thing deep within the very center of His Godhead, in the very center of His being. You know what it is? That's you. That's you marked off in Christ before the foundation of the ages. Well, I'd recommend sometimes just lean back in your chair, and you go get inside of Him and say, "Lord," there in that place and say, "Lord, thank You for having marked me off and chosen me here. I thank You, Lord, that You have done this. Praise to Your name."

I am trying to get you out of your Western way right now. I really want to encourage you to know that the brothers and sisters in the first century had a walk with Him that was both awesome and shattering. I'm going to mention two other things. I think the point I'm making is that there's so much you can do to fellowship with the Lord, not in a thinking way, not in a doctrinal way, but in a living encounter. Someone gave me a precious gift the other day. It is Matthew, Mark, Luke, and John all together, and it's entitled *The Autobiography of Jesus Christ*. There's nothing unusual about it except that He has been turned to "I", and the Lord tells his own story. Can you follow that? It's the first four gospels, blended into one, written in the first person.

I sat down and just got really quiet before the Lord, and I opened that thing. Just done this once, and in the stillness of my heart, my spirit, you call anything you want to, I don't know, but I have a little practice at this. I sat down and began to read, then listened, and it was earthshaking to watch it go from "He" to "I". And my Lord just spoke and spoke and spoke. No doctrines, no thinking. A fellowship with Him. A fellowship, in here, of something simple and something pure.

I'm going to go a little bit further. I have a book that I value above all others I own. I've had it for 10 years now. I probably read more from that book than all the rest of the books I own put together in the last 10 years. It's called "The Life of Christ in Stereo." By the way, it's published by Multnomah Press, in case you're interested. It is Matthew, Mark, Luke, and John blended together, with no single word from any of those gospels missing. And I do not read it. Rather, this is what I do. I sit down with it. Sometimes I just don't make it; in fact, most of the time I don't, but sometimes I make it. Sometimes, by his mercy, I'll just try to clarify this. I don't always do this, but I'll tell it this way. Before I open it, I say to myself, Gene, you're not in here to learn anything, you're not in here to open this and see what you're supposed to do as a Christian. You're not here to listen, be obedient, or get under conviction; you're looking for something else. I don't know if anyone, no

one else has ever done this, but when I open it, and it's the life of my Lord, I forget about what He's talking about to these people, and I seek to discover what's going on inside of Him with His Father. Do you follow me? Why did He say that as it relates to His Father? What's going on inside of Him? I don't try to study this thing. I sit there, look, and listen, and sometimes I walk away shaking to my foundations at what is going on inside my world with His Father.

I've been in all kinds of Christian meetings, some of the most varied, with the brothers and sisters I have lived with. I'm going to try to describe some meetings. They're all very different. Our meetings never depend upon preaching. Our meetings don't depend upon a leader. Our meetings depend upon an encounter with Jesus Christ in a living way, a very living thing in spirit. A real, honest-to-goodness head-on collision with Jesus Christ. Not a drudgery of some kind of prayer. I am talking about a fellowship with Him. I've had the privilege of sitting in meetings with maybe a little singing; I haven't been to many of these, and I've watched virtually every brother and every sister in the room do nothing but talk about their, I would say, time with the Lord, but it's more than that. It's deeper than that—an encounter with Him, a fellowship with Jesus Christ, living, real, and now.

Brothers and sisters, I do not remember ever having fellowship with the Lord...maybe it's happened...But I don't ever remember having fellowship with the Lord and coming out of that with something to preach. I don't ever remember coming away with some new understanding of doctrine. I don't even remember coming out particularly with any new spiritual insight. I have simply met my Lord. And I've watched a body of people do this day after day and week after week until my presence became virtually irrelevant.

I don't know where the fellowship with Jesus Christ was lost, but when we lost it, we lost the Christian mind. And we have regained it from time to time in that other, that third little line down there; from time to time, we've touched it and touched it again, and something glorious has happened, and the exaltation of Jesus Christ that comes out of it, and the absolutely being overwhelmed, and immersed by personally encountering Him has done these awesome things in church history. It starts with Christ. It starts somewhere in here. Not knowledge, not physical things, not things that relate to this planet or time, but an encounter with Him in other realms or in here or wherever you want to put it; *an encounter in Him.* I think if I have anything to say to you, what strikes me the most is the simplicity of it all. The total simplicity of it all.

Now, I'm going to close with this point. I asked you where the Christian mind began. I asked you who the first Christian was. Now I'm going to ask you, where did the church begin? I will tell you where the church really began. It began in the fellowship of the Father, the Son, and the Holy Spirit in times past. He brought that fellowship into a carpenter shop, and then He lived with 12, maybe 20, maybe 50, maybe 70 men and women, and they watched Him fellowship. Then they got Him inside of them, and they fellowshipped with Him and with one another, and lo and behold, the fellowship, the Godhead had come to earth to human beings. The church of the Lord Jesus Christ in her embryonic form was here, out of the fellowship of men and women intimately with God and

with one another in spirit. Yes, this is where it all begins. We will lose something we need to lose so desperately: our being enamored of our frontal lobes, and we will gain in fellowship with Him something out of the sense of Him, His way, His mind. You shall not read this and come up with a Protestant church. Something new and glorious will begin on the earth again. I want to say it one more time. These are spiritual matters, and they begin in spiritual places, with the Lord Jesus Christ, and in a deep personal encounter with Him that moves to a deep personal encounter with many until it becomes a corporate body of people fellowshipping in the face of God.

Now, I'm going to tell this story to illustrate everything I said. I made this up. I'm going to pass it on to you. It's the day after Pentecost, and it's 4:00 in the morning, and nobody has arrived at Solomon's porch yet, but it's going to be the first day in church history or the second day in church history. And Peter has told all of the other 10 apostles to be with Him on the wall behind Solomon's porch. They get together at 4:00 a.m. for a prayer meeting, and they're all scared. They have 3,000 people coming in, and they don't know what to do. Peter sits there, his back against the battlements, and he says, "James, what are we going to do?" James says, "Don't look at me." “John, what will we do?” I don't know. Anybody got any suggestions? Don't have any suggestions. And they wait. And a little while, they start hearing a rumble of footsteps.

Thomas looks over the wall, and looks around, and there they're coming. Then the hundreds, and then, more than hundreds, into the thousands. And they're getting in there, and now they have sat down, and they're waiting. And Thomas sits down, and he goes, "Ooooh." John looks up, looks over that crowd with a living within him, a Lord with whom he has set up communication and fellowship, the Father and the Son and the Spirit in Him, and He somehow has learned how to go into that place in Him, in God, in Christ, in Spirit. That place has become a living reality.

He sits back down, and he says, "Peter, I got an idea. The One we handled, the One we held, the One who came from God and was revealed before our very eyes bodily. The One upon whom I rested my head. The One whom I heard speak. The One whom I watched every day, fellowship with an indwelling Father. The One with whom you and I have fellowship even now. Let us declare that one unto them, that they might have fellowship with us, for our fellowship is with the Father and with the Son Jesus Christ.”

That's what those men did during the first century, and that's where we will always begin in restoration. We will begin in the face of God, in the spirituals, laying hold of Him. May the Lord make this practical, experiential, and simple in the lives of all the gatherings that are represented here. And to the young man called of God in this room, brother, don't turn it loose until it becomes your very breath of living. Don't let go until you make it yours.

Lord Jesus. Oh Lord Jesus. Oh Lord Jesus, once more shake us with the sight of Your face. With Your full fellowship, laid hold of by us here now. I trust You, Lord, to deepen Your way in all of us. Amen. Now listen to me before we go. The best meeting of the church hasn't been held yet. We haven't done it in my lifetime. The richest, most wonderful praying, or let us call it something higher and better, fellowship, intimate fellowship with the Lord, has not yet been known. The

highest witness of His purpose has not yet been seen. The greatest manifestation of His unity by people drowned and saturated by the oneness of His Spirit has not yet been laid hold of. That's not going to be my privilege; it's going to be yours. Brother, there's much land yet to be possessed, inside of Him, in His bosom, in His being: take it, take it from us and take it higher and richer and deeper. Will you stand up?

Men or women under 30 who have been called to preach, or whatever you call it in your group, and you're under 30, will you raise your hands? I'd like to see. In fact, stand up. Let me see because I might miss somebody. There may not be many of you. You're under 30. You've been called to preach, or whatever you call it. You know what it is. One, two, three, four, five, six, seven. Okay. How about from 30 to 35? Where are you? Are there any? Did I miss any? How about 30 to 35? Anybody? Stand up. So, oh, we got one, two...oh, you're all in the back row back there. Let's see. Yeah, I think at 35 we tend to hide. Would you brothers do me a favor? Would you come down here? There are a few loose chairs around here. Would you like to come down here? All of you who have just stood, would you come on down here? I want to be able to look you in the eye when I talk today.

When Stephen finished today, I wanted so much to sing the first stanza of "Faith of Our Fathers," but I couldn't remember it. I have it here in front of me, and it's one of those you need a doctorate in music to understand how to read. The words fizzle out, and you're supposed to know where to go next. We've got: *Faith of our fathers, living still, in spite of dungeons, fire, and sword. Oh, how our hearts beat high with joy whenever we hear that glorious word, Faith of our fathers*, and it ends. What comes next? Does anybody know? I'll tell you what, if you know the rest of it, that stanza, write it down, and somebody bring it up here to me. I can't hear your words clearly enough to write them down. At the end of this message, we're going to sing that song, and I'll tell you what the words are.

Well, Helen and I will be leaving tomorrow morning. We're going back to Portland. We start a conference. Just as you do here, we have a conference up near Portland, Maine, each year. We're going back early in the morning. I have to be there on Sunday to speak. Our conference there will last a week. I really don't even know why I'm bothering to go back. I think I just held that conference. Let me explain why. Last year, we had something under 200, but boy, it was a wonderful conference, and excitement was running high. We've had the telephone jingling all fall, and people asking for extra bundles of folders, and you can pretty well judge what's going to happen. We were expecting about 300 people. Recently, we began getting cancellations, people calling up and saying, "Hey, I hear you are going to be in Richmond. That's only 200 miles away." That New England's too far away anyway. Since I've been here, it's been, "Hi Gene, we were going to go to New England to your conference up there, but we found out you were here and we just decided to come here." I understand the conference this year has, out of nowhere, had this increase in numbers. You'll be interested to know that 78 people are coming to our conference in Portland. Somewhat of a shocker.

For those of you who were going to go and didn't, I have two things I need to tell you. I really do. One of them is that, if you want to hear about next year's, I realize that, after being here, we will probably never see you again. It's so much closer to come here, but if you are interested in next year's, we may be meeting in another place. We may have found a cheaper place to meet. You may want to write in because Christian Books Publishing House is going to completely purge its mailing list and start over. So, you might want to write them in case you want to be notified about next year's.

Now, I think I've got it here. Faith of our fathers. Faith of our fathers' holy faith. We will be true to you till death. Does that sound right? Alright. Good. Did you all get down here, brothers? Good. I want to thank you for putting up with me. I want to thank Stephen and the brothers from Richmond, Mike, all of you brothers, Kenny, and John. I'm going to have to do it all. Mac, Richard, and don't prompt me. What's the other brother's name? All of you for inviting me here. When I was a young man, I was invited to speak at the First Baptist Church in Houston, Texas. At that time, it was one of the largest churches in the state, in the nation. And I said, "Well, I don't know how well I'll do, but I'll always, even if I leave town running, I'll always be able to say that I spoke there." And now I will be able to say I had the privilege of sharing in ministry with Lance Lambert and brother Steven Kong, and no one's ever going to take that privilege away from me, and it is an honor.

I want to read a passage from Acts 20:4: a most revealing verse. On first appearance, the verse seems almost insignificant, if not an afterthought. It is, in fact, one of the most revolutionary things written in all scripture and perhaps one of the highest geniuses expressed in the early Christian faith. Acts 20:4 - And Paul was accompanied by Sopater of Berea, the Son of Pyrrhus, Aristarchus and Secundus from Thessalonica, Gaius of Derbe, Timothy from Lystra, and Tychicus and Trophimus of Asia. They probably came from the surrounding area of Ephesus and there is another brother who is with them, but his name is never mentioned, and scholar, he's there, believe me, he's there, and he's there in lots of places where his name is never mentioned in Acts, and the only thing that scholars have ever been able to conclude was he must have been the brother of Luke, and Luke just kept leaving him out. Probably his younger brother. That would have been, of course, Titus, almost certainly from the city of Antioch, Syria.

Well, we went through the second and third centuries and found that we have reason to believe the Christian faith did not so fallen away as was presupposed. Then, around 380 AD, after a great deal of corruption beginning around 300 and just this incredible falling away from 300 to 400, we see a clear post-Constantine effort to return to the things closest to the heart of God. The reason I don't give them a definition is that I could not define the eternal purpose of God in less than 10 hours if I had to.

I was thinking the first night that Lance spoke, if he had turned to me and said, "Gene, what is God's purpose? What is He restoring?" Boy, I'm so glad he didn't ask. But I would have given him an answer. His final words in that message were that if there's anything we're coming back to, we

must come back to it, which is the church and oneness with the Lord, and those last words would have been my words. It's too big. It's too big to comprehend, but maybe men, just by spiritual instinct, knew in their spirits and hearts that something was amiss, and they stood against the western way of seeing the Christian faith. They were the Priscillianists, they were the Paulists, if we can really believe that the things said against them were not true.

People with hideous names like Bogomils and the incredible Waldensians. We told you the other night that their works were destroyed just a few years ago. A new book, a new piece of scholarship, was published on the Albigensians. I read a passage in there that I could not believe, by a man who was a scholar. It would just be outrageous. Please listen to this. I think this is pretty close to verbatim. He said they were terrible people. He said, “Now it is true that in all the writings and in all that is left of their testimony, they seem to be evangelical in their faith, and wholly grounded upon the word of God, and we have never been able to find in writing any of their heresies, which only goes to prove how subtle they were in their heresy. Now, that's by a modern scholar. The Albigensians. Then the Unitas Fratrum, those ancient brethren, the Anabaptists, coming on up into a more modern era, the Moravians, and for a time, the early Wesleyanites, and the Brethren. This morning, our hearts broke as we heard again of our dear brother Watchman Nee. Boy, what a heritage. Every one of these fighting so valiantly for the precious things of God...and the next page is blank.

The Roman Catholic and Eastern Orthodox lines will go on forever. The Protestant line will go on. It's interesting about the Protestant line: it evolves and evolves and changes and evolves, but it is what is called “evolving randomly”. It has no direction. It is evolving randomly, and I agree that a large part of Protestantism at this moment seems to be randomly evolving towards some sort of pseudo-psychological Christianity, in which we take secular things and read into them. God only knows what fad or fancy will blow it again. That is not our heritage. Some of you have come as children of brothers and sisters who grew up outside the religious system. Some of you came into the Christian faith as Peter did, just out of the fishing business, and some of us, and that would be me, came like Paul out of a theologically trained background. But we all got here, and we are together.

Yesterday, I spoke to you about what I think the first ingredient must always be: to come into Christ and be lost in Him. Utterly lost in Him, until there begins to grow up in us that spiritual mind, the mind of Christ. I would really admonish you always to know your history. I really encourage you to know your history. I am so grateful. I don't know if you realize what you've gotten here and what Stephen has given you in something of the history, and the often-bloody history of our inheritance. We are standing on the shoulders of giants. We are held up by giants, but we will always begin, not only turning back to them, to see where they left off, but we've got to leap back to that first century, and back into eternity, into the very mind and heart and spirit of our God. If we do not know Him in a personal encounter, we will just intellectualize some sort of change, and he won't be in it. Brothers and sisters, he will not be in it.

The next page, where will it be written? Well, if I were a betting man, I would bet on the southern half of Africa. That's where I would bet. But that is not where I want it to be. I know where I want. I want it here. Could I get a little bitty amen? So rather than going to the Paulicians and the Paulists and the Bogomils and all those people, I want to speak very simply here for a few minutes out of a personal burden. I didn't have to write these things down in notes. Didn't have to reflect on what it is I wanted to say to you. Everything I am saying to you now, I could have said to you when I was 29 years old, the day I came out of the religious system. The question has often been put to us: why does it only last one generation? And it seems so futile even to try again. Is there no hope, and even if it is 50 years, and my own feeling has always been, great, for 50 glorious years, let's have it! A little bitty amen.

But I think some things are awaiting you. I don't know who you are. You may be listening to me on a tape. You may never hear me. Right now, you may be beating drums somewhere in a native village in Africa. You may be an Eskimo. You may be a Mexican or someone from South America. You may be a Frenchman. You may be a brother somewhere in Indonesia. You may be a missionary in some forsaken hole that none of us could imagine. I only pray to God that you're there. I'm going to talk to you about things I care about so deeply. Some of them will sound so practical that you may consider them shallow, but they're in my heart. I am perplexed...this is number one: we Christians outside the religious system, or whatever you call it, those who are seeking and part of the restoration, the recovery, a Lord's testimony, we have a little literature in existence that is good and rich. Most of it is generally addressed; it's on deep truths. We have virtually nothing in print written to us on practical issues that is addressed straight to our particular, peculiar needs.

Now, I have to admit to you that some of these things will reflect my own heart and ministry, but brothers and sisters, I would not be faithful to God if they did not reflect a little bit of my own burden. I just got a copy of a new book. I wrote it. It's called... It's the only one I've seen so far; it arrived this week. It's called “Preventing the Church Split.” It was written to Christians outside the organized church. Now, you tell me we don't need that book. Tell me we don't need that book. I feel certain I get more letters from more people who write me about a little home group they were in, or some great and wonderful thing they thought they were in, and it was torn asunder, and dozens, and sometimes hundreds, and sometimes thousands of Christians are devastated, and this doesn't happen in denominations, not in a way that we can find a book that addresses our needs. It's never talked about. We keep it under the hat. Boy, listen. I want to give to the next drive for wastepaper that comes by my door, the boxloads of letters I get from Christians who have been torn to pieces by division in their local gatherings.

Well, that's one of dozens of things I really would like to see more of, so we can better understand who we are and what's happening among us. I have a lot of young men who arrive on my doorstep, usually unannounced, saying, "God sent me here to sit under you, Gene.” I want to say, brother, I've got five chairs in my home. I don't need to sit on top of anybody. He stays three weeks and finds out that he's not going to spend eight hours a day while I lecture him out of my notebook on

how to be an apostle. I don't know why I brought that up, but anyway, we need to know a little bit more. You know, I have two brothers who stand with me in the ministry. One's 40, and one's 45, and I think they're just beginning to understand what they're getting into. Anybody got an amen out there for that? Does anybody identify with that? They are just now beginning to understand what they're getting into.

I left out a few points the other day as we moved along. This is another one that really burdens me. When we took over the Roman Empire, these Christians in the fourth century, we took over a great deal of its mind. One of the things that we took over was the universality of ministry or movement. The Romans could only think in terms of universality. I'm talking about the Roman pagans, the Roman Empire. They had this thing they wore on their chest, which essentially said, " Come what may, I'm not important, you're not important. It's Rome first and foremost, and their idea was that whatever they did had to go out throughout the entire world.

First-century Christians did not have a movement mentality. First-century Christians, even though they preached the gospel wherever they could go, did not have a movement mentality. A man was raised up; he did not feel the necessity of gathering around him hundreds and thousands of workers, and tens of thousands and hundreds of thousands of people, so that his work, and his work alone, might go out and do the work of God upon this planet. I believe we got that somewhere in our western culture, and it is embedded in virtually every man who seems to have the capacity to do anything. I wish to God we wouldn't do that, and I would like to offer, in its place, the example of Paul of Tarsus, who must have really believed in God and must have really believed that his own ministry was gold and silver and precious stone, and not wood, hay, and stubble.

That man founded no more, raised up, planted, whatever your term is, preached the Gospel in the town of pagans, and raised up the church. He could not have raised more than 15 or 16 churches in his whole lifetime. And he left eight workers upon this earth. Eight workers took his place; all Gentiles, except one, who was half and half. Then he died, and he believed that if the work of God was pure and good in their lives and in those churches, it would spread after his lifetime. Why do we feel we have to see our kind of churches planted in every town on the entire planet in our own lifetime? What kind of empire builder mentality is that? Brother, do a good small work. Curl up your toes and die, and believe the men who come after you will organically carry on that work, or it won't be carried on, and that will be proof that what you did was tin.

I would admonish you, whether you're listening to this tape a hundred years from now, if I never meet you and you never hear me. Oh, to God that we would come back to this Christian view of ministry. Could I get a little bitty amen? Those of you who've been in big movements, saints, you can't have a big movement and have quality. It can't be done. Moves too fast, and you know the damage that came out of it, do you not? Okay. I want to get from this point on, kind of personal.

One more: have you read either *The Pilgrim Church* or *The Torch of the Testimony*? You should read one of those books if you ever get the chance. You must read one of those books. You're just not well educated if you haven't read either of those two books. But those two books desperately

need rewriting. I'm talking about that blank page now, saints. I'm talking about what comes next. What will come next? I wish I could be twelve men, to do the things I'm interested in doing. No one human being can write that story, but I want to tell you something. I want to throw this out to you. I hope this seed falls on some young man. I hope 50 years from now that these next words have borne fruit.

Now, some of you may say, "But Gene, the Lord's going to come in the next 50 years." Okay, but just in case He doesn't, okay? Can we suspend our belief in the imminent coming of the Lord for a minute to take a little responsibility for that blank page? Shall we? Those people... there's so little about them, but I want to tell you something you may not know. In virtually any city where they ever lived and were persecuted and killed, today there is a large library. Cities have a way of digging up the minutest details of their ancient past, researching them and publishing books about them, sometimes with only one or two copies. And in so doing, they will also rebuild the surrounding context of this event, which we're often not left with. But unfortunately, some of that's written in Czech, some in Yugoslavian (if there is such a language), Polish and Russian, Italian, Swiss or ancient French, or some forgotten language, or Latin or Greek, and none of us can possibly know all those languages.

You know what I'd like to do? I'd like to see 15 or 20 brothers outside of the organized church, each one a linguist in a language. And all of you go out to those places and go to those libraries where some scholar there locally has dug up all this stuff, and y'all get back and translate it and work on it for 10, 15, 20 years and write that story. Write that glorious story. And when you get through, and you've come up to the Brethren, add what the world calls “The Little Flock of China”. I believe the verdict of history is in, or pretty close to it, and those brothers and sisters took that torch.

Now I am going to say some more along this line. Somebody may say, Gene, this is none of your business. This is my business. We heard the story of Watchman Nee today. The story of that work of God in its totality has not yet been written in China. Is that not true? That is true. And the brothers and the sisters who know that story are dying off. Forgive me. Don't be offended. They're not going to be around much longer. Most have gone on.

Now, I have a history nature in me, and this is driving me buggy, because if we don't get it firsthand, it's going to be filled with speculation by people who don't have the foggiest idea what they're talking about. I don't want to see that happen, do you? Oh, come on. I need a little help here. You don't see that happen, do you?

(Continued in Part 4)