

Here is the infinite God who is the All. I want you to see the Christian life going on here. Now, you're not involved in this; part of you hasn't been created yet. Now my question is, this is where the Christian life is, this is the spirit. This is the spiritual realm. This is the spirituals. This is God the Spirit. This is the Father, the Son, and the Spirit. They are the All. What's happening in there? What's happening in here? I know some of you have heard me say this. You'll have to forgive me this weekend. This is for Canada, and this has got to be introductory. I'm trying not to repeat myself, but some things I have to repeat to make a point. Besides, you didn't get it last time anyway.

I'm going to get born in here in a finite realm someday, and then I'm going to get born from above, from out here. I've never been born again, and neither have you. And neither has Billy Graham, Martin Luther, or anybody else. Neither was Paul of Tarsus nor Peter. The King James version gave us something, and nobody has the courage to translate it as it ought to be. Look in your margin. We're born from above. We're born out here. Come back to that in a moment. We're not born again. Got nothing whatsoever to do with this. The rest of the chapter talks about above, above, above, above, above; only that verse keeps you from being able to see that the Lord was talking about above to Nicodemus. Now, I'm going to be born here one day. Then one day, I'm going to be born above, and somebody's going to tell me to live the Christian life. And when they do, they're going to put me under the pile. And they are going to leave me with the impression that I have got to do this and this and this and this to be a Christian.

Virtually every sermon you've ever heard preached or ever will hear preached is based on the proposition that you can live the Christian life. When he opens that book and reads to you and then starts that introduction, he is assuming you can live the Christian life, and that is a false premise. You can't, and if you'll be honest with yourself, you ought to know that by now. How are you doing? How about all those things they told you to do? Be patient. We're really doing great. The only one I can think of that I've really mastered well is the one about being humble. Be loving, caring, and kind. Next Sunday, it's something else and then something else. Then, after being humble, be bold; you have a nervous breakdown trying to be humble and bold and praying. Always praying, praying high. He prayed, and the world needs to pray, and more and more and more guilt.

Let the Lord Jesus Christ liberate you right now. Let Him tell you that he cannot live the Christian life. Let Him stand in front of you and say, "Without the Father, I can do nothing." Without the Father, I can do nothing. Of His own strength, He could not live the Christian life. Now, we evangelicals have a cute little term. We shoot it right past. 'The Holy Spirit enables us to live the Christian life', and away we take off. We say it, nail it to the wall, everybody hears it, and then take off. So, we're going to witness prayer. We're going to read our Bibles. We're going to evangelize the world because the Holy Spirit enables us to. Well, when I got saved, I didn't feel all that enabled, and I don't remember any particular time I got enabled. Now, let me put it this way. The greatest day I ever lived in my life was the day I realized I could not live the Christian life. And I resigned, and I have stopped trying to live the Christian life. Now, I am not a pope, but I'm

going to give you my blessing here. Are you ready? I was once a Cub Scout. How's this? I'll do it with three fingers.

Stop trying to live the Christian life. Be free from trying to live the Christian life. Be free. Be free. Would it be better if I did that? Now, thou art free from having to live the Christian life. Look, someone's giving it back to me back there. Wonderful. I am free. Can you take that further and realize that even the eternal Son before creation could not live the Christian life? His relationship in eternity was no different than His relationship here in the space-time continuum. He was utterly dependent upon the Father's life to live the Christian life. Now here it comes. There is only one Christian, God the Father. And He alone can live the Christian life. He is the source of the Christian life. He is a Christian; the only One there ever was or ever will be. Your Father is a Christian.

Now I have to ask, "How did He live the Christian life?" But I want to ask you how did God the Father live the Christian life? It is very simple. I will tell you that at 7:00 a.m. in the morning, He gets up, gets out of bed, and reads His Bible. He goes to Sunday school and church. He fasts one day a week. He tithes. He witnesses. Now you hear me, saints; if that's not valid for Him, it's not valid for me. Praise the Lord. If that's not valid for Him, it's not valid for His Son, Jesus Christ. But didn't Jesus Christ read the Bible? No. He wrote it. Did He not pray? I doubt that He did the way you and I think of prayer. He just kept on fellowshiping with His Father, and He called that prayer. Did He witness? Only out of the abundance of His Father's life. Did He not have the strength to do this and this? No. He had no strength of His own. He drew from the Father's life.

Now, if there are two Christian lives, then I have to read my Bible, pray, go to church, tithe, and do all these things, and that's the Christian life. And God and His Son live on a different level, the Christian life. But if there is only one Christian life, then I'm driven back to here. I'm driven back to this place where God is the All and where there is the fellowship going on. Now, this is how the Christian life is lived, and you might want to write this down. This is how Jesus Christ lived the Christian life in eternity past. First of all, and perhaps most of all, He lived by His Father's life. I believe it is John 10 in which the Lord said, "I live by my Father." Perhaps you can help me. "I live by my Father."

Audience: I do whatever I see of my Father.

No, this one is actually where my Father lives. And it is in John 10, I believe. If not, it is in John 9 or 11 or somewhere right in there.

Audience: Do you not believe Me unless I do what my Father does?

No, but all of that is saying the same thing. In eternity past, Jesus Christ lived by means of the flow of the Father's life into Him. The Father has the only life. Oh, the Lord Jesus said the Father has life, and I have life. I wish I had some of those verses that I wrote down for you. Has anybody looked them up yet? Were you impressed with those? Alright. Good. My Father has life in Him, and I have life in Me. Now, where did He get the life in Him? He got it from His Father.

There is a Christian life; it's being lived by your Lord. Look at it as a river. That life flowed into the eternal Son, and the eternal Son within the Godhead lived by His Father. And by that life, He was able to fellowship with His Father. But it was by means of a life passed to Him from His Father. It was a spiritual life; it is the divine life. The only life I can live the Christian life by is by the same life God lives the Christian life by. I've got to lay hold of that life. No other life can live the Christian life. A pig can't live a human life; a human can't live the Christian life; it is a divine activity. And this eternal Son laid hold of this divine life, and then the Father, out of the love that is Himself, not has but is, He poured into His Son, and His Son loved His Father back, how? By means of the love poured upon Him, transferred back to His Father on the engine of His Father's life.

The Father gives the Son life; the Son has life and thereby lives. The Father loves the Son with the love of the Father; the Son returns the love that is the Father's for Him. It all originates with the Father. Now then, if you can see that divine activity, what is the Son doing? He is receiving and returning. And then look at the Son living the Christian life by one other means. He is beholding His Father. I always, always, always behold the face of My Father. Incredible. Now, He didn't just do that here on earth; He did that a long time ago in the eternals. Now wrap that all up, and you have the fellowship of the Godhead. The Father's life to the Son, the Son returns that life to His Father and lives by means of it. The Father loves the Son; the Son takes that love and returns it to His Father. The Son beholding the Father as the Father beholds the Son. That is the fellowship of the Godhead. The communion, the fellowship, the love, that is the Christian life going on between two or three.

Then He came to earth, and the Father indwelt Him, and He lived by that same life, and He kept on beholding, and He kept on living by that life, and He kept on seeing and hearing, and He kept on fellowshiping in here. Now, a very important statement, I'm going to ask you to repeat it. What the Father was to the Son...let me do it again...what the Father was to Jesus Christ, Jesus Christ is to you. All right, we're going to say it one more time, then you repeat it. "What the Father is to Jesus Christ, Jesus Christ is to you." Let's say it. What the Father is to Jesus Christ, Jesus Christ is to me. The Father indwelt Jesus Christ on this earth; Jesus Christ indwells you. The Father gives the Son His life; the Son passes that life on to you. The Father fellowship with the Son; the Son has passed that fellowship on in you. The Father *is* a realm where He is everything. He brought that realm inside His Son, and the Son has passed that spiritual realm, His life, His spirit into you.

Now, here we go again. We haven't mentioned going to church, tithing, reading your Bible, or praying. We're talking about how the first two Christians lived the Christian life, long before creation. That's going on right now. Now, this is so important. Can you believe that's going on right now? The fellowship of the Godhead is going on right now. Do you believe it? If you believe it, say 'Amen.' Do you believe the Father and the Son are fellowshiping with one another by means of the Father's Spirit, the Holy Spirit, the Holy Wind, the Holy Breath? You believe that? Amen. I do, too. Where's it going on? It's going on out here. But there's a door. Now, let me tell you what's on the other side of that door. You see my door? Let's open it. You want to open it?

Well, it's kind of hard to say. That's not a bed. What's on the other side of that door? You might say that through that door, you enter into our realm, like an angel might step through that door and come into our realm. But for the believer, there's a door. And you know what's on the other side of that door for the believer?

I am going to now draw a masterful drawing for you. I'm not good at this at all. I've never been able to successfully do this. The only way I know how to do this is to kind of do it this way. Here he comes, folks, the third Adam. That's a human being. Now, I'm going to give Him...this is his body. You got it? I'm going to give you a soul. You've never seen such a soul as this. I don't know how to draw a bowling pin; it would look like a bowling pin. Something like...I don't know. If I could If I could put a bowling pin in here, I would say that's His soul. I'm just going to do this. There's something here. That's His mind up here at the end of His soul. Here is His emotion down here near the heart. And right where His neck is, we'll put the will. Mind, emotion, mind, emotion, and will, but now I'm going to draw that door around. We're going to open that door. And here's what we see. Here's what I want you to see. That's what you see: the human spirit. I'm going to do that again. I'm going to do it in another way; I'm just full of creativity here. What you see is the human spirit. Alright, here's the eternal realm. And I'm going to give you this man from...I'm going to give you this man from...oh, man, this is going to be awful. Man, this guy is really sad looking, isn't he? Okay, there you are, fella. Well, you look terrible.

Here is His spirit, and here is the door. And here is what really is. Here is what it really is. Here is His spirit; His redeemed living pulsating spirit, but here's what I'm trying to show you. There's the door, and it's like this. There's His spirit, right? And there's the door, but it's really like this. I'm trying to tell you that an eternal realm is following you around. Lousy, lousy concepts, but I'm desperate here. This means, though, that this believer can step into His spirit, and after he has stepped into His spirit, what can he step into? Oh, be careful now, I'm looking for something better than that. He steps into His spirit; what can he step into? I'm sorry. Say it. What? He can step into real Christian life. That's good. Let's hear another one. I like that. He can step into Christ. In fact, that's the only way he's going through that door: in Christ. You can't get there any other way. A little bit more. He steps into and becomes part of the fellowship of the Godhead. That's where we're going to go. That door opens, and when that door opens, I don't know how to draw an open door; when that door opens, it opens into your spirit, and your spirit opens into, not where angels play, but where God is and where He fellowships with His Son.

This is when I am in spirit. This is where I walk. I walk here in this realm that is Him. Wherever you have been brought before, I would say my heart is to bring you here, and you have a right to be there. Again, I would have you be so impressed with this passage of scripture. I'll tell you where it is after I read it. Of course, it's one of my favorites. (Ephesians 1:3) Blessed be the Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies that are in Christ. Blessed is the Father of our Lord Jesus Christ, who will give you the blessings of the heavenly realms that are in Christ. Blessed be the Father of our Lord Jesus Christ, who has given you every blessing that is here, that is in Christ.

Now I'm going to tell you that the whole thing hinges on "in Christ." I want to go ahead and read this. And again, I realize that some of this for some of you is review, but for some of you, it is new. God created space-time, began it here, and ended it here. The Lord Jesus came right about here, but He was also out there. And John walked with the Lord. Peter walked with the Lord. Do you see John and Peter walking with the Lord? I'll tell you what, I'm just going to make that two...no, I'm going to leave it three. There's Peter and there's John walking with the Lord. And they're fellowshiping with Him. And who's He fellowshiping with? The Father. They're having church life here, saints, in its embryonic state. And they have opened for you a picture of how you're supposed to live: you're supposed to live with other people who are also fellowshiping with the Lord. That is the church. You are to live with people who are fellowshiping with the Lord. and you're fellowshiping with him also. But the Lord left them; now there are only two of them. Now the fellowship has ended, has it not? The fellowship has not ended. But He is out here enthroned somewhere in glory. They're down here, caught in space and time. Is that not true? Only their soul and body are captured in space and time; their spirit is still free to roam here. Just believe it's true. Don't ask questions; believe it. You Pentecostals have been mysterious about your tongues for so long, and the first time we heard about you scared us to death, didn't you? Wow. Spooky thing. Well, now it's time...it's time that you Pentecostals sat out there and wondered for a few minutes.

Here are John and Peter. Now, does the fellowship end? No. Where is it? It's in them. The fellowship is inside Peter and inside John, which has given them the freedom. Their spirits are out here where He is. Now, that's the best I can do. But the question is, Gene, did you think that up? Is that something you got out of the telephone directory? Listen to an old, old man sum up everything I've said. What I and Peter and the others, but let's just say I and Peter have seen and have heard, we proclaim Him to you. And there's a reason we do that, so that you may have fellowship with us. We proclaim Christ to you. Why? So that you can be redeemed, so your spirit can be made alive, so you might have Christ in you, so that you might go on walking and growing, that you may have fellowship with us. We declare these things that we saw and heard. We declare Him who we saw, Him who we heard. We declare Him to you. And we do it so that you may have fellowship with us. Church. Here, put your hand out, sisters, would you? You, all of you. Here. Come on. Now, the four of us are having fellowship with one another. You're having fellowship with me. I'm having a fellowship with you. You're having fellowship with me, but you're having fellowship with her. You notice? And you're having fellowship with her. And she's having fellowship with you. You're having fellowship with her, and her, and me. Is that not true? I believe that it can be scientifically proven that at this moment we are all having fellowship with one another. Praise the Lord.

That I declare these things to you that you may have fellowship with me, and you can then have fellowship with one another. That's because the fellowship is in you and in you and in you and in me, and by that fellowship we have the means to fellowship with one another. But the fellowship begins outside of us and from some other place. And now we have fellowship with one

another on the basis of what we have fellowshiped within us. That is the interface where two realms touch. That was the garden; it will be the new Jerusalem and is the koinonia of the ekklesia. It is the fellowship of the gathering of His body. It is the foretaste of the new Jerusalem and the aftertaste of the eternal in the past. Now, you got me? We're fellowshiping with one another and with Him. Him and me, Him and you, Him and you, Him and you, and Him and us. And our experience with Him and our experience of Him with one another as the church, and it isn't nothing else, the church, and all this other stuff is a bunch of garbage. And I don't mean that lightly because I don't just go around fellowshiping with you every once in a while. My life, in the city where I'm living, the place where I'm living should be totally and utterly committed to you now and forever until the day we die. I mean, it is a firm lifetime commitment. The church is not an option in my life, nor in yours, and it is that place where heaven and earth meet to be an inhabitation for those of us who belong to both realms. It is our home and His. Praise the Lord.

Now that's all right here in this verse. Him whom Peter and I have seen, Him whom Peter and I have heard, Him we declare to you, that you may have fellowship with us. And indeed, our fellowship was once with the Father and long ago was with His Son Jesus Christ. Say no. Say no. No! Wait a minute. Yes, He fellowshiped with the Lord when He was here. Now the Lord is gone, and He is an old man. Jesus Christ is not here physically, and yet this man has the audacity to say that which Peter and I have heard, that which Peter and I have seen, we declare unto you that you may have fellowship with us. So, we're in the church together, and indeed, Peter's fellowship right now and my fellowship right now is with the Father and with His Son, the Lord Jesus Christ. We live out here. We have gone to that place for the Father and the Son fellowship. Brothers and sisters, say, "Praise the Lord." Praise the Lord. And that's as clear as I can make it. I can't get any clearer than that; the rest you will have to know for yourself experientially. Well, in a practical way, do you have any questions? Practical questions at this point. Still the same question, don't you have a sister? You think I don't know, don't you? You think I'm not going to tell you, don't you?

You have stepped into Christ. How about that? How about giving up the biggest problem in the Christian life? Let's give up you. How about leaving you out entirely? I'm going to sneak up on this, and I'm going to ask you tomorrow morning before our meeting, you're going to take Psalm 23, and I'm going to give you a new way...we're inching up on this slowly...we're inching up on this...we're going to give you yet another place to stand about halfway between those two mountains. The mountain of I and the mountain of "no me; no me whatsoever." Me and no me. Alright, that's the first time I've given those mountains a name. Me and no me. About halfway in between those.

Now, how many of you were in the conference last summer or have been in a past summer's conference with me? Will you raise your hand? I want to get some hand counts here. 1, 2, 3, 4, 5, 6, 7, 8, 9. After this meeting is over, I want you nine folks to come down here, I'm going to give you something special to do. Okay? The rest of you, I want you to get up in the morning, either before breakfast or after breakfast, and before the meeting, we're going to go through Psalms 23

again. This time you're going to do it with someone else, and we're going to remove you to a large extent. To a large extent.

You get sleepy, you don't know what to pray, your mind wanders. I think this morning you did not get sleepy. Your mind did not wander. And you did wander, and you did not wonder what to pray. Is that not true? Is that true? Then we got over a lot of problems, didn't we? See, you already are doing really great. You've got over the three biggest problems there are in praying...except one. I have a friend whose name is Babs; I wonder if any of you know her. I think she lives in Georgia or Alabama. Alabama. Does anybody know Babs? Babs was with me for one week. She said something I'll never forget; she quoted Pogo. Babs met the Lord in a very living way and just turned her life completely around, and in the relationship of all that I'm saying to you here today, Babs said, "I have met the enemy, and he is me." And I don't know, but in our fellowship with the Lord, the biggest problem we have is me. The best way I know how to illustrate what I'm suggesting you do is to ask you a question. Have you ever had an experience? This experience? You've got a huge problem, and you want God to help you. You need money fast, or you've got something else. You've got to have help fast. You need a ticket, an airline; you're hurt or something. And then you touch the Lord Jesus Christ, and it's got nothing to do with your need. And suddenly the need is meaningless, and yet the Lord has not done anything for you in relation to your need. Have you had this experience? Yes, you have. Yes. Alright, I think most of us have. Well, this is the same thing. It's to forget you, remember Him. And if you touch Him, that's the main thing. It's not you getting your needs met. It is, in fact, sacrificing that privilege, that right, that inheritance, or that habit that is a large part of opening us up to another realm.

If you have your Bible, let us open to Psalms 23. I need my space time here again; I'm going to make it larger. Okay. Psalm 23. When did it take place? Somebody who is totally ignorant here, not the nine people. When did Psalm 23 take place? Come on, tell me. You don't know. Well, it took place probably when David was being chased by Saul. There's David. Alright, you got it. That's where it took place. Right? Right. We've got a problem here, folks. Here's God. Here's the Father and the Son and the Spirit. Here on this timeline, right here, is the Lord Jesus, and here you and I are. That's you right there. And here is the experience of Psalm 23; the first time it ever happened. But it's the first time it has ever happened in human history. It's the first time it has ever happened in space and time where mass exists, but there's no time in space out here...but the Father and the Son are out here. Is it possible that it happened first to the eternal Son here? Can you understand that it might have happened right here on earth to Jesus Christ first, before it happened to David back here? Can you understand that? Could you possibly comprehend that? If you cannot comprehend that, I have failed completely. You don't understand that; you do understand that. That God is here. He's here. He's here. He's here. You know where He is right now? He's helping Moses cross the Red Sea. That's where He is right now. You know where else He is right now? He's celebrating the banquet of the marriage. You know where else He is? He's right here with you and me. You know where else He is? He's raising Jesus Christ from the dead. You know where else

He is? He's right out here. See, He's free of time and space. This is why He gave Himself a very unusual name.

I just can't stand it every time I look at that. I just, and it even gets more amazing when he says...you see...I am, I am. Not, I'm going to be, I am. Not as I used to be, I am. And not I used to be, but I am. Not that I'm going to be, but I am. Not that I wish to, but I am. I'm here. I'm here. I'm here. I'm here. I'm here. I'm here. I am. And so is His Son. Always there too. I am telling you that when He stood on this earth, He was everywhere. He was I am. He was "I am who I am." You're not 50 years old, and you have seen Abraham. Before Abraham was born, I am. Before Abraham was born, I am. I am. I am. I am.

I'm going to give you another sentence I want you to repeat. I will never have a spiritual experience that my Lord has not first had. I will never have a spiritual experience for what my Lord has had before me. You try to poke holes in that. It can't be done. Sinning is not a spiritual experience; remove that, and I tell you there is nothing you will ever know or have experientially experienced spiritually but what He has had it first, and that's true of David, too. I have never had a spiritual experience, but what my Lord has had before me, okay. I have never had a spiritual experience but what my Lord has had before me. Therefore, Psalm 23 does not belong to David, and Psalm 23 does not belong to me. Psalm 23 belongs to the eternal. Psalms 23 has been let loose in all realms. Psalm 23 is a reflection of an experience of the Father and the Son. When did it first take place? Maybe there. Maybe there. Maybe at the end, maybe at the beginning, and maybe when Christ was on the earth. You want to hear my theory? I believe Psalm 23 was here. And I believe that Psalm 23 was right there just before the Lord was born. And I believe that Psalm 23 is right here when absolutely everything is over. That's what I believe. Psalm 23 has wings, but it belongs first of all to my Lord.

So let me see if I can, in some small way, enter into His fellowship, not my own. Alright, here is a prayer. It's about halfway between the mountain of me and not me or no me. I'm up in the morning, tomorrow morning, and I'm with a brother or a sister. And we begin to take this, and we say, "Lord Jesus, the Father was Your shepherd when You were on earth, and You never wanted. He gave you rest. Lord, You drank of Your Father; He was your water. And Lord, while You lived on this earth, just like we're living on it, He kept Your soul. Oh Lord Jesus, what glory. Every day, You were led by the Father to glorify His name. He was and is your righteousness. You walked through a valley, and it was the shadow of death. Lord, You weren't afraid because Your Father was with You. Father, Your rod comforted my Lord. Father, Your staff comforted my Savior. Oh Father, You prepared a table for Jesus Christ in the presence of His enemy, and His enemy had to stand there and abhor it. You have made Father, You have made Your Son the anointed King. And You have made Him Lord over all. His cup overflowed. His cup is overflowing. He walked with Your goodness and Your loving kindness. He dwelt in You as even now He dwells in You and will dwell in You forever and ever." Were you in that prayer? You were not in that prayer. Does that mean you won't touch the Lord? No. Is there some possibility you might actually benefit from this? Yes. Why? It took me out of it. Because it took you out of it. That's right. A little bit. Not

totally yet, but you really weren't all that involved, were you? And you got a sight, a glimpse, a distant glimpse of their fellowship and their experience with one another.

Here's what you ladies are going to do. All of you listen. And you're going to get up with this sister in the morning, either before breakfast, or you're going to do it after you return from breakfast, and you're going to open Psalms. Which one of you is the oldest? You're the oldest. You're going to take verse one. You're going to read it. First of all, you're going to sit there before the Lord till you get a little bit calmed down. Okay? Alright, you're going to read it, and you're going to express it to the Father or to the Son. Just do it. And if there's more that comes out than you thought would, just let it flow out. You're going to take verse two, but if something she says really gets you excited, you say it to the Father or the Son. But then you take verse two and you address the Father or the Son, whatever. And you're just going to sit there while she takes verse two, unless something strikes in here. And then you tell Him whatever you felt or sensed or emoted. I don't care if you have feelings. It's all right with me. You can have feelings. And then you're going to take verse three and you're going to take four. You're going to take five. You're going to take six. You're going to take seven. You're going to take eight. And then tomorrow morning in the morning meeting, you're going to tell me what happened. And then if you'll tell me what happened, I'll tell you how to press this all the way to the other mount. Okay. Alright, now, did you get that? You're the oldest one, so you start with verse one, but anything that sparks you, express it, but then you take verse two, then you take three. Now, don't you dare sit there and wait a long, long time. She won't know what happened, and don't be that kind of friend; that drives me crazy. Here I jump into verse one, and I'm through, and nothing happens over here. And if you can't do anything else, read the verse and just change it to out here, and you nine people are going to meet over here, and I'm going to give you advanced work, alright? Now, that's your assignment.

Now, church in Waterloo, this is all we can do in one weekend, but I want you to know if we can pursue this for several weeks, week after week, then it gets in your life and it gets in your spirit and it gets in your view of the kingdom and into the scripture and it gets into your tongue, and when brothers and sisters are sitting around talking about...and they sound just like Ephesians 1 or Colossians 1 or John 14 or 15 or 17...then you know something incredible has happened. Alright, now you'd better ask questions. See, we only stayed here an hour, didn't we? What does that mean? Somebody's got a question over here. And you have a question. Yes, sir.

The armor. Yes, it's all plural 'you'. It should be translated, "y'all." Go ahead. Don't you understand that the passage of scripture says, speaking of the church, 'You are the new man'? We are a corporate human being. The Greek says you're the new humanity. You, the church, are a new species. You belong to a new creation. It is the church of the Lord Jesus Christ. We are a corporate entity. We, together, stand against the enemy individually; I cannot. There is no such thing as individual warfare against Satan; There is only the warfare of the church. You become a community, a body of people. You get to know the Lord together, and church life will organically come up out of that. And you live longer and longer around Christ, in Christ, and get to living out there, and something will begin to unify you that has nothing to do with doctrine, sectarianism,

gimmicks, elitism, or any kind of this tomfoolery. It will be a union of spirits. You will be brought together as one man. As one man, you will wear the armor of God to stand against the enemy on this earth. That's not my task; that's the task of the church.

The one new human, the one new species. We do not belong to this creation. This is Adam's creation. I am a new universe, a new galaxy. I am a new creation with you. That's what the church is. The church is the firstborn. He's the firstborn of the new creation. The church out here, beyond, when all this is gone, the church will be that new creation, and all this will be over. And right now, she is sojourning in the old creation. The old creation will leave, and she's going to be the only species left. She is going to stand in two realms: a new earth and a new heaven. She will be in a city where she is that city. He is in her, and she will be in eternal fellowship with Him. And right now, she's just visiting here and putting up with this mess until it's all taken away. We are the new creation as a corporation. Yes, sir.

Audience: So, what you're saying is that individually we overcome, but it's as a result of the ekklesia that we overcome that individually.

I don't ever remember having overcome anything in my whole life. I really don't.

Audience: Like how you overcome sin, how you overcome...Oh, I don't...attacks of the enemy upon your life as an individual.

Oh, we're not going to get into this theologically, but brother, I want you to know something. I am really coming from a different place. I wouldn't overcome...I know there are the overcomers...believe me, I really know, but I don't want to concentrate on that. Margaret, hush (laughter). You are in a fellowship, are you not?

Audience: I realize that I agree completely that I gain my life as a result of, but I'm also trying to identify with what you're saying. *Gene - And yet you are an individual with problems, individual problems.* I have weaknesses; I am hit with attacks that go for those weaknesses. Okay, so now I, as an individual, have to do something about that.

I really want to honor what you're saying and immediately agree with it. And yet I also want to say to you, brother, I hope the day comes in your life when you don't think that way, because it's a lonely battle out there. I don't think in terms of myself being tempted. I don't even think in terms of myself sinning. I think in terms of the body I belong to. And if I am sinning, I have my Lord and I have the church, and that's where I go. I am not going to hang around here with this problem. Well, I don't want to hang around. Yeah. I'm not going to hang around. I'm not going to let it hang around me very long. It's either going to the Lord or it's going to the church. One of the two. It's not going to stay here; it's going to one of two places. It's going to the Lord or to the church, and it may go to both, and that's about the only thing I really know to say to you. And I'm fully in sympathy, brother. I am a sinner, and I am tempted just as anybody else is. I know that something has broken in me in my relationship to temptation towards sin that is not true of the way I handled this problem as a younger person. I have a body of believers who know me too well,

and I know them too well. And then I have a Lord that I don't struggle with, and if I don't have anything else, I've got a door, and I can open the door and run like a coward, and I really, literally mean that, run somewhere else.

May I put it this way? Let's talk theoretically. Theoretically, I ought to be a member of the body of Christ, where all my problems, needs, and temptations belong as much to the church as they do to me constantly. Now, I know that most of us have never had that. Therefore, we have to fight this out individually. Now, I'm going to say something else to you: this is postgraduate, and you'll understand it someday. Hold that. Just hold it, would you? There was a day in my life, and it was a crisis, a big crisis. I wasn't going to make it, you know. And God, in His mercy, just happened to put into my life that day the most holy human being I've ever known, and probably one of God's choicest jewels in all church history.

Now, my problem was the church. And I mean, she was about to nail me to the wall, scalp me, draw me, quarter me, and hang me, and then burn me, and then scatter my ashes, and then do some sort of a dance over that. It was a dark day. Some of you have been there. There's nothing on a darker day than when you lose the church. Now, this is a long time ago, brother. That dear woman, whose name was Beta Sheirick, sat down with me in my living room that day, and it was hopeless for me. She had been a missionary in China; she was the only intercessor I've ever known. She was in her 70s, and she adopted me, and I laid my heart out to her, and I said to her; Now, Beta, I don't want to just destroy your life with this story, and she laughed at me. I really was afraid that if I told her everything that was going on, it was going to kill the woman. And her words to me were, "Look at this old hoary head and tell me you think you could say anything to me that could destroy me." And when I finished, she said, "Gene, take me to the church."

And I didn't understand that. And she knew I didn't understand that. I didn't have a church. I don't know what she said after that. I know that I struggle for clarification, and I know she didn't say this, but she was saying to me, "Gene, there's still the church. There's still a church. There's still the body. You still have a place to go. You may have to go in your spirit there, but you still have church as well as the Lord. You got the church." I'm not trying to be mystical, brother. I'm not trying to avoid your question. I have been without the church on occasions since then, and I will again, but as surely as I will never be without Christ, I'm never going to be without the church. If I have to bring it to the church in Galatia, I'll bring it to the church in Galatia. If I can't bring it there, I'll take it to the New Jerusalem, but somehow or other, I'll find the body of Christ.

Brother, I really know your anxiety. I know how hard it feels to be an individual tempted to some gross sin and not know where to turn. I'm telling you, there is a body practically, there is Christ within you, there's a place to run, and there is that spiritual body of Christ, the church without spot or blemish, perfect and unblameable, to whom I can go and fellowship with her and have my need at least heard out. I'm sorry it's not an adequate answer, and I know it's not, but get there, brother. Be where you are now, but don't stay where you are now; get there. Go get there. It'll take a little time, but the Lord will be with you, and He will preserve you. What is your name?

The Lord will preserve you, because He has already met you at the end of time. And I'm growing more and more as I get older to believe in the preserving power of God in the worst people I have ever had and the worst situations I've ever seen, because I knew them at 19 when I wouldn't give you a plug nickel for them. I knew them at 30 when they were just messed up completely, and I knew them at 40 when it got worse. Now I'm knowing Him at 50, 55, and 60, and by George, He's faithful. It isn't over till the fat lady sings; it isn't over till Gabriel blows His horn; it isn't over till it's over. I'm sorry, I got completely off the subject here, but I do know the emotion. Yes?

Audience: I want to follow up because my question before was, I don't have a body, a church to go back to, but am I understanding that in the spirit, I can reach because I need...

I'm going to interrupt you and I'm going to talk to you. See, I was just talking to him. You don't have that right. What right he has, I'm not giving to you. See, he has a body of people he's with that is sometimes inadequate, but you have the ability to move where there is one. And until you move there, you don't have his right. Now they may excommunicate you, then you have his right, but no, you do not have access. You do not have access to the spiritual body or whatever it was I just talked about, never put a name on it, until you have, sister, shown your desperation to know that girl here on this earth practically. I won't let you have an easy way out.

Okay, did I get away with that? And I'll say that to all of us. The church experiential has rarely ever existed anywhere. She's gone over many, she's many faces, flown many flags, believed many things, but she never was big. And some of us, with our hearts, have to just get up and go there.

Audience: The Lord may have two or three. You already have that body. Many times, He separates you for a time of cleansing, for a time of renewal, for a time of regression. For years and there are times like that. He does that, but he heard it's just wonderful when you go there in this thing. They were so hungry and so beautiful there, and it's just wonderful. You know, and in the same way, I'm in Burlington now, our man moves away there for a specific three hours on my every other weekend. It's not always easy to drive out there. But the thing about it is that God knows where two or three are coming to that relationship and the things that he...

As I have listened to you, I realize that this is really, well, hopefully you never know for sure when you try to follow the Lord what you're doing. I'm going to stab at this as what I should do. This is Ephesians 5:21. I'm going to read through 32. *And be subject to one another in the fear of Christ. Wives to your husbands as to the Lord, for the husband is the head of the wife as Christ is the head of the church, He Himself the Savior of the body. But as the church is not should be but is subject to Christ, so also the wives to her husband or to their husbands in everything. Husbands, love your wife, just as Christ also loved the church and gave Himself up for her, that He might sanctify her, having cleansed her by the washing of water with the word. And I'm going to stop and comment on verse 27. That He might present to Himself...* and I know of no other piece of literature that ever spoke of someone preparing, creating, preparing a bride, and then to Himself being the presenter and presenting to Himself. No one else could do it. And presenting to Himself

the church in all her glory, or presenting to Himself the church glorious. She's glorious. She is glorious. She has no spot nor wrinkle.

Now, in the last two years, every time I get anything on my face, like a bump or anything, when it's over with, the spot stays. It never happened before. I can only imagine what I'm going to look like in a few years. I have been developing spots on me. It's blemishes. It's a blemish. Something is wrong with me. Blemishes. She has no blemish. Now listen to this. She has no wrinkles. What does that mean, sister? The church has no wrinkles. It means she doesn't get old; she stays young. She's got no blemishes, no imperfections, and she is ever young. That she should be holy and blameless, holy as God is holy. There's only one level of holiness, just one, and that's God's holiness. If you don't have that holiness, you don't have holiness at all. Anything less than that is unholy. As holy as her Lord and blameless. May I see the hands of the married sisters, please? You're married. Would you raise your hand? Now, then, put your hands down. In just a minute, I'll ask you to raise again. At any time in your whole married life, has your husband perhaps once, just once, has your husband ever blamed you for something? Would you raise your hand if he has? Would you? Okay, we have here about 10 honest sisters and one liar. Can you imagine a woman whom God Himself, the Lord Himself, the Lord Jesus, cannot find one thing He can blame her for? No charge can be laid against her. Holy, spotless, forever young, and totally without blame and glorious. She's beyond beautiful. She's glorious.

So, husbands ought also to love their wives as their own body, for he who loves his own wife loves himself. For no man ever hated his own flesh but nourishes and cherishes it. Therefore, we have to say He nourishes the church and cherishes her just as Christ does the church. We are members of Him. We are members of Him. I don't know how it could be made closer than that. The DNA really does match; we literally share the same body. We are members of His body. *For this cause a man shall leave his father and mother and cleave to his wife, and the two shall become one flesh. This mystery is great, but I speak in reference to Christ and the church.*

Now, this conference is on the deeper Christian life, but I feel I need to say to you that if you are an average Christian, an ordinary Christian, and I rank myself as an ordinary Christian, Then, brothers and sisters, if you're an ordinary Christian, the deeper Christian life is beyond you on any count as a lasting part of your life, if you're a typical ordinary Christian. Now, if you're a little above that, it may be that you can handle it; you can be there, but if you're typical, the Christian life for you, the individual, is beyond you by any means.

I want to say a good word for the church of the Lord Jesus Christ tonight. I want you to know how desperately you and I need her. And I'm always reluctant; I'm even now reluctant to say 'church' because I know what that conjures up. You don't really think of her when you think of her as something exciting. I know you don't. How could you? An interdenominational tax-exempt organization is exciting. Campus Crusade for Christ is exciting. Youth with a Mission is exciting. Youth for Christ, Young Life is exciting. The church is boring. That's true. That's true. Well, then, we need to jack up what we've got and stick something new under it, because the first-century

believers had no such concept. She was the most exciting thing on this planet, and she was the avenue by which ordinary people were able to have a profound walk with Him. Just a few things about her in the first century and in those centuries when she has pulled away from the traditional moorings and has become community over and against ritual.

I don't know how to tell you this. My own experience in the church is of a people; it is not a meeting. We got tired at times, and we would stop meeting. I think the longest we ever stopped meeting was six weeks. We had no meetings for six weeks. Can you imagine that? Did you know we never even noticed? I'll tell you something else: every week, our schedule was, if we met, and it was always up in the air, we only knew that if we came to a meeting on Sunday night, we would find out if there would be meetings that week. We never knew. Could you imagine a traditional church running a situation like that? People would have to phone up the church secretary all week long, finding out if there's going to be a meeting next week.

It never phased anybody if that week we didn't have meetings, and I don't know how the word got out to those who were not present. We would go six weeks, come back to a meeting, and you would never know we had skipped a single one. We, as a church, just kept going. A meeting was one of the other things we did. Just one of the things we did, and we didn't have to do it. And if we stopped that, everything else kept going. And what is that? That's living in one another's shoes, that is living together, being with one another in the mornings, the afternoons, the evenings, and at night. It's 25 sisters showing up in a big glass window to see one new baby born. The hospital hated us. It's 150 people going to an airport to greet one soul who had been gone for three days. I'm not exaggerating one bit; in fact, we went out to greet a brother at the airport who left that morning, and he came back that night. It was special. He was going off to the Vietnam War, and he didn't go. We told the Lord he wasn't supposed to go, and we didn't know how he was going to be home that night, but we knew he was going to be, and he was. And big, husky, perfect, you know, we knew that brother was not supposed to go to war. We had enough war where we were, and we wanted him there. And you know, the doctors found something wrong with that boy, and he didn't even know what was wrong with him. He didn't know that, and they sent him home, and oh, we raised the roof of that airport. That's the church without having to gather. That's all the sisters going around and taking one day and cleaning all the homes, and of all the sisters in the gathering, all one day, just swarming in like bees, and then the next one.

Church life: Have you ever heard of a progressive dinner? You have them all up here, where you have an appetizer at one home, you all get in your car, and you run somewhere else or bicycle or whatever, go to another house and have something else, and then another house and something else, another house, something else, another house. I think we were about the fourth house, and here they came, a herd of locusts descending on that house. Everybody was in such a rush. Came in and they were gone. There was absolutely nothing left in the house. It was devoured. That's right. It's walking down the street and seeing 15 Christians going arm in arm down the street singing, stopping your car, forgetting whatever you're doing, you don't care, and join them and going with them, and you don't even know where they're going, and you don't care. It's getting out

in the middle of a swimming pool or out in the middle of an ocean, 150 people with torches lit and baptizing one soul, and then holding a meeting right out there in the middle of the water for all the rest of the evening and on into the night.

It's taking care of one another. It's meeting one another's needs. It's coming over to someone's home and praying for them. No special people, just people. Everyone had some who were closer to them than others. It's getting up in the morning and walking out the door, and walking maybe a half a block, and you see way down the street three other people. It's 6:00 a.m., and you turn a corner; there are four other people. You walk past a car; there are two people in it praying. You turn another block; there are three or four other people leaving their homes. And everywhere you look, all over that into town, Christians are getting out of their homes, going to someone else's home to meet with the Lord. It's having sheds in the back of some folks' homes and fighting almost literally to be the ones who get into that shed first to have prayer together to be with one another with the Lord before some other selfish creatures come and get there ahead of you. It's walking into a room and watching a brother sound asleep praising the Lord. It's holding a meeting till 1:00 in the morning and walking out of there with a blind stagger and not being able to speak above a whisper for three or four days.

It's having the sisters stand up in a meeting one night and say, "Brothers, the next meeting will be at 7 p.m. at a particular time." In this case, it was a fraternity. Go and be there at 7. We won't be there, but just wait. And you wait. And way in the distance, you hear singing, the lights go out, and you see about 40 or 50 sisters coming down the street, every one of them with a candle, and they come in and they present the service to you. They are the meeting. You just sit and listen.

Church, that's getting invited to someone's home. You know it's special, but you don't know what it is, and you don't know who's going to be there, and you open the door, and as soon as you open the door, you see a beautiful, lavishly spread table with candles on it. And a single brother, and this can be frightening. We're talking about food here, folks. A single brother meets you at the door with a Welcome. You are our guest tonight. Please come in. And you're ushered in, and there are two other families there, and six single brothers wait on you hand and foot like the best restaurant there ever was, with the most scrumptious meal you ever ate in your life. And they serve you, and when the meeting meal is over, you know why they did it. They're just saying thanks. And then out of nowhere appear five or six or seven single sisters and help the brothers clean the place up. By the time you leave, you'd never known a meal had been served. And back in the kitchen, when you leave, they're all back there, the single brothers and the single sisters singing and praising the Lord. And it sounds like heaven.

People are coming by your home at 11:00 at night, filling the entire yard up, and singing at your home. Let me tell you another one. You get a phone call, and I don't know, you just don't expect this. You're not even in the same town, and you get a phone call, and the phone call is very mysterious. It says at exactly 2:00 in the afternoon, be on your front porch. Don't step out before, and don't step out after, but be on your front porch. So, at 2:00 that afternoon, exactly 2:00, we're

about 15 ft. from the doorknob, and at that instant, we start hearing singing, and we run outside to the edge of our yard. We are 100 miles from where the church gathers and two blocks down that street in columns of two or three, and about two blocks on that end of the street in columns of two or three, come over a hundred people marching and singing, and they're coming to your house, and all the neighbors stick their heads up; they don't know what in the world is going on. And they arrive at your front yard, fill it up, and say, "You are going on a picnic this afternoon." And you get in your car, you drive out to someplace, and you spend the afternoon with your brothers and sisters. You hold your meetings in parks. You hold your meetings out in open fields. You hold your meetings in swimming pools and in oceans. And if you don't like the meeting the way it started, you get up and dismiss the thing, and everybody goes home and shoots the thing dead because it was dying. You have meetings in which single brothers are the only ones who function; single sisters are the only ones who function. You have meetings in which only the married sisters talk. I don't remember ever one when they let the married brothers be the only ones who talk because they talk all the time, and they're so religious.

This is the church of the living God, 24 hours a day. There is a couple in one part of the town; let me see if I can do this. They went to Europe, and someone else moved into their home. They came home, and someone else went to Europe. This is for two years. This is not a vacation. Someone else went to Europe. The ones going to Europe took their home. They came back home and took this home, not their own home. You don't even say this is living in common. This is just love at its high-water mark. This is care for the sick. This is sending someone overseas just to comfort somebody who's hurting. This is what happens when a group of people has as their wellspring the Lord Jesus Christ instead of worship, Bible study, prayer, or evangelism. Our wellspring for the church is Christ, and these are ordinary people. These are ordinary people, yet they have a relationship with Christ that is extremely unordinary. The kind that only the great Christians have. And there's only one reason. It's because they are a body, not an individual.

What am I trying to tell you? First of all, she's beautiful. That's the first thing I want to tell you. She's beautiful. She'll steal your heart. She'll take your soul. And if you ever see her and you ever touch her, you just are miserable the rest of your life. And forgive me, those of you who go to traditional church, but I have found one thing common with everyone who's ever touched the life of the ekklesia, the body of Christ. They have one thing in common. And I am telling you, I did not make this up. I have seen this in cities all over. Everywhere I've traveled, people have said this to me. They don't know I've heard it before. If they have touched this flexible, incredible, glorious, sermon-less, ritual-less, human headless wonder, this body, this thing that is 18 hours a day. Touch her. You can't handle anything else; you just can't stand it. And this word has been said to me over and over, Christians who said, "I went back to church, and I sat there and got physically ill. I got physically ill." Now, that won't happen to you next Sunday. You're going to go and you're going to really enjoy it, but sometimes you touch something in this life, and you get physically ill with anything else. And I'm standing here telling you I'm homesick, talking about it, it's my home.

My home is not this world; my home is the church. And I'm trying to tell you what she is. Let me tell you two things. I'm going to use a wagon wheel as an illustration.

Imagine the hub of a wagon wheel is Christ, and we are the spokes. What happens as the spokes move toward the hub? The spokes also get closer to one another until they join at the hub. And if you look really closely, the hub and the spokes are all one. Put a group of people together, not around some sectarian doctrine, not held together by a movement mentality, not held together by some sort of ego-trip - we are the overcomers; we are the overcomers. We're the Philadelphia church; we are Philadelphia, the last great expression of the Lord before He comes. That's what we are. Remove all those things. I have noticed Christians get along with one another greatly until preachers come along. Oh, Presbyterian forgets to ask that Methodist if he's a Methodist; the Baptist even forgets to ask the Methodist if he's a Methodist. And then preachers come along. Leave Christians alone, and they are not sectarian, and they are not doctrinal.

You remove all those things, and you put Christ at the center, and you just keep on putting Christ at the center and then put Christ at the center some more and then put Christ at the center some more until He begins to overflow in people's lives and community, church life, whatever you want to call it, the fellowship of believers, just pours out. And the thing I described to you a minute ago becomes natural to the believer to do this, and it takes an introduction of foreign matter to mess that up. That's what you will naturally do. Bees naturally build honeycombs. Human beings naturally build systems of protection. Dogs naturally get in packs to protect themselves. Birds, I don't know why they do what they do; I don't know who's directing them. Have you ever seen them take off that way and suddenly every one of them turns instantly and goes the other way? That's just natural to their being. It is natural for fallen men to be material-minded. He is part of the material realm. It is natural for you and me to go down the street singing and praising the Lord out of the abundance of our spirits. Leave us alone and we'll do it. They did it in Jerusalem out of...they just did it. We have an expression. Our species has an expression on this earth as sure as civilization has an expression. The church of Jesus Christ has an expression. She is our civilization. Our expression is the church, and she expresses her Lord, but that has to begin with this thing of knowing Christ among you all. And you get this help from each other; real, genuine help. Someone knocks on the door at 6:00 a.m., you're going to get help whether you want it or not. You will never be alone at such a mad hour in the morning, but you will be with someone else. That's one thing.

The other thing I want to try to explain to you is what the church is. That's all I'm going to do tonight. She's a place where you can become a Christian who knows the Lord. That's my point, and you need her so desperately. I want you to know how much God loves her. He loves her more than He loves Youth for Christ. He loves her more than He loves Campus Crusade for Christ. Why, He even loves her more than He loves Youth with a Mission. He loves her so much that we can say He did not die for you and does not love you; He died for her and loves her. The reason you get saved and you die, and you get loved is because you're part of her. He loved her and gave Himself for *her*.

Now I'm going to try one more time. Someone else used a term, I think it is a recent term, and I fell in love with it when I heard it. What is the church? She is a colony from the heavens; she's a colony from another realm. You remember I used a term this afternoon, shot full of eternity. She should be there. Her conversation should be of those things of the other realm first and foremost.

Now, I want to try to explain to you what this means. I'm going to use an illustration. I want you to imagine that you are a Roman colonel in the year 100 AD. Let's say it's 30 AD. Make it 40 AD. 40 AD. Then you get in the church. You are a Roman colonel, and you live in Rome, and you are an Italian, and you're a very proud man, and you get orders that you've got to go to Galatia to a miserable town called Pisidian Antioch, and you don't want to go. It's wild; it's savage; it's untamed. They've had rebellions there all the time. You don't want to go, but you leave the beautiful, eternal city, Imperial Rome, the proudest city of them all. You get on the ship, you're seasick, they let you off, you start up this long, hot road. You're miserable, grumbling, and unhappy. And then you catch sight of Pisidian Antioch from a hill as you near it, and you smile. The city of Antioch was completely leveled and rebuilt by the Romans. And it was built as a miniature replica of the city of Rome. And the colonel walks into this Roman colony, and he sees people in uniforms like his. He hears the Latin language. He sees people dressed in the same fashions of Rome. He sees his coins being used. He sees the colonnades. He sees the marketplaces. He smells spaghetti. Actually, they didn't have it yet. It's his cooking, and he feels at home. He is in a colony of Rome that is a replica, a replica of his home city.

It is 1680, and you are a British magistrate serving the crown. You get a letter. You've got to go to the new world. Well, you've heard of these Indian savages? They're running around in the woods naked and you hear about bows and arrows and people getting killed and all of that stuff and you don't want to go and you get on a ship and they let you off and you walk in a few miles inland and lo and behold, you see a town with windows and cobblestones and steeples and architecture just like London, and inside the windows are the latest fashions; it's English everywhere. No Indians. You smell roast beef and plum pudding. Everybody's speaking English, and it's English currency, and it feels just like home, and you breathe a sigh of relief. You are in a British colony called Philadelphia.

That's what the church is. She's a chip out of the other realm that has landed here. Jesus Christ came to this earth. There is only one place He would feel at home, and that isn't in a modern-day Christian version of a synagogue. He would be as lost there as He could be; consider it...sit Him down in a home full of people who know Him, who fellowship with Him, and know His Lord, and He would say, "This is just like home." And that's the church. And right now, she's your natural habitat, and that's where you belong—to know the Lord *together*. Now, you may not understand this, but that's redemptive. That's encouraging.

I want to go a little further, and then we'll quit and go home and get some rest for tomorrow morning. She ought to be beautiful. If I were the Lord, I wouldn't come back. I'd dig my heels in

and refuse. When I was just before my 18th birthday, I met this girl. There were about 3,000 students on that campus. I want you to know, in my opinion, that was the prettiest girl on that campus. I married her. She was gorgeous. I mean, she was gorgeous. You could watch the boys watch her when she walked by.

Now I'm in the image of Jesus Christ. Now, if that's my attitude toward the woman I marry, do you think the King of kings is wanting to marry a snaggletooth need, freckle faced, bow-legged, skinny, fussing, fighting, homely looking wallflower? I don't think He's going to come back till He sees something beautiful down here, saints; I really don't believe He will. We may be 200 years from that day, but I'm going to get my pick and shovel and do my part in seeing her glorious again the way she was. That's what I do.

I really would like to take your individuality away from you, so I'm going to close this meeting by taking the New Testament away from you. I'm going to steal it right out from under your nose; you can't have it anymore. I would like for you...Oh, if you could just see and think corporately instead of individually. Everything's been thrown at you individually. I'm trying to throw this to you corporately.

Do you like the book of Galatians? You do? Well, you can't have it. You know how you've read Galatians, and it's blessed you, and God gave me a verse today out of Galatians? I don't think He gave you a verse today out of Galatians; you just love Galatians. Galatians 2:22. You love that verse. It's not for you. You can't have it. The promise is not to you. You can't have the book of Galatians; it is not yours. Galatians was written to four churches in an area called Galatia. That was not written to an individual.

You like the first and second Thessalonians? You like that? You can have first and second Thessalonians, and not a verse in there belongs to you; not a one. First and Second Thessalonians were written to a church in a city in the land of Greece. Those promises and those beautiful words and all those nice things, and you quote them at people and throw them at people, and you claim them for yourself; you have no right to them, you individualistic, spiritual, miser.

You like the First and Second Corinthians? All you Pentecostals love First and Second Corinthians; it's your book. Well, you can't have it. It's written to a church. Not the kind of church you'd want to be a member of, but a church.

Man, I tell you, people living in our day could not have handled Corinth. We're so used to walking out of what we don't like. I don't like this church; I'm going to go down the street for another church. I'm going down here. I'm going to leave that church alone; I don't like the way he prays. I don't like the way they sing; I don't like that. I'm going to come down here. I'm going to be with y'all until y'all make me unhappy.

Boy, in Corinth, you were stuck with the church in Corinth. There was only one there. There weren't two. You were stuck with it, and that's what the church is. It's a group of miserable people with all sorts of psychoses, and you're stuck with them. And the only way it's tolerable is

when you all know the Lord together. And then it's more than tolerable, it's wonderful, it's even forgivable. You can't have any promise or any verse in the book of Corinthians that doesn't belong to you.

Do you like Romans? Well, go to Romans 16; you'll find out who that book was written to. You'll find their names listed there; every one of them. That's who the book was written to. It's written to the church in Rome. They gathered in homes. The gathering.

You, like the Philippians, it's really beautiful, isn't it? There are just all sorts of verses in there for you. Well, that was written for a church, honey; you can't have it. Not one of those verses are any good for you. You can't claim those verses. They're for a body of believers.

Ephesians can't have it. Colossians, nothing in there for you. It's for a church. Well, that'd still leave me First Timothy and Second Timothy. Well, is your name Timothy? No. First and Second Timothy and Titus were written to men who plant churches, telling them how to do it and what their responsibilities were, and the responsibilities of people in that church. That's what it's for. Those three books are for church planters. You know what you're left with? You're left with the book of Philemon, and there is the only personal letter Paul ever wrote. You may have it, but you got 11 verses. They're all yours. Great. Now, aren't you going to enjoy that? There's just one little problem: the subject under discussion is slavery. So, the first time you become a slave, you get the book just for you. But Gene, I've got Revelation; I've got the last book in the Bible; I've got Revelation...to the seven churches in Asia...right. Sorry. So sorry. You can't have Revelation either. You're going to have one very tiny little New Testament.

Brothers and sisters, I am telling you that the Christian movement of the first, second, and third centuries was not individuals loving God, and it wasn't a lot of people getting saved. It was that glorious church that was catching everyone's attention; the world had never seen anything like it. Never before, and tragically rarely since, was there ever such a community, such a magnetism. Everybody noticed it. You were a Christian and a member of the body of Christ synonymously. Read a book recently, and the book was entitled How the Roman Empire was Evangelized. I was very struck by it. This man is a secular person; he's a secular historian. He studied all the available information. He got down to two things. Two things. Forget all the romantic stuff you've heard. Two things that he found the way that Christians evangelized the Roman Empire.

One, I think he called them itinerant mad men, who went out preaching everywhere. Do you know what he's talking about? He's talking about church planters. Those men are all crazy. You just can't be one of those if you're not half cracked. Well, it's true, they're crazy people, and I'll tell you something else: Don't let one of them stay around very long. They're not supposed to. They'll just destroy a church, but you need them so much; but just shortly, just for a little while, they'll come in and start making all sorts of crazy statements like "brothers shouldn't marry, sisters shouldn't marry." Well, you know better than that. And you know better than that, but they don't know; they're crazy. Itinerant mad men going everywhere preaching. They were church planters.

And the other one, he said, was the magnetism...and this is a secular historian...the magnetism of the Christian community. You met one of these Christians. You saw them together. They were always together. They were helping one another, living with one another. And the world had never seen anything like that, and you would saunter up to him not so much to find out about his Savior and his Lord but try to figure out what in the world was going on that made all those people so happy. And then he would say, 'Our Lord's doing that'. Well, the guy might not be impressed with that either, but he might go and visit in the homes, might be in a meeting, and then suddenly he would think, tell me again what it was that did all this to you, and then suddenly he'd want the Lord because he had met the Lord's bride.

I wish every one of us and every one of God's redeemed would be in such a state. I don't want to compromise her; I don't want to water her down. She's where we ought to be, but I will say this, and to me it's a compromise, and I don't want to say it. In your pursuit of knowing the Lord Jesus Christ, will you do it with somebody else? Don't do it alone. Don't do it alone. You're not going to make it. And those of you who belong to some little group, listen, batten down the hatches, forget everything else; you've got nothing else to do but to know the Lord together. And you'll never know Him better than when you leave this realm and find Him in another realm.

Now, tomorrow morning, I didn't ask you to get up alone. Did you notice? I asked you to come to the Lord with another person. If you haven't done that tonight, will you please do so? Tomorrow morning, when we meet, I wish to give you some more things to do; you're going to have to do them with someone else. And those of you who live somewhere near Port Huron, I may see you again. I hope I see you again. In fact, I hope I see all of you again.

And those of you who are from Ottawa, find one another and take these things with you before the Lord together. Don't do this alone; it's the difference between this much of knowing the Lord and that much of knowing the Lord. Can anyone help me with this? Is there anyone in this room who'd stand up on their high legs and say this is true? Have I got a witness to this? You got a witness to this. Okay, I'm talking now. There were nine of you who met over here with me. Do you have any witnesses to this? The difference between coming to the Lord alone and being with someone else.