

DEEPER TEACHINGS
(MEAT OF THE WORD)

#36

LET US MAKE MAN

By Sam Fife



According to the grace of God which is
Given unto me, as a wise masterbuilder,
I have laid the foundation, and another
buildeth thereon. But let every man take
heed how he buildeth thereupon.

1Co 3:10

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There are two different passages of Scripture that we want to deal with in our study in this booklet. The first one is found in I Corinthians 1: 18-24.

1Co 1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. 19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. 20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? 21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 22 For the Jews require a sign, and the Greeks seek after wisdom: 23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; 24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

The other scripture that we deal with in our study is found in the first chapter of the book of Genesis, the 26th verse where we read: And God said, let us make man in our image, after our likeness.

In this scripture in Genesis we have revealed to us the purpose of God. "to make man in His image and after His likeness." In the scripture that we read in 1 Corinthians, we have revealed to us the instrument by which God plans to fulfill that purpose, the preaching of the cross which is to the Greeks (those who seek after worldly fleshy wisdom) a stumbling block and to the Jews (those who are always looking for miraculous signs) foolishness, but unto those who are saved, the power of God by which God plans to fulfill His revealed purpose in Genesis 1:26, "To make man in His image and after His likeness."

For centuries, we have been taught that this purpose of God, to make man in His image, and that this Word which spoke here in Genesis 1:26 has already been fulfilled, that man is already created in the image of God. Men have assumed and handed down to us by tradition the idea that God fulfilled this statement in the creation of the first Adam man, He made him in His image and therefore we are already made in the image of God.

Ninety percent of God's little children read this statement, and they assume that God has already made man in His image. They look down at themselves and because they see themselves existing in their physical form they live and die with the foolish idea that God exists in some physical form somewhere, that He has hands, legs and arms and feet just like we do. They have never grown up enough to know that God does not exist in a physical form, but that He is omnipresent spirit which fills this whole universe. He is above all, and in all, and through all things.

Because the assumption that man is already in the image of God, has been accepted by mankind, we have many religious organizations who deny the need for an atonement, for the blood of the Saviour at all. They love to preach we are already created in God's image and all we have to do is let that image grow up into His likeness. There is no need for atonement. There is no need for repentance. There is no need for the blood, but all we have to do is keep walking in the spiritual laws of God and ultimately all men will be perfected. But it is not very hard to prove from the scriptures that the old Adam, first creation man was not and is not yet made in the image of God. For the Bible says in the book of James that God in His nature cannot be tempted of sin, neither tempteth He any man. The Spirit through James says: "When you are tempted say not in your heart I am tempted of God, for God cannot be tempted of sin, neither tempteth He any man."

Therefore, when the Bible says that God in His nature cannot be tempted to sin and never could be tempted to sin, and yet

we know that the first creation old Adam man in his original creation could be tempted to sin, for he was tempted to sin and subsequently yielded to that temptation and fell, this is all the evidence that we need to know. The old creation, old Adam man was not yet made in the image of God. For God purposed to bring forth and produce the new creation man through his seven millennial eternal plan. The new creation man, created in His image.

Theologians, teachers, and elders have handed down to us by tradition and doctrine that we are already created in the image of God, and therefore, laid a wrong foundation for our Christian faith.

Of course, if we have the wrong foundation, if we begin with the wrong foundation, the whole building is always going to be out of line. When a contractor builds a building and the foundation is not laid out straight, the building will always be out of order. So in this hour it becomes necessary that we go back and get the right foundation; get our foundational premise right realizing that the reason that tradition has been handed down to us that we are already created in the image of God, is because of man's lack of understanding of God's ways and of God's divine order for creating that which He purposes to create, and for bringing forth that ultimate body which God purposes to bring forth.

Every plant, every grain of corn, that is ever planted in the ground, every corn of wheat, every tree, every animal that comes forth from its mother's womb has had its beginning by being first planted there as a seed. Everything in the earth that has life begins as seed that dies, and out of that dying comes forth a corn stalk that finally produces the body that shall be a full fruited ear. Out of the dying of the acorn comes forth the giant oak tree, the body that shall be. Every seed that has ever been planted in the ground and died, out of that dying comes forth the great tree that God intended to produce in the first place.

This proclaims to us the great truth that God's way of producing that life which He originally intends to produce,

and God's way of creating that body that shall be, is to first plant a seed having placed in that seed the potential for the body that God intends to create.

Out of that dying of the seed that is planted in the ground shall then come forth its potential, shall then come forth the new life, shall ultimately come forth that body that shall be. If Jesus did not teach that this was God's principle for producing that creation He intends to produce and that body that shall be, He didn't teach anything. For He continually was saying: "Except a grain of corn, a corn of wheat falls into the ground and dies, it abideth alone. But if it dies, it bringeth forth much fruit." (John 12: 24). He was continually saying: "He that will save the life that he presently has shall lose the future life that has been provided and that is his potential, but he that shall lose the life that he now has, out of that dying and out of that losing shall come forth the new life."

Jesus knew His heavenly Father's life principles for creating that which He purposes to create. He was continually proclaiming that the corn of wheat or the grain of corn must fall into the ground and die in order to bring forth the new life that is potentially in it. He was continually proclaiming that all original creatures of God must lose the life that they have in order to gain that new life that God has purposed for them. Therefore, we see that God's principle for producing life, the ultimate life that He plans to produce, is the cross principle, the crucifixion principle, the dying principle.

Thus the Apostle Paul says in 1 Corinthians that God in making fools of men who follow their own wisdom, has chosen through the preaching of the cross, the crucifixion principle which is to the Greeks foolishness, to the Jews a stumbling block. It is through that very preaching of God's eternal life principle, the corn of wheat falling into the ground and dying, the cross principle, that God purposes to produce that man in the end who is created in His image.

Out of all the many illustrations and revelations of this truth that God has in the earth, Jesus chose the grain of corn to

illustrate God's life principle to us as He said: "Except the grain of corn fall into the ground and die, it abideth alone." He said this when He had come to the cross. Peter and His disciples were desperately trying to persuade Him that this was not God's means of taking Him to His ultimate glory. He did not need to go to the cross. His life could be reproduced in others in the earth without Him going to the cross.

Then He turned on them and revealed again God's life principle, the cross principle as He said to them again: "Know ye not that except a grain of corn fall to the ground and die, it abideth alone, but if it die, it bringeth much fruit." So let's follow this revelation through, and we can see how that in the dying of the grain of corn it brings forth the life that God had intended to produce in the first place. In so doing we will have that revelation which God desires to break through to His earthly creation of His great life principle, His creative principle for producing the life and the body that shall be.

Everything in the earth that his life begins as a seed. The grain of corn when it is planted in the ground has no visible life. It is a seed, a dead seed. It lays in the hand of one or it lays in the ground, it cannot move. It has no life of its own whatsoever, but it has within it the potential for life. It has within it a potential for a beautiful green corn stalk that shall come forth one day with its blades waving back and forth in the wind and shall stretch its arms up toward the sun and grow up toward the sun. But that potential for life which is in the grain of corn cannot come forth unless it is first placed into the ground, planted in the ground to die.

Even so, the old creation man, the Bible says, before it is newly created by being born again of the Spirit of God, is dead in his trespasses and sins and has no life of its own. Now the Book of Genesis is called Genesis in the Bible because the word "Genesis" means "beginning." The Book of Genesis reveals to us all the beginnings of God's plans and purposes. The book of Revelation reveals to us the ending of God's plans and purposes. But Genesis, the Book of

beginnings reveals to us all of God's beginnings: the beginning of creation, the beginning of the fall, the beginning of redemption. All those seeds we find in the Book of Genesis. We find them containing the potential for that which God purposes to do in creation. Therefore, Genesis is God's Book of beginnings. It is His seed book.

In the first chapter of the Book of Genesis, we do not find the fullness of God's plan for creating man in His image. We find only God's statement of His purpose in Genesis 1:26: "Let us make man in our image." Then we find God's seed there, or His seed creation man that He brings forth. For the old Adam that we find God bringing forth in the Book of Genesis was God's seed creation man.

The seven days of creation that we find in Genesis, chapter one in which God brought forth the seed creation man are but a type, a prophecy, and a revelation of the seven dispensations of them, the seven millennial periods in which God is bringing forth His new creation man. This is the ultimate man, made in His image, that God intended to produce in the first place. If we study these seven days of creation in the seed creation, we find a divine revelation of God's purpose and of God's workings in His 7 millennial, 7 dispensational eternal plan to bring forth the new creation man.

If you study Genesis one, you find that God spent the first five days of the old seed creation period preparing the environment for the seed creation man. He brought forth plants and herbs. He brought forth light and darkness. All the first five days of the original creation period were spent preparing the environment for the seed creation man.

Then in the 6th day we discover as we continue to study Genesis one, that God brought forth the old Adam seed creation man. Then in the 7th day, after He had brought forth the old Adam creation man in the 6th day, the Bible says that: "God rested on the seventh day." This is not to say or imply as so many who come to the Word of God carnally and interpret the letter, that God rested in the physical sense

as we rest, that God was tired from all that creating and sat down and rested on the seventh day. For God does not exist in a physical form and God does not get tired as we do.

For when the Bible says God rested the 7th day, it simply, even in the Hebrew, denotes a ceasing from all His works. Why did God cease? Why did God rest? Because He was finished. He had in five days prepared the environment for the seed creation man. He had in the 6th brought forth the seed creation man and in the 7th day He ceased or rested because He was finished. The work was completed. Even so, for in the first five dispensations of God's dealing with mankind, we discover that by the use of natural Israel and through the use of His dealings with national Israel for five dispensations or five millennia's from Adam until the coming of Jesus, He was preparing the environment to bring forth His new creation man.

Then in the beginning of the 6th dispensational period, Jesus came and shed His blood on Calvary to cleanse us of our sin so that the Holy Spirit can regenerate us. We can be born again, and He can then recreate us. We could have a new birth, and God could begin to bring forth in the 6th day His new creation man. Even as the Bible says: "if any man be in Christ, he is a new creature, old things have passed away," a new creature of God.

Therefore, for two thousand years in the 6th dispensation, God has been bringing forth that new creation man in the 6th day or the 6th dispensation that He prepared the environment for, during the 1st five dispensations. At the close of this 6th century God will have brought forth the seed creation man in the 6th day. Then we will begin the 7th day, the 7th millennium, the 7th one thousand year period in which God will rest, and we will rest, in which Christ will reign for a millennial period of one thousand years of perfect peace upon the earth. This will be fulfilling perfectly the Old Testament type of the seven days of the original seed creation.

Now let us follow through the experience of the grain of corn and see the means by which God intends to produce and bring forth man in His image. As we have already pointed out, when the grain of corn is first planted in the ground it has no life. But, have you ever noticed that the grain of corn is a lovely golden color. This is because, in the symbolism of the scriptures, gold is the type of the nature of God. The golden color of the grain of corn even though it has no life in it yet, is put there to reveal to us that inside this grain of corn is a potential for a beautiful full fruited golden ear that shall come forth when God's plan for the grain of corn has been carried out. Since gold is symbolic of the nature of God, a grain of corn's golden color proclaims to us that in the old seed creation man who was dead in his trespasses and sins and who has no life until he has been newly created. He has none of the real life of God, but in him is the potential for the very nature of God to come forth. For the gold to come forth after that the grain of corn has fulfilled what it must do, that is to die. The old Adam nature has then completely died and the new nature, the Christ nature has fully come forth. The new man after the image of the heavenly.

The second truth that we would like to point out to you is that the grain of corn when it is put in the ground, when it is planted in the ground, does not try to kill itself. It cannot kill itself. The best it can do is to submit itself to the plan of God, lie quietly in the ground, and let all the elements in the ground around it kill it, so that it can then bring forth its potential. God has placed elements in the ground around the grain of corn to kill it, to destroy the life that was and in so doing, bring forth the potential, the new life that comes out of the seed, the grain of corn.

Even so, beloved, we who have been placed in the earth as the seed creation man have no strength and no power with which to crucify ourselves, with which to kill this old Adam self man that is within us. We have heard many of the brethren across the country who have got a glimpse of God's purpose, but have not come to fullness of light. Many of the

ministers now have seen that we must die to self, that we must go down to the death of the cross in order for the new life of God to come forth within us. But we find many of them preaching to their people: "Crucify your flesh! Overcome your flesh!" Our spirit is grieved as we hear this. For they have not yet come to the fullness of light. They need to realize that no one can crucify themselves. No one can possibly kill themselves; only a demon-possessed person kills himself.

Just as a grain of corn has no power to kill itself but can only submit to the elements in the ground all around it, that it might die and bring forth its potential, so we have no power to crucify our flesh or to kill the old man. Jesus did not crucify himself. He simply followed the Spirit of God as the Spirit of God led Him out in the plan of redemption against the world, the devil, and then the world, the devil and His brethren saw to it that He got to Calvary and got crucified.

Even so beloved, we cannot crucify ourselves. God has no plan for us crucifying ourselves. He has only a plan, like Jesus, to lead us into our particular ministry, our particular place in the Body of Christ and our particular calling in the battle for redemption. The world, the devil and our brethren of the church, as it has always been, will see to it that we get crucified. "As being reviled, we revile not again. As being persecuted, we persecute not." As the slaughter, and like a lamb, dumb, opening not our mouths, then the old man will die daily within us. The old Adam will die daily within us. As he dies, the new Adam, the Christ man, the man created in the image of God will day by day come forth.

Just as the grain of corn could not kill itself but must simply submit to the elements in the ground around it, so must we come to that **death to self**, and that death of the cross, and the fulfillment of that life principle of God which is the cross principle, the crucifixion principle which can bring forth the new life within us. Hallelujah!!

Therefore remember dear friends, you cannot crucify yourself. God has placed elements in the ground around us to enable us to **die to self**.

The only reason God leaves Lucifer and his demons yet in the earth is so that there might be these elements in the ground to bring us to the death of the cross, that seed creation man that God has planted into the earth to its dying. The only reason there are weak or worldly people and worldly Christians and weaker brethren all around you, that God allows the devil to use and to hurt you, to wound you and to cut at your flesh (the only thing that can resent what man does to you is your flesh) is so that ultimately your flesh might be killed. In doing so, it sets free that Christ man within you that has been imprisoned for so long. That Christ man that longs to spring forth as the life springs forth from the grain of corn. It can come forth into its glory that God planned for it in the first place.

Just as the grain of corn submits itself to the elements in the ground around it without resistance, so must we, that we might go forth to the death of the cross. So must we be led as a sheep to the slaughter and like a lamb dumb opening not our mouths that God's ultimate purpose for us might be fulfilled.

It is a tragic thing that man has always tried to fulfill God's purpose in himself for God, instead of submitting himself that God's plan and purpose might be worked out in him and through him.

The old Adam man, the old Cain man of long ago came to God with the fruits of his hands, and he laid out the fruits of his hands and the works of his hands before God, its an offering to God. He said to God, "Look God, what I can do for you!" His brother Abel came to God, not claiming any strength, any power, or any wisdom to do anything for God at all or even anytime for himself. But Abel came offering a little lamb, the most helpless of all creatures of God. He said to God, "Here is my offering, God. I do not offer the works of my hands. I do not offer my talents and abilities to you; I

do not offer my knowledge and my wisdom to you. I offer myself just as helpless as this little lamb. Just the way I offer this helpless creature, the lamb to you, so I offer myself to you, completely helpless. I cannot do anything for you. I cannot do anything for myself. I cannot work out my salvation, therefore, I submit myself to you God, completely helpless. Work Thou in and through me." Cain refused, whatsoever, to offer this kind of offering to God, and God said to Cain, "Your offering can never be acceptable to me. For the only offering that I can receive from anyone is themselves, completely helpless even as the grain of corn that I might work out my plan through them."

Do you know beloved there is only one reason there is a creature in the earth called the sheep, or the lamb? The sheep or lamb is the only animal that God has ever created that is absolutely helpless. They have no means whatsoever of defending themselves. Every other creature that God ever has created has a means of defending themselves. A lion has its great strength, its teeth and its sharp claws. The wolf has its great cunning, and speed and teeth. Even the lowly rabbit has its great cunning and speed. But out of all of God's creatures, the sheep or lamb is the only one that is absolutely helpless. He cannot fight for himself. He cannot work for himself. He cannot even find his own food and pasture. He must completely depend on the shepherd. The reason there is such a creature in the earth is that God put them here as a visible type and revelation of what the seed creation man must become in order for God to work out His redemption plan in him and to bring him forth in the likeness of God. He must become as helpless as the lamb. He must become as helpless as the grain of corn and submit himself to God's plan for bringing forth the life of the body that shall be. It is a tragic thing that the Cain man, the old Adam in us has always tried to do the job for God. Build the kingdom for God, to build the church for God to do a great work for God, to change ourselves into that which is pleasing to God. Then at last when this old Cain man discovers that he has to

die in order for the man that God has purposed to come forth, he still wants to get in the act. He then starts talking about killing himself, crucifying himself. But God is not going to let him even have that much glory, for no flesh shall ever glory before God. Therefore we cannot kill ourselves. We cannot crucify the old man ourselves anymore than the grain of corn could kill itself. We can only follow the Spirit of God day by day as He works in and through us, being helpless as a little lamb, submitting ourselves to the elements in the ground around us that God has allowed to be there, Lucifer and his demons and weaker Christians and worldly people that continually cut and hurt our flesh. Oh! If we know God's redemptive plan, we will rejoice over each wounding the flesh gets from the elements around us until finally it is completely dead and that new man shall come forth within us.

The third great truth I would like to point out to you about the grain of corn is that it never resists the elements in the ground around it. It is not like we human beings who are continually trying to resist God's plan and continually rebel against the hurts, and the woundings and the cuttings that our flesh encounters. We would continually like an easy way of fulfilling God's purpose of creating man in His image, but not so the grain of corn. It does not wiggle from side to side in the ground. It does not try to get out of the hole in the ground that it is planted in. It does not long that it could run away from that dying that it must go through. Nay, it simply lays there in the ground and submits itself to the elements around it until the original seed body that is planted has died. Then out of that dying comes forth the new body, the lovely green cornstalk.

So must we cease all of our resisting. Cease all of our crying, cease all of our weepings, cease all of our wiggings, squirmings and squealings to try to escape the death of the cross, to try to run away from the cuttings and the woundings that our flesh gets, as we go forth in the Spirit every day. Nay, but like the grain of corn, we must learn to submit

ourselves to God's plan. Jesus hung on the cross, unmoved, and He looked up and said: "Father, into Thy Hands I commend my spirit." Without one bit of resistance to his crucifiers, He just looked up and submitted Himself to His heavenly Father's plan. So must we submit ourselves to Our Father's cross principle, crucifixion principle, eternal life principle, eternal creative principle that is **dying to self**, crucified by the elements in the ground around us.

As the grain of corn does so, then there conics forth out of that dying a new body far lovelier than the original seed corn was. The new body is a beautiful green corn stalk that begins to lift its head above the earth and begins to burst forth out of its place where it was buried in the earth. That lovely green corn stalk, as it comes forth from the earth, begins to taste the air, and the wind begins to blow its blade, this way and that way, begins to absorb the rays of the sun. As it begins to absorb the rays of the sun, and as the wind begins to blow its blades this way and that way, it begins to stretch forth its arms toward the blowing of the wind. It begins to stretch forth its head towards the sun. As the wind blows and as it absorbs the light of the sun, it beings to grow up towards the sun.

But surprisingly enough the cornstalk that comes forth from the original seed corn is not the body that shall be. It is not the ultimate body that God intended to produce the grain of corn. The full fruited ear is the ultimate body that God intended to produce from the grain of corn. The corn stalk, the intermediate body, stretches its arms out towards the blowing of the wind, as it lifts its head to absorb the sun rays it begins to grow up toward the sun. But it grows up only for one purpose. As it absorbs the rays of the sun and the wind blows its blades this way and that way, it is growing up to a certain point only that it might then begin a second dying.

When the cornstalk reaches a certain point in its growth toward the sun, it begins to die. The lovely green slowly begins to turn to brown, and daily the cornstalk begins to die. It is as the cornstalk daily dies, that the body that God

intended to produce in the first place, the ear with its fruit on it, begins to come forth. To the exact degree that the cornstalk is dying day by day, so is the full fruited ear coming forth day by day. As the lovely green of the cornstalk turns into a lovely golden brown color, dying daily, the full fruited ear is daily coming forth. Until the day when the cornstalk is completely dead, and then the full fruited ear is ready for the harvest.

Even so beloved, when we go through our first dying, the grain of corn dying to the world, we turn from the world, we are regenerated and born again, we are given a new nature. This is a different nature than the one we had as the old Adam man, when we are dead in trespasses and sins. This is not yet however, the nature, neither the body, that God intended to produce, but it is an intermediate nature just as the cornstalk is an intermediate body.

There are three natures that are available to man in God's eternal plan for him. The first is the old Adam nature. Before we come to Jesus, we are dead in trespasses and sins, the Bible says. That old Adam nature has none of the life of God in it, it has none of the life of Christ in it. It is indeed dead in trespasses and sins. When we come to Christ, we go through our first dying to the world. We turn from the world and we come to Christ; we are born again of the Spirit of God. We take on the second nature that is available to man in God's redemptive plan, the seed of Abraham nature; this is the same nature that Jesus had when He walked the earth, when He was born of the Spirit of God from the womb of the Virgin Mary. This is the intermediate nature.

There are a lot of people who imagine that Jesus had the very nature of God when He was walking here on earth, but He did not. The Bible says that God in His nature cannot be tempted to sin. Yet the Book of Philippians tells us that before He came to the earth, He emptied Himself of the God nature. "Being in the form of God, He thought it not a thing to be grasped after, to be equal with God; But He made Himself of no reputation, and took upon Him the form of a

servant, and was made in the likeness of man." (Phil. 2:6-7). He emptied Himself of that God nature and came down here to the earth and took on the seed of Abraham nature. You see, this is what theologians call "the doctrine of the Kenoses" or "self-emptying." So when Jesus walked the earth, when He was born of the Spirit from the womb of the Virgin Mary, He had the same nature that you and I have after we have been born of the Spirit of God in the womb of the Mother Church. He had the seed of Abraham nature, the 2nd nature that is available to mankind. In that seed of Abraham nature the Bible says He was made perfect through the things that He suffered. He overcame all things. He himself went down to the cross. There He cast off the seed of Abraham nature that He had taken on and He picked up again the nature of God that He had emptied himself of when He had come to the earth. The name or the nature that He now has is the name or the nature that He speaks of in Rev. 3:12 when He says: "Him that overcometh I will write upon him my new name."

A lot of people do not know that at this point Jesus has a different name or nature than He had when He was here on the earth. When the Bible uses the term "Name," it is always speaking of the nature, because the name is symbolic of the nature. Many do not know that Jesus has a new name now, not other than "Jesus"

J-E-S-U-S, or in that sense of the word, but a new nature. He now has the third nature, the God nature, that cannot be tempted to sin. A nature above the seed of Abraham nature that He had while here on earth. So the seed of Abraham nature that we now have is the cornstalk body, the intermediate body, that intermediate nature that we attain to when we are born again of the Spirit of God.

When we, as Jesus, have gone to the death of the cross, on the other side of that death, we will take on the new name, the new nature that Jesus now has, the very nature of God Himself, the glorified likeness of Christ. Even as the Master

said: "To Him that overcometh ... I will write upon him my new name."

But there is a process that we must go through in order to attain to that third and ultimate nature, the image of God. It is the same process that the cornstalk had to go through. After we have gone through the first dying to the world and are born again of the Spirit of God into the seed of Abraham nature, we too begin to stretch forth our arms out toward the blowing of the wind. For wind is one of the symbols that God uses for the Holy Spirit, in the Bible. The Greek word "pneuma" which is used in the New Testament in the original Greek, for the Holy Spirit is the word which means wind or air. As we stretch our arms toward the blowing of the wind, may God help us to be just as fragile in our Christian experience as the lovely blade of the cornstalk is.

Have you ever noticed how fragile, how tender and how yielded the blade of the cornstalk is? It is not stiff and hard. It does not resist the blowing of the wind, but it lets the wind blow it this way and that way as it grows up toward the sun. May God help us, dear friends, not to be hard and brittle in our doctrine and in our Christian experience, as so many are, so that the wind of God cannot blow us back and forth as He longs to. May He help us to be fragile and tender as the cornstalk's blade so that the Spirit of God, the wind of God's Spirit, can blow us here and there to pick up this fruit and that fruit. Even as God said to Isaiah: "The word of the Lord shall come line upon line and precept upon precept here a little and there a little!"

As you let God's wind blow your blade this way and that way, you will absorb the truth that will enable you to grow up toward the sun. For the sun is a type of Jesus. The literal light of the sun is the type of the spiritual light, the truth that Jesus gives us. Therefore, as we let the wind of God's Spirit blow us this way and that way, as we lift our head up toward the sun and absorb that light which He is pouring into us, especially the last day light and truth, we will continue to grow up into His likeness, growing up toward the sun.

But all the growing we are doing is only for one purpose. Just as the cornstalk came to a point where it began to die, so we must come to a point in our growth where we begin to die. The Bible tells us of Jesus and His growth. In the Book of Luke it is written: "Jesus increased in wisdom and stature and in favour with God and man." (Luke 2:52).

From the time He was 12 years old in the temple until He entered His earthly ministry He was growing in knowledge, in truth and in faith. But every truth that the Spirit of God revealed to Him, every bit of growth that He experienced was only to bring Him to that point that He came to when He was 30 years old where He could move and begin the third stage of God's plan, dying, going down to the death of the cross that He might come forth in that likeness that God intended it should be.

Every sermon that you have ever heard, every truth that you have ever heard, every place that the wind of God's Spirit has blown you, from this church to that church, from this truth to that truth, has only been to enable you to grow to that point where we are ready to go forth as the Sons of God in the battle for redemption, begin to go down to the death of the cross, begin a daily dying.

As we begin to die daily, just the way the cornstalk begins to die daily, the full-fruited ear will begin to come forth within us. The New name, the nature of Christ Himself will come forth, spiritual fruit by spiritual fruit: love, joy, peace, kindness, meekness, all those things will begin to come forth in us as we go through that daily cornstalk dying. Until finally, one day, when the cornstalk nature, the nature that we now have has fully died, and the old man is fully dead, then we will be ready for God's harvest. Then the full-fruited ear will be made manifest. Then all the nine fruits of the Spirit of God (Gal. 5:22-23) and the Spirit of Christ will be manifested in our lives, and we will be ready indeed for the harvest.

Have you ever noticed that when the full-fruited ear is ready for harvest, the cornstalk that brought it forth has turned into

a rich golden brown? It has some gold in it and some brown, but it does not have the lovely gold of the full-fruited ear we see. Each kernel manifests, when the ear has been shucked and laid out, the body that God intended to produce from the seed grain of corn in the first place. Every kernel is a rich gold in color so fulfilling the word in scripture where God spoke to us and said: "In that hour, I shall bring you forth as gold." As mentioned, gold is symbolic of the nature of God. Just as gold is the perfect metal that cannot be tarnished, so God's nature is perfection and it cannot be tarnished.

When God's three-fold redemptive plan has been carried out in us, the gold of God's nature will have been brought forth through submitting ourselves to the elements in the ground around it. Its in that dying that brings forth the body that shall be, he who is made in the image and the likeness of God, of Christ, which is the likeness of God.

Therefore the Spirit says through the Apostle Paul as He reveals that plan by which God intends to create man in His image, the cross principle, He says: "For the Greeks seek after wisdom and the Jews require a sign, but we preach Christ crucified . . ." the cross. Jesus the Head had to die on the cross. We, the Body of Christ must die the death of the cross. In doing so shall come forth that new creation man that God intended to produce back in the beginning when He said: "Let us make man in our image, after our likeness." "The preaching of the cross is to them that perish foolishness." To the Greeks it is foolishness for they think in terms of great natural wisdom. To the Jews it is a stumbling block for they are always looking for signs. But to us who are saved, the preaching of God's crucifixion principle, His cross principle, the principle that says that in dying comes forth the new life that God intended to come forth in the first place, to us it is the power of God.

There are many voices that are screaming out at us in our world today in this last hour, the hour which the very elect would be deceived in, if it were possible. All these thousands of voices are screaming out at us saying: "This is

the way, walk ye in it!" The communist voice says: "This is the way, walk ye in it." Then the capitalist voice with their competitive system which says: "Everyone has free opportunity to compete with one another. If I have two coats and you don't have any, then I use my two coats to get three coats and still leave you with none. I compete with you. If I have more talents, more assets than you, I use those assets to get more assets than you, to get more of what I have than I had before, more than you do." That is so-called competitive system of the governments, even our capitalistic or so-called democratic nations.

But I submit to you in the Word of the Lord, in this hour, dear friends, that the so-called competitive system is just as much anti-Christ as the communist with their atheistic ideology declaring that there is no God, and no Christ. Neither the communist system, nor the competitive system is the CHRIST SYSTEM FOR LIFE. The Christ system, the Christ principle for attaining to a higher life for all creation is the CROSS PRINCIPLE, the crucifixion principle. If I am at a higher state of life than you are, I die and suffer to redeem you and lift you up to where I am and in so doing I gain a higher life myself "To the Greeks it is foolishness, to the Jews a stumbling block, but to us it is God's eternal plan for producing that body that shall be. The preaching of the cross, the power of God." May God help us to yield to it. In Jesus' Name. Amen.