WHOM DO YOU SAY THAT I THE SON OF MAN AM?"

 by J W LUMAN

 PART ONE

The issue at hand is an issue of tremendous importance, and it is

one with which the Lord has been dealing in my heart for some time,

and it just continues to grow. And it has to do of course, with our

relationship with Christ. A relationship that I am convinced, very

few, sometimes I think none, I really do - have even begun to

comprehend from the Father's standpoint. You know friends, you and

I - let's be real honest with ourselves. You see the Lord's Spirit

has been saying, 'Just get honest before me.' We're not here to

play church, have a meeting, sing a special, hear a sermon - JUST

GET HONEST BEFORE ME. And that's been the theme in my heart.

And it's been the Lord's mind that we set ourselves when we gather as

if we were the only ones on the earth; that nobody else existed, so

that we couldn't put God's dealings off on somebody else. The

dealings of the Lord are for us, and that is the mind of the Lord

every time there is a true meeting of the Church. I didn't say

every time people go to church. I said every time there is a true

meeting, a true gathering of the Church. The mind of God is that it

should be with you as if you're the only ones in Christ, the only

ones with whom the Lord is dealing, so that all of the dealings of

the Lord are received of you.

So, I want you and I to just get honest. I travel around the world

to unite with those believers who have a heart to see Him and to

spend time with them, looking into an open heaven. And allowing the

Spirit of God to bring forth in us, and consequently in the earth,

an increase of Christ. So along this line, most of us in

considering our relationship with the Lord - most of our

comprehension is not from the Father's standpoint. It's from the

standpoint of sin. It's from the standpoint of who we used to be,

or what we used to do, and now what we no longer do. I used to be a

terrible person, and now I'm better. Not quite that simple, but

that's how we comprehend salvation - on the basis of something that

is passed; on the basis of something that was sin. Very few of us,

and sometimes I think maybe none have begun to comprehend our

relationship with Christ from the Father's standpoint - as the

Father sees.

Because I'm telling you now, the Father does not see a bunch of

people out from sin. No more than He just saw Israel out from Egypt

- He saw Israel in Canaan. The unfortunate thing was, Israel could

never see themselves there. And because they could not see

themselves there, it is called unbelief. Because they could not

comprehend themselves there - they died. Now, that's not a "Bible

story" - that's the Word of God, that's the Scripture. And it's so

real that the writer of the Hebrews letter says, dear friends, if

they who would not hear him who spoke on earth; if they not

believing received the just recompense of their reward ... And what

did they receive? THEY DIED! They died not having received the

promise. They died in the wilderness. How much more... How shall we

escape if we neglect so great salvation?

And I can almost hear voices coming back to me, "Oh brother, we're

saved, we're sanctified, we're this, we're that." I don't want to

be harsh with you and say that has nothing to do with your

salvation because it does. But salvation is not just wrapped up in

your praying through one time. Salvation is not just wrapped up in

what you call a "born-again" experience, or "tongue-talking"

experience. Salvation is a people in full possession of Christ and

Christ in full possession of a people. Salvation is not just the

beginning of the journey, it is the end of the journey. Salvation

was not accomplished when Israel got out of Egypt, and the problem

was so many of them thought it was. They thought, 'Well now, we're

out. That's it.' And it wasn't. Because the whole point was never

to just get them out of Egypt. The whole point was to BRING THEM

IN. Exodus 15:17 sets the whole thing; that's the key verse of the

book of Exodus. " Thou shalt bring them in. Thou shalt plant them

in the mountain of thine holiness, in the place that thou hast

prepared for thyself to dwell in. In thy sanctuary, O Lord." The

whole point was to bring a people in.

And you and I enter experientially - we enter that place by faith.

Now faith is not some ambiguous something or other; faith is an

understanding. Faith is a comprehension given of the Spirit of God.

When you walk in faith that doesn't mean you walk not knowing; that

means you walk knowing something. Paul says in Galatians, "After

that faith is come..." Then there's definite things that we

comprehend, that we know. After that faith is come. Now before

faith is come - well, that's a different matter. I want you and I

to just be honest in our hearts, because nobody is questioning

whether we're born again or not; nobody is questioning whether

we're Spirit-filled or not, that is baptized in the Holy Spirit.

Nobody's questioning that. What the Spirit of God is calling into

question is our comprehension of relationship with Christ. Friends,

we live by our comprehension. We live by faith. Faith is spiritual

comprehension. And that's what I want to set before you - OUR

RELATIONSHIP WITH CHRIST. If you and I would comprehend that

relationship it will literally transform your life.

Many of you are married, gone through a marriage. And when a young

man and woman marry - now how many times do you have to get married

to be married? Well, just once. But oh my, then comes relationship.

You and I would have to be out of our minds to say that

relationship was established in the ceremony of the wedding. You

know better than that. Even if you had a long courtship,

relationship in courtship and relationship in marriage is two

different things. Courtship doesn't teach you marriage

relationship. Not at all. Marriage has got to sooner or later cease

to be a ceremony with you, an event, a pledge, a promise; yes,

taking nothing away from it. But soon it's got to become more than

that - it's got to develop into a relationship - or it dies. I mean

if the contract is kept, the marriage is still dead unless

relationship develops. It becomes nothing more than a legal

formality and people live under it many times. And live a life of

thirty or forty years - legal, but no relationship. What a pitiful

way to live. Well, Christians are no better.

We have a glorious experience with God, we're born-again. We make

our pledges. We receive the promises. We go out thoroughly

convinced and should be - if indeed a new birth has transpired,

then it's real in heaven and registered in Christ. But relationship

- relationship is where the life is, where the growth is. Look at

all the changes it goes through - husband and wife, then soon,

almost inevitably it is not husband and wife anymore, but it's

mother and father. Don't tell me that's not a different

relationship. And then it's grandfather and grandmother. It's the

same two people, bound up in the same marriage union, but the

relationship. You can't say the thing ends at the altar. It begins

there. And now it's either going to grow and prosper and produce

fruit, or it's going to be miserable and legal and dead, and

carried on strictly as a formality. And I see so many Christians,

I'm talking about Spirit-filled, Holy Ghost tongue-talking

Christians comprehending nothing of relationship. It seems like the

times we're closest to the Lord is the times we're in trouble and

we decide we ought to spend some time praying. But after the

problem is over and the crisis is gone, we're off and running

again. And it shouldn't be that we just seek relationship when

we're in trouble.

You can't tell me that's not 80% of Christians, and I'm being real

kind there. That their relationship with the Lord is based around

crisis, based around trouble. And if it's not that, it's based

around something they want. And I'm telling you that that's not

relationship at all. I don't care how much you love your children,

you grow just a little bit weary if every time, you never see them

until they want something. Or every time you hear from them,

they're in trouble. I don't care how much you love them, you grow a

little weary of that kind of "relationship". Every now and then I'm

sure your heart just cries for something else. A little fellowship

would be nice. Amen. It's not just them coming over to Mom and

Daddy's house for Sunday dinner and then leaving the dirty dishes

and going home - that's not relationship. And the way we run church

isn't either. We'll get into what it is, not just what it isn't

because the Holy Spirit is ever seeking to bring the Lord's Body

into relationship with the Lord.

Why? Because that Body is purposed and designed of God to give full

expression and manifestation of its Head. Not once in a while -

continually and eternally. And I tell you, it will come to that

point of faith, that point of comprehension, that point of

spiritual reality - it will eliminate so many things that you and I

battle and fuss and face with. It will eliminate so much of that.

What we call salvation will become spiritual life instead of just

Christianity. It will become spiritual life instead of just

religion.

So turn with me in your Bible and let us lay this as a foundation.

And we will build upon this foundation. Matthew 16:13 - Jesus asked

a question of His disciples. He is testing their comprehension.

Well you know and I know that when the Lord asked the question, He

knew the answer. He only asks the question so that you and I can

come to the answer. 'Where are you Adam?' You know good and well

God knew where Adam was, but Adam had no idea where he was. And

that's the whole point - God is trying to wake us up. God knows

where you are - it's you and I who haven't got the foggiest idea

where we are. We actually think we're sitting in a building on blue

pews and blue carpet. And that's where we think we are - having

church. But in the mind and heart and comprehension of the Father,

we're seated in a far greater place than that. A far more eternal

place. And if we really had that comprehension friends, we would

fill this building with the evidence of that place!

And when you are walking in that comprehension, you bring the

evidence of that place into wherever you are. I don't care where

you are. If you're in the bathroom brushing your teeth, you bring

the evidence of that place. Bringing us to that comprehension. So

the Lord is testing some comprehension here, and here's the

significant thing about this. Throughout the whole Bible, whenever

the Lord tests our comprehension, it's not about things, it's about

our comprehending of Himself! You and I in the natural comprehend

many things, and I'm not telling you we ought to be dummies - we

should know how to do things. But God is not impressed with my

comprehension of computer circuits. His questioning will always be

along the line - WHAT DO I COMPREHEND OF HIM? God's line of

dealing with you and I is very much different than what many of us think.

It's that way everywhere in the Scripture. Whenever the question is

really coming from the Lord and it is concerning comprehension -

how much we comprehend - IT IS ALWAYS IN REGARD TO HIMSELF.

" When Jesus came to the coast of Caesarea Philippi, he asked his

disciples saying, Whom do men say that I the Son of Man am?" I

don't know of any other time that He challenged them. He was

challenged on His identity, but I don't know any other time that He

really tested their comprehension on His identity other than here.

Many challenged Him - you know, Who do you think that you are? By

what authority do you do this? But here, He is inquiring - Who do

men say that I the Son of Man am? There's a lot in this verse. Who

do men say that I am? That's the question. But the whole question

is after a certain point of reference. Not, who do men say that I

the healer am? No - that's not it. Who do men say that I the savior

am? No. Who do men say that I the Son of God am? No. Who do men

say that I the SON OF MAN am? Friends, this is important. WHO DO

MEN SAY THAT I THE SON OF MAN AM? Well, some say that you're

Elijah and some say you're this or one of the other prophets. BUT WHOM

DO YOU - let's take it a little deeper, the Lord says - WHO DO YOU SAY

THAT I AM? Still with reference to the Son of Man - who do you say

that I am?

Now this is the question that I want you and I to entertain in our

hearts by the Holy Spirit. Because in this answer, you will find

yourself. In this comprehension - Who is the Son of Man - who do

you say that I the Son of Man am - in this answer, you and I will

find ourselves. We will see ourselves in relation to Him. The Lord

knows who He is. It's you and I He's seeking to give comprehension.

You answer me a question, how would you like to have a body that

had no comprehension of who you were? Now, you see that in certain

ones who are stricken with certain diseases, the members of their

bodies simply do not commune with their brain. I don't want to get

gross or hateful, but you know as well as I do when that happens,

that body becomes absolutely useless. It's still a body, but you

sit there and look at that hand and it will not move for you. I've

never been in that way, but how frustrating do you think that will

be? If I wanted to do the simplest thing, as take this pen from one

hand to another, and I was saying, "take this pen" - nothing. "Just

move over there and give the right hand the pen" - nothing.

Well dear heart, I'm telling you - we are either the Lord's Body in

that same relationship or we're all sinners here. You are either

His Body or you're not. How frustrated - that's why the Scriptures

speak of not frustrating - how frustrated do you think the Holy

Spirit is, how frustrating it is to have a Body that will not give

you expression? It won't do it. It will give you homage once a

week, twice a week, on special occasions several times, but will

not give you expression. You know, until some terrible calamity

comes along. It's never been so borne into my spirit as it has been

these last few weeks and months. God is determined to have a people

who are the expression of His Son. And He's moving according to

that determination. And here's the whole point - you and I are

either going to be or not going to be. 'Well, I'll just make heaven

my home.' See, we don't even comprehend what heaven is. So again,

no one is questioning our new birth, no indeed, this has only

become serious because we are born again. This only becomes serious

because we are the Body of the Lord. It only becomes serious

because God has taken the initiative to make HIM to be head over

all things to the Church, which is His Body, the fulness of Him.

See, this is God's initiative, so the Lord seeks to bring us to His

comprehension of the matter.

Who do you say that I am? And I just trust that you and I will let

that question sink down into our souls. See, we're not really too

used to doing that. Most of our thoughts are on ourselves. 'Well

brother, just so I know my sins are forgiven and I'm on my way to

glory land.' But the whole question is not about forgiveness of

sins or glory land. THE WHOLE QUESTION IS WHO DO YOU THINK

HE IS? The whole question is what is my comprehension of Him as the

Son of Man. That's the question. He's not questioning virgin birth here.

He didn't say, 'Now fellows, gather round here, I want to ask you a

question. Do men really believe that I was born of a virgin?' Could

He not have asked that? 'Well, do you really believe that I'm born

of a virgin?' Because I've heard people define that as faith, as

salvation. Oh, I believe in the virgin birth of Jesus. And you know

my answer is - who doesn't? Or at least, who shouldn't? Sometimes I

hear these things and think - what does that have to do with

salvation or anything? We spend our time in Christianity arguing

over endless things that's not even a question. We're trying to

come up with answers to questions God doesn't even ask! Should we

have a cross on the lawn of a courthouse? God doesn't care. Because

if that's all the cross is - some emblem of Christianity, then burn

the thing. If that's all it is - get rid of it, it isn't any good

anyway. Who cares where you put it - on your lawn, the court house

lawn or tacked on the front of the building. If that's all it is to

you it doesn't make any difference.

If the cross is not the reality of the death, burial and

resurrection of Jesus, if it's just an emblem for Christianity,

then just forget it. We raise all these questions in the Church,

and God hasn't asked any of them. He's not concerned with them. And

the very thing that God does ask we're dumb as doorknobs

concerning. And He's asking now - WHO DO YOU SAY THAT I THE

SON OF MAN AM? He's not saying do you believe I'm the Son of God.

He's not saying do you believe I was born of a virgin. He's not saying do

you believe you're saved. He's saying who do you think that I the

Son of Man am? This is important because it is as the Son of Man

that He relates to His Body. It's as the Son of Man that He has

done away with one man and brought forth a totally New Man. It is

as the Son of Man that He does that. He's asking you and I do we

comprehend anything of the work and reality of the Son of Man?

Peter's answer finally was along these lines, " Thou art the

Christ, the Son of the Living God." In other words, the Son of Man

is Christ come in the flesh. But how much comprehension do you and

I have of that today with regard to our relationship with Him? You

say, well, what does that have to do with the Church? Now that's a

good question because it has everything to do with the Church.

Let's read a little further. The point is He brings this whole

thing to bear upon the Church. Verse 18, " And I say unto thee,

thou art Peter. Upon this rock will I build my church. Not only

that, I'll build my church and the gates of hell shall not prevail

against it." Upon this rock will I build my church.

Now the term "build" here has nothing to do in this translation

with construct or construction. The word is translated "to edify,

to strengthen, to bring to full stature." It has nothing to do with

construction, but to edify, build it up, strengthen, mature,

bringing it to full stature. Upon what rock? Upon this

understanding, upon this God-given understanding, WHO THE SON OF

MAN IS - Who I am as the Son of Man is the comprehension upon, up

on which I will bring my church to full stature. I will build my

Church. It is in this comprehension that I will build up my Church.

In what comprehension? Who I am as the Son of Man. What is that

comprehension? Peter looked at Him and he said, " Thou art the

Christ, the Son of the Living God." Who is the Son of Man? HE IS

THE SON OF GOD COME IN THE FLESH! Who is His Body but the

Church! Where is He come? In the flesh! Paul says ye are bone of his

bone, flesh of his flesh - His Body - One Spirit - One baptism, One Body.

Where is this comprehension? In the Church! Listen to me, this is

not a suggestion. This is not one way He will do it - THIS IS THE

ONLY WAY HE'LL DO IT! So if the Church is not in that

comprehension, then it's weak, it's sickly. We think we're going to

build it up with revival. No, you're not! We're going to build it

up with prayer meetings - no, you're not! Those things should be

results - not a means to an end. Prayer ought to be a result of a

comprehension. We should pray with understanding, pray in

knowledge. What I'm telling you is without a foundation, no

building can stand, no building can prevail. Isn't it interesting

today that the whole doctrine of the Church has come to be this -

to stay out of hell. The doctrine of the Church should be to empty

hell. " The gates of hell shall not prevail against..." That simply

means not withstand, not keep you back. The word "hell" there is

translated as "hades", translated by some as death. We're not

talking about going and dealing with departed spirits here, but the

very issues of hell, the very captives of Satan. But it's

interesting to me that we're not as interested in emptying the

thing as we are of just trying not to go there ourselves.

But Jesus says there is a comprehension that will cause you to

prevail against the gates of hell. "Gates" signify the portals, the

stronghold, the prisons of the non-believing, or better the prison

of the non-living. What should we do? Should we not bring people to

life? Not to religion - to life! Not to an experience - to life!

Not to doctrines and teachings - to life! Bring them to life! You

see all of that is premised upon this foundation - a Church

comprehending Christ as the Son of Man.

So, our comprehension. What is our comprehension of Him as the Son

of Man? Isaiah 66, " Thus saith the Lord, the heaven is my throne,

the earth is my footstool. Where is the house that you build unto

me? Where is the place of my rest?" See, when the Lord questions

comprehension, it's concerning Himself, and us. Where is the place

of my rest? All the things that you and I are concerned about as

Christians - how many of us are concerned about God's rest? We're

concerned that God give us a home, God give us a car, God give us a

bank account, God give us a job, God give us health. How many of us

are concerned that God have a house? I mean, do we ever think that

way? How is it with God's house? How is it with God's rest? I

continue to challenge us. Whenever the Lord deals with us - testing

our comprehension, it's along the lines of Himself. It almost makes

you believe that He's the center of salvation, not us, doesn't it?

I'm leading up to something, because we're going to come to see a

Man who does not exist except for God's pleasure and God's purpose.

You and I are going to have to find ourself in That Man. And if we

do not find ourself in That Man, then there's no place for you and

I.

" Where is the house you build unto me? Where is the place of my

rest? All those things have my hands made." In other words, He's

looking at all those things that they've done. Now remember, this

is the last chapter, this is the conclusion of the whole prophecy

of Isaiah, and God's getting heavy with it. Remember this whole

thing started out with seeing the Lord high and lifted up and

exalted in His temple. Now it's come down to - where is the house

that you build unto me? Where is the place of my rest? I've looked

at what you've done, I've seen what you've presented, and you've

presented nothing that I haven't made. You've presented nothing

that I haven't provided myself. What is it you've done? Where's the

house that you've built for me? Nay - "Unto this man will I look."

Then he starts a description of the character, the nature, the

spirit of that man, and ends up describing the birthplace of that

man before he gets through ten verses - THE ONE WHO IS BIRTHED

IN ZION! But now I want to draw our attention to this point because

this whole question is coming out from God. UNTO THIS MAN. The

word "this" both in the Greek and in the Hebrew are tremendously

important. It could be 'the, that' - we've taken them in our

English language and they've become so ordinary. But what he's

saying is UNTO THIS MAN - and no other. Unto THIS MAN and not

another. In the New Testament the word "the" - the faith, not just

faith, the faith always describing the faith of the Son of God, so

it's prefaced by the term "the" faith.

THIS MAN - not just unto a man will I look - No. God's not after a

man. He's after THIS MAN! There's no way that I can try to tell you

how strongly I feel about this. And I don't feel nearly as strong

about it as the Spirit of God in me does. God is only going to have

THIS MAN - not just a man. It seems like we think He's just going

to take whatever we give Him. I don't want to sound ugly, but

that's not true. God has a Man - a particular Man - THIS MAN - in

His point of view. The word "look" means the gaze of the soul. I

did a good deal of searching on the word "look" just to let it

settle in me. And in many of the areas of search, the commentators

would say, it is impossible that this would be an accidental

glance, or a nonchalant glance, or an incidental glance. No - it is

an intentional, intensive gaze. It is a purposeful look. Sometimes

a wife looks at a husband that way; they used to call it "look

daggers through you." Or sometimes you've done that to your

children. It means you're looking at them so strong to burn a hole

in the back of their head and they turn around. You didn't have to

 say anything. You were intensively, intentionally gazing. You

weren't looking at anyone else and no one else was in your mind. No

sir, at that point you had great intention. You weren't just

glancing around and happened to see your child among many. That's a

natural definition.

But the spiritual thing is that God looks at THIS MAN with

intensive purpose. But it means something else too. "Look" relates

to the word "vision". It not only means - "Unto THIS MAN will I

look, He will look at nothing else. He looks at THIS MAN with

intent and with purpose. THIS MAN is the vision of God. THIS MAN is

not one of God's visions. THIS MAN is God's vision. Now listen, I

have to explain this. With God, vision is not the ability to see.

With God, vision is the thing that is seen. You and I say we have

20-20 vision. We can have 20-20 vision and look around and just see

nothing. But God doesn't call that vision. With God, vision is not

the ability to see things; with God, vision is what you see. With

God, until you and I see THIS MAN, we're blind. We have no vision.

We can not see. 'Well, I see a lot of things.' NO - not according

to God; not according to spiritual vision. We have to understand

the word "vision" in the Old Testament is this word "marah" and it

is two-fold. It means the act of seeing, but that has to be

adjusted. It is not just the act of seeing, it is the appearing of

the thing seen. So consequently, God's vision is not just His

ability to see, but is actually fulfilled in what He sees. So what

He sees is the vision of God.

So with God, I say seeing, because that's another word ... THIS MAN

is the seeing of God. He is the seeing of God. You and I see a lot

of things. God sees One Man. After awhile, just by going through

word definitions, you begin to get the point. God has His eye set

on One Man, and everything of God is seen in that One Man,

everything He wants to see. And everything He doesn't see in that

One Man, He doesn't see - it's darkness with Him. He will not look

upon it. God will not look upon it. What happened when the Lord

Jesus became the epitome of the man, Adam - self, you and me? Adam

did what? What did this man do? This humanity, Adam fell short of

the glory of God, didn't he? We all come short of the glory of God.

So we as humans, as born of a man and a woman, we're not THIS MAN -

not by that birth. What happened when Christ at the cross took upon

Him this man (Adam)? What happened? God couldn't look at him. God

said I can't look at that. He blotted out the sun; the whole scene

became dark and Christ cried out, 'My God, My God, why hast thou

forsaken me?' God can't look at that. God can not set that as His

view or as His vision. This gets serious!

Here is God's gaze. Here is God's look - at THIS NEW MAN. Here is

God's intention. Here is God's plan and God's purpose - THIS MAN -

and the whole point of it is most of us don't have any idea as to

who THIS MAN is; not real God-given comprehension. And it's about

THIS MAN that the Lord asked his disciples, "Who do you say that

the Son of Man is? Do you know who that I am as the Son of Man? Do

you have any comprehension of me as the Son of Man? Am I just a

spiritual theory to you? Am I just a teaching to you? Am I just a

religion to you? Am I just a belief to you? Am I a set of rules and

regulations or even a set of spiritual truths? Who do you say that

I, not the Son of God off somewhere never come - no, who do you say

that I the Son of Man am? Here I am - feel my body. Here I am -

reach your hand out and touch me, He tells them at times. Here I am

- I'm not an apparition - I'm standing here in the midst of you.

Now, who do you say that I as This One am?"

Peter says, " Thou art the Christ, the Son of the Living God."

Jesus says, 'Well, this form didn't show you that. Flesh and blood

didn't show you that. All you see when you look at this form,

Peter, is one born of a virgin.' That's about all you and I know of

Him - born of a virgin, babe in a manger. This flesh can not tell

you that, Peter. The I AM - I'm jumping way ahead - THE TRUE I AM

OF THIS MAN IS CHRIST, THE SON OF THE LIVING GOD! He's the

true I AM. J W Luman is not the I AM. God is not looking for a man. He's

looking for THIS MAN. The Son of Man is a unique man all right.

Sooner or later you and I are, by the Holy Spirit, going to come to

the comprehension that it is Not I, it is Christ who lives in me.

No, no, I am not Jesus Christ. I'm not even a little Jesus. But I

tell you, I must come to find not only my life, but my whole

identity and purpose in Jesus. You and I have got to come to such a

comprehension of our nothingness and such an overwhelming

comprehension of His allness - to finally come to comprehend that

we as His Body are not for ourselves. We as His Body are only for

Him - for knowing Him, for learning Him and for manifesting Him!

The Body is for the Head. The Head is not for the Body. The Body is

for the Head. The Body is for the Lord!

This Man is God's vision. This is The Man. Not that God has seen -

it is The Man God is seeing - presently seeing, who He sees, who He

looks at. So what does the Holy Spirit do? Well, He seeks to bring

you and I, throughout the whole scripture to the Vision of God.

What in the Old Testament, and in the New Testament as well, what

truly determined ministry? Somebody wanted to be a preacher? No!

They got saved and somebody gave them a Bible and told them to go

preach? No! Well they went to Bible college and they were ordained?

No - none of that! What determined ministry? VISION! If they had no

vision, they had no ministry. Isaiah starts out with the vision of

the Lord. Ezekiel starts out with the vision of the Lord. Jeremiah

- the vision of the Lord. Daniel, Hosea, Micah, Amos - the vision

of the Lord. And I'm telling you, HE ONLY HAS ONE VISION.

The Spirit of God has much to say about this. I'm only provoking

thought now - no answers have been brought forth. Here is the Son

of Man - THIS MAN is fulfilled in Christ for the purpose of giving

only Christ His manifestation. But it is here in This Man that you

and I have our association, our union with Him. It is here in This

Man that we are joined to the Lord and no other place. We're not

joined with Him any other place except as HIS BODY, and that's part

of This Man. But you and I are still trying to find our identity in

a man - in Adam.

I want to press on. You see, This Man is known by HIS FACE - you've

got to see This Man's FACE before you can comprehend who He is.

Folks, I'm not speaking about a man that you and I have nothing to

do with. It is rightly finally come to be a MAN, but it's the

house, it's the temple of God, it's the true Church and the Body of

Christ, but finally in the end of the vision, it's a MAN. And a man

is known by his face - mankind - by his face. Of yes, you might get

so familiar with somebody that if they stick their hand around a

corner, you'd say 'Oh, that's so-and-so.' But you can be fooled

too. No - let me see your face. And the word "face" here in the

Hebrew and in the Greek means 'the area of the eyes'. Let me look

into your eyes. See, we're going to have to come to that. The only

way you can know This Man, and consequently the only way you can

comprehend yourself - I told you, the answer to this question

brings us to a comprehending of ourselves. Because all of us are

comprehending ourselves now, but we are comprehending ourselves,

most of us, in Adam. And yet, we say we're saved, we're on our way

to heaven - and yet we're comprehending ourselves in a man that is

dead, cursed of God, enemy of God, slain, crucified, dead and done

away. And yet we look there - to our nationalities, to our first

birth, to our maleness, our femaleness, our Jewness, our Greekness,

we look there for the real me, for the real you. You know this as

well as I do. I'm telling you the truth. You and I look in the

wrong face of the wrong man.

And until we see the face of This Man, we will never be able to

come to the comprehension that the Lord is getting at - Who do you

say that I as the Son of Man am? Yes, I am the Son of God, but who

am I, the Son of God, as the Son of Man? Do you comprehend? Because

it is in this comprehension that I will bring my Church to full

stature. That tells me that if you and I are going to come anywhere

near to full stature then it's got to be in the comprehension of

This Man. But you're not going to comprehend Him looking at His

Body. You and I can sit looking at each other until our eyeballs

fall out. We compare ourselves among ourselves until there's nobody

left but just me. But until we look at the face of This Man, we're

not going to comprehend our relationship with Christ - we're not

going to know This Man. And it's dangerous because we will

substitute. The most dangerous thing is if I don't see His face I

may call Him - me. And many do. Many of you are familiar with what

we call the "Sonship" teaching. Where did most of that end up? With

me, us, we - we're this, we're that. We look at This Man and give

him a wrong name every time. Yes, we're involved in This Man, but

the whole point of This Man is the manifesting of Christ, not a

bunch of people trying to look like Him or be like Him or be Him.

No - but those who are filled with the comprehension of Him - and

knowing that no one lives but Him!

God will have His Son manifested in such a Man because God's vision

is set upon that. And what God sees, and has seen, shall be seen.

You can count on that! I don't know how many of us are going to die

in the wilderness while that's taking place, however. I imagine

everyone of those Israelites who died in the wilderness thought the

vision of God died in the wilderness with them. But the vision of

God didn't die off with all those reprobates. No sir, God saw a

seed in Canaan, that was His vision - it was a type of This Man,

and that's what He got. God gets what He sees! The thing that's in

my heart, is that if He doesn't get that with you and I ... He gets

that, He's got that with His Son, and He'll have it in a people who

love to know His Son and come to know His Son and manifest His Son.

God will have His vision in open manifestation - He will have it,

because it's God's vision that we're involved with here. We're not

involved with Brother Luman's vision - but God's vision we're

involved with here.

'Oh, the heavens opened and I saw the vision of God.' Oh, oh, man,

you've seen too much now to turn back. Now it's God's vision. You

and I have gotten excited and wanted to do something for God - and

we've fallen on our face and the Lord has just picked us up. But

it's different when we come to His Vision - then there's no

trifling. When He begins to bring This Man into view, it's just

This Man He's after. He's after This Man in you; He's after This

Man in me. He's after you and I in This Man. He's after that. We're

going to see how He brings this about and how He is bringing it

about and shall and is now bringing it about.

God's vision - God's vision having its appearing in a people.

Hallelujah to God! UNTO THIS MAN... not another, only This Man.

Whose face? We'll get into that, because the question here is one

of being deceived. When the Lord spoke in Matthew 24, what did He

say? When they questioned Him concerning the coming of the Son of

Man, what did He say? You'd have thought He'd begin to give them

instruction on things, but the very first thing He said was "BE NOT

DECEIVED. Many will come in my name." Not in Satan's name - in my

name. Many will come and deceive many.

These people here in Adam are not deceived - they are dead! No,

here's where we're in danger of being deceived - when we try, when

This Man is not in clear view, we're in danger of receiving another

man, giving him another name. That's where the danger is - the

danger of self edification. Here's where many are deceived because

only God can reveal This Man. "Peter, only my Father can show you

that." This Man is not something I'm trying to conjure up. He's not

my vision. He's God's vision. But the Lord is trying to bring you

and I into His vision and it will make such a difference in your

life, when your whole ministry is wrapped up in the vision of God.

You know in reality, there is no true ministry except that ministry

which is birthed in this vision. It's so in the Bible. VISION

DETERMINES MINISTRY - not determination, not want to - all those

wonderful things. VISION determines ministry. Even with the Lord

Jesus. He declared - I have no vision of my own. I have no will of

my own. I say what I've been shown, I've come to do what I have

seen - to finish the work - My Father's Vision. Except you and I

come to this vision, our ministry is in the flesh - we don't know

where to take the Church. It is only in this vision, in this

comprehension that the Church can come to full stature, and no

wonder so many ministries are trying to get it there some other

way. Without a vision - it is THIS VISION - my people perish. And

the ministry languishes, but worst of all, deception. Deceived -

seeing his own face in the mirror - deceiveth himself and goeth his

way. That's a man looking in the vision, that's a man looking in

the mirror, but he sees the wrong face.

God bring you and I to see the FACE of This Man. For it is in the

face that we're transformed, transfigured. My God in heaven. It's

not just a man - it's THIS MAN, wherein you and I are known of God,

and where you and I must come to know God. THIS MAN!

 PART TWO

Our whole point in searching here is to come to realize the

identity of That Man described in Isaiah 66 - "Unto this man will I

look." The Man who is the end of God's vision - God's idea of

mankind, Man as God intended him to be. Who is That Man? How does

That Man come about? We understand That Man comes about as a result

of the work of Christ. We want to look at the identity of That Man.

We have entertained the question, "WHO DO YOU SAY THAT I AS

THE SON OF MAN AM?" The question then is the identity of the Son

of Man and the relation of the Son of Man to the Son of God. Are they the

same, are they separate? And also the Lord Jesus said it is upon

this understanding that I will secure, build up my Church to the

point that the gates of hell shall not prevail against my Church -

My Church that stands in this comprehension of me.

In Philippians 2 verse 5, " Let this mind be in you, which was also

in Christ Jesus: Who, being in the form of God, thought it not

robbery to be equal with God: But made himself of no reputation,

and took upon him the form of a servant, and was made in the

likeness of men: And being found in fashion as a man, he humbled

himself, and became obedient unto death, even the death of the

cross. Wherefore God also hath highly exalted him, and given him a

name which is above every name: That at the name of Jesus every

knee should bow, of things in heaven, and things in earth, and

things under the earth; And that every tongue should confess that

Jesus Christ is Lord, to the glory of God the Father."

Now in Hebrews 2, dealing with that same realization, Hebrews 2:5,

" For unto the angels hath he not put in subjection the world to

come, whereof we speak. But one in a certain place testified,

saying, What is man, that thou art mindful of him? or the son of

man, that thou visitest him? Thou madest him a little lower than

the angels; thou crownedst him with glory and honour, and didst set

him over the works of thy hands; Thou hast put all things in

subjection under his feet. For in that he put all in subjection

under him, he left nothing that is not put under him. But now we

see not yet all things put under him. 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. 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

sufferings. For both he that sanctifieth and they who are

sanctified are all of one; for which cause he is not ashamed to

call them brethren."

Now I want us to give attention, from Isaiah 66, "UNTO THIS MAN

WILL I LOOK." There is a mankind, a creature, a creation upon whom

or in whom God sees what He desires. He has purposed such a Man. He

has declared such a Man. Not just a Man - THIS MAN - a particular

kind of man. I want to bring the cross into this, because the view

of God concerning This Man, that He desires, that Philippians and

Hebrews speaks of, is fulfilled in the cross. UNTO THIS MAN - Which

Man? You see a Man here - obedient unto death, but alive unto God.

There was a time when I looked at the cross and all I saw was a

suffering, dead Adam. And it is true that by the cross Adam died.

But listen to me, it is not Adam that we see there on the cross -

we see One bringing Adam to death. We see One bringing mankind to

death, but the One that you and I see on the cross is the One that

God from the beginning has seen. HE IS A SON OBEDIENT UNTO

DEATH. " Let this mind be in you which was also in Christ Jesus." He

made Himself of no reputation. He took upon Himself the form of a man.

He became that. He made Himself that. He became obedient unto

death, even the death of the cross. "UNTO THIS MAN WILL I LOOK."

God's view goes no farther than the cross. It is fulfilled. He sees

The Man he's after. Adam has fallen. Adam has gone into sin. But

This One here at the cross - this is not a man in sin, this is One

obedient unto death, even the death of the cross - and yet without

sin.

We see Him there at the cross obedient unto death, yet alive to

God. You see Him there for sin, against sin, unto sin, yet without

sin. Never has there been such a Man as The Man who came to the

cross. He's not there because He sinned, and yet He's there for

sin. He's there to die - not in sin, TO SIN. Hebrews 2 speaks about

This Man. "BUT WE SEE JESUS." The Man it speaks about, the writer

of the Hebrews says, somewhere back I remember one saying about

This Man - why do you consider This Man or the Son of Man? You made

him a little lower than angels, you crowned him with glory and

honour, you set him over the work of your hands. You put all

things under him, yet we do not see all things under him. BUT WE

SEE JESUS. What is he saying? He's saying that God's idea of a Man

is fulfilled in Jesus. God has to look no farther than Jesus to see

His idea of Man - One who is obedient unto death, even the death of

the cross. So he looks no farther to see This Man. I want you to

understand. To see This Man, that comes by death, burial and

resurrection - This Man that is destined of God to stand in His own

glory - where is This Man seen? God looks no farther than the cross

to see This Man! There's a mystery here that you and I need to

comprehend. So we see Him there - VICTORIOUS. Yes, He will die, but

He will not die in sin, He will die for sin - sin's penalty paid;

sin's power broken. Not only that, He will gather all of mankind

into Himself, and as all of mankind, He will then die to sin.

You see Him here - at the cross - the body of His death, comprising

all mankind. By in the Resurrection, it is the BODY OF HIS LIFE.

And it's not now all mankind, it is now ONE MANKIND - everything

that God desires of Man. He is seeing This Man - obedient; This Man

without sin: This Man victorious over sin; This Man bringing sin to

a stopping place; this Man abolishing death; This Man dying once so

death can not go beyond the cross. Why can't death go beyond the

cross? Because it's fulfilled here in the cross! "In that he died,

he died once. But in that he liveth, he liveth unto God" the

Scriptures say. Why does sin have no more power over This Man that

He brings forth? Because of This Man and the cross - because of His

work! Because God sees His Man here - a Man not dead in sin, but a

Man without sin, dying to sin, paying the penalty of sin, yet never

sinning. But more than that, gathering up in Himself, this first

man that falls short of the glory of God - and bringing him to

death. Death to what? Death to sin! Paying the supreme penalty.

So He's victorious. Death can not pass this point. " In that he

died once, he died unto sin. But in that he liveth, he liveth unto

God." That's the reason death has no power over This Man. THIS MAN

LIVES BY CHRIST! Death can not proceed beyond the cross because

death, which is the penalty of sin is paid for fully, and not just

paid for - borne - He bore it. There was a genuine death here - the

body of His death. Now when we look at each other, what we see is

the body of His death. What we can't see is the Body of His Life.

And you'll never see that Body or comprehend That Body until God

reveals the ever living Son in you. But when you see Him - you will

see That Body. You will comprehend That Body. You will quit living

as the first man, as the body of His death. The body of His death

will have no more power over you.

Folks, I see believer after believer claiming today, and they are

the Body of the Lord, but without comprehension. I see believers

enslaved to the body of His death - enslaved to humanity, to races,

to creeds, to kinds, to lusts, to involvements - to the body of His

death; trying to visualize this as His Body, rather than realizing

that this vessel is a servant of His Body. It's only made alive in

serving His Body. The only life it has is in serving His Body. His

Body is for all natural purposes an invisible body. And yet it's

real, and it is eternal and it has works. We must come to find our

identity. We try to see ourselves in Christ, but God sees This Man

here on the cross. And if we're ever going to find ourselves in

This New Man - in Christ - we've got to find our being with the

total of Him. We've got to identify with Him in His death before we

can identify with Him in His life. You can't bring the body of His

death over into the Body of His Life. It won't work.

The Lord was dealing with me once in this regard. "You do not have

a body. You are a body." And I thought, what are you saying, Lord?

I couldn't really understand. I said, well yes, I have a body, here

it is. And the Lord finally caused me to understand that the body

is not what I have, the Body is who I am. The Body of Christ is who

we are - it's not what we have. What we have must come to serve who

we are! When then will we know who we are? When we look in the face

of This Man. You recognize This Man by His face. You recognize this

man Adam, by his face. Whose face is Adam's face? J W is his face,

Bruce is his face. When you look in the mirror you see his face.

But there's another mirror talked about in the Bible, there's

another glass. We look in it and we see not our natural face; if we

do as the man in James who saw his natural face, he went his own

way and deceived himself. But if we look deeply into that vision,

if we stay there and we look beyond ourselves, WE SEE JESUS! That's

what the writer of the Hebrews says - BUT WE SEE JESUS. We realize

that Jesus is the culmination of This Man. Jesus is The Man spoken

of here. Jesus is the identification of This Man spoken of. He is

made a little lower than angels. Because HE suffered and died, He

has received honour and glory and a name above every name. And hath

brought many sons to glory! And therefore He is not ashamed to call

them brethren. Why? Because they bear His name. BUT WE SEE JESUS!

Turn with me to John's gospel the sixth chapter, verse 38. "For I

came down from heaven not to do my will but the will of him that

sent me." Here He is - This Man. "To do the will of him that sent

me. And this is the Father's will which has sent me. That of all

which he hath given me I should lose nothing, but should raise it

up at the last day." I'm interested now in you and I seeing who is

raised up. I want us to see The Man that actually comes forth in

the Resurrection - that's the One I'm interested in seeing. "That I

should raise it up in the last day. And this is the will of him

that hath sent me. (verse 40) That everyone which seeth the Son and

believeth on him may have everlasting life and I will raise him up

at the last day." Notice verse 44. "No man can come to me except

the Father who hath sent me draws him and I will raise him up at

the last day." Verse 53, "Verily verily I say unto you, except you

eat the flesh of the Son of Man and drink his blood you have no

life in you. Whosoever eateth my flesh and drinketh my blood hath

eternal life and I will raise him up at the last day. For my flesh

is meat indeed and my blood is drink indeed. He that eateth my

flesh and drinketh my blood dwelleth in me and I in him. As the

living Father hath sent me and I live by the Father, so he that

eateth me, even he shall live by me."

Now you and I say that we come by His death, His burial, His

resurrection. NO - that isn't right. The body of His death, all

mankind, we do not come, we don't come in any shape, fashion or

form. There's ONLY ONE that comes by His death, His burial, His

resurrection, and that's HIM!! He comes by His death. What is His

death? His death is dead to sin! There is Only One that is dead to

sin - He is dead to sin. There is Only One that is alive unto God -

He is alive unto God. There's Only One that is raised up by the

glory of the Father - He is raised up by the glory of the Father!

Herein is the mystery - it is not I who lives, it is Christ who

lives in me! The mystery is hidden from the body of His death, it

is hidden from this natural mind, this natural man. And it will

remain hidden until God reveals the Living One, until God reveals

the Only Son, until God reveals the real Son, until God reveals Him

in you and me. And when God reveals His Son, then we in our inner

man see the Body that we are. You can't feel it - you can feel the

instrument that serves it. Paul says therefore yield your

instruments, your members as instruments of righteousness. There is

no righteousness in them - yield them unto righteousness. The

righteousness of God is Christ in you!

This is the truth - it's not us. He comes by His death - it's His

death. It is His death that worketh in me and it's His life that

worketh in me. His death is against everything of this first

creation. His death worketh in me - it worketh against everything

of the first creation. But in that He liveth - He liveth in me, but

He liveth unto the Father, working in me everything that the Father

desires; everything that the Father wants and has purposed to have.

Who is doing this? IT IS THE SON! So, we live by Him. Ephesians 2

verse 4-7 tells us that we are "quickened together with him". The

word 'together' there in the Greek means 'as one with' Him.

"Raised, as one with Him, seated, as one with Him, in heavenly

places in Christ Jesus." HIS BODY LIVES BY HIM! He doesn't live by

His Body, His Body gives Him no life. He gives life to His Body.

His Body lives and functions by Him. When you and I come to

comprehend that, the bodies that we have will serve the Body that

we are - and will serve it religiously. And everything connected to

it will too.

We say that the Son of Man is us alive from the dead. NO - THE SON

OF MAN IS CHRIST ALIVE FROM AMONG THE DEAD. The Son

of Man is Christ alive from among the dead. The Son of Man is not

Christ in my body. The Son of Man is CHRIST IN HIS OWN BODY.

You say, what's the difference? The difference is my body's temporal,

His Body is eternal. The temporal must come to serve the eternal. The

body you have must serve the Body that you are, but the point is we

spend all of our time looking in the face of the body we have, of the

temporal.

Let's look at II Corinthians 4:16, "For which cause we faint not,

but though our outward man (that's the body we have) perish, yet

the inward man is renewed day by day (that's the Body we are). The

body we have perishes. The Body we are abounds and is renewed. The

one must come to serve the other, but that's not the way it is with

most of us. We look into the face of the thing we serve - we do.

Here is a mirror that is a mere reflection of God. That's all most

people want their religion to be - a reflection, a resemblance.

We've coined this term "to be like Jesus." God is not looking for

look-alikes. He looks unto This Man who is Jesus - BUT WE SEE

JESUS. Not we see "something like Jesus". No - WE SEE JESUS! The

mirror that the Bible calls the glass - mirror, the term for that

is vision. James says "looking into a glass." Paul says, " looking

through a glass darkly." The vision - God's mirror does not give a

reflection. According to Ezekiel, this mirror brings forth an

appearing. There's a difference in a reflection and an appearing.

As a Church we've tried to find ourself in the wrong mirror and

we've just adjusted a gospel to being 'like Jesus' - doing the best

you can, just a reflection of the Lord.

But God has designed A Man to be the appearing of the Lord. When

will This Man become the appearing of the Lord? When will the Body

of Christ become the appearing of the Head? When we look in His

face and find our identity only in Him and not in Adam. But as long

as we continue to look into the face of the first man...I don't

care how religious we are, we're going to give expression to that

first man. And that man (Adam) has already fallen short of the

glory of God. This natural body represents nothing but the body of

His death - it's the body He took to die, not the Body He took to

live. Here at the cross He put off one body and He took up another

body. And if you live by Him, then it is as that Body that He took

up - not as that body that He put off. But the difference is the

face. You can't live as His Body and look at Adam's face. Because

the body is going to serve the head. And if we're looking at Adam's

face, then we can still sing I love Jesus, but we're going to be

motivated by something less than His Living Body. With Adam, the

intentions are the best, but the excuse is always there. That

pretty well labels most Christians today.

I'm not trying to be critical, because I realize the body of His

death can only do so much. It can in fact only show forth His

death. We're trying to make it show forth His life. The only time

you and I are going to show forth His life is when we turn to look

Him in the face and come to realize the Body that we are. Then the

body you have then will serve it. I guarantee you the body you have

will become an instrument of righteousness instead of an excuse

before God. We're going to serve whose head we honor. Paul brings

this out in one of his epistles. He lists some problems and then he

says here's the problem, NOT HOLDING THE HEAD FROM WHOM

ALL THE BODY IS FITLY JOINED TOGETHER. Not holding the

HEAD. That's the problem - not seeing His face.

So the Son of Man is not Christ in my body. I can't walk around and

tell you I'm a little Jesus man. He doesn't have many bodies - He's

got One Body made up of many members - but not many bodies - One

Body. You and I will never comprehend that until we look in His

face. So the Son of Man as He is taught in the scriptures is not JW

acting like Jesus. No - The Son of Man is Christ having His

expression - not in my body - in His Body. And my body yielding to

it. Paul says, so then death worketh in us, but life in you. Paul

says, the power of His resurrection - me being made conformable to

His death - the body that I have must always be subject to His

death. What is His death? Death to sin. Death to the world. Death

to the first creation. Death to Adam. That death must always be

evident in this body. Rather than this body serving Adam, the death

of Adam must be evident in this body. When will this body show

forth His death? When I come to realize that He, and He alone is my

life! That He and He alone lives in me, and that I am part of

another Body, and that this body must serve it, must submit to it.

It will work that way, but it will never work with you and I in

this natural body trying to be like Him by attainment. It hasn't

worked in 2000 years - it won't work.

So it is not Christ living among the dead, IT IS CHRIST RAISED FROM

AMONG THE DEAD. "I will raise him up in the last day." What is the

last day? This Man - here is the last day - the day that He brings

forth. The last day is not 2015 or 1996, and yet all of that could

come to realize the last day because the last day is the day of the

Lord. It is the day in which He lives! It is the day in which He is

the light of. And He says there is One to be raised up in the last

day. So I say again, there's Only One that comes by way of His

death, His burial, His resurrection - and that One is CHRIST

HIMSELF!

Now what is our association here? How do we relate to This Man?

When and how and where do we as His Body appear? When does who

we are by Him become apparent? How does it become apparent? Where

does it become apparent? II Corinthians 4:16, "For which cause we faint

not, but though our outward man perish, yet the inward man is

renewed day by day. For our light affliction which is for a moment,

worketh for us a far more and exceeding eternal weight of glory.

While we look not at the things which are seen, but at the things

which are not seen. For the things which are seen are temporal, but

the things which are not seen are eternal." The first man is the

body that is seen. This Man is the Body that is not seen. The first

man is seen - it is visible. When the Lord took on that body, what

did He do? He became visible. "He hath appeared once at the end of

the age." That word 'appeared' means 'hath made visible." How did

He become visible? In the body of His death. He took on a visible

body, one that could be touched and handled, one that could be spit

on. You're going to have a hard time spitting on This New Body. Oh,

you may be able to spit in my face, but you're going to have a hard

time spitting on That Body. You may injure me with an instrument,

but you're going to have a hard time injuring That Body - you can't

even find it. And yet That Body is far more real than this temporal

body. When will we know that? When will we know that This Body is

the real Body? When we see the face of This Man! We must realize

the eternal Body we are! When we look into the face of the eternal

Son of God and realize it is This Body we are. In that day you

can't be touched. That's the day you can be thrown in prison and

still be in heavenly places. That's the day you can be exiled on

the Isle of Patmos and still be walking streets of gold.

But what we've got today is a bunch of mansey-pamsey religious,

half-baked, immature Christians who are looking in the face of an

Adamic creation - waiting to go to heaven. Waiting to die to go to

heaven. Well, you're waiting 2000 years too long. That thing has

already died. You and I in the face of Jesus must come to the death

of it. Oh yes, likewise reckon ye yourselves to be dead indeed, and

alive unto God. How? Through This Man. It's only through This Man.

Here, in the old, the first man is the body of our appearing. I

don't care how godly I may think I am, I come walk through that

door in here, and JW appears. Here is the body of my appearing.

Here is the body of my exaltation. The more spiritual I am, the

more it is exalted. Here, in This Man, is the Body of His

exaltation! This is where He is exalted. This is where He is lifted

up. This is where He lives. He is not exalted in Adam trying to be

like Him. He is exalted in Himself and of Himself, and for who He

Himself is. He is exalted when He is revealed in His Own Body,

which Body you are. But most of us in Christ, don't know the Body

that we are, because you've got to look into the face of that Body.

And we're looking into the face of the wrong body. We're looking

into the face of the first man and trying to reckon him dead. You

can't reckon this man dead while you're looking into his face. The

first man will be reckoned dead when you look into the face of the

One (Christ) who killed him, and yet lives forever more. Because

when you look into the face of This Living Man, you do not see

yourself. You are not there! We can reckon ourself to be dead and

Christ to be alive because we are looking into the face of the One

who lives. A realization will grip your heart and cause you to say

as Paul said, "IT IS NOT I, IT IS CHRIST WHO LIVETH IN ME."

When we appear, He does not appear. And yet when He appears, when

He is revealed, the Body that we are does appear. The question set

before us now is, where do you see yourself? Are we seeing

ourselves in our appearing - trying to be like Jesus? Or are we

finding ourselves in His appearing and understanding "It is not I,

but Christ." It's not me trying to be like Him - this is really

Him! And I'm really His Body. And this tent must serve it in Truth.

The Spirit is saying, 'Who is the Son of Man that I am? Who is This

Son that I am?' Is he a dead man raised again? That was the first

answer that came to Him. Well, some say that you're Elijah,

Jeremiah, Moses... Do you realize every one of those were men who

were dead. They would rather believe that God had raised up one of

the prophets - now that would have been a miracle. They would have

rather believed that than believe Him to be the Son of God. And

today with you and I it's the same way. We're trying to believe

that This New Creation is you and I brought back to life. We

believe that the Resurrection is you and I brought back to life. No

- THE RESURRECTION IS THE ONE WHO NEVER DIED IN THE

FIRST PLACE - It's HIM- living in a Body that lives by Him, through

Him, in Him, as One with Him - it's Him.

And when you look in His face you'll see it. You'll say, Oh my God

- it's Him! It isn't me, it's HIM! I tell you death is conquered

for you there. It's all conquered because This Man conquered it all

at the cross. There is none of it found here in Him. It is still

found in you and I. That is it still motivates you and I because we

are looking at the face of the body of His death. We need to look

at the face of the Body of His life. Paul says we no longer know

any man after the flesh, not even Jesus. No, no, it's just Jesus in

the flesh we see. It is Jesus glorified. It is Jesus dead, buried,

raised and ascended. It's the glorified Christ we see.

Yes, He asked His disciples - John 6 - talking about eating His

flesh and notice it's the flesh of the Son of Man. What man do we

come to identify with This Man? We come to eat His flesh, drink His

blood. If we do not we have no life in us. He's not in the body of

His death. He's in the Body of His life. That's why you can kill my

fleshly body and His Body goes right on - you haven't touched me as

His Body at all. Verse 62. He says, 'Does this offend you? Does

this shock you? Then He tells them this - 'What if you see Him in

the heavens and have to identify with Him here? What are you going

to do then? Because this is where you eat my flesh. This is where

you drink my blood. What if you have to identify yourself with Him

in heavenly places and come to realize ... Yes, WHO DO YOU SAY

THAT THE SON OF MAN THAT I AM IS? A dead man raised again?

' He says "I'll build the Church upon this understanding."

Who do you and I think the Church is? A bunch of resurrected dead

men? No sir - it's the Resurrection living in His Own Body! It's

housed in tents temporarily, but that Body is eternal. And what and

if God at a point in time determined by Him in the full expression

of Christ transcends these bodies and transforms them to give

expression of that glorious Body that they are. Well what if He

does? That's in His hands, and that's in His time. But the Body

that you are is here now, because He's here now.

You can try to make a dead man His Body if you want to and sit

around waiting until you'll live forever and all that you're going

to do is die in that realm. I understand the work of the Spirit in

bringing forth a manifestation of Christ in the heaven and in the

earth. I understand the transformation of even these mortal bodies.

But that's like unto His Own glorious Body. YOU ARE THAT BODY

NOW! To me the supreme act of this body serving That Body would

be that this body be totally and completely transformed. But it is never

going to be the other way around. It's not That Body serving this

body (flesh). It's this natural body that's for the Body of Christ

and for the serving of That Body.

The SON OF MAN. Who do you say that I as the Son of Man am? Well,

He says, I'll tell you right now I'm not a bunch of resurrected

dead men. I am the Resurrection Himself and I live in my own Body.

"He that is joined to the Lord is one spirit." I live in my own

Body. And Paul says when you come to see that you will yield your

instruments as servants of righteousness. When you come to see that

you will mortify the deeds of your body and live as His Body! When

you come to see that, this dead man will have no more dominion over

you. I just hate to see so many living ones serving death and

serving dead taskmasters. I just hate to see so many believers

serving the body of His death. You don't have to! " Oh wretched man

that I am, who shall deliver me from the body of this death? I

thank God through Jesus Christ the Lord." And then it goes on to

the great truth of that in Romans 8.

Now, He is known only by His face. Finding ourselves here in Him.

Not ourselves after the flesh, but ourselves after Him. We're

coming to see This Man. This Man has a Body. But it's His Body -

not mine, not yours - it's His. For you and I to really comprehend

that we've got to see His face. The whole scripture is outlined in

that truth. II Corinthians 3:18, "But we all (this doesn't just

mean Paul, me or you) with open face... That means the veil taken

off of our hearts. Are you ready tonight for a face-to-face

encounter? The scripture has said that no man can see God and live.

But there is A MAN who can. There is A MAN who can see face-to-

face. You just have to understand who the face is. You and I

approach the face of God through our face - the face of THIS MAN -

THROUGH CHRIST. HE can see God and live because He lives by God.

Now you and I are going to see a whole man - a Head and a Body - a

face and a body. When you walk up naturally and look in a mirror,

what do you do? First thing you look at is your face. And This Body

must come to see its face before you and I who are the Body will

ever realize who we are. Until that we'll be looking at the face of

the first man - and we are deceived.

Working ourselves to death trying to make it work. "...with open

face beholding as in a glass..." (the word glass is mirror). Here's

the situation. In this mirror, in Adam, the Adam is many. I look

and I see a reflection of many. You're seeing a reflection of

yourself. You know that's what draws us to one another. We look in

that mirror and if I don't see a reflection of myself I don't like

it. And I don't want to have anything to do with you. I'm drawn to

something in you that's like me. The more there is in you that's

like me, the more I'm drawn to you. That's the reason you and me

like some people and we don't like others, because it's a mirror

we're looking in. I know we say we've got to know each other in

Christ, but that's just a scripture to most of us. It's just a

commandment to us and we're looking in this mirror trying to obey

that and we can't do it.

I used to have people come up to me and say, 'Brother Luman, I just

love the Jesus in you.' And I know they mean well, but I've come to

think, what are they seeing in me that is Jesus? That means that

the minute they see something in me that is not Jesus, they're not

going to love me at all. That's the way it is with us, folks. And

what they see in me they think is Jesus is something that they

agree with. They see themselves. Do you understand that's how idols

are made? When the heathen make idols, they make idols that are

semblances of something that they like about themselves. They make

an idol of a lion because of its courage and they see courage there

and they are worshipping the courage that is in them. They make

idols that reflect something of themselves. They see something of

themselves in an idol, in a tree, in a fish, in a flower. Well,

when we become Christians, maybe we're not quite so obvious about

it, but we're still looking in the wrong mirror. We're still

looking in the mirror of humanity trying to be like Jesus.

What I'm trying to tell you is that the body of humanity is the

body of His death. All it can reflect is His death. It cannot

reflect His life. The Body of His life is invisible and will remain

invisible to you and I until we see Him - until God by His Spirit

reveals That Son in you. THE SON IS IN YOU! That's why you are His

Body. He is in you! You are joined with Him in Spirit. " He that is

joined unto the Lord is one spirit." It is Christ in you. "If any

man have not the Spirit of Christ he is none of his." But it is

when you and I with the eyes of our understanding - not these eyes

- the eyes of our inner man, is renewed day by day; when our soul

comes face-to-face with Him; then we comprehend the Body that we

are, and not until. And the gospel won't work for you until then.

It will just be a hard old road and when we get quiet and serious

we'll have to confess it's not working. We're not saying I'm not

saved; we're not saying I don't love God, we're just saying it's

not working. I'm not satisfied - we've got that longing to die and

go be with Jesus. Because that's all that's left. No wonder that

gospel has originated and has come about. But is there any more

pitiful sight than to see a bunch of Christians sitting around just

waiting to die and go be with Jesus? Isn't that pitiful? WE'RE THE

BODY OF THE LIVING CHRIST! We need to have a comprehension

of the life that we have now! There is a great contrast between spiritual

reality here. Many of us think those who are dead in graves are

closer to Jesus. Most of them are waiting to die so they can go be

with Aunt Sally and Jesus. Very few of us have any comprehension of

the eternal, living Christ and our being in Him - NOW! And that's a

pitiful situation.

What happens when we are looking into That face? Well, we're

changed - changed into the same image, not into another one. You

have borne the image of the earthy, now you must bear the image of

the heavenly. How do you do that? By looking into His face! What is

this? "..even as by the spirit of the Lord." In the original it is

translated - This is the work of the spirit. What is the work of

the Spirit? Just that - bringing us to behold the face. Bringing

us. Look at II Corinthians 4 verse 6 - "For God that commanded the

light to shine out of darkness, has shined in our heart (in our

inner man, hath shined. To give what?) to give the light of the

knowledge of the glory of God in the face of Jesus Christ." Where

are you going to see this glory that changes you? Where are you

going to see this reality that transforms you? YOU'RE GOING TO SEE

IT IN THE FACE OF JESUS CHRIST!

Now Exodus 33, verse 20. " And, he said, thou canst not see my

face; for there shall no man see me and live. And the Lord said,

Behold there is a place by me and thou shalt stand upon a rock; and

it shall come to pass that while my glory passes by that I will put

thee in the cleft of the rock; and I will cover you with my hand

while I pass by; and I will take away my hand and thou shalt see my

back parts, but my face shall not be seen." Do you remember Moses

put a veil over his face that even the glory of the hinder parts

was hidden because Israel could not stand to look to the end of

that which is abolished? Isn't that what the scriptures say? What

do you do when you look into His face? Notice it's This Man, now.

What do you do? YOU LOOK TO THE END OF THAT WHICH IS

ABOLISHED. You see This Man. This Man is the glory of God. This

Man is the end of that which is abolished. Moses put a veil on his face

so they could not see that passing glory. But we, in the face of Christ,

the veil is done away and we behold the glory. And in the glory we

look to the end of that which is done away.

In Numbers 6, verse 25, "The Lord make his face shine upon thee and

be gracious unto thee; The Lord lift up his countenance upon thee."

Where is all scripture fulfilled? It's fulfilled in This Man!

Here's where all of this is fulfilled. Deuteronomy 5:4 says, " The

Lord talked with you face to face in the mount out of the midst of

fire, and I stood between the Lord and you at that time to show you

the word of the Lord; (Moses is speaking) for you were afraid by

reason of the fire and went not up into the mount. He said 'I am

the Lord your God which brought thee out of the land of Egypt, from

the house of bondage." This was the message of the mount of the

fading glory. This was the message of the glory that Moses

represented and the people couldn't even look to the end of that.

But THERE IS A GREATER MESSAGE! There is a greater word. There

are greater works. There is a greater witness because Jesus said 'I go

to my Father'. There's a greater witness than John. There is the

greater word - THIS MAN - here's the greater truth. Here's the

greater promise. We look into His face and the truth we see is not

that we're gotten out of bondage. You see there's a greater

message. The message there was he brought you out of the land of

Egypt, out of the house of bondage. BUT THE MESSAGE IN CHRIST

IS A NEW COVENANT. It hasn't got to do with where He's brought us

from, but the reality is what He's brought us unto. A greater glory! A

greater witness! A greater word! A greater promise!

Deuteronomy 31 verse 17 says, " Then my anger shall be kindled

against them in that day, and I will forsake them and hide my face

from them (the hidden face of the Lord) They shall be devoured; and

many evils and troubles shall befall them so that they will say in

that day, 'Are not these evils coming upon us because our God is

not among us?' And surely I will hide my face in that day for all

the evils which they have wrought, in that they are turned unto

other gods." Do you know where that was fulfilled? It was fulfilled

at the CROSS, where darkness came upon the scene and God hid His

face from that man. And in the body of His death He cried out, " My

God, My God, why hast thou forsaken me?" He suffered the whole

fulfillment - a creation which God hides His face from, and will

not allow this creation to behold His face. This took place at the

cross! This first man can not see the face of God and live. God's

face is hidden from this old man. But here in Christ, in This Man,

we come to behold Him - and we behold Him face-to-face!

Let's get to the end of it. Revelation 6:16-17, " and said unto the

mountains and the rocks, Fall on us and hide us from the face of

him that sitteth on the throne, from the wrath of the Lamb; for the

day of his wrath is come, and who shall be able to stand?" This

first man still hides from the face of Him. This first man still

can't look in His face because it's in His face that you look to

the end of that which is abolished. In the book of Revelation, who

is it that stands up in the midst of this mankind, of this

creation? Whose face are you really going to look at here? AND THE

LAMB STOOD UP IN THE MIDST OF THE THRONE AS THOUGH

HE WAS SLAIN! Who is that Lamb? THE SON WHO IS OBEDIENT

UNTO DEATH, EVEN THE DEATH OF THE CROSS! The Son who is

dead to sin but alive unto God. Who is That Son? HE IS THIS MAN!

When you come to see Him face-to-face you are looking into the face

of One who is dead unto sin. There's no excuse for This Man. That's the

reason the first creation runs from His face, hides from His face and says

I would rather that a rock fell on top of me, that a mountain fall on top

of me - than to look into His face!

It's in His face that we lose our life and find His life! Who shall

stand when He appears? Only those that stand in the knowledge of

Him! We're not talking about some yonder day. We're talking about

NOW! Revelation 20:11, "Then I saw a great white throne and him

that sat upon it." That's the first thing we see when we're caught

up. We're caught up. John says he was caught up, and what did he

see? I saw a throne! And Him that sat upon it! We're coming to look

at the face of One who sits upon the throne! What flees from before

Him? All the dead flee from before Him! The heaven, the earth flees

from before Him! What remains before Him? "And I John saw a new

heaven and I saw a new earth and I saw Him who says, I make all

things new." "I saw a great white throne and Him that sat on it

from whose face the earth and heaven fled away and there was no

place found for them." When you look into His face, there's no

place found for anything but Him. HE OCCUPIES THE THRONE OF

YOUR HEART! HE OCCUPIES THE THRONE OF HEAVEN! HE

OCCUPIES THE THRONE OF YOUR SOUL!

Lastly, Revelation 22:4, " And they shall see his face and his name

shall be in their foreheads." That is stamped, engraven in their

very mind. They shall see His face and His name shall be in them.

I'm telling you, we're come to a DEFINITION. You and I are about to

get redefined IN THE FACE OF JESUS CHRIST! AMEN.

 PART THREE

I want to continue with you now, beholding the face. Beholding the

face of The Man. It is in beholding the face that you and I come to

identity; we come to discover who This Man is. For years we've

dealt with A New Man - A New Creation. We sing the song, 'I'm a new

creation. I'm a brand new man.' We've gotten to where we sing that

song, get up and leave service and go right out and have no more of

a comprehension of what we've been singing about than the people

down the street singing, 'I'll fly away Old glory.' And without the

comprehension, I don't really see that there's much difference.

Without comprehension, one is about as good as the other. And that

concerns me with the Church - the segments of the Church that I

deal with. That this realization of Christ is to so many just a new

teaching or a teaching. You see we have the capacity to believe a

thing without experiencing. We have the capacity to agree with it

theologically - we search it out in the scriptures and we say,

'yes, that's really what it says.' We get a few Greek and Hebrew

definitions and we say, 'Well look here, that's really what that

says.' And yet our comprehension of the thing doesn't change at

all. We accept that we are in Christ as a teaching. It's a true

teaching to us. But I've begun to realize that with very few is it

an actuality, a reality, an experiential comprehension. In other

words - they don't live a lot differently since they've come to

believe that they're in Christ than they did when Christ was off

somewhere and they were here, and He visited them upon occasion.

As far as their life is concerned, it's not much different now.

They're still Christians - but their life is no different.

They still face the same situations with the same comprehension,

still have the same excuses. Their life is still up one day and

down the next day. God is still looking for the increase of Christ

and not finding it in the earth. But we've come to a teaching, we

now believe a teaching. And about all that we do when we come to

that is separate ourself from other Spirit-filled Christians. For

we now believe this and they believe that, so we've got us another

teaching. Well, separation inevitably is going to come, but it

should come as a result of lives being changed; as a result of

people manifesting Christ - not just getting another teaching and

going on the way they always were. But that's what's happening. We

go to meetings, but lives are not changed. Not much of Christ is

evident. And that really has come to bother me because I've seen

that until a changed people that I see come forth, I can actually

be a propagator of that, and worse than that, I've come to face the

Lord that I am a propagator of that. To many people I represent a

teaching that they believe, will support, and lay their lives down

to, but in most cases, has not changed their lives, because it is

just a teaching.

By that I mean, in the volume of the scripture, and in the

declaring of it as the Truth, they are convinced as a teaching - WE

ARE SONS OF GOD, GOD IS OUR FATHER, WE'RE IN CHRIST.

CHRIST IS IN US. But the revelation of Jesus Christ is still a song, it's

still a sermon. To most even in this realm of teaching, the revelation of

Jesus Christ is not an actuality. Most have not looked with the

eyes of their understanding, the eyes of their soul - most have not

yet looked into His face. Most, though we believe we're This Man,

we believe we're This New Creation, we believe This New Creation

constitutes what the Church truly is, the Body, we believe we're

there, we believe we're seated there, we're convinced in the

scriptures. But still most of us still look in the face of Adam for

their crucial, motivational determined identity - they still look

in the face of humanity. I look in my face, you look in your face -

we still look in that face for our identity. And it doesn't make

any difference what you believe as a teaching, and how much you

believe it - it is your identity that motivates you. Your identity

will determine your motivation even with regard to that teaching.

It's who you know you are that is the bottom line of things for

you. In decisions, in values, in motivations, the bottom line is

who I know I am - my identity. Some of us will even forsake some of

our teachings and we'll get guilty over it, or bend things, then

you'll make it right. But you will not, because you can not, deny

your identity. That's the determining factor in everything, and

there's no way you can change that principle. Now what you can do

is change identity! But the only way you can change identity is by

beholding the face of The Man that we are - and you can't do that

in the natural.

It's natural to behold the face of Adam, it's easy, it's the thing

to do. And we try to apply teachings, and we'll go along with those

teachings on 'Sonship' and 'I'm in Christ' and 'I'm a disciple' and

'God is my Father'. I'm not saying we're reprobates and hypocrites.

We'll go along with it until there is a conflict of identity with

that. And automatically identity will win out. It will be 'I'm a

Son of God' until a situation, either a good one or a bad one,

whether a crisis or an opportunity develops, that identity is the

question here. Then most of the time it's just, 'Well brother,

after all, I'm human!' But our teaching says we're Sons of God.

Yeah, but. Or whether we either say that or not, it's the factor of

male, female, black, white, race, nationality. But then it goes

deeper than that. It's truly WHO I AM. And JW will be a Son of God

and JW will believe he's a Son of God and JW believes God is his

father - until the issue comes right down to JW.

What I'm telling you is what the scripture teaches. What Paul calls

the renewing of the spirit of the mind. What Paul calls the

revelation of Jesus Christ. What Paul calls the transformation of

the heart. Until that takes place, we can believe it with

everything that is in us to believe - but until our identity is

changed ... Because what we're believing belongs to a new identity!

Understanding that I'm a Son of God belongs to a new identity! It

does not belong to the old, the first identity, and that old

identity will not be able to fulfill it - they'll come to a

crossroad every time. They'll come to cross purposes every time. It

may be a decision, a value, a time of crisis, a person, a

relationship, a place - it will come.

It came to the Lord Jesus. And the Lord Jesus did not overcome ...

this first Son of Man which is also the second Son of Man. Do you

understand? The Lord Jesus the first Son of Man who is also the

second Son of Man - He's in another body. This Lord Jesus is the

first Son of Man in His first coming. He did not overcome by the

letter of the law. He's out in the field. His disciples were

picking corn. Here come the Pharisees. 'Wait a minute! This is the

Sabbath. What are your disciples doing?' 'They're picking corn.'

What did the Lord do? He didn't argue with them about the eighth

day and the seventh day and get into a debate with them, get into

the letter of the law. Do you know what He did? He said, "I'm THE

LORD OF THE SABBATH." Identity did it for Him! I'm the Lord of the

Sabbath. You look real closely here. When He was tempted after the

baptism and He was driven out into the wilderness by the Holy

Spirit - led there - tempted for 40 days and 40 nights. IDENTITY.

He didn't get in an argument with the devil. He didn't even get in

a scripture debate with the devil. If you look there real

carefully, every case came down to identity - it came down to who

He was. Not what He knew as things - WHO HE WAS!

And friends, this is what the test of real Sonship is all about. We

think it's over what we know. No - the real test is going to come

to you on the basis of who you are. And you and I know ourselves by

the face that we look at every day. And we're either looking at our

own face or by the Spirit of God we're beholding His face.

Consequently if we are looking at our own face, we are trying to be

the Lord's Body but it's got my face on it. When we come to behold

His face, there is a transition. There's something about it - even

in the natural - going to a mirror and looking at your face. Even

when you're buying a pair of shoes, there's something about looking

at your face that brings it all together for you. IT IS THE FACE.

II Corinthians 3:18, " ...we all with open face beholding as in a

glass the glory of the Lord..." The word 'face' in the Hebrew and

Greek represent or signifies 'one's countenance'. If I want to see

if you're happy or not I don't look at your hand. I look at your

face. Isn't that true? Why is it then when we want to see the Lord

we look at His hand, we look at His foot - we look at each other?

Why when we want to see the will of God do we look at each other?

No - WE LOOK AT HIS FACE. When I want to see holiness, I look at

the face of This Man. Righteousness... When I want to see His

countenance, I look at the face. Countenance is in the face.

The Bible clearly teaches that God is a spiritual being and ought

not to be depicted by an image or any likeness whatever. Therefore

there is no image or likeness of God in the inner most sanctuary.

Only the Ark of the Covenant was there. And God spoke from above

it. No man had seen the face of God. What gave light, what was seen

in the Ark of the Covenant? THE GLORY OF GOD WAS SEEN! That's

what Paul was bringing over here in II Corinthians 3:18. He's saying you

have come to a place now where you can behold - looking into a

vision with an open face. Now that means your face, your heart, the

veil taken away. Beholding what? Beholding the glory of God! The

Ark pointed to this. It was a figure of this. But here - This Man

is the reality of what the Ark was just a figure of.

In the New Testament, the word 'face' is 'appearance, countenance,

fashion, person, presence; the face so far as it is the organ of

sight; by its movements, changes, the index of the inward feelings

are made known; the appearance, the eye, the act of seeing.' The

term 'face' as it is defined in the scriptures refers to that. What

does all of this definition mean? It means that until you and I see

His face, we haven't seen Him yet! It means that you and I can look

at each other and we still haven't seen the Church, we still

haven't seen the Body. I can look at me in a mirror - a saved

person, born-again, but I still haven't seen the Lord. I still

haven't seen the Lord's Body. And yet we think we have. Well we do

constitute the Lord's Body, but you don't see that in the flesh. So

we think we've seen the Lord's Body and we try to have a

relationship - and we do have a friendship. But sooner or later,

when identity becomes the issue, it will superabound over that

relationship and over that fellowship that Christians have. It will

get right down to me. I don't want to sound hard about this, but it

will come down to who I know I am.

SEEING is in the face. Countenance is in the face. These Hebrew and

Greek definitions say that the face gives evidence of the whole

person. What I'm telling you is you and I can never know The Man we

are until we look into the face of That Man. And what we as

Christians are doing is saying we're the Body of One Man, but we're

looking in the face of the other, and we're doing our best to make

it work. We can talk about the laying down of our lives for one

another, and some rise to that occasion. But laying down your life

for one another is not an act of heroism at a certain split

instance. The laying down of our lives is a manner of daily living

- and that's much more difficult than the moment of heroism. That

takes IDENTITY. There's a lot of things that you and I will rise to

the occasion for. But the consistency of it is what counts.

So the thing that we know about the Church most is that we kind of

see it when we gather in a room. And it's either small or it's

large. And that's how we number it - well, we've got a little

church or we've got a big church. But you see when you look into

His face, then that's not the measure any more. It's not a little

or a big. No - the thing represents the FULNESS OF CHRIST, and all

of a sudden it's totally different for you. It's measured in a

totally different way for you. It doesn't make any difference then

whether there's two or three or two or three thousand, because the

thing is identified not in how many participate, but in the FACE OF

HIM WHOSE BODY WE ARE! And we realize that Body is made up

of saints of all ages, and that Body is made up of saints in heaven

and earth, and that Body is measured only by the face of it - not

by how many of us are in a room or a ball field at the time. There

are many people today in ministry that are really built up by big

crowds and really let down by small ones, because we measure

everything that way. And there's a lot of people who don't like to

be part of anything big - we like to keep it small. We measure

things that way. But when we come to identify the whole thing in

the face of Jesus - the measure changes. The measure is in the

glory of Him! The measure of it is in the face of The Man! You

measure a man, a woman, not by the stature of them. When the real

measure comes, you measure them in their face. It's the countenance

- that's where you measure the Man. That's the true measure of a

Man.

It's their face. It's not really when it comes down to it what kind

of clothes they have on. Those things are immediately noticeable,

they have an immediate effect, but when it really gets down to it,

the measure is something other than that. And not too many

believers have really gotten down to it with the Lord. So we set

each other up - for let downs. Because we sometimes begin to

measure each other by our desires rather than by our understanding.

I desire to do this; I want to do this. But do I have a

comprehension to follow through with it? I want to be part of that

glorious manifestation of Christ and yes, forsake everything for

Him, and be caught up in the reality of Him. I want to do that. But

is that going to come into conflict with the identity that I'm

looking at every day? Because this first man is incapable of doing

that. This first man is the body of His death, not the Body of His

life. One day we'll come to realize this. We'll find ourself IN THE

FACE OF JESUS CHRIST!

That's all I want to do. That's all I want for believers to do. I

want us to find ourselves in the face of Jesus Christ. I have found

myself in the face of Adam. I have found myself in the face of

Brother Luman. I have found myself in the multitude of the sea of

humanity. Now I want to find myself where I am - I want to find

myself in the face of Jesus Christ. Because that's the only

beholding - beholding with an open face - is the only place in the

Word of God that mentions anything about there being a " changed

into that same image."

We mentioned the Ark of the Covenant. The Ark of the Covenant had

no imagery to it. Why? Because God is seen in His glory, so it had

no imagery to it. What does the Ark of the Covenant represent? The

Ark of the Covenant represents This Man. The term 'ark' means 'that

which is fitly framed together.' The Ark must have been a real work

of craftsmanship. Does that bring your mind right over into

Ephesians? That in that foundation built up in Him we are fitly

framed together for an habitation of God through the Spirit. And

also it should take us to Solomon in 2 Chronicles the eighth

chapter where it says "So Solomon finished the work." How did he do

that? To the laying of the foundation thereof. And the Greek word

means 'to the fitly framing together thereof'. And the third thing

- to the perfecting thereof. What was he doing? It was a

tabernacle. Who are you? THE TABERNACLE OF GOD!

What I'm telling you is the Ark of the Covenant represented This

Man. Who does Ezekiel say This Man is? This is The Man that Ezekiel

saw. Ezekiel saw the face of This Man. He saw the appearance -

which means the face - of Him. We understand now what he saw. How

did he identify That Man? BY HIS FACE! He starts out with " They

four had the face of a man, the face of a lion, the face of an ox,

finally of an eagle." But then he says that they four were One Man

- they had the appearance - the face of a Man. The four faces gives

a dimension to Christ - to His face. It's a four dimensional face,

because the face represents who He is. And He has moved through

being the ox and all these. But who is He? HE IS THE LIVING ONE!

But because He's spoken of in a plurality there, we understand that

He is Man, but He is a whole creation. We understand that He has

wheels, but the wheels that He has is the movement of the Holy

Spirit. It's the spirit of The Man that's in the wheels - the

movement. So how does This Man move? This Man moves about by the

Spirit of God. His movement is the Spirit of God! Those wheels were

full of eyes, so it means This Man moves in understanding, in

seeing. What a Man Ezekiel saw!

He looked at Him in the face. Here's the pitiful thing, friends. -

YOU AND I IN CHRIST REPRESENT THAT MAN. And most of us

haven't seen Him yet! Ezekiel saw Him - he saw The Man you and I are

in Christ, and yet most of us haven't seen His face yet. What did Ezekiel

call This Man? He called Him the 'MARAH' of God. The mirror of God.

That word 'marah' has two meanings in the Hebrew. First it means the act

of seeing. What God is saying is until you see This Man you have

not seen salvation, you have not seen righteousness, you have

really not even seen my Kingdom. Until you see This Man, you are

blind. This mirror is the act of seeing. It's a mirror, but it's

God's mirror. Ezekiel did not say God gave me a vision. He said I

saw the vision of God. I saw the mirror that God looks into when He

wants to see the appearing of Himself. When you want to see

yourself, where do you look? You go look in a mirror, and you look

in your face! When God wants to see the appearing of Himself, what

does He do? We're told He looks in a vision - the word 'marah'

means the act of seeing.

The second thing it means is 'the appearance of the One seen.' Not

a reflection. You and I go look in a natural mirror and we see a

reflection. But God's mirror is not a piece of glass hanging on a

wall. GOD'S MIRROR IS A LIVING CREATION! A creation He has

created in His Own Son - it's a living creation for the appearing in the

midst of it of a living God! "I will make my abode in the midst of

them. I will dwell in them." For what purpose? THAT HE MAY

APPEAR IN HIS MIRROR!

But what does the word 'appear' indicate? What does 'marah' and

'vision' indicate? One word gathers all of that up - FACE. So He

does not see Himself in the Body of This Man - He sees Himself in

the face of This Man! That doesn't mean that the whole Body

doesn't give expression of Him and doesn't express His glory. But

when God comes to This Man to see Himself, He looks in the face of

This Man! Who is the face of This Man? The face of This Man is

CHRIST! The face of This Man is the Son of the Living God! You see,

God looks at His Son to identify you and I! Wouldn't it be

wonderful if you and I would do that? If we would come to the

mirror, to the vision of God, if we would be lifted up from our

earthly sight, our earthly seeing, and we would transcend into the

heaven, into the Spirit - if we would behold? Wouldn't it be

wonderful if you and I would come to know as we are known? How are

you known? YOU ARE KNOWN IN THE FACE OF JESUS CHRIST!

God looks in the face of this. In the end of Ezekiel 1 - behold the

appearance, the face, like unto the glory of God. When you and I

look into that same face we are changed. What's changed? Our

understanding, our soul, the very spirit of our mind - not our

brain - our soul, our identity. There is a transformation that

takes place. Beholding our face, our soul takes on the very

identity of That Face! No, I don't become the face. I become

transformed in view of the face. I realize I am the Body of That

face. And because I am, God is my Father and I am accepted of Him

in the beloved!

Do you realize when James is talking about a double-minded man, you

know what that translates to? A two-faced man! In the natural we'd

get mad if somebody called us two-faced. But I'm telling you, most

believers are two-faced. We have a face. This Man has a face. The

face is Christ. But we're looking at the face of the flesh - we're

two-faced. A two-faced man is unstable in all his ways. It doesn't

mean he doesn't want to do good, it means he just can't do it. He

can do it for a while until it's too much for him to do. One of the

saddest things I realize in working with ministry, that it's just

too much for them to do. And I've had to come down several pegs to

establish any basis of relation with them at all. And I just

understand that they're just not capable of this kind of

responsibility or this kind of faithfulness. And rather than just

being continually disappointed and frustrated, I just have to

realize I can't fellowship with them on this basis. I'll have to

leave that until the Lord deals with it. You just realize it's just

too much for them.

What God's expectation is for This Son is too much for the first

man. It's too much for him. You can't do it except you come to see

the face of This Son. All expectations are met in the face of This

Son. Why? Because you come to see the Son that you are. If we would

just see this. If we could just visualize the Body of Christ and

the face of JW - and that's the problem. Get rid of that head - let

the Headship of Christ come upon the Body of Christ - and that Body

is capable of all expectations. But the issue is beholding the

face. When are we transformed? When is there a transforming of the

inner man? When we with open face behold the glory of the Lord!

Where do we see that? In the glass. That's just a New Testament

word for the 'marah', the mirror of God. What is the mirror of God?

Essentially the mirror of God is This whole Man. But what is seen

in the mirror of God? The face. So where does God look? God never

looks at a man's foot. He always looks in the face. So the true

mirror of God is the face! In other words, where does God see what

He demands as Himself? In the foot? No, in the face! Where does God

see the righteousness He demands? In the face. Then where do you

and I have to look to see it? THE FACE!

What a joy it is to see He is the righteousness. But that's not

letting me out of it, that's coming to realize a greater

righteousness than I've ever been capable of realizing. At that

point it's not left with me to do something, but there's a

realization of who He is that so transforms me, that there is

literally a changing of a life. The soul is transformed in its

identity, in its thoughts, in its reasons, in its motivations. And

when that takes place - a life is changed. That transcends

teaching. That transcends trying to believe Christ is my life;

trying to believe I'm in Him. Oh, beholding His face transcends the

teaching and brings us into the reality. You know, I don't really

know when the Church slipped from this view of Christ and created

the 'theory of heaven' and put heaven as a Disneyland in the sky

somewhere. But the natural man did that because they stopped

looking in His face. Then all the questions we deal with - what

will happen, what will take place, how it will be. I'm telling you,

all of that takes place when you look in His face - the reality.

I'm telling you it's more reality than you and I can bear.

I believe that it is the comprehending of that reality that will

bring about whatever change the scriptures speak of concerning this

mortal body. I don't believe this mortal body will be able to

manifest that full reality. But you see that's not preaching that

this thing is going to live forever - it shall be changed. And

reality is what changes it. The reality continues. The reality is

there now. What I'm telling you is when you look into the face of

Jesus Christ, the reality that you see there transcends all

teachings about heaven, all teachings about Sonship. You see in

His face whose Body you are, who your life is. What a glorious

thing it is.

See in our western marriages we've got the bride covered, veiled.

And we raise the veil to see the bride. But that is not the way it

is in the eastern religions and as it is typed in Christ in the

veil - the veil is raised so the bride can see the groom! What have

we done to this? It's so messed up that it's never going to get

right except by the revelation of Jesus Christ! The veil is raised.

It's not Him seeing us - My God WE BEHOLD! The whole reality

should be that when the veil is raised that bride sees her identity - sees

her new name, sees her everything! That's what that groom should

be. Now I know there's a lot of sorry men and a lot of sorry women,

but I'm speaking as it should be, as the truth of it really is. She

should behold her whole identity, her whole future, her whole

everything - in the face of her beloved! And that man should behold

his very body, yes, flesh of his flesh, in her.

The veil, you see, is not lifted so He can see her, but so she can

see Him - FACE-TO-FACE. That's what you and I are missing here.

That's why you and I as His bride, as His wife, the Church, as His

Body, that's what we're missing here. The veil is keeping us from

seeing Him, and in Him we see ourselves; we realize who and what we

are - by looking into His face. And we'll never know it until we do

look into His face, because of the veil. What does the veil hide on

the bride? It hides her face. It doesn't hide her body. It hides

her face. When the veil is lifted she sees her face. Who does she

see? THE BRIDEGROOM BECOMES HER FACE! The bridegroom

becomes the mirror she looks into and sees herself. So what does she

do? She takes HIS NAME! Now I know we've made a bunch of legal

jargon out of that, but I'm telling you the reality of it. HIS NAME.

What did we read in our last lesson?

Revelation 22:4, "They shall see his face, and his name shall be in

their forehead." The book of Revelation is declaring the reality of

Christ, not some future event. It's declaring a present reality.

That's not a book that's going to take place in 2030 - it is

reality. When is His name written in you? WHEN YOU SEE HIS FACE!

When His name is written in you - what does that mean? To me that

means NEW IDENTITY. That means my name is not JW any more. Be

careful now. I'm not telling you 'I am the Head.' But the Body will

have no other identity other than that which the Head gives to it.

The Bride does not become the groom. She just sees herself in His

face and takes His name and is as His Body. And what is she for?

She's for giving Him expression and for giving Him fruit. Let's get

right down to it. She is for the producing of the seed of His

loins. I mean the spiritual reality of this is what it's all about.

What are we for except for the INCREASE OF HIM! The increase of

Him - bringing Him expression in the earth. When will we do that? When

will the Church quit being like a western wedding? When we see His

face! Now some have made a teaching of this - the Bride, but the

Bride is a relationship that you realize beholding the face of

Jesus! We've made a teaching out of it - just to puff ourselves up.

You see we can go off on the Bride. But remember, until THERE IS A

BRIDEGROOM, THERE IS NO BRIDE! And the Bride is for the

Bridegroom, not the other way around. And furthermore, the beauty

of the Bride is the Bridegroom. You look at it in the Bible. I'll show you

the Bride. "And he took me to a great mountain." And behold he begins

to describe the city and the description of the city is the

description of CHRIST. Every foundation, every stone in it is a

precious stone and that's who He is - the precious stone who is the

foundation. Everything there is an outshining of Him. Who is in the

midst of it, but Him! Who is the light of it, but Him! It has no

beauty and it has no appearance, but Him! Take Him out of it, and

it is a dark city.

This idea that He's off making us a beautiful city for Himself -

No, He's making the city beautiful with Himself. He's the beauty of

the city! The Bride is a relationship that we encounter in His

face. His wife, bringing forth the fruit of His loins is a

relationship we encounter in His face. But if we're trying to do

that without looking at the face, then we are harlots. Now those

are hard words, but that's what it amounts to. Because you're going

to bring forth fruit of the one whose face you see.

Now - the Ark of the Covenant. We said it had no form of its own

that resembled God. The Ark of the Covenant then represented This

Man who is the mirror of God. What is the one thing that is

necessary to seeing a reflection, or an appearing in a mirror? The

one thing necessary is light. You can have the mirror standing

there and you standing there and the room can be dark - and you

can't see a thing. Light is necessary. What was necessary in the

type, in the shadow? The Ark of the Covenant sat in the Holy of

Holies, which was probably the darkest place on the face of the

earth, because it was constructed and covered in a way that all

natural light was shut out. It was a dark place. You could go in

there and not see the Ark of the Covenant. When could you behold

the Ark of the Covenant? See that wasn't up to you - that was up to

God. The only time the Ark of the Covenant could be seen was when

the glory of God was in the midst of it - the light.

Where does the light come? The light comes IN THE FACE. In the book

of II Corinthians 4:6, " For God who hath commanded the light..."

This is not referring to creation. This is referring to what Paul

is talking about - the Ark of the Covenant, the temple of God, the

veil that was upon Moses' heart. "... commanded the light to shine

out of darkness..." That's right in the Holy of Holies God did

this. "... hath shined in our hearts..." Where does that all take

place now? In us, in our soul, within us. "... hath shined to give

the light of the knowledge of the glory of God in the face of Jesus

Christ." What I'm telling us is until God reveals His Son, This Man

is dark. There's no sight here, there's no light here. God can't

see Himself there and you and I can't see ourself here. Nobody can

see here until the Son is revealed. He is the light of this thing.

And the light is in His face. No wonder the Apostle said, " walk in

the light as He is in the light." Here's where we walk in the

light. In other words, looking Him in the face.

You can't see this mirror. God can't see into this mirror until the

Son appears. The Father reveals the Son. Who is the Son? THE LIGHT!

Who is Christ? Christ is the light! The light of what? Well, the

light of everything, but primarily the light of God's mirror. Where

does that light shine? In His countenance, in His face. So what

does the Bible say? " If your eye be single, the whole body is

filled with light." The eye is translated as the instrument of

seeing. If your eye be single, that is if your face be single, if

you're looking into one face, if you're beholding one face, the

whole body is full of light. But if not, the whole body is full of

darkness.

God revealing the face. But how does that happen? The veil is taken

off of our hearts and we behold Him face-to-face. Him who is in us.

The veil is removed. The veil is this first man. The veil is

removed and we look and we behold our face. We're looking in His

face. Do you know where our view meets God's view? What is God

doing? God is beholding Himself. Where? In the face. God is light

and God beholds Himself in light. So when the Son is revealed, the

Father sees Himself. The Father says, "UNTO THIS MAN WILL I LOOK."

This is The Man God sees, God beholds. God's vision. He looks into

the face of Jesus Christ and He beholds Himself there. When does

our view meet God's view? When we look into the face of Jesus

Christ! We see God in the face of Jesus Christ and God sees us in

the face of Jesus Christ! Jesus is the mediator. He stands between.

But He doesn't stand between to keep apart. He stands between to

make One. "Oh Father, that they may know that they are one even as

we are one." "In that day you will comprehend I'm in my Father, you

are in me and I'm in you." See, He's the great mediator. In His

face we see God; in His face God sees us.

Turn to Hebrews 9, because I tell you before this appearing that

we're talking about here, this Son of Man, before He has an

appearing in the earth, He has an appearing before the Father.

Verse 24, " For Christ is not entered into the holy places made

with hands." Look at chapter 9 verse 11, " But Christ being made a

High Priest of good things to come by a greater and more perfect

tabernacle..." Now you realize that greater and more perfect

tabernacle is HIS OWN BODY. So He is come. How? In His Own

Body! He is come in a greater tabernacle, not made with hands, that

is to say not of this building. The Greek word for 'building' is

'creation'. That is to say not of this creation. No - it's a New

Creation in Christ Jesus! But who is it for? It's for Him, the High

Priest. He is come. Well, we know He is in us and we are in Him.

Bring that right over to verse 24 then. " For Christ is not entered

into the holy places made with hands, which are figures of the

true. He is entered into heaven itself. (For what reason?) Now to

appear in the presence... (you can write there "face" because

that's the Greek translation of that word.) Now to appear in the

face of God for us. " TO APPEAR IN THE FACE OF GOD FOR US.

That means He has a face-to-face confrontation with the Lord. What is

the writer here trying to tell us has happened? He has suffered and

become obedient unto death, He has done away with one creation. He

has brought many sons unto glory. Who is He going to present those

sons to? He's going to present those sons to the Father. But how is

He going to do that? He's going to present them AS HIMSELF! Hebrews

the second chapter says for this cause, " But we see Jesus...

having become a little lower, for the suffering of death, that he

might bring forth many sons unto glory. ... realizing that he that

sanctifieth (Christ) and they that are sanctified (us) are all of

One." Consequently He is not ashamed to stand in the midst of them

and call them brethren.

Look what He's saying. He is presenting something to the Father.

What is He presenting? He's presenting Himself but He's presenting

Himself in His Body, in His Holy Sanctuary, in His Tabernacle, that

is not made with hands. He is presenting Himself. He is appearing

in the face of God for us. That doesn't mean that we're not there,

it means that He's appearing for His Body. It's His face that's

being seen. THE FATHER IS LOOKING AT HIS FACE AND

ACCEPTING HIS BODY! The Father is looking at His Face and

accepting what He brings as a gift to the Father. No wonder the writer

says, " Ye are accepted in the beloved." But when does God accept us?

When He looks at us? No - WHEN HE LOOKS INTO THE FACE OF

HIS SON - and He calls the whole ONE SON. He looks into the face

and He accepts the Body, and He calls the whole thing - This is My

Son in whom I am well pleased!

He appears FOR US! God looks to His mirror and His Son appears for

us. And God looks into the face of His Son and says, 'I accept the

offering. I accept the Body.' I'll tell you something that will

fortify that for you - Ephesians 5:27, speaking of the Church

there, speaking of the husband and the wife. It talks about Him

washing with the washing of the water of the Word. That's the

renewing of the spirit of our mind. What is He doing? The King

James version says, " That he might present it to himself, not

having spot or wrinkle or any such thing." The better Greek

translation, the literal Greek is this, " That he might present it

AS HIMSELF. " How else does He present His Body? And that makes

sense. See when you comprehend something it makes sense. When

you're seeing Him as separate from the Church then it would be "to

himself." But you see, His presentation is to the Father. And the

better translation of that phrase "to himself" is "as one with

himself, as one's own self, as himself." What else could He present

to the Father? HE PRESENTS US AS HIMSELF! The Father sees the

face and He receives it as Himself!

The true reality of that is not exalting, it is humbling. If God

receives us as the Son, we best be looking in the face of the Son.

Now that puts us on wonderful ground, but that puts us on awesome

ground. WHAT GOD CALLS SON, GOD DEALS WITH AS SON! God

doesn't deal with us here in Christ as the first man. He's already dealt with

the first man. We can plead our case all we want to. God says I've

already made that judgment. I've already dealt with that man. I

can't deal with you as that man. I don't care about your excuses. I

don't care about your reasons. I've already dealt with you as that

man. I DEAL WITH YOU NOW IN THE FACE OF MY SON. That's

 how I see you. That's where I accept you. That's where I deal with you.

That's a glorious ground, but it's an awesome ground. And it brings

us into some responsibility. And the only way we can stand there is

by beholding the same face God sees. As we behold that face, we are

changed into that same image from glory to glory. This is a

progressive work of the Holy Spirit. And I trust that this has

begun in our hearts.

The true question in salvation is not whether I'm going to heaven

or not. the true question is will God get glory? The end of this

whole trip is God getting glory. Is God getting glory? The purpose

of This Man is for the glory of God; that God have expression, that

God have manifestation, that God behold Himself and that God bring

us to the same view, that we be changed and become an expression of

the very face that God beholds so that God gets glory. That's what

it is all about!

 PART FOUR

The faith by which we are truly gathered up is the FAITH OF THE SON

OF GOD. The scriptures say in Ephesians 4, " 'til we all come in

the unity of the faith, the knowledge of the Son of God, unto a

perfect man." That is a Man full grown, complete. That's The Man

we're talking about. A Man whose measure is by the measure of the

fulness of the stature, and the Greek term there for 'stature' is

not speaking of size, but 'age.' Coming to maturity, coming to full

age. But the coming there is in faith. I used to say 'til we all

come to the faith of the Son of God, but that's not what the

scripture says. That coming, that is dealt with there is not a

coming to faith, but a coming in faith. There's a difference.

You've got to come to faith first, but you come to His faith

individually - God revealing His Son in you. And then our coming

together, our coming as one is in faith. That's important. When is

our coming, a coming together? Now there's a lot in the scripture

we need to search in this. We are quickened together, raised

together, seated together.

But Ephesians 2:10 says there is an administration for the

gathering together. The word 'together' means 'as one.' When is it

then, scripturally, that our coming is a scriptural coming; that

our gathering is a scriptural gathering? When is it, that we come

together or we gather together as one? Well, you say, when we come

in a building. No, not at all. You see all over this world, people

come to what they call a "church"; they go to a building. They

would fight you tooth and toenail if you would suggest that this is

not a true coming, not a true gathering; that this is a bunch of

individuals sitting in a building. They are probably there because

they agree on something. Kind of like a person voting a certain way

because he's a Republican or a Democrat. It doesn't make much

difference who's running - if he's a Republican I'll vote for him.

That's pretty silly, but that's the way most of us think. Well I

come here because I'm a Baptist or a Pentecostal. Or we believe

this or we believe that - some doctrinal point and we gather around

that. But the Bible doesn't call that a gathering. I noticed that

where Paul is talking about the purpose of all ministries, the end

of the race. Paul is talking about that in Ephesians 4 and he says,

what is the purpose of ministry? What is the purpose of the Spirit?

Til we all come in the unity of the faith. Til our coming is in

faith of the Son of God. When do we constitute a true coming, a

true gathering? When each person who is there is there because of

the faith of the Son of God. They are joined by the faith of the

Son of God. They're not joined by being Baptists, Pentecostals,

believing in heaven or not believing in heaven, believing in

rapture or not - no, none of that. We can either agree or disagree

on those points, but none of those points constitute a foundation

for the gathering. And there are very few gatherings today. Oh,

there's a lot of buildings with a lot of people in them, three

people to three thousand to thirty thousand, but they all sit there

as individuals in actuality. Their whole common thing is some

point, some issue.

Paul says 'til we all come in unity of the faith. Until we do we're

not in unity yet. The fact that we're in this building does not

unify us. The only thing that it means is that we're all in this

building. We may be sitting here as far from each other as the east

is from the west. And in most places that's the way those folks are

sitting there. You have a hard time if you have fifty people

getting many of them agreeing on any one thing. You start

multiplying that and instead of having a greater unity you have a

greater division. It shouldn't be that way but it is. Some are

there for the Sunday School, some are there for the choir. Some are

there because it's convenient to their home. These things are all

there, yet we have the audacity to say, 'we're all gathered.' Well,

we're all in one building, but that's like saying we're all on one

planet.

What constitutes This Man? FAITH. Not my faith, not your faith, THE

FAITH OF THE SON OF GOD! The article 'the', according to the Greek

text means the faith of the Son of God. So when Paul says the unity

of the faith, he doesn't say the unity of faith. Where the faith is

used it is always referring to the faith of the Son of God. Paul

says the life that I now live in the flesh I live by the faith of

the Son of God. How does that faith come? It comes when Christ is

revealed in you. Paul just got through saying "It pleased God to

reveal His Son in me." We sing the song, "We are gathering together

unto Him." The real truth, the reality of that is we are being

gathered together in the knowledge of Him. We are being gathered

together in the faith of Him. And if we are not being gathered

together in the faith of Him, then we are not being gathered

together. We may be herded up in one town or in one building, but

we're still not gathered as one - gathered together - together

meaning 'as one', unless we are gathered in the revelation of Jesus

Christ - in the faith of Him. And when I began to realize that's

what the scripture is teaching, what Paul is teaching, I realized,

my God, there's not many that are gathered. And that's why you see

so many scattered so easily, so many offended so easily - they

weren't gathered in the first place. They were just in the same

building, in the same 'church'. There's got to be that gathering,

folks. We're first gathered to Him. Until I'm gathered to Him,

there's no chance of me being gathered to you. Because my gathering

unto Him is where I'm gathered to you. Unless we are gathered to

Him, we're not gathered at all. Consequently there is a move of

God's Spirit, here in Christ Jesus, to gather a people in the

knowledge of Him for the manifestation of Him. And that's what This

Man is.

How are we gathered? And according to what are we looking - we are

gathered in the face of Jesus Christ. We are gathered together

first with God. We meet the gaze of God in the face of Jesus

Christ. We come to know God is our Father in the face of Jesus

Christ. Now we can say God is our Father, but it's different to

know God is our Father. I can read the Bible and say, "I'm a son of

God, it says so right here." But oh my, to come to that

comprehension in the face of Jesus Christ goes far beyond the

letter of the law - it's the reality of the Spirit. And that's

where you and I have got to come. We've got to come to the reality

of the Spirit which the letter of the law declares, but just

reading the letter of the scripture does not bring you to that

reality - it declares that reality. But only the Spirit can bring

you to that reality. I mean the scripture declares salvation, and a

sinner can read it all day, but until he's born-again it doesn't do

him any good.

There's got to be a working of the Spirit in This Man. There's got

to be a revealing of Jesus Christ in you and I. This has got to be

more than just a true teaching. It is a true teaching, but it's got

to be more than a true teaching. It's got to be more than Matthew,

Mark, Luke, Corinthians, Romans, Acts - it's got to be more than

Paul said. IT'S GOT TO BE WHAT THE SPIRIT HAS MADE REAL

IN ME. And it will identify with what Paul said, and Isaiah, Jeremiah,

Matthew and Mark, Luke. Because the scripture speaks this truth, but

only the Spirit can bring us there. That's what coming in the unity of

the faith is all about. It's not just all believing one verse in

the Bible. No, it's all having experienced one faith - a faith that

is produced in you and I through the revelation of Jesus Christ!

And I'll guarantee you, when we are gathered in that faith -

nothing - not hell, can separate those who are come in the unity of

the faith. Why? Because they are come as One Man! They come in the

knowledge of the face. And when you and I begin to see the face of

This Man, and we walk in the faith, being the revelation, the

light, the knowledge; when you and I begin to behold our face, and

in Him comprehend we are One Man, there is nothing that shall

separate us. BECAUSE THE FAITH OF THE SON OF GOD BINDS

THE THING TOGETHER!

The whole purpose of our traveling and meetings is to bring

believers to the faith, that coming might be in the faith. It's

just that - to bring believers to such a faith, to present

believers with such a faith, such a reality, that a heart may turn

to see Him, and that faith of the Son of God be birthed. And that

person in that faith be joined to a gathering that is taking place

in the Spirit and in the heavens to give Him manifestation in the

earth. The whole purpose of our travelling is so that believers

come to this faith so there might be at one point in time a coming

of A Man in the unity of the faith. We're going to come in faith

until we come to it. Until Christ is revealed in us. I declare to

you a greater faith than just believing there is a Christ, a

greater faith than just believing there is a God, a greater faith

than just believing my sins are forgiven. I declare to you the

faith of the Son of God - it is a knowledge of Him, it is His

knowledge working in you.

Turn to Hebrews 9:24, "... now to appear in the presence, or in the

face of God for us." Christ is not entered into holy places made

with hands. No, He's entered into a sanctuary made of God. That

sanctuary being you and I. Jesus referred to this in John's gospel

the 14th chapter verse 3 where He said, "I go and I will come

again." The word there 'come again' means 'come anew - in a new

way, in a new form, in a new method.' I will come, but I will come

anew. " And I will receive you unto myself, that where I am there

ye may be also." The result of this being that you shall come to

understand that " I am in my Father, you are in me and I am in

you." That's exactly what this writer is saying. For Christ is not

entered into the places made with hands. He's not entered into the

old tabernacle. The old tabernacle stood for something. It was a

foreshadow of something. It spoke of something. Christ isn't

entered into the type. He's entered into the REALITY. "... which

are figures of the true, but he's entered into heaven..." and it

talks about heaven. Heaven here is translated 'heavenlies'. He is

entered into the heavenlies. Well, what does He say? " He has

quickened us together, raised us together, seated us together in

Christ, in heavenly places." Hebrews 8:2 says. "... a minister of

the sanctuary and the true tabernacle which the Lord pitched, not

man."

Where does that take us? Back to the prophesy in Exodus 15:17, "And

thou shalt bring them in. In where? Into the sanctuary that thou

hast made for thyself to dwell in." That's where He has entered in.

He has entered into a Holy Place, into a new sanctuary, a spiritual

sanctuary, that Body that I was telling you about that you can't

see but the Spirit reveals. And how does the Spirit reveal the Body

that you are, the Sanctuary that you are? By revealing the person

who lives there - BY REVEALING CHRIST! How does the Holy Spirit

reveal the Body you are? By revealing the FACE OF WHOSE BODY

YOU ARE! " He has not entered into the holy places made with hands,

which are figures of the true, but into heaven itself, now to

appear in the face of God for us." We talked about that. See He

doesn't come there alone. We went to Ephesians 5. He brings His

whole Body. And what does He do? He presents His Body as one with

Him. Hebrews says that He's not ashamed therefore to stand in the

midst and call them brethren, for he that sanctified and they that

 are sanctified are all of one. What is He doing? He brings forth

His Body, and as it were He presents Himself, yes, but He presents

Himself as His Body! He has to present Himself as His Body, because

the whole purpose that He came for was to bring back such a Body.

The whole purpose that He came for was to bring This Man forth in

reality. Otherwise there's no purpose of Him coming - He's the Son

of God in the beginning.

He's the Son of God, one with the Father, the Eternal Word before

He came anywhere. His purpose in coming and returning to the Father

is to bring forth the greater work, is to bring forth the greater

Man, is to bring forth The Man God has seen and foreknown - is to

bring forth a finished work! The Son doesn't show up empty handed.

No sir - He presents His Body. And since God is eternal, He

presents His Body as an eternal Body. God sees in His face every

saint that is born-again, everyone that shall ever be born-again,

everyone that yet will be born-again. He sees the whole of the Body

in the face of Jesus Christ. Why? Because He accepts the Son! And

none can come but by the Son, so He accepts the whole!

Glory to God! So He accepts first century saints and fiftieth

century saints as far as that goes. He accepts us in the beloved.

Because when we come, we have to come that way. There is no other

way to come. So He appears in the face of God for us, and when God

sees His face, He accepts the whole Body. And then the Spirit of

God begins to move in that Body to bring that Body to the knowledge

of Christ; to work the knowledge of Christ in that Body, thus

knitting that Body together and joining that Body together and

bringing that Body together for the manifestation of the glory of

God in all the earth. This is the continual work of the Spirit. And

it's based on the finished work of Jesus Christ. It's based on what

He presents to the Father. What does He present? HIMSELF!

Now the word 'appear' here - "to appear in the presence of God for

us." To appear in the face of God for us. 'For us' doesn't mean

that we're one place and He's another, it means He stands there,

and the scriptures are very clear throughout. Chapter 10 verse 19,

" Having therefore brethren, boldness to enter into the holiness by

the blood of Jesus, by a new and living way which he has

consecrated for us through the veil..." Yes, it is in Him that we

are there. He presents us there. So it's a whole Man being

presented there. He doesn't stand there and we stand some place

else. It means He stands for the whole! Now He stands for the

greatest member and the weakest! There's no difference. I don't

know whether that gives you some consolation, but that gives me

some consolation. He stands for the whole. He stands for the hair

shaft on the back of the neck. He stands for the insignificant

member just like He stands for the significant one. Because God

doesn't look at the members - He looks at the face, and when He

looks at the face of His Son, He receives the whole Body! It

doesn't make any difference what my place in the Body is, I'm seen

and accepted in the face of Jesus Christ and you are too. So you

see, really in the presence of God, we're not known for the

ministry we've got, we're not known for this or that - we're known

in the face of His Son. And that's one thrilling thing! That I'm

accepted in the beloved. I'M KNOWN IN THE FACE OF JESUS

CHRIST!

If you and I ever get a hold of that, we'll run over ourselves

trying to give honor to each other. That's what Paul gets into when

he talks about the Body and the weakest member, or those that we

suppose to be weak members we give the greatest honor. What kind of

knowledge do you think brings you to that? Understanding that all

of you are accepted in the face of the beloved. Then Paul comes

back with that for ministry in I Corinthians 1:26 and he says, "Now

ye see your calling brethren, none of you are accepted or called

because you're mighty or because you're noble or because you're

this or that." Why? So that no flesh shall glory in His presence -

and that means in His face. There's only ONE that glories in the

face of God, and that's Jesus Christ. And Paul is trying to bring

ministry to that, and he says, look here, you're not accepted

because of your greatness and your nobility - YOU ARE ACCEPTED

BECAUSE OF HIM! You have no ministry but by Him anyway. Every

ministry you've got is either a ministry of Him or it's a ministry

of the flesh. And if it's a ministry of the flesh it sure is not

accepted of God no matter how great is it. But the ministry of

Christ is accepted of God no matter how small it is because He

accepts it in the face of Jesus Christ. Why? So as it is written,

"HE THAT GLORIES, LET HIM GLORY IN THE LORD." Thank God

no flesh shall glory in His presence.

Now we ought to take some consolation in that. The LORD stands in

the face for me! The Lord stands in the presence for me. That

doesn't mean He's one place and I'm another, but that He stands

there for me. There's some consolation there for you and I if we'll

just follow through on that line. And the more you see His face,

the greater consolation He becomes to you. But the word 'appear' is

a Greek word 'emphanizo'. It means 'something emphasized' -

probably we get our English word 'emphasize' from that. What it

means is 'to exhibit one's self, something placed on exhibition.'

Now this word 'appear' - "now to exhibit Himself, now to place

Himself in open exhibition before the face of God." Well, what is

He exhibiting? What is He placing on exhibition? HIS BODY - the

work that He's done, what He has finished!

I don't want to lessen this by bringing this into a temporal

example, but most all of us have had children who go and labor on

something. They make something, and they're just so proud of it.

And the first person they show that to is not their little friends,

not their next door neighbor, the first person they go show that to

is their parents. They bring it home from school, and they want to

exhibit it. Oh friends - THE SON- "I come not to do my will, but

the will of Him that sent me. I must be about the work that He gave

me to do - to finish it." On the cross, at the place of His

humiliation and the place of His exaltation He cries out in triumph

and voice - IT IS FINISHED. Now to appear in the face of God and

exhibit it - a finished work. He exhibits The Man that God has seen

from the beginning. He places it on exhibition. He exhibits

Himself, but He exhibits that which is one with Him. He exhibits

His Tabernacle; He exhibits His Body. Before who? First before the

Father. The Father is going to see This Man way before the world

will ever see Him. Amen. His credibility, His favorableness is not

first with the world, it is first with the Father. He is not

accepted with the world, HE IS ACCEPTED WITH THE FATHER.

Now I'm going to tell you, it doesn't make any difference who

accepts you in this earth - it's whether you're accepted in the

beloved or not. I want to have favor with all men, but when it

comes right down to it, favor with God is the only thing that

really counts! Paul has said that. He has said, 'What, do we preach

to have favor with men or of God? And if we sought favor with men

we should not be the servants of God.' It doesn't mean you go

around trying to make people mad at you. It just means that you

comprehend that there's only one place where This One's accepted.

That's the thing that He cares about, the purpose. Look at Mary

coming to Him. You see He stood there in that garden, in that

glorified Body, which was a foretaste of the Body that would come,

because He changed forms in that Body all the time. But that

represented His Body, that represented a resurrected Body that

would bear the marks of His dying - yes, those that would know that

they have no life but Christ. John the Revelator saw that Body. But

see Him standing there in the garden representing that Body. And

His first desire was not to show Himself to Mary, it wasn't to show

Himself to the disciples. Mary came into the garden in the early

morning and what did He tell her really? He said, do not hold on to

me. I have not yet gone to my Father. And the Greek there means,

'do not seek to hold me in this form.' What is He saying? There is

a greater form in which you will know me. I must go to my Father.

The only desire on the heart of The Son that comes forth in the

Resurrection is to present a finished work to the Father. You and I

ought to shout over that because we are part of that work that He

presents. We have no presentation before the Father except by the

Son. Not then, not now, not ever.

Turn with me to John 14. He appears there as the greater work there

given Him to finish. The word 'finish' means 'to make complete or

to make perfect a thing.' Verse 12, " Verily, verily I say unto

you, he that believeth on me, the works that I do shall he do also

and greater works than these shall he do, because I go unto my

Father." I never did understand what they meant, I just accepted it

because the scripture said it. But I thought, why? What's this got

to do with Him going to the Father? The word 'greater' here means

'greater to a degree'. Now He says the works that I do ye shall do

also, and greater works. And of course that word 'works' there is

not in the original. It's having to do with a work, a thing, an

occupation. The Greek word for 'works' is not things done, but an

occupation - a thing given one to do. I give you something to do.

Now in doing that you may do this, that or the other, but the thing

that I gave you to do is the greater work. Folks, the greater work

was accomplished at the cross. On His way there He blessed the

people and healed the sick, and raised the dead and cleansed the

leper and all of that. And He does all of that today, but that's

not the greater work. The greater work was what was given Him to

finish, given Him to do. He did these other things along the way.

The greater work was His occupation - the word means 'occupation'.

And the word 'greater' means 'greater in degree'. It has nothing to

do with many or more, or more of, such as number. It's the same

word Jesus used when He says, " Behold, a greater than Solomon is

here." It's the same word Jesus used when He said, "One who is

greater than the temple is in your midst." He's not talking about

numbers there, He's talking about greater in degree. One writer

says, "a more mature, a work of greater age, of greater maturity,

or greater significance."

Now He says that we come into the picture concerning this greater

work. Why? "Because I go to my Father." What does He do? What does

He present to His Father? He presents His Father with the greater

work. It's a greater work because I go to my Father. You will

participate. You will actually be and participate and do a greater

work because I go to my Father. When I appear in the presence of my

Father, you appear there as the greater work. What will you do? You

will manifest that work in the earth! Yes, you can heal the sick

and this and that, but the work that you manifest in the earth is

the greater work. And you can manifest that greater work because I

go to my Father. Because I bring you into my Father, because where

I am there ye shall be also. I am in my Father, you are in me and I

am in you. And that's the work that ye shall manifest in the earth.

And you'll do that because I go to my Father. If He didn't bring

the thing before His Father, it could never be made manifest in the

earth. It must first be accepted of the Father.

I want to show you something. Go to John 5 verse 19. "Jesus

answered and said unto them, Verily, verily I say unto you. The Son

can do nothing of Himself, but what He seeth the Father do." What

is He talking about? The Father up here doing something? No - the

thing that the Father did, and the thing that the Son who is One

with the Father in the beginning, the thing that the Godhead had

determined - I have looked at a Man. I have determined a Man. Here

is what God has done. So the Son says I can not come and do

anything other than what the Father has determined, than what I

have seen with my own eyes. Here is the look of God. In the

beginning God looked at This Man and realized that it was going to

take a cross. The cost was counted in the Godhead. In the beginning

He was a lamb slain. The whole cost was counted in the beginning -

of what it would take to bring forth such a Man.

See how we have reduced that today in the modern day Church? We

said that God sat down and figured the cost in the beginning of

what it takes to save you and I from hell and take us to heaven and

give us a home in glory. My God, how self centered that view is.

No, God sat down and determined the cost and looked through the

cross for THIS MAN! This Man is a whole lot more than a bunch of

Christians sitting around waiting to die and go to heaven. This Man

is one who is in union with Christ, not for the purpose of going

and sitting on the bank of a golden river and fishing for glorified

catfish through eternity. This Man is the One chosen of God to give

Him expression in all the earth, ages without end! There's a little

more to this you see, than satisfying the lusts of our flesh. Yes,

the cost was counted all right, but here's the greater work. The

work that the Son would bring forth and present as being one with

Himself. So the Son says I can do nothing less than that. " For

whatsoever he doeth, these also the Son likewise. For the Father

loveth the Son and sheweth (this is the word 'revealeth, make open,

make clear') him all things that himself doeth, and he will shew

him greater works that ye may marvel. For as the Father raises up

the dead and quickeneth them, even so the Son quickeneth whom he

will." What is the greater work there? He keeps right on talking.

Look at verse 36, " But I have greater witness than that of John.."

Greater witness. I'm going to tell you that the greater witness and

the greater work is the same thing. If you think that a bunch of

Christians running around on the face of the earth having no idea

of their union with Christ, preaching doctrines and traditions and

Churchianity is a witness of God or a witness of Christ - you're

wrong! It's a witness of a religion, it's a witness of an

Antichrist, it's a witness of the traditions of men, but it has

nothing to do with the witness of Christ. THE WITNESS OF CHRIST

CAN ONLY COME WHERE HE HIMSELF HAS DIVINE EXPRESSION!

Not where people are talking about Christian things, not where people

are talking about their religion. That has nothing to do with the word

'witness'. The word 'witness' means 'MARTYR'. It means a life lain

down and a life expressed. Paul says here is the witness, " So then

death worketh in us, but life worketh in you." Here is the witness.

The witness is a Man who understands 'It is not I, but Christ who

liveth.' The witness is a creation that understands we have no life

but Him! The witness is a creation understanding there's the

witness, there's the greater work. The witness and the work is the

same.

" I have greater witness than that of John; for the works..." What

is my witness? My witness is the work! "I have greater witness than

that of John..." Someone sent me something to read a while back -

"The Anointed voice" - we're always trying to be anointed outside

of Christ. And it goes into John, a voice crying in the wilderness,

a voice of one - that God is raising up another John the Baptist

ministry today, and that is typed with the Elijah ministry, because

Jesus said that Elijah is come in John. And I thought, but that's

already happened, why do we want another John? John has come, made

his witness and the Lord's said 'I've got a greater witness than

John.' Why would we want another John ministry running around

saying, "There's one coming, there's one coming," when the One has

already come? Why do we want an Elijah ministry? But you see that

builds up a ministry - we're the Elijah ministry, we're this, we've

got the mantle - and all of that - anything to just substitute for

Jesus. Anything to make me great. Anything to keep you depending

upon me - just anything. Yes sir, you can come and be part of this

anointed ministry. Just anything other than the Lord showing up and

taking it all unto Himself. And I came to think, why do we want

another ministry saying He's coming? HE IS COME!! The greater

witness is not another Elijah company, the greater witness is not a

John the Baptist company, the greater witness is a people

manifesting the reality of his coming - HERE AND NOW AND

FOREVER!

To see that greater witness, to see that greater work we've got to

look into somebody's face. But you see it's easier to look in

John's face, it's easier to look in Elijah's face. It's easier to

look in the face of a dead man, than it is to look in the face of

the resurrected, glorified, only begotten, ever living Son of God,

because there - ONLY HE APPEARS! That's what Jesus said. We

started out with Jesus saying, " Who do men say the Son of Man is?"

I'm telling you men are still saying that the Son of Man is a John the

Baptist ministry. Men are still saying that the Son of Man is an

Elijah ministry. But haven't we ever read the scripture? You

condemn yourself. Peter says, 'They say you're Elijah. They say

you're John the Baptist. They say you're one of the prophets.' No -

it's not John come again, it's not Elijah come - IT IS THE SON COME

AGAIN! It's Him come again. IT IS THE EVER LIVING CHRIST OF

GOD COME AGAIN! It's not a dead man come again, it's the living Man!

IT'S THE RESURRECTION HIMSELF FINDING REVEALING,

FINDING APPEARING AND FINDING MANIFESTATION IN HIS

OWN BODY! Not the body of John, not the body of Elijah - IN HIS

OWN BODY!

But you see, we've got to look at the face to see that. It's just

easier to look at John, and easier to look at Elijah, easier to

look at me - and here I come. Sure I'll preach about Him and tell

about Him, as long as I can get the glory - just substituting

ourselves. Do you see how silly that is for us to do that? Haven't

we read the scripture? Why should we look for another John? Why

should we look for another Elijah coming? When the face that I want

to see is HIS FACE! I want to see Him! That He may have an

expression in a people. That there may be a people in the earth who

themselves are, because they've looked in His face, in their

ministry in their countenance, in their life, in their manner of

living - they themselves are the expression of Him who is ever

coming. This is the greater work and this is the greater ministry

that He's talking about. It is This Man that He presents before the

Father in His Own face.

So He says, " For the work which the Father has given me to finish,

the occupation that the Father has given me, the thing that the

Father has given me to finish, the same works that I do bear

witness of me, that the Father hath sent me." There He is not

referring, by the original translation, to the things that He does

while accomplishing that work. He's not talking about the healing

of the sick and the blessings. He did that. He does that. And so

can This Man. But no, see THIS MAN IS THE GREATER WORK. That

Man does works, but He Himself is the greater work. And we get all

caught up in the works and miss the greater work. We get all caught

up preaching works rather than the greater work. Without the

greater work, the works... - they're not eternal. They are not

eternal. I don't care how many times you get healed, that doesn't

make that body eternal. He raised Lazarus from the dead - Lazarus

died again. Those are wonderful things, and they should be everyday

occurrences in the life of those who understand that Christ is

their life. But the greater work is the Man Himself! The greater

work is what He presented to the Father in His Own face. The

greater work is that which is accepted in the beloved. The greater

work is That Man looking in the face of Jesus and being changed

into that same image, giving expression of that same One in all the

earth. Now works may accompany that greater work, but it's the

greater work. And the reason we haven't seen too much of either,

either works or the greater work, is because we lust after the

wrong thing. We set our mind on the wrong thing. And we don't want

a manner of living to go along with it. I want to live my own life

and God heal me when I get sick. That won't always work. I want to

live my own life and God bless me when I need it. That won't always

work. There's a manner of life to be dealt with here. There's

something the Lord is after here.

" And the Father himself which has sent me hath born witness of me.

Ye have neither heard his voice at any time nor seen his shape."

That's what all of this is about, because This Man, out from the

midst of This Man, both the image of God and the voice of God; the

glory of God and the voice of God is to be seen. Now go back to

verse 21. " For the Father raiseth up the dead and quickeneth them,

even so the Son quickeneth whom he will." He will show ye greater

works. He's talking about the work of the Son. What is the work of

the Son? Chapter 6 verse 38, " I came down from heaven not to do my

own will, but the will of him that sent me." You have to understand

that doing the will and doing the work is all the same thing here.

"...and this is the Father's will which has sent me, that of all

that he hath given me I shall lose nothing, but shall raise it up

the last day." What do you mean - of all that He has given me I

shall lose nothing? He's not talking about individuals. He's

talking about the WORK - that I should not come short in any part

of that which He has given me to do. That I would not leave the

work unfinished. It has nothing to do with certain individuals

given to Him and certain individuals not given to Him. No - He has

given to Him a whole Man. He has given to Him a creation to bring

forth, a mankind, a kind of man to bring forth, And He will lose

none of that. In other words, He's not going to bring it part way

forth or half way do it. No - He's going to do the whole thing. HE

IS GOING TO PRESENT THIS MAN IN GLORY AS HIS OWN BODY. "What the

Father has given me to do, and I won't fall short in any part of

it."

Then He repeats it and makes it real clear. " And this is the will

of him that sent me. Everyone which seeth the Son and believeth on

him may have everlasting life; and I will raise him up at the last

day." He's saying - everyone is a HIM. What is He raising up? A

HIM! There's One Man He's going to raise up in His Resurrection.

There's One Man He's going to raise up in His face. I WILL RAISE

HIM UP. The whole work - the total work. What's it made up of?

Every man that seeth me and believeth. But it's a HIM! And I will

raise HIM up. I AM THE RESURRECTION. I AM THE LIFE, HE THAT EATETH

ME, HE SHALL LIVE BY ME. I SHALL RAISE HIM UP. THIS MAN LIVES BY

HIM! I will raise him up at the last day. The "last day" is this

day of the Lord. There's only one day in the day of the Lord. This

is the last day. If you want to do that in a theological way, He

said I'm going to do all that in three days. He said, 'Destroy this

temple and I will raise it again in three days.' He's talking about

this work, This Man. What is the last day of three days? It is the

third day. That's the day of the Resurrection. That's the day after

the Sabbath day. That's the eighth day. That's the day of new

beginnings. That's the last day. And it's during that light of that

day. Who is the light of that day? HE IS! It is during the light of

that day. "Work while you have light, for no man can work when

darkness is come." It is during that day when He is raising This

Man up in Himself, in His voice, in His knowledge, in His faith,

and presenting That Man as Himself unto God the Father.

Verse 44, " No man can come to me except the Father which has sent

me draw him. And I will raise him up at the last day." Again, verse

53, " Except ye eat the flesh of the Son of Man (who is this He's

raising up? It's the Son of Man) and drink his blood..." This is

the blood of His life. This is the blood of the New Testament. This

is the blood of a new understanding, Except we eat Him and come to

His understanding, eat His flesh, drink His blood, because He says

my flesh is meat indeed, my blood is drink indeed. Except ye do

that you have no life in you. Why? BECAUSE THIS MAN LIVES BY HIM!

Verse 54, " Whosoever eateth my flesh and drinketh my blood hath

eternal life and I will raise him up at the last day." There's only

One Man coming forth in the last day and that's The Man who is in

the very, and as the very Body of the Resurrection Himself, the

very Body of Jesus Himself. He is being raised up by the voice of

the Son, by the Spirit of the Son, through eating the Son, and he's

being brought to behold the face of the Son, finding his identity

there. He is accepted of God in the Son and the purpose of That

Man, the greater work, the greater witness, the purpose of That Man

is to give God His final expression in all the earth and ages

without end. THIS MAN IS UNTO THE GLORY OF GOD THE FATHER!

Verse 55, "For my flesh is meat indeed and my blood is drink

indeed. He that eateth my flesh dwelleth in me, and I in him. And

as the living Father..." - Now we're bringing this right over from

Chapter 5 verse 21. " As the living Father has sent me and I live

by my Father, so he that eateth me, even he shall live by me." This

One lives by none but the Son. When you and I have Christ revealed

in us by the Father, we behold His face, we will see Him by whom we

live, through whom we live, with whom we live and as whose Body we

live. That's the transformation that will bring about an expression

of Him in the earth. Think what a transformation that does in one

believer. Think what it does in a Body of believers. And this is

what I've been talking about, what Paul is referring to - "til we

all come in the unity of the faith, of the knowledge of the Son of

God, to a perfect man..." ONE who is measured in the age of Christ.

This is what Paul says is the END of all ministry, the purpose of

all ministry, the purpose of the working of the Spirit. It is the

end set before us.

Jesus said, 'Because I go unto my Father, this greater work shall

ye do. This greater work shall be expressed in the earth because I

go to my Father.' The word 'go' means 'to pursue, to continue the

journey upon which one has entered.' His journey didn't end in

death. His journey - the death part was to do away with an old man.

That's not the end. His journey didn't end until He stood in the

face of the Father and presented a New Man! That's the journey He

set upon. That's the end of our journey. If that's the end of His,

that's the end of ours. The end of our walk is til we come to

behold His face and in His face, see the New Man. That's the end of

the journey. HE THAT IS FAITHFUL UNTO THE END SHALL BE SAVED!

That's the end. Peter saying, 'behold the end of your salvation,

the end of your faith, even the total salvation, the transformation

of your soul.' Those who look to Him shall behold Him. He shall

appear without sin - unto salvation! What is the end of our

journey? Beholding the salvation of the Lord! Where do you see the

salvation of the Lord? IN HIS FACE! The end of our faith, even the

saving of our soul. Where is our soul saved, changed, transformed?

Beholding His face! His journey didn't end with the cross. His

journey ended when He presented a finished work before the Father.

And our journey doesn't end when we realize we're dead, our journey

ends when we come to the full realization - HE IS MY LIFE! Our

journey ends where His ends - IN THE FACE OF THE FATHER!

HALLELUJAH!

Don't you see this is why God judged Israel so harshly for not

finishing the journey? They were glad to get out of Egypt, and all

of us are too. But they paid the price for not finishing the

journey. They wouldn't finish the journey. I look at believers

today and it's the most pitiful thing to look at. They are

wandering around in the wilderness building idols to themselves;

they just hit one high point and fall all the way down the

mountain. No sooner does a new thing come to the pinnacle, it just

falls all apart and people's lives are left wrecked, torn all to

pieces in the shadow of it. Why? Because they are basing everything

on a deliverance from sin - BUT THEY WON'T FINISH THE JOURNEY.

They won't cross the Jordan. Because that's where they've got to look

the Son in the face. That's where they've got to see what the whole

Ark of the Covenant on the shoulders of the priests represents in

the midst of the river. There's where they've got to come to the

second circumcision. There's where they've all got to be gathered

up in the vision of The Man that stands outside of Jericho. There's

where they've got to come to the face of Jesus Christ. They don't

finish the journey. So what does the Hebrews writer say? " I've

sworn in my wrath that they shall not enter into my rest." What

does God call finishing the journey, the end of the journey? He

calls it REST - entering into rest. What did Isaiah 66 verse 1 and

2 say? " Where is the house that you build me, where is the place

of my rest? Unto THIS MAN will I look." God's rest, God's finish.

God lays it all down and calls it done when He sees This Man. Until

you and I come to look into His face, there is no rest. There is

effort, there is toil, there is turmoil - but there is no rest. We

will not cease from our works until we look into His face. Here is

the rest of God. Here is the finish of God's work. Here is the full

salvation of the Lord. It's His rest! It's wonderful!!

But you see most of us haven't come to that rest. We're still

trying to work it out. We're still looking at ourselves and trying

to do good for God; still trying to be an Elijah ministry and carry

a mantle, get an anointing - toil, strife, envy, jealousy - trying

- no rest to that. When we look into the face of That Man we come

to rest because we say, 'My God, it's not me, it's Him!' And we've

entered into the Father's rest. Israel wouldn't do that. Why?

Because of unbelief. The Lord said, "I swore in my wrath they shall

not enter into my rest." That means there is no other rest for you.

I'll not give you another rest. I've set one rest before you. The

writer of the Hebrews says, " Therefore there remaineth a rest for

the people of God." See that your laborings are to enter into that

rest. Not that our laborings be accepted to God - no, see that your

laborings are to enter that rest. See that your laborings are

spiritual laborings and laborings with the Spirit to come to behold

the face of Jesus Christ, and therein be accepted in the beloved.

Come to a new identity and a new definition in Him.

Now - the journey brings us to the RACE. The journey was set forth

in the Old Testament. Paul likens it to a race. I Corinthians 9:24,

"Know ye not that they which run in a race, run all? But one

receiveth the prize. So run that you may obtain." Many are called -

few - that word means "one". Many are called but we're called as

ONE. And the race is coming to that comprehension. Where do you get

your prize? IN THE FACE OF JESUS CHRIST! The prize of the high

calling of God in Christ is to look into His face, and come to

realize our union with Him. There is nothing greater than to

comprehend in the face of Jesus - I am in my Father, He is in me, I

am in Him. There is nothing greater. See, we preach that as a

sermon, but it doesn't mean much to us. But when you see it in the

face of Jesus - because the prize of the high calling of God is in

the face of Jesus Christ!

Where do you come to find the crown? IN THE FACE OF JESUS

CHRIST! The crown is upon the Head of the Body! Is it not upon the

Body? Yes it is, but it's upon the Head of the Body. I come to see my

crown upon Him! Yes, I find it in the face of Jesus Christ. I see

the high call of God - This Man that is purposed and marked to give

God full expression in all the earth - there's the high call of

God. Where do I find that? Not in another Elijah company. I find

that in the face of Jesus Christ. It's the race.

Now, one verse concerning how we're able to run that race. Hebrews

12:1," Wherefore seeing we also are compassed about with so great a

cloud of witnesses..." That has to do with the cloud of His coming.

"... cloud of witnesses, let us lay aside every weight and sin that

doth so easily beset us, and let us run with patience..." The word

'patience' means 'the ability to do nothing until the Lord comes,

the ability to wait in all things on the coming of the Lord, on the

appearing, on the revelation of Jesus Christ'. So, how are we

running? We're running with an ability given to us. We're going to

run until we see Jesus! That's patience. " run with patience the

race that is set before us looking unto Jesus, the author and the

finisher of our faith, who for the joy that was set before him..."

What joy was set before Him when He went to the cross? THIS MAN!

This finished work was set before Him. It was His joy on the cross.

The death of the old man was not His joy. This Man that was set

before Him, This Man that He saw from the beginning, This Man that

He knew He would bring forth and present to His Father - that's why

He went to the cross - for the joy that was set before Him! That's

why Paul said, " I reckon the sufferings of this present world not

worthy (don't talk to me about them), not compared to the glory

that shall be revealed in us." He's looking in the face of Jesus

Christ and he's seeing This Man. And he says if that's the joy of

the Lord, then that's my joy too; if that's the thing He pressed

toward, then that's the thing I'm pressing toward; if that's the

end of His journey, that's the end of my journey!

Yes, running the race looking unto Jesus. It says if you're

involved in that race you've got to be involved legally. To run

this race you've got to run looking at the face of Jesus. And if

you're not, you're just running around in circles, you're just

beating the air. Paul said I don't want to be that way. You run

this race looking in the face of Jesus Christ. And if you haven't

come to His face you haven't even started the race. Here most of us

are tired and exhausted, and we haven't even started the race yet.

We've just been fighting the devil, fighting circumstances,

fighting situations - we haven't started the race yet and we're

already worn out. God help - out here in a fight, just beating the

air, fighting imaginary foes, puffing themselves up. What a sight!

ONE - many start this thing. Many run - ONLY ONE RECEIVES

THE CROWN. You know who receives the crown? THIS MAN! When

you identify with This Man in the face of Jesus Christ - you finish the race.

We run it looking in His face, but finally coming to behold. Paul said

I haven't beheld Him in His fulness, but I press on. Most believers

haven't even looked in His face yet. They don't even know what race

they're running, they're just running the race of religion, trying

to get to heaven. That's not the race. You're not even in the right

stadium. Many who are in that race - you see if you look back ...

No - you run looking unto Jesus. "To them that look for Him, He

shall appear in the fulness of salvation." We're in a race and

we're on a journey and the end of it is seeing HIM face-to-face.

And that's not somewhere in glory land! That's in Spirit and in

Truth and in the reality of Christ. That's the race. That's what is

set before us. The end of that is not my glory or your glory. The

end of that is God getting glory in a Man; God getting self

expression in a Man, in all the earth and ages without end.

I'm glad for Jesus! The greater work. The greater witness. The end

of the race. The rest at the end of the journey is beholding Him

face-to-face, wherein we are changed into that same image from

glory to glory even as by the Spirit of the Lord. I trust the

Spirit will challenge our hearts. That we will not be found as

those that beat the air, run around in circles, on an endless

journey looking to everything but Jesus, trying... You see all

these warnings in the scriptures. LOOKING UNTO JESUS! Who for

the joy that was set before Him endured the cross, despising the shame

- the Adamic man that He brought to death. And He is set down at

the right hand of the throne of God. CONSIDER HIM. Why? Because you

are set there in Him! You'll never comprehend that until you look

Him in the face.

How wonderful it is. It opens the whole book and you see the whole

book is declaring a living witness, a living work, a living Man

made so by Christ who is His very Head - the very face of the

creation of God. You can go back and see the type of this in the

creation in Genesis. It was all without form, dark, void, darkness

upon the face of the deep, and where did the Spirit move? Where He

always moves - He moved upon the FACE of the matter. You are going

to be involved in the true ministry of the Spirit in the face of

Jesus Christ. He's not come to show us the foot, He's come to show

us the face. He moves upon the face of the creation. He moves upon

the face of This Man. He brings the shining in the face of This

Man, that we may behold Him face-to-face, and there behold the

identity of The Man whose Body we are. May God bring us to that

place by His Spirit.

Father, thank you for your grace and for your mercy. For the

fulness of thy Son and the willingness of the Holy Spirit to bring

us to such a place of beholding Him. Indeed thou hast by His death,

burial and resurrection brought us to be united with Him by Spirit,

now thou dost seek to unite us with Him in Truth, for the renewing

of the spirit of our mind and the transforming of our inner man. By

your Spirit then, do move, according to that which is set before

your own face, move in our hearts. On behalf of nothing less than

the very end, the very glory of us. I pray that for us. AMEN