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We are in the book of revelation. The subject I am talking about, and have been talking about, is in relationship to the Bride of Christ, and is in relationship to his view of her. Not in particular her view of herself, other than, as He views her, which is a big leap, I mean it is a BIG leap. You begin to move away from your concepts and you begin to believe. You know, the terminology we use is, that truth has grown concerning you, but it is believing His concepts concerning his viewpoint of the whole thing. This thing of resurrection, of seated in Christ, this whole view from his heart is hard to put into words to be exact.

It is not just the facts. The facts are that there is a physical Jesus. That physical Jesus died on two pieces of wood. He went into a tomb and three days later he got up. And some how his body was taken up to heaven. He sat down on a throne okay, death, burial, resurrection and ascension. Now I think everybody knows that, and yet the death, burial, and resurrection of Jesus is the most powerful thing that ever happened, you know, it really is. I mean it really is, but the power of it is not found believing what I just described. It is not found in that. Because there are sinners, Baptist, probably all kinds of people that believe in that concept.

For example, to be seated refers to a finished work. Frankly, how many of us, how many Christians really have embraced the truth of the finished work, and are seeking to lay hold of the reality of that for their lives? It is more along the lines of they are trying to seek God to do something in their lives. Do you see the difference of what I am talking about? The finished work being something that really is settled in the heavenly places. And we are growing in the concept of that finished work. As opposed to, Jesus is sitting on a physical throne somewhere, which does not really bring about the concept of a “finished work.” He is just literally sitting on a throne, and our concept of that is that he is just throwing us down blessings and helping us, and hopefully helping us so that we can become complete so that something can finally be finished.

Can you see the difference? It is two different deals. One is; He sat down and said “It is finished, now send my Holy Spirit to work that in you; to reveal to you who you are in me, as I am, so are you in the earth.” Things like this, and scriptures that do not have a lot of power in our lives because they are not based on the sitting down.... we just see somebody just sit down. We just see somebody to come and go up and sit down. For example again, he defeated the enemy, and as I will read here in these scriptures, .

Therefore we are in the process expecting till the enemy is made his foot stool, meaning not beat up or crushed, because he is all ready defeated, but brought under the feet of the body of Christ by faith as the body embraces that. Do you see what I’m talking about? To see Jesus in his body, (meaning us) sitting, (meaning finished) resting upon his enemies (meaning defeated), rather than seeing Jesus up in heaven just going “you need help? Just tell me what, and I will send you some help.” It is two different things. Now in one sense it’s not two different things because the physical act of rising and sitting down did happen I believe. But it is absolutely powerless apart from the actual spiritual reality of what took place. It just kind of is a story to us. Hebrews ten verse eleven says, and I am going to try to bring out what I am talking about here so you can see that, (it is talking about the priesthoods, the priesthood of Jesus as opposed to the priests that went before) and every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins.

Ok, now that verse is just power packed with stuff. Number one, every priest. Every priest except Jesus, this includes every body that has ever come before God in a priestly office. Now notice the exact wording. Every priest standeth. The word standeth is not just a King James thing, the (eth) on there means a continuing process, that is why it is on there. It means that the priests are continually standing, because the work is never finished. There is no time to sit down. You cannot. There is no finished work. There is always and forever sin. There is always and forever the “dealing” with sin. There is always and forever the devil, and dealing with the devil, and on and on and on and on.

Now one contrast to the very next verse, verse twelve, but this man after he had offered one sacrifice forever, sat down on the right hand of God. Verse eleven, Every priest stands, but this One sat

down. All right, now whether you stand or whether you sit is not going to change your life, unless you understand something spiritual about it. You know what I mean? Whether Jesus was standing or sitting is not going to do you a whole lot of good. You need to understand what it is, the thing that this has brought about in our lives. Now eleven and twelve are contrasted back and forth. Every priest standeth, this man sat. Every priest standeth, daily ministering, often which can never take away. Daily, offering, ok? But this man, after he had offered one sacrifice for sins forever. Not daily, not often, one forever.

Again now, if Jesus' sacrifice was not good enough, every time you sinned he would have to die again. Right? That means since he has died once and he is never going to die again, because that is what the scriptures say that, that means that somehow in that one offering, that he did two thousand years ago, we are dipping into that well. Every time someone sins, they are dipping in to that well, that was finished. Since he is not having to die we are going to something that must have been finished. Do you get what I'm talking about? It had to be finished...He sat down, forever. One sacrifice. These guys (in eleven) ministering often the same sacrifices. Continually doing the same sacrifices, over and over and over. Nothing is finished. Nothing is good enough.

With that kind of method called the "old covenant" you never come to a place where something is settled. You are never settled. You never come from a place of assurance. You are never really sure.

But from his position he is saying come boldly before the throne of grace, the place where I am sitting, and I now offer you grace. Come boldly, with your problems, with your sins, with your failures. Come. Why? Because I have already offered one sacrifice for all sins. I have already done that. It's not like you are going to have to wrestle something out of me. I already did that. I did it freely, and I did it for you. It is a free gift! So do you see what I mean? We come to Jesus and say Lord, forgive me of my sin, and he is not sitting there saying "am I going to have to go dig up another deal for you?" He does not have another "deal" to dig up. He knows that all of it was covered. He wants you to come boldly, and get it.

Now there is more to it than just sinning and forgiveness, but that is the beginning point to understand this foundation. This eternally tremendous foundation whereby we do not have to be

susceptible to the lies of the enemy, or our emotional state does not have to control us. Where our past does not have to dictate by running the same tape over and over, who we are, where we are going, and what we have got. We have assurance in Christ.

So he says “(Heb 10:12 KJV) But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. Jesus is not trying to crush the enemy in your life. He is trying to make the enemy your footstool. Now you just think about this for a second. I know this is a little different than what you are used to hearing, because we usually want to go beat up on the devil, including myself. But.....Almighty, all-powerful God and little fallen angel. Almighty Gods power against him. He could have crushed him at any time,; at any juncture he wanted to. Again, this is not a power struggle. It is not even a good equation... God, the size of the universe and this fallen angle and all the power that is available to him. Jesus said that he could call ten thousand angles. This is not a power struggle. That is not really what it is about. It is about union with the Lord. It is about faith in His heart. Faith in Him. In the core of who He is, The core of His being. And joining to that, which, if done properly, the enemy begins to be your footstool. Why? Because He is above, the earth is beneath. John said “He is from above, we are from beneath.” So the New Jerusalem, the Bride of Christ joins to him, she begins to be from above. The earth is beneath. The earth becomes our footstool. Meaning, we are no longer controlled by the earthly.

(Col 3:1) If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Alright, let’s just get real for a second. I am risen with Christ, so I am going to seek those things which are from above, where Christ sits. Am I going to take his throne? Should I be looking around heaven? What is it that I am digging around for in the Throne room? Do I want to pull some jewels out of the pearly gates? That scripture says seek those things which are above. What does that mean in real, practical terms? We need to be real with the Word of God and our self, because we cannot really fulfill that until we actually define what that means. These are not ridiculous questions. If you are going to put it in a tangible, physical way, we are going to have to figure out what it means.

However, it is interesting that it says “if you are risen.” It is talking about being from above, or the concept that it is not just heaven, but Him who is from above. Always and forever. Christ sitteth... that is talking about a finished work. Ok? Do not set your affections on things on the earth it goes on to say. Do not be from below. Do not draw your motivation from here. You know Jesus, that walked the earth, was not joined to you and me. He was our friend, he was our helper, but when he walked the earth we were not one with him. We were separated from him. We were in darkness. The truth is we did not even exist. We were not one with him. He was something, and we were something else.

When he died and rose again, something happened to us! One thing that happened was that something died on that cross. Because when we just think of it in the physical, we see Jesus. We see him die, and we see him get up. So we say “man, that is so cool.” About the best we can say is that they killed him, but he came back. In other words, you can’t keep a good man down. But it is more than that. Something died and stayed dead. It did not just stay dead for three days. What was that? That was us in our old state. That was the concepts you have of yourself now probably. That is what died. He got up. He took that to death. Know ye not that your old man is crucified? I am crucified with Christ: nevertheless I live; yet not I,. There is the difference. Something died that didn’t get up. And that something is the old concept of who we are apart from the Christ of God; Apart from the body of Christ; Apart from literally being his hand extended. We say “Jesus be with me as I serve you.” But our service is not as a servant who is separate from him any more. We serve him. We are servants of the Lord, but he says “to whom you yield yourselves members to obey, his servant you are. To whom, not to what. Whether it be to the old man or the new man. That is the context of those scriptures there in Romans the sixth chapter. The whole thing that is the old nature which is called sin in those chapters. Not “sins” but sin, the old nature.

So there was a death, but all we see is a physical Jesus die, lay in a tomb for three days, and get up, and then get caught up into heaven, but see it is much more than that. It is much, much more than that. It is literally seeing that all that I was, is put to death. When he arose, all that He is, I am. Obviously we do not

see that in the flesh, do we? The scriptures say that. Hebrews the second chapter says we see not all things under His feet, but we know that they are.

So there is this process now, see the Holy Spirit came back. Why did he come back? To give us gifts while we live separate from Jesus? No! This is the wedding betrothal thing where He gave gifts. He is joined to us. We are one with Him, bone of His bone. You do not become any more one with him than that. You are not Him, but joined to him and therefore as Him.

You see, if every body had that view, we would begin to live by a Spirit given knowledge that comes from above. James here talking about every body fighting and arguing, says that this wisdom cometh not from above. This is an interesting term here, he says it is “earthly, sensual,” meaning it comes from the natural realm, the sense realm: See, taste, touch. He says that the knowledge that you are functioning by is earthly, gained through the senses. Gained by looking at yourself, your failures, what people say. So we have gained an image of ourselves based on our past, on our parents, on our teachers, based on every thing, but the Word of God. The Word of God being not just the scriptures, but the Word of God being “out of the abundance of the heart, the mouth speaketh.” The Word of God came out of his heart, and he loves you. He died to make you Him.

So when He rose up and sat down, the bible says that we were raised up together with Him, and were made to sit down together in heavenly places. What does that mean? It has got to have some kind of practical value, it cannot be just some theological truth. When it says we were raised up it meant we are now no longer of the earth in substance “in substance” for lack of better words. We are of Him who is from above. When John the Baptist said it, he said it like this. He is from above, we are from beneath, and Jesus hadn’t died on the cross and rose yet. There had not been a resurrection. And when he said it, that was true. He was the only one who was from above, and we were from beneath. But when He rose again, now we are one with him, and we are from above, by virtue of him. So then he says, if you are risen, seek above not earth. When he says earth he’s not saying do not get any Calvin Clines. It is not talking about fashions and styles. It is talking about drawing your opinion of yourself based on the earth. He is saying if you are risen, seek those things which are above where Christ sitteth. See the finished work concerning you.

Now when we say finished work, we think that there was some kind of job that He finished. It is just not us. We could never believe a finished work in relationship to us, because we are too messed up. Right? But what if there was a finished work, and the real goal of the Holy Spirit was simply to awaken to what has been done? Scriptures such as “for ye are complete in him” would have a whole new meaning. “for you are accepted in the beloved” would mean a whole new deal to us. And if that truly became our identification, we said “I’m above, I am in him” then we would say therefore my acceptance is not based on what I was. And even if my failures today are based on my ignorance of what I really am, and I am still coming out of what I thought I still was, in his mind he knows what you are. And he’s just trying to declare the truth to you as it is in Jesus. That is another scripture. The Truth. Not just the truth, “the truth is every man ought to.” You know we have all these commandments of men. But he said “no.” He did away with the commandments of men. Which did not mean that now we are lawless. Now we have a more sure word of prophecy. Now we have a greater assurance. Now we have a greater tabernacle. Now we have a greater covenant. So much greater, by so much greater promises. I promise you, you are mine. This is the new covenant I will make with them after those days, your sin and iniquities I will remember no more. I will be to you a God, and you will be my children. You see? That’s the new covenant. That is the new mind.

Well we get saved but we tend to continue in an old covenant view of ourselves. Me talking about this is not the key, and I am sure you know that. The key is that the Holy Spirit reveal this. When the Holy Spirit begins to reveal this, it is like the crumbling of that old covenant mentality, and we begin it get a breath of fresh air. In the Song of Solomon the Bridegroom appears to her and says “come away.” Let’s go up to the mountain, the spring is here, the birds are singing. Every thing is new, every thing is alive. Come away. What does she do? Oh no, no, no, you are the one that has got the victory. You go dance around. You go prance around on the mountain of spices, I am going to stay here behind my walls. Now that is what it says. You check it out. I am going to stay right here on the earth, behind my walls, but thank God I have a window that I can look through it and see you. He says you ain’t going to see me long, because I am going up. So he does, and then darkness falls. When darkness falls, she freaks. In the book of Revelation, Chapter three, leading to what I am going to share on that very point in chapter three, verse eight says: I

know thy works, behold I set before thee an open door. This is the heart of Jesus. We have to hear his heart and not just his words, Words are powerless until they become the word of God. We will try our best to make them something more, but you cannot make words powerful without it coming from his heart. When you hear those words from his heart, it will change you. It will transform you.

Here is his heart, "I have set before you an open door." Not just a door, but an open door. So enter in. Is not this the theme? Enter "in Christ." Then in verse twenty. This is after he talked to the seven Churches. Seven is the number of completion, so if there is seven, that means the "whole." If you see seven of anything, it means the whole picture. The seven spirits of God means "the whole counsel of God."

So he just finished speaking to the seven churches, and he is wrapping it up here in verse twenty. Rev 3:2 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. When Revelation began here, he started out in the "midst" of the churches. He dwelt in the midst of the whole church. How did he get there? By death burial and resurrection. So he is speaking to the church. Notice that these scriptures are not a reference to sinners, and yet this is the verse most often quoted in direct reference to sinners, "Jesus is knocking on the door of your heart, let Him come in." It is not even difficult to look at these scriptures and know that He is talking to the church. It is not tricky. You have to pull this out of context to apply it to sinners, but He is talking to the church. So Jesus, who once finished the work for the church and sat down, is now by the church pushed out of the church, as it were. Now he is no longer inside the church, but he is outside the church, and he is knocking. So the Lord showed me this. Jesus said "I am the door," and the Lord said to me, "I want to show you a door outside the door. When he first said that, he had not shared any of this with me. In my mind I saying, this is one of them mysteries. (We all want to unravel one of these mysteries, but we don't want it to be just Christ. We want it to be some kind of spooky deal that we can rile people with.) And He showed me Jesus the Door standing outside the door a door trying to get in. I'm thinking "oh my God, we should be knocking on Him as the door, and entering in. But instead, He, the Door, is knocking on our door. And if we would turn and come into Him, He says "behold, I set before you an open door." That is his heart. That is the sweetness of his nature. That is the preparation he did for you without works,

without merit. I have set before you an open door. The church has ended up working and getting off, so now the door is not sitting in the midst of the church, it is outside the church and now the Door is knocking on our door, trying to get in.

So he concludes this (and I am going back to where I was before, I know that I'm throwing a lot of stuff at you) and I want to go back to what I was talking about in Song of Solomon, He starts in the midst of the church, now he is outside, and God wants to bring him back. Heavenly places in Christ Jesus seated.

Chapter 4 begins this way. After he who sat down is standing up again, after He who was in the midst. Remember the woman who was taken in adultery was dragged into the midst of the temple? It is exactly the same thing. He was in the midst of the temple, Christ should be in the midst of the temple. What is the temple? Us! The body of Christ. I want you to conclude that the reason this keeps coming up, is that God is trying to say something! Jesus was in the center of the temple. The Pharisees, under the old covenant law (even though it is the time of the new covenant) have dragged something else, this sinful lady into the midst, and are making a big deal about it. Instead of Jesus. When Jesus gets involved, he forgives her. When they get involved they push Jesus out of the center, make a ruckus, and defy the temple. Here we have Jesus is outside again, he is not in the midst as he should be, so the spirit of God speaks and says (after this, after all this takes place) "I looked and behold a door was open in heaven. Now within the course of ten or fifteen verses, we have had the word door three times. Is that a coincidence? Probably not. But we can never seem to connect the dots. It is too heavy for us. Have you ever got one of those little books that when you finish connecting the dots, there is a picture! We that is too heavy for us. We cant keep connecting the dots and get in the picture that the Lord is trying to paint for us. Basically that is the way he does it, dot to dot, taking us from one step to another.

See, we think we're progressing along a line, when in reality, it is not just a progression of our life dot to dot to dot. Sometimes we go up, sometimes we go down, sometimes we go sideways and so forth. So we look at this little thing as progression of our life. It should be one straight line, but it is like this. But it is not the progression of our life. When it is all connected together, the picture is going to be Jesus. That is the goal. It is not just that God is working in our progressive life. But it is that the end result bring forth Christ.

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So he says, I've set before you an open door, now I'm standing at the door, and after this he says I looked and saw an open door in heaven. Not just heaven "heaven," but that which is above, heavenly places. Now spiritually speaking, we need to see the open door into the heavenlies. There is a door, the heavens have been opened.

Another example when John the Baptist was ministering. Here they are saying, "cool ministry." Things are going on, everybody has their own life. No real picture of Jesus is seen because nobody really knows who he is until his baptism. So life is going along, and it is pretty much earth life. All of the sudden Jesus steps out from among the crowd, and it says that when Jesus showed up, the heavens were opened, and a voice from a different position (we need to have the heavens opened and hear a voice from a whole different position than what we've been hearing. We need to hear the voice of God. Do you know what he will say? He will say "this is my beloved Son in whom I am well pleased, but the difference is that we are one with that son now. Do you think that Jesus gets married and the Father is going to say "I don't like her? She is a snob." He is not going to do that. He loves her. Why? Because she is Him. This is all a picture of the heavens being opened instead of constantly trying to get God to reach down and touch the earth.

After this I looked and behold a door was opened in heaven and the first voice that I heard was as if were a trumpet talking with me. Now, we are all waiting for the sound of a trumpet, aren't we? We call that the rapture. What we want to do is just get out of here. But you know we can get out of here now. We can hear the voice of God, the heavens can be opened, and we can hear what is true of us right now and be removed. We are in the earth but not of it. We are seated together in heavenly places in Christ Jesus.

Here is what the voice of the trumpet said basically three words and then built on it. (Now we like to think the sound of the trumpet means let's fly baby! Which is pretty much what we are betting on. Which

basically means that our only hope is a physical return of Jesus). But this is not talking about just the physical return of Jesus. This is talking about a spiritual activity. He heard a trumpet talking. Not just sounding. Here are the three words. Come up here. That is verse one out of chapter four. He does not say “I am coming.”

I do not have a problem with him coming, but He showed up to her (in Song of Solomon) and said “come away.” I want to remind you of the very first thing I shared and that was that the resurrection is more than a Jesus who walked physically, laid down for three days, got up and then shot up to heaven and then sat down on a throne. It was more than that. When he sat down there is a concept of a finished work. When He sat down he’s expecting the enemies to be made his footstool. That is under his feet. We are the body of Christ. It did not say crush them, beat them up, slap them around, it said put them where they belong. They are from below, and we are from above. It says that we have been raised up and made to sit together in heavenly places in Christ Jesus, far above all principalities, powers, might’s, dominions, and every name that is named whether in this world or that which is to come. Now that sounds really good while we quote that and the devil slaps us around. And the devil controls everything. Well, he may be the god of this world, but I thought we were taken out of this world. I thought that is what “church” means, taken out. We have been removed, already, but we have not recognized it. We have not understood him sitting down. We have not really understood the resurrection. We only understand that there is a physical event of a man getting up and going up. But we have not understood that there has been a change. Another scripture: (You ask the Holy Spirit about this because I am not just coming up with it) For you have been delivered (have been, past tense) from the power of darkness and have been translated into the kingdom of his dear son. There is the same exact thing I am saying. So either I am lucking out here or I really, sneakily planned all of this, or there really is this pattern over and over and if you just let me go long enough, I will probably hit every scripture in the book that is showing that God is saying ; after the church has lived on this earth, gotten off, gotten messed up, put Jesus on the outside, we are no longer entering into the door into heavenly places, the door is too busy knocking on us, trying to get back into us and get our attention while we are busily about his business. After these things, I heard a voice. The heavens were opened. Now a whole new prospective again just like when Jesus showed up the first time to be baptized. Nobody

ever heard of him, the heavens weren't being opened every day, but all of the sudden, when Christ is in the center, the heavens are opened. Jesus said over in verse eight "I set before you an open door." It is into my heart; into the heavens; into oneness with me; into being from above. The bride of Christ is stated to be the New Jerusalem. Galatians' says there is a Jerusalem that now is, that is now on the earth. Then it says that the New Jerusalem which is above, which is above all, which is basically the bride of Christ.

So what he is doing here is he is trying to get....John here represents somebody on the earth. He is you. He goes on to say here after all that happened, in verse two, that immediately I was in the spirit. He was not in the flesh. He was not in the earth. We say "I am in the spirit" when what we do is feel holy spirit goose bumps and we kind of feel whoa, but what he meant was, now you are hearing his voice, entering the open door, and coming up here. Now we are in the spirit. And now you know what he is going to show John? He is going to show him every thing going on on the earth from up here. From another position. And now he's not all freaked out about what is going to happen on the earth because he is not in the earth. He is coming from a whole other place. Right? He is seeing everything not from down here and going "oh my God!" Jesus even said that, He said that men's hearts would be failing them for all these bad things coming on the earth. Because if you are down here on the earth and you are looking here, your heart is going to fail you because it is going to be bad. Jesus said when you see all of these things, look up. He did not say "use faith." Again, it is coming from that position. So John has looked up, been caught up, or is being caught up, not raptured, but "come away."

Now he is looking at two things. He is looking at the earth, and the problems of the earth from a heavenly position, and the second and most important thing is , he is viewing himself apart from himself. Now what do I mean by that? He is viewing the New Jerusalem, the Bride of Christ , The Marriage Supper of the Lamb. He is seeing the Lamb, and he is seeing the bride of the Lamb. That is pretty much all he is seeing going on in heaven, heavenly places. Now he is part of that Bride. But it is like he is over here looking at it. Do you see the picture of what it is like? He was an individual on the earth and he began to be caught up in the Spirit, and he is looKing at who he is as identified by the heart of Jesus. You are the bride of Christ. It is almost like the Lord is having to talk to us and point to somebody over here, this new

Jerusalem, this Bride of Christ, and say isn't she beautiful? I love her, and so forth. Then he leans over to us and says "that is you." It is almost like we could not accept it any other way. He has to take us to a place where we begin to see her. First, believing his heart concerning her, and then realizing "I am not me standing here seeing this." Do you believe that John was part of the bride of Christ, or the body of Christ? Of course he was. How can he be in two places at once? He cannot. But it is talking about his understanding. He is seeing her and he is coming into a whole new understanding of who he is. This is who I am. I am not just John, the good guy Apostle. I am not just a minister on the earth, though he was. He was John the good guy the Apostle...on the earth. Only on the earth. He was a minister, on the earth. But in heavenly places, he is the bride of Christ. He was One with her. That is who his identity is. And the Lord says "I cannot reveal this to you down there. I cannot reveal to you who you are on the earth. You will never ever comprehend yourself from the earth. Because if you do as long as you are on the earth, you are going to look at yourself you are going to look at this (your physical body) as yourself. You are going to look at what you think, and what you do and how you act, and what is it that you have failed, and the good things that you do, and you are going to sum all of that up, clump it together and call it you." and he says "that is not you, you are who I have made you and who I have declared you to be. You are a new creation in Christ. You are complete in me. You are totally accepted in me." All these things he says. You can say there is a contradiction because I have all this junk in my life, and sometimes the Holy Spirit rebukes me. The rebuke is usually in the form of "awake to righteousness." He did not say "get it." "Awake! Come, you are acting like you are asleep."

Well I cannot keep doing this all night. I have to stop. But there are a million scriptures that bear witness to this truth. And that is, as long as you determine that you are going to know yourself by this earth, you are in deception. You are under a false identity. Because God made you, Jesus married you, and your creator was not just the creator God. Isaiah says that your creator is your husband. That will get you! He created you to be his wife. He created you to be in his heart, and to receive the best view of your self that you are ever going to have. It is not looking at yourself down here in the earth. It is looking at his heart. That is what "come away is." That is what "come up here is."

So when you begin to “come up here, you begin to be in the Spirit. That is what it says. Immediately, I was in the Spirit. Immediately I began to see the Lamb. The Lamb on the earth? Look at the Lamb on the earth. Rejected. Despised. Persecuted. Hated. Made cast out as evil. Reviled. On and on. That is the lamb on the earth. But John does not see the Lamb on the earth. John saw the Lamb that was the Groom of the Bride. It is different. You put Jesus, that Lamb on the earth and you are going to crucify him. The earth resists that. So the Lord said, “why don’t I come down here and die, and take you back with me.” Raised up, made to sit together in heavenly places. When did that take place? When he rose from the dead. OK. If that really did happen when he rose from the dead, then that means it is a finished work, and all we are doing is working up to it. In conclusion, to come from that position is some comfort. You are not trying to become something. You are already. You are trying to come to the awareness of what you are. He is not trying to make you something, he is trying to make you aware of something. He is not trying to fix you, other than your understanding. He is going no, no, no, do not think that. Think my thoughts, your ways are not my ways. You are one with me, so learn my ways. Your thoughts, they are not my thoughts, so let this mind be in you which was also in Christ Jesus, for we have the mind of Christ. I will just keep on going if you do not watch it, because it really is the truth. You are on a solid rock. We sing it in the church you know: “on Christ the solid rock I stand.” We sing it and then we walk out of church and go “does he really love me, and, will I really make it?” He is going, “you have already made it!” “I love you!” “I even died for you.” “I gave myself for you.” “You are already in.” You go “well I really hope so.”

There just has to come a point in our walk where we hear that voice where the heavens are opened, the door in heaven I opened. We hear that voice, and the trumpet does not just sound to get us out of the world, it is, come up here where I am at. It is a spiritual thing first. Just talking about these things can sound like you are spiritualizing, but I am telling you that we are not. I am telling you that there is this reality that the Bride, the New Jerusalem coming down, having the Glory of God, because she is from above. It is not going to happen any other way. It is not a secret anointing or special “whatever,” it comes from above and manifests in the earth. When we begin to get just an inkling of that that is true, (and see there is nothing wrong with considering it is true, you just say “Father, open my eyes if there is anything to this.” If that be

the case then he will begin to open your eyes, then you will begin to go, forget opening my eyes, bathe me in this yeah! Let me just see you and believe in the breadth, and the height and depth of this. Then you begin to be pretty much consumed by him, and in the process of that, you manifest him on the earth. The biggest example I can think of is Jesus walking the earth. He walked the earth and he constantly said, “the works I do are not my own.” But the Father never came to the earth. I cannot think of any scripture anywhere that says that Father God came to earth. Except he did, did not he? He came in the person of Christ. So the picture is, one who is from above, who cannot touch the earth, touched the earth in the person of a man, that man, was Jesus Christ. The picture is not meant to be just a picture, it is meant to be an example that we can do the same thing that Christ, who is from above touches the earth through us and ministers life.