

(Continued from Part 1)

Here comes philosophy turned theology. The gathering up of verses. The preaching of verses and leaving out stuff they didn't want you to hear. Dwight L. Moody gave us...invented out of a whole cloth and out of the influence of George Whitfield and Charles Finney, he invented a whole new theology. It's as shallow as it can get. We Southern Baptists bought into it lock, stock, and barrel, and it's in this room, and it dominates this room. It's called Revival Theology. What it teaches...it only teaches two things. Every word in the New Testament says one of two things. 1. Get saved, or you go to hell. 2. You are saved; win the lost. Every parable Jesus ever spoke, every word he ever uttered, teaches two things. Get saved, save others. Get saved, save others. There is no mysticism; Luther took care of that. There is no depth; George Whitfield and Dwight L. Moody took care of that.

I go to conferences. I listen to people. I was in Budapest at the International Summit of Evangelism. They got all the bigwigs there. I remember one of the most famous men in America saying, 'Paul and Barnabas went out to lead people to Jesus Christ, and they won them, and they suffered greatly, and this and that. We need the spirit of going out like that and winning people to the Lord. He told that whole story, and never once did the word church come out of his mouth. Because those men have such a low opinion of the church, I share that low opinion, but I'm not going to create a New Testament that has no church in it. Those men have given you a New Testament without the church of the living God in it, and the Bible classes you attend are, and the things you hear on television and the preachers you hear preaching on the radio have no church in their New Testament. They have revival theology. This is the curse of curses. Between having a verse that will let you do anything on earth... between a mentality that says when I'm 21 years old I get saved, and when I'm 22, I will found a non-profit religious organization to do something that is utterly churchless.

Now, I'm going to scoot back again. I want you to get a better look at this. There was a guy named John Darby. He was for the church. It didn't matter that it was going to be a church Catholic in nature. Now, you need to understand who John Darby is because he is probably the greatest influence in this room. With the accumulation of all these people sitting in his head, John Darby was a Church of England priest, and he joined the brethren at a time when they were about where we are right now. Beautiful. House church. Boy, these people were for the church. They were out to restore her. John Darby came in. John Darby, you know, up here's the pope and here's these people, and down here and there's the peasants, and he had it warped and woofing him. That man was an authoritarian. Nonetheless, he did preach about the church, and do you know what else he did? He preached that all the traditional churches were Babylon. He really gave the organized church down the country. And he amassed this great verse here, verse here, verse here; not since Thomas Aquinas has anybody ever put together such a scheme. He could, every time there was a problem, create a new world of teaching. Some guy named Schofield came along. He took all these teachings and put them in a Bible, but instead of the attacks that John Darby had made on the organized church, and he had the organized church as the—I don't know if it was the beast

or what it was, but it was at least Babylon—well, Schofield was in the institutional churches, so he switched it. He made the liberals the people in the Bible that God didn't like, and preserved the traditional church. Dwight L. Moody came along and ignored the church part completely so he could have his great crusades and raise a lot of money for them. He just got down to the teachings of Schofield, which were the teachings of John Darby, and he put all that together in a churchless mode and presented it.

Now, here's the sad part. The liberals did take over American seminaries. So, Dwight L. Moody founded the Moody Bible Institute, and when people took a look at that, Bible institutions were born all over America. Now, in seminary, you have to be a college graduate before you get into it. In a Bible school, you could be a high school graduate. It's all the same curriculum. Right out of Aristotle. Dwight L. Moody's Bible Institute would have sent out so many people. It's a churchless institution. It's lost; saved; save others. They crank that out, and they crank that out in those Bible schools all over America, and unfortunately, all of those Bible schools are now seminaries, and they're turning out our preachers. And those preachers don't know anything I just told you. They're going out with a New Testament, and they're banging on it, saying, Preach the word of God. They're taking John Darby's theological mind and using these verses together to prove anything. None of them work from a first-century model, and that's where we are today.

I'm going to get; I'm going to peel high at this point. You got your little Bible class, and you're into the word. Bull. You got your Bible class, and its churches. You send money. Or maybe you're part of one of the interdenominational organizations. It's churchless. Its whole emphasis is evangelism. I don't want to take from that, but brothers and sisters, the New Testament gives you a deeper Lord than this. In the second session we have, for the first time ever in my life, I think at least in the United States, I'm going to talk to you about some of the more practical things about how to get to know the Lord a little better in a way I haven't done before.

You have a shallow Christian faith. You have a mentality that has a New Testament without a church. What we are doing in seeking to return to first things, there ought to be 100,000 people in this room, not 100. We are enamored with the beauty and the gaud of interdenominational movements. Let me just cheat here a little bit. I sometimes think about writing a book titled Confessions of a Preacher by Minister X. These interdenominational movements attract young people. Their churches send them money. They're going out and spending the summer preaching a gospel somewhere. Those kids experience church life. That's wonderful, but nobody knows it. They love it. Then on Sunday morning, there sweeps through every week, about 8 o'clock in the morning, a terrible disease: headaches, fever, belly aches, dizziness, total exhaustion. They don't want to go to church. Now, I have verified this again and again. These kids are having a wonderful time. They're getting to know the Scripture. They think this is going to carry them through the rest of their life because it's being told the Bible, the Bible, the Word of God. I'm not against that. It's just that it's not. Its verses are logically arranged to circumvent the church and present revival theology. There is no depth, there is no centrality of Christ, and there is no ecclesia. But

those kids love the interdenominational movements, and I don't blame them. Man, those things, they got bands, and they got those lights, you know, and they got puppets, and they've got fun, and they've got clowns, and... The Church of Jesus Christ has a Sunday morning sermon. Which one would you choose? Bring in the clouds...anytime.

Those of you who are not in the... You can't go back to the church, and I'm asked where to go all the time. Most people seem to go to The Vineyard. John Darby revisited, behind the submission and authority. And a lot of people, I'd recommend this: just find yourself one blowing, glowing, beautiful interdenominational organization and go to their meetings. Get with those kids, but just know that those kids are run ragged and exhausted mentally and emotionally. After two or three years, you can't find them in the kingdom of God. They have been milked dry. Tossed out while a new group comes in.

By the way, the evangelization of the world is an impossibility. You could evangelize and save every human being on this earth today, and in 10 or 15 years, you'd have that problem all over again. Salvation is wonderful, but it is not transforming. It saves us from sin, but it does not transform us. Do you understand what I'm saying here? There's little transformational power in salvation. That's the long haul, and we neglect that. It belongs to the church of Jesus Christ.

Now, brother, I would strongly recommend that you give up your Bible school mentality and the Bible class you're so enamored with. If you've got a little group with elders and ministry to this little group, I just want you to know that you're repeating the teachings of John Dorby. Ain't got nothing to do with the Bible. Ain't got nothing to do with Jesus. It is a tradition.

One of the first things I ever learned when I got out of the seminary and started finding the real world out there: have you ever gone into a Bible class since the first night? Invariably, that Bible class will show you why you need to get into the Word of God, and boy, I tell you, it is electrifying. Read this. Word of God, my pastor never showed me this, never did this. Look at this. We've got to get in the Bible. Something mean gets inside of you. Almost immediately. Mean.

What I discovered was...will you please hear me? —Most of the references were in the Old Testament, among a people who could not read and write. And most of the references in the New Testament, if not all of them, are references not to the Scripture, but to the Lord Jesus Christ. Remember something else: that the Scripture, as something that was usable, did not come into vogue until the 1800s, and you've got the first 1700 years of the Christian faith, with 99% of all the people on this earth illiterate. And the only Bibles available were maybe one per city. It was long after Gutenberg before anybody could get a hold of an Old Testament and a New Testament, and yet we are preached you've got to get into the Word of God as though all of the great men and women who came before us, anybody who has loved the Lord, had to be somebody who could quote the whole New Testament. That's the impression you get.

Brothers and sisters, whatever happened to an indwelling Lord, and the illiterate ought to be able to know the Lord Jesus Christ, because most people have been, and until this day, most of the people on this planet cannot read and write. And those who do...don't read. Boy, everything you've heard this morning is contrary to anything you've ever heard before, probably. This is where we are, and this is who you are, and this is who I am, sitting in this room, and the best way I can end this is to say, man alive, we need a revolution. And we need the church of the Lord Jesus Christ.

How long have I held you? One hour? I've already been speaking for two hours. That was a condensation. You ought to hear the whole story. I realize I may have opened myself up to some real misunderstanding here, so let me just tell you: yes, I believe the Bible is the inspired word of God. I also believe you can know an indwelling Lord and know him real and beautifully and powerfully.

Okay, I'm going to ask to do a little cleanup. Do you have any questions? Why did He let this happen? Well, this is one of the first questions I'm going to ask Him. You know, the Lord let 400 years go by in Egypt without doing one thing. They just left it. Not a word. Think of all the thousands and tens of thousands of Jews who rose up in chains and died and never heard from God. Sister, I don't know. I don't like it, but I've got a few years left, and I'm here on this earth. You know what I'm doing here on this earth? Real simple. I'm seeking to change the course of church history; that's the only job I have...and the practice of the church. Complete change. I know that this, and this alone, is what I know that I'm responsible for the time I live on this earth. I'm not responsible for what they did, and I'm not responsible for what you're going to do. I've got 70 years in here, and I'm responsible.

You know, all of that I said to you to say: saints throughout the ages, there has always been the Ecclesia. She's been really, really tiny. And I don't know, sister, but that was the sovereign tale of God. I've often said the biggest problem we have with Christianity is we've got too many Christians. We're saving them by the absolute truckloads, folks, and that's it. Whereas they were, every person who ever got saved was supposed to be part of the assembly of God, the Ecclesia, and that has always been small from the first day out. I recommend that you consider the Church of the Living God.

Question. Yes. Bohm, and—who was the other one? Eckhart was a seven-tier Neoplatonic mystic. Bohm was stark raving mad. He doesn't fit into anybody's anything. Every time anybody finds out about Bohm, they go to read him, and they kind of come away this way. I read Bohm and came away like this. His godly life just messed up everything. He was a devout Christian, a really precious guy, but what he wrote... nobody has any idea what he said. I'm willing for somebody to send me a condensation of, and an explanation of, Bohm's understanding of how to know the Lord.

Audience: How would you quickly summarize the difference between “the bringing of a message” and “the modern-day oration called sermons?”

One of them is 30 minutes long; the other one is an hour and a half long. You can interrupt the hour-and-a-half one. It probably is un-outlineable. But here's the difference: the sermon is delivered by a man with a captured, captive mind, going through a rut. About the only people who do make any progress—and there's a good number of them, but they're scattered all over the world—are people who've broken with the organized church, because with it comes liberation of the mind. The same thing is true of God's people. Suddenly, man, things just are so much clearer. I think that's about as far as I could go.

John Darby. Right. Well, I think that the first thing I would do is finally get a model and see that a lot of this stuff falls apart when you start looking at 1st Thessalonians, 2nd Thessalonians, in their context. You don't know a whole lot about the New Testament. You just read it for inspiration. You read Thessalonians today, and you underline everything you really understand, and you won't have very many marks in there. But you can understand every word of it if you understand its context. Who wrote it? Where did he write it? I wish I had every professor of New Testament in the world in a room and asked everybody—these men, they've got more degrees than a thermometer—and I would like for them, I'd like to walk into the room and say: everybody who can list Paul's letters in their chronological order, please stand up. I've got money in my clothes that says that no one will stand up.

Brother, this whole thing is scrambled eggs, and it ought to be laid aside. We need a new mind. We need a first-century mind, not a New Testament mind. That scares the life out of me. A first-century mind...but what we really need is the mind of the Lord Jesus Christ, and that is not impossible to touch. We will begin by learning a Lord before creation and not have such a little Lord. Reformation...they were systematically murdered... That's how that one ended.

I would say in the United States right now, there are fewer Christians outside the organized church than there have ever been, proportionate to our population. Brothers and sisters, where's the call? Where is the revelation? Where is that spirit of "Lord, anything for You. Anything that is to You, for You, through You, by You, in You, and from You." Let's hope and pray that this will change in the years to come. I'm planning on leaving four or five men on this earth to take my place, and I hope that when they get old, they'll train some men. I figure in 300 to 400 years, we may have a Christian mindset on this earth again.

Okay, we're going to end with questions. You got any? You got it.

Yes, sir. Plymouth Brethren. They have one meeting on Sunday night, when they have an open meeting. Audience: It's not really open; I've been there.

Thank you. Thank you, brother. That's really true. It's open within a certain acceptability. The denominations will never have an open meeting for long. They can have them, but they will always get steamrolled by the sermon. Jim Rutz wrote the book *The Open Church*, and, as far as I know, it sold 60,000 copies. Not one single church did what he suggested. Wonderful book. Very good book. I know—I wrote two chapters of it. Yes, sir. Well, I don't

know what that has to do with the price of eggs in China, but I have taken the acceptance of second-century writers, who assumed, without question, that it was Barnabas. So, I put the book of Hebrews in the context of the island of Cyprus, where the churches were mixed. Thank God Barnabas went back there, because all the churches had been Jewish. He got them into a situation where they were mixed. They were partly Jew, partly Gentile, and he wrote a book for both of them, in my personal judgment, so that the Jews would understand who they were in the light of Christ, and the Gentiles would have some understanding of the Jewish faith. That's my personal opinion about the book of Hebrews, a very deliberate book, like the Gospels, deliberately written for a particular need. That's as far as I know. It's also a book that's almost impossible to explain.

Yes. I wouldn't give you two cents for a single one of them (the early church fathers), not a single word, and that includes Tertullian. He was too much the philosopher. Clement was a legalist of the first order. That brother didn't help us one bit. I think he used the word "in Christ" once in that long, long thing he wrote.

Yes, sir. I try to ignore the book of James. First, Second, and Third John actually seem to be written to churches; we'll never know. And that leaves—what? First and second Peter? The book of Jude? I don't understand the book of Jude. If you can clarify that for me, I would appreciate it. They seem to be very, very general, don't they? Not written to churches at all. First and Second Peter are fascinating. Second Peter seems to have been written by a man who could just barely read, so I figure Peter really did write that book. And he probably dictated First Peter to Mark. I think that one of the major things he did—let me do this really quickly. This is probably written after the city of Jerusalem is annihilated, and the Jews were fleeing to Gentile churches, and it seems First and Second Peter were both written probably to the Jews to say to them: go to the Gentile churches, and saying to the Gentiles, when they get there, accept them. And by the way, those books are very Paul-like in their writings. That's the best I can do with those. Jude, I don't understand. James, I ignore. Don't ask me about the book of Revelation. I have never read it. I'm teasing.
(laughter)

Do you have anything to say about the miracles? No, I haven't even thought about it. I just consider that part of His life. There was another hand there. Yes, sir. Not about the content of Revelation, but what is your opinion of the dating of it? I am really torn there. I used to understand the book of Revelation from one end to the other. Yes. Today, I don't understand anything about it, and that's not Alzheimer's either. I've always dated it very late, and I haven't even entertained any new thoughts about all of that stuff in years, but I'm about to put that thing...I think I'm about to move that thing way, way up to an early date. I don't know what I'm going to do about this. I'm really being torn right now. Why would you ask that question? The idea of an early date is getting really popular right now. Pre 70 A.D.

Well, wait a minute, this lady back here. I would say to you, how do I see the church? I experience her. I would really like you to ask these people what the church is like. I would say above and beyond all else, it either is or ought to be a lot of fun. A place of incredible

liberty and freedom, and a place where, once in a while, we touch the Lord. A place where we all come together and share Him in the meetings. I believe very strongly in the itinerant worker, because if you have local problems, you can't solve them with local people, because you're part of the problem. And you need ministry seasonally, but you don't need it every week. It'll kill you.

Brothers and sisters, I have tried my very, very best to corrupt you. I have gone to the extent of my ability to mess your life up royally. I have no idea what's going to happen around this place. I'll find out in a few minutes. But if you ever get tired—really tired—of whatever you're doing right now, there are only 10 places in the United States that I can invite you. I hope someday we'll have at least one fellowship of believers who are having a rootin', tootin' good time in every state in the United States. I will not be alive when that happens, but I hope it does, and if these young men I'm training turn out to be legalists, I want you to make a promise to me: I want you to kill them.