

Most Christian groups that come and go make a contribution. I don't know of any group that has ever made two. That has never been made before. And of course, we don't know anything about some of them. We don't know what the Bogomils did, except that they survived for a while. I don't know that there's anything that even that very first group, the Priscillians, contributed. I'd be hard-pressed to tell you what the Celtics contributed to the faith that endures today. I know there's one song that they contributed to us that we still sing. Somebody help me. How does it start? It's the oldest known Christian hymn. Be Thou My Wisdom. Okay, thank you. Maybe in a few minutes, I'll ask brother Matthew to tell us if there's anything lasting that they contributed.

In some ways, the Waldensians gave us something that nobody had done until perhaps we did something a little similar: they went out in twos and went all over Europe, and that's unique. And to my knowledge, nobody else has ever done that. Boy, I'll tell you this: they left a testimony; all of them left a testimony of faithfulness in the presence of incredible opposition.

Watchman Nee did give us the concept of one church per city, believe it or not, and gave us a wealth of deep Christian literature. If there's something else that he did that was utterly unique, I'm not really aware of it. But I would say they gave a testimony of incredible faithfulness in the midst of modern persecution. They are hang-tough people. The Moravians gave us missions. It's just that simple. They recovered... they restored... missions. The Anabaptists gave us baptism of the regenerated. Do you understand what I mean by that? You only get baptized when you've been saved. And everybody, if you're a Baptist, you get the impression that the Anabaptists dunked people. Well, they didn't. They sprinkled, because that's what they thought baptism was, but it was only for adults—kind of hard for a Baptist to admit the Anabaptist sprinkled. I believe today they do immerse. Mennonites are a denomination now. Very stultified. Very, very, very.

If you're talking about Jon Hus and the Hussites, are you talking about them? Okay. I know. Not the Hussites, but the Hutterites. Is that a different group than the Hus? Well, we'll have to talk after the meeting. Maybe we know something here that we didn't know we knew. By the way, there are still some holdouts in Canada who are true Huguenots. But I have to say of the Huguenots that they were never...man, listen, if you ask them when they lived on this earth if they were outside the institutional church they would say, yes, but they were thinking of the Catholics, but they were basically Calvinistic; we'd call them Presbyterians today and they followed the John Calvin church, but boy they suffered for being Calvinist... for being followers of John Calvin.

The Plymouth Brethren...they left us with a mean spirit. Can anybody help me give them credit? I'm sorry. Now, you know, we tend to forget the Quakers. The Quakers, when they were around, were often not considered part of the Christian family because they did not believe in the Holy Spirit. I made that statement, and somebody jumped down my throat and said they do believe in the Holy Spirit. Well, actually, they believed in enlightenment. I have never heard that they believed in the Father, the Son, and the Holy Spirit. They were not Trinitarian. What did they give us? Well, they gave us pacifism. They gave us... what do we call it if we don't believe in going to war? Conscientious objectors, right?

Well, this is where the problem comes. Do you have an open meeting whenever virtually all Quakers have disappeared, and are now social groups? It's a social organization, non-redemptive. The few Quakers who are left get into a meeting, sit and wait until one of them is illuminated, stand up and speak, sit down, and then wait some more to be illuminated again. Is that an open meeting? I'll let you figure that out. That's bigger than I can handle. Except they can sometimes go for a month or two without anybody being illuminated. True, I'm sincere, they sit there really quietly. Let me put it this way. We should really respect those people. They filled more dungeons in their day in Along than any other group of Christians in the British Isles. That is something they gave us. Yes. Absolutely, they gave us equality of men and women in the church. They were the very first to do that—total equality in the Quaker movement.

The local church, what have they given us? **Audience:** How to find your spirit.

Alright. Amen. Maybe others have done this. By the way, the Plymouth Brethren were really good at this. The leader of that group was very strong in “spirit, soul, and body.” And yes, he spoke a great deal about how to know and identify your spirit, so let's give him one. Maybe we should say that John Darby and a few others were the first to speak on the subject of spirit, soul, and body. It did not exist previously to the brethren. So let's go back and give them a checkmark #2.

Yes, Jesse Penn-Lewis, though, was not there, is they? And I actually think John Darby was. And I'm going to give Schofield credit for giving something to the kingdom of God. I'm sorry. I'm going to swallow really hard on that one. I don't consider that a contribution. Brainy Bible study. Okay. Well, again, I'm not really clear. I'm trying to think of positive things that have stayed with us. All of them left us a testimony, including the Brethren.

I absolutely knew the contribution by Nee and the little flock. Oh, they left a testimony in the face of the communists. Their devotion to one another...but their devotion to Watchman Nee was also incredible. The communists gathered a group of people together in one of their meeting halls, and one of the things the Chinese communists did was to make everybody confess some of their faults and the faults of their friends. They got them together in a room and said, “Now we want each of you to speak about the faults of Watchman Nee.” They badgered those people and screamed at them, and one would stand up and say, “Watchman Nee didn't have any faults,” and another would stand up and say, “He didn't have any faults,” and it was just driving the communists crazy.

Now, this is one of the antidotes I've heard about his life. There are many. I think finally some little lady went stark raving mad, broke under the pressure, and started screaming, “He had faults, he had faults,” and so on. But I always thought that was wonderful. I don't know of any other group in the whole world that would do that... other than you, for me. (laughter) You laugh. Yeah. That's a man, not a worker.

By the way, T. Austin Sparks is living proof that you can preach people into righteousness, holiness, and piety. T. Austin Sparks held forth at Honor Oak for, I guess, 50 years. They came into the meeting, and he spoke, and he spoke on the church, and they all went home. He spoke on

Christ, and they all went home. He was a total 100% theoretician, but he had a really beautiful people. After he died, there are now two of them left alive. Honor Oak is now owned by... a big movement started in South America. It's big, like Campus Crusade. No, it's different from that. Operation Mobilization now has the building, and at least until recently, two little ladies came down there one evening and prayed together for the Lord's work. But when he died, his work died within seven years...just like it's going to be with me. Yes. I think we could say one thing. There was a thought he gave us, blessed all of us, and that was, gosh, how do you say this? He had a little chart showing that God was moving toward His eternal purpose. He was a man who was very strong on this, to whom we all are indebted. And then he had a little line down like this, and he showed the cross. He said, "The cross is the detour back to the eternal purpose."

Now, you take somebody like Frontiers Missions or Youth with a Mission, and the Baptists, we go up to here, and then we come down to the cross, and that's where we stay forever. We went to seed, forgive me, on redemption and salvation, when in fact salvation was a detour in God's eternal purpose. So, he spoke a great deal on the eternal purpose of God, and I would tell you that I'd hate to think of us being armed today without the ministry of T. Austin Sparks. But as far as a group of people being a testimony, it never happened. But I do really appreciate these questions. I want to see all this clarified. Anybody got another question?

**Audience:** We could give him credit for originating the centrality of Jesus?

Why not? In that respect, he greatly affected the life of Watchman Nee. I don't know if you realize how much influence T. Austin Sparks had on Watchman Nee. I'm trying to think of anybody who went straight for Jesus Christ and didn't vary in any of these testimonies. I guess that's the first person who walks across the pages. Most of the time, when T. Austin Sparks got up to speak, he spoke about the Lord Jesus.

Here was the Lord's work going on in Great Britain, and there was the Oxford Movement. And there was work among the Anabaptists and some others... the Pietists. They didn't have the courage to step in, and they weren't quite out. And Francis Schaefer...I'm not supposed to speak anything ill of Francis Schaefer... and I won't. But he was sitting right over there on the edge...an intellectual. They're doing nothing in the world but giving dead encouragement to people who ought to be outside institutionalism. Now y'all didn't know I had any convictions about this.

The Jesus movement...that was a work of God. That was a work of God; that was a blowing of His Spirit. It came out of nowhere; it had no leaders whatsoever. On January 1st of 1970, I made the statement, "This is the blowing of God. It's the first time in all of American history that there have been Christians leaving the institutional church." *But...* watch this. Men my age...this is what I said in 1970...Men my age...which was at that time 36...who were saved in the last revival of 1950, came on over and got educated, taught, and so on. And they didn't become great leaders, but they flunked. They will step into this situation today, take over, and destroy what's going on. Now, I'm not a prophet, and I'm sure not the son of a prophet, but that is exactly what happened. If you'd been familiar with history, you could have called it like a shot. And I was one of those people who

got saved around 1950. I was in that revival, but I'm the only one who didn't get in there and teach John Darby. I'm the only one who didn't say we got to do this because Jesus is coming, and I didn't say that this is the last work of God. I didn't say to them, You have to get into the Bible, or Jesus won't like you." And I believe I am correct that Smith, what's his first name? Calvary Chapel. Chuck Smith's work is the only thing that survives that was born in that movement. None of those men exist now, nor do their works. Not one. I dare you to name one born during the Jesus revival. Anybody other than Chuck Smith?

**Audience:** Your work was born then, and it is still surviving. And there are many people in the Jesus movement who are from your work.

Oh, absolutely. A whole slew of them. In fact, the last I heard about that group, they had taken a name that had nothing to do with the Jesus movement, and I don't need to tell you what...we'll talk about it after the meeting. I only know it as a name, and only as a cult. I was thinking more like all the other groups. Now, in case someone says the Vineyard, the Vineyard was not born during that time, but I'm going to tell you something. It did come from Chuck, but it came afterward. There's a group of people to be dealt with. Everybody who leaves the church joins the Vineyard. And I'm impressed. So, when you leave here, folks, go join the Vineyard...and don't tell me I'm not ecumenical.

**Audience:** Two questions. First, you mentioned last night about Ray Stedman's Body Life. And my first question is, how on earth did that book become so popular when it didn't seem to change institution-anything?

Just exactly like everything else down here at the bookstore. He was a theorist. Somebody else wrote another one very similar that was popular. To them, the fact was that when he started his Sunday morning church meeting, he'd sit down in a chair before he reached the pulpit and ask if anyone had anything they wanted to say. He wrote a book on it that had a powerful impact, and the name of the body life, I believe, was something peninsula, and that thing, yeah, they've never known body life, and you never will know it in its institutional church.

No, listen. I'm going to drop all this because I'm not an authority on the institutional church.

Yeah, I would say it started with Dwight L. Moody, and it grew out of the YMCA and Moody Bible Institute. It was a Plymouth Brethren concept that the church was no longer useful, and we still brandished the word church around, and it's a church that's out in the ectoplasm. It's an "amorphous" church, and it's the world's largest denomination. The amorphous church for years and years now. I didn't mean to get this involved, but I think I see a hand.

**Audience:** Where the Local Church is concerned, would you consider praying the scriptures to be a significant contribution?

Yes, I do. Thank you. I do. It lasted about two weeks. No, I'm sincere. It went from praying the scripture beautifully to screaming it. Screaming it and using it literally to bash people into

submission. It started like this and took a curve just like that. But it did not come from the Local Church; it came from a Chinese brother in Taiwan who was reading Jeanne Guyon and began praying the scripture, and somehow, someone found this out in the meeting hall of the Christians of Taiwan. It got to the local church movement, and, like everything else that's ever touched those people, within minutes it was gone. It was beautiful for about two weeks, and I'm dead serious. It might have lasted a month, but I thank you, brother. They got really close to something really quick, and then it just...I almost hate to even speak of people doing that.

The first time I ever heard the term, I thought they were talking about some wind reed. I thought somebody had a reed. That was a term that came later, after they began screaming it, which comes back... and now I just got all sorts of people asking questions. Yes, finally. Wait. We always take ladies first. Yes, ma'am.

**Audience:** You know, I studied the Anabaptists. My husband's relatives, you know, came to America. And one thing I found out was that they recovered because it was a big Church of England, and it was Rome at that time, but they restored meetings in homes.

The Anabaptists, absolutely. They were committed to the home.

**Audience:** And taking the Lord's supper in a home rather than like the Eucharist.

The non-clerical sacraments, or taking the Lord's supper, got them killed as much as their baptism did. Thank you, sister. I appreciate all these contributions.

**Audience:** I was wondering about calling on the name of the Lord.

No, no. That's been around ever since Abraham. Now, I was taught as a Baptist to call on the Lord's name when I was a kid. One of the first things I ever learned. Now that they emphasize it, yes, but not that they brought it back. No. And what did they turn it into? They turned that thing into a hacksaw. You know, I'm not a signs and wonders type person, but when those people would scream my name, and then they would scream, "Oh Lord Jesus," I think it was Mike who had said, "Gene, on that particular Sunday morning, I actually thought they were going to break into a riot. They were about to lose control of themselves." I know that, because I could feel it sitting in my living room, 100 miles away. Now, you don't have to believe that, but I literally would shake when they did that. It's a very powerful thing, saints. I won't say it was terrifying, but it was so draining, and we could feel it.

Now, I'm going to tell you something else. I think everybody ought to attend their meetings, and especially the Lord's supper meeting. I think you'll learn something. I'll tell you what you'll learn. You'll learn how those people function, and it will not hurt you one bit for you to see what it's like for so many people to function. I did not mean to get off on negative things. Y'all started asking me questions. I have a tendency in meetings like this to be a little too honest about my feelings.

(continued in Part 2)