

Ephesians 4. *I, therefore, the prisoner of the Lord Jesus Christ, entreat you, #94, to walk in a manner worthy of the calling with which you have been called.* I don't have to walk in the Christian life. I can walk in on a girl who walks in the Christian life. *With all humility and gentleness, with patience showing forbearance to one another.* To one another.

Now, Paul does this in every book he writes. He stops and gets into the...if you want to know what church is like when it's not so hot, read between the lines here. These are the problems we face in the church. Some of these are very positive, but a few of them are very negative, and that is, each individual of us walks humbly in the greater body, that we are gentle, that we have patience with one another, and that we be patient for a long time, that is, we forbear with one another. Period. *In love, being diligent to preserve the unity of the spirit and a bond of peace.* And again, that she's fragile, saints, I have to tell you that. I'd like to tell you she's not, but one saint can really break the peace. It's one thing to get down; it's another thing to complain. It's another thing for someone to stand up and start really creating major problems throughout the church. You break the spirit, the bond of peace that does live within the church. That's fairly rare, thank God. *There is one body, one spirit, just as also you were called in one hope of your calling.* You think we ought to add that, being diligent?

Humility and gentleness and patience and forbearance are definitely addressed to the pieces of the body, the parts, the members of the body; each one of us is doing this, and I think that shows up very strongly with one another. We're being addressed individually here. And yet, as our brother has pointed out, the being of these things, we really cannot do. It's a lot easier for these things to be fulfilled in our lives in the house of God. You'll never make them outside the house of God, and these verses will haunt you to your grave. *One Lord, one faith, one baptism, one God and Father over all and through all and in all.* I don't even know what that means. Do we have an "over all"? Mine is over all and through all and in all. The baptism is in us all; faith is in us all; the Lord is in us all; the calling is in us all; the hope is in us all; the Spirit is in us all. It sounds pretty corporate to me, folks. I tell you again that the Christian life and the church are so synonymously woven together that it is almost impossible to think of the Christian life in any other aspect.

*But to each one of us, brother, you're getting another one.* To each one of us. And you got another one, too, didn't you, brother? Grace. What's the next word? *Your grace was given according to the measure of Christ's gift.* I want you to understand that if I have a gift, it's partial. And if you have a gift, it's partial. Each of us has a measure of a greater gift. And that relates to everything here. And I'm not going to get into this because I'm going to try to finish this chapter today, but I wish you would take that and meditate on it. For those of you who have heard a great deal about the gifts, there's one gift to the church. Each one of us has a measure of some part of Christ that we bring to her or in her. *Therefore, it is said, when He ascended on high, He led captive a host of captives, and He gave gifts to men.* Do you know what that means? I will tell you what I see. And I'm not going to preach it; I'm just going to say what I see. I see Him ascending on high, and He took every redeemed soul with Him. That is, He took His body with Him. All of us, for all ages, were ascending in Him, and with that, He gave some part of Himself to each of us, but that's

all I can say. That's all I understand. I would like to say to those of you who are into gifts that, as far as I'm concerned, all gifts are dangerous unless they are local in their expression, and I really mean that. I find them to be incredibly dangerous, like that ox tongue I found in the grocery store.

I wonder how many men serving the Lord Jesus Christ today, whose names are famous and whose gifts are great, could survive in the church in Rochester and five years later, could get a good report when they went out to serve now. I wonder how many men could do that. And may God bless men who go out from the church to serve the Lord, and they have a good report. Follow that man.

*Now, this expression He ascended, what does it mean, except that He also has descended into the lower portions of the earth.* And when you can tell me what that says, friend, write me a long letter. *He who descended is Himself also the one who ascended far above all the heavens that He might fill all things.* And if you will take that with a verse in 1 Corinthians 14, it's 14:24. Somebody look that up. I think that's 14:24, 14:48; I can't remember. I don't understand this passage. I confess it. I'm not even going to talk about it, but we have three passages that to me speak more clearly of God's ultimate... what's going to happen to us ultimately, practically, is that He will fill us. He will fill the redeemed with all that He is, and that we shall be all the extension of the all of Christ. We shall come into a total oneness. Not only a oneness that we can imagine physically or spiritually, but that oneness will include His filling all the soul and all the spirit of all His people. What about the body, Gene? It doesn't get anything, but the new body gets everything. That's the individual body. And then perhaps there is the filling, the coming together of all our individual bodies to literally make up one complete body, a girl. And He fills all in all. And then He turns to the Father and submits Himself to the Father, and the Father becomes all in all. If you do not agree with that, it doesn't bother me one bit, but I want to ask you to take these three or four verses and try to explain them by any other means. These are the most mysterious verses in all scripture.

Okay, what verse did we leave off on here? *And He gave some as apostles, and He gave some as prophets, and some as evangelists, and some as pastors and teachers.* And if I stop there, boy, do we get ambitious folks, but if I keep going, you may head for the hills. And I think perhaps the greatest abuse in Christendom is that verse, when it neglects the other two verses, because these people are all listed as temporal. They are all listed at temporal. They have a short-term job to do, and their responsibility is not to forever build and not to forever gift, not to forever practice, but rather they have a short-term goal that turns that girl loose. On her own. And it couldn't be more patently clear. And the abuse that has come out of this verse, and I don't know if you know this, but Azusa Street, that what came out of that was not what was in it. What was in it was body life. What was in it was church life. How it was interpreted was tongues. And praise was to me the greater contribution that was made from what flowed out of that. The Pentecostal folks gave us praise, but they stubbed their toe when they said God is now, and this became a gimmick, and that gimmick still lives. However, it more or less died after the Jesus movement; thank God the Pentecostals started looking around for the next thing God would recover, but they had this thing

that turned into a gimmick, it was that what God is after is a restoring of the gifts. I bet you never heard that term, did you? God is after the restoring of the gifts.

Well, brother, then if God restores the gifts, He's going to restore the church because those people have very temporal jobs to do. Listen to the rest. It is a body thing that is being mentioned here. Paul is an apostle. Epaphroditus is called an apostle, and the translators did not have the guts to translate it that way. He is called one sent. These people's jobs are temporal, and if they continue, they are a damage to her. Let's read the rest of it. *He has given some, not everybody, apostles, and some prophets, and some evangelists, and some pastors, and maybe pastors-teachers for the equipping of the holy ones.* You equip the holy ones. You do not preach to them forever. You get down to practical practice. You give them things to do.

For instance, do you want to hear one of my secrets? I'm going to give away one of my secrets. I'm not assigning this; I'm just telling you. Four weeks from now, you will work on, and I will tell them all sorts of things to do with Ephesians chapter 1. You're going to have a meeting, and you're all going to be there at 7:00. You, you, you, you, you, you, and you are going to start songs. You're not going to announce songs. You're going to start songs. You don't announce. You announce them, and everybody starts looking in their songbooks. You can kill a song at a meeting. After the song starts, I'm equipping saints. You may not know this, but I'm equipping saints. Somebody hollers out the number. You, you, you, you, you, you, you, and you are going to start a song. By the way, you owe me \$1,000 a piece when I get to give you this illustration.

You, you, you, and you are going to pray, Gene. This is terrible. Why don't you let things be spontaneous? Because the chains are still on you. And this is breaking chains. You go into a meeting, and six months later, the chains are broken. This is the breaking of the chain. You, you, you, you, you, and you are going to testify, but no brothers will speak in this meeting, only sisters. Brothers, you can start songs, and you can even pray short, but you cannot share or speak. Why? Because brothers don't have off buttons. And brothers don't know how to be a girl.

“Well, I was listening to Gene when He was speaking last month, and I went over and looked this up in Greek on my computer, and I noticed there were seven ways that the word ‘something or other’ can be interpreted, and there are at least 29 different ways that a man can interpret these seven different translations of this word.” And it goes on and on, or it's something like that. And brothers, you do this, and I'm not being general. This is who you are. This is what you do. You're just the frontal lobe right here. This is because you don't know how to share from the heart. You have no idea how to share from the heart. So, the sisters have to teach you, and so you have the meeting, and the sisters share, and sometimes it's wonderful, and sometimes it's a total bust. See, if it's a total bust, you have to do it again.

And then you have another meeting, and the brothers get to speak. And that one will be a total disaster. And actually, it's about that time I need to come back and start all over again and say, "You didn't hear a thing I said." And you work at it. And you work at it for a while. And finally, one night it happens. The phone rings. Everybody's crying, everybody's singing, everybody

is praising the Lord. The body of Jesus Christ has functioned because she has been equipped. And in my calling and in my sending, and I've got both, and they're real, and I can tell you about, I am to equip you and get out of the way. And if you are equipped, you do not equip the soldier and then preach to him about military tactics and war for the rest of his life. You say, "You hear that? You hear the sound of gunfire? Go." I don't see how it could be more obvious.

So, we Baptists, we read this passage, and twice a year, we Baptists have a three-day workshop in which you can get a star and a certificate by going to this workshop to teach you, I'm not lying, how to fill out the Sunday morning envelope. You put your money in, and it's, 'Were you on time?' Did you get to the attendance? Are you going to church? Did you read your Bible every day? I took a three-day workshop and got a little certificate and a star. And that was the equipping of the saints...Baptist-wise.

Brothers and sisters, this is serious business. The apostle doesn't stay, and the prophet does not forever prophesy, and we do not live our lives following an evangelist. An evangelist should show us a little bit about how he does what he does. A prophet should teach us how to speak. And a pastor should care for us. And then he should teach us how to care for one another. Why don't you come up here, really close to me, and repeat that?

**Audience:** Well it just seems that this is a little bit, this kind of reflects where He says He gives gifts to men, this basically these men that are given these gifts are swallowed up within the framework of the church, they're not unique brothers He's simply saying that in the church some are this some are that and some have this and those that particularly do these things just equip people, but He removes that hierarchal stigma that because these men are just lost within the church.

I've told this story before when I was in Taiwan trying to find some of the scraps of Watchmen's Nee's work. There was a brother there who was a healer. I wanted to meet him because I was young and dumb. I wanted to see a healer in the church, and we were leaving a particular conference and going to another city and we were going in buses and they told me he was in bus number three or something like that, and I ran over to the bus and I called out his name and nobody moved and of course they didn't understand what I was saying too well, but I finally got his attention, he was sitting in the back of the bus, and he stood up and he looked at me, pointed this way at himself, "me?" and he came forward. We got out of the bus, and I took his picture. He was so confused. What was this all about? And got back on the bus, and I thank God for that. Well, I really thank God for that. And if you have the gift of healing, then brother, heal. And if you have the real gift of healing, you will continue caring for those whom God did not miraculously heal. And you will continually remind the church how to take care of those who are sick, because those of you who are well are some of the most arrogant, stuck-up people on the face of the earth. And you think you're healthy because...no, you don't think you're healthy, you think we're psychotic, and you're so proud of being healthy and strong, and all we ought to do is eat cheese three times a

day like you do. Well, you just wait, brother. We sickly ones are going to outlive you. And we're going to bury you for your coronaries and your strokes.

*All of these people equip the holy ones.* Now, who does the work of service? The holy ones, for the building up. Who does the building up? The holy ones. The only thing these people do is equip us. *We* work and *we* do the building up of the body of Christ. If I help brothers and sisters know how to meet, they will build up; each part will build up the church. If I show them how to pray, each one of the pieces of the body will build up the body. Who builds up the body? The pieces build up the body. And then the body works. And praise the Lord, my inabilities are met by the body. This is a beautiful thing if you can understand it. I'm here with a bunch of Christians, and we're just getting started. And each of us supplies a body. We build a body. We work together. A body is built up. She comes into being. And suddenly we are getting bread on the water. We are receiving from the very body we help build up. And the body, the greater, not the pieces, but the whole, flows back to me and supplies me. This couldn't be any clearer, folks.

*For the equipping of the saints, for the work of the service, for the building up of the body of Christ.* And there is nothing more holy than that passage, the building up of the body of Christ, *until we all attain to the unity of the faith.* If you just take out the word 'faith' for a minute and realize that there comes a moment when that body gets joined together and there's unity. That's not unity of doctrine. The faith is the faith I had in Christ, the faith you had in Christ, and that we finally come into unity because we had faith. I see so much in this of a man who cannot comprehend the Christian life outside the church, that we gather, we gather, we've all had faith, we get equipped, and we build up the body until finally there is a unity in the fact that we have each individually had faith. You may have some other interpretation; I can only tell you that this one works.

Okay, what verse am I in? 13. *Until we all come to the unity of the faith and of the knowledge of the Son of God.* That word knowledge there means experiential knowledge. And what does that mean? That means that whatever unity comes from these pieces as they supply one another, because they have been equipped for others by others, it means that the outcome will be Jesus Christ. You may measure a body by whether or not the flowing out is centered on the Lord Jesus Christ. I don't know how much you can experience scripture, but I know that the scripture has an end of its experience and turns to legalism and turns to head knowledge, but if there is in the church of Jesus Christ an equipping and then a mutual building up by the saints themselves, there will come a unity because we have had faith. And that unity will flow out to an experiential knowledge and an experiential expression of Jesus Christ. And I would say to God that some way in heaven there could be a counting of the number of times somebody says Jesus, and someone says Lord, and someone says Christ in a body of believers, and then let us fall back and see where Christ dwells and how much He is flowing among His people. And I hate to say this, but I honestly believe that most churches would get somewhere close to zero. I'm not talking about prayers, and I'm not talking about rituals; I'm talking about the daily conversation of God's people. How many times have people talked about their experience in Jesus Christ? And brothers and sisters, you may

measure where you are in the body of Christ, if you are a great group, as to how much you're reporting on Jesus Christ. And if you're reporting on scripture, I can only tell you this. If you're outside the organized church, if you listen to a sound in the far distance, you can hear the death knell of your group.

Scripture simply cannot take you very far. The only place scripture can take you is to Christ. How much experiential sharing is there? And you can also...it flows the other direction; you can know how much unity there is. *To a mature...*David, are you ready? Man, Gene, that's singular. No, it's not. That's the new species until that new species has become mature. And if you walk it back, the apostles and these others equip the body of the building, the parts do the building, and out of it comes a unity and an experience of Jesus Christ. And out of that comes maturity. And the only maturity there is in the church of the Lord Jesus Christ is the maturity based upon an entire body of people having an experiential relationship with Jesus Christ.

And in Galatians, it says Let those who are mature help those who are weak. And that is speaking within a functioning body of people. That is not talking about a trained Christian marriage counselor. It's not talking about all these other things, like the elders should take care of this, or so on and so forth. And the question was asked the other day: What do you do when so many new people come in and they don't know zip? Then let the church of the Lord Jesus Christ show forth her maturity *to a mature humus, to a mature species, to the measure of the statute which belongs to the fullness of Christ.*

Paul, why did you make it difficult for me to understand, for any of us to understand, what you're talking about? He's packing so much into such a small space. And there are times I just have to stop and gasp for breath. Oh, I wish you'd been a little kinder and taken a few more pages to give us a little bit more of the process, but some brother is sitting down there, and Paul is just, and the apostles are given the first word, and he is giving superlatives, and I gasp for breath. I sit here and tell you I can't keep up with all this. I know that you understand this passage clearly, and I know that your pastor has explained it to you.

Well, I'm going to try my best to keep up with you, Paul. What on earth are you telling us now? *A mature man, a mature body, a mature church to the measure of the stature which belongs to the fullness of Christ.* I don't know. I'm going to take it backwards. That's the best way for me to understand it. There is a fullness of Christ. There is something that belongs to the fullness of Christ. Are you following me? I'm going backwards. There is a fullness of Christ; there's something which belongs to the fullness of Christ, and you can measure whatever it is that belongs to Christ. I'll do it again. There is a fullness of Christ; there is something that belongs to Christ, and that which belongs to Christ can be measured, and you measure whatever it is that belongs to Christ according to the fullness of Christ.

Now then, what on earth is it that belongs to Christ which can be measured according to the fullness of Christ? And the answer is, it's the new man: this person who's come to maturity. How mature is this person? Well, we read the Bible, we pray, and we give missions. Well, this

man belongs to Christ. You want to measure this man who belongs to Christ? Then measure the fullness of Christ. And how much fullness of Christ is there in this man? And the answer is that all the pieces need to be full with the experiential knowledge of the Son of God, and if each of the pieces are being filled with some part of Christ, then that body of believers has the fullness of Christ. And there is maturity in that body of believers, and you measure that body of believers' maturity according to the fullness of Jesus Christ. If there is a lacking, there is not a total fullness. If there is a shortness, there is not a total fullness. But if all of them are into an experiential knowledge of Jesus Christ and each support is supplying, as we will see in a moment, then you can measure and discover that when parts are full of Christ, there is unity and there is maturity. And again, the measuring rod is Jesus Christ in all His fullness. If that is not what this passage says, go find a Bible teacher who will explain this to you, because that's the best I can do until Paul and I sit down somewhere, and "Paul, would you please explain this to me?" I was going to ask him two questions. This is one of them. I don't have to ask him the other one anymore. I got it resolved.

And then there is a result. *We are no longer to be children, tossed about by all the waves and winds and carried about by every wind of being taught too much by the trickery of men*, which always will come after being taught too much. I am sorry, but those are synonymous. The craftiness and the trickery will always come after an overabundance of doctrine because doctrine doesn't work; therefore, you start to have to use smoking mirrors in deceitful schemes. I don't know how in the world it could be any clearer what we have been exposed to because the body doesn't function. And when we sit and get taught and taught and preached and preached and all the gifts are thrown upon us, and all we can do is sit and listen and sing, and if you're Pentecostal, you get ahead of the Baptist this much. You can move this far, and you can get your hands over your abbey. Now that's functioning folks. That's where the Pentecostals outstrip the Baptists. There it is, right there. You got it. And we continually have no functioning of the body of Christ; you've got to start having schemes.

*Carried about by every wind of doctrine, by the trickery of men, by the crafty and deceitful schemes*. Boy, I don't even want to touch that. I'm going to skip it. But speaking the truth in love, forget it. You just take your New Testament and get yourself an opaque and mark that out. There is a passage of scripture that has been corrupted so much that I personally stand in fear of it. Anytime anybody comes up to you and says, "I want to speak the truth to you in love," you grab whatever you've got, and you head for the door. No, we're not going to count anything here, folks, because it actually says *not* speaking the truth in love, and brothers and sisters don't speak the truth in love. They may speak the truth, but it's not love. Okay. The result is that we...can we have that "we" now, brother? We are to grow up. Can you have that one? You'd already haven't read it yet. This is 15. I'm skipping the first one, the "speaking the truth in love." Okay. I'm sorry I didn't. We count it. We are growing up into all aspects, or forgive the aspects. We're growing up all into Him, and that is absolutely true. We will know the unfathomable riches of Jesus Christ as a body, as the pieces of that body experience and touch Jesus Christ. And we will grow up to Him, and you will

be able to measure according to how much Christ is the centrality of that body of believers, and we will grow up, and we will begin to say to others, this is a little bit of what Christ is like. How'd you know that? Well, because He and I have had some experiences together, and we've touched one another, and I've known Him in the body of Christ, and I've watched what's happened in other people's lives. And I watch that in the body, and it's far clearer and far more focused, far easier to see Him and understand Him in a body of believers who are centered on experiencing Him, not on knowing about Him.

Now, there's one thing to find out that He moved from Jerusalem back into Judea and over into Galilee in the spring of 29 AD, and that He brought three parables there. I'm talking about knowing the living reigning Christ experientially. Who is, my goodness, alive, look here. Who is the head...Christ, head of what? Head of your local body of believers. Praise the Lord.

Now, I want you to know that Paul of Tarsus, when he comes to this next line, actually doubles back on himself. He doubles back on himself and brings up this whole subject all over again. The man is obsessed. *We grow up in all unto him, who is the head, even the church.* And this sentence goes on and on and on. And I'm just gasping for breath here. *From Him, the whole body, having grown up and all those pieces beginning to fit and are holding together by that which every joint supplies.* What's holding this girl together? What's holding you to her? And what's holding you to one another, and how is it that you can stand each other? And that is this body is literally being held together because everyone of you is experiencing Christ.

I don't think this passage, which is very complex and extremely difficult to follow, could actually be any clearer. Where is the measure? Where is the fullness? Where is that which belongs to Him? What is it that is in unity? All of these things pour back to the fact that a body of believers literally supplies Christ to one another. And in the supplying of Christ to one another, you're not only built up, but you're also held together. Your unity is in the fact that each one of you in the church of Jesus Christ is experiencing Him and giving Him to the other part. This little cell gives to that little cell. This bone gives to this bone. This muscle gives to this muscle, but all of it is pouring down from Christ. I got a little of Christ. I got a little of the head. You have got a little of the head. You touched a little of Christ. I touched a little of Christ. And that's what's literally holding us together. And to every church that is going through a dry spell, it's okay to go through that dry spell, but brother, gimmicks won't work. Teachings won't work. Schemes won't work. Somewhere or another, whether by fasting, I don't know, whether by stopping for a few weeks, I don't know, by writing some new songs, I don't know, by getting alone with the Lord, I don't know, but somewhere those parts of the body are going to have to again touch Christ, so that the whole body will be supplied because the parts touch the head. This is body life. This is a church. This is that girl.

*Every joint supplies according to the proper working of each one of those parts.* My wife cannot prophesy, but boy, she can be Helen. For all the world, I cannot carry a tune, but Tim Shannon can. On the other hand, Tim Shannon cannot do something else. And I can share the

Lord, but I can't sing. Tim Shannon can sing to us and share the Lord. A sister can care for a sister. A brother can care for a brother. But that's not good enough. I just want you to know that there is a mystery in the fact that you have something nobody else has. And forget the caring and forget the sharing and forget the speaking and forget the prophesying and the gifts and all that; there is a part of Christ I can't touch. I might make a bigger show of that part of Christ that I could touch, and I'm not ashamed of that. I'd make a bigger show out of it. I told you about Tim Odell. I'm using his name. It'll be on this tape. I did it deliberately. I can never be Tim. I sometimes look at that brother and the respect with which he's held by the sisters. I'm actually...I don't mind telling you I'm jealous. I'm just not Tim Odell. Tim's been given some portions; mine looks bigger. That's the truth. You don't know Tim Odell. I wouldn't want to run a race locally with Tim Odell, but you're not Tim Odell; you're something. Your name's in the Lamb's book of life. You belong in the church, and you've got something from the head. Open our eyes to see this passage of Scripture the way it was really written, and know it, live it, and experience it. The working of every individual part causes that growth to come up, so that we can find out what belongs or what belongs to us, and then we can measure, and we grow up by the supplying of each part of the body, and the body grows up.

I want you to know that there's an element here: brothers and sisters, that's a little bit frightening. *The last part of this passage says that she builds herself. I think that's the whole point of this conference.* I can't build up "me". I don't know if you know this or not, but that's very close to idolatry. She builds herself up. I know I've scared you all off here, and your minds will stop talking, but listen, she builds herself up. This is a spiritual thing. What is her source then if it is not God? What's going on here? She builds herself up. Well, how does she build herself up? By every joint supplying, by every piece supplying. And what is every piece handing to the other pieces? It is handing - you're handing - Christ, and she builds herself up into a measure of the Lord Jesus Christ because He is what has been supplied to her, and she grows up and somehow with all this atomic energy inside of her, all this radium and U234 and all of this Christ inside and each part exchanging, she's building herself. What is she building herself into? She's building herself into Christ Himself. How? By Christ Himself.

It's time for this meeting to end. This conference just ended, but I got something to say that's totally off the subject. That's the other question. Does anybody want to say anything right now? Did that help any? It's the point of the conference.

I just want to add something to that, and that is true. That egg builds that child from out of herself, but I want you to know that that egg had a God, and that God is the entire body. Now, don't let me take this too far, but that egg which the church supplies herself, that egg has a God and is Christ, and Christ has supplied that egg, and that egg builds up.

Now, this meeting is over, and I'm just going to take a minute to say. We're not over either, are we? I'm glad we got this far. I wish we could have gotten all the way through, but there is a

passage in the scripture that I was once going to talk to Paul about, and some of you now have heard me say this, but most of you have not.

Did you know that there is no place in the New Testament where it teaches that a woman, a wife, has to submit to her husband? There is no such verse in the New Testament. Let no man ever tell you, sister, that you have to submit to your husband; that passage is not in the scripture, and it's in Bible classes, and it's in books, and it's in seminaries, and it's in Bible schools. But what does a Bible school, a seminary, and a Bible class know about the church of Jesus Christ? This passage will show our utter independence of the church, as well as anything, which will show our total lack of understanding of the body of Christ. And you can't steal what I'm about to say and put it in the First Baptist Church because it won't work, because there's no protection there. But there is no place that says a woman is supposed to submit to her husband; sister, you are free, and you just go spit in his eye and just you tell him, "Honey, this doesn't apply to you and to me, because there are no safeguards in it."

What the scripture says is "*Wives*, submit to your husbands." Well, Gene, what's the difference? The difference is the church of the Lord Jesus Christ. The difference is the community of believers. Here's some more of those plurals. Don't count them yet, brother. Someday we'll get back to finishing this, but it is within the functioning body of a community of believers that we ever dare say, wives, be unto your husbands as unto Christ. It is only in the body that we say husbands love your wives, because you're so toe-headed and so dumb that you don't know how to love your wife. But you will learn what love is, and you will learn to love her, your wife, in a body of believers. Because if you do not learn to love your wife within a body of believers, you are going to hear, not from your wife, *but from the wives*. And that isn't theory. I mean, it's not a theory.

Are they trying to have a woman's liberation? Do you want to meet liberated women? You come into a sister's meeting after about two years, and those gals have been built up into a sisterhood. And they are protective of one another. And they become a troop, and they become a force to be reckoned with. And men have always feared women; that's why they take this passage and jump on it. You're supposed to submit to me because he's afraid of you. You can out-think him, you can out everything him. You can out everything him, except he can lift more wood than you can; that's all he can do. And when a sisterhood grows up in the church, brothers run for cover. The sisters will protect. And yes, I tell you, sisters will be a little bit submissive to their individual husbands in the church; you can actually see it happen. A little bit. And you might even watch some brothers come into a real loving, close relationship with the sisters because they're in the church, the church is a girl, and they begin to learn a little bit about these things. And I'm not talking theory to you, and I've got brothers and sisters in this room who will stand up and tell you this is the absolute truth. And it is organic. It's not something I do. It's not something I teach. This is the third time I've ever said this in public in my life. I said it last year for the first time, and you know how I figured it out? By watching the church.

Do you remember in the brothers' meeting last year? I'll never forget this. I said to the brothers in Orlando, there were a whole bunch of men in the room, and I turned to them, and I said - I was trying to prove a point about myself - I said, "Are you afraid of me? I got the biggest horse laugh you ever heard in the, I mean, it was a guffaw. "Afraid of you? We never see you. We hardly know you." And then one little voice said, "No, Gene, we're not afraid of you, but we sure are afraid of the sisters."

I'm leaving this meeting. I'm shooting one last flare into the air. Brothers and sisters, we don't know the New Testament because we have preached it totally outside of the community, the community of Christ. If there is freedom in that place, the brothers will lead, and the sisters will cheer them on. When the brothers don't do what they ought to do, the sisters will stop them cold. Not a sister - the sisters. They don't care if the brothers lead the church, just as long as they have total veto power over anything that's done. And they get it. They get it among themselves. I know we're late for dinner. You are supposed to leave a very liberal tip. Those kids out there have been serving you. They're making \$3 an hour, not just while they are serving you, but in all the time they're working here; they're \$3 an hour; I'd call that child something or other. Will you please leave a very liberal gift for them?