

I want you to remember, while I read this, that this is being spoken by someone who had lived in eternity, that these words were not simply some beautiful poetic words, that he meant every word of it. He had been in a realm where this was true. And that the realm that he was in when he spoke this, that is the physical realm, was filled with pictures and types and shadows of this reality.

When the Lord Jesus said, I am the vine, he literally meant that. It's just that you had to go somewhere else besides our world to see this reality. I am the vine and my father is the gardener. I am the vine, and you are the branches; If a man remains in me and I in him, he will bear much fruit. Apart from me, you can do nothing. And the Lord God made all kinds of trees grow out of the ground, trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

A river watering the garden flowed from Eden, and from there it divided, and it had four head streams. The name of the first is Pison. I don't know how to pronounce these words; I don't speak Hebrew. It winds through the entire land of Havilah, where there is gold. The gold of that land is good. Aromatic resin and onyx are also there.

And that's Genesis 2. Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and the Lamb down the middle of the great street of the city. And on each side of the river was the tree of life bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.

Now, you have in your mind the concept of a tree about the size of a large tree; you are mistaken. The tree that is in Genesis and the tree of life that is in Revelation are the same tree. And the tree in Revelation gives us a hint as to the vastness of the tree as it was in the Garden of Eden. That tree reached in Revelation from one end of the city to the other and down the street. If we believe the measurements of that city, then that tree must be immeasurably high, for its length and its width and its breadth are approximately 1500 miles.

And that is why, as I stand here before you and try to explain to you what the Garden of Eden looked like, I am a mere man. And I cannot tell you what that garden looked like. And no man can unless he was there. I've not been there, but I have imagined that thing over and over and over and over again. My imagination has mounted up to its height and its length and its depth. It's winged its way to the uttermost, and I still cannot tell you what that garden looked like, but I'll try tonight to make a small stab at it.

Before we can tell the story of the Garden of Eden and the Tree of Life, the place where you are supposed to live. And we found out last week that man's natural habitat is not heaven, nor is it earth. Man's natural habitat before the fall, his habitat was not intended to be this planet, nor was it to be heaven; it was to be a place where heaven and earth overlapped - the garden. That's where you're supposed to be living right now. Well, one day you will, Annie, I promise you, you will. Now, before I can tell the story of that place where you're supposed to be living, I have to tell you what happened just previous to that, or maybe it

happened long before it, or maybe it happened during the time that Adam and Eve were taking their tour of that garden. I don't know when it happened. You don't know when it happened. But we have to hear this story in order for the rest to be understood.

There in splendor and in glory, somewhere near the throne of God, there came into the heart of one of the angels a creature that had fallen from the finger of God. There came from him the desire to lift himself above that throne, the throne you and I heard about. Now, that can mean one of two things: it can mean he tried to put himself above God and take the place of God, or it means that he had that moment when he did not wish to align himself with that throne. I don't know. But I can tell you this: there was probably a war in the heavens.

There had never been anything like this before; there never was again. We're going to imagine that Gabriel leads one third of the angels and Michael leads one third of the angels; these we will later find out were angels chosen by God before they were created. Predestined. You Presbyterians will revel at that word, declared to be chosen to be elect. Well, Gene, that's unfair of God to that other one-third. I don't understand that; maybe he didn't make the decision himself. I only know that you have a God who can remember the past, but you also have a God who can remember the future. And in passing, did you know that there has never been any logical explanation given as to why we cannot do that? We'll talk about that sometimes. According to the theory of relativity, you and I should be able to remember the future. You didn't know that, did you? Scientifically, by all scientific knowledge, we should be able to remember the future and do not, and that is one of the mysteries of science. I know why: it's because we're hindered by a veil of flesh, but one day we're going to be delivered from it, and we will see no more. We will remember the future. I hope so, that may be a nuisance.

He raised his sword. He raised himself above the throne of God. There was a horrible confrontation and a conflagration. I'm going to tell you a little story that never happened, but it'll help you. The sun of the morning has been cast out of the heavens, and the angels have returned to their abode. Many of them have fallen on their knees. They are all weary and spent. The hand of Michael, the great warring angel, is welded to his sword. He cannot turn it loose. One of the angels asks the question, Shall he ever return? And Michael overhears the question being asked and says, he has access to this realm, but he cannot live here. He can return, but he cannot stay. He has been cast out of the heavenlies into the physical realm. And another angel asks, "What will he do there?" And Michael says, "I fear the worst."

For he was guardian over one-third of creation. He was the guardian of the physical creation, and now he has entered it, and I fear that he will encircle the favored planet and there make war on man. And an angel asks, if that war comes, who will win? And Michael says, the prognosis is not good, for Lucifer is a higher form of life than Adam, and if they meet on the plains of battle, surely Lucifer will win. Now that didn't take place, but I've told the story to make a point: that this archangel of light comes down and encircles this planet, and he's invisible and cannot be seen.

And he does something quite incredible. He throws out a cloak of anti-light and envelops the outer heavens in this spiritual reversal of heavenly places. Now the heavens are filled with light. He establishes a kingdom of the reverse of light. As is their matter, there is anti-matter, and as there is creation, there is anti-creation, as there is light, there is anti-light. It is a place that you can walk in. It is visible, and if you please, it is beautiful, but it is a kingdom of darkness, and there he has established the second kingdom existing within the Eternals; only He has established it in time and space around this planet. And He has made Himself overlord of this dark, supernal place.

Now the earth is not His. It belongs to Lord Adam. He is the Lord of this planet. Satan is Lord of the skies. God is Lord of Lords. There are three Lords: Lord of the skies, Lord of the earth, and Lord of lords. Lord of all things, who rules in that shining, unapproachable throne of God.

Now, that's the introduction. We have to go now to the garden. Now, everything gets very positive here. Can you shift gears? I hope you can shift gears. God has made man. It is the end of the day. God's seventh day is a day of rest. Man's first day is a day of rest. Brother, the first day man ever lived on this earth, he rested. I want you to consider that; the first thing he ever learned to do was to do nothing. Now, please consider this: to rest was his first understanding. Hadn't done anything. Hadn't earned anything. Hadn't worked at anything. Had not achieved anything. There were only two or three things God ever said to man to do; one of them was to lay down and rest. And I don't know but what that might be still one of the greatest messages you will ever hear. Lay it down, sister. Lay it down, brothers, and rest. And rest.

Now, lazy people love that. Oh, oh. But go, go, go, people, they don't like that at all. Well, lazy people should never hear it, but the intense people should hear it. You who are so intense about being a Christian, and Adam's first lesson was to lay it down. And that is probably the first lesson any Christian ought to learn.

The next one we're going to learn right now. On the seventh day, I do not know where they were. I do not know how they spent the seventh day. I have the distinct feeling they did not go into the garden. If you read the record very carefully, it is my distinct opinion. and I won't give it up. I don't care what Genesis says. I know what Genesis says. It seems in Genesis that God created Eve at the same time He created man, but when you read Genesis, very distinctly, you get the impression that it was on the eighth day, the day after the day of rest, that God took the bone from Adam's rib.

Now, brothers and sisters, that is a glorious, wonderful, absolutely incredible story. The creation, the fashioning of Eve, is wonderful. And we're going to pass it over. But I would like to recommend to you one of the great books penned in our lifetime that tells that story. We have them at the door. you can buy a copy here tonight by one of the outstanding authors of our time. The name of the book is The Divine Romance, and we're going to pass that over because it's already been revealed. We are definitely plowing new territory.

After Adam and Eve have met, fallen in love, all of these things, the Lord says, "Now come with me into the garden," and it is at this point I really feel I have been struck dumb. I have to take you into this garden. Now, how can I do that? How can I possibly, as a fellow human being, do that? There is a place where the garden begins. All the rest is earth, and it probably was at that moment that there was no ocean upon this earth. None. It was a beautiful earth. The waters were underneath. If we're to believe the scriptures, the waters were underneath. A mist came from time to time and watered the vegetation of the earth; I'm sure it was beautiful.

But there came a place, not too far from where God made the man, where you could step in and know that you had passed out of one realm into another. You had not passed into the heavenlies, but you had passed into a place where heavenlies and earthlies matched. A perfect earth and a perfect heaven combined and gave to the other all of its attributes. All that is glorious in the material created realm, and all that is glorious and splendorous in the other realm, gave one another. The visible could see the invisible. The invisible could see the visible. The glory of one was added to the other. The glory of the other was added to the first. The heavens and the earth cannot match what heaven and earth can do together, and this is the most glorious of all places. And it's your home, it's where Adam was intended to be.

Well, I wish I could do this. It was like a magical thing when they stepped across that border, that boundary, and they could see things eternal. It was a holy place, a place of total provision. It was a vast place. How big was it? It was as large as a subcontinent, probably about the same measurement that it was measured again when it was no longer a garden but became a city. I have a notion that size did not change.

One of the most fascinating things about it is, though, it is an unguarded garden. Unknown to Adam, unknown to Eve, as they began to walk, and whether it was known to God I do not know, I suppose it was, that as they stepped in to view this vast home, if you please, this vast home home. There came down out of the skies, and this is far, far away from Adam and Eve's view, there comes down out of the skies this beautiful, incredible thing in the form and shape of a tree. And as it touches the earth and its root penetrates the soil, the soil sizzles and fumes and lets out a ghastly odor. Something truly foreign has come to this planet. It is beautiful. It is hypnotic in its glory. It is a brackish black. It has a magnetic charm about it, unlike anything else upon the earth or in the garden. It is utterly foreign to the heavens, to the earth, or to the garden, and Adam and Eve are unaware of this visitor from outer space. It's filled with vast, vast fruits. They will see it before the day is over.

Now, they walk into the garden unguarded. I think I just would like to dismiss the meeting and go home at this point. What do I see? I see the sun tracking its way out of the east up some silver highway, its beauty is unmarred, its glory is white and almost crystal clear, and it sends down its beams upon this verdant green that is everywhere. Adam and Eve step into this garden fresh and newly made, still growing before them. The first thing that they notice is that coming right up to their feet and as they look toward what must be the center for their making their sojourn with the Lord Himself, they see this stream of water goes

everywhere in the midst of this glorious garden as soon as Adam sees it, He scoops down his hand into the water and brings up glistening, living water. It lives within his hand. And it is all manner of colors, and from his hand pours gold and all manner of beautiful and precious stones. He sticks his hand, thrusts his hand into the water again, lifts it up, and I cannot explain this to you, but the stones that are in with the water are alive, they are not dead, and they are onyx, and they are rubies, they are emeralds, sapphire, and diamonds. And it's as though they were on fire.

And they're liquid. And they're alive. And they brighten the water. And as he holds it in his hand, it's a living, pulsating thing that, between the mixture of the living water and the scintillating precious stones, each of them casting the golden rays of the sun, they're like 10,000 fireflies casting their beautiful glow, radiating and dancing across His face. He slips the water back into the stream, and he casts his eye forward to see from whence it came. The stream of water broadens, and he and Eve, like children frolicking in a heavenly playground, run instinctively to find the headwaters of this streamlet that seems to go everywhere.

In front of them and all around them are vast, enormous, what appear to be almost endless cypress, sequoia and pine that have erected their needle points into the heavens, and as the dew that waters this paradise forms upon those needles like silver glistening in the sun once more the sunbeams refracture off those gigantic trees and cast their rays upon the earth and everywhere. There is a dance of light about them. As far as they can see, these majestic trees seem to cast the beauty of the sundown upon them as some welcoming applause, greeting their Lord and Master.

And on they walk, and more they see. The streamlets have become now rushing streams, and they look ahead of them and they see no longer a quiet and restive brook, but they see like the mighty Oregon, they see a mighty stream roaring forth over gigantic, translucent boulders of diamonds and rubies and sapphire, and pearl, fighting its living way out from its source to water all this verdant paradise.

And on they trod, and they break forth into a meadow, and beyond the meadow in the far, far distance, they know there is something mighty beyond. The meadow is surrounded by these great woods. And now they enter what could only be called a botanical wonderland of flowers of every sort and kind. And there is a very delicate breeze that comes and captures the aromatic smell and flavor of each and all these flowers and gently lifts them up and wafts them forward and whirls them about their Lord, Lord Adam, and brings to his nostrils an almost divine fragrance of the mixture of all the flowers of the earth.

And once more, the sun works its magic, and the forest, like a watching audience looking over this endless, vast, unsearchable, unending valley of dancing flowers, seems to applaud its ballet that is choreographing there before their Lord. The exotic wind of this place matches, if not exceeds, the winds of heaven. Something new has been added as they journey further and further through this botanic wonderland, and that is they see something that you and I would have a hard time in our imagination considering beautiful,

but to them it is as beautiful as the streams and the forest and the mighty streams in the forest and the lovely flowers.

And that is, they see huge ground roots of some incredible tree. Now the ground roots are like small hills that are growing into vast mountains, and in their unfallen state, they bound up upon these vast ground roots, and as they journey forward with all of that has been described so far growing in its glory and its beauty, all watered by this incredible living stream that glistens with all the light and brightness and color of all the precious stones of this earth. There are now leaves. Please, dear saint, these are leaves as vast as cities. These are not small leaves. These are real leaves. This is real water. This is the only real ground roots of a tree.

And after traveling on and on and on, farther and farther and farther into the center of this garden, this home for man, they begin to hear a roar of water beyond that crest. It sounds like the roar of a thousand and then ten thousand mighty gushing rivers. and there is beyond where they can see the brightness of a light that we would say, though they had never seen one, the brightness and the glory of a thousand rainbows gone wild. They have come to what they know must be not far away, the center of the garden. And there awaits for them their first sighting of the tree of life.

Do not see a tree. For this is a vine tree, and it has cast its own self throughout that entire vast subcontinent of a garden. We have come to its glorious center, and now I am at a total loss for words. Brothers and sisters, they mount the crest and view what they hope to see as the center of the garden, but they cannot see, for the light before them is too bright for their eyes. And even Adam in his glory has to shield from view that which is before him, and he gropes to adjust his eyes, his eagle eyes, to what he sees before him now. All I can tell you is that it seems to go on forever, as far to the east and far to the west as the eye can see, and it reaches to the heavens and disappears in the skies.

And behind it is a glistening, whirling light of emerald that must denote that it has come and grown out of the very throne of God. Now see it: not a vine not a tree, but something that reaches to the heavens and blots out the sun in its own glory, but see within it not one, not ten, not a hundred, not a thousand, but ten thousand gushing streams of brilliant water of all manner of light here and another and there and there and there bursting forth, pouring down, pouring upon the tree itself, bursting again, flowing again until finally at its base it collects into one marvelous river of life.

Adam and Eve, in a state of rapture, lose all sense except the sense of life and supply, and a sense, if you please, of the fellowship of the Godhead. And there is around them, beside them, at their feet, the flowing water containing the living stones, the living precious jewels of this earth, the leaves, the tree, the water, but at the foot and coming out from it is a fruit as beautiful as the water itself. The fruit is vast; it's a vast supply. I would say to you that it glows, but it more than glows. Adam picks it up in his hand, and even while it is captured within the fiber of the skin of that fruit, his whole being pulsates with life as he holds it. He

senses within it all the fellowship of God. The fellowship of the Godhead given before man in the form of a tree with fruit of that fellowship, made available to one not divine.

By instinct, Adam reaches down to take the fruit. The God of creation says to Adam and to Eve, Come with me. And he takes them a distance, and he shows them the visitor, and he says this to Adam, whom he has already said to lay down and rest; He now says two more things: guard the garden, it now needs guarding; and eat.

Now, if you ask me what my job is, I would say my job is to convince Christians that they should eat. That's my job. Same job God had. Adam, eat of any of these trees and any of their fruit. Eat of anything here, Adam. Anything. Eat even of the fruit of the tree of life. Eat anything, but don't eat out of that tree right there, because if you do, you die. And then the Lord walks with them, casually, He walks with them, and He returns toward the tree of life. And the Lord turns to Adam and says, I will leave you now to be in your home. Do that which is your deepest and highest spiritual instincts. For God has offered to Adam the nature, the content, the fellowship of the Godhead to become a partaker of the divine nature.

Now, brothers and sisters, you remember the last time we met, we talked about Adam and how glorious he was? Say amen. You remember how impressed you were? I forgot to tell you one thing. He has one problem. Diana, you know what that problem is. You'll venture a guess. It doesn't matter. Mike, you want to help her?

I will tell you, he has one thing that's a problem. He cannot live the Christian life. Adam cannot live the Christian life. That tree can live the Christian life. The one who sits upon that throne that is within blinding, unsearchable, unseeable light, you cannot focus upon that light; He can live the Christian life. Adam cannot live the Christian life; it's the only problem he's got. He is not yet completed.

As the Lord disappears, Adam clearly notes that the Lord God has left him about halfway between the brackish tree, the beautiful brackish tree, and the tree of life. Well, Adam is following his highest, deepest, and best instincts, and he turns back to the tree of life. He failed to notice that Eve had wandered off to explore a new region, but Adam has come back to the tree of life. Now, brothers and sisters, what's in the trunk of that tree is exactly what it says is in it: *Life*, God's life. Coming up through the trunk of that tree, out into the myriad innumerable vines, is divine life, the very life of God, pulsating within that living tree; there is in it that which He wishes to extend; there is in it the fellowship of God. With God.

And this has come out of the vine into this glorious fruit. And Adam picks it up, and he holds it in his hand, and he senses God; he senses something that is not him and is not his; it is there for him to eat. If I understand scripture correctly, he is holding within his hand divinity that is partakeable. Somewhere in the far distant future, will one day echo the words, "He that drinks my blood and eats my flesh, I am the vine, you have become the branches." As Adam pauses on the threshold of partaking of that fruit, that fruit will come into him and become one with him, but that's not all. I am the vine. You are the branches. Partake of that fruit, Adam, and that will come into you and become one with you. But take

of that fruit, Adam into you, and you will become one with that living Tree of Life. I am the vine, you are the branches, an extension of whatever is going on inside that tree coming into man. Say Praise the Lord. Praise the Lord. Say Praise the Lord. Helen, you say Praise the Lord.

This is what that tree is, and this is what is about to take place. And Adam takes the fruit, presses it to his lips, opens his mouth, and even though it hasn't come into him, the very power of that life vibrates in his whole being. He opens his mouth and begins to clasp his teeth upon the fruit, and the very fiber of the fruit begins to break.

And Adam hears a voice that says, 'Lord Adam, come and see what I have discovered.' And now you know why I wondered if you would like to meet again tomorrow night. To the brothers and sisters listening to this tape and those of you who are watching the video, hopefully, we'll get back to this. What's about to happen?

We're going to find, when we get back to this message, that message will not be a sad message. That message will be a message of glory. This is supposed to be part of this message, and I told you to be sure and hang on for the next two, and then I said it's going to be three. Hang on because the third message is really the one you don't want to miss now.

Now, to those of you listening on the recording, we're about to cut the tape off, but I feel like I need to apologize to you for being so light-hearted at the end of the recording, saying you don't know what's going to go on, and you ought to come here to find out. I really said it light-heartedly, but I got to thinking about it, I may be breaking the heart of some dear sister out there, and I don't want to do that, and sister, brother, I don't want to hurt you that way. All I would say to you is ask the Lord to make it possible for you to discover the reality of these things in the experience of your own life.