

Twelve men were sent downstairs (from the upper room at Pentecost), and they raised up the church, and the church is whatever they made it to be. Do you realize that? Whatever the church was, it was what they made it. It wasn't an automobile. It wasn't a glass. It wasn't a purse. It wasn't a comet. It wasn't a tree. It wasn't a ritual. It wasn't a book. It was Galilee, brought to Jerusalem. That's what it was. It was an experience on dusty roads in living rooms brought to Jerusalem and shared with a group of people, and that which had been in Galilee had been in Nazareth. And that which had been in Nazareth had been in eternity. And now it's getting big enough that we can see it, we can begin to understand it.

They brought Christ to these people, because Christ had brought Christ to them, and Christ had brought the Father to them because Christ had lived with the Father. This has now come all the way to Jerusalem. The Lord Jesus Christ lived in eternity and 30 years without serving His Father, and then He served Him for three and a half years. These men lived with Him for three and a half years without serving Him. And now they're going to serve like nobody ever served.

A worker, you know what a worker does? He works, and these guys are going to work, but these people are not going to work. They're going to know the Lord. Now, I've got one last thing to tell you. Jesus Christ, as the eternal Son, was with the Father from the beginning, and He was with the Father for His 30 years. Twelve men were with Jesus Christ from the beginning of His ministry, and that was important. I'm going to just tell you this.

They're going to be a group of young men who got saved on the day of Pentecost who were there at the birth of the church from the beginning, and they are going to sit under 12 men, and we're going to watch them, and we're going to see if the pattern will hold. We're going to see what happens to them. It is very important, if you possibly can, be there at the beginning. You don't have to be there the very first day, but don't get there near the middle or the end. Come at the beginning. Be there at the beginning.

It's not only more fun, but you'll learn more. You may have to wait a while, or you may have to hurry. Everybody either has to wait a while or they have to hurry, but you should be there at the beginning. If that ever happens to you, don't follow a gimmick, don't follow a crusade, don't follow a movement. It's okay if you follow a man, but make sure that his message, his outlook, and his consuming passion are Jesus Christ. And let's hope that young men will come in like that very soon. Very soon now, very, very soon now.

Men who will have joined this lineage, this pattern, instinctive to God. May we at least get twelve. Lord, I'd like to end where I began. Give us eyes to see more than we see. Give us ears to hear more than we hear. Open our spirits to be impressed by You as to Your unfathomable, incredible ways.

Eternity. So here we go again. The Christian life is older than time; the first Christian was God. The first Christian experience was known in the Godhead. I want you to really be impressed with this—no one can live the Christian life without divine life. Christian life was first lived by God, and He used divine life to do it, and living the Christian life is not something for human beings. You'll understand, and I have New Testament grounds for saying it's for gods, g o d s. It's for those who have the life of God. The Christian life is off-limits to any species other than a race, a

species with divine in it. That does away with legalism; you cannot force the Christian life off on people if they're the wrong species. And it cannot be done by self-effort or human effort. It can be done only by God. That will revolutionize your gospel if you come to lay hold of that simple fact. You'll stop preaching about things and start preaching about the Lord. Alright, because that's what we all need, that's what we're going to get.

The life of the Christian worker was lived out first in the Godhead, and the first experience of church life, or body life, or the Christian church, was known in God, in the fellowship of the Trinity. It hasn't changed a lot since then. That too is a divine thing. The church, the Christian church, is a divine fellowship. The Lord Jesus growing up in Galilee is the second motion in this same principle. The Christian, the church, and the worker, the Lord living alone in Galilee, getting to know His Father. Well, He already knew Him in the heavens and in eternity, but now He had to know Him again as a human being.

Now then, the Lord, this in Nazareth, we come to Galilee, we see 12 or 20 or maybe 70, or maybe 120 people, but around 20 people around the Lord Jesus in Galilee, they fellowship with Him. That is God they're fellowshiping with, that has not changed. They watch the Christian life being lived out; it is being lived out by divinity. The divinity of God that is inside Jesus Christ. The church is not only experienced there, it's people fellowshiping with God, and that's the church. There's only one worker there, and He's working to produce the Christian life, the church, and other workers. That's the three things he's seeking to accomplish. But He is a worker, and He is doing His work by means of the Father who dwells within Him.

Now, then, we come to Jerusalem, and we have 12 men who now have Jesus Christ living inside them. If Christ had never ascended into the heavens, if He had never become spirit, and I speak even of the day of His resurrection, you remember He went through a wall. He appeared in a room with the door locked. He had a spiritual body. He had a spiritual soul and a spiritual Spirit, but now, after the resurrection, He has a spiritual body. He can go through physical things, including my bones and my chest. Do you understand? All right.

What if He had never ascended into the heavens? And what if He was still living in Galilee or in Jerusalem till this day? He'd be 2,000 years old, and everybody knew Him to be God. Would you want to go visit him? Say yes. How long do you think the line would be? You'd have to stand in a very long line. How long do you figure you'd get to stay with Him? Spend some time with Him? Enough time to get to know Him very well, and fellowship with Him? Aren't you great? Probably 10 seconds at best. You'd say, "Lord, there was a question. I've been standing here in this line for three years, and Lord, I've got this question to ask You. It's so important to me.

Next!

Aren't you glad He ascended? And aren't you glad that He came through your bones?

Okay, this must be clear to you that these 12 men had a habit of fellowshiping with Christ. They had fellowshiped with Him for three and a half years. They had watched Him fellowship with the Father. They had watched Him hear voices. They had watched Him answer. They watched Him love the Father. They had watched the Father love Him. They watched Him obey the Father.

Now then, they had really gotten used to this. They know all about it. They've seen it for three and a half years. Now, we would think that their fellowship with Christ had ended. If so, there's great damage because now there can be no church, because the church must include a fellowship with God, with Christ. And the Christian life would be impossible because only God can live the Christian life, and these are just men, ordinary fishermen from Galilee, illiterate. There would be no hope for the church. There'd be no hope for the Christian life, and there would certainly be no hope for workers, but because they had the habit of fellowshiping with a physical Christ, He came into them and they reestablished the habit. Only instead of Him being without, He is within. Do you understand what I am saying? They set up again lines of communication with their Lord.

Now the lines ran inside, and they found fellowshiping with the Christ who dwelt within them very similar to dwelling with the Christ whom they had had breakfast, lunch, and supper with, and one of them hadn't even laid on His chest.

Well, that is so important to the Christian faith today that those men could do that. This is why the Lord Jesus had lived with them physically so they would know how to set up lines of communication with Him when He came to indwell them, and then to pass that indwelling fellowship on to whom? To me, who? Huh? To you, but first to 3,000 people in Jerusalem. Isn't that easy? You will often hear me say, "Christ lives in you." And you are to live the Christian life by a life not your own. By a life form, not your own. You understand life forms? By a life form not your own, but that is not something you see and just do. It takes time to understand an indwelling Christ. It takes time to set up lines of communication with an indwelling Christ. And I'll tell you quite frankly, it takes somebody helping you. Do you know something else? It takes a little faithfulness on your part to pursue Him, but that takes care of itself. If you love Him, you do, and if you don't love Him, you don't. So, where are your priorities?

I was having a hard time, and a brother said to me, "Gene, are you living by a life not your own? Are you living by the life of Christ?" Because I wasn't joyful, I guess that's what it was. He saw my relationship at that moment with the Lord as a failure. Well, I want you to know something, the Lord was not always having the greatest day that ever lived, that ever was. The Lord had hard days. There were days when he had a hard time making it. The day that Lazarus died was a hard day for Him. The day before He was crucified was a hard day for Him; the day He was crucified wasn't exactly easy either.

He's a man of sorrows and acquainted with grief. When I speak of living by the Lord's life, I am not speaking of all fun and entertainment. If you'll read one of my books, you'll find this statement: anyone who lives by the life of God, anyone who lives by divine life, anyone who lives by means of the Christ who dwells within Him, the ultimate conclusion of that will be, he will be - how is he crucified? Publicly crucified.

Thank you, Tom. That's where you end up living by a life not your own. So, when I talk to you about living by the life of Christ within you, don't think that this is all sparklers and Merry Christmas, but it still beats living a human life, and it takes time to learn that life. Takes time to set up communications, and you need some help. Boy, I would have liked to have had the help those

3,000 had. I would have liked to have had the 12 to tell me how to set up lines of communication with the indwelling Christ.

There was a very small move from their adjustment to living with the physical Christ and the Christ within them. I never had that privilege, and for me, it is a monumental shift that will take months and years to be able to handle, and I want you to know it drives me buggy that brothers and sisters do not pursue finding a place to learn that. You should sell all, leave all, forget all for the hope of learning to know Him who dwells within you, to learn it well, and to the pit with all this doctrine and legalism and garbage that's passed off as the Christian life.

The Christian life is first and foremost your Lord. And that's what these people shared. They had no other alternative because that's all they knew. 12 men shared Christ with those people. They told them, and I'm coming back to what John said, what we have seen and heard, let us declare to them. But you know that's not all John said. He said, "What I have seen and heard, let us declare to you." And he went on to say, "Not only what I saw and what I heard, but I have," not past tense, but present tense, "I have fellowship with the Father and with the Son."

They were still having fellowship with the Father and the Son there in Solomon's porch, and they were telling God's people about it. And I think the most exciting thing about this is the way they shared it was not much different than the way the Lord Jesus shared it. And you know it's so simple. A lot of it's visual. You just watch and you listen, but then you have to watch even closer and then watch some more, and then watch even closer, and then every once in a while you get some help. A very small help, very little practical thing, something you will think is not really all that important or it is so simple it couldn't be monumental, and then it turns out that that simple little thing is something you can hang a large part of your Christian life on for the rest of your life, if it never becomes a method. If it never becomes a method.

Now you may not understand what I'm about to tell you, but listen anyway. In my studied judgment, God reserves the right to no longer live up to His promises if that promise is made into a method. I know of a group of Christians who have gone to seed on what is it? 1 John 1:9. I believe if we confess our sins where He is faithful and just to forgive us our sins and cleanse us from all unrighteousness, only they say it like this "if we confess our sins he is faithful just to forgive us our sins and cleanse us from all unrighteousness," but that has ceased to be reality. There's nothing wrong with me, I confess my sins, and pretty soon, you know, somebody starts working that, it becomes a con, you start conning God. You know what I mean by con? Confidence. A confidence game. You begin tricking God.

You go sin and you confess it, but God says in His word, and He's got to be faithful to His word. If I confess my sins, He's faithful just to forgive me of my sins and cleanse me of all unrighteousness. He's got to do it. Therefore, I go sin. I confess it. I can do all the sin that I want to. That's eventually where it comes. God will say, "Hey, don't tell me what I've got to do." But not one word, not one dot of his word will pass away, and He promised that He's going to be faithful. I don't have to be faithful to that kind of conduct. I'm not going to be tricked. You're not going to trick Me.

I said that in the presence of a certain situation. I said that in spirit, and you forced Me into a mold? You're trying to make me a machine. I'm not a machine. I'm a living God. God will not be

bound by anything, especially methods that people pull out of the scripture. I said that to tell you that your relationship to Him, no matter what I teach you about Him, must remain a living relationship based on intimate fellowship with Him and not on some verse that promises some magic thing, some magic union, magic relationship, or bond.

He lives and places Himself even above His promises. He will not be played games with. He is a holy God. Beware the man who's got a method. Beware the man who has a faithful promise God will not break.

I watched a young man call on the name of the Lord one night. The Bible says if you call on the name of the Lord, you'll be saved. Doesn't it? Does it not? I saw a man calling the name of the Lord one night, and he didn't get saved. But it says he would get saved. Well, maybe in heaven somewhere I'll find out he did, but the truth of the matter is he didn't mean it. There's a world of difference. There is the heart behind it.

That's why we need a lot of living reality behind the things we hear. It's one of the reasons we need the church, so that method will not begin to be the tail that wags the dog. Beware of the method merchant. Do you understand what I'm talking about now? Does what I just said make any sense to you at all? Roy, did that make any sense? Okay.

You're going to face that in the next year. You will find someone who will be peddling a promise of God that God probably will no longer honor because it has ceased to be a living relationship, and it has literally become a way to force God to do things for a man's own personal lust or His own personal gain, which is lust. That's a verse of scripture out of the book of James. You ask and have not because you ask to fulfill your lusts. And sometimes we can lust for the pleasures of God, when sometimes the Lord wishes to give you His cross.

Well, I'm off the subject here, but let me come back. These young men were dealing with 12 men who had lived with the Lord, who had over and over again been embarrassed, who were so thickheaded and heavy ears could not hear. Do you have any idea how stone deaf those 12 men had been when they were with the Lord? Count up how many times in the Gospels He told them He would be crucified. How many times did they hear Him say it? Not once.

Now, there are some young men listening to these brothers speak. The Lord helped those brothers a great deal in the four years He lived with them. Three and a half, four years, He lived with them, but He never helped them nearly as much as the day He could help them no longer. The greatest thing the Lord ever did, other than coming in to dwell inside those men, was the day He forsook them by being crucified and being murdered, and their God was dead, and they were shattered men. You know what happened to them that day? They became broken. And that's the best thing that can happen to you is when you break.

You no longer have the strength of your own will. They were going to have Jerusalem as a capital, and they were going to sit on 12 thrones. Now they were just hoping to get out of that town with their life. They just wanted out of there without getting killed themselves. They were broken men. Thank God that 3,000 people had 12 broken men in front of them. A broken man will not be, a truly broken man will not be a legalistic man. And if a man is broken and legalistic, then he's not broken. I'd like to repeat that. If a man is legalistic and broken, then he's not broken.

Because if he's broken, he is broken because he has learned the enormity of his own weaknesses and his incapacity to live the Christian life, to do what God expects of him.

Those 12 men knew they were failures. And you know, the gospel of Jesus Christ has got to be preached only by failures. It cannot be preached by successful men. It has got to be preached only by broken men. And boy, there are just so few of us who are willing to be total failures. Absolute total wrecked failures who can't get anything right, and never do anything right, and never succeed.

We have to have little personal esteem, and these men had nothing to be esteemed for by Saturday afternoon (the day between the cross and the resurrection). They were cowards, and they were wrong. They had bet on the wrong horse. Excuse me. They had bet on Jesus Christ, and they had bet on the wrong person. He ran off and got himself killed. Do you understand how disillusioned those men were? How dumb and stupid they felt? How sorrowful they were that they lost someone they loved so much, but also how stupid they felt, and it was good for them. It was really, really, really good for them.

When you feel like a failure and you feel kind of stupid and you really are ashamed and you're crying your heart out and you wish you were dead, it may be the only time in your life you were ever a Christian. Say something to me, would you? To say, Okay, I would like to sit under men like that. And that's who 3,000 sat under. And they watched them. They listened to them pray. They watched divine fellowship with them. They watched them get along with one another.

I have to say something about that. I know I've already mentioned it, but I will say something about it again because it's very close to my heart, and those of you who are listening on the video, if a young brother ever gets this tape and he's been called of God, I want you to listen very carefully what I'm telling now, saying, where my heart lies today. There is so little church life, and there is so little of the proper worker, much less the proper Christian. I am impressed with the organic thing, that God never does anything with ones. Jesus Christ said He worked with a coworker. Did you know the Lord said He had a coworker? He did not say the Holy Spirit was His co-worker; He said the Father was His co-worker. He said, "I have a witness here inside me. My Father witnesses." When He says, "My works witness that my Father witnesses." How many workers like me have you ever met who had a coworker? How many times in your life have you seen two men co-work? Just two. I begin questioning it when it becomes three, I really do. I begin to smell rats when it's three. Not always, but two.

I witnessed two people working together. This seems to be organic to the divine nature, as soon as the Lord called the 12, He broke them up into pairs. Did you know that their names are always listed in pairs? And they're always seen in pairs, and they were sent out in pairs. Why? To balance one another. Yes, but to be a witness, what He said is true. What he said is true. To be a witness and also to testify to angels that the Life of God is always in harmony with itself. There is always unity. You can't find men who work in the kingdom of God who can get along with one another. You can have big cheese and little cheese. You can have big cheese and three little cheeses and say we're co-workers, but two cheeses are exactly the same size. You try to find two cheeses with neither one above the other. How many times have you seen it? You can look at me and say, Gene, what about you?

All my life, all my Christian ministry, I have tried my best to be with men and to be submitted to them. And I've seen a lot of men stand up and boast about being with other men, and I've been in church life and all that, but there's still a big cheese and little cheeses. And I'm here to tell you, it doesn't exist. It doesn't exist. I am 53 and I haven't found one yet. And after the meeting, if you have seen it, two cheeses of the same size working together, tell me.

The closest that I know of on this planet right now, the whole face of the earth. Lance and Chuck's, but that's all. And I mean to change that. I mean to change that. Before I die, I hope I can leave four pairs of people on this earth who've been called to the Lord to serve Him, who work together in harmony as a witness to the devil himself. I can think of nothing. I believe the enemy would fear an entire denomination less than he would fear two men who grew up in the church together.

Now, if you think this is a small thing happening in Jerusalem and if this is not important, what those 3,000 are viewing, I am telling you that literally the salvation of the Gentiles hung on that simple witness in Jerusalem, and I will make that point in a moment that those men saw, those young men saw those older men, was crucial. And one of the things they saw was twos, and another thing they saw was 12. A wall of unity, 12. Boy, 12 is a perfect witness.

12 men who were in complete unity with one another, and they broke up into twos, and when they ministered, they ministered in twos. May their tribe increase. That takes the spilling of blood, and I pray for it, and I would wish you would pray too. God gives us church life. God give us people, and within those people, God give us men called to be workers. And within that, give us brokenness, to the point that stones can match and witness together. Not for a day or a week or a month or year, but for a lifetime in unity.

They saw their life, they saw their prayer life, they saw their witness with one another, their unity. They saw their internal fellowship with Jesus Christ, and they saw them persecuted. The 12 had learned how to be persecuted, and where did they learn it? Tell me again. Where did they learn how to be persecuted? By watching Jesus Christ be persecuted, and He did it with such nobility. He had a flair for it, now they had a flair for it, and we need to watch somebody be persecuted who can do it with grace and nobility.

Well, Gene, I just can't wait for you to get persecuted so I can watch you just do it with such royalty. You're about 5 years late. I tell you again, it's too late. I've given up being honorable. I gave it up for Lent. Pray for me that I will have again the patience I'd had with people who give me a hard time. I am not as patient as I once was. And I'm really keenly aware of that. And I want the Lord to do something about that. I really do. I am tougher than I used to be. I don't put up with as much as I used to when it comes to getting persecuted. I think, I've maybe, well, I am not going to say more. Okay.

I hope you find someone who can be persecuted nobly. If not, then you have to learn to be persecuted nobly. Tom, I think we'll designate you. Brother Ricky, would you volunteer? Chuck will, Chuck is really good at that. Persecuting. I want to share something else with you. I want you to walk out there in that audience with me and see who's listening.

There are 3,000 people out there. I don't know how many of them were called of God to be workers, but there are about six of them out there who are, and I want you to hear their names. And if you can help me, help me. Do you know who some of the people are out there in the 3000? Some of them. Steven. All right. Who else? Sorry. Who else? Barnabas. Who else? Silas. Maybe John Mark. Maybe too young for this to be catching up with him. He'd be about 13 now. Probably at best. Maybe 14. No chance of Luke's there. None. And Luke's a pagan off somewhere lost as he can be.

I'm trying to think of who became the 13th apostle, and his name is eluding me at this moment. Matthias, Matthias was there, and I'm leaving out somebody. Agabus was there. You know who Agabus was? You don't know who Agabus was? He was a prophet? You'll meet him later. There were at least six brothers out there.

Now, those men were learning three things. They were learning to be Christians. They were learning to be members of the body of Christ, church members. They were learning church life, and those six were learning to be workers. They were learning the Christian life. You cannot tell me they were studying their Bible. They didn't have a Bible study. You cannot tell me that they were speaking in tongues for the growth of their Christian life. I just don't believe it. It may be true, and I still don't believe it. They may have been praying, but I doubt they were praying the way we do.

They were learning an internal Christ, that's what they were doing. They were learning a Christ within, and they were learning to fellowship with Him, and they were learning to live by His life, and they were learning to fellowship with the Father and hear voices and respond and obey, and that takes a long time. And they were also being crushed. And I want you to know something, they were there for six years at least. And they did not serve the Lord as Christians. They watched 12 men serve the Lord, but they did not serve the Lord.

They had the wonderful privilege of not serving God. Those 12 men were now serving the Lord, but when they had sat under Christ in Galilee, they had not served the Lord. Church members. What do they know about what the church was? To them, first and foremost, the church was watching those 12 apostles get along with one another, have fun with one another.

I have this daydream of the day, one day, three or four thousand people leave Solomon's porch. They're all gone, and the 12 are sitting there talking to one another about some of the things of the day, and they get up to leave, and they have a moment of just real joy from all that's happening. They can't believe all these thousands of people are listening to them, after all just a just short time before they were a bunch of donuts holes and they can't believe what God is doing in and through them, and they go to leave the Solomon's porch and they get arm-in-arm with one another and they start shouting and singing and they skip out of the courtyard.

Now you won't find that in the Bible, but I have this impression, and the people watch that. You know something, I can almost guarantee you that happened, I can guarantee that to you by something that happened last year in Jerusalem. I want you to listen to this. I said in the book, *Revolution, The Early Church*, that this happened, but let me tell you what happened last year in the city of Jerusalem.

There was a convention held in Jerusalem last year of Jews - Christian Jews. They held a convention in the city of Jerusalem last year, and do you know the first thing those people did after they got there? They marched through the streets of Jerusalem singing. Jewish Christians did that just in Jerusalem. I knew that 20 years ago, they just would do that with that much abundance and overflow of life. It has to be, and I'll tell you why, because in the Old Testament, before there was an indwelling Christ, the Jewish people used to march through the cities of Jerusalem singing, praising their God. Do you think the Old Testament believers would do more than a New Covenant believer? Impossible.

There was a lot of joy there. The first thing those people, those 3,000 people, and those six young men knew about the church was watching those 12 men fellowship together. May the Lord raise up a witness to what the church is in the lives of some men. And I hope before we leave this summer, and I'm sorry for all the problems we're having with the city, but I hope one night before we leave, we're going to all go into the cemetery. We will probably get arrested. That's alright. We're going to go to the cemetery and we're going to make noise. They won't let us make noise here. We're going out there and we're going to make noise.

While you're out there in that cemetery making noise, you're going to learn things about the church, the body of Christ, that you can't learn anywhere else but out there, and don't ask me how I can prove that or how I know it, but it's true. Chuck, we learned things about what the church was at airports that we could never learn anywhere else on earth, what the church is, what the church is. First, they knew from those 12 men's lives. Secondly, they knew from what was happening in their homes when they got together in the evenings, where they were living in common, that to them was the church. When they came home from those glorious meetings with those apostles and came home and shared with one another their joy, that was the church to them.

You know, we're going to have to find a place in Portland, Maine, where we can make noise. We've got to find a place. Otherwise, we're going to have to go out and we're going to have to buy a pasture and build a place where we can make noise, but God's people have got a right to make noise outside a meeting room and to make all they want inside a meeting room without having to put up soundproof material. We have to do this. We have to find a way to do it.

Well, I'm going to end this tonight by telling you something very unbelievable. I ask you this question: "How thorough was Jesus' preparation of those 12 men?" And the answer is mindboggling. And here is my illustration. Put this up against a seminary or a Bible school.

Have you ever heard of anybody preparing for a revival 10 years in advance? Well, Jesus Christ did, when He was in Galilee with 12 men. He sent them out into Galilee for one week to preach the gospel. He said, "If the city that you go to receives you, stay there." That means they'd be in one city for one week, right? Come back, report to Him. If that city doesn't receive you, go to the next one, keep going till you find one that does receive you, and stay there. So, they were in one city for one week. Let's say they all hit it lucky and they all were in the city for a week. That's how many cities in Galilee heard the gospel preached by these men? Six. And then a short time later, He gathered up all His disciples, probably, and He sent out 70. How many cities were there? 35 cities. So 35 and 6 is 41. 41 cities.

Were any churches built? Anything lasting done? Then, will you please tell me why He did that? Why send 12 men? Why send 35 pairs out to 35 towns, spend a week there, and come back? Why? There are two reasons. They came back home and sat down with Jesus, and He talked about it and He filled in blanks and He told them what they did wrong, what they did right, and what this and what that, and He answered all the questions they had, and I hope you have that privilege. You have a right to that. That is a scriptural, organic to God's nature, divine right of yours, to serve the Lord one week, come home, and ask questions about it. I'll tell you why. You know what the Lord was doing? You wouldn't believe what the Lord was doing. This is the other thing.

He knew that a guy named Saul, a fella named Saul, was going to someday persecute the church in Jerusalem, and He knew the church in Jerusalem was going to end. It was going to be killed dead. It would cease to exist, and there were 12 men who knew at least six cities where the gospel would be received. In fact, they knew 35 towns where the gospel would be. And He knew the church in Jerusalem was going to end. It was going to be killed. It would cease to exist, and there were 12 men who knew at least six cities where the gospel would be received. In fact, they knew 35 where the gospel would be received.

It is 10 years later. 10 years later, and Saul...I said to my wife came into the meeting tonight, did you know that Paul of Tarsus was responsible for almost all the growth of the church in the first century. He was causing the church of Jesus Christ to grow even before he was saved. The apostles were in Jerusalem. I don't know what they'd still be there today if it hadn't been for Saul. Maybe they were stuck. They may have forgotten the Great Commission.

Saul came and struck with persecution, and the thousands of people fled, and the 12 apostles knew how to go from village to village and town to town, preaching the gospel in Judea. And when those people got out there, into the out yonder, they knew how to leave Jerusalem and go out in pairs and preach in those villages and those towns where the Christians had gone and to raise up the church. Brothers, one of the greatest and fastest growths of the church came through Saul's persecution. Watch the church.

Three people belong to the church. It is God the Father, God the Son, and God the Holy Spirit. It's located in eternity past. Wherever that is, wherever it is, has nothing to do with this earth. The church is confined to the city of Nazareth for 30 years inside the breast of Jesus Christ. Church life is then confined to 13, 15, or 20 people in Galilee for 3-4 years. Then it is confined in the city of Jerusalem with 3,000 people all in one town for six years. And then finally, boom. 30, 40, or 50 towns are flooded with Christians where there has never been a witness to the body of Christ. They got homes. They start meeting. The apostles come, they preach in the streets. There are people standing out there in the marketplace and saying, "Hey, I saw you 10 years ago. You're the guy who came through here, weren't you? I remember you. You were a lot younger. You have gray hair now. You know, you're getting bald, aren't you? I remember you young guys. Yeah, I heard you and I repented. What is it you're talking about? I've been wondering why you didn't come back.

The thoroughness of the Lord preparing these men for anything. Let me give you another illustration. If you read the Gospels real carefully, you will notice that the Lord allowed the 12 to

baptize. Did you know that when the Lord was preaching in Galilee, His disciples baptized? How many do you figure they baptized? I don't have any idea, but I can tell you this: it probably amounted to very little or nothing. No churches came out of it. There was no indwelling Christ. Where were those people when persecution hit? I have no idea, but I can tell you what came out of it. On the day of Pentecost, 12 men had had enough practice at baptizing that they could baptize 3,000 people in one day without a hitch.

The Lord was preparing them for their work. When He told them to go out and pick up the bread on the side of the hill when He fed the 3,000, that was preparation. When He told them to go get that donkey, that was preparation. When He told them to baptize those people, that was preparation. And when He told them to go out to those 35 towns and villages, that was preparation for Paul's persecution and destruction of the church in Jerusalem, and a great mighty explosion of the growth of the church. And they were prepared. Stephen and Agabus and Silas and Matthias and Barnabas. Who? Philip, all watched, and they watched those apostles go into Judea in twos. The Lord had prepared the 12 men well, and those six young men didn't even know it, but they were learning to be workers, watching workers for six years.

And tonight, before that camera was turned on, do you know what I was doing? Do you have any idea what I was doing? Well, tell me what I was doing. No, I wasn't preparing you to be workers. That is something I cannot do. Only God can call you to be that. I was preparing you, in a very small way, for a lifetime of service to the bride of Jesus Christ, to that girl. To serve her and to make her beautiful, to care for that girl. And it is as simple as picking up the bread, sending men out in pairs, and then one day you find out that these little things are monumentally important.

Those six men will one day discover it is monumentally important what they found out in Jerusalem. That fellowship, they would continue with Christ throughout their life and with others. And it would be the bond of the church. I want you to watch one of those brothers. I want you to watch a brother learn well; he was a good watcher.

Tonight, before these cameras, these lights were turned on. I tried to talk to you about being able to see little things. Well, there was a brother out there who saw little things. He had noticed. He had watched. You know what he had watched? He had watched pairs. I doubt that they had ever mentioned going out in pairs. That's just organic. Won't you watch this brother? Peter draws him over to the side and says, "Uh, I got this letter. I don't have time to answer this letter. We get letters like this all the time, but this one is really urgent. Uh, Barnabas, can you take a few weeks off? Barnabas is a young brother. Oh, sure. What is the meaning? I don't care what it is. There's these groups of, this is, it's crazy, this thing. This, I can't make it out. It seems to me there's some Jews, some of the chosen people of God, in a town in Antioch. You know where Antioch is? You know Antioch? You had to land in Antioch when you came from Cyprus. And there's something here about a bunch of Gentiles meeting with them. I don't know what that means, but you must; you go check it out for me, would you? We couldn't possibly come; we're too busy in Judea. The center of God's work is in Judea. It's not out in some far-fetched place like Antioch. Will you go, Barnabas? His first assignment?" He goes and he goes to Antioch and does he get, oh an eyeful.

This place has been desegregated. They've let the Gentiles in, and they're all sitting together. There's nobody on the back row. They're all sitting there, and they're uncircumcised Gentiles praising the Lord, and these Jews are saying, "We were looking for Peter. We need big help." Barnabas said, "Well, he sent me to represent him." Well, tell us what to do. Shall we throw these Gentiles out? Well, did they call Him Lord? Yes. Did they look like they're saved? They do, but they're not circumcised. Barnabas, what are we going to do? Barnabas says, "Well, Peter told me to make the decision. Let's go for it." And the instincts are what he learned in Jerusalem.

As soon as he makes that decision, he heads out for Tarsus to find himself a coworker. And in doing that, he guaranteed that the gospel would be preached to you and to me. That's how important it was that there be co-workers.

Your salvation and mine hung on it, that men work in twos. Paul came there with him, and they learned how to serve the Gentiles. And from there, they took the gospel to the heathen gentile world. Brothers, I want to say it again. The pattern is holding. The pattern is holding, that which began in God, the Christian, the church, and the worker, and the way the Christian life is lived, and the way the church fellowships, and the way the worker is raised up and trained, and the way the worker works, finds its way into Galilee. Nazareth, Galilee, Jerusalem, and holds even in Judea, when six new workers are raised up. And praise the Lord, that pattern holds all the way to Antioch. And if I live long enough this week, we're going to get it to its high-water mark.

We are essentially going to get it all the way back to Galilee, but actually, it won't be called Galilee anymore. It's going to be in the gentile pagan town. And when I get there, then I'm going to stop preaching to you and I'm going to start talking to you. I'm trying to get your attention now, during August, I'm going to keep preaching to you a little, but I'm going to start talking to you, and making these things real in your lives, and making them practical. We've got the headwaters of our faith all the way to Judea, and we even tonight got a glimpse of it coming all the way to Antioch. Now, if we can get it to Ephesus, maybe we can get it to Portland. And if we can get it to Portland, maybe we can get it to Beaumont.

Do you know what workers need? They need Christians. You can't all be workers, but all workers need some Christians to run around with. You know what else workers need? They need to be properly raised up. And the kingdom of God is dying from the lack of, well, it's suffering greatly, not dying from a lack of being raised up. You know what a Christian needs? He needs the fellowship of the Godhead. You know what else he needs? He needs fellowship of the Godhead with other Christians. You know what else he needs? He needs some workers to lead him who grew up in church life, who also know how to fellowship with divine life and to fellowship with the Father and the Son and with other brothers and sisters.

May God give us those kinds of Christians, and may God give us those kinds of workers. And I wish you'd do something for me personally. Will you pray to that end? Please pray that the Lord will have that kind of Christian and that kind of man called of God and that kind of a worker, for me and my house. I'm after that kind of a Christian. That's the only kind of Christian I intend to raise up, and I'm after that kind of a worker.

Will you join with me? You go back to your room tonight, and you pray that God will start raising up Christians that way to introduce them to that kind of a Christian life and that kind of

church life and raise up that kind of workers. I wish you'd pray that. It would mean a great deal to me.

...church and the worker that came out of Jerusalem. And we talked about Phillip and Stephen and Agabus and Barnabas and Silas and Matthias. Okay. Before we go on, and what we're coming to now begins to get very important and relevant to you and to me, I want to take just a moment to talk about the churches in Judea. And I cannot say much because there's virtually nothing known about them, but we can do a little guesswork.

If you and I all belong to a fellowship of believers and it was very large and it broke up into 15 or 20 groups and spread out in 15 or 20 towns when you went out and visited them, I think you agree with me that you'd probably see a miniature of what you saw in Jerusalem, would you not? I just want to say that's good and that's bad. That's good and that's bad. It can become a way. For instance, we Baptists, I don't care where you meet in a Baptist church, at least my kind of Baptist, anywhere in the world, they're going to meet exactly alike. And that's sad because the people in Thailand and the people in Formosa and the people in Argentina and the people in Israel, the people in Great Britain, and the people in the United States are not alike, and you have forced a cultural conformity.

Now that was not true in this case because the people in Judea have the same case, same culture as the people in Jerusalem. So, it's okay, but brothers, you know I just want to tell you something just between us. I don't have the same culture as a lot of you brothers in this room. My culture is basically European with 200 years of American influence. Yours is basically African with 200 years of influence. I'd guard that difference if I were you. Now say amen.

You know, you're learning a lot of things here, and you're learning some songs here, but it's okay if you go back home and change the way you sing those songs. You do what feels comfortable to you in your culture. Your culture is more elastic than mine. You see, I was really lucky. I got my culture from the stuff shirt cold icicle people called Englishmen. You know the English. Why do you say old boy? How are you doing? Doing just fine. Well, I hear your house burned down. Oh, yes, by the way, it did. And you lost your wife and five children. Oh, by the way, I did now, didn't I? You know, they don't get upset about anything. And their culture is the same way they brought it over here. In our meetings, you sit down, you are quiet, and you behave. Well, your great-granddaddies were beating on the log somewhere, going boom boom! boom! boom! boom! boom! boom! Ba! And dancing around in circles and having a jolly old time of it, and you came over to this country and you brought your culture with you to a degree.

Don't get cheated out of that. Don't let us Judaizers, you know what a Judaizer is? That's someone from Judea trying to make a Gentile into a Jew. But don't let us white men make you into white men with black skin. Huh? Oreo cookie. A black on the outside, white on the inside. I see. All right. Oreo cookie. Oreo cookie. You don't want that. You go back home and you do it your way with your culture.

Well, anyway, I want to take a moment and just kind of think about Judea. Did you see them leave Jerusalem under persecution, scatter out into these many cities? Did you see them go out and build church buildings? Where do you think they met? Had to be no other place to meet. Met in homes. If the town would leave them alone, they might have had some meetings in

the marketplace. Otherwise, they were in homes. Seems as though the persecution did not get too bad out in Judea. The persecutors seem to be worrying about the big towns. They took all the glorious things they had in Jerusalem out to Judea, but they didn't get the apostles out there with them. There were more churches now than there were apostles. The apostles had to come visit them, but what did they take out there to those Judean churches? They took what they had learned in Jerusalem. And what they had learned in Jerusalem had been learned first by 12 men in Galilee from a man who had learned it in Nazareth. And what He had learned was something He had learned before in God in eternity.

It's now in Judea. And praise God, organically. Remember our word organically. Organically, there are six new workers or seven out there. There are probably a lot more. Now, they're going to be growing up in the Judean churches. Something brand new. They never had this in Jerusalem. Elders are going to start. That's right. Why? Because there are no apostles. You have elders when there are no apostles around. Now I mean when there are no apostles permanently around.

Now those apostles came and visited. But in Jerusalem, they were always there. Elders were not needed. But when apostles disappear, eventually you have to have elders. What do elders do? Well, I tell you what they do. They tell you how to comb your hair and wear your clothes. They put you under the law, tell you how to behave, and they preach to you. That's right. Unfortunately, I think that is exactly what they do. I tell you what I think they ought to be doing. I think they ought to be leaving you alone mostly. They should be in charge of administrative details, and they should sort of be standing out away from the meetings, making sure that everything is going all right. They should be looking out for dissension in the church and wolves from without and wolves from within. They may even need to minister in some of the meetings, but they should not evolve into the present-day Pastor.

Meetings still belong to God's people, but in order for a meeting to belong to God's people, just believe me, if you leave a meeting alone to God's people, meetings will eventually die. People get sloppy, and that's why you need some other force, and actually, you need two forces. You need the elders who are permanently around, and you need the apostles coming shooting through every once in a while like a Roman candle or a skyrocket.

You need a ministry. And I don't know, but I kind of instinctively feel that ministry meetings, when you have them, ought to be counterbalanced by meetings in which there is no ministry. But if ministry stops, I promise you, the meetings without ministry will eventually get weak. On the other hand, if all you have is ministry meetings, God's people will cease to be able to share and build one another up. It's a pretty tricky thing to have church life on a sustained, long-running basis. It isn't easy, brothers. It's very difficult. And that's why you need apostles. Well, everybody wants to be an apostle. I never met a Christian yet who didn't want to be an apostle. You're crazy. You don't want to be an apostle. They are the scourge of the world. You don't want to be an apostle, and I want you to know something else. I may be so wrong here, but I doubt there have ever been over 20 or 25 of those men in any century worldwide.