

Genesis 1:1. We might as well start where it started. I'll tell you what, I'm going to quote the first four or five words. In the beginning God created the heavens and the earth. We'll start there.

And now, move to Genesis 1:26. And God said, 'Let us make man in our image, after our likeness, and let them have dominion.' Now that said "them", class. I'm a schoolteacher, and if I call you 'Hun' and 'Dear' in class, you'll have to forgive me. I make my living mending tents.

And I'm, if there is such a thing as a layman, and there isn't, but anyway, it might come out a little different than you've ever heard it. It said, let them, let them, let them. It didn't say let Adam. It said, "Let them."

God had in mind, from the very beginning, a corporate man. Okay. He said, "Let them have dominion." Now I want you to just take a pencil and mark on the word dominion. The fish, over the fish. The fowls of the air. Dominion over the cattle. Now, dominion over the earth, when you get to that word, would you circle it? And then when you get to the next one, there's creeping things, and you'd better circle that too. So, God created man in his own image. And maybe we'd better circle the word image. And in the image of God created He them, male and female he created them. Now I don't know if this is the same man that gets created in Genesis 2. I don't know how much you know about Genesis 1 and 2, but in Genesis, there's a record of the creation of a man named Adam. I'm not sure. It could be that this is even something more than that. I don't know. It doesn't really matter.

Alright, verse 28. And God blessed them. And God said to them, Be fruitful and multiply and replenish the earth and subdue it. All right. Now then, would you look again at the word earth? And maybe you'd better circle the word earth again. And then take the word subdue and circle it. And have dominion over the fish, the sea, the fowls of the air, and upon every living thing that moves upon the earth.

Now then, come back over here with me to Ephesians, and we'll read one verse together. No, maybe we'd better read a few more. 3:11. *According to the eternal purpose which He purposed in Christ Jesus our Lord.* Now, the words that you want to underline here are eternal purpose. Eternal purpose. God has a purpose that reaches farther back than Genesis 3 when man fails, and farther forward than Revelation 19 when the devil is destroyed.

Okay. Now then, maybe we'd better read just a little bit more. Just a little bit. 2:15 says, Having abolished in his flesh the enmity, even the commandment, the law of commandments contained in ordinances, for to make in Himself the two into one a new man. Did we back in Genesis circle the word man? No. We'll go back and circle it and circle this one too. Okay. By the way, just a little bit in a different place, the devil gets in here in Ephesians 2. Ephesians kind of hooks onto Genesis.

For above the principalities and powers and dominions and dominions and every name that is named, not only in this world and there is the earth again, but in that which is to come. Hey, I'm reading from 2, beginning at 21, and I'm in 22. And I've put all things under His feet, and that His is Jesus Christ, and gave him to be head over all things to the church. Now, whatever he has

dominion over, he gave it to the church. Now, you just remember that. Whatever dominion Christ has in heaven or earth, He gave it to the church when he got through getting the dominion.

Okay, now then, one more verse, and we'll quit. Ephesians 4:24. *And that you put on the new man.* Alright, this is the new man, circle him again, *which, after God is created in righteousness and true holiness.* Now, first, a word, and the word is eternal purpose.

We've all been hung up on the fact that man sinned, and Jesus Christ came on the earth to die for his sins. Now, girls and boys, brothers and sisters, do you not know, or do you know, that if man never failed, God still had a purpose for him? God had something to do for man and with man when he put him on this earth, that has absolutely nothing to do with salvation. Salvation was a detour, and we all got sidetracked on salvation. God started out in Genesis 1 and 2 to do something, but He didn't get it done by the end of Genesis, either, because His man didn't go along with Him. But if his man had gone along with him, God would have had something altogether different from redemption to do. Now, what is it? Because it's his eternal purpose. It's a purpose that was before redemption, greater than redemption, greater than salvation. I would even say greater than the cross of Christ if you look at it from the redemptive viewpoint. Now, I believe the cross of Christ had to come to earth with or without the fall.

But anyway, God had an eternal purpose for you and for me, and I'm getting in it. What about you? An eternal purpose. By the way, Ephesians defines that, but we'll have to wait until some other day to talk about it.

I'm just going back to Genesis now, and I'm going to talk about that eternal purpose, and I'm talking to you about something that happened before redemption. Will you keep that in mind, please? Before the fall, and before redemption.

God struck the earth and brought forth a piece of dust, breathed in it, man became a living soul, and then he said, Man, I've got a job for you. And he said, "I want you to have dominion over the earth, dominion over the fowls of the air and the creeping things, and dominion over everything that is on the earth and earth itself." Now, we just read that man, man, man is to have dominion over the earth. Now, why is that so important? He also said, Man, you will have the image of God.

Now, according to Colossians, the image of God is Christ. So, man is to bear the image of Jesus Christ. Alright? Man is to do two things. He is to subdue the earth. It said subdue. Subdue the earth and have dominion over the creeping things. The creeping things are a symbol of Satan. To have dominion over the earth and over the creeping things, and then to have the image of God, which is Christ.

Now, what in the world has that got to do with anything? Well, in Genesis 1:1, it says God created the heavens and the earth. But by the time man gets there, does God still have the earth?

Last night, we heard a dear brother talk about Satan and Jesus having a dialogue on a mountain of temptation, and Jesus stood there and looked over the whole earth with Satan, and Satan said, This is my domain. I rule it and I own it, and it is mine. And he said, You, son of God, I will give it to you if you will worship me. He was pulling the same stunt with Jesus that he pulled with

Adam. He was trying to get man to come down beneath him because Satan got a hold of this piece of real estate.

Now then, I don't know how much you know about military tactics, but a king never goes to war against a general who has fought against him. What does he do? If a king has a general who has strolled out and says, I'm going to take the kingdom, the king never lures himself to battle with him, but he sends another general. And somebody took over a piece of real estate that belonged to God, and he staked out claim to it, and his name was Lucifer, Satan, son of the morning.

And he had this piece of real estate. And so, God sent another general to come and subdue it, rule over it, and subdue the creeping things. To take back the piece of real estate. I don't know if you've read me yet, but God's eternal purpose is for man to have dominion over this earth and to reflect and bear the image of Jesus Christ.

That is God's eternal purpose. And he has no other purpose. Now then, there is no conflict between God and Satan. The conflict is between man and Satan. And the conflict is over a piece of dirt called earth.

Man and Satan vie for this piece of real estate. And this is God's purpose for man. I hope I don't lose you. I hope I can articulate this thing. God put man on this earth to subdue it, to rule it, and to reflect the image of his creator.

Now then, we're going to have to, from this point on, deal with two men, not one, because one blew it. Lord, be merciful that I can get this across, because it's sticky. Adam, whoever this man was, and Eve, were put in this garden. He created him, and he was just about ready to get this whole show on the road. He put man in front of the tree of life. And did man ever eat it? Did he? Now, we're in Genesis 1 and 2. There is no fall. Remember that. Did man eat the tree of life? Okay. Remember that, will you? He did not eat the tree of life.

He did not have another life in him. He only ended up with his life. God intended for him to have another life in there. And this life can subdue the enemy. This life is more powerful than the life of the enemy. It's more powerful than the life of Satan. But before this man ate this life, this higher life, which is Christ, Satan came along, defending his piece of real estate, and he got it, because this man fell in sin, but even worse, he never ate of the tree of life previous to that. Instead, he took of the tree of the knowledge of good and evil.

Now, in class, girls and boys, brothers and sisters, may we call that man from this moment on the old man? Could we call him that? Because that's what he is. He is very, very old. I don't care if he's ten years old. He's very, very old. And so, the old man goes on, and God has lost his piece of real estate. Now, I'm going to...listen, just follow me here. I'm going to get off the subject for a minute.

You may not believe that God wants a piece of real estate. Well, just listen to this. God had a piece of real estate called the garden, and when man fell, God chased him out. Then God saw this earth become so terrible that he had to destroy everything on the earth, and he got his real estate back through Noah. And Adam isn't our first father, Noah's our first father. If you trace your

genealogy back far enough, we really all are akin to Noah. You don't have to go back to Adam. We all came from Noah.

Alright, Noah got the real estate back for a little while, but by the time of the first, second, or third generation, it was going all over again. And God said, I am going to have a man on this earth who's going to claim a part of this earth that Satan cannot say that is his. And God called out to Abraham, and He said, There's Canaan. It's land, and you take it. And Abraham took it. And Isaac had it, and Jacob had it, but Jacob lost it.

And they got lost in Egypt. This has been one big battle over a piece of land. And then under Moses, they came back, and through Joshua, they got their land again. Now listen, if you will read the word of God carefully from the beginning to the end, whenever God has the real estate, he is called God of heaven and earth. Go back through the scriptures and read it.

And whenever God doesn't have the real estate, he is referred to only as the God of heaven. When the priest carrying the ark came into the Jordan River to claim it after Moses under Joshua, and the moment the feet of the priest touched the land of Canaan, and not until then, God was called the God of heaven and earth, because man had taken it back.

Then, under the Babylonian system, it was lost once more. The Babylonians under Nebuchadnezzar came in and took Israel, took the people, and took them over into the Babylonian system, and they lost the real estate and godless call the God of heaven.

And if you will read the book of Ezra, and you will read the book of Nehemiah, because they were the ones who started to try to go back and get this piece of real estate again. Whenever they come back once more, and they go back into the old, torn-down city of Jerusalem, the walls are broken down, and the city is uninhabited. The moment they step in there and take that piece of real estate again, God is once more called the God of heaven and earth.

Alright, I hope without losing you now, let's go a little further, because now we come back when all the strings begin to get tied together. Upon this earth, there was a group of people, man, a corporate man, who had the earth.

And they had dominion over Satan. I get so excited. He and he alone was that man on this earth. And he was the new man. And when he came to this earth, when the demons came up to speak to him, what did they call him? What did they call him? What did the demons call Jesus? They call him what? The Son of God, which he is. But what did he answer them? He said, in referring to himself, I am the Son of Man. Man. And whenever he cast out a demon, he cast him out as in the position of his manhood. And he had dominion over the creeping things. The Son of Man.

When Satan offered him all the kingdoms of the earth, which he claimed were his, he said, Son of God, if you will fall down and worship me, if you'll turn this stone to bread. Jesus said, Man shall not live by bread alone. Man shall not live by bread alone. And in John, first John, there is a test as to whether a spirit be from God, or if it's not from God. Do you know what that test is?

Huh? Who said this? Okay. The test is, will that spirit confess that the Son of God has come into human flesh? A demon will not confess that Jesus Christ is the Son of Man. He will confess he's

the Son of God. But if he confesses there's a man on this earth that has power over him, Satan is defeated, and God's purpose is. The battle for this piece of real estate on this earth is not between God and Satan, but between man and Satan. And I'm not talking about the old man. I'm talking about the new man, and we'll get to that in a minute, I hope.

Do you remember when Stephen was dying? And he looked up into heaven? And he saw something in heaven? What did he see? And what did he say he saw? And what did he call him? I see the Son of Man. Listen, devils and kingdoms and principalities and dominions, you've had it. There is a man in heaven. Read it now in Ephesians, and from this day forever and ever, you will understand it. He put him over the principalities and powers and dominions in high places. He put him over all of them. He is in heaven as the Son of Man with power over Satan, as the Son of Man. As the Son of Man. As the Son of Man. Praise God.

Listen, after he died and rose again, he went to heaven. There is a man, not just God, but there is a human being above the principalities of this earth, and they are all under his power. A man. A man. But did you ever notice? Are you with me? You may not see it all yet, but you're going to in just a minute. Do you see it so far? For God put man on this earth, and his eternal purpose was for man to have dominion on this earth, to have the real estate. And for man to subdue the enemy, and for man to bear the image of Christ.

All right, now, hold on to your heart, because we've got to go back to that tree. Well, there's so much we've got to go back to. Let's talk about Jesus for a moment on this earth. Let's just look at Him. He is in flesh, and that means He is quite limited, right? Quite limited. Okay. What did he do?

Just take the Gospels. We see the head. This is Christ as head. He has no body yet. This is Christ in headship. It's just Him on this earth, no body, just one single new man. He has compassion over the multitudes, that's Jesus. He heals the sick, that's Jesus Christ. This is the new man. He teaches as no man ever taught before, but he doesn't teach any dead doctrines. He presents himself as life. He comes into collision with this kingdom you heard about last night, and every time He comes in collision with it, He has the absolute power over it. And God is working out His eternal purpose now that he purposed in the garden that he never got done. He has upon this earth once more the tree of life for men to eat.

But Jesus keeps on wanting to get out of there. Have you ever noticed that? He wants to leave. Have you ever noticed this? Have you ever read it? How anxious He is to leave? He keeps saying, "I've got to go." But he always says, "I've got to go so that someone else may come. I must leave you." And the day that he knew he had to get out was the day the Gentiles came to him and began to ask their question. And at that moment, you can see the change. It's time now. It's time for something great, grand, and glorious. And he makes preparation for the cross and resurrection. And so, He is crucified and He dies. He rises again, and then he ascends into heaven, and we are left alone.

But listen, he had a fantastic purpose. And I'm going to have to leave this thing for a minute. I'm just too excited to stand still. I think you'll hear me. I'm sorry. I just can't stand it. But you know what he did? He brought his spirit, which is himself, and he brought His spirit, which is life. And

He put His life in us. And He put His life in you and you. And He put his life in all of us. There wasn't just a son of God now, in flesh now, as one life, one new man, but he put that life in you, and he put that life in you, and he put that life in you, and all of us. And then in the book of Acts, you got the tree.

Oh, wait, stop at Ephesians. You remember who the new man is? The new man is the Jew, and the Gentile with a wall pulled down, and the two are made one. And the book of Ephesians says this is the ... Christ, this is the new man. This new man is not you. It's you in the new man. The new man is all the believers of Christ, Jew and Gentile, put together.

You got the man, the corporate man. The man God was after in Genesis 1 and Genesis 2. The new man, not the Adam who fell, that's the old one. God raised up a new man. What about this man? There is nothing different from that man and the man of the gospels for they are the same life. It is Christ in you. It is Christ in his body. It is Christ in his believers. He's not limited by a place with just a few being able to touch him and hear him. There's a life in you and you and you.

But don't think you're so cotton-picking big, because it's not you as an individual. Genesis said let THEM have dominion. Let THEM have dominion. God will never trust his power over Satan to an individual. His power over Satan and his image to be born upon this earth was given to the church. Remember what we read a few moments ago? "He has made Him over the principalities and the powers of this world, of this earth." He is over them. And he has given all that power and all that authority unto what - the new man. This man has power over the enemy and dominion over the enemy and dominion over the creeping things. And this man looks just like the man in the gospel. This man looks just like the man in the gospel. This man, this new man, the church, the body, has compassion, teaches as none has ever taught. It is a life that draws men. It is now not just the head, but the head and the body. And this new man faces the demons and Satan, and they cast them out. And the church, as a built-up corporate body of believers, has dominion over the creeping things and Satan; it has dominion over all the earth. And bears the image of Jesus Christ.

Brothers, say hallelujah. Well, I want to stop here, and I'm going to turn right around. Are you tired yet? I don't want to wear you out, but listen, there's a lot here. There's a lot here.

I'm going all the way back to the old man. All the way back. Can you go back with me? Can you pick this up? Let's go back to the old man. There was a man whom God designed to bear his image and have his authority, and that man was none other than man himself, who fell. Now, there is no life of Christ in this man. He never ate of the tree. He does not have the life. Do you remember when we said this a few moments ago? He does not have in him the life that can subdue the enemy. He does not have the life that can bear the image of Christ. And from this day on, fallen in his nature, he is the old man, and he has his ways. And he is still on this earth. And my friend, I'm fighting for you who see a little bit of the church, that you will not build what the old man has built, even when you're trying to build what the new man is.

Because men do not build at all, not if it is God's building. God alone builds. I just want to tell you that this old man does build. And I have completely gotten off the subject again, and I'll be back in a few minutes. But here we go.

Let's talk about man, the old man, and what he does. Okay. Would you like to stand up for a second? Let's stand up. I like that song.

Let's sing it again.

You may be seated. Here we go again.

The old man left the garden. He still bore something of this replica, this ripped, torn, tattered image of his creator, and he still had something in him that he wanted to do good. Do you know why he wanted to do good? Do you know why he wanted to do good? Because he ate of the tree of good. But he also does evil because he ate of the tree of evil. He doesn't want to do it, but he does it.

Let me tell you something, being in the church and being a Christian has absolutely nothing to do with being good. Friend, that's right off the tree of knowledge. Good is from Satan. Life is from God. And brother, we don't live by being good, we live by life. The tree of life. And that's all we live by.

But anyway, this man, this old man now, born and broken in the image of Adam, leaves, and he goes out. And Cain builds a city called Enoch. And here a man begins to do his little building. He's going to try to continue to be something for God. But he's doing it all. And you remember Lamech, who killed two guys, twice as many as Cain. I can't even find this, and I sure don't remember their names. But this guy, I believe, had three children. Two boys and a girl. And I believe Lamech was strong with war. And another one was great with music. And another one had a lovely home. And this is the beginning of man's building.

Now, I want to talk about the old man just a second. You got him. I've got him. But praise God, I've got the new man in me, too. Now, I've got to choose which one I live by. The old or the new. And I intend in the body of Jesus Christ to live by the new man, that's the only way I can live by Him, in a corporate way. Otherwise, I'm bound to live by the old. But the old man who wants to do good is upon this earth, and he's in you, and he's in me, and he has certain characteristics, and God hates those characteristics. The old man is nothing more than your human capacity, your human life. He is Adam life. Fallen Adam life. I gave you my testimony a while ago. I gave you a testimony of Adam life. I gave you the testimony of sweat and work. I gave you the testimony of hours a day of letters, of sermons, of grit, and gum, and printing presses, and money, and finances, and all of these things, human life trying to build for God on this earth. And I believe that the brothers who stand in this podium here are trying to communicate to you the reason they pulled out of things they pulled out is because they have realized that they were living by the other life and serving God by the other life, by the sweat of the brow they have tilled the earth. This is by the human life. This is by the human system.

Okay, what are these three things Lamech and his brother and sister built? Lamech was war, another one was recreation, and another one was home, building. And that's about all there is to

the world system if you understand it. The world system is nothing but the world, it is nothing except ordinary good things that enslave us. They have become perverted, like marriage.

In the church last year, a brother and sister came to the meeting. They said they want to get married. The meeting ended, and they were sitting there, and they pulled out the contract, and they signed it, both of them. And someone said, Praise the Lord, hallelujah, amen. Someone else prayed a little bitty prayer, and the meeting ended. They were legally married. There was no system to that. That's just beautiful. That's the greatest marriage there is. Utter simplicity.

But what is the world system of marriage? It is weeks of sweat and labor. It is hundreds...no, no, no...I'm talking about the ceremony itself. It is invitations being sent out. It's poor Papa who's got a daughter spending hundreds of dollars on gowns, candles, and flowers. And all of this is a big, beautiful system that captures you.

And the same is true of recreation. We work so hard to rest. We're utterly captured by it. And the home. Listen, the home is nothing. The home can become the most absolute bondage. The mowing of the lawn. The keeping of the dust out, you know. And I know, I have owned a home. I don't anymore, but I'm sure that our expenses ran \$50 to \$75 a month keeping that place up, and that's beside the note. The bondage of the tent, the house. This is the world system.

And today there is another one. I'm sorry that this isn't mentioned right here. I really feel that something got left out, and that's transportation. The bondage of an automobile. The absolute length and breadth of that thing, and the expense and the agony of keeping that thing moving. No, listen, that's a system that captures man from his simplicity.

This was the beginning of the old man's way of doing things. It has nothing to do with the new man, and it bears nothing of the image of the new man. It has nothing to do with, and this is, well, I'm moving ahead of myself, but listen, this is what makes men see God. It's when they see a body of believers that don't look like anything on this earth.

When you have a church that has a pastor and a board of directors and a bunch of people sitting out like you're sitting out, and this is really wrong, this is an abomination for me to be here and you to be there. This looks just like General Motors, the president of the board of directors, and those who do the work. This is the system, and it bears, it has no scriptural basis whatsoever. I trust that doesn't shake you up. It just doesn't. I'm sorry, it's not there.

This is human life; this is the image of human life. The image of human life has a head, and, you know, there's the presidents, brothers, I hate to tell you this, there's the area directors, and then there are the staff directors on campus, and then there are just the staff people, you know, and then there's the poor, miserable, God forsaken layman, down at the very bottom of the heap. This is the way of the old man throughout all history, and this is what John was speaking to you last night about. I almost came right out of my chair. Thank God that somebody has seen this thing.

I want you to look at this. I want you to look at this system, and, brother, this is, I'm not reading out of the Sears and Roebuck catalog here. The first building of man is Enosh. Then comes that system, world system, and when I spoke a moment ago, I talked of the whole world system, not of one of the systems in it. The world system is full of systems, and even one system has systems

in it. And that's the religious system. It has its system within it. And all of these are part of the world system, which is nothing in the world but taking human things and putting us in bondage with them. There's nothing wrong with marriage; it's the bondage of a ceremony that makes it so hideous. There's nothing wrong with a home, the simplicity of just a roof over your head, but the bondage of all the things that have been worked up in it, and the clothing, and the transportation. All of this is the world system to keep the old man in bondage.

Then there came a day after the flood, and I want you to get this very carefully. It was the great-grandson of Noah who built Babel. Now, Noah was on the path, but it doesn't take very long after the path to get off of it. Somebody starts off just great, and four generations later, you've got a system. Okay, now then, don't misunderstand Nimrod. Nimrod built the first big human effort to reach God. This was the religious system I've moved out of the world system into the religious system in the world system.

Nimrod, first of all, was characterized by his greatness. He was a great hunter. I don't know what he was hunting for, maybe free will offerings. I don't know what he was hunting for, but he was a great hunter. And he decided to build a city, and this man knew something of God. He knew something of God, and he wanted to do something for God. He saw something of God's building. So, Nimrod and the others began to build a city made of brick. Now, this is human, human, human, human. When God builds, he builds with stone, and God makes stone. But when man builds, he builds with brick. So, they began to build with brick, and they noticed that it tottered a little. And it tipped over, and if you go over and just push them, they'd fall over. They didn't fit one another. They didn't work together well. They fell out. And so, Nimrod and his crew said, We've got to do something. And they looked around, and although the word in Hebrew is bitumen ("chemar"), the translation is slime. It says they made some slime to hold the bricks together.

Now, this is the characteristic of man's building. Man must fall out with himself. If you people start trying to have body life together, you're going to split in a thousand different directions, because you're going to do it on human life, and human life splits. And it's going to fall over. Now, be at peace. We'll get there in a minute.

They began to build, and they put the slime in, and the slime hardened, and the brick held. Now, what is the slime? I'll tell you what it is. It is acceptance of the brethren. Either you fit, or you don't feel accepted. And that is the most insidious thing there is. I belong to a group of people who had no real big creed, and they did not say that they ruled over us. They could not hire or fire me. The local church did that. But you had to go along with the brothers, or you were totally out of acceptance. Do you know what slime is? It's rules, brother. It's regulation, dear sister. It's telling you that you've got to do this, and you can't do that. And it's the building of man, and you must conform, and it is a director, and a board, and then the peasants at the bottom, whether you call them pastor, and deacons, and congregation, or whether you call them president, and the people below them. It doesn't matter what they are called. There has to be a binding together of man's organization, or it will fall over, and you must toe the line to man, or it will not stand.

God, in his mercy, brings division because, in the human system, if there were no division, it would become so powerful that it would consume the earth. And every man on earth would be in

bondage to it. And in the Middle Ages, there was a system, a religious system, that grew so great upon this earth that it was about to consume it until God brought division in the human system that was being lived by the power of human life.

Now, you've heard recently of some organizations that are having some problems. This is division brought on by God. God, because the system gets too powerful and too great, and God has to divide it, or it would literally consume the earth. I thank God for division when the building is built by a group of Adam lives coming together. Because there will always be somebody on top. There will always be somebody on bottom. There will always be just the ear listening, listening, listening. There will always be the orders given, given, given by man, man, man. And this doesn't look like God's new man. This looks like the human; this is the military chain of command, and if you want to know how to recognize it, look and see if there's a chain of command. And if there's a chain of command, it's the human system.

Well, wait a minute, we're not through with this thing. It comes again in the picture of Egypt. You remember Egypt? The children of God were captured there, and they were building Pharaoh's cities. And the book of Exodus says that those cities were built of what? Brick. And, brother, in order for the human building to be built, there has to be slavery. And Pharaoh would not let the people of God go because he would lose his builders. And he systematized them into a building. I'm sorry, into a system that he might have them to build his building. And there is always a king at the top, enslaving men, not to build for God, but to build for man and the image of man.

Say amen.

Now then, this is the deal He made with the children of Israel. He said, Get right on the outskirts of Egypt and build the city of God. Build a tabernacle. And they said, No, we've got to go all the way out. And he would not let them go. And God rained ten plagues down on them. And still he would not let them go. And today God is raining ten plagues down on the system. He is. And still there is no release to let them go, but go they will. By the unction of the Spirit of God within them, by the leadership of another life, they will go.

Now then, they got out. And they left the building of man. They began to have the building of God. They had one little problem, and you're going to face it. When they got into the wilderness, some of them said, Oh, fiddlesticks, let's go back. There are safe spots there, that's security. You may be enslaved, boy, but you got an income. You got food to eat and a house over your head. By the way, I want to say something to all of you people. I'll probably be killed when I get out of here. People who have prayer letters don't need to be prayed for. This is part of the system.

Anyhow, when they got out into the wilderness, they began to look back on the security they had. It was great. They wanted it back again. But what was their real problem? Their real problem was this. There was a cloud in the sky in the daytime and a pillar of fire by night. And they could move toward Israel, toward the earth, toward the land, toward the real estate. When that cloud was moving, and when it set, they just had to sit. When it wouldn't move, they couldn't move. And then, sometimes it would completely disappear, and this was frustration. And there was that desire, once more, to have a system for man to lead, rather than God to lead, because it was so

hard to get used to being led by a cloud and a pillar of fire. And that is nothing in the world but a picture of the Holy Spirit within his children.

And the first big problem you run into when you come out and you try to come into the land, into the earth, and take it is that you have never been able to live by the Lord Jesus Christ within you in Spirit. He is there in Spirit, and you have no practice; you've been in the system so long, getting orders from man, and getting orders from things, that there is no exercise or growth of the human spirit within. Brother, you're going to have to go through a time of learning to look for that cloud, and follow the cloud, and follow the pillar of fire, and follow the Spirit of God within you.

And I'm not speaking individually, because that was a group of people, and you've got to stop thinking individually, and think collectively; when a group of brothers and sisters meet together, and they are not going to be following man. And let me tell you this, anybody who keeps on leading and keeps on leading, in the New Testament, the concept of apostleship was that the apostle would have a group of believers utterly in his hand, as Jesus did the disciples, and as Paul did in the churches he started, but the principle was different. He had it therefore a short time to instruct them, and to show them how to live by Christ, and leave, and get out there, get out, that the people of God might learn to live by the Spirit within them, and nothing else, that Christ might be the head of his church and to use a secular term, and it is secular, Jesus Christ is alive enough in you to pastor his own church. You've got to learn to live by him, and follow the cloud, and follow the pillar of fire, and don't go back.

Well, wait a minute, there is another picture of the system, and that is Babylon. You remember Babel started off with Babel under Nimrod, at the big tower, and then it disappears. That very same city, hundreds and hundreds and hundreds of years later, started off as God's, building for God, hundreds and hundreds of years after Egypt, and after the people get back in, that same town, that same place, the very same place, raises its head up again. It's Babylon now, not just Babel, but Babylon. And it started off as a city to reach the true and living God. And what is it by the time we see it again? Hundreds of years later. What is it? It's the same city, started off on the same concept, it was something good, it was something to reach the true and the living God, but when it surfaces again, hundreds of years later, it has become a city for the worship of the moon. And that city is the enemy of God, and Israel, and the earth that they took and the earth that they had.

Now what am I trying to say to you? If man builds, even though he builds for God and builds for Christ, when that thing gets old and the founder passes, you'll have something that will be the very enemy of God and will no longer bear even the semblance of the image of Christ. Give it a few hundred years. And I tell you, it's faster now. It can be done in forty or fifty, it looks like. And it will be the enemy of God.

And this time they come to Israel with their army, and they take it and they take the people of God and they take them back to Babylon and they enslave them. And once again, there's the fight over the real estate. And for seventy years, the people of God have lost the earth, and God is just the God of heaven. But a little group of the Jews in Babylon is going to go back home. Some of their brothers and sisters say, Well, there's a temple here. They say, yeah, but there's got to be a temple in Jerusalem. It's got to be on the ground of Jerusalem. It's got to be in the right place.

They say, we're going back anyway. And the others say, 'Don't leave; stay here and help us preach, and maybe we'll change the system.' Stay here. After all, the vessels of God are in that temple. I want to repeat that. The vessels of God were in the temple of Babylon. And I guess that's what bugs us. There is a salvation there. There is something of God there. But you open the windows, and you look back, and you know that God's eternal purpose is that man may have the land, and you've got to go back. And some of your dearest friends say, Don't go back. And brother, it's not the great majority of the Jews that went back. The great majority of them stayed in Babylon. But it was a few who went to rebuild the city of God. And you've got to bid goodbye and go. And when you get there, you've got to do like Nehemiah. You don't take any of the gold and silver of the governor of Babylon. And you build again with stone the city of God.

All right. One last scene of Babylon. Praise God, it's got a last one. You go to Revelation 14,16,17, and 18. Here is Babylon once more. This is the old man, the human life. And once again, Babylon is seen, and this time, Babylon has begun to express the image that she really is. She is a woman who is a harlot. And by the way, she still has decked around her neck the gold and the silver and the precious stone, which are a symbol of God's people. They're just decked right out there for everyone to see. There's a little still there. But right under it, it says that she is full of the blood of the prophets and the saints of God. And if you don't believe that, you just go back and find out who's killed all the prophets and saints of God. It's the religious system.

And then Babylon is exposed for what she really is. She is called the mother of harlots. And her one great disposition is that she has had intercourse with the world. The world system started by Lamesh way, way back there. She has become the greatest single buyer of the world's products. I was told in one city that the largest single source of income in that city was one of the religious organizations, without which the secular printing companies, advertising agencies, and things like that could not exist, because of the tremendous income in that small town of that one religious institution. She has taken over Madison Avenue's techniques. She has taken over the image of the world, and she has had intercourse with the world, and she is the great religious system. And she has given birth to many, many children who are harlots.

Boy, that's tough going. And as far as I am concerned, I have never spoken on this publicly before, and I shall never again speak on it again. But I ought to tell you simply this. The very last word, and this is in the book of Revelation chapter 18, the very last word of God from heaven was simply this. My people, come out from her. Come out from her.

And for all the ages, God has been calling us out of human life and out of human life system. He is calling us out of the things that man builds for God, that bears the image of man, that has the ways of the world. He is calling you, and he is calling me, and throughout this earth, his spirit calls, Come out from her. His people are in there, and he's saying, Come out. And he doesn't say, stay in there and convince someone else to go, and he doesn't say, as you leave, take a Babylonian garment with you. No, he says, come out. Come out to what? Come out to God's eternal purpose. And what is God's eternal purpose? To have the new man, who bears the image of God, and has dominion over the enemy.

Now, just listen. I will quit and put your shoes back on. I started out by saying that God's eternal purpose was to have a man upon this earth who had the image of Christ and who had power and

dominion over the creeping things, had power over Satan, and who would subdue the earth. That's God's eternal purpose, and it was before redemption. And that's God's purpose for the new man. And Jesus Christ came upon this earth. I'm sorry. Jesus Christ came upon this earth bearing the image of God and with the life of God in Him. And then He died, and a grain fell into the earth. The grains were lost to the ground. Then the grains were crushed; my friends, it's going to take some crushing to get what God wants. And they're all crushed, and they're pounded together into one loaf, which is the church. Life is the same. The Life that went into the earth is the same Life that is in the loaf. And God had his Man, the new man.

And what is the life of this new man? The life of the old man is the life of Adam, and it has within it the image of division, and the image of the mind being taken all out of shape, the image of thinking and rationalizing, the image of scheming. And what is the image of the new man? It is the Spirit of the life of Christ. It is Christ Himself. He is impregnated into you, and now God wants you to learn how to live by this life that there might grow up as life grows up, that there might grow up a body simply formed together. Not a big ear and a big tongue and a big place to sit down, but an arm and a foot and a finger and an eye and an ear and a leg all simply joined together. The new Man, the body of Christ upon this earth. Friends, he had it. He had it. After his death, he had some people who had been crushed and built together into unity.

Let me just stop here, and I have got to share this with you, for some of you are thinking in these terms. Bless God if you don't want to. And bless God, friend, if you don't have the absolute, irrevocable urge to do this. Don't do it. If you cannot go this way, don't. Some of you have no choice. But when you come together, you're going to be tested on this matter of unity. There's going to be human life that wants to be built up there. Somebody is going to start standing up, talking about predestination. And there's going to be somebody in there who doesn't believe it. Somebody else who is going to be talking about foot washing, and somebody else doesn't believe in it. Somebody else wants wine, somebody else wants grape juice. Somebody believes in falling from grace and the insecurity of the believer. And somebody else believes in eternal security. And you got this doctrine here and that doctrine here, and look, I'm going to shake you like you've never been shook before. Please don't go to sleep for the next three minutes; I urge you, don't go to sleep and listen with your spirit, not with your brain.

Brother, eternal security is a man-made system. Hold on. Don't leave. Don't go away. I don't believe Paul had the biggest idea of what it was. You say, Look at Romans 8. I'm looking at Romans 8; it's about the spirit of life and Christ, and he's going to have to suffer a little bit to be built up. But God gives grace, and he gives peace, and he's not going to let anything get hold of you. And that great and glorious hallelujah praise God. Eternal security? Yeah, that means that you can't lose your salvation. Salvation I can't lose? You remember the illustration of the two windows? "Don't throw a rock through this window over here..."

Alright, eternal security. Boy, you've got it, and you can't lose it. You tell a man that. And immediately, he begins to doubt his salvation; that's a rule. So, what is then? I'll tell you what it is. Christ is life. And you say to a man that Jesus Christ lives in you, and his life is eternal, and it is indestructible, and it is impregnated in you, and you live by that life that is eternal, and you take Him as your everything, and that we all live by Jesus, and man, you won't have any

problems. And if you say eternal security, you'll put them in bondage. Christ is eternal security. Preach Christ. Live Christ. Eat Christ. Live by Him.

You believe in foot watching? Listen. Jesus came and bowed down before a disciple to wash his feet, and the disciple said, Lord, I will never let you do this, and He said, If I don't wash you, you'll never be whole." Peter said, "Lord, wash all of me," and he said, "I'll just wash your feet. That's all that needs washing."

So, what's foot washing? I'll tell you what foot washing is: It's Jesus Christ. Who washed the feet? Jesus. What is it, except the humility of Jesus Christ? It is Christ himself. And friend, if you just take Christ and forget all your systems and forget all your manmade doctrines and live by Him and take Him in the church, then there will be foot washing that is real.

Witness Lee came to talk one night to Watchman Nee with his notebook. I love this story. I've heard it told now three or four times, but I just can't stand it. It's so good. And Witness Lee, being a young brother who wanted to learn everything, came with his big notebook, and he went down there to ask a lot of questions, and I know what it was like because I've been there. I mean, in the same kind of situation. He'd say, now what about Romans 7, this marriage here at the beginning of the chapter? And Brother Nee said, hmm, hmm, hmm. And Brother Lee said, Well, what about eternal security? Hmm, hmm. Finally, after about a few minutes of this, Brother Nee said to Brother Lee, Brother, what is patience? Brother Lee said he was real scared to answer this because, real trepidatious to answer it, because he knew that, you know, well, it's tranquility and peace, you know, in here, and you're not disturbed because, oh, there's a catch here somewhere. So, Brother Lee said, I don't know what it is. Brother Nee said, Patience is Christ. Patience is Christ. Everything else is a shadow. Real patience is just Jesus.

It's, yeah, I know, you don't catch that. I didn't either. The church of God lives only by the source of a life, and that life is Christ. And the church has to learn to live by Christ. And Christ is patience. Patience is Jesus Christ. And peace is Christ. And eternal security is just Christ. And the church has got to get to this thing of just Christ being everything among the believers. Just taking Him, and nothing else. As they come together, brothers, there isn't a so-called doctrine in the Scripture, but it is simply Jesus Christ.

You believe in immersion? Somebody else believes in sprinkling. And what are you going to do? Are you going to throw out the immersionist or the sprinklingist? Then you are going to build a man's system built on human life, but you just say, Oh, brother, I saw that I have been put into Jesus, that I am in Him, that He was dead and rose again, and I have died and rose again. He was down in the grave, the death water, and He came back up out of it. Hallelujah, I saw this. Jesus Christ has risen from the grave, and I am in Him, and I have been put into Him, I have been baptized into Him, and some new believers are going to shout, Hallelujah, where's the water? Because Christ is the real baptism. Brother, we have been so systematized in a theological, manmade concept of the Bible that we cannot see that we have been robbed blind of the preciousness of the reality of Jesus Christ. Brothers and sisters come together, and there is something within you down here. Live by it when you come together.

Now listen, and this is it. God lost the land. There was upon this earth a group of people who lived by Christ and had his life, and they subdued the enemy; and they reflected the image of Him, and when people came into their meetings, there was no human head. The unbeliever says that God is among you, and it didn't look like the world system. But the battle goes on. There was no division, no division over doctrine, or gifts, or man, or anything else. They just were brothers and sisters who were simple and lived by another life. But the system of man that bears the image of man with its division came in.

In this city, there is a chopped-up, decimated body of Christ. But God will call back some to take the land, the earth, who will drop everything on earth. They will drop the farms, and will drop the loons, and will know nothing but the headship of Christ and come together again, and live by Him, and not be, but to simply represent the body of Christ for all the believers in that city, and say, though they can't all, and they all will not, we will come here and take the land, and we will be built up together in life, and we won't split. I don't care whether I agree with you or not; you're my brother. And you got the life of Jesus in you, and split don't come from theology.

The church in Corinth was just about to split. And Paul said, "Why? It's because of your soulishness, because of your Adam life. You see Apollos, Peter, Paul, and Jesus as four different groups among you. No, we will not eat of THAT tree. We will eat Jesus Christ, we will take Him as our life, we'll take the tree of Life and eat it. We will have nothing but Him in primitive simplicity, and by God's grace upon us, without rules and without form, we will meet together as brothers and sisters, and we will just have Him, and when we get mad, alright, we'll get mad and we'll cry and weep, and then we will know what it means to go back and live with one another again, and God's life will grow, and then will come, gradually, the love of the brethren, that the world says is the proof, the proof that we are His. Christ will be the Head, and there will be the cloud and the pillar of fire, and men will come in, and they will see no human leader, but they will see one and then another being led by the Holy Spirit to speak and to share, whatever the Spirit of God decides to do.

And there shall be upon this earth again *The God of Heaven and the God of Earth*, and there will be given to a group of people, a corporate man built up together in the Spirit of love. There will be a hand, a foot, a mouth, and a Head. There will be an eye and a tongue, and it will be the new man, united in the Spirit of Christ, and it will bear the image of Christ, and it will subdue the enemy, and have the earth.

That is what God is doing now. Hallelujah.