

**DEEPER TEACHINGS
(MEAT OF THE WORD)**

#59

PURPOSE AND NATURE OF JESUS

by Joe McCord



**One of God's Originals.
An Anointed Preacher of the Word.**

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I had a dream recently, and in the dream I was talking to one who asked me why there was all this confusion in the move of God; and I answered her that this confusion must come in order that all of those who have not allowed God to work enough stability in them to stand in the truth may prove by that trial of fire, their faith, in order that all of those who have not had that stability worked in them may be weeded out.

Beloved, we are in that hour where our faith is being tried as never before, and one of the issues that I want to talk about, that there seems to be great controversy and confusion over in the move of God is, that which has to do with the name, the nature, and the person of Jesus Christ. We find that on many hands and in many places there is confusion concerning what we really are teaching about Christ, concerning His manifestation in a corporate Body; concerning our individual relationship with Him. Some time ago, we had a ministry leave the move of God whom we all loved, and this word is in no sense intended to be coming against that ministry. A few have tried to distort it here and there, and speak as if we were ministering against someone - we are not ministering against anybody. We have nothing, we trust, in our hearts but God's love for all those that have departed from our midst.

However, some have departed because, they say, "We disagree with your Christology," and they say, "By that we mean that we no longer believe that Christ is manifested in a many-membered Body; but we believe that Jesus, as an individual man- - alone, isolated many-membered Body, is the Christ." We are going to look a number of scriptures - around twenty or more - and we will not totally exhaust the field of Christology in doing that, by a long shot. I want to make plain that I don't

claim, in what I am sharing, to be representing all the ministry in the move of God. I don't claim to be saying, "This is where the Body of Christ stands in this area," but as a result of a burden in my spirit, I searched out a number of scriptures and sought the dealing of the Spirit of God that I might have a clear expression of how this ministry sees it; because I know it's an issue in the hearts of many in this hour.

A lot of this is going to be foundational. I believe we have to go beyond foundations, but I also find that many in this hour are confused to the point where it almost appals me concerning even basic foundational truths; therefore, I want to start with about as basic an elementary beginning as we could start with; and I want to just talk about the word, "Jesus Christ." I trust that everybody is mature enough to know that Christ was not Jesus last name. It was not a situation where you had a family named Mary and Joseph Christ, and they had a boy and named him Jesus and he became Jesus Christ; but the term, "Christ," is a title, and it means, the "Anointed One." It is a title in the same way that you may speak of "General Jones," or, "Captain Buddy," or, "Preacher Sam," and I hope before I'm through with this study that it will be clear that in the same way that when you say, "General Jones," "Captain Buddy," or "Preacher Sam," you are not implying that they are the only preacher or the only captain or the only general; that although Jesus has a unique place as the Head of His many-membered Body, neither is He, according to the Word of God, the only Anointed One.

Before we even look at a single scripture - and we are going to look at many - I also want to say in the beginning, that I fully recognize, and I'm convinced from the bottom of my heart - and in this area I can represent all of the ministry - that Jesus has a unique place as the Lord and Saviour of the world, and as the Head of His many-membered Body. I absolutely believe He is the

Head of His Body, which is the Church. I am a preacher who knows that Jesus is his Head. I never wake up in the morning without praying in the name of Jesus. I never sit down to a meal without thanking God for it in the name of Jesus - I know that He is my Head - and I know that this whole ministry knows that He is their Head; and I know, furthermore, that He is going to remain and continue to be our Head - right up to the hour that we are made exactly like Him; and then we'll look at the scripture that tells us what happens after that. But I want you to know that I believe He is the Head. I want you also to know that I believe in the importance of a personal salvation experience, and of a personal intimate relationship with the Lord Jesus Christ; and I believe you have no foundation to walk in God whatsoever without a personal saving experience of His grace and an intimate personal relationship with Him.

I know that seems elementary, but I've been amazed because I find myself in the midst of people that I believe sing about Jesus as much as any people I've ever seen - we sing Jesus in the morning, Jesus in the noontime, Jesus when the sun goes down; we sing bless that wonderful name of Jesus; you sit on the platform and you'll hear someone shout the name of Jesus - I believe that I'm in the midst of a ministry and a people that honor the name of Jesus as much as any people I've ever seen; and yet I have been astonished to hear that there are those that say that this ministry and these people do not honor Him as the Head or realize the necessity of a personal relationship with Him. I want you to know the very foundation of the faith is a personal relationship with Him.

In the hour when God first called me to the ministry, the man who was my spiritual father and who had led me to Christ originally gave me a book. The book was about a preacher in Scotland and told the story of the hour when this preacher was ordained and preached his first sermon in the church of a little Scottish town in Drumtochie, and

he was laboring over that sermon with all of his theological books. He was writing a manuscript, and he was trying to get everything letter-perfect. He struggled and struggled to get a theologically correct word; and finally the Spirit of God began to deal with him, and God reminded him of how his own mother, on her deathbed had prayed a dying prayer before she died - she was thrilled that God had called her son into the ministry - and she said to him, "Son, always remember to say a good word for Jesus Christ."

And therefore he preached a very simple sermon on that Sunday morning that did not shake the whole world, and it did not even shake all of Drumtochie, but there was life in it, because the simple message of the saving grace of Jesus was lifted up. This man gave me this book when I first was ordained and he wrote something in the flyleaf of the book, that said, "Dear Joe, always remember to say a good word for Jesus Christ." I tell you, from that hour I have wanted that to be the foundation of my ministry, always to say a good word for Jesus Christ, and to lead people into a relationship with Him.

In the days when I was in the seminary I had a homiletics professor - that's a big, fancy word for preaching - who was one of the few professors I had who did have a saving knowledge of Jesus, and later he became one of the most famous Lutheran preachers in the world. I remember him addressing us in homiletics class, and saying, "Gentlemen, no matter how you begin any sermon, whether you begin with a poem, whether you begin with an illustration, whether you begin with a scriptural quotation, in every message you ever preach, go cross-country for Jesus Christ; and above all else, get quickly to Jesus Christ, for He is the very essence of the Gospel."

Therefore, I want to assure you my convictions in that area have never changed. I believe that for you to go anywhere in God, or to be anywhere in God, you must have an experience of His saving grace and you must

have an intimate, individual, personal, relationship with Him as your Lord and as your Saviour. I want to look at Acts 3:16 because we're going to belabour this point in the beginning to make plain that we do believe that Jesus is the Head of the Body.

I'm sure you know the context of the scripture: Peter and John had been going into the temple that morning, and there had been a lame man that was by the gate of the Temple Beautiful. He was begging alms there, and Peter and John approached him as he was begging, Peter said: "Silver and gold have I none; but in the name of Jesus of Nazareth, stand up and walk." There are a lot of preachers in this hour, who will say, "Silver and gold have I none," but there are not nearly as many of us that come to a place in the anointing where we will say, "In the name of Jesus, stand up and walk." As a result of those words, the man was raised up, the man was healed, and there was great controversy in the temple over what had happened. We find him saying, in the sixteenth verse:

"And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all."

The name "Jesus," of course, is a name that means "the Lord is salvation" in the original language. He did not have that name by accident. An angel had commanded His mother that that should be His name; He was given that name by God because that saving nature was the nature that He was always going to manifest. If you do even an elementary reading of the plain simple teaching of the letter of the Word it will become apparent that most major Bible characters are given a name by God that is in keeping with the nature that they manifest; and when the Word says that the name of Jesus is above every name, the meaning of it is that the saving nature in Him is above every nature in the earth. Acts 4:12 says: "Neither is there salvation in any other: for there is none other name

under heaven given among men, whereby we must be saved."

I am a preacher who knows Jesus is his Head, a preacher who believes in an intimate, personal, saving relationship with Him, a preacher who believes that when you are moving in the Spirit of God, in His nature, there is power in that Name!

Many years ago I was invited to minister in a week of meetings in a Pentecostal Church on Long Island. It was before God had called me this way, and about the second night of the meetings there was a man that came to me in tears, and he said, "Brother Joe, years ago I had a call of God on my life to preach the Gospel. I was faithful and I answered the calling, but as I began to move in my ministry, the devil got after me and trapped me in a horrible bondage that was not of the Lord. Soon, my whole ministry was destroyed; my walk with God was destroyed; and I've been just out there wandering like the prodigal son in the far country, for many years. God told me this week to come to these meetings. I've been feeling the presence of God, I've been desiring to rededicate my life to Him; but every time I start to go to the Bible, I open it to the scripture in the book of Revelation that says, 'You must yet again prophesy before many tongues, nations, peoples and kings.' When I see that scripture I'm paralyzed with fear because I'm afraid that if I give my life to God He's going to require that I preach the Gospel again."

I said, "Brother, don't worry about it. Just sit in these meetings and continue hearing the Word." Finally, the last night of those meetings we had an altar call, as is their custom in the Pentecostal Church, and that man went walking down the center aisle, and he knelt there by the altar. After we had prayed for a number that were seeking salvation, and some who were seeking the baptism in the Spirit, I started to walk out of the building when I turned and saw him still kneeling there by the altar travailing and

crying out to God in prayer. I felt the anointing of the Spirit move me in the direction of that man, and as I began to walk toward him, though I had never been involved at that time in an actual deliverance session in my life, the Spirit of God gave me a word of knowledge - I don't know if the man ever knew that I knew what his problem was - but the Spirit of the Lord told me it was homosexuality. I walked in his direction feeling an unusual anointing, clapped my hands on his head, commanded the devil to let go of him by the power of the blood in the name of Jesus, and kept crying out to God in tongues.

Finally, that man raised both hands up in the air and let out a scream that caused the whole building to vibrate, and when it was over with he stood up, jumping around in tears, saying, "Lord Jesus, You have delivered me!"

I believe there is power in a personal relationship with Him, power in His saving grace, and power in His name - it is the name that is above every name - and He is the Head of His many-membered Body which is the Church. If I thought for one minute that I was part of a corporate ministry that did not realize His unique place as the Pattern Son and as the Head of His Body, I would leave this move of God and would not come within miles of it again.

But of course the Word doesn't just tell us about Him as the Head of His Body, the Word goes on to unveil the purpose of God. Therefore, in Hebrews 2:9, it says: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

This is not my main point, but before I go on, let me just pause there. This vision of overcoming death is clearly revealed in the plain teaching of the letter of God's Word; for although the Bible says, "It is appointed unto every man once to die, and after that the judgment," the

Bible says just as clearly that Jesus has kept that appointment for us, that He has tasted death for every man. I have an appointment with it but, praise God I don't have to keep it because He has already kept it for me. Therefore don't ever let anybody tell you that what is being ministered in this move of God concerning conquering death is not plainly revealed in the Word. In verse ten it says, "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering."

Therefore, we see very clearly here from the plain teaching of the letter of the Word that it never has been the purpose of God to have one isolated Son, but to have many sons. Furthermore, as that first Son was glorified, it is the purpose of the Father to bring many sons to glory. At the risk of being repetitious I will lay out a foundational truth that has been ministered over and over again. We've all heard the truth that every seed brings forth after its own kind - that if you plant squash seed you're going to get squash, and if you plant tomatoes you're going to get tomatoes, and if you plant corn you're going to get corn. God had one Son and planted Him in the earth in death and resurrection; and the desire was to have many sons, and to bring those many sons unto glory! He wants to make them exactly like that pattern Son, for every seed brings after its own kind."

Sometime ago, I was in an airport in Montreal, fellowshipping in a restaurant for hours with a brother, and he said to me that he was very burdened that some of the teaching that he had heard from the father-ministry in this move of God - according to the historical understanding of heresy in the Church - was heresy.

I said, brother, I want to tell you something. Frankly, I am not impressed with whether or not the Council of Nicaea thinks I'm a heretic; or whether the Council of Chalcedon thinks I'm a heretic; it does not concern me

whether I'm a heretic according to a group of Roman Catholic Church fathers that looked at the Word and brought out their various opinions in that hour. But I would be concerned if I was a heretic on the basis of the teaching of the Word.

The word "Christology," that we hear being thrown around, which is simply a two-bit theological word for those things that pertain to Christ, rather amuses me. I hear people that have never been in a Christology course in their lives suddenly throwing around the term. I had three years of Christology when I was in seminary.

Therefore I know what the Council of Nicaea thinks that a heretic is. In my days in seminary they told me the cardinal principle in all Christology is whether a man understands that Jesus, when He walked this earth in the flesh and had His earthly life and ministry, was both fully God and fully man. They said, anything that diverts from that, anything that says that Jesus during the days of His earthly life and ministry was not both fully God and fully man, is heresy. I knew what made a heretic tick, and I came out of that seminary with my heretical feelers radar-vibrating, so if anybody got up and said anything that so much as even implied that they did not believe that Jesus was both fully God and fully man, then immediately I pointed and I said, "There's a heretic - pow! do him in."

But there came an hour when I saw that didn't accomplish anything. There also came an hour when I began to discover, as a result of ministries more mature than I, that even according to the plain, simple teaching of the letter of the Word - that was not true. For I came to see that the letter of the Word very plainly said that God cannot be tempted in any way. He has a nature that cannot be tempted, and that same Word said just as plainly, just as clearly, just as plain as broad daylight, that Jesus was tempted on all points as we are tempted, yet without sin.

I saw therefore that, according to the Word, since God had a nature that could not be tempted whatsoever, and

since Jesus plainly was tempted on all points as we are tempted, there was no way during the course of His earthly life and ministry that He could have had the full nature of the Father. He was God, but He did not have the Father's fullness. Then, of course, I came to understand what the Word means when it says that when He came to the earth He emptied Himself and took the form of a servant and allowed Himself to be made in the likeness of sinful man. I realized that what He emptied Himself of was that part of the Father's nature that could not be tempted. Thus He, here in this earth, could be tempted on all points as we are tempted, and yet overcome; and then take back upon Himself the fullness of that nature later on in His ascension. Furthermore, I saw that no matter how heretical it sounded, when you realize that the word "perfect" means "absolutely complete," you find that Jesus, during the course of His earthly life and ministry, though He was sinless, was not perfect. The Word plainly says, as we just read in the plain clear teaching of the letter of the Word, to use a phrase that is being thrown all over the place in this hour—that He was made perfect through suffering. You cannot make Him perfect if He had already been perfect, anymore than I can make water water, when it already is water.

I also realize that according to His own teaching - according to the words coming out of His own mouth - He was not perfect. On the occasion when Herod was coming after Him, He said, "You go and tell that fox I perform cures today and tomorrow, and on the third day I shall be perfected." Therefore, according to the teaching of the Word, according to the words of Jesus Himself, He was not perfect in the way they taught me in the Christology class in the seminary. Now, if that makes me a heretic according to the seminary I'm an alumnus of, I could care less; if that makes me a heretic according to the Council of Nicaea, the Council of Chalcedon or any

other councils, praise God, I could care less. My only desire is to be in line with what the Word teaches about the purpose of God and the nature of His Son.

The Word goes on and it says in verse eleven: "For both he that sanctifieth," that's Jesus, "and they who are sanctified," that's the many sons He is bringing to glory, "are all of one; for which cause he is not ashamed to call them brethren." And it says, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." That says just as plain as daylight that not only is the purpose of God, according to the teaching of the letter of the Word, to have one Son but to have many sons, to glorify them and bring them to glory; but it also says the captain of their salvation that does the sanctifying, Jesus, and the many sons that are brought to glory are absolutely to enter into a union with one another, they're absolutely to be one, whereby He is not ashamed to call them His brethren. Therefore we can see that the purpose of God is to bring forth many sons and cause them to partake of His glory. Let us read in Romans, chapter eight, verse twenty-nine, where it says: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

It would take a message in itself to get into all the depths that are in these verses. You cannot get away from predestination in the Word of God; you cannot get away from divine election - I, personally, believe that divine election is according to the foreknowledge of God, as we read in Romans; that He has foreknown those that would yield completely to Him and on the basis of foreknowing that He therefore has predestined us - and the Word says that He has predestined them to fulfill a purpose, that is that they be conformed to the image of His Son. And

those that are conformed to that image: they are called, they are justified, and in the eyes of God and His ultimate purpose as it is fulfilled in them they are also glorified, for His purpose is to bring many sons to glory.

A lot of confusion in the earth and in the church systems in this hour is confusion concerning what the purpose of God is. Because I don't find one, single, solitary scripture anywhere in the Bible from Genesis to Revelation that says it is the purpose of God to save all of the lost people in this world. I know it says that Jesus died for the sins of the whole world; it also says that the Father is not willing that any should perish, and whosoever will may come. But I don't see any place where it says that all of them will, or that His purpose is to get all of the lost people saved. But what it says His purpose is, is to conform some sons to His image. The highest calling you can be involved in, in this world, is to be in that ministry of the Spirit of God whereby God gets some sons after His own heart, who will be made exactly like Jesus and conformed to His image. This is not some deep spiritual mystery in the Word, but just a plain teaching of the letter of the Word.

When you talk about imagery, there is a saying in the world that says the camera does not lie; and therefore when a camera takes your picture the image imprinted on the film and what you're going to see when you look at that picture is your very own image. I had to have a number of pictures taken recently and I learned, that the camera can lie, because a developer can take that film into the darkness and distort the image. And, by the way, that's what the devil does, he tries to take you into the darkness and distort the true image. I had to have a number of pictures taken to get a visa for South Africa, and to get my passport renewed, and then some more pictures to get my driver's license in the State of Texas. Apparently my wife and I had a great disagreement on my image, because when all of the pictures came back in the

envelope I said, "Glory to God, that is the best picture I've ever taken. That absolutely flatters me to pieces," and my wife looked at them and said, "That is horrible!" So there can be disagreements on imagery, but if you go out in the bright sunshine, and you stand in front of a full-length mirror, you're going to see the exact reflection of your image. Everything is going to be there - the crow's feet, the grey hair, the pot belly -- everything that is within that image is in the mirror; and you see, the purpose of God is to take many sons and to make them exactly like that Pattern Son. Not that they are going to look like Jesus physically, in the natural, but that they are going to have exactly His same nature; and thus fulfil God's purpose by being conformed to His image.

To further emphasize this, and the purpose of God in this hour, we're going to begin with the twenty-first verse of I Corinthians, chapter one, because we believe this speaks to a great problem that we see around us that is still relevant in this hour. Paul says: "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. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God."

Let's put in plain, everyday language what Paul is saying here. He says, "God is pretty smart, and in His great wisdom has decided that no man is going to know God by the natural wisdom of this world; but instead God has ordained that men are going to be saved - not through a brilliant intellect, and not through a sharp, natural mind --but through the foolishness of a thing that is called preaching." But then Paul goes on and he says, "We're having a hard time preaching the Gospel; and we're having a hard time getting the Word across because first

of all we've got the Jews who want to see a sign all the time - they want to see a wonder, they want to see a miracle - and a man dying on a cross doesn't look like a very powerful sign; and they don't believe in the miracle of the resurrection. Therefore when we preach Christ to them it's a stumbling block because they want to see some great demonstration, some supernatural miracle out of heaven to prove that we're the messengers of God." Then he said, "On the other hand we've got the Greeks, and we have an awful time getting anything across to them. They don't want to see any miracles because they don't believe in them. The Greeks were raised on Socrates, Plato and Aristotle, and what they want is all the brilliance of the natural mind, the wisdom of the natural intellect. Therefore to them the Gospel is foolishness, to them the Gospel is a big joke." But he said, "We still go on preaching, because those that are being called, when they hear the Word of the cross, it brings forth in them a manifestation of the Anointed One, Christ, who is both the power of God and the wisdom of God."

Spiritually speaking we still have the same problem when we preach the Word. On the one hand, in this hour, we've got the Jews that want to see a miracle all the time, and they say, "Well, Brother Joe, if, while you're ministering the Word suddenly a halo comes out of heaven and drops around your head and you're all lit up like a bright light then we'll know you're the messenger of God, and we'll know you've got the Word. If, while you're preaching somebody that is completely blind on the third row has his eyes opened, that will be a sign and a wonder, and we'll know that you're the messenger of God. If you'll walk out to the tenth row and look at a perfect stranger in the eye and say, 'Mister, God knows who you are,' and give him his name, address, telephone number, zip code, area code, then we'll know that is a demonstration of the power of God, a sign and a wonder that must be the Lord."

The early apostles did preach the Word with signs following. I believe it's true that they had a greater demonstration of a sign and wonder ministry than the corporate apostolic ministry in this end time presently has. I believe they had a vision of the Kingdom - I don't believe they had anywhere near the vision of the Kingdom that God has given us; but I do believe that they were walking in a demonstration of power greater than we have yet manifested because God is taking just a manifestation of signs away from us in order that we might learn to stand on this Word and believe His promises, and go through the dealings of the cross.

However, I do want to say that I still believe in preaching the Word with signs following, and if I never saw any signs follow my word I would have given up preaching, because I believe there's supposed to be some signs! I ministered this word in Canton, Ohio, some weeks ago and at the end of the meeting there was a brother who came running up the center aisle with tears in his eyes during the closing chorus, stood there in the presence of God, said he wanted to receive Jesus. He got saved that night, the elders gathered around him, and as we did the Spirit of God fell on him. We laid hands on him, he began to pray in other tongues and he was baptized in the Holy Spirit - and there was a sign that followed the Word. I didn't put a gun notch in my belt or ask him to write out his testimony so I could send it out in the mail, or put it in a magazine - in fact, I didn't even put his name on a list anywhere, but nevertheless, I took it as a sign manifesting the moving of the Spirit.

A couple of weeks ago, I was ministering in another city, and we had a sister come into the meetings that was so bound up by some spirits that were working on her such that she was both physically sick and being attacked mentally. She wasn't even able to sit through our meeting, and later on, about one o'clock in the morning, in a back room, a number of us ministered to her and cast

out those spirits until the visions clearly showed she was completely set free; and she went out of there with peace in her heart, rejoicing. I thank God for every sign that follows the Word.

I believe some signs should follow us, but I don't believe we're supposed to follow after signs. What I find in this hour is a lot of people who want to follow after signs. The Bible says if, instead of signs following you, you follow after signs you're going to end up being deceived. It says very plainly in Revelation, chapter thirteen, that there will arise a false prophet ministry in the earth, working many signs and wonders, and it says those that get deceived will be deceived by the signs, the wonders and the miracles that that ministry works. Because there's another spirit that can cause lights to shine over your head; and there is even a spirit that can manifest a counterfeit healing. There are even familiar spirits that can tell you the name, the address and the phone number of somebody. We still have those that seek after a sign, and when we preach the cross to them that is a stumbling block. They say, "Man, I don't want to hear that message of **death to self**, I don't want to hear about coming to the end of me. I want to hear something that will bless my flesh with a great visible manifestation."

We also have the Greeks in our midst. We have those now that have received a word by the revelation of the Spirit, and they want to go back and analyze it with their natural minds, when they are out of the anointing that they were in when they received that word. They want to dissect and analyze that word with their natural intellect. It brings death to many of them that try it; because you cannot know God through natural wisdom. If you could, I suppose I ought to be a lot closer to knowing Him than I am - because I am neither proud nor humble nor unhappy about it, it was just the course I went - but I spent four years in college studying philosophy and psychology and the natural sciences; then I spent three more years in the

seminary, where I studied systematic theology, Christology, hermeneutics and homiletics, Greek and Hebrew, and Barth, Brunner, Tillich, Boltmann, Altizer and Van Buren and it got me absolutely nowhere until Jesus baptized me in the Holy Spirit. You cannot arrive at His truth through the operation of the natural intellect. For those that try to do it, the whole Word ends up sounding like a silly thing. It is foolishness unto them, because these things are only spiritually discerned. The Word in this hour that is the true Word of God is the Word of the Cross! It is a stumbling block to your flesh and to mine - your flesh doesn't like it, my flesh doesn't like it; you don't like to hear you're a beast, I don't like to hear I'm a beast - still less do I like it when God begins to unveil to me that I was a much worse beast, even, than I had the revelation of several years ago.

You can test any word that comes forth in this hour, from any pulpit, as to whether it's the Word of God for this hour or not by whether or not the cross is in the very heart of that message. It is through the cross that God is going to take many sons to glory. Even as He made the Pattern Son obedient through suffering. He is going to bring those many sons to glory and make them perfect through the things which they suffer.

In Galatians, chapter two, I want to elaborate on the background of a very familiar verse, it is one that many of you have probably memorized, where Paul, in verse twenty, says: "I am crucified with Christ (with the anointed One): nevertheless I live; yet not I, but Christ (the anointed One) liveth in me: (and though I still have life in the flesh) the life I now live in the flesh (I don't live, by my own strength or my own faith, but I live it) by the faith of the Son of God, who loved me, and gave himself for me."

Some months ago, just before we left the State of Massachusetts, the Lord sent a brother and his wife into our home to minister one night. This brother ministered

an anointed word for about an hour and when he was through, his wife stood up and under what I discerned to be a very precious, very pure, very strong anointing, she began to speak of a spirit of revelation in the knowledge of Him; she began to speak of the necessity of having a revelation of Jesus Christ. The reason many are confused is because they do not have a revelation of Jesus Christ. I'm convinced that the overwhelming majority of born-again Christians in this world do not have a revelation of Jesus Christ; I'm convinced the overwhelming majority of those who are baptized in the Holy Spirit do not have a revelation of Jesus Christ; and increasingly, sometimes to my-own astonishment, I'm discovering that we have many people in this move of God and even some that are on wilderness farms in this move of God, who do not have a revelation of Jesus Christ. That is why they can be tossed and swayed by every wind of doctrine that comes along. The Apostle Paul was saved on the Damascus road the minute he called Jesus Lord. He saw that light shining out of heaven and said, "Lord, what will you have me to do?" The Bible says no man can call Jesus, "Lord," except by the Holy Spirit; and in that hour he was saved but he still didn't have a revelation of Jesus Christ. Later on, in the street called "Straight," in Damascus, a man by the name of Ananias was sent to him, and he laid hands on him saying, "Saul, the Lord has sent me that you might receive your sight and be filled with the Holy Ghost," and in that hour he was baptized with the Holy Spirit. He even testified of Jesus in the streets and had to be rushed out of town; but he still did not have a revelation of Jesus Christ. Therefore we find him in Galatians, chapter one, saying: "I want you to know that the Gospel I'm preaching is not man's Gospel. It was not taught to me by man. It did not come to me from man, neither did I learn it; but it came to me by a revelation of Jesus Christ: God has revealed His Son in me!"

After being saved, and after being baptized in the Spirit, it was yet fourteen years before he went back into Jerusalem and talked with Peter. He did not sit down with Peter and say, "Now, Peter, you mimeograph the Gospel as you're preaching it, and I'll memorize and learn it, and I'll go out and preach the same message and get the same results." Oh, no, he spent fifteen glorious days with Peter; but he got the revelation of Christ in the wilderness - in the desert of Arabia.

God led him into the desert and began to deal with him there through the fiery burnings of the dealing of the Spirit of God. God began to smash his education, to crush his intellectual understanding, and to bring a smashing to his very personality that went down to the very root of his being. And finally there came an hour where Saul of Tarsus was no longer Saul of Tarsus, and he didn't even know what he believed anymore; because God was about to burn into him what God believed; and when he came out of the desert he said, "This is not me anymore - I'm a New Creation in Him -- God has revealed His Son in me!"

Some years ago, after we had been walking this way less than two years, I got a phone call from a number of Roman Catholic brethren in the State of Vermont. They were brethren that I had ministered to in my days in the charismatic realm. They said, "Brother Joe, we are having a big day of renewal in a motel in the city of Burlington, and we're inviting in about four hundred Roman Catholics and a few Protestants, who are coming to seek the baptism in the Holy Spirit. We understand you are preaching a new message or some deeper word, but we have respected your ministry in the past, and we wonder whether you would come up and speak at our day of renewal."

In those days I was just beginning my ministry in this dimension, and God was beginning to raise up some little end-time bodies in New England, and we were just

beginning to receive some invitations to travel beyond that. I had learned that my calling was to this Bride, but I still wanted to be obedient to the Spirit of the Lord and I said, "I'll pray, and if God lets me go, I'll be there."

By the way, contrary to what some seem to think, there is no law or rule, there is no concept that we have that will exclude us from moving in other dimensions of fellowship. If they invite us in, we're absolutely free to go through any door God opens. I prayed, and God told me to go, but He said, "Son, when you go, I want you to teach on the Tabernacle." I've not done a lot of teaching on the Tabernacle, but He said, "I want you to just lay out the foundation of it, because there will be people there that are not saved, and I want you to show them that they can come to that brazen altar. Then, after you've done that, when you teach on the baptism, don't just go into the New Testament scripture on the baptism, but show them that Tabernacle pattern, and show them there is a ministry that God has raised up in this hour to pour oil upon that candlestick, which is a type of Christ; that the Table of Shewbread, the Word of God, may be lit up, and they may be baptized with a supernatural anointing of God's power!" But He said, "Then, when you've done all that for all the ones there that are seeking the baptism and all those that already have it - you tell them that is not the end of the matter, but there is an altar of incense, there is a veil, and there is the Holy of Holies. You tell them the ultimate purpose of God, once they have received the baptism, is to walk the way of the cross, have the veil of their own flesh pierced, go into the Holy of Holies and be clothed within and without with the pure, incorruptible gold of God's nature."

So I went up to that meeting and I began speaking about two o'clock in the afternoon. I taught on salvation, and I taught on the baptism, but then I told them, "There's more." I think it is the only time I ever was in a meeting where I taught about going through the Holy of Holies

and being clothed within and without with the incorruptible nature of God, and while I was teaching there were some people puffing on cigarettes on the back row. They hadn't even been to the brazen laver yet, and hadn't gotten their flesh washed yet. But God said, "That's all right, Son, you're teaching about the altar of incense, never mind the smoke!" So I went ahead and ministered that word, and when I came to the end I opened it up for questions.

There were two United Pentecostal preachers in the congregation, and though I had not mentioned it, they somehow were able to pick up, in the Spirit, that I did not believe in the pre-tribulation rapture, and they did me the favor of asking me why, which enabled me to begin to elaborate on other things. I got hit by an anointing again and began to unveil something of what was coming on the world, why God was baptizing people in the Holy Spirit, and what the Lord is really doing in this hour; and I talked until six o'clock that night. Finally, we called that part of the meeting off, and we went into the next room and prayed about one hundred people into the baptism. That may be an evangelistic exaggeration, but at least we led a number of them into the baptism in the Spirit, and I stayed around answering questions until about two o'clock in the morning.

Then when I started out the door, realizing I had a four-hour drive ahead of me, in a snow-storm, a twenty-year-old girl stopped me at the door and said, "Brother Joe, can I see you just one minute?" I said, "Yes." She said, "Brother Joe, I'm a college student in Vermont, and about two weeks ago I was baptized in the Spirit. I didn't have the baptism three days before God told me there was something more. I asked God what more there was and this afternoon as I sat in this meeting, when you began to talk about going into the Holy of Holies, the Lord spoke to me and said, 'That is the thing that I'm talking about.' "

She began to write me letters after that, and in one of them she said, "Brother Joe, I wonder if you would be willing to come up to our college some afternoon and evening, and meet in a dormitory room with about five of us that have been reading some end-time booklets. Most of us have the baptism in the Spirit and we want to ask you questions." One day I drove to that college campus and I tell you, it did away forever with my sympathy with those parents who want their children to go to college, and they haven't stepped on a college campus for twenty or thirty years, and in their naive minds they think college is what it was in the mid-nineteen-fifties. I walked across that campus and saw students stoned on drugs out of their minds, heard the rock music pouring out of the windows, made my way through that whole jungle, and ended up in a little dormitory room with about fifteen students sitting on the floor, and two professors. One of the professors was a poetry professor, and when they introduced me to him they gave me his name and said, "This man is one of the most famous twentieth-century poets in America."

I don't read any twentieth-century poetry, therefore I'd never heard his name, and I tried to act duly impressed and shook hands with him; because I knew he had never heard my name either. I sat down, and we had a season of prayer, and finally the poet spoke up and said: "I want to ask you something. Can you tell me about your schedule and what you do?"

I told him a little bit about what my schedule had been the two weeks before that, and what it was the week after that. And he said: "You mean you travel all over like this?" "Yes," I said. "When you travel do you speak every night?" "Yes, most nights." "How long do you talk?" "Well, I'm not known for being short-winded and it usually takes me about an hour to warm up, and then sometimes another hour to wind down." "You do that night after night after night." "Yes," I said. "I couldn't do that." "What?"

"I couldn't do it." "What do you mean, you couldn't do it." "Well, I couldn't do it physically. I would absolutely collapse if I did that!"

I suddenly felt an opening in the Spirit and I said, "Brother, I want to tell you something. The reason people have nervous breakdowns; the reason people collapse mentally and physically; the reason people run away from life with pills and with bottles - the reason that happens is because their life is not integrated around anything other than themselves. When you get your life integrated around something other than you, that purpose that your life is integrated around is in the back of your mind at night when you go to bed and in the morning when you wake up." And when that purpose is centered in the Lord Jesus Christ, and a relationship with the power of His Spirit, you will have a strength that is beyond your own natural strength.

And I added, "Sometimes I think I'm the laziest creature that was ever put on planet earth - you talk about a lazy beast - brother, if I had my way, I would sleep ten hours a night and take an hour nap in the afternoon as well. I sometimes wonder whether I was just born tired and haven't rested up yet; but I've come to face the fact that it's not that, it's just the laziness of my beast nature. And in hours when I'm pressed to the wall, I'm beginning to learn there is a strength beyond my own strength, and that strength is able to carry me to the fulfilment of God's purpose." When I finished, he looked very quickly at his watch and said, "That's very interesting. I realize that I'm a half-hour late for my doctor's appointment," and he almost ran out of that room! Later on they told me, "The Holy Spirit just nailed him to the wall; because that man is a very successful man; but he has depressions he cannot understand, he's begun to go more and more to the bottle to take care of them. The doctor he was talking about is a psychiatrist." Then they said, "Oh, yes, one other thing.

He is absolutely terrified when anyone talks about the name of Jesus with authority."

I went on and shared that afternoon, and as I came toward the end of the sharing time, the other professor spoke up and said, "This has been a very fascinating afternoon. I have never in my life heard anything like I've heard here today. I have been touched by this; you've told stories that I can't even believe! But I do have one problem: I have trouble understanding you, and I think the reason is because we have different orientations. My orientation is a Quaker orientation." Suddenly I saw another doorway, and I said, "Brother, let me tell you something. The only orientation that I had until I was eighteen years old was that of happy paganism. I walked in a realm of flesh, flesh, flesh, for that's all I knew.

When I was eighteen years of age I discovered Jesus Christ as my Lord and Saviour, I wasn't even looking for Him, He just stepped in the path and rudely interrupted me and I came to know Him as my saviour. And for seven years after that my orientation was Evangelical Presbyterianism. Then I met the same Jesus as the Baptizer in the Holy Spirit, and for seven years after that, my only orientation was an enlightened form of neo-Pentecostalism in what they call the Charismatic Movement.

Just a couple of years ago, God put me under some ministry that spoke with an anointing unlike anything I had ever seen. I witnessed within the depths of my being that that anointing was the anointing of the same Holy Spirit that I had been baptized in and with long ago. As God put me under those ministries, I thought I believed the message they were preaching because the Word was made real to me, I felt a witness within my Spirit, but I began to try to walk the way they were walking and even began to minister some of what they were teaching. And as that began to happen I ran into battles unlike anything I'd ever known; the people I was flowing with got split up

right down the middle, half of them went one way and half of them went the other way; the ministry that I had come with, who I considered more mature than myself, who began to flow with them along with me, turned his back and decided the whole thing was a deception. I looked around one day and saw that I was considered a false prophet by almost all the people I had ever ministered to; and I suddenly didn't have any financial support. I found myself without a ministry, in total confusion, utterly to the end of not knowing which way to go; and in utter desperation I cried out to God, and I said, "God, I don't even know what I believe anymore!"

I said, "Brother, in that hour, in just as close a thing as the audible voice of God as I've ever heard, God said to me, 'Son, that's just wonderful. It's just fine that you don't know what you believe, because I'm about to bring you to the end of yourself in order to pour into you what I believe. In that hour I began to get a revelation of His Son in me! The word I'm preaching in this hour I didn't learn it in any seminary; I wasn't taught it in a Sunday-school class - it is not man's Gospel - I didn't learn it in any denominational church. I wouldn't have it were it not for some mature fathers around me, and yet it was not even taught to me by man, but it is come by the revelation of Christ! God has revealed His Son in me!"

You don't have to understand all the theology, and you don't have to be a revelation ministry, for most of you are not called to that. You can trust that sure inner witness of God to the word you hear, but you must come to the place of a revelation of Christ. The reason so many are confused in this hour is because they have not come to that. God doesn't have any grandchildren. David du Plessis said it a few years ago, and it's true. You can sit under Billy Graham's ministry all your life, learn every scripture, letter-of-the-Word truth, about being born again; you might even be able to preach it with your natural mind as well as he does, but that will not get you

born again. There must be a dealing of the Spirit of God in you! You can sit under some healing ministry and you can memorize every truth that he has ever preached on healing; you can learn all the scriptures on how to get a healing; you can see miracles before your own eyes. But in the hour of the trial of your faith, that will not get you healed. There must be a dealing of the Spirit of God in you. Even in this realm God doesn't have any grandchildren, because the same way those seven sons of Sceva tried to stand in front of that demon-possessed man and say, "You come out of him by the name of the Jesus that Paul preaches," and the evil spirit said, "Paul I know and Jesus I know; but who are ye?" And in the hour of your trial with just a mental knowledge in your mind you aren't going to be able to stand against the enemy and say, "In the name of the revelation brother Sam preaches, or in the name of the revelation brother Buddy preaches," but it is going to have to be worked in you.

We've had people who have sat under the Word for six or seven years, they've been able to receive it, they've gotten excited about it, they've shouted "Hallelujah" to it; but when some ministry walks through the door and opens twenty scriptures, their entire faith collapses. And this is because they have not allowed it, by the Spirit, to be worked in them. There must be a revelation of His Son in you!

Pray for, and seek, a revelation of Christ; and allow God to bring you through the dealings and the breakings of the cross, that can alone bring you to the end of your nature and bring forth another in you.

Let us read in Galatians 3:16, where it says, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ," the anointed One. I suppose you may have heard the ministry preach many times that the seed of Abraham is not natural Israel; the seed of Abraham are not the natural Jews that are over in the

Middle East; but Paul says that the seed of Abraham is Christ. He says that the promise was not to many, but to One - even Christ. Yet when you go back into the book of Genesis, and you find the time when God promises him the seed, it appears to be many because God says, "Abraham, look at the stars," and Abraham saw many stars in the sky. He looked up there and maybe he saw the Big Dipper and the Milky Way. God said, "Abraham, look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, so shall thy seed (singular) be." Paul says, "The seed is Christ." It is a many-membered seed. It is a many-membered Anointed One. It says clearly in the Word that it is a many-membered Body, a corporate Anointed One.

Now look at 1 John, chapter three. Let us move toward some of the heart of what we have been building toward in this study. I believe we have already established that God's purpose is to conform us to the image of His Son; I have explained it to you in the plain teaching of the Word. I have shown that the purpose of God is not to have one Son, but to bring many sons to glory, and that the One who does the sanctifying and the many that are sanctified are absolutely one. He is not ashamed to call them brethren, and His purpose is to glorify them. In 1 John 3:2 we see another very familiar scripture, and for the first time in this study, I am going to move beyond the letter of the Word into the Spirit of the Word; for everything we have ministered until now we find it plainly in the letter of the Word.

In 1 John 3:2 we read, "Beloved, now we are the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him for we shall see him as he is."

In the original Greek language, in which the New Testament is written, there are two words that are translated, "sons." The one word is the Greek word, "teknon," which really does not mean mature sons, but it

means little children. The other word is the Greek word, "huios," which means mature, full-grown sons. The word that is used in the Greek in this verse is the word, "teknon," and what it is saying is that we are now the children of God, but God has something more for us. It does not yet appear what we shall be, for one day we shall be mature sons. However that does not in any way do away with the truth that the Spirit of God ministered some years ago, that every son, if he matures and grows up, does not remain a son, but he grows up to become a father. That is an absolute principle in the creation. Tonight I am a son, and I have a natural father lying somewhere in the twilight between life and death - on the very verge of death, out in the State of Illinois - and I once was a little son. But I am no longer a young son, in the natural I am a mature son, and I have two sons. I grew up into fatherhood. I have a ten year-old son who isn't that big yet, but I've noticed that he continues to get big as a truck for his age, and to sprout up. And if God gives us time, not too many years from now I may be looking up at him, because he one day will become a mature son. And if God could extend this age of Grace, he also will grow up into fatherhood

We will deal with that later, but right now it say's, "We are the sons, and it doesn't yet appear what we shall be: but when he appears, we shall be made like Him." Every now and then we get those who want to know exactly how everything is going to appear when the millennial age comes. I had somebody say, just the other day, "Now, Brother Joe, what are we going to look like when we come to that hour, and will we recognize one another," and so on. I believe we will all be glorified, and I believe we will recognize one another; but I can't tell you exactly, how it is going to be. I sometimes wish I could preach a word on the practical aspects of the Melchisedec Order during the first five hundred years of the millennial reign, and spell out exactly how it is going to be: but it doesn't

yet appear what we shall be, we only know we are going to be made like Him.

I want to share with you something God showed me on this some years ago. I believe the place He is going to appear is in His many-membered Body, for it says in Thessalonians very plainly that He shall come to be glorified - not isolated up there as an individual -but He shall come to be glorified in His saints. Do you know what I see in this scripture? I see that when I look at you I can see Christ in you, but I don't yet see Him as He is because there is still too much of you in the way. When you look at me, I hope you can discern Christ in me, but I'm fully aware that you don't yet see Him as He is because there is still far too much of me in the way. But I believe that one day we're going to be like Enoch. The Bible says Enoch walked with God, and was not found, because God had translated him." Enoch didn't replace God, but God replaced Enoch, and absolutely consumed him in His glory. And I believe some of us are going to keep walking with Him, and in Him, and one day we will not be, because His fire will consume us. Then I'm going to look at you and you will be out of the way and I'll see Him as He is when He appears in you, and you'll see Him as He is when He appears in me, and we will be made one!

I ministered this truth to a little group of brethren a few years ago and I had a dear, letter-of-the-Word Baptist preacher friend of mine from the old order days hear a tape of it. He made a special trip to spend an afternoon with me in order to get me out of my heresy and of my error. We sat down and he said, "Brother Joe, don't you know that in 1John 3:2 where it says, 'When He appears,' that that word, 'appears,' also means 'when He is revealed,' in the Greek?" I said, "Yes, brother, I know it. I also know that in Romans eight where it speaks of the manifestation of the sons of God, the Greek word, 'manifestation,' also means, 'revealed.'" " And brother,

that's where He is going to be revealed, in some manifested sons, that is, in us!

I frankly just cannot get excited about all this controversy as to whether He is also going to appear in an individual form. I believe absolutely - and I make no apology for the truth that has been preached in this move of God that He is not going to appear apart from His many-membered Body. And I personally, have not done away with the possibility that He may appear with His many-membered Body. I wouldn't quibble for one minute with anybody doctrinally on it. God is God, and as of this hour this scripture isn't totally clear on that, therefore I don't know. But one thing I know is that once I have been made like Him then to see Him will be seeing One who is no longer my Head, but One who is my brother, for it says in the Bible, "He is not ashamed to call them brethren."

If Jesus appeared in this moment manifested Himself in some form, I'd be on my knees because He is my Lord, my Saviour, and my Head. I have not been made like Him yet, but once I've been made like Him then I will be excited to see Him the way I'm excited to see brother Herb, brother Sam or brother Charles, it will be brother Jesus, for I'll have been made like Him! That is why I'm not concerned about whether I see Him in some individual form or not, and I fully believe that He will not appear in an individual form apart from His many-membered Body, and to me, the Word is very clear on that.

There is another truth beyond this one, but before we see it, let's read in Ephesians 4:9, "Now that he ascended, what it is but that he also descended into the lower parts of the earth?" The Word says Jesus has ascended far above all heavens, but that He is no longer up just in that ascended realm; He that ascended is He who descended into the lower parts of the earth, our earth, that He might fill all things. It says that in His ascension He gave some apostles, and prophets, and evangelists, and pastors, and

teachers. To get the Church ready for the rapture? No, it says He gave them for the perfecting of the saints - there it is the clear, plain teaching of the letter of the Word the perfecting of the saints for the work of the ministry, for the edifying of the Body of Christ, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man," a perfect many-membered Man, "unto the measure of the stature of the fullness of Christ," the Anointed One; "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." And here's the verse we want to focus on (verse fifteen): "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

There have been rumors that I've heard circulating across this country, usually from those not flowing with us and sometimes even from those who have flowed with us in the past, that this ministry believes they are the Head. We do not believe we are the Head, for Jesus is the Head; but we do believe that one day we're going to grow up into the Head, and that is something that is there in the plain, clear, teaching of the letter of the Word. There is no way you can grow up into the Head without becoming part of the Head, you can't grow up into anything without becoming a part of that thing!

Therefore, there are some of you who are in the woman congregation who have not yet been anointed in this five-fold ministry, and there are some of you that never will be in the five-fold ministry, because that is not the calling on your life; and yet I believe you can walk all the way to perfection without ever being part of this five-fold ministry. The glory of the woman is Her anointing to receive seed and then to manifest the life that is brought forth in Her as a result of that seed. However there are some of you who have a call to one day be in this ministry. If you walk in God, and if you are in obedience

to the leadership of God's Spirit, there is going to come an hour when you will dedicate yourself more fully to God, and you'll come into a union with His Spirit beyond what you now have. When you come into that union, you'll begin to experience an anointing in the realm of ministry gifts beyond what you have known up to this point; and when you come forth in that anointing the Holy Spirit is going to bring you forth in the Man - in the Husband-ministry.

When He does, there is going to be ministry that is going to discern it and witness it, and there is going to come an hour when hands are laid on your head and by prophecy there is a confirmation of the ministry that the Holy Spirit has already brought you forth in; and then you'll no longer be part of the Woman, you'll be part of the Man.

There is absolutely no way you'll ever grow up into this Man without being part of Him. You can't go out of the Woman into the Husband without becoming part of the Husband; and neither can you grow up into the Head without becoming part of the Head. No one of us individually will be the Head. No one of us individually is Christ. But corporately, as a many-membered Man, we will manifest the fullness of that nature.

Of course, I don't believe that is the end, because it says in 1Corinthians, chapter fifteen, that after the Son comes to a place of reigning, He will reign and govern until He puts all enemies under His feet. It says the last enemy put under His feet will be death. And when that has happened He will take the Kingdom and offer it up unto the Father; and He will no longer be just in the realm of Sonship but will grow up into fatherhood, for it says in that hour God shall be all in all! Even that is right there in the plain teaching of the letter of the Word, that one day God will be all in all. He will enter into union with everything, everyone and everyone will know Him; and there is no way you can come into union with Him without being

part of Him. That is why the prophet Jeremiah long ago said under a prophetic anointing that the day was going to come when there would no longer be men running around in the earth saying, "Know the Lord," but in that hour all men shall know Him, all men shall have entered into union with Him, from the least of them unto the greatest of them!

We are not saying, and I have never heard or understood any ministry in this move to say that anyone of us individually is God, or that we are going to replace Him and become the Godhead, but simply that God will be all in all. He will replace us, and we will come into union with Him; and the same way my hand is part of Joe McCord, although it is not the Head, yet this is Joe McCord; and therefore though none of us will be the Godhead, and none of us will be God individually, there is no way God can be all in all without us becoming God, being part of Him!

I want to show something in Philippians 1:21-25. We find the apostle Paul here saying, "For me to live is Christ," the Anointed One, "and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not, for I am in a strait between two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you, and having this confidence, I know that I shall abide and continue with you all for your futherance and joy of faith."

Paul here says, "Listen, to me life just means Christ, it means the Anointed One," and he says, "For me to live is Him, and the more I **die to myself** that is gain, because more of Him comes forth." I am aware that he is also talking here just in the letter about natural death; and I am aware that he is saying, "For me to live is Christ, and if I do physically die that doesn't matter, that will be gain, because I go to be with him; and I'm really torn between the two." He said, "In many ways I'd like to just be free

and get out of this mess and go be with Him, that would be far better. But on the other hand, I don't believe God will let me do that because I have a calling to fruitfully labor in your midst." Don't anybody look at that passage and decide the apostle Paul did not have the revelation of overcoming death entirely. He had that revelation. That is why he said, in Hebrews two, that Christ has tasted death already for every man; that is also the reason why, in 1Corinthians 15, he said we're not all going to sleep, we're not all going to go by way of death, but praise God, some of us are going to have an eye-twinkling change.

I believe he had the vision and revelation of a corporate man not even going by way of physical death, but overcoming it entirely. And I believe there also came an hour when he saw by the Spirit that it was not going to happen in his lifetime, that the many-membered Body in his day was not to a place where they could understand this revelation. Even his own fellow apostolic ministry, Peter, could not understand his revelation, much less the people. And we find Peter saying, "I can't understand this man, he says things that are just too difficult for me." I believe there came an hour when Paul saw it was not going to happen in his lifetime, and that is what he meant when he said that he was one born out of due season. I believe he meant, "I have a revelation ahead of my time, and it's a revelation of conquering and overcoming death; but I finally, now, have come to see that those around me are not ready to move forth into the fullness of it, and therefore in many ways I'd like to just depart and go ahead and be with Him, but I've still got a ministry to fulfill here."

I believe this vision of conquering death through the Word that has been preached, is so beautiful, so scriptural, so clear - if you have ears to hear it - and yet I find there are some who are confused because, though we have that vision, we still have some in our midst that physically die. But you need to understand that it is one thing to have a

vision, and it is another thing to allow God to work in you that nature and that strength that can manifest the vision in experience. Therefore we still see some of the brethren die, because neither corporately nor individually have we yet come to the place where, in every battle, we are able to walk forth in victory. We lose some battles, but in the end we are going to win the war!

I have some precious loved ones close to me who prayed for hours in a hospital room for a young sister who was valiantly fighting a battle against death. They had the vision of conquering death. She had the vision of conquering death. They fought the battle long and hard, in the Spirit, and yet she physically died and went through the veil. In those, and a few other cases there are some that have gotten confused and said, "If we have the vision then why don't we win every battle?" But I don't want to focus on the battles we've lost.

I want to focus on the battles we've won. I'm going to remember those two sisters who walked out of an airplane crash up in Alaska and supernaturally were led by the Spirit of God through that wilderness, and supernaturally were rescued and walked in the healing glory of God, so they are still alive today; when, according to all of the natural laws of man they should be dead. I'm going to remember the battle that brother Sam had with death a couple of years ago, when he was right at the door of it; but by the anointing that is in this corporate Man and in that vessel, rose up and conquered and overcame it, and put it under his feet!

I'm not naive, I know we will lose some more battles, and I know before it is over we will lose many more that will go physically through the veil. It isn't going to stumble me for one minute. I'm not going to look at the battles we've lost, I'm going to keep my eyes on the battles we've won; and I'm going to keep looking to them, because the Word says that death is the last enemy that shall be destroyed. And though the devil may win some

battles, in the end we'll win this war! It will be won, not through any one man's individual anointing, but through that nature of the Anointed One coming forth in this corporate, many-membered Man.

Let's read in Colossians 3:4, where it says: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." It doesn't say He is going to appear alone, but it says you're going to appear with Him. And in another scripture it says, ". . . and whom he justified, them he also glorified" (Romans 8:30), "...in bringing many sons unto glory" (Hebrews 2:10). Could it get any clearer than that. Now look in Colossians 3:1 1, where it says that if we come forth in this Body there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." There is just the manifestation of a many-membered Man where Christ is all in all; not Christ up there in the heavens is all, but it says Christ is all in all in a corporate many-membered Man that shall appear with Him in glory.

In Colossians 1.27, Paul talks of a great mystery that was unveiled to him during that desert-dealing in Arabia, and he says what was made known to him was the mystery, in verse twenty-six, which has been hid from ages and from generations, but now is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ. Not Christ isolated from His many-membered Body up there, but Christ in you the hope of glory.

"The fundamentalist Church, they've run around for years saying, "Christ is the answer," and they mean by that that Jesus Christ as an individual man up in the heavens is going to come back and either rapture it or do it all Himself; that He, isolated from us, is the answer. But that is not what the Word says; the Word doesn't say

out there is the answer, it says the hope of glory is Christ in you, Christ in a many-membered Man.

The Liberals say the answer is you in your old nature, apart from Christ. All we have to do is get a good social program and straighten out the world; but they can't understand the revelation that has been preached here that you in your old nature are nothing but a carnal, fallen, bound up beast. Therefore, you, apart from Him, are not the answer, and He, apart from you, is not the answer; but the hope of glory is Him in His many-membered Body: Christ in you! It is all right there in the plain, clear, teaching of the letter of the Word.

One last scripture: 11 Corinthians 11:4. What we want to focus on is verse four, but we want to take a minute to give you the context. Paul wrote to the Corinthian Church, and he said, "Would to God ye could bear with me a little in my folly; and indeed bear with me, for I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ, but I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."

I am fully aware that there are those that run around and say that this end-time ministry with his deep revelation is going to corrupt the simplicity that is in Christ. No! These truths we've shown you of Him coming forth in His many-membered Man, they are the simplicity of Christ, and we find them in the plain teaching of the letter of the Word. Yet the old order system does not preach it whatsoever, because-they have made the Word of God of none effect by their Babylonish traditions; and it is they who have corrupted the simplicity that is ours in Christ.

"For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye

have not accepted, ye might well bear with him." He wrote to the Church in Corinth, and he said, "I hope you'll bear with me in a little bit of foolishness," because he was, later on, just about to boast of the unique nature of the father-apostolic relationship that he had had to them. He said, "I have a godly jealousy over you." He had a special, godly compassion, for it was the anointing - the apostolic anointing, through him, that fathered the Corinthian Church in Christ. I thank God that He has raised up, not just an individual father, but a corporate father-ministry; and when they stand behind this pulpit-platform, when they exhort you, and plead to you, and unveil the Word to you, when they warn you to stay under your covering, if you've got an ounce of discernment you'll know that what is coming forth through them is a pure compassion, because that father-nature in them has a godly jealousy for you!

He said, "I want to present you as a chaste virgin to Christ, but I'm concerned about something. I fear that in the same way that the serpent beguiled Eve through his subtlety, that there are those who are going to come your way to visit the Church in Corinth, and they are going to minister under another spirit than the Holy Spirit that made these truths real to you; and they are going to bring you another gospel than the gospel that you witnessed in the beginning; and they are even going to preach another Jesus, using the word, "J-E-S-U-S," but it's another Jesus than the one we have preached.

Not to embarrass anybody, but to make something clear, there was a group of brethren in the Body that some months ago had a ministry who has moved in our midst in an anointed ministry and whom we love. This ministry began to preach the Word to them, but he also began to gather together the elders and various Body-members in a little circle over here and a little circle over there. He began to speak against that Word that had been made real to them in the past, and to point out the various ways in

which the move of God was in error. He was moving in a spirit which they were not, at that point, stable and mature enough to discern, and soon they began to be influenced by everything he was saying. By the time he had left town two of those elders had absolutely been taken by his viewpoint. Then, just a few weeks after that, God sent a father-ministry through that same group of brethren. When this father-ministry landed at the airport and from there called the brethren in this town he got a rather cold reception from the one elder, and was given the number of a different elder. He was told, "Maybe he can pick you up." He called that elder and he came to the airport to get him. Right away this brother was able to discern that something was wrong, but he didn't say anything. He just shared Christ as they fellowshipped together in the car, on the way to the Body-meeting. That night, he prayed before the meeting, and God said, "You just minister the word I've given you; don't try to preach to the situation." So he just got up and taught, and in the middle of his word one of those elders burst out in tears, and was broken before his very eyes. Later, when the service was over, that elder came to him and he said, "Brother, this other man came through and he began to open up the Bible and give us scripture after scripture allegedly proving that all of the father-ministry are deceived and the whole move of God is in error."

And he added, "We sat there, and the next thing I knew, I was swallowing up his arguments," because some don't understand that this is not just an operation of the natural intellect, but there is a spirit, a giant spirit in operation; and it is a war that you're in. He said, "Soon we had accepted everything he told us and suddenly I found myself not desiring to go to the wilderness anymore—deciding that message was a deception -- I found myself no longer respecting any of the ministry in this move of God. I decided the whole thing was a deception; but there was one thing that bothered me: I could not pray. I would

try to get on my knees and the heavens were like brass. I couldn't feel the presence of God anymore. I couldn't praise anymore. I couldn't get free in the Spirit anymore. But brother, when you came in tonight and began to minister the Word, for the first time in over two weeks I felt the warmth of God's love and of God's presence," and he said to that father-ministry, "Brother, I want you to know it was not anything you said that broke me, and brought me back to the realization that I had been deceived, but it was simply the spirit you moved in, in contrast to the spirit that other brother was moving in."

I am fully aware, that there are some of you little ones out there - you're not Bible scholars, you're not theologians, thank God, and you never will be. There are some of you that never will understand some of the intricacy of doctrinal controversy that the enemy can try to raise in our midst, but if you'll move with a pure heart, yielded to God's Holy Spirit, He will give you a discernment of spirits, and you'll know what spirit another is moving in!

Paul said, "I'm afraid there are some of you that will receive a spirit other than the Holy Spirit; a gospel other than the true gospel." He said, "Some of you are going to even receive another Jesus." I don't care how often the word, "J-E-S-U-S" is mentioned. The teaching of an individual Jesus, isolated in the heavens apart from His corporate, many-membered Body, is another Jesus than the Jesus that is revealed in the plain, clear teaching, of the letter of the Word. The spirit behind that teaching is another spirit than the Holy Spirit of God for the mystery and the purpose of God is Christ in you, the hope of glory! In Jesus Name. Amen.