

The name of the second river is Gihon. It flows around the whole land of Cush. And the name of the third river is Tigris. And it flows east of Assyria. And the fourth river is the Euphrates. Then the Lord God took the man and put him into the Garden of Eden; He actually escorted him from the place where He created him into the Garden, to cultivate and to keep it. And the Lord God commanded the man saying, and this is a command, if you please, and it's a command about diet, what you eat. Any tree of the garden, you may eat freely, and not work for it, but from the tree of the knowledge of good and evil, you shall not eat. For in the day that you eat from it, you shall surely die. And that's as far as we're going to go because the next part is about the bride.

A girlfriend, a wife, a sweetheart, a love.

Alright, these are very strange words to all of us. There is a river. flowing out. And in fact, I will tell you, if it were not for the book of Revelation, we would not understand what this is all about. There was a river flowing out of the garden. In Revelation, where does that same river flow from? The throne of God.

I can only believe that God's purpose in the garden was to place His throne there. It is my personal judgment, it's more than my personal judgment, I've base this soundly on scripture, that when the Lord put man out of the garden, he removed the Garden of Eden from the earth, he not only just put a sword there, and a fiery circling sword, but he picked that garden up and took it to other realms.

Anyway, we have a river, and in the New Testament, that river is flowing from the throne of God, and that river is a river of bubbling living water. You've probably never heard of C.S. Lewis' books entitled the Narnia Chronicles. Have you ever read them? If you ever get a chance to read them, the Narnia Chronicles by C.S. Lewis, and one of them is called The Silver Chair. They go under the earth in their adventure, and they find living diamonds. Diamonds that are alive. Try to think of water that is alive.

It's very hard for us to understand that in a fallen creation. Very difficult. Last year, or the year before last, I was at a large convention in Dallas, Texas, and it was a book convention, and it was big, bigger than anything you can imagine. Half a mile square, one room almost. Well, maybe not half a mile, but well over a quarter of a mile. And nothing but little booths and people selling books to bookstores, and I noticed some people running around in the room dressed like monks, and I thought they were just costumed up for selling some book.

That happens sometimes. So I got to talking to one of them, and it was really what he wears. And he belonged to some little group, and they were selling books of 2nd and 3rd century writers, Tertullian and people like that. And as I discussed, talked with them, I found out that they believed in salvation by water baptism, that if you were not baptized in water, you were not saved. And I thought about that for a moment. And I thought, you know, that would really be true if the water were alive. If it were alive. And I said to him, Sir, we live on a fallen creation. And we are fallen men. And the earth and this whole creation is praying for salvation and redemption. We are completely fallen, and everything around us is fallen.

How could fallen water possibly save us? Fallen water saving fallen man is not possible. It is the shadow of that water that not only saves us but refreshes us every day.

I'm going to ask you a very hard question, brother, but it's a question we must deal with, maybe someday. I've never asked this question. Would you like to have another one of these conferences someday? And don't be kind to me. Don't be gracious. If this is enough, it's enough. Would you like to do this again someday? Tell me the truth. Okay. Silence says no. Daniel?

I haven't asked it yet. Where is that river today? And where is its origin? And where is it flowing from? Now, locate that river for me right now geographically. Where is it? Don't anybody help Daniel. Daniel, this is a profound question. If we ever had another conference, we would deal with these matters. Where is that river right now geographically?

Geographically, it was in Eden. Someday, it's going to be geographically in the New Jerusalem. Where is it geographically right now? In Christ?

That's a good answer. You know, we're getting a pat answer here, in Christ. That's wrong. That is absolutely a wrong answer. I'm going to ask my little Albanian sister, where is that river located geographically right now?

I think it's from the throne of God. That's wrong, too. Alright, Pulu, here I come. Where is that river? This is important, that very river right now, that river of living water. Pulu, I'm giving you hints. No, you're getting close, though, and you're getting so close that I'll bet you that Jonathan can give the right answer, where Jonathan is that river located.

In fact, that's a yes, but I want to get it a little more perfected than that. Where, Jonathan? This is a spiritual river. That's right. That's true, and you've got to understand Jesus said, I will be a river of life flowing out of your bellies. He is that river in you, Daniel. And this is our message. Christ is in us as living water to drink. Right now, Daniel, that's why I ask you, when you wake up in the morning, just take a moment to love him.

You've been singing this song, and then in the evening, when my thoughts are free, I remember that you Lord still dwell in me, and I cannot hold back that river in me, my cup runneth over with thee. Daniel, find that river, Daniel touch that river, Daniel drink from that river, that river has moved and is in you. Christ Jesus, I told you so early on, remember, that everything that you see in Genesis 1 and 2 existed before creation. There was water, and there was a river, and that's the only real water, and that's the only real river, and that river has become incarnate. And that river is Christ. I am the water of life. That's the same river and the same water. The water that existed before creation. Daniel, it's in you. And I'm telling you, Daniel, this is not Bible study. I'm telling you as an old man, look at my hair, look at my wrinkles, look at this face. Daniel, there's a river in me. If that river were not in me, as we say in the vernacular in English, I'd be a gone gosling. I'd be a sunk duck. I would be a shipwreck if that river did not bubble up in me again and again and again, if I could not drink of that river, if I could not drink him as my water and my river of life, I would have dried up a

long time ago; he is in me as water.

Kalia, you've got to go home and drink water. Kalia, it's not a small thing when I ask you to wake up in the morning and turn to your Lord. He's your drink. Your spirit drinks water. I want to say that again. Jonathan, your spirit drinks water. Jonathan, sometimes you get dry as a believer. There's water flowing out of your inmost parts, out of your belly, out of the deepest parts of you, and you're a Christian worker, and you can't go dry, it's not allowed, too many needy people. You have to learn to drink in dry seasons, Jonathan.

Jonathan, do you remember when Paul spoke to Timothy, and he said be instant, be quick, be alive, in season and out of season? Let me tell you something - in season is rare - out of season is where things usually are. God's people will be touched many times, but then there will be a dry spell. God's spirit blows, but then His spirit stops blowing. We had a revival in America in 1968, 1972, and that was the only time the Christians ever had any joy, and then the season was over, and it's been a dry time for everybody who doesn't know there's a river of life in their belly.

The season's over. It's out of season to be joyful, but you have to drink water out of season. There can be no dry spell. Jonathan, Daniel, Abel and Pilu, and my little sister, I don't really want to go to Albania, I can't drink your water, but God being my grace, I will come and I will drink water Albania knows nothing about. There may be a few days in there, I'll get discouraged, but sister, I want you to know I've got a river in me, and it flows out of the garden. It flows out of Christ. And it becomes four rivers that water a whole land.

And in Jerusalem, the new Jerusalem, it waters the entire city, it's some river. It flows all over the place, and the tree and the water are one; they flow together. Now the tree is what you eat, and the river is what you drink. The tree's not out there anymore, Abel, the tree's inside you too. I cannot tell you more than I have just told you

Find that tree. And find that river. And when I ask you to do these things in the morning, it's not a temporary thing I'm asking you to do. I'm asking it to become the discipline of your life. You wake up, you know I know it's hard to do this, because if you're like me, I can't be sure exactly when wake up is, sometimes I get conscious and I don't want to be conscious and I go to sleep again. Sometimes I'm conscious and don't know I'm conscious. Sometimes I'm conscious and I don't want to be conscious, and I want to go back to sleep again, and I have all these decisions to make.

But the first conscious moments of our lives should be spent greeting our Lord and drinking Him as water. Daniel, you really can't afford anything else. Your spirit needs water. If you don't feed it water, you're going to go dry. You don't give it food, it's going to go dry. And it's food that's Christ. And its drink is Christ. And the river's in you. And the water's in you. It's not outside.

The girl said, Lord, the well is deep. How am I ever going to get any water out of a well that deep? And the Lord said, Draw from me. And I have to admit, sometimes that well is deep.

You can't find a rope long enough to get it. But he told her he was water that would cause her to never thirst. And he would well up in her as a living stream. He wasn't kidding.

We looked a little bit at the tree as food to eat. When you get into the book of John, all of these things become real. Well, it's like Genesis 1 and 2 are a great bridge, and John gets you halfway there. And what do you call that when a bridge has something, some kind of support? You know the bridge in Budapest? Right in the middle of the river, there is the great big pillars. It swings like that, it gets you halfway across the river. The pillars are there, and then it goes on over to Revelation, and there are many things holding up this bridge, but John sits right in the middle, and holds it up, and then Revelation. So much of Genesis 1 and 2 and Revelation 21 and 22, especially about the tree and the river and the city, are hidden in John, beginning in John 4 and 5 and 6, oh, also in 3, but especially in 5 and 6, it's really open for him, for he speaks to you of things that are spirit and life, His life, divine life.

Alright, there's a river of life flowing out of you, sir. In chapter 7, he speaks about many rivers. Yes, a cataract. There will be flowing out of you. Four, at least. praise the Lord.

Alright, I just want to point out three other things, and that's all, very simple. Gold, bdellium, and precious stone. I didn't know any of this; these are not things that I can even tell you God showed me this, these are things that were passed on to me as I passed them on to you. The bdellium is something that comes out of a tree that has a sweet aroma. And it is very pearl-like in color. Now, the bdellium of Genesis 2 becomes pearl in Revelation 22.

There is not gold and silver and precious stone as in Corinthians. There is gold and pearl and precious stone in Revelation, and gold and bdellium in Genesis. The gold remains the same in all three places. The precious stone remained the same in all three places, but it starts as bdellium in Genesis 2, turns to silver in Corinthians, and becomes pearl in Revelation 22. Now, Jonathan, would you explain to everybody why that is?

I don't know. I don't either. Well, all I can say is it looks like a pearl in the beginning, and it is a pearl in the end. I'm real clear about the silver. When you get into Genesis 3, you need redemption, and silver is always redemptive, but when you're in Revelation 22, redemption is finished, completed, over, and even beyond us in our backgrounds, and our glory is no longer in salvation, our glory is in Him alone, not as Savior, but simply Him for what He is, all that He is.

Well, we'll take its pearl-like feature, and we will notice that the tree is injured in order to make the bdellium. Now you all know how a pearl is made, but I'm going to tell you anyway, alright, I'm even going to illustrate it because we have a camera. Here's an oyster, let me see if I can put that on the camera, oops, there's an oyster. Shucks, there's an oyster somewhere. And it's a shell. And there's a living creature in it. And that's okay, John. I'm not real good at this. Kind of like that, maybe. And there's a living creature in it. Now, does anybody know what happens next? Sand gets in that thing, and this oyster that's living

inside is wounded because of the foreign object, and in order to heal, it builds a pearl around the injury; it's actually wounded, and it transforms the sand and the injury into one of the most exotic of all things in the world. Now, today, a pearl is fairly common because they've learned to injure the oysters, but a real, uncultured pearl is still a rare and precious commodity.

Silver is redemption, but not pearl. I'm going to take them one at a time. Gold. Gold throughout Scripture stands up and cries out to us. God made gold because he wanted you to understand that gold is something divine. And there is nothing like gold. Nothing in the universe like gold. Let me tell you something. I read this. I know you're not going to believe it. I don't want you to believe it. I'm just going to tell you anyway. You can take one ounce. One ounce. Oh, shucks. One ounce of gold. And you can take a hammer and begin to beat it. And beat it. And you know how big you can make that thing without it ever cracking in any place. You know how thin it can get? You're not going to believe this, but I read this.

Does anybody want to even try to guess? It's so thin, it's unbelievable. You know, you always wonder. You put gold on your Bible, and you think, I wonder how I got that, and it was so inexpensive. Well, I'm going to tell you. You can take an ounce of gold and beat it so thin, and it never breaks. It will cover an entire football field. One ounce, one entire football field. It can get so thin. And sometimes, if you see a gold dome, in America, we have a number of them; sometimes, there's only one or two ounces on it. And you think, oh, it's gold. It must be, wow, wow. No, an ounce of gold is not a lot of money. We had a bank that went bankrupt, which had a gold-covered balcony, banister. They didn't spend much on it. It was so thin. And the gold that they press your Bible with, very cheap, because it can be made so thin.

Now, at the same time, it cannot rust, and it will not oxidize. If you make a beautiful bronze or brass dome, it will shine exactly like gold, but after a while, it will turn a color. We could take a gold dome and put it out in the worst jungles of Africa or South America, and 20,000 years from now, it would still be shining just like it does today. Nothing will take away its brilliance.

You can take gold and throw it in acid, and the acid will eat it, and it will disappear. But when you neutralize the acid, that gold will all reappear and settle to the bottom. You can pour out the acid, and every bit of that gold is still there. It is indestructible. When we sent something off, the first thing we ever sent out of our own little universe of nine planets, and one star and nine planets, and we put it on something called Voyager, there was a plate and they made it out of gold, and they said it doesn't matter if this thing goes for millions of years or billions of years, that piece of gold is still going to be there.

Did you know that gold existed before creation? His name is Jesus. That is not real gold.

That is just a picture of gold. Now tell me. I want you to think with your spirit for a moment. I want you to go to the book of Revelation. This is so wonderful to me. Go to the book of Revelation. And the gold was in the garden, now it's still in the garden. Only the garden is a city. Now don't answer me out loud, but answer to yourself, What's gold in that city? The New Jerusalem. What's made out of gold? Peggy?

The streets. That's right. Peggy? Do you know where those streets go? Throughout the city, I suppose. That's right. Do you know where they all end? At the throne of God. That's one direction, the other direction? At the twelve gates that are open.

I am the way. As well as the truth and the life. He is that gold that is the way. The gold has become the way in. He is that street, that way. One way. through gates that are open all the way to the throne. He is the gold, the divine life; always, the gold is divine life.

Now, Abel, when you go through the Old Testament and you find all that gold in the tabernacle and temple, watch, that's telling you about the life of God. There's bronze in there, which means wrath. There's silver in there that means redemption. And there's gold in there that means the life of God.

Now, you have been scholars. You've been taught a lot of things. What's the ark made out of? The ark. The very center of the tabernacle is the Holy of Holies, and in it, centered inside of it, a wood covered with gold. Now what in the world does that mean? Something human and something divine. And what's the room made out of? It's a perfectly cubicle room. It's made out of gold, pure gold. It's the same dimensions as the New Jerusalem, except smaller. The new Jerusalem is a cubicle.

Gold. His life in you. It's gold. You can't wear it out. You can't burn it up. You can't destroy it. It's always shining. It's indestructible. That's his life in you. And he's working gold in you. He works more and more gold in you.

All right. The pearl. I've already told you what the pearl is. The pearl is transformation of something that was one thing and has become another, and I believe this is something that God did in His Son through the cross, but it is also something God is doing in you. He is turning you into a pearl. He is that great pearl. She is that great pearl, and you are part of that pearl, and He has been wounded by you, and he's changing that into something glorious, a pearl.

Now, Peggy, I asked you what the gold was, and it was the streets, and you were perfectly correct. Now then, see if you can tell me what the pearl is in the New Jerusalem. It's the gates. It's the invitation in, and those gates don't have any gates on them. They're open. For all believers. I don't fully understand that. All I can say is that transformation is no longer silver. The silver lets us into the kingdom, but when redemption is over, Peggy, it's not silver that lets us in; it's all that hard transformation that went on in our souls that is the invitation in. It is a beautiful thing to have the cross worked into you, and you're going to forget I ever said that, and there are times I forget I've said that, but the pearl is a gate and inside that kingdom there are many things, but you come through being changed from one element to another, and that hurts Him, and it hurts you, and God is in the business of changing us from one thing to another, and He does it by means of two sources only - His cross that destroys and His life that builds.

Kalia, let's say a great, joyful day comes to your life, and the Lord is so close to you, and

you're going around praising Him all day long. Would you not say that is a day when you grow in Christ? Probably not, because sister, we seem to only grow...do you know this word crucibles...okay, we only grow in the crucibles and the crises of life. Joy seems to be, you know, an outburst of thanksgiving to him for what he's done. There's very little growth in joy. Just a little. Sister, there is so much growth in death and suffering. Listen to this sentence.

The only place you will ever, ever, ever really see the work of God in your life is from the view you have while hanging on a cross. And there's so much sweat and blood and tears you don't see too well. His life is best understood hanging on a cross, and it's the change that comes to us after we have been crucified.

Now, Pilo, you're young, but I want to explain to you, my brother, there's a difference between the cross and crucifixion. The cross is a daily suffering. Crucifixion is a terrible, ugly, vicious, gory thing that destroys very deeply, and until the day you get crucified by some fellow Christians, you don't really know what suffering is.

It's not the silver of redemption that lets us into that city. It's the transformation of the pearl. And lastly, I'm not even going to talk about this. I'm going to talk about it a little bit. Hold on. What's the third thing that was in Genesis 2? Precious stones, probably in the water.

All right, we're going to ask Abel a question. Brother Abel, what is a diamond made out of? Carbon. Carbon, that's it. Have you ever seen a piece of carbon? Yes, black, ugly, and a diamond - just about the most beautiful thing there is when it's been cut on. What has happened? Structure is different because of the heat.

I can tell you this. The gold is his life. The pearl is something that has been changed from one thing to another. A stone is the same thing, but it has been burned until it looks in appearance totally different.

The strongest human element in the city, human element, not element, but human element in the city is the stone. You are what? Living stone. Now, do you remember we talked about living water? And a living tree? That's Him. Now, I know that there is a cornerstone to this city, and that's Christ, but I also want you to know there are other stones in that city, and this is the one place we get to join in to be. Gold is inanimate, but here it is living. Water is inanimate, but here it is living. The tree is living and pulsating with the Lord's life, that we eat and drink, the pearl is something of Christ being changed and you being changed, but here is the humanity. This is where the divine and the human become one, and we become something that is normally inanimate. You know what inanimate means? It comes from the word animal, animal alive, inanimate, not alive. Inorganic. Right, thank you. It's a good word.

What can I tell you? You are living stones in that city. Here's a stone, here's a stone, and the stones are moving and cut so that they fit. Paul, we need the church; it's the only place that stones can get cut to fit one another.

I'm going to tell you now, Daniel, you asked me a question. What are you going to do here when I leave? And I'm going to answer you.

You're going to get cut on. You're going to get cut on. You're going to get great cutting. A lot of pressure to turn carbon into diamonds, rubies, and onyx, depending on what gets put under pressure. And the church of Jesus Christ is made up of stones that are being pressed. And our humanity is growing richer and richer by the tremendous pressure of cutting.

And that's what you see in the Garden of Eden. And I'm going to just close this way. As I step back and look at the Garden of Eden, I'll tell you what I see, but I don't know if this illustration is going to work in Eastern Europe. I have been going to places to buy wood, lumber, and material, but they don't have much.

Let me tell you what's in a lumber yard in my country. And forgive me for this, but it's the best way I can illustrate this. If I go to a lumberyard in my city, I can find kitchen cabinets there. And there are bathroom sinks. And there is plumbing. And there are wood and windows, roofing, nails, hammers, electric saws, and floor tiles. I can even purchase steps, doors. and wood of every kind and shape imaginable, plywood, sheetrock, all sorts of things to make.

Now, imagine this lumberyard. To me, that is the garden. You walk into the garden, there's some gold over here, there's some bdellium over here, there's some onyx stone over here, there's some water over there, there's a tree over there, and it's all scattered all over the place. And God is building.

How can I tell you this?

*The building process is the church of Jesus Christ.*

That's why she must not just be something that meets on Sunday. And this is why in America, I don't do a whole lot. Now, I'm going to tell you why I don't do a whole lot, Kalia, because I won't work with a group of people unless they're all moving to the same neighborhood together, because if you come in from all over the city, 10, 15, 20, 25 miles, and you meet one another on Sunday, there's no building, sister.

The door is over here, the window is over here, the lumber is over there, the nails are over there, and the roof is over here. There has to be building. Read it in the New Testament, built up as what? Built up as...one more word...Living stones. We make such a terrible blunder when we just have Sunday meetings with sermons and singing. There's no cutting. There's no chiseling. There's no transformation that is caused by one another. The church of the first century was not a meeting. It was a people, a civilization, a nation, and God uses the word, it is a building, being built. And the garden is a lumberyard, and the church is a building process.

And the New Jerusalem is a finished city. The difference between the church and the New Jerusalem is this - the church, right now, belongs to this year, March of this year, it doesn't belong to the year 1500 or 1300 or the year 3000; it belongs to now, it's a building process. The new Jerusalem is all of those years and peoples brought together as one. We don't know true church life until we know the church of Jesus Christ as a building process. There's

gold, there, there's silver there. You are the stones; He is the gold. There's water to drink. There's food to eat. His name is Jesus. May God give you a revelation, I cannot. And may that revelation ... to be very strange.

Lord Jesus, this is all I can do. Your Holy Spirit has to do the rest. Oh Lord, give us the building. Give us the water and the food. We're never going to know how thirsty we are until we start being built together. God be our mercy, Lord be our revelation, Holy Spirit be the ...

We're talking to you from Debrecen, Hungary. This morning, we have perhaps the smallest number we've had. Our brothers are out in places where they have to be this morning.

We're in Genesis, we're on the track of a revelation of Christ, and everything in Genesis 1 and 2 is becoming clearer and clearer - it is a reflection of Him who is, and that He is written even into creation. I'd like to remind you, listening to these tapes, that a lot happened before creation took place. And a lot of it had to do with you. And in fact, a lot of it was you. And now, we are looking at Genesis 1 and 2 to discover His purpose in His creation, purposes that have nothing to do with sin and the fall. And we're coming to perhaps the clearest of all statements concerning that. And I would like to read with you Genesis 2, beginning with 18, and I'm not really clear where I'm going to stop.

Then the Lord God said, It is not good for this man Adam to be alone. I will make him a helper suitable for him. And out of the ground the Lord God formed every beast of the field. Seems as though the writer changed the subject, didn't he? We would have thought the rest of that sentence would say he formed a woman. But out of the ground the Lord formed animals and every bird of the sky. And he brought them to the man to see what he would call them. And whatever the man called a living creature, that was its name.

And the man gave names to all the cattle and all the birds of the sky and to every beast of the field, but for Adam, there was not found a helper suitable for him. So the Lord God caused a deep sleep to fall upon the man, and the man slept. And the Lord took one of the man's ribs and closed the flesh of that place. And the Lord God fashioned into a woman the rib of which he had taken from the man and brought her to the man.

And the man said, This is now bone of my bones, flesh of my flesh. She shall be called out of man, because she was taken out of man. And for this cause shall a man leave his father and his mother, and shall cleave to his wife, and they shall become one flesh.

And when this is quoted by Paul in Ephesians, they shall become one, is what it says. And the man and the wife were both naked and were not ashamed.

Okay, I feel in some ways, I feel like I have pretty well told the story in The Divine Romance. Do you remember it? God kept looking at things and saying, This is good. And then he asked the man about creation, and the man said, Everything is good. But God didn't really agree. And quite frankly, I don't think the man did either. And there was one thing that was not good. The man was all alone.

Now there seems to be such deliberation, deliberateness in all of this that you have to question why God went to the trouble of asking man what's good and what's lacking and for him to declare it's not good for man to be alone.

I want to go back to find an answer to that. I want to go back to the day or the time when God made the man. Now, we're going to take the clay and we're going to shape it. And this man, by the way, probably wasn't over five feet five. We seem to have been a very short creature until this century. We got tall. And the Caesars had statues made of them that were exactly their size. They were all about five feet tall.

God made the man in his own image, and that means when God made him, when God created this man out of earth or formed him out of the earth, you might say God was looking at Himself. Now, when you look at a human being, even though we're fallen, we have a cracked, distorted view of God. God was looking at Himself when he made man, and he made him in His own image, and he made him alone. That speaks volumes of His purpose.

And when I wrote *The Divine Romance*, I got several letters saying God could not need anything. He was self-contained, and Gene, you were wrong to say that God needed something. I don't have any problem saying God needed something. I bet I could find a verse for it. Everybody else can find a verse for whatever they believe. I bet you I could find a verse for it, that God had a need. Well, then, if I say He was alone, then the reply is, oh, but Gene, He was Father, Son, and Spirit, and he was not alone. So no, he was not alone. It was the fellowship of the Godhead. But I am driven by the fact that he was not neuter, that this God of ours, who had no beginning, was male. And he has no counterpart.

Now, if I look at all the Scripture, and I look at the end of the Scripture, and I look at Paul speaking in Ephesians, and Colossians, and Corinthians about ultimate and final things, I come to one conclusion, and that is, and John, the book of John, excuse me, I left that out completely, the book of John, I can come to but one conclusion, and that is God is driven by the fact that He wants to be one with somebody, something, somewhere. He wants to add to. He wants children, you can say that. He wants sons, you can say that. He wants daughters, you can say that, but it gets beyond being a family.

And it comes to a matter of oneness. Over and over again, it comes back to that. That they might be one, even as we are one. Father, as I am in you and you are in me, so may I be in them and they in me, that we might be one. And something's driving God here, and if you feel He doesn't have any needs, fine, but something provoked Him to create. And I don't know what it might have been, but I can tell you this: his ultimate point in all of this is oneness.

You remember I brought a message earlier? It's not on video at this moment. It's only on audio because the video broke down. I spoke on God's eternal purpose and said, I don't know what it is. I'll turn it around. You tell me why God created it.

The Presbyterians, the Reformed Church says, He created us that He might have fellowship

with us and that we might worship Him. I'm a little pressed with that.

When I see Paul talking about all of creation coming back and dissolving back into God, and He becoming the all in all, I see a lot more than just a group of people worshiping God.

There's something very profound going on here. And when God made man, he made him in his image. And when God made man, he made man alone. There was no girl. There's a point here. If Adam had died, there would have been no race, and if Adam had lived without a woman, a wife, a helpmate, there would have been no race. Today, there would be one very ancient man ruling this universe, and a lot of animals that had lived and died, or that had at least multiplied, and there was a male and a female in all of them. I want you to remember this: when God created the cattle and the birds, it was God who created, and it was God who thought up female; man didn't think up female. There was no female in the Godhead, and all of the eternals that had rolled on when there was the Father, the Son, and the Spirit, there was no girl present.

There were three males. Well, you say the Holy Spirit, we don't know His gender. We can't call Him an it. There's no girl, but when God began to create, He created a girl. A girl lion. A girl tiger. A girl bull. Doesn't fit too well, does it? A girl parrot. A girl canary. He created a girl. God is the author of girls. Now that was a new thought to this universe. The angels are neuter. Man was a male like God, but there were an awful lot of animals running around who had a something or other.

I hear tremendous pathos, by the way, there's a point in all this, I hear tremendous pathos when God says it's not good for man to be alone. When I told the story of the Divine Romance, Adam and Eve go off joyfully together, and Adam says all things are good, and Eve says all things are good, and God, standing there watching, says, No, all things are not good, for it is not good that God should be alone.

I have no scripture to prove that, but I have this knowledge that there is an ultimate consummation, and I know this, that Jesus Christ existed before Adam existed, and He was a bachelor, and I know that he did not have a wife, and he was alone. And I know that at the end of the ages, that changes. And Jesus Christ, the Son of God, He who is divine and divinity and deity, has a wife. When the curtain closes and it says, The End, or To Be Continued, or They Lived Happily Ever After, or whatever, when that curtain closes, there's a man whose name is Jesus, Lord of Lords, King of Kings. He's got a bride. He's got a wife.

And that's significant to me, Jonathan. That is very significant to me. And in Ephesians, don't get too tied up with the submission and love stuff, because it's not talking about marriage. "And I am not speaking about marriage" - it was like Paul knew that it wasn't going to do any good to speak of a husband and his wife about this. But I am speaking of Christ and his wife.

And Paul understood that this God who created, he announced in Colossians that it was Christ who created, that this Christ would have a bride. There's something awesome taking place here that has nothing to do with Eve coming on the scene.

And when Paul quotes the next to the last verse in Genesis 2, he says, Don't let your flesh be joined to a prostitute, because then you too become one flesh. And that is a picture of when spirit comes to spirit, and we with Christ become one. Not one spirit - One.

Now that word is incredibly deep. One. One has not got two parts. And I think sometimes when we think of becoming one with him, we think of something like this. Well, it's not like this. You don't have two parts to one. You got, I can't do it. The only way I could possibly describe this is showing you a pitcher of molten gold poured into something, and another molten gold poured in together, and you just got one gold.

You don't have two golds making one. G-O-L-D is one. And when this hour comes, they are one. We are one. One. And we have returned to a situation similar to that which is before creation, when there was only God, but now there is something added to God, but not two parts making one, but One.

I don't know what's out there, but I know when all this creation has dissolved, there's going to be a One that's more than the One who said, Let there be light. He's still going to be one, but there's going to be more to him than there was. For he's like the garden, part heaven, part earth. He was only spirit then, but he has changed and become man and God, and there will be an hour when the man and God, the divinity and the humanity, are not divinity and humanity. They are One. And he will be defined as One. Just one. Not two, but one. One. Is He deity or Humanity? He's one. And is there a girl involved? Yes. And she stands beside him? No, they have become One. And when a man and a woman mate and two flesh become one flesh, it is a high, glorious, holy symbol, if it's marriage, of One.

I think we are seeing, as Genesis goes, the curtains close. I think we're seeing something here of the very heart of God. Okay. Be impressed. God was looking at himself when he created Adam.

Now I'm coming up with another question. Adam, God calls all the animals together, and the birds. He says, name them. And Adam's looking at those animals with one eye, and he's looking down the line with the other eye. That's a lion, that's a tiger, that's a parrot, that's a canary, and that's a pig, and that's a dog, and that's a cat, and on he goes, that's a mountain lion. And all the animals are around us, and the last one comes through, probably a turtle, and a turtle comes past him, and he looks and he looks and he looks and he runs around. By now, this guy is not happy, and he's feeling there's something not good.

He's alone, but he has no concept of female, even though he has seen them, because he can't imagine female himself, and in the book *The Divine Romance*, he just tells God he'll do anything to get this, he says I want my me. He's struggling to find this term God seems to understand perfectly. God did not make man a neuter to rule the earth forever with no progeny coming from him, progeny coming from him. He made him a male with all the drive, the biological urges of a male, and Adam was living with that, and he was restless, just like every young man is restless. And I won't call any names. It just happens.

And so, they make a little deal. And God puts Adam to sleep. What can I say to you, that when Adam laid down there on the ground, the ground out of which he came, what do you think Jesus Christ, the Eternal Son, saw when He saw that? He saw an event that had already taken place in eternity, that had not yet taken place in time. He saw himself slain. And then he opened the side of the man, and he saw the pierced side. And the man lay deathly still, and he saw Himself being hauled down from a cross, laid on the ground, dead with a gaping wound in his side. And that had already taken place in the Eternals.

And he watched that man asleep, or what is death called, the disguise of sleep, and he reaches in, and he brings out this bone that's flesh, and he knows there's something else in there he could bring out, he could reach in there and bring out spirit, but he brought out flesh, and he remembered that which has not yet happened, that there is something of his Spirit that is brought forth, not out of the cross but out of the tomb, that water poured out of that side as well as blood, something spiritual, something earthly.

Now you know what happened next? Let me tell you a secret. The Lord pulled that bone out of this side, and he revealed to nobody, absolutely nobody, His great mystery in picture form.

I told you that everything in Genesis 1 and 2 speaks of what His purpose is, and His purpose is revealed to the Gentiles, but a lot of things happened before creation, and God was clear about what He was doing, and He reveals the mystery hidden in God. And that mystery is very simple. I want to shout it from the rooftop sometimes. There's a girl inside God. There was a girl inside Adam. Adam didn't know it. The animals didn't know it, the angels didn't know it. Nobody knew it. There was a girl inside God, because there was a girl inside Adam.

Now, it's very difficult for us to understand that the rib that was pulled out of Adam's side never ceased to be Adam. We always think it ceased to be Adam and became Eve; it did not ever cease to be Adam. That girl is Adam. Well, Gene, that doesn't make any sense. Stay with me, we have very delicate scientific machines today, very exotic in nature, that could take that rib of Adam and examine it and tell you its DNA composition. You know what DNA is? It's what your whole genetic code is, and then when that girl was finished being formed, not created, when she was formed out of Adam, and checked her DNA, and it would have been identical to Adam except that it was female.

They are not two; they are One. Well, they may have been separated for a few minutes, but then they came back together and became one again. Adam got his rib back. And the two made love, and they had union, and they mated, and they became one flesh. And Adam was one flesh before he had this girl taken out of him, and he was one flesh again when they knew union. And they are one.

Now, what's my point? My point is that there was a spirit taken out of Jesus Christ, but it did not change in nature or in DNA. It was his divine spirit; it was his divine life. It was divinity. It was him formed into a girl, and she's coming back to Him, folks. They are going to be One, one of these days. Right now, they're engaged.

Boy, is he having a hard time with this girl. But when the old creation is over, the memories of the engagement will vanish, and she will be his bride, which means that she'll be married to him, but they will not have known oneness, and then she'll be his wife, and the DNA will be all back together again. They are of the same nature and composition.

Isn't that hard to believe? Do you know what I'm talking about? I'm talking about the New Jerusalem, but I'm talking about the church. She's a glorious church without spot or wrinkle. Peggy, she's a glorious church without spot or wrinkle. Well, she looks pretty pitiful to me, she looks knock-kneed, snaggletooth, cross-eyed, got funny looking hair and she's got buck teeth and she's real skinny and she's hard to get along with, but not in the eyes of God, for he has seen the end, and he has been at the end and he knows she's glorious. Now, that's because she is the perfect DNA of God, of Christ.

Now, I just want to really stop here and tell you something beautiful. What's a spot and what's a wrinkle? Now, she is a glorious church. Glory belongs only to God, but here is an ekklesia that is glorious.

Alright, Peggy, what's the spot? Well, discoloration of the skin, I guess. Okay, fine, what's the wrinkle? Well, the thing you have on your eyes, yeah, but is the baby born with wrinkles? Yeah, a baby is born with wrinkles, but they go away. Alright, does a one-year-old child got any wrinkles? No. Even at 12 and 13, you don't see wrinkles on a child. What's the wrinkle sign of? Because you're old. You're getting old. And a spot comes from blemishes, from imperfections sometimes, from wounds, scars, but whatever, imperfections.

This gal ain't got no imperfections. And she's not old. She's young. She's a glorious church. She's not old. And she's got no flaws to her. She's the bride of Christ. And that's how God sees her, and that is what he was really, really, really after when he started creating. I'm going to tell you something. She was the most beautiful girl who ever lived.

I don't care how beautiful a woman is; she never quite got up to Eve. I read somewhere that the most beautiful women in the world, when you talk to them about their beauty, they will immediately tell you something about them that they consider to be a blemish. I mean, women who are exotically beautiful, they'll always say, Well, my hands are too big, or my nose is too long, or my cheekbones are too big, " or my forehead is too high. They will immediately tell you something that they consider wrong with them. And then that women do this. All women do this.

I've had this happen to me. I remember someone saying to me, Yeah, but my hands are so large, and I never saw the large hands, never would have, not in a thousand years, but then I saw large hands. Blemishes. I'm going to tell you why Eve was the most beautiful woman who ever lived or ever will live on this earthen ball, because I'm going to tell you where God was looking when he fashioned her out of that ball. He was looking at a woman who will come someday. I want you to know, sweetheart (Gene's wife Helen), that I'm in love with that woman. Maybe as much as I am with you.

Not Eve. God looked at Himself when He made Adam. But He looked at that woman who would be His bride someday, and He made Eve, an the image of that gal. The one who has no spot, no blemish, and never does get old. And who is glorious in the eyes of God. She is as perfect as he is, more perfect than Adam could have ever dreamed. Because she has the DNA and nature of God. And he looked at her. He looked into the future. He foresaw. He stood at the end. He watched her come forth out of the heavens and the earth. And He built Eve out of that bone of Adam and said, This is what my wife favors.

And when Eve awoke, she still had his DNA; they were one, and I don't know exactly where this girl is going to come from. It's when we're all going to be gathered together as one, and our flesh is put off, and our translated bodies are given to us, and we're going to have a meeting in the skies that will beat any meeting that's ever been held on earth. It's going to be a rip-roar. And then we're going to become one girl. And boy, are we going to be beautiful. And then we're going to become one with God. We're going to become one with Jesus Christ, the Son of God. If that bothers you, I'm sorry.

Now, there's just one thing I want to tell you. And that is that God did not create Eve, and He did not form Eve. There is a word used in Genesis 2 that does not appear in Genesis 1 or 2 anywhere else. In all references, I believe I am correct, in all references as to how God brought different things into being, only in this girl is this word used.

He built her. He built her. And you can often find that word in the margin. He built her. Out of Adam. And he is building her out of Himself. And every time there's a saved one, one redeemed, one brought into the new creation, the new creature, this new species, that's another building block. And he's building her. It's another part of the girl. And that's why we are called an assembly. We are those parts of that girl being brought together and built.

And there is a process going on on this earth very similar to the way the city of Jerusalem was built. The stones are brought in, and they are put together, and they are built, and this is the building that you see in Revelation 22. It is the building of God, and I don't mean that it is of God; I mean God built it. It is not with human hands. It is upon this rock, Christ, the Son of God, I alone build, and he built a woman out of Adam's flesh, and he's building a girl out of his spirit; and out of His translated being.

I wonder if you know what my point is. Does anybody have any idea what my point is?

I got two. One of them is, this is a really good, very, very good, it's the best there is, picture of what God is doing. But I have another point. It's alright to be in love with two women. It's like it's alright to be in love with two men just as long as Jesus Christ is one of them, and as long as one of them is the bride of Christ. It's all right. You can do that. And people, if I ever do get weary, I suppose my weariness could be summed up in just one simple word, and that is, I get tired of talking about this beautiful girl and nobody doing anything.

Why won't you fall in love with her? Why don't you go back to church on Sunday? Why don't you sell everything you have and move somewhere? Why don't you... What are you

attached to? Mama and daddy? Houses and land? Jobs? If this is what beats in the heart of God, ought it not to be to us? If this is what drives God, should this not drive us? Is this not worth leaving father and mother, houses, lands, and friends?

I want you to know I'm in love with that girl. I'm going to see her someday, complete. She's beautiful. Sometimes I see her in my mind's eye. And she looks a whole lot like Jesus Christ, just like Eve looked an awful lot like Adam. How could we possibly call a building where people sit and stare, the bride of God? How dare we do this? How dare we be satisfied with sitting around studying the Bible, sharing our incipient ignorance over a verse of Scripture?

We are a citizenship, a kingdom, a nation, and we're a girl. I think I'll just close by telling you that it's really unusual in Greek for a word like ekklesia to be a feminine gender. The word Ekklesia is feminine; it has a feminine article in front of it, it's a female term. She's a girl, and I want to tell Jonathan, and I want to tell Abel, and I want to tell Bishty, and I want to tell I want to tell Pilu, and I want to tell Daniel, and I want to tell every man out there - you treat your wife, you treat the church the same way. And if you're a hard-driving, mean man, always criticizing, it doesn't matter whether it's you having reference to the church or to your wife.

It's the same. And if you are disinterested in one, you're disinterested in the other. And if one of them is simply your servant, the other one will be too. And I watch the men on television and radio, and those who write books, and they're using the church of God to their own ends. You don't use her. You fall in love with her. And you treat her as the wife of God. You treat her beautifully. You treat her sweet. You don't pick on that girl. You don't correct her, and you don't get angry with her. You just love her. And you're patient with her. And you realize that you're part of her.

And men, you need to be broken if you're harsh on the church. You need to be broken if you're harsh toward the church. And if you bawl her out and scream at her, you're probably doing the same thing to your wife.

And I'm going to close. There's so much more that could be said, but we're dealing with the revelation of Jesus Christ. Brother Abel, Brother Pilu, Brother Jonathan, I cannot get you beyond words; the Holy Spirit must get you beyond those words. I am not interested in running around with people who are not interested in that girl. I don't have time. I'm not here to win souls; I'm here to see the church built, and if that takes winning souls, I'll do it, but I'm for her, and she's for God, and God's for her, and one day they're going to be one, and Genesis 1 and 2 closes on two people becoming one, and marriage and union is the highest human picture we will ever know of why God did all this. And if this is his heart, Lord, make it mine.

I hope someday a young man will watch this video or read this in a book, and the Holy Spirit will reveal to him those things that words do not reveal, and thoughts cannot convey, and that that young man turns this world upside down and that the church of Jesus Christ

becomes visible in all her glory.

Lord, hasten the day. We have finished Genesis 1 and 2, and we have found a lot of things woven into it that were really there before the foundation of the ages, including a girl, a beautiful girl inside of God.