

*A Child Is Born  
A Son Is Given*

*by  
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## PART I

Turn with me to Isaiah 9 verse 6. We're going to take a fragment there and come back over to the epistles with that. Something very tremendous is said here. The Lord had been directing my attention for quite some time and bringing this statement of scripture to my heart. Verse 6. "For unto us a child is born, unto us a son is given..." Just that fragment, because the rest of it speaks of the Son. The distinction between the child and the son, and what determines the end of one and the beginning of the other. And we'll certainly do no more than just explore the truth of those two statements here. The distinction between the two - the child and the son, because we know that the distinction between them is not actually as an individual because both the child and the son here is summed up in the Lord Jesus Christ. What is the distinction then between the child and the son? A CHILD IS BORN, A SON IS GIVEN. We'll find some help just in those two terms - "born" and "given". We'll look at that. But I want now to set a foundation for what the Lord would say to our hearts. And I tell you He has a volume to say to our hearts concerning this. The distinction between the two, but then, what determines the difference. I had probably never, in my thirty some odd years of ministering this Word, this view of Him; I had never realized what brings one to the end, and releases you into the other. I had never been able to put my finger on it as a theology, as a spiritual truth. What determines the difference between the child and the son? What determines that passing of one to the other? And it took a while to really agree with the Lord concerning this matter - I argued with the Lord a little over this. And yet I knew all the time I was arguing that it was right, and in the volume of the scripture it was undeniable.

UNTO US A CHILD IS BORN AND A SON IS GIVEN. I'm going to bring that into view. We used a diagram of the centrality of the cross. And we have used this as distinguishing between the flesh and the spirit, the first man and the second man, Adam and Christ, one coming to death, the other being life. We've used that and most of us, at least theologically have come to agree with that, whether we've ever judgmentally experienced it or not, we've at least come to agree that yes, that is true. That the cross is where the old man comes to die, sin dealt with, and the New Man comes forth. That's very true. But I will tell you this, there is a much greater view of the cross than just a dead Adam. The view of the cross is not fulfilled in a dead old man, the view of the cross is not fulfilled in sin being done with, the view of the cross has to do with a living Christ! The greater view of the cross is a living Christ! And we know too, that the working of the cross never stops, never stops in the New Creature; because if you're familiar with the Revelation of Jesus Christ, the book of it, I'm talking about now as well as the Spirit of it - the Revelation of Jesus Christ - then you know that the center of the whole New Creation of God is the Lamb as though He were slain. When it comes to the midst of the midst of the midst, Revelation the fourth and fifth chapters, this is in the midst of that, and in the midst of that is this - finally in the

midst is the throne. But in the midst of the throne stands the Lamb as though He were slain!

So the New Creation has as its absolute center, has as its definition of the throne, **THE PERSON OF THE CROSS**. Not the instrument, not two sticks of wood, but the Person of the cross. We come to realize that the cross involves death - yes, well fine, but burial and resurrection. The working of the cross is there. What I'm telling you is you're going to face the cross in greater dimensions of judgments here in Christ than you ever will anywhere else! Because here the cross becomes nature; the cross becomes character; the cross becomes personality; the cross becomes judgment, finality; the cross becomes dominion power; the cross becomes the ruling sovereign of God - here it is the cross that literally takes upon itself the personality of the throne! If you haven't come to comprehend that, then you've got a comprehending coming. In the light of that realization then, we want to speak just a while.

Now, first of all, let's just look at this business of a child born and a son given. Now for purposes of our search, we'll still put it here with the cross, because you're going to find as we go along that the true distinction and division between the child and the son is once again - **THE CROSS**. We'll come to that. **UNTO US A CHILD IS BORN**. Then, a child is first of all, one born. A son on the other hand is not born at all, not as a child, not in that same way. A child relates to spiritual birth - new birth. A child is born. How does a child come about? He's born. A child is not someone fallen from grace, a child has nothing to do with being a sinner, a child does not relate in any way to the old man, the first creation. That's done away with by the cross! That comes in a first view. It isn't anything that you actually participate in anyway. The old man - sin - done away with 2,000 years ago. Where were you when Christ died as all mankind? No - you are birthed into a reality, come to be baptized into that death, it's a judgment that must take place in your heart. But there's nothing that you as an old man do. What do you do as an old man to bring yourself to the cross? What kind of an atonement do you pay for? Whose blood? No, no - that's something the Lord did! It's His death, His burial, His resurrection you're made part of. It's a realization to which you must come, and I'll agree with you that most believers have not come there.

But I want to tell you that the working of the cross just begins there! That is not the end of the cross. Because there is a death of the cross **YOU** must face. There is dying **YOU** must experience. It doesn't have anything to do with atonement for sin - it has nothing to do with sin at all. You're going to find it has to do with the child. We'll see that explicitly in the scripture. And most have not done that, and that's the reason we're having so hard a time with it. The very definition of a child will tell you - **A CHILD IS BORN**. A child is born of woman - spiritually, physically, naturally - it doesn't make any difference which of those applications you look at, it's all the same. A child is born of woman and a child is born under the law. And the law is everything that points to Christ but is not indeed Christ Himself. I'd say 99% of Christians are in

bondage to things that point to Christ but are not actually Christ itself - including most of our doctrines.

Oh God, what a liberating truth this is! A child is born. A child is born of a woman, born under the law - that's a child. There's other things connected with a child. We're not talking about sin, we're not talking about sinners - we're talking about a child. A CHILD OF GOD. Most of us have never dealt with the cross though, other than against a sinner, against our old man, which is sin, the nature of sin. I'm not talking about that. There's some point in time whether you and I have come to it or not, there's a point in our progression in the Lord, in our growing up, in the working of the Holy Spirit in us - there is a point where your view of Christ must come to be without sin - unto full salvation. And that is a second view. He shall appear a second time, without sin, unto full salvation. Unto who? UNTO THOSE THAT LOOK FOR HIM! That has nothing to do with the old man/New Man. No - here the cross is not dealing with sin. Here the cross will come to deal with the child, and every area of childishness. No, it won't come to deal with what the child is in bondage to - it deals with the child. No, it doesn't abolish the mother, it deals with the child. It doesn't abolish tutors and governors, it deals with the child!

The cross comes to deal with the child. And if you and I continue in the view of Christ in His second coming, in His second appearing... And you should know in the scriptures, and particularly in the one I just quoted which is in Hebrews 9:28, "To those who look for Him He shall appear a second time..." - there is no such word as "time" in the Greek text. "He shall appear a second..." And it speaks of the second man, the second realm, the second of a thing, which is spiritual. The first is not spiritual, the second is spiritual. The first being that which is after the earth, earthy, the second being the Lord from heaven. The first being that which He takes away - He has taken away the old man, annihilated a whole creation. But this child is one born in a New Creation. He didn't annihilate the child. No, the child is found in Him! But the child in Him is yet under, under - under the elements of the world. How exhausting it must get for the Holy Spirit to deal with children who are under the elements of the world - in bondage to elements of the world. How exhausting that must be. It must be a little like the Lord dealing with Israel in the wilderness because they refused to cross over into heaven. They refused to cross over into the reality of the glory land, the promised land, the riches of Christ, where His administration was three fold. And the only reason they wouldn't cross over was unbelief. And the only answer to it was "Well then, you'll just die."

And I want to tell you, that does not under any circumstance depict the death of sinners - it depicts the death of disobedient children! It depicts the death of the child. The sin factor died at the Red Sea. Egypt died there, but in the wilderness, coming up to the Jordan, the rebellious child. The child that would not enter, the child that was well fed and was well taken care of and blessed of God - he ate manna every day. The child was dealt with there. Jordan separates the child from the son. Did not the Lord

Jesus bring that right over in and show us that? What was the declaration as He came up out of the waters of Jordan and the heavens opened unto Him? "This is my SON!" MY SON. Yes, the difference between the child and the son.

So, the child is born. But born of woman, born under law, is under... yes. I'm just laying out definitions now. The son is given. There's a lot more exhaustive search you could do. But just some of the fifty or sixty terms that I have found for the term "given" are - "to grant, to consecrate, to commit, to entrust, to put, to set, to appoint, to designate, to declare." All of these that I have listed for you, all imply purpose. Something given is given with purpose! Even in the natural that is so. Now, not in Christ, you don't have, but you may have an accidental birth. But what is given, is always given with purpose. You don't accidentally give anything. You give a thing with purpose. Whether your purpose is right or wrong - that's not my point. Now, there's no accidental births in Christ, I understand that. But what it does show me is that none of God's purpose, His ultimate, long range purpose, none of it is fulfilled in the child, it is fulfilled in the son. Indeed, the child is only fulfilled in the son. Now, what does that tell us? Just a very elementary thing. It tells us that the purpose in you being born again is not to get out of hell, not to get to heaven, not something relating to the child - the whole purpose of you being a child of God, is that God ultimately and fully gets a SON! That's just a very elementary thing. Nothing of purpose is fulfilled in the child, the child is only necessary to the son. It is in the son that God fulfills Himself. Therefore, it is in the SON that all scripture is ultimately going to find its purpose. Though the scripture declares every facet of the child, it is the son wherein the scripture is finally fulfilled. It is the son - not the child.

Look in Luke's gospel the second chapter and read the whole thing, and other similar scripture in regard to the birth of Jesus Christ. Because, although this relates to you and I in Him, it first was established in the pattern One. The pattern of this was established in Him. Child and son is simply this, or profoundly this - two views of Christ, two dimensions of Him. Two realms, but primarily two views of the Lord. And you and I who are in Him are, right now, we are found in one of those views of Christ. Your view is either of Him as a child, or it is of Him as a son. And you are the product of your view. You are the product of the revelation of Christ that is in you right now. You can't help but be that. In other words, you are the product of your comprehension. You do not live differently to your comprehension - we like to say we do. We like to say I know more than I exhibit. No you don't. We like to say that, but I can show you in the scripture where that's an impossibility. No - the measure of Christ that is revealed in me is the measure of Christ by which I speak, by which I live, by which I think, by which I do. And that's the way it is. Oh, we might preach great sermons, but preaching great sermons has nothing to do with the way you live. We might preach far beyond our knowledge but you don't live beyond it, you don't exhibit beyond it. We may have a great theology about heaven, but...

Everyone of us is in one of these views of Him. The Lord Himself established this in Himself. It could only be manifested in you and I if it's first established in the Lord. So you look at His birth. His birth being very much not only a type, but a reality of the birth we experience when we are born again, because we are born again of Christ - we are born again of the very Spirit of Christ. And you can see all of the elements of that birth in Him. So you look at His birth and you see if at any time upon any occasion of that birth, that the heavens are opened, you see if the Father says anything about being well pleased or fulfilled or satisfied. You hear announcements of angels, you even see prophetic responses given. But the Father is silent. The Holy Spirit... well, I'm not trying to divide the Godhead beyond repair here, but the Holy Spirit speaks to the issue of birth to calm the maiden in whom the child is to come. Does not the Holy Spirit deal with everyone of you coming to new birth? Does not the Holy Spirit speak to you with regard to the issue of genuine salvation, genuine birth? Does not the Holy Spirit? You know He did! Did not the Holy Spirit deal with you with regard to the joyousness of new birth?

See dear friends, we're taking nothing from a child is born - miracle of the Holy Spirit, birth of the Holy Spirit, yes, and even the believer, it is so. I'm just telling you purpose is not fulfilled there. And I'm telling you even though that is most glorious, it is still a woman, even in a spiritual type a woman - and we'll get to that. Still under the law, still in need of tutors and governors. God's voice as Father God... yes, as Holy Spirit... but as Father God, it's silent on this issue of a child is born. You can go and study the realities of being a born one. You must be born again! You're not going to have a son come from anywhere else, I'll guarantee you that. You don't just decide to be a Christian, just decide to be a child of God - no, no, no, a genuine birth.

But a son is not born, a son is given. And you can sum up the term "given" in one word - ADOPTION. Oh yes, everyone of these terms finds its fulfillment in adoption, because what is adoption? ADOPTION IS THE TRUE PLACEMENT OF A SON, THE TRUE RECOGNITION OF A SON. How is a son placed, the placement of a son? By recognition - God recognizing. What do we call that? What did Paul call that? Paul said, "...he separated me from my mother's womb... (so much for the child) why?...to reveal His Son in me." A son is revealed. A child is born, a son is revealed. Now there's the distinction between the two. A child is born, a son is revealed. A child is not revealed, a son is revealed. That's the distinction. What determines the difference between the two is another matter. But the distinction is one is born, the other is given. The word "given" finally comes to find its answer in the term, "I have declared him. I have revealed him." And that is according to what? The time of the mother? No, it isn't. It's according to the time appointed of the Father. It has nothing to do with the mother. It's a Father issue. This business of being born - I'm not trying to take the Father out of the birth. It's his seed, but the time comes upon the Mother, the travail and all of that comes upon the Mother. The time of the son being revealed is determined by the Father. For it is to the Father's good pleasure.

Now we set those aside, at least by definition. Let's turn to Galatians 4. Let's bring this over into Paul's epistles and to the epistles of the Church. Whether they be Paul's or not, they belong to the Church. Galatians 4, "Now I say that the heir..." I want to put the heir in his proper place. Where does the heir belong? The heir belongs on the throne! The heir belongs on the place of sovereign dominion and absolute rule. And there's only one place in the Bible where that is established. And it is in Son of Man. When the Son of Man is to be glorified high and lifted up, where is it? THE CROSS! You may not have, and most of us have not associated the throne of God with the cross, but you should. It is certainly set out that way in the type and pattern of the Ark of the Covenant, because that Mercy Seat in the Hebrew is referred to as the seat of the throne of God. It is there that the blood comes to be finally at rest. And if you've never come to understand that here the Son of Man brings into all creation absolute rule and dominion judgment, to the last view, last great view of that throne which is called the Great White Throne, if you can separate that from the cross, then I think you can do more than the scripture allows you to do. So, we want the throne to be some great chair sitting somewhere. The Throne simply is implying dominion sovereign rule! Hallelujah! You see we've got some idea the throne was just someplace where sin was dealt with. No - everything is dealt with there. It is there and only there that our sovereign Lord and Savior is able to say to His Father - "IT IS FINISHED." Most of us have not comprehended all that yet.

I'm just telling you don't try to leave the cross as two pieces of wood stuck on a hill called Golgotha. It won't stay there. It will go right to the top of Mount Zion with you! It will become the place in you as it was with Paul, "...if I glory, I will glory in nothing save the cross..." Why? "Because it is there that I am once and for all crucified to the world, and the world is crucified unto me. It is there that HE sovereignly has His rule and His dominion."

"Now I say that the heir..." God has only one heir. We are heirs, yes, like that. Why? Joined unto the Lord. He has one heir. One heir. Now I say that the heir... See, for thirty years I had read that and tried to make it applicable to me and you, and to the believer, and indeed it is, but it is first applicable to the Lord Himself. What is it we have that He is not made unto us? What is it we could possibly experience that we do not experience of Him? Where is it that we could go that He has not gone first? It's the same way. We talk about priesthood and all of that. How can you talk about the High Priest without first understanding that's Him? How are you brought anyway except by Him, in Him, through Him? He nails that down when He says, "No man cometh...but by me." That means you don't go anywhere but by Him. And all of a sudden it was like scales fell off of my eyes and I saw, My Lord in heaven, as the rest of these verses will say, this speaks of our Savior. This speaks of the Son of God. This speaks of Christ, the heir of God who thought it not robbery, a thing to be held onto, but made Himself of no reputation - became a child - made Himself of no reputation. How many times have I said, we look at that little baby in Bethlehem's manger and we

just get all teary eyed and spiritual about it. But to the Lord, that was a thing of no reputation, being found in the form of a servant, fashioned as a man.

“Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all.” Very few of us understand the humanity of Christ. We do not, we cannot conceive that He was tempted in every point like as ourselves. We cannot conceive that He came in that humanity according to the scriptures and the Psalms - to the lowest part of the earth, into the lower regions - I’m not talking about hell. I’m talking about what the Psalms call the very birth. That He took upon Himself the body of flesh - the Almighty God coming to be limited and restricted to a body of flesh. Born of the Spirit, but born as a child. The humanity of Christ. And the pitifulness of most of the Church today is most want Him to come back again like that. Because I’m telling you, you see, His humanity went from His birth to His death. During that whole time He occupied the position of a child. Oh yes, for 3 1/2 years He spoke of the Son, prophesied of the Son, patterned the Son, but during even that last phase of His life on earth, He was yet subject to the law. He did not escape but by death. That whole time is a time of His childhood. Nothing of eternal purpose was done. He raised the dead - and they died again. He healed the sick - and they got sick again. He opened blind eyes - and they still didn’t know who He was. He healed the crippled - they still couldn’t walk on streets of gold (if you understand what streets of gold are all about).

He did nothing of an eternal work. He pointed to an eternal work, He spoke of an eternal work that would be done. And He spoke of a greater coming whereby He would come again. The gospel of John is full of that, while He Himself remained obedient unto the law, and fulfilled the time of a child. The shame is that’s the view that most of us still have of Him. The shame is that’s the ministry that most want to have. That’s the ministry that even so-called grownups in Jesus travel across the country to see. ‘Where are you going?’ ‘I’m going to Florida so someone can blow on me.’ ‘Why?’ ‘I like to fall down.’ Why? Some may not like that, but childhood is blessed to God only when it comes to an end, to bring you to the Son having full recognition. You see once the cross has come and then to remain is an abomination to the Father. But we don’t seem to realize that. Israel was a blessing to God’s heart until they refused to go into Canaan, and then the very ones that were a blessing to God’s heart, that He delivered with a mighty hand, became a stench in His nostrils and an abomination to Him. Why? Because He’s after the Son and they denied Him the Son He was after.

Now we might as well get down to the bone on this thing. And come to understand that there’s nothing wrong with a child until the child rebels at the cross, and refuses to come to the end of his time. Then that child becomes a stench to the very nostrils of His Father, whose heart is set for a son. We think that if we just increase the ministry of the child, that will please God - that He’ll be just tickled pink with that. No - no, that doesn’t please God at all. If that pleased Him, then why would the Lord Jesus ever

go to the cross? Why wouldn't He just stay on the earth for 2,000 years breaking bread and feeding multitudes? Why did He go to the cross - for sin? Sin was rolled ahead from year to year to year to year by sacrifices - that could still be going on. I'm telling you the cross had more to do than that. The end of the cross is not doing away with sin. There is a greater end to the cross than sin being done away. The greater end of the cross is God getting His Son! There's a SON that came up out of Jordan, both in the type, in the Old Testament, and in the reality of the New Testament, and in the realization of the Spirit today - it's a SON that comes up out of Jordan. That's what God is after.

If God just wanted to get a people out of Egypt, why should He care whether they get in the wilderness, go to Canaan, or what they do? If He just wants to save people from hell it would be better off if somebody came along with a big hammer and knocked each of us in the head the moment we were born again. If there's no SON to this thing, if the Father has no desire... and yet we know He does. And though this Son is a sign to the nations, we know it's not just the nations - no, it's the Father Himself who wants the Son. It's the Father Himself who has set His heart upon it - UNTO THIS MAN WILL I LOOK - and to no other. Unto This Man will I find my rest and no other. He's the Lord of the Sabbath and the fulness thereof. Oh yes, it's the Father you see who desires it. THE SON.

So, while you and I may not run around supporting out and out sin, we certainly run around supporting the childish system, it seems to me. Could that be because we're children? Could that be because we love to be played to and sung to and entertained? 'What happened to you there?' 'Oh, I had a good time.' 'What happened?' 'Well I had a good time.' 'What happened?' 'Oh, I had a wonderful time.' 'Was there any increase of Christ in your heart? Be honest with me. Was there any revealing of the Son? Was there anything of bringing you to the cross? Was there any real increase of Him? Is there any real transformation of your soul - be honest with me.' 'Well, I had a good time.'

I told you, you and I are going to find ourselves in one of these views. Why? Because we're in one of them. We're either in the view of the son or we're in the view of the child. And the thing that separates those two things is THE CROSS! THE CHILD MUST DIE! You don't educate him. And you see here's the point that I think most of us have never seen. Come back to where we are reading. There are three terms we're going to deal with. The first term is "AS LONG AS" Now I say that the heir as long as ... See, there is no period of growing out of it. As long as he is a child. As long as. What? Fifty years? As long as. Years are not the determining factor. As long as the child remains - it's the child that's being dealt with here. Not how many years I've been a child, but whether I'm a child or not. 'Well, I've been a child for sixty years, I must be grown up by now.' No - you've just got a sixty year old child. Most of us have been taught that the difference between a child and a son is maturity, but what determines maturity? Well, it's just a child growing up, but no where in the scripture

is that taught. This child didn't grow up. This child came to the cross and a SON was brought forth - a SON was declared, a SON is revealed. See, we want it to be by process of evolution. We want the child to evolve into a son, so we never have to face the cross in any other issue than that with sin, which He faced for us. We want to just grow up.

And I'm telling you that though that seems to be the natural process of it, I'm telling you that even in the natural process of it, that's not so. We say, 'Well, 18 years old, they're not a child, they're a grown up.' Yeah, how many of you have ever dealt with an 18 year old? 21 year old? Don't tell me there's any magic to numbers or years in the natural even. You know when a child becomes a man in the natural, the same time he does in the Spirit - **WHEN HE FACES DEATH!** I'm not talking about somebody shooting him in the head. A lot of children became men in armed services in some conflict around the world. It does something to you to face death - philosophically, physically - whatever. There's a realization, and whether it just comes to you as a realization or not, the thing of a child has to die, it's not educated out of you, it's not loved out of you, it's not taught out of you, it doesn't evolve out of you. I've seen 40 year old people who still have the childishness in them - the irresponsibility is still there, the lack of concern is still there, the lack of judgment, the complete refusal to consider any consequences. I've seen people - old people - it's still there, friends. It's going to be there until it dies. It's going to be there until it faces a death. That's even in the natural. I'm just showing you that on any plane it is so.

But most particularly it is so here in Christ. Now here I can go to you with the scripture. Here we can go into the truth of Christ, but I'm telling you it is so everywhere and anywhere. A brokenness is necessary - a brokenness. A brokenness associates itself with the cross! Not just a correction - a brokenness. See, God corrects a child, but **A SON IS BROKEN!** This Son, we'll see, is a crucified son! He bears the marks of the dying, and by that He manifests the fulness of the Life! "So then death worketh in us, but life to you..." So then He stands up in the book of the Revelation of Jesus Christ and says, "I am He that liveth...(but look, look at part of that name) I was dead..." You see it is still borne, the reality of it. "Behold I am alive forever more." It's that Son right there - **HE'S A CRUCIFIED SON!** He's not just one that got tired of being a child and decided 'I'm going to be a grownup now.' We've got a whole Church full of those, we've got a whole ministry full of them. They think it's because of the sermons they preach. 'I'm a son now because I preached on sonship.' 'I'm a son now because I read a book, memorized it and I preach on Kingdom now - I'm a son.' I don't care what kind of sermons you preach, and God doesn't either. He doesn't care what kind of sermons I preach. The Lord's not interested in that - **HE'S INTERESTED IN THE INCREASE OF HIS SON!** He's interested in the manifesting of His Son! Not the works of a child and calling them a son. Children, children at play. That's what we ought to put on most of the Church today. "Slow down - children at play!" Not sons about the Father's business - no, children at play. Born of a woman, born under the law, subject to the elements of the world - God's little children. Everything of the self-

centeredness of a child - can't understand why God did this, can't understand why God did that - has all the earmarks of a child. So, we are in one of those views, are we not, each of us? "AS LONG AS" - that's one term.

The next term is "DIFFERETH NOTHING" Oh, what a difficult term this is. Differeth nothing. I remember when I dealt with this term in the first view of the cross - the first man to the second man, Adam to Christ. I remember when I dealt with that view then, and for it to come back again, and realize, 'wait a minute, we're not talking about a sinner here. We're talking about an heir who is a child and he differeth nothing. Well surely to God he differs a little bit.' See, that's because the issue here is not how long you've been a child, not what a great childhood ministry you've got - no, the issue is a child. AS LONG AS - a child is a child, is a child, is a child, is a child. And a child differeth nothing from a servant, from a servant. We'll look at that. The third term, "BUT IS UNDER" Under. Is under. Under what? Under most everything! Before faith came we were kept, shut up, under the law. You see some of this that we are under is a "keeping under". That's the only way we could be kept. God knows we couldn't stand so He keeps us under. But there's a point when we must come to stand, or the very thing that He keeps us under will become death to us. I mean spiritual death - not the death that releases us unto fulness, but a spiritual death. But a child is under - always under something. What a load that comes to be! IS UNDER. And the whole point we'll see when we come to that is that the only thing that releases you is the CROSS - not rebellion. 'Well, I've been under this long enough.' Not if you're still a child. Because everything that the scriptures declare that you are under, you are under until the time of the cross! And your only release is your passing from a child to a son. The release is not getting rid of the things you're under, and that's what most of us want to do. We want to get out of school, so we burn the schoolhouse down. And all the children go free.

Now I'm not just making jokes. That's what we've done spiritually. We have eliminated some things that we say the Church has been under. They've been under - and we start talking about these end-time doctrines that we no longer hold with. So, what do we do? We just get rid of that. We just get up and say, 'There isn't any of this and there isn't any of that.' To my amazement, as I used to take invitations and go to a lot of Bible conferences, until I frankly got tired of childishness - my amazement when I went there was the thing that joined most there together, and particularly those in ministry, was what they did not believe concerning end-time events. And they'd stand up and get fighting mad about it. And you know I never could see what the difference was in preaching against long hair and lipstick and preaching against the Rapture - it's still preaching against. It has nothing of the truth. You see we just take it from one realm to another and give it a different name. We think if we get rid of that, then we are sons - no, you've still got a bunch of children. They didn't graduate, they just burned the schoolhouse down, they just got rid of this doctrine, got rid of that doctrine, got rid of another doctrine. You've still got children - their nature, their comprehension - still a child. And they are just going to replace one thing with

another thing. You and I do the same thing - I'm not preaching outside this door, but to you and me. The Lord is dealing with us here, as if there was no other people on the face of the earth. The Lord is dealing with me. This is not a sermon He gave me, these are the sharings and dealings of the Lord in my heart and in my life right now - right now.

And those dealings are proceeding out from the Son of Man in His coming, and His coming is in connection with the reality of what the cross is - THE JUDGMENT. Finally yes, we say that judgment separates this from that, and yes, yes, this from that, and finally it comes to separate a child from the son as well. And I'm telling you I don't even know if that's the end of the judgment or not. I don't know the end of the judgment except the end of it is the full satisfaction of God in a creation. And you can only face the judgment as the Lord brings you to it. And He brings you to it in the continuing revealing of His Son. And in the revealing of that Son, here's the judgment that I am now facing. And it is clarifying a lot of things for me.

You see, when you begin to enter into that judgment it clarifies a lot of things. You can say, well, this is why this is happening - I see some things. And I don't mean to be ugly when I say that this is a child ministry, but it clarifies things. I'm not saying it's of the devil. I'm just saying that now I understand what it is and why it's this and why it's that. You know, the most popular thing in the world in the natural is child care, child care facilities. Everybody loves child care facilities. You speak against one and you must be a sadist. I know I'm making analogies, but I can see. Rather than running around calling everything the devil, it's not the devil. It's not the Son either, though. And my point is, to try to prolong it past it's days, it will become an abomination, to try to prolong it past it's days. There is a time a baby ought to wear diapers, but if a 12 year old child, male or female comes walking in here wearing nothing but a diaper, would not you feel personally offended? You know that you would. Why? Because it's gone past that time, past that stage. People think that little children crying during services bother me. They don't bother me a bit - it's adults that bother me - acting like children. Children acting like children don't bother me. I have taught for 45 minutes holding one in my arms. They don't bother me. But there is a time when you're pushing childhood a little, and then it starts even in the natural to become a distasteful thing.

Friends, we are in a coming of the Lord NOW! We are in a coming of the Lord! He is evercoming! We're in a very distinct time of the Holy Spirit. We're in a very distinct coming of the Lord. The Father is desiring a manifestation of HIS SON, consequently of Himself in the earth. And He's pressing the issue - He's pressing it in my heart. Because I can not just come from the view of sin unto life. I've got to come from one born unto ONE REVEALED. I am no longer being allowed of the Father to identify with the one born. It's no longer a viable identification. I'm not allowed to do it any more. The Lord is pressing me into an identity with the ONE REVEALED. That's the Lord working, that's the Lord moving. So it's these three terms. The first one is "AS

LONG AS". I want to go into the scripture with you. I want to go into the Old Testament type and bring it right over into the reality of Christ. Only the Holy Spirit can make it a reality in our hearts. Only the Holy Spirit can open our view to the Lord, but He does that on the basis of what is written, and on the basis of what is established, and so there we go to the scripture.

See, I always knew that in reality, circumcision could not be the type of coming from sin to salvation. Circumcision could not be what we call the death of Adam, because circumcision happened on the eighth day, and it was to every male in Israel. If you bring that over into any spiritual reality at all, then you've got "born-ones", not "unborn-ones" being circumcised. And that's another reality of the cross that many of us haven't faced, because we think that happened when I came to realize the old man and the New Man - the flesh to the Spirit. But see, circumcision won't really as a type, as an actual teaching won't fit into that. Because circumcision did not apply to the Egyptians and the Philistines - no, it was for the born child, male child in Israel - on the eighth day. Well, the eighth day has to do with that realization of all things new in Christ. It is the day of the Son - it's a New Creation realization - it's a judgment. Behold, He says, I come to that judgment of that throne and I beheld a new heaven and a new earth. See, it's all of that. What I'm saying is it's got to be applicable to more than just sin being done away. No, it's a circumcision of a born-one. And particularly when we're going to look at that in the life of Isaac, you will see that it is the death of a child. How long am I going to be a child? UNTIL THE CHILD DIES!

Born to die! Why? THAT THE SON MAY COME FORTH! The son couldn't come forth until that happened. I'm telling you the Lord Jesus could have continued on the earth 2,000 years, 3,000 years, 5 billion years. Why did He not? He said it Himself. "Except a corn of wheat fall into the ground and die, it abideth alone..." Alone - just a child, but no multifaceted son - just a child. No, He had to go to the cross for something other than just sin. HE WENT TO THE CROSS SO THAT THE FATHER COULD HAVE HIS SON IN THE RESURRECTION - could have that Son of Whom all the prophets spake. Not only was the law answered at the cross, but the prophets were answered at the cross as well. Not only was the demand of sin, but the demand of prophesy - all of it was answered at the cross. It will be so in our lives, it will be so in our hearts. It's got to come that way with you and I, dear friends. GOD IS NOT AFTER AN ARROGANT CHILD, HE'S AFTER A CRUCIFIED SON! And there is a great deal of difference between the two.

An arrogant child is an abomination to the heart of the Father, wearing the title that belongs only to the crucified son. Oh yes, I'm telling you the truth. The Lord deal with our hearts during this time. Because it's THIS SON - Isaiah goes on and speaks of This Son. The weight of government comes upon His shoulders. It's THIS SON! He's not still running around trying to be a Lord and a King - HE'S CRUCIFIED - and the weight of government can come upon His shoulders. There is a difference. God work that difference in our hearts.

## PART II

Galatians 4: “Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all.” Though he be lord of all. I tell you if we were to take a long period of time together and look at the humanity of Christ, one who is lord of all subjecting himself to a period of childhood, the humiliation of Christ, the humanity of Christ, we would understand that it was not for sin that he did this. **IT WAS FOR THE SON THAT THE FATHER DESIRED THAT HE DID THIS.** The humiliation of the humanity of Christ. What a humbling thing. Being in the form of God, thinking it not a thing to be held onto, but made himself of no reputation. Dear heart, sin did not facilitate that. Sin was not behind that, there was a greater work to the cross than the abolishing of all of that. Oh yes, that’s the truth. That’s done, and I would to God that every believer, that is in Christ would come to the judgment of just that much. That is done. But there was a greater work, a finished work, a greater work. Who, the scripture says, who bore the shame, the humiliation, despising it, for the joy that was set before Him. Here’s the joy - the good pleasure of the Father’s heart - **THE SON** - that He knew would come forth. But “Except a corn of wheat fall into the ground and die...” You hear nothing about sin there. No - the purpose of falling into the ground and dying is to bring forth much fruit. Now don’t be mistaken - sin is taken care of there at the cross, but the far greater work. God not just getting people out of Egypt, but into Canaan. The far greater work here is **A SON INTO THE REALIZATION OF THE FATHER** - One that can give Him full expression in all of the earth.

And the humiliation of Christ is toward that Son. It really bothers me nowadays, my tolerance is about gone with this fleshly, carnal view that is perpetuated in the Church of the cross. Everything is just for me, just to bring this old sinner... There’s a whole lot more to it than that. The humiliation of Christ. See us sitting here, we’re already born humiliated, we’re already born of a woman. He became that way. Except we be born again we don’t know any other way. He became that way. He was in the form of God, equal to God, thought it not a thing to be grasped at, held on to, to be equal with God. Now do we really think sin facilitated such thinking? Not on your life! But the Father’s purpose, the Father’s plan for an expression of Himself, an increase of Himself - that facilitated that thinking. That’s why He thought it not a thing to be held on to, to be equal with the Father. But made Himself of no reputation, took upon Himself the form of a servant, being found in fashion as a man, humbled Himself, became obedient unto death, even the death of the cross. Wherefore God hath highly exalted Him! See all of that was not for sin - sin being taken care of, but it goes far beyond that. The work that eradicated sin goes beyond sin - much more, much more, much more ye shall be saved by His life. There’s much more to it than just being justified from sin. Much more to the death of the child - and **IT’S THIS SON!**

Every time I read this, “Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all” I realize, no wonder He was under such urgency to cut that “as long as” as short as He could. And it seems like we’re set to stretch it out as long as we can. And His whole urgency was to cut it short. Why? Because it was the time of His humiliation. This is it right here. “AS LONG AS...DIFFERETH NOTHING FROM A SERVANT, THOUGH HE BE LORD OF ALL”. His whole pressure - ‘I must go, I must be about, I must do this’. His whole urgency was, Let’s get on through this thing as fast as possible. This time of humiliation, this time of childhood, this time of fulfilling all the law. Let’s get on with it. Urgency upon Him. My soul, He says, doth travail. When He neared the garden, under great urgency is what He’s speaking of there. It is with great urgency that I come here. And it just rankles me when religious people see all of that from the standpoint of sin, and the standpoint of self centeredness, and they miss the whole point of what is going on there. But for THE SON this urgency was upon Him.

So it was His urgency to make that “as long as” as short as possible, and fulfill all things. But you and I want to stretch it out far beyond its days, its time, its usefulness - we want to stretch that time out. And I just trust that there come into our hearts an urgency to get on with it. Forget the child - get on with it. THAT THE SON MAY HAVE HIS COMING! That The Son may have His ministry. Quit stretching the time of childhood and childishness out, and just get on with it. And that involves so much.

The child must die. THE FIRSTBORN SON. Turn to Romans 8:29, “For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the firstborn among many brethren.” Isn’t it a shame that normally when you hear this scripture dealt with, rather than getting into the key of it, the center of it, the reason and the purpose of it, which is the conformity to the image of His Son, that the Son be something, that he might be; in most cases when this verse is used, it is used to argue about who he did foreknow. We get off on doctrines of foreknowledge and predestination and God knowing me and God knowing you. And somehow, we make a thing out of it, we separate it, and we set it out in a realm... you know there are questions that can not be answered. Once you separate them from the plan of God in Christ, there’s no answer to them. There’s no theological reason or rhyme for them. We grab things like, “Well, who did he foreknow?” and when we take it out from Christ there’s no answer to that - you can just run away in your imagination with it. You see, the whole thing here is the word “that”. What’s it all about? That He might be firstborn among many brethren. What ever it is here has to come into that reasoning and that purpose. And when it does, then it actually defines what the rest of it is. ONCE YOU GET IT CENTERED IN THAT SON! But if you never do, it’s just a bunch of endless questions and endless theories, and anybody’s guess is as good as anybody else’s. Because you can go all over the Bible with this business of predestination and foreknowledge if you ever take it away from the Son here. You can apply it to Satan or the Anti-Christ, your next door neighbor or your unborn baby, and get away with it.

But this whole verse is not to introduce a theology of foreknowledge or predestination. This whole verse here is having to do with "...that he might be firstborn..." and everything here finds its fulfillment in Him being firstborn. Now Colossians 1, in connection with this. There's something I want to tell you about this firstborn that maybe we haven't gotten a good hold on yet. Verse 15, "Who is the image of the invisible God, the firstborn of every creature, for by him were all things created that are in heaven, that are in earth, visible, invisible, whether they be thrones, dominions, principalities or powers, all things were created by him and for him, he is above all, he is before all things, and by him all things consist. He is the head of the body, the church, who is the beginning, firstborn from (among) the dead (this brings it back to Romans), that in all things, he might have the preeminence."

The two "that's" there are each stressing the same thing. THAT He might be firstborn among many brethren. THAT He might have preeminence in all things. But the firstborn here is related to something. Firstborn - not from a womb, not from a mother. The firstborn is from AMONG THE DEAD. And every Old Testament type therefore, of firstborn, has to be found in this firstborn. He was not firstborn when He was born of a virgin. HE WAS FIRSTBORN WHEN HE COMES FORTH AS THE RESURRECTION! He's firstborn when He comes forth from among the dead, then He is firstborn. It is not the child that is firstborn. It is the son who is firstborn. AND THE FIRSTBORN SON IS AS A RESULT OF THE DEATH OF THE CHILD. It is always that way. And every Old Testament prediction and type of firstborn must be understood in this relationship or you won't understand them. It will lead to questions that have no answers, and it will lead to a misunderstanding of the truth of firstborn and of who and what the firstborn is.

First from among the dead. Firstborn of a whole new creation. The beginning of it, the firstborn from among the dead. Why? THAT HE MIGHT HAVE THE PREEMINENCE IN ALL THINGS. Well yes, I guess so - all things there are by Him, of Him, for Him - nothing there exists but by Him! There is nothing there but Him! Everything that is here is here because of Him, by Him. "In that day you'll understand this, He says, I'm in my Father, you're in me, and I'm in you." "Because I live, you live." Paul comprehended this. "Not I, but Christ who liveth in me." There's nothing here but Him. That HE might have preeminence. And the whole thing is that - t-h-a-t - that He might have preeminence in all things. That He might be firstborn among many brethren, that in all things He might... and the "all things" are here in Christ Jesus. Here's where all things of the New Creation dwell. Here's where all things that consist, all things hold together - by Him, of Him, through Him - here it is in Him! Firstborn from among the dead. Nothing lives here but that which lives by Him! FIRSTBORN.

Now, Genesis 17, verse 1. In order that there might be a firstborn, then there must of necessity be a death. Look how differently now God is dealing with Abram. He's bringing Abram very close to a realization of a name change. "And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him, 'I am Almighty God, walk before me and be thou perfect.'" Now you see - perfect, complete, full. He's nearing the end of God's dealings with him. This is not now God appearing to him off out in the yonder somewhere and saying, 'Leave your home and leave your father and leave your country.' No, he's gone through all of that. He's gone through all of that, that most Christians are still struggling with - calling them out of one realm into another realm, out of one creation into another creation, leaving one and being found only in another, suffering the loss of one and finding all again only in Christ. But he's already been there and he's already passed there, and he's already come to the point, "Abram, lift up now thine eyes and look to the east, west, north and south..." God showing him the whole. He's already come past there, where Paul said, "I would that you would comprehend with all saints what is the length, depth, breadth, height, the fulness of God in Christ." Oh yes, that has already become a reality. Now, coming on, "BE THOU PERFECT." It's the first time he's every heard that, coming toward the end of the dealings. "And I will make a covenant between me and thee and I will multiply thee exceedingly." And He gets to deal with him concerning that covenant and that covenant seed. Verse 10, "This is my covenant which ye shall keep between me and you, and thy seed after thee; every manchild..." This word 'man' in the Hebrew is not the same in the Greek. In the Hebrew it simply means "gender". Over in Romans where it speaks of the manchild, the term 'manchild' there is actually 'sonchild'.

"Every male (and this is only distinguishing between male and female, you're not going to circumcise a female). Every manchild among you shall be circumcised. Now, what is he saying? Every born one must die! Circumcision is just that for the child. You see, the cross is the instrument, wisdom, power by which this circumcision is wrought, whereas the cross is death unto one creation, life unto another, but now in that household, the cross becomes a very sharp knife, and is actually inseparable from the Word of God and the judgment and the sharpness of it. The preaching of Christ and Him crucified! So the cross is the instrument of circumcision. **THE CROSS TO THE CHILD IS DEATH, BUT TO THE SON, WELL, IT IS LIFE!** Because of the emblem and the sign. I know they're circumcised but look at what the sign is. This whole thing is fulfilled in the Lord and you'll see that. But the sign is the circumcision is on the eighth day. That's not the day of childhood, that's the day of sonship, that's the day of new beginnings, that's the day of new creation, that's the day of judgment, you see. All of that is seen there.

So in fact with circumcision, there is a passing away, in type, in shadow, a passing away of the child and there is the promise of the son that would come. So the circumcision actually, for all practical purposes, says, "Every male child must die." Why? Because all of Israel is out after the Son, and it's hopeful that every one of those children is going to be that Son. They all point to a SON! So, in type and in shadow

when the child is circumcised, that's it for the child. So the cross unto the child is death. UNTO THE SON IT IS LIFE - IT IS A SIGN THAT THIS SON WILL BEAR. The Son bears the mark of the dying. The sign of the firstborn is circumcision. One who has come by way of death, burial and resurrection, and he bears the marks, he bears the sign.

Now Paul brings this over into the circumcision of our heart, but it's more real than cutting off something of a foreskin as a type and a shadow. And it's real - you can tell. If you're among brethren long enough, you can tell in the midst who bears the circumcision, who does not. And that's a judgment we do make, because that's a judgment we carry. You can tell who's been circumcised. You can tell the child in the bunch, or the children. Because there's something about bearing the marks of his death, and I'm not talking about a long face and a sad countenance. I'm talking about a realization - it's not me, it's HIM! I'm not talking about a sermon on that - I'm talking about a realization that bears out in nature, in character, in values, in what's important and what's not important, in manner, in everything. The circumcision is there - it's plain to see. Even in the natural, the circumcision is easy to see, and what I'm saying is this is not a hidden sign, and in reality it is not a hidden sign. We bear the marks of His dying. That's not some kind of self asceticism, but that is a circumcising of our heart. Why? Every male. See it didn't say every firstborn male, it said every male, because it was hoped that every male would be a firstborn, would be that redeemer. So, every male was brought to circumcision. Because that which comes forth from the circumcision is firstborn from among the dead!

The mark that this Son, yes, a corporate Son, no doubt about that, but the mark he bears is an indelible mark. It is a comprehension given of God that says NO MAN LIVETH HERE BUT CHRIST! We are not here by might, by power, not even by spiritual birth, no, not really. We are here by His death, His burial, His resurrection, HE AND HE ALONE LIVES HERE! And you bear the mark of the circumcision. And if you don't, it doesn't mean you're not a born child, it just means you haven't come to the circumcision of the eighth day, which is the time of new beginnings. And what does it say in the end of the book of the Revelation of Jesus Christ, "Behold I make all things new." It's just Him. I MAKE ALL THINGS NEW. So it goes on through here verse 10 to verse 14. Here's the point." And the uncircumcised child (whose flesh of his foreskin is not circumcised) that soul shall be cut off from his people, he has broken my covenant." Now see, the child is born. The child is born that the son may come forth. Prolonged childishness, prolonged childhood, refusal to come to circumcision on the eighth day, and you become an abomination in the sight of God! And that soul, that comprehension, that understanding is severed and cut off from the son. There is a breach in comprehension, in understanding, there is a severing. And that child is cut off from the progressive work of God. Because the progressive work of God is found in the coming of the Son. That child may find hilarity among children but after a while the whole thing just grows kind of old and dies. And then something else comes along and takes its place. And that's happened so many times. Because he's uncircumcised.

‘Oh, I’m born again.’ Well yes, you’ve got to be born again to be circumcised. We’re not talking about being born again, we’re talking about being circumcised. We’re talking about coming to the realization of judgment that Paul calls “circumcision of the heart.”

Christ the Son of Man is the firstborn from among the dead. In the first chapter of the book of the Revelation of Jesus Christ we see One standing in the midst, identifying Himself with His Body, the Church. Why? So that the Church which is His Body may come to identify itself with Him. And that’s where the breakdown is and therefore the reason for the Revelation of Jesus Christ - bringing the Church to identify with Him who is in the midst. This One speaking in the midst bears the mark. I point you to His own words with regard to who He is. Verse 17,18, “I am He that liveth. I was dead (I have been circumcised). Behold I am alive forever more.” Not only that, He is having the keys to set captivity free - He has the keys. Why? Because He’s been through it, He’s been under the knife. He bears the mark, therefore He has the keys!

Now let’s just progress a little farther. The firstborn is not firstborn of woman. The child is born of woman, but the firstborn is from among the dead. I want to look at this. Galatians 4 verse 28. “Now we, brethren, as Isaac was, are the children of promise.” As Isaac was, so are we. What is seen in Isaac? We’re seen there collectively in Isaac. As Isaac was, so are we. Now back to Genesis 17. How then was it with Isaac? Genesis 17, verses 10-18, giving particular emphasis to the latter part of these verses. Verse 15, “And God said to Abraham, ‘As for Sarai your wife, thou shalt not call her name Sarai, but Sarah shall be her name. And I will bless her and give thee a son also of her. Yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her’. And Abraham fell on his face and laughed, and said in his heart, ‘Shall a child be born unto him that is a hundred years old? And shall Sarah that is ninety years old bear?’ And Abraham said unto God, ‘O that Ishmael might live before thee.’ And God said, ‘Sarah thy wife shall bear thee a son indeed and thou shalt call his name Isaac. And I will establish my covenant with him for an everlasting covenant and with his seed after him.’ Verse 21, ‘My covenant I will establish with Isaac which Sarah shall bear unto thee at this set time next year.’”

The circumcision. The circumcision here in Chapter 17, if you’ll study the chapter, the true circumcision relates to Isaac and not Ishmael. There is no way Ishmael can be circumcised on the eighth day - the boy is 13 years old! He becomes part of the cutting away of the flesh of Abraham for the verse clearly says in verse 26, “In the self same day was Abraham circumcised and Ishmael his son.” He is that which is cut away. He has nothing to do with that which remains after the circumcision, which is the TRUE SON! Ishmael doesn’t even have anything to do with the child. He has to do with the foreskin that is cut off and thrown away! He’s what is thrown away. Circumcision never in the scripture relates to Ishmael. In Isaac the circumcision is fulfilled. The eighth day circumcision is fulfilled in Isaac. And in the same chapter that the circumcision is given, Ishmael is already born. God knows that, but He’s never even

recognized anything spiritual about the birth of Ishmael, and never does. But in the giving of the covenant sign, HE DECLARES THE COVENANT SON and his name is Isaac. It's Abraham who tries to bring Ishmael into this thing. And it is God who says he has no place here. So what I want you to see is God is not after flesh in any way, circumcised or uncircumcised - it doesn't make any difference. No - it doesn't make any difference what kind of flesh it is - God doesn't have any interest in it.

The sign that circumcision speaks of only relates to the promised child that shall be born unto Sarah in the time accepted. Three times a time is designated, and it's always the 'appointed time' or translated 'the time of the Father'. You and I run around trying to circumcise ourselves by getting rid of this work, that work or something else - that isn't any good. Self asceticisms and circumcisions - that isn't any good. We spend so much of our time getting our knives out and whacking on each other. That isn't any good. It doesn't fool the Father - HE HAS ONE SON WITH WHICH HE IS DEALING. And that Son is in you. THAT SON IS CHRIST! We may as well turn our eyes to see Him, because until you do, you're not going to realize birth or circumcision or Son. Because all of that relates to Him!

The new birth - being born again, yes. Just Him. The circumcision, the fellowship of His sufferings - the realization of His death, burial, resurrection. And the coming forth of a comprehension wherein only He remains! My God in heaven, that's Him! That's not you and I trying to find Christ-likeness in the putting off of this and the putting off of that, not doing and doing, and all of that. The Church today is full of that. And I'm not talking about Baptists and Methodists, I'm talking about Sonship, Kingdom, Charismatic or whatever the current popular term may be. That's where all of this is ongoing. I bleed for the Body of Christ and the ignorance that is in the ministry. It seems like we just pass from one phase to another even more ridiculous - childishness, things, titles and all we do; circumcision of one kind or another. None of it having to do with the indwelling Son. Not really, none of it being done in a comprehension of Him. God isn't after somebody like Him. God's just after HIM! Elijah was like Him, John the Baptist was like Him, Paul was like Him. That's not what the Lord is after. THE LORD'S JUST AFTER HIM!

Him in a people! Him in a creation! That's what firstborn is. Firstborn is Him - Him remaining, Him coming forth in a people unto full harvest - that's HIM! That's what the Lord is after - Him. But that comes by circumcision - the circumcision that He suffered. It can't be a circumcision that you and I dream up. He's already designated what the circumcision is. He's already gone under the knife. He's already passed from the child to the son. He's already done that. We've got to come the same way. He says, "I'm the Way. I'm the Truth. I'm the Life. Nobody comes to the Father but by ME." There isn't any other way. There isn't any other work of the Spirit. It's not one way for Him and one way for us - HE'S THE WAY! Hallelujah to God!

And we see that here in Isaac. It's Isaac - not Ishmael. No, under no circumstance, under no shape, form or reason. I don't care how long you pray. I don't care how badly you want it. I don't care how much time you spend 'prepping' him for it, I don't care. He's not my Son, he's not even the right child. He can't even bear the right sign of circumcision. He's old, he's of the flesh, he's not of the Spirit. He can't come this way. It's just a big, eternal No! No! No! No! And I know this is just written in a verse here, "O that Ishmael might live", but how long do you think this verse actually involves of the agony and pleadings of Abraham? My God, he pleaded it seemed forever just to save old, sorry Lot! Argued with God and bargained with God and pleaded with God. This is just a verse, but how long do you think this might have actually taken, before he finally received God's eternal NO! And his whole heart had to turn toward another child - one born of the Spirit, not hatched up and produced by the flesh, one that we're going to present to God whether He wants it or not. The arrogance of that! So arrogant that it is appalling - to think that is in my realm. Dear Jesus! And the only thing that is truly called of God is called not as those Old Testament Priests, but the divine oath of office - GOD REVEALING HIS SON! This One comes by oath! The arrogance - there's nothing we will not stop at in our arrogance. We take a thing that is intended for good and we turn it to serve our own flesh and finally just to exalt us in our own arrogance. And I tell you friends, the arrogance that can rise up in us in the name of Jesus. And what eternal value is it? How different is that person from one service to another? If it is not of Christ and not evidenced in the circumcision, I can stomp my foot and scream it over everybody, but it doesn't make it so. But we get wrapped up in the arrogance of it - if I said it, it's so. That's not necessarily so. There might be some occasion upon the humility of Christ and the forcefulness of the Holy Spirit when such things are wrought of God, but I tell you, most of what I see is the arrogance of flesh - trying to perpetuate itself. And I'm telling you in all of that, GOD IS AFTER A SON! That's what He's after.

I'm not telling you He never used a man in this way or that way. I'm telling you what most of it has come to be, because there's no evidence of circumcision there. There's no evidence of Christ there. There's just the continual greed of exaltation of the flesh. And I look at it and I cry and I think, My God, will it never end? And it gets to some point where it's so ridiculous it ought to be in a comic book. And if it wasn't so sad it would be a laughing thing, and you wonder how in the world did this happen? Well, it's just little children dressed up, going to masquerade balls, fooling one another, having a big time. I'm not being unkind, my heart is bleeding over this thing. No I don't care how badly and how sincerely Abraham wanted this thing for his son Ishmael, it wasn't for him! Circumcision wasn't for him, the inheritance wasn't for him. He was the wrong child, let alone the wrong son. "BUT AS ISAAC ..." Circumcision, I said awhile ago doesn't apply to Ishmael. I'll show you that back in Galatians 4, verse 29 and 30. What is it? Circumcise the bondwoman and her child? No - CAST THEM OUT! Circumcision wasn't the answer for Ishmael. Cast Ishmael out. Not circumcision. With circumcision a son remains. There's nothing to remain - just cast Ishmael out!

The eighth day. Circumcision is fulfilled in Isaac and so also in Christ. The eighth day. What is the eighth day? The day right after the seventh day. What is the seventh day? It's the Sabbath day, it's the day of rest. And the eighth day comes out from among the dead. It's a new day. It's the day signified in the circumcision. It is the day of the SON. So it is in Christ Jesus, so it is in us.

Galatians 6, concerning our circumcision. Verse 11. "See how large a letter I've written to you. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory save in the cross (here's our circumcision) of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creation. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus Christ."

Here's where the sign of the circumcision as given in the Old Testament - every male child - here's where it is brought to the cross. EVERY ONE BORN MUST COME TO THE CROSS! Every one born must come to the cross. See that's a view. I'm telling you most believers have never seen that view of the cross that deals with old man/new man aspect, let alone this view! But here it is - every one born must come to circumcision. And here it is Paul clearly saying it is the CROSS of which I speak. And they that persist in the Old Testament form, which was a type and shadow, do so only at the cost and the loss of the reality of the cross. And they do it to make a fair show of the flesh. That's what I was talking about a while ago.

But in Christ, neither circumcision or uncircumcision amounts to anything. No. Why? BECAUSE IT'S A NEW CREATURE NOW! A new creation. Romans 2:28, "For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh, but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God." And finally Colossians 2:11, "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses: blotting out ..." The circumcision relates to the cross and relates to a comprehension of the cross.

Now back to Isaac. Genesis 22. And here it is not Abram, here it is Abraham, here he is fully named - The Father of many, the many who are of one seed and one son. So a Son is about to be dealt with here. There is a time when God becomes to you exclusively

“Father”. There’s a comprehending of that. And there is a relationship that is just beyond understanding to which you are brought at that time. We told you when we began - the child is born, the son is adopted. In the process of that adoption, God is to you Father - not in word, in comprehension. Abraham finally becomes “Father” - not exalted Father out of reach, some term that is really nonapplicable. No, here it is, the Father of the promise. The promise is now being applicable. Father of many nations - Abraham. And it’s being seen in ONE SON - it’s related to ONE SON. The Father. What is he doing? He is to take the circumcised child to the mount to die! You see the end of circumcision is the child going to the mount, where only the son remains! See Ishmael could never have participated in this kind of circumcision - this was reserved for Isaac, and all of the circumcisions point to this in Israel, but it’s all fulfilled in Isaac. The writer of the epistle said, “AS IT WAS WITH ISAAC, SO WITH US...” He is still a child, his circumcision yet to be fully comprehended. But it’s going to be comprehended in the mount.

Verse 4, Genesis 22. “Then on the third day Abraham lifted up his eyes and saw...” We are learning that the time of the cross is not just a moment or two. There’s a great transition here between the child and the son. And this story of the circumcision of Isaac, and then going to the mount shows there’s some time covered there. But the Lord says it’s THREE DAYS! I realize that in any type and shadow that becomes a very natural thing, a very exact thing. But those three days signify a work of God - DEATH, BURIAL, RESURRECTION - a time of transition that certainly may not transpire in three 24-hour periods for you and I. But it is a time of transition, and it’s a time of great vulnerability, a time of great testing, a time of great trial. You have to look at it in Jonah. You have to look at it in different ones and you see there are some testings to it, there’s some trials to it, before a son comes bouncing out upon the seashore, and the heathen repent and all of that. There’s some transition going on here. There’s some transition involved in coming from child to son. It doesn’t drag out beyond three days, however - death, burial, resurrection. IN THE FULNESS OF TIME THE SON ONLY REMAINS!

So here it is, this transition. After three days Abraham saw the place. Then in verse 14, Genesis 22, “And Abraham called the name of that place Jehovah-jireh; as it is said to this day, In the mount of the Lord it shall be seen. And the angel of the Lord called unto Abraham out of heaven the second time...” “To those who look for him he shall appear a second time...” And here’s that appearing. He puts all of these promises together now. They’re not strung out through chapter after chapter; he brings them all together. “...By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand...” See He gathers it all up together now. And He brings the promise forth in a new view.

A view that Abraham declares, 'In the mount of the Lord it shall be seen'. The **GREATER SON!** The Son whose measure is the stars of the heaven and the sands of the sea. The Son whose measure is the measure of a New Creation of God. It is that Son that Abraham is allowed to see. "IN THE MOUNT OF THE LORD IT SHALL BE SEEN." All of this because you haven't withheld. All of this because you brought him here at my command. The child that day, **DIED**, and **THE SON REMAINS!** A greater Son than could be seen in Isaac! A greater than Isaac is come, and a greater than Isaac was seen. I have looked at this further in the two sons that were born of Isaac - Jacob and Esau. It amounts to the same thing, but here you see the truth about the firstborn. They were twins - they fought, they struggled. Esau breached the gap first, Jacob upon his heels. But we have no firstborn there - nothing of the firstborn is there yet. When then do we see the firstborn? You don't see the firstborn until the youngest of Jacob... You go with Jacob through all of his trials, you see the youngest of Jacob, you see Joseph. When does Jacob die? He dies when the coat of Joseph is brought to him, and the son of his old age is laid before him as a bloody mess, and the old man dies, and a firstborn, Joseph is seen.

The twelfth son - the twelfth. **UPON HIS SHOULDERS SHALL THE GOVERNMENT BE.** You see the firstborn, but it's always out of the death of the child. All of the cunning and the manipulation, all of it still had to come to death. I looked at it, asking 'where's the firstborn?' You get down here. Jacob tells his daddy Isaac, "I'm your firstborn." Then here comes Esau - he wasn't, he traded off his birthright, he says, "I'm your firstborn." And neither of them coming forth from the dead - just striving, just fighting. Oh my God, the reality there is in that for you and I. I thought, 'where's the firstborn, Lord?' And you go on through the sufferings of the wife he thought he had and didn't have, and then got her and she was barren, and then the Lord opened her womb and she herself actually had one - and it was the last one and the youngest one, born in his old age, and his name was Joseph. I thought, my God - there's the salvation of Rachel and there's the salvation of Isaac and there's the salvation of Jacob - it's in Joseph! Because Joseph had to die! He was thrown in the pit and counted as dead! Blood was put on his garments and brought back to his father. And yet he came forth as in the Resurrection, and ministered to the household of Israel. And that's exactly what This Son is destined to do - minister to the weak, downtrodden, carnal household of Israel. And unless there be such a Son, there isn't any hope of Israel in that day.

Firstborn is from among the dead. **THE CHILD MUST DIE AND THE SON REMAINS.** And the Son becomes minister to the whole house in the time of famine. There's got to be such a Son. There is that Son, but there's got to be a manifestation in the earth of such a Son, because that's what the Church is. And that puts an urgency in my heart, not an urgency to get a building filled up, an urgency to get a **SON STANDING AS A MANIFESTATION OF HIM IN THE EARTH.** There's the urgency of my heart, and I have to tell you, I don't have any other urgency - for myself, and it is firstly for myself that I have this urgency. "Striving according to his

working which worketh mightily in me.” But it’s this urgency that I have for you, and I don’t have any other urgency or concerns. If it’s only two of you, while the two of you are sitting there - are you learning Christ? Is God getting a SON? We’ve got to wake up and see what time we’re in here, where the urgency of the Spirit is here. The children are at play, and they’re going to play to the time of famine because nothing is being stored. Only the Son is at work storing anything!

My concern is about a Son. That’s the way the Lord is dealing with us. I’m frank to tell ministry if your concern is about something else, you won’t fit in here. Our concern is with THE SON. Our concern is with the household of Israel, whose concern then shall be with the nations. IT’S A SON. IT’S THE COMING OF THE SON OF MAN with which I’m concerned right now. With that I am concerned with each one, and for that concern there isn’t any limits to which we won’t go, or any place we won’t be. It’s in that concern - not some issue of the flesh, building up our own egos - no, that’s not it.

**OUR CONCERN IS THIS SON!** Our meetings are toward His appearing, our laborings are toward His appearing.

### PART III

Let us look once again in Galatians 4. “Now I say that the heir...” So we see that the subject of our interest here is the heir. The question is, when is the heir different than a servant? Well, the heir is different than a servant when he is not a child. Then when is he not a child? The answer is - when the child dies! Because until the child dies, the son can not be announced, declared, brought forth, raised up, revealed. It is impossible. The Lord never runs ahead of Himself. Now He may prophesy of things, but He never runs ahead of Himself. He will not bring forth a son until the child has come to its end. And we always are trying to do that. And the result of that is we have a child in most cases acting like a son. We do that in our own lives. We do that as individuals and I certainly see a lot of that in ministry. A child - one born - trying to carry the mantle, the authority, the identity of the son. And it always - always does and always will end up in an exploitation of the flesh, an exploitation of the child. There isn't any other way it can end, because we run ahead of the Lord.

So here statements are made and these statements are, to say the least, guidelines and guideposts, they are law of the Spirit. “Now I say unto you that the heir...” Once again, the whole focus of the Father is upon the heir. But there's something about the heir here, and it has nothing to do with sin or sinners - He's dealing with the heir! This may seem repetitious, but we must come from one view to another. The first view is the reality of newness of life, and that demands a death as well - that's the death of the old man. So we come on now from that. Now we're not dealing with a sinner, we're dealing with an heir. When shall we see the heir, the heir of God? “... as long as he is a child, differeth nothing from a servant...” I see this in the lives of believers, I see this in the lives of ministry. It's an extremely practical thing - everybody wanting to be a son of God, everybody wanting to be an heir of God. But how? How to lay hold upon that? How to come into the good of the reality, the inheritance of God, the fulness in Christ Jesus? That's been preached - “Well, you've got to fast forty days.” There was a movement of fasting. Then, “You've got to have a double portion.” There were movements of double portions. “Well, you've got to get the anointing.” Fifteen different definitions of what that might be.

All of these things - trying to reach into that fulness, into that which is reserved in Christ Jesus. “The heir, as long as he is a child, differeth nothing...” So we are looking at these terms, “as long as”, “differeth nothing.” I want to look at that now. Differeth nothing. It means there is a completeness that is missing - is not perfect - is not complete. A child is a child is a child. “...differeth nothing from a servant, though he be lord of all.” Differeth nothing. Let's look at verse 4. The emphasis is the child differeth nothing because the child is born under the law, made unto the law, born of a woman, born under. Consequently, he differeth nothing. So again, it is not to make the child other than he is, because the child can not be other than he is! It is the realization the

child must die! And it is our willingness to allow that judgment to come in us that determines the difference.

“But when the fulness of the time was come God sent forth his son...” But as a child. “...made of a woman, made under the law.” 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 a thing to be held onto (robbery) to be equal with God, but made himself of no reputation, took upon himself the form of a servant, was made in the likeness of men, and being found in fashion as a man (that term ‘man’ is not indicative of maturity, but is ‘Adam’ - the servant, the earth man) he humbled himself and became obedient unto death, even the death of the cross.” This is a child. The child differeth nothing. The point that we must see is that the Lord Jesus was not ‘acting like a child’. He became a child! He who was equal with God, in the form of God thought it not a thing to be held onto, and made of himself no reputation. This wasn’t a masquerade party - He became lower, He took on another fashion, He was born of woman and consequently made, born under the law - He became the child. And as the child He differed nothing from a servant. I keep emphasizing this because the Lord is showing me that the child is going to try everything at hand to be different. We’re not talking about a sinner here, we’re not talking about a nasty thing, a dirty thing when we talk about a child.

Now when a child goes beyond his days he becomes an abomination to God, but we’re talking about a child differeth nothing. ‘Well, I’m going to be different!’ No, you’re not. A child is born of a woman, born under the law - having a purpose. And the purpose is not that the child be something other than a child. The purpose isn’t that the child be a son, because that child, as that child, is not going to be a son. Remember, JESUS DIED - there was a death that took place here. My God, He didn’t get sick and then get better. Somebody, someone, something died! Everything represented by birth, by law, by a child - DIED! It didn’t just pass over - it died! A child never became other than a child, never became other than servant. Oh, I know in the life of the Lord, and because of the life of the Lord, there was that time of His baptism, which was depicting the transition, and after that there was 3 1/2 years of prophetic reference to the One that would come - Himself coming again. But He remained a child, He went to the cross - didn’t He? He was limited in what He could do, limited in what He could say, His disciples were limited in what they could understand. He was limited in what He could even make them understand. Limited, limited, limited - DIFFERETH NOTHING! I’m telling you there is a whole ministry that is limited, limited, limited, and going to continue to be limited. I don’t care how much they preach and pray and cry and prophesy. Until the child dies... we differ nothing! There’s got to come the death of the child. The child is not going to grow up and get smart and be able to bring people into the fulness of God! No, no - that isn’t going to happen. The child isn’t going to get a greater anointing, the child isn’t going to get a double portion. Darling, it’s got to die, and people don’t want to hear that. Ministry particularly does not want to hear that. They want to hear, ‘Well, we need to grow up. We need to get a greater anointing. We need to get a greater mantle. We need to put upon ourselves a

greater title. I used to be this, now I'm that. I used to wear dungarees and tennis shoes, now I need a double breasted suit. Well, I'm tired of wearing double breasted suits, now I need to get me a robe. Now I'm tired of the robe, I need to wear gunny sacks!' What I'm telling you is a child is a child - differeth nothing... He's never going to be anything other than a child. And the only thing a child needs to be is obedient unto death! That's all God requires of a child - that he be obedient unto death! Look at it in the life of the Lord Jesus Christ.

Look at it. What was required of Him of His Father? That He heal the sick? That was not required. What was required of Him of His Father? That He feed the multitudes? That was not required. That He bless the children? That was not required. What was required of Him of His Father was that He finish the work - that He be obedient unto death. The only thing that is required of a child is that he be obedient unto death, and most children are not! We want to be something other than the child. We want to be the son, and we think if we pray hard enough we can be, or if we give ourself a high enough title we will be, or if we exercise enough ministries, surely we are! And we go through all of these, and the Word is just there in concrete - it's there in Spirit and Truth. It's there and says "DIFFERETH NOTHING... AS LONG AS ...DIFFERETH NOTHING."

'Well, maybe we'll try this.' And it's still just a child, because a child differeth nothing from a servant. All that's required of that child is to be obedient unto death, even the death of the cross. That's all that's required of the born-one. HE WAS BORN TO DIE. If He didn't do that, He failed God! And He had to do that according to the fulness of God's time. That is in obedience to the Spirit. And you and I have to as well. And I know, because I know the Lord to this degree, I know the mind of the Father to this degree, I know that everyone that is born again is dealt with of the Father concerning the cross. Why? Because I know the Father, I know the Father's faithfulness. Now there are a few instances when I have been "allowed" of God to see that dealing in the life of people, mostly in ministry. I have seen some obey, I have seen others not obey - resist the dealing, substitute the cross for another phase of ministry.

I remember when I began to preach this gospel among a certain realm of brethren. And at first I was just wonderfully accepted - just had invitations all over the country. Why? Because what they were hearing was that the child must grow up, the child must mature, the child must come to a greater anointing. It wasn't what I was saying - it was what they were hearing. After a while it became obvious that was not what we were saying. I will admit I didn't say the child must die as clearly as I am saying it now, but we kept going back to the necessity of the cross, not another anointing for the flesh, but the necessity of the cross. And now it's more clear - we're not dealing with the old man - we're dealing with the child. But it's just an easier message to tell the child he needs to grow up than it is to say - you've got to die! You see, the old man has died - we've just got to come to face the reality of that and accept the truth of that. The cross deals with the old man - sin - and Christ is a judgment on our part, an

acceptance on our part, because it's done in Him! But this business of the child having to die is not something that is already done - it's something that must be done in each individual who is born anew. **YOU'VE GOT TO COME TO THIS DEATH!** Now the other one is real too, but it's based upon a reckoning of a finished work. But this one you've got to come to.

Why? Because every male child born in Israel must be circumcised! You've got to come to this one. And as long as, until we do, we differeth nothing - no matter, no matter how many titles we have to our name, it doesn't make any difference - we differ nothing. It doesn't matter how many grown up things we try to do - it doesn't make any difference. We've got a child here doing these things. And when push comes to shove, the child is there. Differeth nothing. So it was with the Lord Jesus, bringing about the necessity of the cross. Unless He die as that made lower, as that born of woman, as the child born - unless He die, God doesn't have a Son to announce, to proclaim, to reveal. It is so with Him, it is so with us. Differeth nothing. There's no way we can get around this.

We must come to see this, because I know the efforts of the child. 'If I can just get another gift.' 'If I can just perfect the gift I've got.' 'I've got four of His titles - if I could just have all five.' I know the efforts of a child. 'Maybe if I just pray longer.' 'If I read Brother So-and-so's book and get some new understanding and some new sermons. Surely there's something.' The point is, in most cases, those are honest desires - the child really yearns to find fulfillment. Unfortunately he's pointed in the wrong direction most of the time. And this is where you see the Lord Jesus - He refuses to be pointed in any other direction than that of **THE CROSS**. He refuses! He rebukes His closest disciple and calls him a devil for even suggesting that there is another way for Him. He refuses to accept any other way. At the point when He was most popular, even the Greeks were coming and seeking Him. His crowds were larger than they had ever been before. At the high point seemingly, His declaration is just this, "The hour is come that the Son of Man be glorified...", indicating that in everything that He had done up until that time, the Son of Man had not been glorified.

Now you think about that a while! "The hour is come that the Son of Man be glorified. Except a corn of wheat fall into the ground and die, it abideth alone. If it dies it bringeth forth much fruit. If you seek to save your life you will lose it." "Now is the judgment of this world, now is the prince of this world cast out. And I, if I be lifted up..." See where He brings it? He refuses to be pointed in any other direction as a child than obedient unto death, even the death of the cross.

That's a hard pill to swallow for children who have been led to believe that they can somehow without that do the work of the Father; somehow without that achieve sonship - through an anointing. But you see, it's the Son who is anointed - it isn't the child. The child is never anointed - it's the Son! If you want to talk about the anointing, then talk about the Son who is **THE ANOINTED!** No, we want a child to

get anointed and become a son. There isn't any such anointing. The Bible doesn't teach such an anointing. It doesn't exist. The anointing that makes a child a son does not exist. The child is not anointed. The Son is anointed because He is the Son. He's not anointed to be Son. He's anointed because HE IS THE SON! He's the anointed of God, the Christ of God, God's anointed, God's own!

Now there was a little lady who came and poured oil all over the Lord Jesus and they got excited about it. But what did He say about that? 'It's for the day of my death that she's done this, it's for my burial she's done this.' He didn't call that the anointing of God. He brought that right into His death - she has done this for my death. There is no anointing that makes a child a son - DEATH DOES THAT! The child dies, and it's a real death that you and I face. It's a real judgment that you and I come to face. Yes it is. And then the Son can be, and is revealed. And along with Him - the anointing! The working of His Life! Christ working in me mightily! Along with Him - the anointing! There's nothing you can do to a child to make him a son, except show him the cross. People get upset with you when you show them the cross. 'What can I do?' GO TO THE CROSS! 'Wait a minute now, I've already been to the cross - the old man is dead.' Yes, now go again - and again - and again - and again!

See, the cross becomes an everlasting judgment! GO TO THE CROSS! 'Well, all I want is a greater anointing of God.' GO TO THE CROSS! 'Well, I just want a greater ministry.' GO TO THE CROSS! 'You don't understand brother, I don't want to die, I want to live. I want a greater ministry. I want to be like Jesus.' GO TO THE CROSS! It's all God has for the obedient child. Though He were a Son, though in reality, though eternally, yes - but He learned obedience through the things which HE suffered. I'm telling you - during that time He differed nothing from a child. You're not going to get away from it and stay in the scripture with me. Every reference will bring you there. Every reference will say there's no way out for you but this judgment. When you, the born-one dies, He, the revealed One comes forth. And I'm not really talking about two different things, but two comprehensions, and yet they must be worked in you by the Holy Spirit, and it's really real. When you, the born-one dies, He, the revealed One is seen! And you come from a comprehension of Him as a child to a comprehension of Him as a Son. And ministry will come right along with that. DIFFERETH NOTHING. I want to emphasize that. There isn't any way to change that. Lord, help us from this dilemma of wanting to have better ministries, greater ministries, instead of losing it. It's all the child! Let it come to death. Until it comes to death it can't be an expression of Him. Just lose it!

One of the first things I realized when God revealed His Son in me, is He hasn't given me a greater ministry. He has killed me, and I have no ministry, period! I stood in front of a 55-gallon barrel and burnt three briefcases full of sermon notes, and wept and cried all the time I did it. I burnt them all, knowing none of them were Christ! I had good sermons in there. People had been saved, healed, Spirit filled through those. He didn't give me a greater ministry, He brought the whole thing to an absolute, total

end, that THE SON may be revealed! That's got to happen. And I'd been born again a long time before that took place. We're not talking about the death of the old man. We're talking about a child dying. We're talking about one born, who has been involved in that ministry, dying, that a greater manifestation, greater fulness, greater reality of THE SON may come forth. Not just getting greater sermons, another repertoire of sermons - 'Now I'm going to preach kingdom.' It doesn't matter what you preach! We don't need better sermons, better ministries. The child needs to die, that THE SON HIMSELF, not someone preaching Him - THE SON HIMSELF COME FORTH!

This is where God is bringing us. He is bringing us to the Son Himself coming forth. He doesn't need a bunch of J W's preaching the Son. He's looking for the Son Himself coming forth. He isn't interested in me getting better sermons at this juncture either. The Father's heart is set upon the Son Himself coming forth in ministry - coming forth in His Body, coming forth in reality - THE SON HIMSELF - that it be Him, not me.

So in Hebrews 2:9, there's been a disappointing look at man here. And man, except he be seen in the Person of the Lord Jesus, and in the work of the Lord Jesus is a disappointing figure. So it brings all of this disappointing view, and that which is not yet seen and it says, "But we see Jesus, who was made a little lower..." And the Revised Standard Version has a good translation of this. "But we see Jesus, who for a little while was made lower than the angels." The King James Version says, "But we see Jesus, who was made a little lower than the angels." That was the time of His childhood, the time of His flesh - for a little while was made lower. "But we see Jesus..." We see Jesus. What Jesus? Well, the Jesus who for a little while was made lower. But we see Him now, not as He was then, not made lower. We see Jesus crowned with glory and honor! We see Him crowned with glory and honor. Why? Because He suffered death. Because He suffered death we see Him crowned with glory and honor. How is He crowned with glory and honor? He is crowned with glory and honor in that He has brought forth a greater Son! He has brought forth The Man of Whom the Lord spoke! WE SEE JESUS!

Look at it in Philippians 2. "...obedient unto death, wherefore God hath highly exalted Him..." You can't see the exaltation of Christ, you can't see Him crowned with glory and honor without seeing This Son that He brings forth. It goes on and says that in Hebrews 2, "For this cause He is not ashamed to call then brethren, because He that sanctifieth and they that are sanctified are all one." But we see Jesus. You can't see This Man in the flesh. One said, 'Where is he? I don't see him?' BUT WE SEE JESUS! "But we see Jesus who for a little while was made lower..." But how do we see Him? We see Him crowned with glory and honor. In that He suffered death, in that He was made lower, we see Him now crowned with glory and honor. "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."

What I am saying is that the child was necessary to the son. We see Jesus. What Jesus do you see? The One who for a little while was made lower. How do you see Him now? We see Him crowned with glory and honor. We see Him in reality as Peter saw Him prophetically on the mount - crowned with glory and honor representing there a New Creation in Christ Jesus. We see the Son of God revealed - the One that we are to hear. First we see the One in Whom God is well pleased - same Son. Then we come to view Him in the mount and come to find out that this One is the Word of God, This One is the statement of God - **THIS IS THE SON THAT WE MUST HEAR!** I'm saying that the child is necessary to the son, but I'm saying that **THE SON FULFILLS THE PURPOSE OF THE CHILD!**

Luke 2, verse 22-40. An interesting thing is said here. In the second chapter of Luke there are two distinct views of Christ. One is the view of the shepherds that was there in Bethlehem - heavenly host, a babe wrapped in swaddling clothes, lying in a manger. All of this was before the eighth day circumcising. This was before the purification. This is the child. This is the view of Bethlehem. But now, after the circumcising, after the purification. "And when the days of her purification according to the law of Moses were accomplished..." Here we find the fulfillment of the law. Everything is coming to a fulfillment in this child. Circumcision, the law - all of that is coming to find fulfillment. Where? In the CHILD. Works of purification - all of that - in the child. But now the child is seen not in Bethlehem, the child is seen in Jerusalem, and more importantly, in the temple - the temple view. And this view is the view of one named Simeon, under the guidance of the Holy Spirit.

Simeon represents a great deal here. "...They brought the child to Jerusalem to present him to the Lord..." We could just stay here forever! "(as it is written in the law of the Lord, every male that openeth the womb shall be called holy unto the Lord) and offer a sacrifice according to that which is set in the law of the Lord, a pair of turtle doves or two young pigeons." Luke 2 verse 25, "Behold there was a man in Jerusalem whose name was Simeon, and the same was just and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. And it was revealed unto him by the Holy Spirit that he should not see death before he had seen the Lord's Christ." There is a ministry here that is summing up all of the hope and consolation of Israel - all of the promises. There is a ministry here that will not see death until it sees the Lord's Christ, but at the seeing of the Lord's Christ, that must die! And will give up the Ghost.

That ministry associates itself with the child because Simeon never held The Son - Simeon saw The Son, he prophesied of The Son - he held the child. And with the child, he died! Everything was fulfilled for him in that child. And to him that child meant death, because Simeon and all that he represents, the consolation of Israel, all of the purifications, all of the law - everything that stops just short of **THE SON HIMSELF** is wrapped up in Simeon here. Simeon associates himself with the child, he dedicates the child. But in this child, Simeon sees **THE SON!** And so the obedience of the child,

who is appointed unto death is fulfilled in Simeon, a ministry that holds the child. And Simeon says, "Let thy servant now depart in peace, for mine eyes have beheld..." Dear God, I wish every ministry on the face of the earth would come to that! Not trying to prolong the days of the child, but in the child BEHOLDING THE SON!

"Lord now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation which thou hast prepared before the face of all peoples. A light to lighten the Gentiles, and the glory of thy people Israel." He's not talking about the child there. He's talking about THE SON that he sees in the child. With regard to the child, verse 34, "Simeon blessed them and said to his mother, 'This child is set for the fall and rising again of many in Israel, and a sign which shall be spoken against...'" That sign is the cross, it is the crucifixion! It is the child that is set for that. A child must die, and Mary you're going to die along with it. Your heart will be rent, your soul will be rent, and the hearts of many shall be made bare and revealed. He's set for a sign that shall be spoken against. And everybody including Satan himself did just that. He offered the child everything imaginable if He just would not go to the cross - just not die. 'Go on and heal some more people. I don't care how many people you heal. Cast out all the devils you want to - just don't go to the cross.'

Someone, somewhere had better hear this! I don't care how many you cast out - just don't go to the cross. Those devils don't care whether they live in a man or a pig. I know these are hard things for children to hear, but the point is, everything was set to keep Him from the cross. But Simeon looked beyond, and Simeon passed on in peace, having seen the fulfillment of THE SON in the child, having held the child in his arms and identified himself and all that he stood for in Israel. With the child, Simeon died, having seen THE SON. The Lord Jesus died having seen THE SON. He died, despising the death, despising the shame, but "for the joy that was set before Him." Hallelujah to God! That's the only way that you and I are going to do it - identifying with the child, beholding THE SON! "Let thy servant depart in peace, for mine eyes have seen the salvation of the Lord."

But everything set, from Satan to His own disciples to keep Him from the cross. And had they known, they who crucified Him, had they known, they would not have crucified the Lord of Glory. Simeon presents the child, but he sees in him THE COMING SON. Paul speaks of the administration which presents That Son in the letter to the Ephesians. He gets no farther than about ten sentences down and he says, "But in the administration of the fulness of time, he might gather as one in one, all things in Christ, both in heaven and in earth." Whatever is gathered in heaven will certainly be made manifest in earth, there's no doubt about that. The end of an age. Simeon represents the end of an age - the fulness of time, the summing up, the bringing to a completion of a present age and the ushering in of a new. See, all of that is accomplished in Simeon right there. And Simeon was where? In the temple! In Jerusalem.

Where is it the Lord portrayed this? In the temple, in Jerusalem. He went in there and emptied the thing out! Then He walked outside of it and said. "Destroy it. I'll bring it again in three days." And they were astounded. 'Why it took us forty years to build this.' But He spake of a greater temple. Hear me now. God is not in any way interested in giving you and I greater ministries - HE IS INTERESTED IN THE GREATER MINISTRY OF THE SON! And there's a difference in those two things, and if you and I don't know that difference, then we still are very much on the child side of the cross. A greater ministry is to be manifested in an administration given to it, obedient to it through the death of the cross. But it's not me getting a greater ministry or you, or anybody else getting a greater ministry. It's God having a greater SON! God having a greater ministry of His Son - this is what it's all about, this is what He's after, this is what must come forth.

Simeon represents the end of an age, the ushering in of a new. The age of the child is fulfilled with the coming of THE SON. Yes, but the child does not simply grow up, the child does not simply get old. No - one age ends, another age begins. We're not dealing with an old child, we're dealing with a FULL SON! The age of the child; the age of The Son - two totally different ages, totally different administrations. One born, One revealed; the cross forever dividing the two. Please get a hold of that and let the Lord work that in our hearts and in our spirits. This child does not simply grow up and get mature. He does not simply grow up and get old - this child dies! This administration does not simply go on and get better. No - it stops, it dies, it fulfills its purpose, it sums up its purpose and then it dies - giving way to THE SON; making way for the SON, finding its fulfillment in THE SON! The child and all that is gathered up into him - must die. And when this child dies, everything that points to the Son, everything that stood for the Son, everything that is substituted for the Son is ended. It all died with the child, that THE SON could come again. "I will come again." It's the same word - again, anew. Not as one born, but as one given. Not subject to the law and the prophets, but as the fulfillment of the law and the prophets.

THIS SON that comes. Simeon says the child is set for division, diversity, fall and rise, but THE SON comes in the fulness of peace. His name shall be counselor, wonderful, prince of peace. Oh yes, all of this is found in Him, the Father having a fulness, an appearing, and expression. We sing the song, "There is no peace 'til the prince of peace comes". This is The One we are talking about. There's no peace until the prince of peace comes! There is no counsel until the counselor comes. Most of our counseling sessions now are a bunch of children sitting down talking about their problems and trying to find an answer - just child play. One child trying to carry the load of another, and they're all falling in the ditch. Many may not like that, but that's the way it is, because His name is counselor! There's no counsel until HE comes, I'm telling you the truth.

Differeth nothing. A child is a child. And **THE SON IS THE SON**, and the cross separates the two. One with purpose - yes, but the purpose fulfilled in the fulness of the other - **THE SON**. He held the child, he saw **THE SON**. And he said, "Let your servant depart in peace." "Now I say that the heir as long as ... differeth nothing." We'll also look closer at "is under" - is under tutors and governors, under this, under that. God bringing forth a Son that is not under, but rather is a fulfillment of all of this. That's the difference. A Son set for ministry. It is That Son with Whom our hearts must be involved. A while back the Lord impressed upon me that we are in a time of the Spirit, and it's the time that the Lord Jesus announced, "The hour is come that the Son of Man must be glorified." That's the end of the child. And I can look back to that and see that's when these dealings started in my heart and I know they started in the hearts of others. Because that's the end of a time, the end of an age, and the beginning of another. At some point in some people, that time will come to a fulness, and That Son shall have full manifestation. I'd like to be part of that!

You can't come to that time on your own, but when the Father brings you to that time, you need to be obedient, and recognize the time. That's not the time to go out and build childish ministries - that's the time for the obedience unto death, and unless you know the time, you're out of time doing the wrong thing. And I know a lot of brethren, precious brethren, who have no idea what time it is - they're trying to restore childish ministries, and it's time for **THE SON TO BE GLORIFIED!** Lord help us to hear this and receive it, and help us to experience it in the reality of Christ.

## PART IV

A child is born, a son is given. We must come to some understandings here. The Church is not first a building, it's not first an organized effort of Christians, it's not first Christians themselves, it's not first people, it's not first you and I - the Church is first CHRIST! It is Christ functioning in a people; Christ having His expression in a people. And by that definition then, before the Church is really visible, Christ must be revealed! He Who is our life must appear before there is any appearing of us as one with Him. Here's something to think about. Is it we who give Him His appearing, or is it He who gives us ours? HE MUST FIRST APPEAR! Then ye - how? As one with - Him having His appearing. "...maketh manifest by us the savor of His life, His knowledge..." Not "maketh manifest by us-us." Maketh manifest by us - HIM! The savor of His knowledge. So that the Church is first of all Christ, Christ having His appearing, Christ having His function, Christ having His expression in a people. And that brings all gifts, and ministries, and offices to where they should be - CHRIST FUNCTIONING IN A PEOPLE. And if the people in whom Christ functions in that way seek to stretch out their hand and take hold of one of those things, one of those functionings as their own, immediately they bring it to fleshliness, abomination and spoilage. Immediately that takes place once you do that as a functioning member of His Body, whatever that functioning is. The functioning of it has to be Christ. Paul recognized this and he says, "It's according to HIS working which worketh in me mightily." The only functioning of this member is Christ functioning in me! And immediately if I reach out and try to put my hand or my name upon that function, I make it fleshly, I pervert it, I bring it out of the heavenlies and bring it into the earthly. Immediately, when I become the functioning, obviously Christ ceases to be.

People have asked me if I believe in the "five-fold ministry", but you can not believe in that or anything else as a thing aside from Him. If you ask me if I believe in the titles men bestow upon themselves for the edification of their own selves - I do not. But if you ask me if I believe in the functioning of the Lord Jesus Christ in His Body - yes, I do. But many have taken a handful of the functionings of the Ever Existing, Eternally Coming Christ, separated them out from Him, made them a doctrine, a preaching, a teaching, and you've lost Christ in it. It's like asking me if I believe in Baptism. Are you going to bring that into Christ? Yes - if you don't - No. You must comprehend this thing in Him! Come on folks, we split these little hairs, and separate them from the Lord, and there isn't any answer. We run around the bush chasing each other. And it's because we're little children. We've separated not only these things, but the Church itself from Christ. I'm telling you, there are very few believers in or out of what we call "pulpit ministry" who really comprehend that the Church is first Christ!

You take Him out and there is no Church - there isn't part of it - there isn't any of it; there's not even any members of it, because HE IS THE FULNESS OF EACH MEMBER, the birth of each member. If you take Him out of it, it is non-existent. And

if we'll come to realize that, then it is not too difficult to see that the functioning of that Body, regardless of the titles you give it, the functioning, ever-functioning of that Body, is the functioning of Christ. It is Christ functioning in a people. Then upon which part of that can I lay my hand? Upon which part of that can I put the name JW? Without so perverting it as to make it useless for anything of the increase of Christ? But we've done that and we've done it because we've seen the Church as separate from Him. Many people see the Church yet going to be with Him someday. Well, then that makes the Church right now a dead corpse! Because a body having no life is a dead corpse. But if the Church, which is His Body, is His Body, then the Church which is His Body, is the fulness of Him - NOW! Lacking only His comprehension, His mind, and that's why the Spirit of Truth is come - to reveal Christ in His Body that His Body come to the comprehending, the faith of Him. And that means every part of His Body - every functioning member of His Body functioning in that way.

That brings us to Galatians 4 and our third term. "Now I say that the heir as long as he is a child..." And the distinction that we are seeing is between the time of the child and the time of the son. The cross stands between the two. As long as the child liveth; the heir as long as he's a child... And we looked at the term 'as long as'. Only death ends this era. "Differeth nothing" - a child is a child is a child as long as he's a child. Training doesn't make any difference. Education doesn't make any difference. Different kind of clothes don't make any difference. Different environment doesn't make any difference. A child is a child - I don't care where you put him, he's still a child. "Differeth nothing". "BUT IS UNDER". Is under tutors and governors until the time appointed of the Father, not until he gets tired of tutors and governors. I want to emphasize that because I want to go straight to one aspect of these tutors and governors. The law is a teacher, a tutor and a governor, to bring us to the realization, the faith of the Son of God. Before faith is come, we are kept under the law. The law is our schoolmaster. But that isn't what I want to deal with. There are other tutors and governors, and these are given of the Lord Jesus Himself. And you'll see then what I said about the Church - you'll see that these tutors and governors are functions of Christ, but all the functions of Christ finally end in the fulness of Christ! But when we make them our function, we don't ever want that function to end. We don't care if any fulness ever comes out of it, as long as the function never ends.

I had a brother tell me once in a debate on this, with all sincerity, 'Brother Luman, you must understand, teaching is my life.' And I said, 'Dear Brother, therein lies the difference, CHRIST IS MY LIFE! And if my tongue were cut out tomorrow, He would still be my life.' If that ministry is not my life - HE IS! It wasn't a slip of the tongue, it was the root of the problem and I knew it had finally been verbalized. Many ministries get in love with ministry, friends. They get dedicated unto ministry, I mean dedicated unto death to it. They will die, they have died for ministry - not for Christ, for ministry, for preaching, for teaching. They are dedicated to it, they are consecrated to it, they make great sacrifices for it, they reap great rewards because of it. But it's not Christ! Their preaching, their teaching is not even based on a measure of Christ, it's

based on their desire to do it, their ability, their want, their need - whatever. Forgive this expression - they can be as dumb as a fencepost, and be totally committed to preaching. They can believe in most anything, they can believe and have most any doctrinal view, and be totally committed to the preaching of it whether it be right or wrong. And don't tell me that's Christ - I know it isn't.

Their heart's desire is not to know Christ, it's to preach. It isn't to know Christ, it's to have a ministry. It isn't to know Christ, it's to perpetuate something. Their hours are not spent in knowing Christ, their hours are spent in making something work. 'We're doing it all for the Lord!' Well yes, but it isn't Christ. There's no increase of Christ there. We've gotten away from the fact that this is to be the functioning of Christ! No, it's my function for Him. That's the way it's come. Well, that's not Him. And out of that has come what we call the "Church system". That's how it's come about, and you're not going to change it by just preaching different sermons to it. And that's how most want to do it. They want to keep the same system and preach different sermons. That won't work! The whole thing has to disappear. **IT'S ALL GOT TO BE REDEFINED IN THE FACE OF JESUS CHRIST** and the old definitions laid aside, disappear - let go of them, turn them loose. 'Teaching is my life'. Yes, there's the problem. And if you were exiled on the Isle of Patmos - then what? If you were thrown in a Roman jail, then what? If your tongue was cut out, then what? No, **CHRIST IS OUR LIFE!** Christ must be our pursuit! Our pursuit. Why? Because we are His Body, and it should be that way with His Body. His Body should not be in pursuit of things - even spiritual things. His Body should not be in pursuit to do this or that, His Body should be in pursuit of Him, whose functioning is to be exhibited in His Body!

"But is under tutors and governors..." The child is under tutors and governors until the time appointed of the Father. The appointment of the Father has to do with the Cross. There is a time appointed. Jesus speaks of that when He says, "The hour is come..." The time appointed of the Father. How long are tutors and governors necessary? As long as there's one child left. What I'm saying here is you don't get rid of tutors and governors - we get rid of the child. It's not crucifying the tutors and governors; it's the child being crucified. And all of a sudden what was tutors and governors are no longer so. You move into a different relationship. Let's get into the Word in this.

Ephesians 4 verse 8. "...and gave gifts unto men." He ascended on high, He led captivity captive and He gave gifts unto men. Verse 11, "And He gave some apostles..." Many translations say "He gave some to be apostles..." There are some translations where He gave some churches apostles and He gave some church prophets. The point is He gave gifts. These are gifts given. According to what? Verse 7. It is "... according to the measure of the gift of Christ." It is the functioning of Christ in His Body. It is the functioning of Christ in His Body toward a specific end, toward a specific goal. And I'm saying again that when it ceases to be His function and begins to be mine, that's when I don't want to let it go. If it was never my functioning, then it can come or go or

change, or increase or decrease. But when it becomes mine - well, I want to hold on to it. I won't turn loose of it, if indeed I ever had it. Because the moment you take it as your own you've lost it anyway in reality, and it has become you functioning instead of Him. That's what it's become. You can go on and do that and you can coast right along. But really, the increase of that will not be Him, it will be something else - something else other than Him. It will not truly transform souls! It won't do it.

"He gave gifts ... some apostles, some prophets, some evangelists, some pastors and teachers ..." Most translations say "teaching pastors". Most translations, not all, combine pastors and teachers as one gift. Well now, of course if you want to take this out and make it a thing, make it a move of God, then you've got to insist that they are separate. Well as far as I'm concerned, they are not any too separate - they are all Christ functioning, toward a different need. But again, the emphasis here is that it is Christ functioning. If we could only see that - Christ functioning. Christ having a function. And many are the functions of the Lord! "He gave some ... some to be ... for the equipping of the saints..." Not for the building up of ministry, but for the equipping of the saints for the work of the ministry, which is the building up of the Body. The work of the ministry is building up the Body. And the functionings of the Lord in these gifts all come back to this one purpose. These functions are for equipping saints, for the work of the ministry, which ministry is the building up of the Body. These functionings properly exercised will follow through to that end. They are not to replace it, they are not to be substituted for it.

"For the equipping of the saints, for the work of the ministry, for the building up (edifying) of the body of Christ, till..." There is a parenthesis put around this. It works inside a parenthesis. It is not eternal in scope. It may be eternal in purpose, but not in function, not in scope. TILL. If a thing is till, then it has an end to it. Christ has no end, but His functioning in that way does. The function of the Lord would change, yet the Lord remains the same forever! Wouldn't it be wonderful if ministry could be a prophet, an apostle, a pastor, as long as prophet, pastor, apostle is needed, rather than trying to create a need for them? Wouldn't it be wonderful if ministry would allow growth and would find itself in different relationships? You know one of the things that I have to realize continually, the Lord deals with me about this, is that I am not the same thing to everybody. Even among our fellowship I am not the same thing to everybody. To one I am this, to another I am that. I mean in the functionings of the Lord. So there's no point in me grabbing a hold of one of them and buying an outfit to fit it. Why I'd be changing clothes every trip! Because these things are for equipping. There is a higher level of relationship than these gifts!

Well so, to one I'm this, to another I'm something else. One of the greatest joys that I experience is when I am no longer needed as that, but now have become this. Because it's on toward the fulness of Christ! Now if you just want to keep people under, that's different. Under tutors and governors. Then that's different. Then you make whatever function you claim the end of it. It doesn't function until there's a need and you create

the need. And your greatest fear is that your need will disappear on you. That they'll no longer need you as that. That should be the greatest joy! My God, wouldn't it be wonderful if it was the heart of every Pastor to empty his church? Empty his church that there would be such ministries going out from there! No, we're afraid we'll lose our place and our respect. Well, it's that way if you take hold of it. If you never take hold of it, then you won't have to experience that loss.

Don't you worry, as long as there's need He'll function there as that. But what I'm telling you is we try to create the need. That's like the Chinese tradition of foot binding. You take a little bitty baby who has beautiful little feet, so we'll bind them up so they'll be kept that way. It doesn't matter how much pain it causes that little baby, and how much deformity it brings, because deformity is the answer, not beautiful feet. We want to keep them under, keep them that way all the time. Look at every parent. Look at all the functions they fulfill toward a child. We're not losing anything, it's just relationships changing. Something growing, something coming forth - allowing growth to take place; allowing relationships on a greater plane to be developed. All for the good of the Body, all for the building up of the Lord's Body. But then we forget it's the Lord's Body. To too many Pastors nowadays it's "my people", "I need to be before my people." And every time I hear that I want to say, 'Brother, did God give them away? Or did you win them in a raffle? How did they become yours? How is it that they are your people and His Body?' Because that's not just terminology. I'm telling you that's deep-seated belief, deep-seated conviction that comes out there. "My people". "Well, I'm a shepherd. I've got to protect them." Well, I agree with that, but do you also feed them from time to time? I mean, you can protect them to death! There is such a thing as feeding them every now and then. That's a pretty good source of protection itself - just feed them! You feed them real good and you won't have to build your fences near so high or near so strong. They don't want to go anywhere!

But we take these things that are meant for one thing and use them for another. Am I against the things? No, not as functionings of Christ, certainly not. But the day they become something other than that, then they are blights and abominations and perversions, thieves, robbers and every other ugly thing you can say - substitutes for Christ and officials of the Anti-Christ. All of this can be said. These are given for a time. They are according to this scripture for the time of childhood. I realize these are dangerous things to say to children, but I emphasize again and again, we're not advocating getting rid of the functioning of Christ, we're advocating getting rid of the child. The functionings of Christ remain, but under a different relationship. They are for the time of childhood. And the only time they become offensive is when they cease to function toward the full measure of Christ and become an opposition to it. When they become ours to protect, to keep and all of that. Lord help you and I, who have these very functionings working in us. Lord help us not to have as our ambition the protection of these functionings, but to have as the call in the center of our hearts the time when they are needed no more. Amen. The time when they are needed no more and we can know Him and function together in Him in another level, another plane

altogether. For if these things are for bringing a Church to maturity, then what is the ministry of a mature Church? It has to go into a higher plane.

No, you're not going to make the Church mature by getting rid of these functionings. That isn't it. But a mature Church is not in need of these functionings. But see, these are very hard words and the child can not receive them, because a child just gets mad at one of these functions and becomes disobedient. You're going to have to come right back under that same tutor, that same governor - the Lord will see to it. You can get mad at it all you want to. It's there for a purpose, to serve a purpose. We've talked about some of the abuses of these things, but let's come right down to it. Tutors and governors, gifts of Christ, functionings are necessary as long as we are children. And it is not the getting rid of these things as many have tried to do, and as many today advocate, that brings us from child to son. No - that just brings about a rebellious child, an unruly child, lawless child. That's not it at all. Bringing the child to the cross does the trick!

"... under tutors and governors until the time appointed of the Father." "...till we all come in the unity of the faith..." One faith is being stressed here. One Son, consequently one faith. The faith of the Son of God. Not only that, but as a definition of that, "... and of the knowledge of the Son of God." "...till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect (that is fully grown) man..." What is that? "...unto the measure of the age (stature) of the fulness of Christ" These functions are toward such a time, more than such a time, they are toward such a man, toward such a Son, toward such a faith, such an understanding, such a comprehending of Him. They are toward a man fully grown. Now with that in mind, let's bring this right over into 1 Corinthians 13. As you know if you've read this first epistle, you know that many things are dealt with; ordinances of the Church are dealt with, prayings and prophesyings and orders are dealt with, gifts of the Spirit are dealt with, members and functionings are dealt with, and finally he continues past the dealing of all this and in what we have designated as Chapter 13 verse 9, he begins to sum up. "For we know in part and consequently we prophesy in part, but when that..." BUT, WHEN, THAT "...but when that which is perfect is come, then that which is in part shall be done away." You don't get rid of the part to bring in the perfect. When the perfect is come the part is filled up, it's done away. And the word "done away" is "made useless." Now think about that!

I will say that it is sad when these functionings by men are retained beyond their time, and hinder the child from becoming a son. Every functioning of Christ is needful to His Body, but there is not one true functioning of Christ that stays beyond its time - everyone of them are pointed to a fulness of time. They will not remain beyond their time, they will not do it. He will not do it, because His greatest joy is bringing forth the fulness of Himself in His Body, and bringing forth a Body for that full expression. That's His greatest joy. The true functionings of Christ will not remain beyond their time. They won't do it. Man causes that, man gets a hold of them. I don't care what the

function is; it can be the function of governments and helps, it doesn't make any difference. Man gets a hold of it and establishes it, and then goes about to create a need for it. And that's when it ceases to be Christ under any definition. I am thrilled when I see a brother or sister not need a certain functioning toward them any longer. I'm thrilled with that. And yet if there is a brother that needs that functioning, the functioning, if it is truly Christ is there. But it's not there to keep under and keep back - it's there until - until.

"When that which is perfect is come, then that which is in part shall be done away." And unless there's any doubt about what he's talking about, the next verse says, "When I was a child..." He brings it right into this analogy, right into this realization. What are you talking about? I'm talking about when I was a child I spoke as a child, I understood as a child and I thought as a child. "But when I became a man..." There's only one man we're talking about here, and that's the Perfect One! "...I put away childish things." I put away childish things. "For now we see through a glass (that is the vision of the Lord) darkly, but then..." What do you mean then? 20100, 20000? No, no, when I become a MAN! But then - face to face. Now - in part, but then, "...shall know even also as I am known." Coming from a child - is under tutors and governors, until the time appointed of the Father. Tutors and governors are in fact, servants appointed to the child to bring him to the cross! They are not dictators, sovereign, they are servants for a period of time in the life of the child. Needful? Well, more than that, necessary. Necessary until the Son appears! And then there is another relationship altogether, because the Son is not under, He is not kept - there's another relationship.

"This day have I begotten thee." That's not birthed of the womb, that's begotten from the death. "Thou art My Son, this day..." You know I looked at that through the years, and many have gone off on that. What is that talking about? Born of Mary? No, because that doesn't fit the rest of the scriptural setting. He's a child there, and the Father makes no such declaration at His birth. But at Jordan He does! At Jordan He does and on the mount He does. Jordan is looking at the cross, and so is at the mount. Have you never read Moses and Elijah were there talking with Him? And what were they talking with Him about? His decease, His demise, the Resurrection, yes. The word is actually His 'exodus'. Talking with Him about His exodus. To Him the cross was an exodus - the way out. The Resurrection. There's only one way out of this - **THE RESURRECTION!** And to the Son that comes forth in the Resurrection, He says, "THOU ART MY SON, THIS DAY HAVE I BEGOTTEN THEE, AND CALLED THEE TO BE A PRIEST FOREVER." There's the new relationship we begin to enjoy. Not just as clerical, pulpit clergy, but a kingdom of priests! Now I realize you can't make priests out of children, but nonetheless, there you are.

That's the ministry of the Son. The ministry of the child is in gifts, it's in favors, it's in graces, and it's until. The ministry of the Son is without beginning and it is without end! And it has as the end of its purpose the absolute glory of God! Not just bringing a people from a child to a son, but bringing THE SON unto the glory of the Father! And there's a great deal of difference in coming from a child to a son, and That Son coming to the glory of the Father. That's the ministry of This Son. And that's why I get so upset and frustrated with all of this childish stuff. I think, when will we see the ministry of The Son? The Father will have no glory, that is, self expression in a people, until there's a ministry of That Son. Friends, the Spirit of God is bringing That Son forth in a people! I say often, in a ministry - a people who minister that realization. There is a reality of This Son coming forth in a people who are in the Church, part of the Church, and yet raised up in The Son to minister His fulness to the Church, not to separate themselves from it, and become something distinct as to it. No - but as the gifts given are for the child, so This Son is given to the Church. And that's the reason I get frustrated when I see many try to hold the others in place beyond their time. Well, they found "their" ministry there, they don't want to lose it. But if you'd just lose it, you'd find it again in Him, in a greater proportion of Him! But you'd actually have to lose it - you can't trick God and say 'I lost it' and keep it. You actually do lose it, you come to nothing. Not too many are ready to come to nothing - that He might be everything!

We like to get injured and then well, because people feel good about us. But as for us just coming to nothing, well, that's another matter. We like to repent and reform because people forgive us, and we'll get greater than ever. But just coming to nothing - that's different. And all that of the child dies with the child. If there is no children there's no need for any of that that is for the child. The Son answers only to the needs of the Father - His need to be glorified in a creation. And the ministry of The Son is toward that glory. And I tell you, folks, this is our calling, this is the calling of the Spirit. And I'm not against ministry to the child as long as it is bringing the child somewhere, rather than just keeping the child a child. But I understand that in the midst of all of this, there is a Son coming forth in a people, and that's where my interests lie. Why? Because I see That Son as being the salvation of the Church in the end, as being The Son that ministers to the Church in the time of absolute famine, tribulation, greater time of oppression and darkness. The other won't do that. Why? Because it's not in the first place designed of God to do it. The end of it is with childhood. The end of the ministry of The Son is God having glory! That means there's no end to it! God having glory - that priesthood is endless, without beginning or without end.

And again, it is nothing other than the functioning of Christ, but in another level, toward a greater purpose. It still doesn't make me a king or a priest - it makes us a kingdom and a priesthood, properly translated. And He's the King and He's the High Priest, but for Him to have His functioning. My Lord! For Him to have His functioning! But you see we leave it with us as men, and if we're not going to be

apostles and prophets all of our lives, then we want to be a king and a priest for eternity - we're going to be something! And when that just runs out, then we'll just be gods! Oh my, the vanity of our minds. Lord bring us to the foundation of this matter. REVEAL THY SON IN US, so that to us the Church is Christ, consequently all these functionings is Christ functioning in His Church towards a purpose. The purpose is the end of children. "...that we be no more children tossed to and fro ..." That we be no more children, that's the next verse there in Ephesians 4. That's the end of it. That we be no more children. Cause us to understand that, Lord. And then cause us to understand that The Son is ONE SON, and He hath made us a kingdom and a priesthood, in that He's the King and the High Priest! Here it is His functioning as well. A higher plane toward a more ultimate purpose. The ultimate purpose is that the Father be glorified!

See, in the child you see the coming Son. In the Son you see the Father coming to be glorified. Hallelujah! These are relationships that the Spirit of God would bring us in Christ Jesus. And the only thing that hinders folks is when we take one of them to ourselves and try to keep it. That will ruin it every time. Then we get mad and accuse one another of not believing in gifts. Well, amen.

I tell you, we are going to be hearing in our hearts about This Coming Son, and His ministry in His Father's house. Hearing I say, hearing by the Spirit, the hearing that will give this Son actual functioning and visible appearing. I'm telling you that, this is where we've come to.

Lord, thank you for your grace and your mercy. Thank you for this time together. This has been a glorious time, measured by the Spirit of God in the fulness of Christ, not measured in days, or hours or minutes - no, it's been measured in something more than that. And we thank you for it. And I ask you to just deal with us according to the measurement of these times, which measurement is CHRIST! Deal with us, ever bringing us to a fuller measure of Him. And we pray that it be so, in Jesus' precious name. AMEN.

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