

(Continued from Part 1)

I can put this one down and nail it down. This starts from the second century. The only people in the world who will ever have a model to work from. And I'm going to make that separate from the next one, which is that we always use our New Testament, especially following the epistles in their chronological order.

Which makes us... number three... something we don't do. We're not people who use the New Testament by putting verses all over in many places and sewing them together by philosophy and man's concepts of what those verses mean when they're strung together. We're not a stringing-together-verses people. We use the New Testament in chronological order, and that has saved our lives from so much. In fact, it has saved us from every.... So we have both a model and a use of the New Testament.

We deliberately... deliberately have church in homes. There are many meetings in homes today. But they also have, you know, in the temple and from house to house. For us, church is a place where we meet in homes and houses. Now, did the Anabaptists do that? Yes, they did, but you have to understand that the Anabaptists only lasted a few years in Zurich, Switzerland. Everything that was not Catholic and not Lutheran got called Anabaptist, and nobody actually said in the Anabaptist group, "We will make the church our home."

So, I will qualify it by saying, yes, the Anabaptists met in homes before we did, but I know of no people until Santa Barbara, California, who ever said they were meeting in homes. And Alicia, do you remember that I said we would own no property? And we do own the chairs, and if we disband, we're going to take them out and drop them in the ocean. I don't know if you remember that part. A lot of people did. Do you remember that, Bill? Okay. And do you know we didn't drop them in the ocean? We gave them to a gentleman named Wolf, who was in charge of most of the houses that we leased from. I don't know if you remember him. Grandparents were missionaries. He was very sympathetic to us. We left there with nothing but a cup. That's the only thing we ever owned. A cup that we drank from, and it exists somewhere. I don't know where.

We leased property that went up in value from \$30,000 to \$150,000, \$200,000, and \$300,000. And when our visas expired, we left. We left nothing there. We were faithful to that. We owned nothing, and nobody got paid for anything. So you... I don't know if this is on here, but I don't think it is. Can you tell me of any group of people who have an unpaid ministry? Who? I don't know of any such. My wife and I worked in Santa Barbara. Helen gave her entire income to the church in Santa Barbara, and Helen and I lived on the other one. You never gave us a penny, and we never took a penny.

If you want to charge me, then I'll tell you exactly what you did for me in the 11 years I was there. Somebody bought a ticket for my wife to fly out to Honolulu to meet me. I'd been gone for months to the Far East, and she flew home with me. And that's all I ever knew of that church ever giving me any money. I did receive a few unsolicited gifts, and I got money in my clothes that says one of them came from Gene and Alicia.

This one came a little later. And Alicia, I want to apologize that this one came a little later. When I went to Isla Vista, I never thought about the sisters being fully in participation with the brothers. Well, boy,

when I finally caught it, which was right down before we ended, then I became... I became a fighter for that right. You'll find an apology from me in a book to be released here in a month, titled *The Christian Woman Set Free*. So... Tell all the sisters in Santa Barbara I apologize for being a Johnny-come-lately. I wasn't a Johnny-come-lately because I was blind. I was just uninformed...I could call it that...I was uninformed. Y'all looked so happy doing what you were doing, and I was having enough trouble just corralling those men.

But today... We come as close as is possible for total equality here, for you to understand that women are not men and men are not women, and we do not express ourselves in the same way. If we had that kind of an expression, we would be having a democracy. And whatever we are, we are not a democracy. So we have some unique situations going on here, but we have a sisterhood that is somewhere in the vicinity of equal to the brothers. And in the places where they're only in the vicinity, there is also the aspect where they're also superior to the brothers. You can tell whether a church has a balance of brothers and sisters by simply asking one question: How afraid are the brothers of the sisters? And therein you will find your answer.

When a church is young, I put a lot of emphasis on sisters leading, planning the meetings of the whole church, and speaking. Someway or other, that gets de-emphasized as we go along. But I do remind the brothers every year that they should have a month in which the women and the women alone are in charge of all the meetings. You brothers might remember to take note of that when you plan out this next year.

Okay, next. And this one... this one, perhaps in some ways, ranks above all of them. And it's called... Roanoke. In Santa Barbara, we never gave it a name, and here we've never given it a name, but we do talk about a place where we go to learn to do this. Alicia, I'm going to gamble on something here. Would you come up here with me for a moment? I'm going to call on your memory. There was a group of brothers and sisters, and we were going through Psalm 23. I asked them to try doing something that they had never done, nobody else had ever done, and then I ran like crazy.

It was what you did with the book of Psalms. Then that was one-third of the church. We waited two weeks, and I met with another one-third, and then I met with another one-third. And suddenly we touched realms and things we never knew and never dreamed of. Which one of those groups were you in, or were you out, getting married? I don't know. Were you married then? Do you remember the week? Do you remember the season? Do you remember anything? Can you bring up any memories from that little period of time, for about a month? When did we discover how to go into the veil? Yes.

Alicia: Gene showed us that there was a door we could go through.

Gene: No, you showed me there was a door he took. I tricked that first group in. Alright, go ahead.

Alicia: When we found out we could go through a door, that's where we lived. We went there, and it was so exciting, all the things we were discovering when we went through the door. And, oh, we met in the mornings; we met all the time, and we were exploring that, and then Gene would tell us to...assign Thessalonians or assign something different, and we'd all get together in pairs and go through the door and find out wonderful things that were happening in Thessalonica and in the heavenlies. It was really

incredible. We didn't know anything... I don't think anybody on earth knew what the Lord had brought to us at that time. It was beautiful.

Gene: It was a discovery that's never been made by anybody anywhere ever. Some of you have been to Roanoke, and you have stood on the experience of Santa Barbara. We had meetings for weeks when there wasn't anybody in that room. None of us were there. It was beyond unbelievable. It was transportation. We were transported. It shook us to our foundations. We didn't talk the way we had talked before. We didn't think the way we thought we did. I remember so many times... On their own, others would say, you know, now I know why they didn't mind dying. Paul, you were there. Yeah, I was there. Have you got anything to say about it?

Paul: It was awesome. Life-changing. Really feeling the fellowship between the Father and the Son. Getting lost. Not being present. I do remember this one time. It was like a revolving door, and I'd never experienced it before and never since then. But I... I was praying with a brother at that time, and neither one of us was emotional or anything. I mean, we're... This was never an emotional experience. Ever. Well, anyway, we went through the door, and it just seemed like a revolving door. We just caught glimpses of the joy of God. Neither of us was an emotional brother, or we weren't at that time. We were on the ground, full of joy. I mean, it was like one wave of joy after another. It's hard to explain, but it went on for you... It's not to explain.

Alicia: One morning, I rode my bike over to a sister's place, and the two of us entered into this love affair between the Father and the Son. It was so glorious that, to this day, it's changed our... I mean, we always... I rode my bike home that day, and I thought if people could see the glory on me from what I had touched, they would all faint, you know. It was just so awesome that the Lord would take us into the intimate relationship between the Father and the Son. And then we discovered His bride.

Gene: That's when we began to discover that, whether we liked it or not, somebody else was going to appear, and I heard that so many times from different sisters and brothers that this was nothing that anybody had suggested. There was a gal kicking the door down and saying, "I belong here too." It was spontaneous. After that first meeting, it was spontaneous. And it was glorious. You know something else? I stopped it. We went back to it, but I stopped it. We weren't going to be able to hold that, and I didn't want the glory to vanish. I wasn't going to put it in a can. We came back seasonally, but I actually am the one who stopped it. Now, we could have built a movement on what happened to us, and we could have been the overcomers. We could have been those unique people who... but I think it would have eventually killed us if we didn't stop for a while. Yes, brother?

One morning—I think it was Linda at that time. I was meeting with... we were meeting at like four in the morning. You know the picture of The Divine Romance? Yeah. I entered into that. I couldn't get out of it.

So many people said, " You know, it's the first time in my life that I have ever stopped thinking. Put a check mark by that one; I guarantee you that's a contribution we've made in the world in the days before or since. We covered it, and I'm just living in terror of the day when the Pentecostals find it and start bottling it and selling it on television. I can guarantee you it will be less than a month before they pervert it too.

We will claim this one unequivocally because it was part of the foundation of everything I believed or ever saw of the church when I was 29 years old, and I built that model. There was one thing that rose up and cried out: workers came, and then workers left. Now, there may be somebody who came and left, but we have been, deliberately, a people with a worker who comes and leaves. If you don't think we do that anywhere except here in Jacksonville... and here in Jacksonville, we have a very unique situation... Gene comes and gets sick... Gene comes and gets sick. How long has it been since Holland had a worker come visit them? How long? March. And this is November. Thank you. For Colorado Springs, it was one year ago. Oh, it was winter.

Alright, I need another church. I'm drawing blanks here. New Zealand. What? New Zealand. New Zealand? June. Yes. It was June for us. How long ago was it? June. June. Thank you. And before that? About a year. Alright, and has Bournemouth ever had a visitor from the church just to be a visitor at the church? A worker, you mean? A worker, not a conference. I hear a British accent. What did you say? When was the last time someone came to Bournemouth, the church in Bournemouth, as a worker and sat down and helped you folks practically and spiritually? No conference around. When Mike came, he helped a little bit there too. He helped a little. Yeah, but that doesn't count because he's not even a worker.

What about Arlington? Two weeks ago. Okay. But in reverse, it is about twice a year. About twice a year. Now, just for the record—and y'all don't know this—but in the year '04, here to the church, I brought three messages. '03, I brought three messages. '02, I don't know. That's all I brought to the church in those two years—three per year. I've worked with the brothers privately, but I have not ministered here in 2004 and 2005 but three times.

Now, because I'm talking about me, because I live here locally, I want people to know that I don't dominate the church here. At least... would you say that again? Do you agree to that? Yes. That's right, I've never been to Lacey, and how often have you had someone come visit you? Last July, and at least once a year previously. Okay. About once a year. Well, these brothers are doing a far better job than I am because when I raised up the church in Atlanta... I didn't come back for two years. I didn't come back for two years, and, by the way, they paid for it. It was terrible.

And how can a church survive, made up mostly of new Christians, brand-new Christians, having three days? Nobody on this earth believed this could be done. And we suffer from it. We need about... a new church ought to have about six months of ministry, four to six months in the first year, and then some visits along the way. Nobody in the world believed that could be done except me.

I also was aware that every one of those churches that got raised up, very shortly thereafter, fell under unbelievable persecution. Confusing kind of persecution, not just hate persecution, but when the Judaizers came to Galatia, that was a confused mess with all sorts of voices coming to them. No, I'll build a stake here. Nobody... unless it was the Waldensians, and we don't know... ever believed that a man could come and go. I hope the day will come when we can say "women" to that, too.

Okay, the training of Christian workers. I'm going to stand on this. The way that we have trained Christian workers has never existed since the first century, because the training begins as being someone

in church life. Then it's a church planter who does the training, not a seminary. And then you can add to it, over half of them flunked. Brothers, I'm telling you what I'm watching. I'm watching to see if you are both gentle and loving toward God's people and also stand like a rock... and as courageous as courage gets. Walk into any mess, anywhere, take a stand, and do something about it. Now those are two things that can be reconciled, but you've got to do it. But above all else is... will you hurt God's people? And if you do, you're out. And the other one is down deep in the belly: courage.

The ability to work with the church without hurting them when they are in need, and you step in and you say, we're going to do this, we're going to do this, we're going to do this, and you don't blink, and you're not afraid. That's pretty hard to do. By the way, in all of this, it's unique and more interesting. Here's a group of Christians who are going to meet...

(continued in Part 3)