

# Putting On Incorruptibility

## Table of Contents

There Are Many Heavens. . . . .	1
A Heart Word.. . . .	2
Saul Was A Educated Man. . . . .	5
Sharing Sacred Secrets.. . . .	6
Stephen's Death Pricks Saul. . . . .	8
Saul Hears The Voice. . . . .	11
The Voice Brings A Revelation.. . . .	14
Born In Mother's House. . . . .	15
Getting To Know Father. . . . .	17
Finding The Corporate Christ. . . . .	19
Going Beyond the Heady Realm. . . . .	20
The Voice Illuminates. . . . .	22
Truly Raptured.. . . .	24
Understanding Incorruptibility.. . . .	27
A Hidden Word Explained.. . . .	30
Paul Explains His Gospel Three Times.. . . .	31
Some Were Incorruptible In Paul's Day. . . . .	32
Distinguishing Incorruptibility And Immortality.. . . .	34
Born Of Incorruptible Seed. . . . .	35
Incorruptible Doctrine. . . . .	36
Children, Father's And Young Men. . . . .	37
Paul Speaks To Young Men. . . . .	38
Learn To Put On Incorruptibility. . . . .	40
The New Body. . . . .	41

# Putting On Incorruptibility

## THERE ARE MANY HEAVENS

We proclaim the Good News of the Happy God, who is the Savior of all and condemner of none. (1Ti. 4:9ff). People who have not been brought up in this line of thinking are beginning to grasp hold of it for the first time. These believers are being set free from serving God out of condemnation and guilt, as they discover there is forgiveness with God, they are enabled to correctly reverence him. (Ps. 130:3f). This understanding dawns as a light in the midst of creation, because these are doing more than hearing the word and hiding it under a bushel. (M't. 5:15f; Ph'l. 2:12ff; Jam. 1:17f).

It is time for the sons of God to shine forth in the midst of creation. (Pr. 4:18; Ro. 8:19ff; Ph'l. 2:12ff). For we have been given the ministry of reconciliation and a word that announces the victory of the Unlimited Lamb of God. (2Co. 5:17ff; Joh. 1:29; 1Jo. 2:1f). It is time for all true ambassadors of Christ to reach out, touching and bringing change, to the lives of a groaning creation. (Ro. 8:22). I am talking about the of Christ touching gang members and street people. Also, reaching neighbors, families and all humanity to bringing change to their lives. Do you understand that this is the purpose for proclaiming the Gospel? It was never the intent of our Lord to hide this word inside the church. Believers must realize that the goal is not to get to heaven. According to Paul's teaching we are already seated in the heavens. (2Co. 12:1ff; Eph. 1:19f, 2:5f; Col. 3:1ff; Heb. 12:22ff). We are not going to go to a geographical location called heaven, because the righteous will never be removed from the earth. (Pr. 2:21f, 10:30). The Bible says the upright will dwell in the land, the blameless will remain and the meek will inherit the earth. (Ps. 37:9, 11; M't. 5:5). It is the wicked who will not inhabit the earth, for they will be cut off from it. Yes, the unfaithful will be uprooted from it. God's goal is not to take a people off this planet to a place called heaven. (M't. 6:10; Col. 1:13). He purposed long ago to bring heaven to the earth. (M't. 6:9f; Heb. 12:22, Rev. 21:2f, 9f) Thus, we are not scheduled to go away to heaven, but to descend **OUT** from the heavens we are already in, to rule and reign upon earth. (Ro. 8:37; 1Co. 15:22ff; Rev. 1:6, 5:10, 12:5). That is what the Gospel is all about.

God called me, as a child, to preach the Good News. I sat contemplating what to share and the Lord spoke to me saying, "*Son, understand something. The whole house is not filled with the same heaven.*" There are many heavens that are present in the household of God. By that I am simply saying that there are many levels and dimensions of understanding in God. (2Co. 12:1-4). So many people have never heard anything good come out of the proclamation of the Gospel. (Ro. 2:1:16f, 4:1ff; 1Co. 15:1ff). These have served out of fear that God would rather destroy and torment them than to help them. Others are well schooled in the good news of this message. They are also well educated in the vocabulary of the message. Yet, so many of these, who have grasped hold of the vocabulary, have never heard the voice of the Spirit at anytime. (Joh. 5:37ff, 6:63; Ro. 8:2ff; 1Co. 2:12ff, 8:2; Rev. 2:7, 2:11, 2:17, 2:29, 3:6, 3:13, 22). In recognizing this I realized I needed to do some teaching. Would you believe that the subject matter has to do with putting on incorruptibility?

## A Heart Word

One of the first things that comes to my mind is found in Paul's writing to the Galatians. Some have taught about the involvement of the heart and brain in understanding God's word. It is certain that God is not creating within us a brainy word, but a heart word. (2Co. 3:3; Heb. 10:16f). The apostle Paul warned that difficult and even dangerous times would come upon the earth. This would result from those who would become lovers of themselves, as well as, lovers of money. They would become boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control. Moreover, they would be brutal, despises of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God. These would have a form of godliness but deny its power. He says, "*From such people turn away! For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts, WHO ARE ALWAYS LEARNING AND NEVER ABLE TO COME TO THE KNOWLEDGE OF THE TRUTH.*" (2Ti. 3:1ff). Remember. "*Knowledge puffs up, but love edifies.*" (1Co. 8:1).

I think most believers understand the importance of God's word when it comes to following Christ. However, I have also noticed the way people talk about *THE SIMPLICITY OF CHRIST*, in an attempt to get out of truly pressing into God for spiritual understanding. Paul told the church at Corinth that he was jealous over them with godly jealousy. This was because he had betrothed them to one husband, so he could present them as a chaste virgin to Christ. He went on to say, "*I fear, lest somehow, as the serpent deceived Eve by his craftiness, SO YOUR MINDS MAY BE CORRUPTED FROM THE SIMPLICITY THAT IS IN CHRIST.*" (2Co. 11:3). He was concerned that someone would come preaching another Jesus whom he had not preached. Moreover, it troubled him to think that the church might receive a different spirit or attitude, than they had already received. He also considered that they might accept a different Gospel than he had proclaimed to them. (2Co. 11:2ff).

What did Paul mean when he said he was concerned the people would become *corrupted from the simplicity that is in Christ*? (2Co. 11:3). First, let me say that a study of this passage would reveal that he did not mean a simpleton's message. It is not so easy to understand the Bible. The things of God are not spoken in words which human wisdom teaches. They are given in words that the Holy Spirit teaches, and can only be known by interpreting spiritual things with spiritual things. The natural, or "*soulish*," person does not receive the things of the Spirit of God, because they are foolishness to them. It is impossible for the natural mind to comprehend the things of God, because they are spiritually discerned. (1Co. 2:12ff). Paul's fear was that the believer would depart from the singleness of grace and truth and return to the works of the law. (Joh. 1:14, 17; Col. 1:6; 1Pe. 5:12). That is, they might leave the principal of righteousness through faith and return to the works of the law for righteousness. (Ph'l. 3:9). We all need to come into a place where our thinking narrows to focus on the center of God's purpose. The focal point and central thought of every believer is to reveal that Christ is the end of **THE LAW** for righteousness to everyone who believes. (Joh. 1:17; Ro. 10:4, Gal. 3:13, 24, 5:4). So it is with this thought in mind that we go to the Book of Galatians.

There are believers who have had their minds awakened to something greater than the fundamental principles of Christianity. Moreover, the wisdom of God is spoken among those who are mature. It is not the wisdom of this age, nor of the religious rulers of this age, who are coming to nothing. It must be understood that it is the wisdom of God hidden in a mystery. This wisdom God hid from every generation throughout the ages, having ordained its unveiling for our glory before the ages began. (1Co. 2:6f). Thus, Paul told Timothy to preach the word! He was to be ready in season and out of season. When he preached he was to convince, rebuke, exhort, with all longsuffering and teaching. This is because the time would come when people would not endure sound doctrine. Rather. According to their own desires, because they have itching ears, they would heap up for themselves teachers; and they would turn their ears away from the truth, and become turned aside to fables. (2Ti. 4:2ff). This is why some brethren who sit in the midst of the congregation, while "*deeper teaching*" and "*revelation*" are being expounded, can so easily adopt the teaching or doctrine, but miss the revelation of life. Remember: Revelation without manifestation is mere information. The lack of manifestation of one's revelation simply shows a lack in spiritual maturity.

By this time we should all be teachers, yet we are in need that someone teaches us the first principles of the oracles of God. So many saints who testify to possessing a deep revelation have come to need the milk of the word and not solid food. Now everyone who partakes only of milk is unskilled in the word of righteousness, for they are babes. Solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern *both* good and evil. (Heb. 5:12ff).

I have news for you—someone might be able to preach better than anyone else might but if what they are proclaiming is not flowing from the Spirit of wisdom, even from the spirit of revelation, it will not contain life, and life more abundant. (Joh. 10:10; Eph. 1:16ff). I believe that anyone can be taught to come to the revelation. This is because the revelation is not far removed from any of us. The revelation is not outside of us. The word of faith that we proclaim is nigh to each one. It is in our heart and in our mouth, so that when we believe that God raised Jesus from the dead, and confess with our mouth, "*Lord, Jesus Christ,*" being saved, we will become fully saved. (Ro. 1:8ff).

## Saul Was A Educated Man

Paul, who was called Saul before his conversion, was a Pharisee, and an educated man. (Ph'l. 3:5ff). If he lived in our day, he would have a doctorate degree in more than one subject. He was a brainy man, and that is evident in all of his writings. Saul walked after an order that had been the prevalent order of God in the earth for many years. (Ac. 7:58; Ph'l. 3:4-7). It was God's way and it was called the way of Moses. Jesus himself called attention to this when he spoke to the multitudes and to His disciples, saying: "*The scribes and the Pharisees sit in Moses' seat. Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do.*" (M't. 5:17ff, 23:1ff). He also spoke to his disciples saying, "*Except your righteousness exceed the righteousness of the scribes and Pharisees, you will in no case enter into the kingdom of heaven.*" (M't. 5:20). In other words, the scribes and Pharisees had a brainy understanding of the Scripture. However, they had never heard the voice or seen the form of God at any time. (Joh. 5:37). Moreover, they were not able to produce a manifestation of the truth of Moses.

I believe that Moses received a revelation from God. (Ex. 25:40, 26:30, 27:8; Heb. 8:5). He received more than just a rule book filled with laws and regulations to guide the people. Moses, in his revelation, walked in a place that no one else in his generation would walk. It was the people of his generation that turned his revelation of truth and grace into a law of dogmatic legalisms. (M't. 15:3-9; M'r. 7:6ff; Col. 2:20ff; Tit. 1:13f). Now, Moses first heard the voice of God at the burning bush. (Ex. 3:1ff). Again, at Mount Sinai he heard the voice that taught him *the ways of God*. However, when he shared it with the people, all they could comprehend were *the works of God*. (Ps. 103:6f). So it is with every revelation that the Lord gives to the Church. Some may not like to hear this, but whenever one opens their mouth to share their understanding with others, the thing they are sharing is doctrine. That is the best anyone can do. All doctrine is teaching and all teaching is doctrine. Doctrine results when a person simply tries to put their understanding into the common language. In sharing what someone has come to know by the spirit of revelation they at best produce a teaching. Most often the human element gets involved and botches it up. This is because the minute one brings their understanding of spiritual things into the natural realm they discover that the words of the natural intellect cannot clearly express the revelation. (1Co. 2:10, 13f; 2Co. 12:1ff).

## Sharing Sacred Secrets

I want you to know that I will never attempt to express everything I think I know. This is because I have learned a secret over the years. It is simply this, God gave us mysteries that contain precious nuggets of the truth. However, the mysteries that God unveils are not to be told. The word mystery in the Bible comes from the Greek word *musterion*, (Strong's number 3466), and it means "*to initiate into a sacred secret for the purpose of keeping it secret.*" Literally, the initiation reveals the sacred secret that has been hidden from ages and generations. Yet, it is made known for the purpose of keeping it secret. This is because there is power contained in the mysteries of the Bible.

To become effective we must understand some things about the power of a revelation. When someone teaches, they should only speak out of the abundance of the revelation of Christ that is in them. This comes from the heart, and through the mouth, but when it goes into your ear, it is interpreted as a teaching. Now, from within us, there is a voice that will cause it to become the revelation of God. (Joh. 14:26, 16:13; 1Co. 2:9ff; 1Jo. 2:26f). It becomes our personal revelation so that we can experience the life and power of the revealed truth. (Joh. 8:32). The problem is, we get too use to listening to what comes into our mind through our ears, and so we miss the inner voice. We often mistake the preacher's voice, for *THE VOICE*. (Jo. 5:37ff).

Now hear me, my voice cannot change anyone. My words will not convert a person. My understanding will not transform people. However, there is a word, an understanding, even wisdom that is within every human being. It is not lacking in any measure. It is this voice that will bring the change that is needed for every individual in their season. So we do our best to interpret, and to give from the abundance of our heart, but the best that anyone can do is to initiate others into the sacred secret of the ages. (Col. 1:25ff).

I once heard a brother say that he came to stir up our pure minds. I like that word, “*Stir up.*” That is exactly what it is all about. The apostle Peter said, “Beloved, I now write to you this second epistle, in both of which *I STIR UP YOUR PURE MINDS BY WAY OF REMEMBRANCE.*” (2Pe. 3:1). He was saying, “*I am writing to fully waken the deep thought in you that has been genuinely tested and proven.*” This is what I want to help others to comprehend as I share this message concerning incorruptibility. I want to dunk others into this mystery, far enough that they will begin splashing around in it for themselves. It is my desire to initiate others deep enough into the laver of God’s word that they will find the Word that consists of Spirit and Life. (Joh. 1:4, 6:63, 8:12; Eph. 5:26f). This is necessary so that they will begin to seek God, to press God, to learn his voice, to hear from the Lord for themselves.

If I accomplish my purpose, as a minister of the Gospel, then I will no longer hear people saying, “*Well, Brother Stacy said . . .*” I really dislike hearing that! My teaching tapes and literature go around the world now. Everywhere I go I hear people say, “*Oh, your tapes and writings bless me.*” Well, I thank God that I can be a blessing, but hear this, if you are quoting Stacy Wood, you are quoting the wrong person. If my tapes are not reaching down into your innermost being and stirring you to the point that you are pressing in, to hear the inward reality of the Christ, then everything I have done is futile.

### **Stephen’s Death Pricks Saul**

Saul, a well-educated man, knew the Hebrew, Aramaic, and Greek forwards, backwards, upside down, right side up and inside out. As a zealous upholder of the tradition he upheld the Law of Moses. He knew that Moses was a man of God who had established the way of God in the earth. (Ph’l. 3:4-7). The Israelites had been following this tradition for hundreds of years, and all of a sudden, a man named Jesus had come along and disrupted the tradition.

The Pharisees had no doubt who Jesus was and that he had come from God. Look at John chapter three, where a man named Nicodemus, a ruler of the Jews and a Pharisee, came to Jesus by night. He said, “*WE (We who? We Pharisees) KNOW THAT YOU ARE COME FROM GOD, because no one could do the display of power that you do, except God be with him.*” (Joh. 3:1). Jesus agreed with Nicodemus, and said, “*Truth, Truth, Nicodemus. You could not see this kingdom, except you have been born from above.*” What was Jesus telling him? He was simply saying the Pharisees had experienced the first step in being born from above. Jesus said, “*Nicodemus, you guys have been truly birthed and you see the kingdom. However, I have got news for you. You cannot enter into what you see, except you become born of water and of the Spirit. So do not marvel that I say to you, that the washing of regeneration and renewing of the Holy Spirit must take place within you. That is, a spiritual renovation must take place in your intellectual understanding. It must become more than what you have seen and what you have heard. You have got to be born of water and of Spirit.*” (Tit. 3:5).

In the years of Saul’s training in the Jewish Sanhedrin, he heard Stephen debate the elders of the Jewish faith. Stephen argued that Jesus was the Messiah. His Scriptural basis for the debate was so strong that his opponents could not refute him. Saul of Tarsus heard the speech in which Stephen was placing Jesus superior to the law. He also esteemed Jesus to be of greater importance than the Temple of the Jews. Furthermore, he claimed that the fathers of the Jewish nation had always been rebellious toward God. Then he accused the present Jewish leadership of also rejecting God’s way, as their forefathers had done. (Ac. 6:12-7:53). Paul, from his training, vigorously disagreed with this point of view, because Stephen opposed the very foundations of Judaism. Some believe that Stephen’s sermon may have stimulated Saul’s persecution of the church. (Ac. 8:1-3, 9:1f; 26:9ff; Ph’l. 3:6; Gal. 1:13). He certainly was a fanatic at making sure that his religion continued as the primary persuasion in Israel. What he knew, he thought was the only true and correct way to God. No one was going to replace it with a new or different faith.

It was Saul who held the clothes of those who stoned Stephen to death that day. He saw this young martyr die a victorious death. (Ac 6:8ff; 7:57ff). I believe Stephen’s stoning may have been the human agency that God used to conquer Saul. I am sure that Saul heard and saw something that he could not explain. Stephen was being accused falsely, his life being taken from him for no reason. Saul knew this and he realized that there was no good motive for stoning this man. His declaration of having seen Jesus standing at the right hand of God was what incited the stoning. He had done nothing else wrong. Saul knew whom Jesus was, and all Stephen had done was

proclaim this great prophet and teacher. Jesus, was certainly a prophet, and just as the forefathers of Israel killed the prophets of old, the Jewish leadership also killed him. (M't. 5:11f, 23:29ff, 34ff). They killed Stephen because he had faith in a great man of God. There was no question about the man Jesus, even Caiaphas the High Priest had recognized the Scripture concerning him. Caiaphas had even prophesied saying, "*Jesus would die for the nation, and not for that nation only, but also that he would gather together in one the children of God who were scattered abroad.*" (Joh. 11:49ff). It was about the time of Stephen's stoning that Caiaphas resigned from his High Priest office to follow Jesus. He said that after the Resurrection, Jesus appeared to him, just like he prophesied that he would. (M't. 26:63f; Joh. 18:28). Thus, Saul stood there holding the coats of his peers while they stoned Stephen. Stephen, being full of the Holy Spirit, gazed into heaven and saw the glory of God.

Now, whether Stephen literally lifted up his physical eyes, or in himself he looked into the realm of the Spirit, makes no difference. He looked up, the heavens were opened, and he saw Jesus, as the Son of Man standing at the right hand of God! (Ac. 7:56). Whatever it was, something really happened. The blood of Jesus that had affected this young man Stephen began to speak out of his life. He did not say, "*Stop! Please!*" Moreover, he did not say, "*God, how long before you get them?*" It was not the blood of Able, or the blood of the prophets, which the Jewish leadership knew so well. The typical blood of martyrs always cried out saying, "*How long, O God, until you get vengeance for me?*" (Ge. 4:10; M't. 23:35; Lu. 11:51; Heb. 12:24; Rev. 6:9f). This blood that was speaking out of Stephen's life was the blood of Christ, that cried out from Calvary, "*Father, forgive them, they know not what they are doing!*" (Lu. 23:34). As they stoned Stephen, he was calling on God and saying, "*Lord Jesus, receive my spirit.*" Then he knelt down and cried out with a loud voice, "*Lord, do not charge them with this sin.*" (Ac. 7:59f). After saying this, he fell asleep. How could anyone understand such forgiveness? I believe that Saul's heart was pricked right then and there for the first time.

Many years later, Paul wrote to the church in Corinth and said, "*I knew a man—whether in the body or out of the body, I cannot tell, but I knew this one more than fourteen years ago.*" (2Co. 12:1ff). The incident of Stephen's stoning was approximately eighteen years prior to the writing of this epistle. Now, if we know anything about time, fourteen years, eighteen years, or thirty years can all run together until one does not know the difference. Thus, Paul writes, "*More than fourteen years ago I knew a man, who was caught up into the third heaven.*" I do not think that this man could have been Paul. I feel this way because in the context Paul said, "*Doubtless I also will come to the visions and revelations that this man came to.*" The person he was speaking about had been caught up into the *third* heaven, just as Stephen had been caught up into the heavens on the day of his stoning. On that day Saul could not fully discern what had happened, but he knew that this young martyr came to visions and revelations that were unlawful to utter. That is, they were impossible to put into the common language, so others could comprehend why he was not crying out for vengeance, as the prophets and martyrs of old. (2Co. 2:13f; Ro. 8:6f).

### **Saul Hears The Voice**

Paul introduced his theology and comprehension of the Gospel in the book of Galatians. Then, he wrote to the church in Rome, a more in depth presentation of his understanding of the Good News. It is the book of Romans that really clarifies Paul's understanding of the Gospel. Finally, he wrote the book of Ephesians and put the finishing touches on what he saw and understood to be God's purpose, as well as, his accomplishment in bringing it to pass.

In Galatians we see Paul's introduction to the Gospel. He is dealing with the Church, which started out in the Spirit and then returned to the Law. (Gal. 1:6ff, 2:16, 3:1ff, 10f). This seems to be a pattern that the people of God continually follow. Our first experience in the Lord is comparable to the fulfillment of the feast of Passover and our exodus from Egypt, or from our *limitations*. However, just as Israel of old we soon begin to murmur in our wilderness wondering.

Each one of us has been begotten, not through a corruptible seed, but an *INCORRUPTIBLE SEED*, through a word of God. (1Pe. 1:23). This incorruptible seed lives and remains in every one of us, to the time of the fulfillment of God's purpose. Our confidence is this very thing, that he who began a good work in us will also complete it. (Ph'1.

1:6). In this experience we become little children, and our sins are forgiven for his name's sake. (1Jo. 2:12, 3:9, 4:7, 5:1, 4, 18).

Having started out in the Spirit, we recognize that we are bought with a price, we are not our own. (1Co. 6:20, 7:23). Our first understanding is that we are saved by grace through faith. Moreover, neither, grace or faith, is something that we naturally possess in ourselves. It is the gift of God, not of works, lest anyone should boast. We are all God's workmanship, created in Christ Jesus upon the good works, which God prepared beforehand in Christ, that we should walk in them. (Eph. 2:8ff). Moreover, God chose us, we did not choose Him. (Joh. 15:16; Eph. 1:4f; 1Pe. 2:9f). In this feast we discover we were crucified and died in Christ at Calvary. (Joh. 12:32f, Ro. 6:1, 6; 2Co. 5:14f; Gal. 2:20f, 6:14; Col. 2:20ff; Heb. 9:27f). Moreover, we find the work of redemption is finished in Christ once and for all. (Joh. 19:30; Ro. 5:18; Heb. 10:10).

Next, we come to the fulfillment of the feast of Pentecost within our lives. (Joh. 14:16ff; Ac. 1:4ff, 2:1ff; Eph. 1:13f). This is the young man stage of our experience. We are strong, and the word of God abides in us. This is where we get the victory over the hurtful effect and influence of guilt. (Ro. 8:35ff; 1Jo. 2:13f). In this experience we became buried with Christ in baptism. The apostle Paul said, "*By one Spirit we were all baptized into one body; whether Jews or Greeks, whether slaves or free; and have all been made to drink into one Spirit.*" (1Co. 12:12ff, 27; Gal. 3:27f).

This is also where we are risen with him through faith in the operation of God. (Ro. 6:3f; Col. 2:12). Moreover, it is in this experience that many think that they are able to help God out. (1Jo. 2:12ff). Yet, God faithfully brings us from the "*help-Him-out stage*" to the place where we are helpless once again. What then shall we say to these things? Since God is for us, who can be against us? God did not spare his own Son, but delivered Jesus up for us all. How will God refuse to freely give us all things through Christ Jesus? Who will bring a charge against God's elect? It is God who justifies. Who can condemn us? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. Who will separate us from the love of God in Christ Jesus our Lord? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword separate us from the love of God? It is written: "*For Your sake we are killed all day long. We are accounted as sheep for the slaughter.*" (Ps. 44:22; Isa. 53:7; Jer. 11:19, 12:3, 51:40). Yet in all these things we are more than conquerors through Him who loves us. "*I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.*" (Ro. 8:31ff).

This experience is the equivalent of where Saul had been, as the young man that held the coats of Stephen's stoners. He had been in that stage of the Law, the schoolmaster that was leading him to Christ. There is no way out of the young man level until we recognize the Christ of reality. The Law is not the teacher, but the schoolmaster (Strong's number 3807) that brings us to the revelation of Christ. (Ro. 10:4; Gal. 3:25f). It is the Law that keeps bringing us to the revelation of Christ, so we might become justified through faith. After faith comes, one is no longer under a schoolmaster, but united with Christ. (1Co. 6:17). The anointing which we receive in the fulfillment of the Feast of Pentecost abides in us. Thus, we need not that any one teach us what is or is not anointed. This is because the same anointing teaches all things. The anointing bears witness to what is truth, but never agrees with a falsehood. Moreover, we will abide in the Christ, even as this anointing teaches us. (1Jo. 2:27).

In Galatians, Paul wrote concerning his testimony. He said, "*It pleased God, who separated me from my Mother's womb, to call me by grace and reveal His Son IN me, that I might proclaim and announce good news of him among [literally into] the heathen.*" (Gal. 1:15). Can you hear that? When did God reveal his Son IN Paul? Where did this revealing take place? Well, I refer back to Acts chapter nine, which shows us a group of men who were traveling down the road to Damascus. Saul was the chief leader among them. They are not going down the road talking about God. Rather, they were full of threats of eradicating the disciples of the Lord Jesus Christ. They were talking about stopping the new move and order of God.

I suppose we have all worn this Pharisaical garment at some point. We heard a word that did not compute with what we had already figured out to be God's purpose or order of things. So we were going to make sure that it did

not gain any more ground or recognition. Thus, we rose up against those who were proclaiming it. Well, that is where Saul was, and he was going down to Damascus to destroy all of the Christians and put a stop to this heresy. His pocket was full of arrest warrants. He was going to arrest men, women, and children who confessed Jesus as their Savior. (Ac. 9:1-2; Ph'l. 3:6). I believe it is here that we witness the revelation of Christ to Paul's life. In the Book of Acts Luke records, "*As he journeyed, he came to Damascus, and suddenly there shined round about him a light out from heaven, and he fell to the earth and HEARD A VOICE SAYING to him, 'Saul, Saul, why do you persecute me?' And Saul said, 'Who are you, Lord?' And the Lord said, 'I am Jesus, whom you persecute. It is hard for you to kick against the pricks.'"*" (Acts 9:3ff). The men that journeyed with him stood speechless, hearing a voice, but seeing no one. I find that interesting.

Back in Galatians, Paul recorded this same experience. He said, "*It pleased God, who separated me from my Mother's womb and called me through His grace, to reveal His Son IN me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood.*" (Gal. 1:16). Now, notice that they *all* heard the voice. This very thing had happened before. The voice spoke to Jesus at least twice in His ministry. John reports that Jesus said, "*Father, glorify thy name.*" Then a voice came from heaven, saying, "*I have both glorified it, and will glorify it again.*" The people, that stood near by, and heard it, said that it thundered. Others said, an angel spoke to him. Jesus answered and said, "*This voice came not because of me, but for your sakes.*" I am convinced that Jesus heard the voice of the Father, but it was the voice of the Father for all of them. Hear this: when Jesus spoke to Saul, they all heard the voice. (M't. 3:17; Joh. 12:28ff).

### **The Voice Brings A Revelation**

There is a voice that goes forth in the land, and I want you to understand that it is right in the midst of you. When Noah heard God say, "*Noah, build me an ark!*" I have a hunch that Noah was not listening outside of himself.

Someone may say, "Wait a minute—Christ was not in anyone until after the Holy Spirit came!" Do not tell me that Christ is not in man. Peter tells us that all of the prophets prophesied by the Spirit of Christ that was *IN* them. (Col. 1:26ff; 1Pe. 1:10f). You see, when Abraham stood in the door of his tent and spoke with Jehovah, and he heard the voice of Jehovah, he was not standing with another man, he was standing in *the presence of the Lord*. Many of us do not understand that when we are in the presence of someone, we are actually with him or her. Can you hear that?

Saul heard the voice of Jesus. Those that were with him heard the voice of Jesus. It was all coming from the same place, but at that moment Saul not only heard, but he also had a revelation, an unveiling of the Christ. Suddenly, not only did he hear Jesus' voice, but also he saw Him.

Jesus had said to the Pharisees, "*You have never heard HIS VOICE at any time, nor SEEN HIS FORM.*" (Joh. 1:18, 5:37). Suddenly, this Pharisee not only heard his voice, but he saw his form—it was the Son of God, not standing beside him, not off on a planet called Heaven, but Jesus *IN* Saul! I find it interesting that this apostle gets a revelation that none of the other apostles' record. Yes, Paul became a minister according to the stewardship from God, which was given to him for the Church, to complete the word of God. He was given the mystery, which had been hidden from ages and from generations, but now being revealed *to* the saints. God willed to make known to the saints what are the riches of the glory of this mystery among the Gentiles: which is *Christ in you*, the hope of glory. (Col.1:26ff).

The apostle Paul is the one who speaks about Christ *in* you, the hope of glory. He is the one who wrote about this glory that is in us that is ready to be revealed. Also, he is the one who talks about all of creation groaning to find out who we really are, behind the veil. He heard *THE VOICE*. (Ro. 8:18).

### **Born In Mother's House**

We are trained up in Mother's house, and if you do not know what Mother's house is, it is simply whatever your background was—Catholic, Episcopalian, Lutheran, Baptist, Pentecostal, Charismatic, or Independent. It might have even been the bar. It does not matter. You could have been Hindu, Buddhist, or Muslim. You see, it does

not matter what your background was, I have got news for you: God was still leading you to the same place. Not to a religion, but to a revelation of his Son, and not *outside* of you, but *within* you.

Religion leads us to look for God outside. That is the concept in Mother's house. She does not know any different, because you see, it is necessary to leave Mother's house to go to the Father. Mother's house, is like the Tabernacle of Moses. The Tabernacle of Moses was one tent. That tent was divided into two portions by a veil, which was exactly how a husband and a wife lived in the days of the nomads, such as, Abraham, Isaac, and Jacob—one tent, divided by a veil. On one side of the veil were the women, the children and the servants. On the other side of the veil were Father and his maturing sons. Guess what, it did not matter whether you were male or female, when you were born, you were brought up in Mamma's side of the tent. You were raised among the servants, and you had a schoolmaster called the Law to lead you to the Father. (Gal. 4:1f).

Now, hear this, the Law did not teach you a thing. It was your schoolmaster. It was the one that would take your hand and take you *to* the teacher. All the things that we did in the tradition and legalism of religion were simply to keep us until we got to the Father. Thus, we all grow up in Mother's tent. We learned a lot of things from Mother, and a lot of what we learned were wrong perspectives. Mother does not run the house, although, she thinks she does. If you know anything about the eastern mentality, you know that it is a matriarchal society. The Mother in a household is a very strong, dominate personality in the home. So it is in the Church. The traditional Church, that which is the "soulical" body of believers, is very strong. She thinks she has got everything correctly set in order. However, the truth of the matter is, this is Father's house, Father's plan, Father's way, and guess what—it is only going to work when it is in agreement with Father.

Now, Saul was brought up in Mother's house just like the rest of us, but the day came when he heard Father's voice. It was on the other side of the veil. (Ex. 25:20ff, 26:33). He, like the rest of God's sons, was under tutors and governors until the time appointed of the Father. (Gal. 4:2). Then in God's chosen season, the season to be placed as a son in the family, Father's voice is heard. The Father's voice thunders. His voice is powerful and full of majesty. The voice of the Lord breaks the cedars, yes, it splinters the cedars of Lebanon. He makes them to skip like a calf. His voice divides the flames of fire and shakes the wilderness. The voice of the Lord makes the deer give birth, strips the forests bare and in his temple everyone says, "*Glory!*" Yet, if Father's voice is not found in the wind, the earthquake or the fire it might come as a still small voice or hush. Yet it will produce the same result by shaking the heavens and the earth. (1Ki 19:2; Heb. 12:25f).

The voice might come to someone as it did to me at twenty-one years of age. When I heard the Father's voice that day it separated me from everything that I had ever known of God. I first recognized the Father's voice calling me when he began to set me apart at about eighteen years of age. However, I did not understand that separation until I was twenty-one. He called me out of Mother's house, which in my life had been the Assembly of God organization. However, I misunderstood—I thought that I was supposed to go outside of the tent. I came out of Babylon, that is, I came out of the religious system. You know. I came away from all fellowship, to do my own thing in God. It took me a few months to understand that I was NOT supposed to go *OUTSIDE* the tent of the congregation—I was supposed to have gone farther *INTO* the tent, where I would find myself in Father's presence.

### **Getting To Know Father**

The Bible tells us that Jesus grew and became strong in spirit, filled with wisdom; and the grace of God was upon him. (Lu. 2:40). The time of Jesus' separation to the Father came at about twelve years of age. He made the annual pilgrimage with Joseph, Mary, and kinsfolk to Jerusalem for the Feast of Passover. After the Feast this band of wayfarers headed home. A day's journey out of Jerusalem his Mother and Joseph discovered that Jesus was not with them in the caravan. They looked for him in the assembly but did not find him. Thus, they backtracked to Jerusalem and searched for three days before they found him in the temple. (Luke 2:41ff).

Once again, Mother has lost her sons. She has not been aware that they have strayed from the normal routine of the religious journey. Moreover, when she does discover it she will not understand why this has happened. (Lu. 2:50). It is because their heavenly Father has called them into his house. However, Mother thinks that they have

just wandered off and gotten lost. (Joh. 14:1ff). She could not know that they just stepped behind the veil, where they heard Father saying, “*Come. You are my son, in whom I am well pleased.*” (Heb. 6:18ff, 10:19ff). When we get into Father’s tent, we hear him say, “*Son, you are not going to do it mamma’s way anymore. Listen to me carefully, sons. Quit doing! In mamma’s tent, you do, do, all the time, and all you get from do, do, is a big mess.*” We are now in Father’s tent—**AND HE SAYS, “BE ABOUT (AROUND) ME!”**

Someone may object by saying, “*Wait a minute, Jesus said, ‘I’m here to be about my Father’s BUSINESS.’*” No, look at it in the original language. He said, “*Why is it that you were seeking me? DIDN’T YOU KNOW THAT IT IS NECESSARY TO BE ABOUT MY FATHER?*” (Lu. 2:49). He did not mean, “*I am here to be busy doing the works of my Father.*” He clearly stated, “*I AM HERE TO BE AROUND MY FATHER, BECAUSE I NEED TO GET TO KNOW HIM.*” What is the purpose of getting to know our Father? When we see how our Father operates, hear how he speaks, and know how he thinks, then we can go and do Father’s business without asking Him what to do next, because we become as he is. (Joh. 5:19f, 30, 8:28f, 38; 1Jo.1:7, 3:2f, 7, 4:17).

The “*soulish*” church, or Mother’s house, wants us to believe Jesus went back home and became a carpenter with Joseph. This is nonsense. I doubt that Jesus ever drove a nail or cut a board. It was from this very day that Jesus practiced an awareness of his Father. (M’t. 7:21, 10:32f, 12:50). Jesus knew that he was not Joseph’s son. Furthermore, Joseph knew he was not Jesus’ father. (M’t. 1:20). Mary knew exactly who the Father of Jesus was—for the angel Gabriel had said to her, “*The Holy Spirit will come upon you, and the power of the Highest will overshadow you. Therefore, that Holy One who is to be born will be called the Son of God.*” (Lu. 1:35). The word of God and the promise of God to creation had met together in the womb of a virgin. (Isa. 7:14; Lu. 1:34). Both a female word and a masculine word of prophecy had come to Mary. That is, the promised seed to the woman and the promised seed to the man had met within the womb of a virgin. She miraculously conceived, and brought forth a child that was not polluted by the transgression of the first Adam. Jesus was the second Man, a pristine Adam, the Word made flesh. (Ge. 3:15; Isa. 7:14; M’t. 1:1; Joh. 1:14; Ac. 2:29f; Ro. 8:3; 2Co. 15:45ff; Gal. 3:16).

God calls us out of Mother’s house for a reason. It is so we can be about Father. (2Co. 6:14ff, 17:1; Rev. 18:4). Some of God’s sons are shook up because they do not get to do enough work. Other, sons seemingly have great responsibility given to them. Many of these get to working and wish that we could get more time to just *be*. God does not want do, do, do in our lives anymore. He wants us to Be-Do. In Mother’s house, we were taught to Do-Be. That is, if we do what is right, we will please our Father by what we accomplish. However, in Father’s house we hear Him say, “*No, you just BE. You BE my sons, and you will do my works.*”

Where can we expect to hear the Father’s call? It is from an inner voice, or awareness. It took me years to come to this, because I still had Christ in me and outside of me. Remember. A double minded person is unstable in all of their ways. (Jam. 1:8, 4:8). When I was a child, I talked like a child, I thought like a child, I reasoned like a child. However, when I became of age, I stopped those childish ways. It is the same with all of God’s sons. They begin by seeing a dim reflection, as if they are looking into a steamed up mirror. Yet, when the time arrives that Father calls them to be about Him they will see clearly. Yes, they will see face to face and will know even as they are known. While in Mother’s house we know only a part of Father’s purpose. However, when Father calls our name, we then step through the veil into Father’s house. This is where we begin to know fully, even as God knows us. (1Co. 13:11f).

### Finding The Corporate Christ

In this experience I came to the place where I found the Christ outside of me in *YOU*. I knew that the Christ in me was not all of the Christ. Yes, Christ is in me, but He is also out of me. I can hear the Father saying, “*My people are missing me altogether, because I come IN CLOUDS.*” In the New Testament clouds speak of humanity. The unrighteous are clouds without water, who are carried about with a storm. (1Pe. 2:7; Jude 1:12). Throughout the Bible the glory, the voice, blessing, refreshing and promises are all contained in God’s clouds, or that which represents his people. The clouds symbolize the corporate expression and gives evidence to God’s existence. (Ge. 9:13ff; Ex. 13:21f, 16:10; 19:9; Heb. 12:1ff). Moreover, the Lord says, “*My people need to understand that I AM the only I AM. There is no other I AM besides ME. However, because I AM, I have made each son a part of the WE*

**ARE.** John said, As **HE IS** (singular) in this world, so **ARE WE** (corporately) in this world. (2Co. 6:16; 1Jo. 4:17). That is Good News!

If you want to see and feel Jesus today, all you have to do is reach over and take the hand of your neighbor for a moment. Handle the living Word, the word made flesh again. (2Co. 3:16ff; 1Jo. 1:1). He is standing among us. Jesus Himself said, *“Wherever two or more of you are knit together, in my name, character, authority, and power, I AM the third One in-between you.”* (M’t. 18:20). Thus, Christ is not just *in* us, but he is also *in-between* us. You see, the reality is when I am out there by myself, Christ is in me. However, I do not know how to get Christ out of me to minister. Yet, when I get with you, knit with one or more, something happens. Christ shows up. Some might say, *“Well, brother, I do not see Him.”* Then, you need to look through different eyes. Another might say, *“Brother, I do not hear Christ, I hear you!”* You are listening in the wrong place. His voice rises up in his temple—do you not know that you corporately are the temple of the living God? (1Co. 3:16; 2Co. 6:16; 1Pe. 2:5). I love this. We need to learn His voice.

### **Going Beyond the Heady Realm**

I am really concerned, at this time, that many believers have grasped hold of understandings in the heady realm and not in the spirited life realm. In the heady or brainy realm one thinks they knows something when he knows nothing *yet* as we ought to know. (2Co. 8:2f; 1Ti. 6:3ff).

Jesus said, *“We will know the true believer by their fruit. NOTEVERYONE THAT SAYS TO ME, LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN; but he that does the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? THEN WILL I PROFESS UNTO THEM, I NEVER KNEW YOU; DEPART FROM ME, YOU THAT WORK INIQUITY.”* (M’t. 7:20ff). Here in Matthew chapter seven we find those who do all sorts of good works. Yet, Jesus said, *“Depart from me! Your work is lawless and I never knew you.”* This passage used to trouble me, because I came through the religious system where we did all of the works. I know what it is to see the sick healed, the lame walk, the blind see, and demons cast out. Many of us have been there and experienced the miraculous power of God. The thing that was always the greatest disappointment to me was a person would get healed, and in the next meeting they needed healed again. They were delivered, and needed further deliverance the next time we met together. It was just a continual repeating of the same works, because they were looking outside of themselves to find the solution. They had not learned to hear the voice, to look into the heavens. It was during these years that I came to a place where I cried out, *“My God, this is futile, absolutely futile.”* The Lord spoke to me saying, *“That is because you do not know me and moreover, I do not know you.”* I responded, *“God, how could it be possible I do not know you? I have believed and served you from the days of my youth.”*

I will never forget the day of my awakening. A new understanding came to me concerning doing all these mighty works. I had just finished a meeting in California. God used me mightily that night. I watched a tumor fall off of a woman’s neck. She had been scheduled for surgery the following week. Yet, after that thing fell off her neck, the doctor canceled her surgery. Moreover, he confirmed that every bit of the cancer was gone from her body. I recall another outstanding miracle took place that night. I am sure you have seen legs lengthened. Well, that night we watched a woman walk up to the platform straight as an arrow. She sat down, took her shoes off and we watched as God lengthen her leg. The woman put her shoes back on and returned to her seat. As she walked back down the isle she had an obvious limp. I said, *“God what did we do? We must have grown that leg out too long or something.”* When she got back to her seat, she stood, holding her shoes up so everyone could see. Then with tears coursing down her cheeks she said, *“I just want you to see the miracle.”* On one of her shoes she had a two and a half-inch wedge built onto it. The Lord had straightened her pelvis and lengthened her leg. Now, she would need to have the wedge removed from her shoe. We saw those kinds of miracles, many miracles that night. We saw people fall under the power of God, or *fall out in the Spirit*, as some called it.

After this meeting, I went back to my room feeling good. I felt like I had accomplished much for the kingdom that night. However, later that night, as I was sitting in my motel room after the service, I sensed the Lord walk up and stand behind me. Now, that is the way it seemed at the time, but I want you to know that all of this was actually

happening within me. Then, he said, “*Son, what do you want? Do you want a ministry of power and demonstration, or do you want to KNOW me?*” I laughed and said, “*God, I do not know why it is, but every choice you have ever given me is not a choice! Above all things, I want to know you!*”

Strange as it might seem, I did not have to quit doing anything, it just did not happen anymore. It was from that time that God began to strip the veil off my mind. Paul said, “*When your heart turns to the Lord, the veil shall be done away.*” (2Co. 3:13ff). For many years, I stood with a veil over my mind. I could not see God. I only saw Mamma’s tradition (you know what I am talking about—Mother Church). I had only seen the “soulish” tradition and form of religious humanity. However, that night God stripped the veil off of my mind. The Bible became a new Book. I began to hear the voice of God. From that time on, every revelation, understanding, wisdom, and knowledge that has ever come to me from God did not come out of a book. It did not come out of a preacher, or out of somebody else’s writing. The revelation comes from a voice down inside of me. It comes out from the reality of the Spirit. I can say the Book is like a mirror. I look into the mirror and the mirror reflects what is already present within the life of the Spirit. (Pr. 1:25; 1Co. 13:12; 2Co. 3:18).

### **The Voice Illuminates**

I remember one of the first times that I met J. Preston Eby. It was in a small convention in Malibu, California. He was preaching for some brethren that I knew very well, because I had been ministering among them for some time. I was seeing some things that I could not share openly among them. This was because they had no tolerance for doctrine that was not in agreement with their preconceived notions. If I opened my mouth, I would be gone, and I knew it. I did not know anyone else who believed what I heard Father saying. I was sticking my head out by even being associated with brethren like Bill Britton of Springfield, Missouri. Yet, when Brother Eby started sharing the word of God in this Malibu conference, I began to hear someone that was hearing the same things I was hearing from the Father. The things I heard said that day were beyond the words that he actually spoke. Everything that came out of his mouth was saying more than he was saying. I heard something, a distinct sound of the trumpet of God. (1Co. 14:8). Yet, it was not what was coming out of his mouth in the words of our common language, which is English, but it was the Spirit in him ministering to the Spirit in me. I was hearing beyond the natural vocabulary. I was hearing the very heart of the man. I knew, for the first time, I had met a person who was hearing the same things that I heard the Lord speaking.

Immediately, after the meeting I went boldly to him to ask if I heard him correctly. You know how it is, when the preacher is through, people always want to talk to them. Well, I pressed into the center of the crowd, because I had to talk to this man. I got in front of him and boldly asked, right there where I knew that if he answered me, he would get slain, and it would be the end of his ministry in that place. The first question I asked was something like, “*What do you think about the salvation of all mankind?*” He did not answer me with a statement. However, he answered me with a question. It was something like, “*Well, how big is your God?*” So I formed another question, and again he answered me with question. We must have stood there for over thirty minutes exchanging questions. Not one answer came from either of us! Yet, every question lit the light of life within me. The word of the Spirit illuminated me. I was hearing the voice, because every question brought forth an answer *within* me.

I will never forget what happen as we finished our series of questions. A women, who had been in the back helping prepare the afternoon meal, came out of the kitchen and walked up to her husband who had been standing there listening to us the entire time. She was in her apron, and you could tell she was a little aggravated. She said, “*Boy, it must be great to stand out here in the gate of the city listening to the wisdom of the elders!*” Her husband stepped around behind her, untied her apron, took it off. Putting it on himself and said, “*Honey, you stand here and listen to them, I’m going to the kitchen. All these guys can do is ask questions, they never give any answers!*”

I want you to understand that there is a voice in the midst of you. Too often when we hear the voice, it is difficult to believe what we hear. This is because the voice often contradicts everything that Mother taught us in her realm of “*soulish*” religion. A lot of things that Mother taught me, I just accepted, because the teachers had been to Bible College. This seemed to be a qualifying factor, because they should know what is correct and what is not. When

I would read the Bible passages that they taught from, I would say, “*God that does not say what they are saying it says. Yet, they must know; they have got the degree.*” It was then that God began to answer my questions.

### Truly Raptured

I believed in the finished work at Calvary, long before my brain could comprehend it. I would stand up and find myself talking about the finished work, the Unlimited Lamb, or the blood that speaks better things. (Joh. 12:32f, 19:30; 1Ti. 2:1ff, 4:9ff; Heb. 12:24). This was because all I knew to do when preaching the word was to flow out from the understanding that was coming alive in me. I have had some well-meaning brothers’ sit down with me, and say, “*Brother, you presented a Scriptural argument that left no room for me to challenge it. You certainly proved what you are saying with the Bible, BUT I JUST DO NOT BELIEVE IT!*” Only to have them sit with me at a later date and make the same confession of faith in the Unlimited Lamb of God. It is a finished work and who will hinder or reverse it? (Psa. 33:9ff; Isa.43:10ff; Eph.1:11). You see the thing that God is doing is not a brainy, heady thing. It is a revelation that must birth in the heart of the believer.

After the Lord removed my works mentality, through the revelation of the finished work, he then took the rapture away from me. I never really believed in the pre-tribulation rapture. This was simply because I did not have enough Scripture to prove such a thought. I was always kind of open in that area of teaching. However, I found it curious that the pre-tribulation rapture was taught in our Pentecostal churches out of commentaries written by men who denied the experience of Pentecost! I always wondered how anyone could learn anything out of the Bible, if they did not believe in the scriptural Teacher, which is the Holy Spirit. It seems necessary to believe that the Teacher is available to the believer in this hour, and every hour, for one to learn what God is truly saying. (Joh. 14:26; Ac. 2:39).

Moreover, God began to show me truth concerning the rapture in the Scripture. I am going to share with you the reality of what I believe. It is simply this: I have been and I am now being raptured—but my feet have never left terra firma. Continually, I am being caught up into new heights and new heavens. (Pr. 10:30; Psa. 37:9ff; M’t. 5:5; 2Co. 12:1ff; Eph. 1:19ff, 2:5ff). The apostle Paul said, “*Since<sup>1</sup>, then, you were raised with Christ, continue seeking<sup>2</sup> those things which are above, where Christ is, sitting at the right hand of God.*” *Set your mind, or thinking, on things above, not on things on the earth. For you died, and your life is hidden with Christ in God. When Christ who is our life appears, then you also will appear with Him in glory.*” (Col. 3:1ff).

<sup>1</sup>In the Greek the first-class conditional assumes the reality of the condition being stated. Therefore, it makes sense to say “since” and not use a word showing it to be conditional, i.e., “if.” This verse is an affirmation rather than a probing produced by doubt.

<sup>2</sup>The present imperative connotes “*continue seeking,*” i.e., as you have been doing.

God’s sons are growing farther and farther away from the order and adornment of this present world. (Joh. 17:14ff; 1Joh. 2:15ff). There is a world, or ordered arrangement, present about us, within us, and out of us that needs discovery. All that God is doing *in* us, is only the beginning. The purpose of what God is doing *in* us is to manifest his life and presence *through* us to the world *outside* of us.

Some talk about all of the nations of the Old Testament being in us. I agree that as figures, representations, or symbols, the nations of the Old Testament foreshadow the nature or character that is within all of us. However, the reason God is bringing those nations into subjection *within* us, is so you can become a manifestation of his accomplishment to a groaning creation outside of us. Thus, by identification we are learning to bring all the nations of the world into subjection to Christ. The reality is, Christ is *in* us, but when we get together, his goal is to get out of us into the world and produce change.

I remember when the Lord began to unfold this truth to me. He began by making it clear to me that no one is going anywhere but further into Him. (Ro. 11:36; 1Co. 15:28). God plans for the Lord to make his appearing to mankind, through his body. That is, in *our* appearing, as sons of God, he will appear to creation. (Ro.8:18ff). Moreover, God is not waiting for a certain time on the clock and calendar to accomplish this appearing. If this has been God’s

purpose throughout all ages, then it has always been his intent. The only thing that is different about today than it was in Paul's day, Abraham's day, Elijah's day, or Noah's day, is that God is not desiring to make his appearing only in individuals. He is no longer looking for the man of power for the hour, to fill the gap. He is forming a corporate expression to manifest his appearing. From the beginning God has been growing up a corporate Man of power for the hour. This body of believers is to fill the gap and bring forth the Lord's appearing. These are not a bunch of somebody's, but a whole bunch of nobody's. God uses those things which *ARE NOT*, to bring to naught those things which are. (1Co. 1:27f; Ph'l. 2:5ff). I thank God that he made me a part of an "*Are-Not Company*." We may not have the popularity to exalt us into the hype, glare, and height of the television studio, but this message is starting to broadcast in such areas as TBN. You may not be aware of it, but it is. God has prepared brethren at such a level in the heavens that they are able to go in and break this thing open in places where, in the past, it would have been totally refused.

For years, I was rejected by denominational systems, even my own religious background refused me. I am what some would call a favored son of the Assemblies of God. My grandfather received the Holy Spirit on Azusa Street, and then in 1914 he was part of the formation committee of the Assemblies of God. If you know anything about denominations, you know that if you fit somewhere in their history, you have a special inroad into their organization. After high school, I went to one of their Bible College's to prepare for the ministry. While I was there the Lord spoke to me saying, "*Come out of her. Touch not the unclean thing, lest you be a partaker of her sins and judgments.*" (2Co. 6:16ff; Rev.18:4). For years, after I had come out of the structured church, I blamed the denomination and the people, saying, they were not of God. Then I found out that it was not the individual saints, but the structure that God was referring to. Guess where God has had me preaching lately—that is correct. I have been ministering in the Assemblies of God and other denominational churches. However, the mother church, or the Mecca of the religious order, has not agreed with my presence. However, there are a whole lot of sons who are ready to hear the voice of the Father.

### **Understanding Incorruptibility**

We definitely need to distinguish between hearing with the heart and hearing with the brain. That is, we need to differentiate between the voice of God and the voice of human tradition. The time has come to divide between the voice of the spirit and the heady reasoning of the human intellect. If you hear the voice of God, then the voice of God is going to clear up your "*brainy mess*" and add more "*braininess*" to you. In other words, you are going to have knowledge and understanding that surpasses that of the natural mind. Moreover, you will find that all true spirituality can be lived out in practicality. Yet, it is going to be a knowledge that cannot be broken down and made simple enough for those who do not comprehend the voice of God in them. There is only one way to receive the wisdom and revelation of God and that is to receive it by the Spirit of life that is within. (Joh. 14:26; 1Co. 2:9f; Eph. 1:15ff).

I heard Robert Torango say, "*The brain hears the word immortality, and it says, 'Yeah! Whoopee! Goody! I am not going to die. I like that.'* Then the brain hears the word incorruptibility, and it says, '*Humph! I do not like that one.*'" My spirit responded to his statement by saying, "*God, I know that is true! What exactly is it that the brain does not like about incorruptibility?*" All of a sudden, I began to realize that what the brain does not like about incorruptibility is that it does not understand it. It understands immortality—which means "*deathlessness*." Yet, it does not comprehend incorruptibility, which means "*un-decaying*," unending existence, and genuineness. Most believers see incorruptibility and immortality as interchangeable words, which have basically the same definition. Thus, some interpret incorruptibility as no more disease, sickness, pain, death, or problems.

I will use myself as an example of the conflict. I have a bad knee due to an injury that I suffered in junior high school contact sports. It has given me repeated troubles from the time of the initial injury until this present day. To add to the difficulty, I slipped and fell on a wet sidewalk, at about twenty-six years of age, and injured my other knee. Do to this incident, and both knees out at the same time, I was put on Workman's Comp, and off I went to the Comp doctors. They in turn put me through a battery of examinations, both psychological and physiological. Finally, they came to this conclusion: "*You will not be able to continue your line of work,*" which at the time,

involved standing on my feet twelve to fourteen hours a day. They went on to say, “*Stacy, due to your obesity and this injury, you are going to lose the use of your legs by the time you are forty years old. Now weight loss, along with an operation on your knees, will help to delay the deterioration. However, at best it will only put off the inevitable for awhile. After forty years of age, you are going to be confined to a wheelchair. We want to do an operation and send you to four years of college. We will pay for it.*” I told them that I would take the education, but I did not want the operation, because I have a doctor who will take care of me. His name is Jesus. They informed me that I have a right to my beliefs, but it was not acceptable to the system. Thus they said, “*If you do not take the operation, then you do not get the education.*” I told them that this was fine, because, I did not need the education either. This is because I have a Teacher who will teach me all things. Thus, I went off and took a little cram course, in a trade school, and they put me on permanent disability. However, I refused to accept this means of support, because I am not disabled. I also refused to believe that I was ever going to be confined to a wheelchair.

However, ten to twelve years ago, numbness began to set into both legs from the knee down. They call it neuropathy, or nerve damage. Some of the medical professionals I have seen say it is do to sugar diabetes. Others have told me it is caused by bad circulation. Still others say it is totally unrelated to either diabetes or circulation, but is something having to do with nerve damage. To me what caused it is not as important as whether it can be reversed or not. Thus, I asked if there was anything they could do about this nerve damage, and they said, “*Not now, because it is to late and the damage is beyond repair.*” Thus, I now walk with a cane.

Do you know what my brain says about this condition? It says, “*Corruptibility, incorruptibility; who do you kid? Look at yourself. You are Fifty-three years old, preaching a message about being an overcomer, of all things. You are preaching immortality and life. Declaring that you are more than a conqueror through Christ Jesus, and that you can do all things through Him? (Ro. 8:32ff; Ph<sup>1</sup>. 4:13). Look at yourself! Where is the feeling in your legs? Why are you walking with a cane?*” My brain does not like incorruptibility, because incorruptibility says, “*You have not attained, corruption is still at work in you.*” Let me ask, “*Where does this all fit into God’s plan?*” The apostle Paul said, “*Brethren, that flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption.*” (1Co. 15:50). Now this statement, when left without explanation, makes our hope of inheriting the kingdom of God or incorruption during this lifetime rather bleak.

This warfare and contradiction of mind caused me to cry out to God. I said, “*Father, I must be hearing something wrong, because your Word never condemns me. There is now no condemnation to those who are in Christ.*” (Ro. 8:1). Someone says, “*Well, yes, if you walk after the Spirit and not after the flesh.*” However, understand what it means to walk after the Spirit and not after the flesh. The apostle Paul went on in Romans chapter eight to say that if our mind, or thinking, is disposed or focused on things of the flesh, it produces death. However, if it is disposed or focused on things of the Spirit, the result is life and peace. He tells us, “*If one is in the flesh, it is impossible for this one to please God.*” (Ro. 8:6). This is another statement that leaves a hopeless feeling when it is left to itself. Yet, Paul goes on to say, “*But you, brethren, are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you.*” (Ro. 8:5ff). Thus, with confidence and full assurance I can say, “*Lord, I know there is now no condemnation, because your Spirit dwells in me. It is on this basis that I know I am in Spirit, not in flesh. I am not concentrating on my leg condition, but I am focusing on your promise. Although, I am bearing the contradiction of a mistaken identity or sin in my body.*”

In chapter twelve of the Book of Hebrews we are exhorted to *not* look at the great cloud of witnesses which came before us, because they do hinder and hamper us (for they received not the promise). (Heb. 11:39, 12:1). Rather, we are to look *into* (not just unto or toward) Jesus, the Author, the Finisher of our faith. (Heb. 12:2). Yes, we need to contemplate Jesus who endured such contradiction of sinners. We need to do this lest we become wearied and relax in our souls. Jesus not only became the chief leader of the faith, but he also consummated it by obtaining the promise. (Ge. 3:15; Gal. 3:16, 29). When I began to look at this, I said, “*God, there has got to be a new word on incorruptibility. I want a word that will clear up this brainy contradiction. I want to hear your voice in this matter.*”

## A Hidden Word Explained

I was asked to preach to a group of saints in Modesto, California. Since, I had been teaching from Paul's Epistle to the Ephesians, in a Bible College in that area, I figured I would share from that same book in this meeting. I opened up my Bible and my eyes fell open the last verse in Ephesians chapter six, which says, "*Peace to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all those who love our Lord Jesus Christ in sincerity. Amen.*" (Eph. 6:24). This statement is often found in the Apostle Paul's letters. He uses it in his greetings, and in his signature statement within each of his epistles. However, I had never noticed the addition to his statement before I spoke at the group in Modesto. It is funny how many times we can read something and not see it until God's voice rises up from within to unveil it to us. Upon reading this particular verse, in the Book of Ephesians, I saw a secret, a mystery, hidden by what appeared to be a mistranslation. Later, I searched out what I found contained in this all too familiar passage. It is with great excitement that I share my findings with you. (Ro. 1:7, 16:24; 1Co. 1:3, 16:23; 2Co. 1:2, 13:14; Gal. 1:3, 6:18; Eph. 1:2, 6:24; Ph'1. 1:2, 4:23; Col. 1:2, 4:18; 1Th. 1:1, 5:28; 2Th. 1:2, 3:18; 1Ti. 1:2, 6:21; 2Ti. 1:2, 4:22; Tit. 1:4, 3:15; Phil. 1:3, 25; Heb. 13:25).

Paul's statement, "*Grace be with all who love our Lord Jesus Christ,*" is not a new one. However, in Ephesians, he added a new thought when he said, "*in sincerity.*" This is the first and only time he makes this addition to his signature statement. I found this interesting because of the book in which the addition is made. Why did he use "*in sincerity*" in this passage?

### Paul Explains His Gospel Three Times

Paul wrote three letters that deal specifically with *his* Gospel. (Ro. 2:16, 16:25; 2Ti. 2:8). In Galatians he introduces his thoughts concerning the Good News that he received through the revelation of Jesus Christ. (Gal. 1:12). In this writing Paul introduces his understanding of God's salvation which is by grace and not through works of the Law. It is in the Book of Galatians that he shows the error of mixing the Law of the former covenant with the grace of the New Covenant. (Gal. 1:6-12, 3:1ff; 1Co. 15:1ff).

Next, Paul writes to the church at Rome a fuller disclosure of his understanding of the Gospel. It is in the Book of Romans that the apostle makes the clearest and most in depth proclamation of *his* Gospel. In this writing he reveals the power of the good news and the righteousness of God. (Ro. 1:16f). He also tells us that the sufferings of this present time are not worthy to be compared with the glory that is about to become revealed in us. For the earnest expectation of the creation eagerly waits for the unveiling of the sons of God. The creation was subjected to futility, not willingly, but because of Him who subjected it in hope. This is because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. We know that the whole creation groans and labors together until now with birth pangs. Not only that, but we also who have the first-fruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for placement as a son, the redemption of our body. (Ro. 8:18ff). Yet, Paul makes no further explanation of this glorious hope, but leaves us to guess how this is to come into manifestation.

Finally, Paul wrote the Book of Ephesians in which he reveals the good news according to God's plan and purpose. This book is written to equip the Church and bring them into maturity. (Eph. 4:11ff). It is designed to bring the church to the manifestation of the life Christ life. Its primary purpose is to help establish the young church in the finished work of Christ. It is also in this writing that he shows us how to walk out that which Paul announced as the good news. Paul intended this epistle for use in equipping and maturing the saints to manifest the effect of the Gospel of Christ Jesus to the creation. (Eph. 1:3ff).

### Some Were Incorruptible In Paul's Day

Why in this one book does Paul add the word sincerity to his signature statement? I looked at the little note next to this word in my Bible and it led me to a Greek word that is used only eight times in the New Testament. Twice it has been translated *sincerity* and in the remaining passages it is rendered *incorruptibility* or *immortality*. Can you hear what Paul was saying when he used it here in Ephesians? He is saying there were some in his day that had

come to an incorruptible state of being! Now, if there were some in his day that came to an incorruptible state isn't it possible for some in our day to come to the same place in Christ?

Someone might say, "Now, wait a minute. Tell me who was incorruptible in Paul's day." After studying this area my reply would be, "Paul, for one, was incorruptible in his day." Another would surely reply to my answer and say, "But Paul died!" My response would simply be, "You are correct, he died. However, I said he was incorruptible, but I did not say he was immortal."

He was incorruptible, and he knew it. In Philippians chapter one, we read, "For me to live is Christ, and to die is gain. I am pressed between living and dying, but I am not going to tell you what I choose." (Ph'l. 1:20-26). Then the translators make it sound like he went on to say, "For me to die and be with Christ is much better." There is something wrong with this translation. After all if he said, "For me to die and be with Christ is much better," it appears that he revealed to us his choice. Yet, he said, "I am not going to tell you what I choose." In going back to search out what he really wrote it can be seen that he said, "I am hard pressed between the two, having a desire to cause the appearing of Christ, which is far better."

You see for Paul to live would be the same as Christ living on behalf of the Church. We all need to understand that our life is the manifestation of Christ to our generation. (2Co. 2:14ff). For us to be here is Christ being here. For us to die is God's gain. Not our gain, but God's gain. We do not gain anything; however, God gains another son to work from that side of the river. I am being pressed between the two.

What did Paul mean when he spoke of those, "who love our Lord Jesus Christ in sincerity?" Well, the word "sincerity" comes from the Greek word, *aphtharsia*, (Strong's number: 861), which means incorruptibility. Generally it refers to something that is not decaying in essence or continuance. Figuratively it speaks of the genuineness of a thing. The translators have translated this word with three English words: immortality, incorruption, and sincerity. Thus, in Paul's signature statement to the Book of Ephesians he addresses those saints "who love our Lord Jesus Christ in immortality, incorruption, or sincerity. It is also in this writing that he shows us how to walk out that which he announced as the Good News. Paul intended this epistle for use in equipping and maturing the saints to manifest the effect of the Gospel of Christ Jesus. (Eph. 1:3ff).

### **Distinguishing Incorruptibility And Immortality**

There is an apparent difficulty found in the way this particular Greek word has been translated. The confusion rests in the way *immortality* and incorruptibility are used as equivalent words. Before I take this any further it is necessary to distinguish between these two English words. The American Heritage Dictionary says, immortality is: "The quality or condition of being immortal. Thus, possessing endless life or existence." It defines incorruptibility as, "Incapable of being corrupted or not subject to corruption or decay." Thus, we see that immortality deals with unending life or existence, while incorruptibility has to do with preventing corruption, such as, not destroying or subverting the honesty or integrity of a thing. That is, not tainting or contaminating something causing it to become changed from the original form. Such as corrupting a text and causing it to contain errors or alterations.

Moreover, there are two Greek words that should be distinguished. The word *athanasia* (Strong's number: 110), which means *deathlessness*, which is found three times in the New Testament writings and it is always translated *immortality*. The second Greek word is *aphtharsia*, which is translated *incorruption*, and *sincerity*, but should NEVER be rendered *immortality*. This word appears eight times and its root word appears seven times in the Greek Testament. Thus, in Ephesians chapter six, the apostle was declaring that there were some in his day who were living in sincerity and incorruptibility.

It is on this discovery that I want to share my findings concerning our need for putting on incorruptibility. We were reconciled to God through the death of his Son, much more, having been reconciled; we will be saved by his life. (Ro. 5:10). These are gifts of God and they operate through grace. (Eph. 2:8ff). Now, after you heard the word of truth, concerning the Gospel of your salvation; you then believed. Upon believing you were sealed with the Holy Spirit of promise, this is the guarantee of our inheritance until the redemption of the purchased possession. (Eph.

1:13). However, when it comes to incorruptibility and immortality we are told to “*put on*,” (Strong’s number: 1746), these two things. In telling us to “*put on*” incorruptibility and immortality the apostle means we are to sink into them like a garment. That is, we must become invested or clothed with incorruptibility.

### **BORN OF INCORRUPTIBLE SEED**

Peter’s first writing is the first place that comes to mind when I hear the word incorruptible. He says, “*Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart. FOR YOU HAVE BEEN BORN AGAIN, NOT OF CORRUPTIBLE SEED, BUT OF INCORRUPTIBLE, THROUGH THE LIVING AND ENDURING WORD OF GOD. For, ‘ALL MEN ARE LIKE GRASS, AND ALL THEIR GLORY IS LIKE THE FLOWERS OF THE FIELD; THE GRASS WITHERS AND THE FLOWERS FALL, BUT THE WORD OF THE LORD STANDS FOREVER.’ This is the word that was preached to you. Therefore, rid yourselves of all malice and all deceit, hypocrisy, envy, and slander of every kind. Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation, now that you have tasted that the Lord is good.*” (1Pe. 1:22ff). Through this statement it immediately becomes evident that incorruption has to do with *the living and enduring word of God*. The apostle John spoke of this word when he said, “*In the beginning the word already existed. The word was with God, and the word was God. The same was toward God in the beginning.*” (That is, the word always pointed first to God and not to humanities condition.) “*Everything came into existence through the word. Not one thing that exists was made without the word. NOW THE WORD WAS THE SOURCE OF LIFE, AND THAT LIFE WAS THE LIGHT FOR HUMANITY. THE LIGHT SHINES IN THE DARK, AND THE DARK HAS NEVER EXTINGUISHED IT. THIS WAS THE TRUE LIGHT, WHICH LIGHTS EVERYONE THAT COMES INTO THE WORLD.*” (Joh. 1:1-5, 9).

John goes on to tell us that the word became flesh and dwelt among us. In Jesus we beheld the glory of God’s word, the glory as of the only begotten of the Father, full of grace and truth. (Joh. 1:14). Paul clearly confirms this in the first letter he wrote to Timothy. He told Timothy not to be ashamed of the testimony of our Lord, nor of his being in prison. Rather, Timothy was to share with Paul in the sufferings for the Gospel according to the power of God. For God saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given to us in Christ Jesus before time began. *This has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and incorruptibility to light through the Gospel.* (2Ti. 1:8ff). This is not a reference to the immortality of Jesus as most translations render it. Paul is saying that Jesus came as a mortal human and unveiled the life of God’s word to us. Yes, he came so we might have life, and that we might have it more abundantly. (Joh. 10:10). He said, “*It is the spirit that enlivens; the flesh profits nothing: the words that I speak to you, they are spirit, and they are life.*” (Joh. 6:63, 68). Moreover, Jesus was not *immortal*, the proof of this is in the fact that he died. However, he was *incorruptible*. That is, he was incapable of becoming corrupted with the doctrines and traditions of the religious hierarchy of his day. (M’t. 4:1ff; 23:1ff). Jesus was careful to never destroy or subvert the integrity of God’s word. (M’t. 5:17ff).

Now, someone may ask if I believe Jesus is now immortal. The answer is yes. However, he first put on incorruptibility. Then, through death, burial, and resurrection he put on immortality. I give you charge in the sight of God, who enlivens all. I also charge you before Christ Jesus, who before Pontius Pilate witnessed a good confession. Keep God’s commandment without spot, or blame, till the manifestation of our Lord Jesus Christ. In his times God will show, who is the blessed and only Potentate, the King of kings, and Lord of lords. *He only has immortality, dwelling in the light, which no one can approach.* No man has seen, nor can see him. To him be honor and power for all ages. Amen. (1Ti. 6:13ff).

### **Incorruptible Doctrine**

The next time I see the apostle Paul using the word incorruptible is in his letter to Titus. He used it in his exhortation to the young men in the church when he said, “*Likewise exhort the young men to be sober-minded. In all things showing yourself to be a pattern of good works. In doctrine showing integrity, reverence, incorruptibility, sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you.*” (Tit. 2:2ff).

Thus, I am also exhorting the young men in the body of Christ. I am speaking here, by the Spirit, to God's sons, whether they are in a masculine body or a feminine body. I am not making reference to their physical genders, but to the Spirit of adoption, that enables us to cry, "*Abba, Father.*" (Ro. 8:14ff, 19, Gal. 3:28, 4:5f; Eph. 1:5). It is evident there are different stages of growth in the congregation of the sons. There are some fathers and young men among us. There are also those who are children in the midst of the assembling of God's sons.

### **Children, Father's And Young Men**

We understand that children do not have to worry or fret themselves, because their parent will care for them. The apostle John tells us this when he writes to the children, saying, "*Your sins are forgiven for the Father's name's sake.*" (1Jo. 2:12). That is, God is going to keep his name pure, so he has forgiven you, even if you do not deserve it. (Psa. 103:8ff, 130:2ff; Jer. 2:19). Remember. We did not receive the spirit of bondage again to fear, but we received the Spirit of son placement by which we cry out, "*Abba, Father.*" The Spirit bears witness with our spirit that we are children or offspring of God. If we are God's children, then we are heirs of the Father. Yes, heirs of God and joint heirs with Christ Jesus. (Ro. 8:15ff).

Next, this same apostle John addresses Fathers. He says, "*I write to you, fathers, because you have known Him who is from the beginning.*" (1Jo 2:13). These are they who know the Lord on a personal basis. They understand that it is God who began the good work in them. Moreover, they comprehend it is only the Lord who is capable of perfecting this good work in the day of our Lord Jesus Christ. (Ro. 8:38f; Ph'l. 1:6).

Finally, John tells the young men that he is writing to them because they are strong, and the word of God abides in them. He further acknowledges the youth by saying, "*You have overcome the wicked one.*" Now, this accomplishment was not attained through what mother's house, or the "soulish" church, calls "*spiritual warfare.*" It came about on the basis of the forcefulness and youthful strength that is there when one abides in God's word. (M't. 11:12). The modern approach to "*spiritual warfare*" will not change the creation. It has never permanently altered the situation and circumstances that hold the creation captive. Thus, it becomes necessary to bring the young men into fatherhood, so God can fill the earth with himself. (1Jo. 2:12ff).

### **Paul Speaks To Young Men**

Now, the apostle Paul also writes concerning the young men in the church. He tells Titus to exhort them. This certainly pertains to a particular age group, chronologically. However, I am going to use it to talk to all those saints that pursue spiritual maturity. That is, I will use Paul's writing to address all those in whom the word richly dwells. I am speaking of all that have accomplished their warfare against the wicked one, and stand for the things of God.

Paul says, "*Exhort the young men to be sound minded.*" That is, they are to show themselves sane, by demonstrating they have self-controlled, moderate, balanced thinking. He also says, "*Young men, you are to set an example by doing what is good.*" (1Ti. 4:12). There is really only one requirement in the young man stage, that is to accomplish good, such as valuable or virtuous works.

Now, the apostle explains what the good is that these young sons of God can accomplish. First, he says, "*In your teaching, show integrity.*" That simply means to quit talking about things that you are not capable of walking. We are to become God's walkie-talkie company and not a people who talk a good talk, but cannot walk it out. Our doctrine and thinking should manifest the quality or condition of being fundamental, essential, and stable in everything. All of our teaching needs to demonstrate a wholeness of thought and purpose. We are called to become an expression of Christ communicating and ministering reconciliation to the creation. The word that is given to us must remain pure and not become corrupted, or adulterated. (Ro. 8:18ff; 2Co. 2:17, 5:17ff).

Next, the young man is to walk in reverence, or gravity. That is, his life is to be honorable, commanding respect by virtue of his maturity, dignity, and character. Paul instructed Timothy to let no one despise his youth. He would accomplish this by becoming an example to the believers in word, in conduct, in love, in spirit, in faith, and in purity. Moreover, Paul told Timothy to give attention to reading, to exhortation, and to doctrine. (1Ti. 4:12f).

Yes, a young man is to show himself a pattern of good works in doctrine. He does this by showing integrity, and reverence. Moreover, in Titus we see that a young man's doctrine is to be *incorruptible*. The King James Version once again uses the word *sincerity*. It is the same word for incorruptibility that was translated *sincere* in Ephesians chapter six. (Tit. 2:7). Yes, we need to be sincere, even genuine in our teaching. However, this word is normally rendered *incorruptible*. Thus, Paul is saying, "*Young men let the word that dwells in you become incorruptible.*" It is necessary to learn the truth of the Gospel and hold to it without polluting, altering or watering it down. If the word of God says something then we need to embrace it and believe it. Not mix it with doubt and unbelief. Especially, not pollute it with the traditions of religious thinking that makes the word of God of none effect. (M't. 15:6; M'r. 7:13).

We also need to learn not to strive about words and doctrines that are of no profit or value to those who hear us. It is possible to teach doctrines that are insignificant to the ruin of the hearer's faith. Thus, Paul tells Timothy to be diligent to present himself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth. I remember when I first came to understand there was no pre-tribulation rapture. I sat with my Assembly of God pastor, and spiritual father, to share my thoughts on the Lord's coming. He listened, giving me his undivided attention, and as I concluded he said, "*Stacy, someone has certainly done his homework. I have never spent this much time on eschatology. I have just one question. Is it possible that you are majoring in minors?*" I would not recognize the importance of this question for many years to come. Now, I know we must shun profane and idle babbling, for they will increase to more ungodliness. Their message will spread like cancer. Hymenaeus and Philetus were of this sort, for they strayed from the truth, saying that the resurrection was already past. In doing so they overthrew the faith of some. (2Ti. 2:14ff).

### **Learn To Put On Incorruptibility**

Our putting on incorruptibility becomes a choice. It is not the choice of not having pain in our body. Neither is it choosing to not have disease or sickness in our mortal flesh. Putting on incorruptibility means that we cannot be polluted or deviated away from that which is correct. The apostle Paul says, "*Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.*" (1Co. 15:50). That is the corruptible cannot inherit the kingdom, or the dominion, of God. Corruptibility (that which is in you that keeps having a change of mind) must put on incorruptibility.

God's word says I am perfect, holy, and righteous. Moreover, it declares I am free from the power of sin, free from the old man, and free from the world. Now, God's Word agrees with the voice of his Spirit that dwells in me. He says the work is finished, so labor to enter into rest. Thus, we need to set our minds on what God declares concerning us. Yes, we must fix our thinking on him like a flint and not be moved. He who is in us is mighty to deliver and will come forth to set creation free. However, when we begin to think in agreement with God's incorruptible word all of a sudden, in comes the brain, or human reasoning. It says, "*You are not perfect. Did you hear the way you spoke to your wife this morning? I could tell others about your thoughts. Do you want me to bring those thoughts out into the open? You are not incorruptible.*" (Isaiah 50:7f, 63:1; Zephaniah 3:17; Ro. 6:2, 6, 14; 1Co. 1:30f; 2Co. 5:21, 15:45ff; Gal. 2:20, 6:14; Col. 1:23, 2:10; Heb. 2:11, 4:10, 10:10, 14).

Okay now, am I incorruptible? I am not incorruptible if I agree with my brain. This is because if I start agreeing with my brain, I say, "*Oh God, look at me. Oh, woe is me. Who shall deliver me from the body of this death, sinner that I am? Is there any hope for me?*" (Ro. 7:24-8:1). Thus God says, "*You are still corruptible son. You have not put on incorruptibility yet. You cannot walk in the kingdom, the dominion, if you do not agree with me.*"

What is incorruptibility? It is when we say, "*Brain, I don't care what you can tell me about this outer shell in which I live. I do not agree with the "soulish" mind of my religious woman. After all, she continually gets me confused with my outer shell. I do not care if you take the words that come out of my mouth, and the temperament that come out of my emotions, and reflect me to myself and say, 'That is what you are.' I deny that, because what I am is dead in Christ. It is no longer I that live. Nevertheless, I do live, yet not I, but Christ.*"

Now, Father says, “*You have just put on incorruptibility.*” Hallelujah! Hear this: until you put on incorruptibility, you have no hope of putting on immortality. I believe that God is bringing a change in this hour. There is a finished work within us. It is complete in Christ. However, what is complete in us in the heavens, where we received it, must now descend into the earth to become manifested to all creation. So it is not good enough for us to have knowledge of the Spirit, we have to have a manifestation of the knowledge that the Spirit has given us. The only way this thing is going to manifest in the earth is in a people who have put on incorruptibility.

### **The New Body**

Do you hear that? I am telling you how to come to the place of putting on immortality. I believe that God has revealed this to me. Hear the voice and then agree with the voice of the Spirit. Deny all of the outer signs, cast off all of the vain imaginations that wrestle against the truth of God. Put down every high thing that exalts itself against the knowledge of God, bring into captivity every thought to the obedience of Christ. (2Co. 10:3ff). What I am speaking of is not out there somewhere, but this is all happening within you. Understand who you are. You are the Christ in the earth. You are not looking for another, he is come—in the corporate Man, he is here. (1Co. 12:12f, 27; Gal. 3:16, 29).

Begin to get this thing in you in such a way that you can look at your brother and sister when they are in discouragement, when they are in a hard place, and you can say, “*Listen. Christ, I see you, I encourage you.*” Speak to one another until we do not have to think about it any more. We know who we are. As God’s word declares, as he is so are we in this world. (1Jo. 3:2, 4:17). Once we know who we are and we quit entering back into corrupted thinking, I believe God will show us the secret of putting on immortality. Yes, he will show us how to take what already exists in us and put it on permanently.

You see, the new body that we groan to be clothed upon with is not out there somewhere. (Ro. 8:23; 1Co. 15:44; 2Co. 5:1ff). It is reserved for us in the heavens. Again I ask, “*Where are the heavens?*” The heavens are where God dwells. Now, where does God dwell? He dwells within us. (Isa. 66:1; 1 Co. 6:17; 2Co. 6:16; Eph. 1:20; Col. 1:26f).

This may sound strange to you, but I know this new body. I have even had the experience of putting it on a couple of times. I do not know how to find it and put it on in my own self-will. I wish I did. However, I have found myself standing in a new form. I have transcended time, space and dimension. There have been times that I have even stood face to face with brethren in different places. While in this state I have had the experience of speaking words that I thought were totally inside of myself, in my own mind. Then, I have had these same people get in touch with me and thank me for having come and ministered to them. There have been healing, deliverance and encouragement to saints that have been in need. When this began to happen, I said, “*God, what is this thing that is happening to me?*” I did not know how to understand it. Then the Lord said, “*This is the new man. This is the new body, the new form. I want you to swallow up the outer form and put this new form on eternally. However, first, you must put on incorruption.*”

I believe that we have been given a word, not only to encourage us. But also to stir us up so we might dig past our “*braininess*” into a true revelation of the Christ. So we might begin listening for and hearing *THE VOICE* of Christ from *WITHIN* us. Moreover, to stir us to put on the thinking that cannot be altered or changed from what God has declared concerning us. That is, we have been *crucified*, we have *died*, we have been *buried*. Moreover, we are *enlivened*, *raised* and *seated together with Christ in the heavens*. **IT IS FINISHED!** Our problem has been with the corruptible thinking that links us with the *first Adam*. That *double mindedness*, which denies that we are complete in Christ, who is the Head of all principality and authority. (Joh. 19:30; Col. 2:9f; Heb. 10:14). Remember. The Father chose us out of Himself before the disruption of the world, in Christ, and in love He predestined us to be placed as his sons in this world. (Ro. 8:29, 11:36; Eph. 1:3f; Col. 1:20ff).

I pray that the God of peace bless each of you in the richness of his grace.



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