

Heaven has the Superiority



Peter McArthur

Here is an extremely important truth to grasp and to proclaim. It's from above that we are conceived. It's from the Father that we are seeded with an eternal life-seed.

"...having been born again, not of corruptible seed, but of incorruptible seed, through the living Word of God, and abiding forever." (1 Pet 1:23)

Earthly-realm views cannot comprehend this. Religion says it accepts this doctrine, but it certainly neither teaches it fully, or in fact really believes in it. So, brother persecutes brother; the earth-bound ones persecute the heavenly-dreamers. (Gen 37:18-20)

"The One having come from above is above all. The one being of the earth is earthy, and speaks of the earth. The One coming out of Heaven is above all." (John 3:31)

"And He said to them, You are from below; I am from above. You are from this world; I am not from this world." (John 8:23)

The worldly and religious ones would not accept the Heaven-Man Jesus, God coming and abiding in the flesh; today they still will not accept those in whom God and heaven abide. The earthly realm always wants its own way and always seeks its own recognition. When heaven proclaims another way of doing things, the earthly realm will shout "foul".

When heaven puts us through a particular spiritual experience (although we rarely see the experience as spiritually beneficial at the time), the fleshy realm in us protests loudly. Why? Because the heavenly realm has only one way of dealing with the earthly. It must subjugate it by attacking all its priorities, which are, self-importance, self-recognition, self-service, self-aggrandisement, self-pride, self-pity, self-sufficiency, self-belief, and self-serving vision. Heaven does the exact opposite of what earth-realm people think is important. There is a clash because heavenly-desired things cannot be accomplished by a mixture with the earthly. Heaven confronts and re-moulds us so that we conform to its vision, to the great Purpose of the Lord.

This may take some time. In the case of the Israelites it took forty years wandering (although it was certainly not an aimless wandering; God was the director), and the death of one entire generation. In the case of David it took some fifteen years until Saul was removed from the throne. Each time there was a period of learning heaven's ways. Not using earthly principles to deal with the issue but allowing heavenly concepts to take root before the fullness of time arrived bringing in the necessary change.

Heaven was the Governor, not earth. Those who are wise will always look to heaven for their orders. It's a very wise person indeed who will take the necessary time to learn heaven's ways. And it takes a very courageous person to live habitually subjugated to God while He prunes back the wild branches and re-shapes us to conform to His desired shape. There is no other way - this is it and this is how it will be! Bend to it or be broken by it.

In the end we need to remember that heaven has the superiority in all things. The sooner we learn to live from the heavenly realm and see the heavenly perspective, the better off we shall be in spirit, soul and body - and even socially. The heavenly perspective of our sojourning on earth is this:

God wants to take us **out**,
to lead us **through**,
in order to bring us **into**.

It's as plain as that, not hard to comprehend, but often difficult to allow to happen. The Lord took Israel **out** of Egypt, **through** the wilderness, and eventually **into** Canaan. He took Paul **out** of Pharisaic religion, **through** seclusion in Arabia, and **into** the Apostolic circle.

It's not simply a "taking out" and "bringing in" as some teach. There is the intermediate experience also. The first and last, the leaving and the entering, is purely God's handiwork. The intermediate stage of going through, is also His doing, but it's largely in *our* hands in regard to the duration of it.

When the heavenly perspective is understood and we bow to it, we pass through relatively quickly. But when we allow the heavenly perspective to be diluted, delayed, or even displaced by the earthly, we are likely to face great hardship. We might even fail to enter in at all, leaving it for those of another generation to reap the promise that should have been ours.

It's no light thing to ignore the heavenly perspective. It's there for our benefit, for our goodness. Easy to say, hard to apply. Yet grace abounds toward us in all things so that we might attain to God's purpose for us. Without this we would be hopeless people indeed.

"I would have despaired unless I had believed to see the goodness of YHWH in the land of the living." (Psa 27:13)

One of the purposes of the intermediate stage of being *led through* is to make more room within our hearts for the grandness of heaven. Heaven is always wanting us to accommodate its purposes, its sense of destiny, its eternalness. This is been the plan ever since eternal issues were displaced by the Fall; to restore the eternal worth and destiny of God's pinnacle of creation, Man.

The Plan is redemptive. We have been **bought** back and we will be **brought** back.

We have been redeemed by a priceless price. The final outworking of this redemption is that we are to be **brought into** the grand purpose of our Father in all its fullness. His Plan has always been that; to have a family in His very likeness to participate with Him in eternal things, to live from the heavenly perspective, and for His Son to have a Companion. Jesus our Redeemer has already **bought** us, and He is now **bringing us** into that heavenly perspective continually. Positionally we are already in that heavenly place:

"...(He) raised us up together and seated us together in the heavenlies in Christ Jesus."
(Eph 2:6)

The phrase "*seated us together*" or "*to sit together*" in the Greek means "*to take a seat in company with...*" (Strong's G4776). We are in the company of Jesus Christ, the great heavenly-seated One. As He is in the heavenlies, so we too are granted a seat in company with Him, by faith in Him. As He sees,

we can see. It is possible. We're there "positionally" but we need to yet arrive at this truth "experientially". But the heavenly perspective *is* available. It's not hidden, and it certainly doesn't belong to a group of the spiritually elite. There is no room here for spiritual mysticism or secret spiritual keys that will unlock the truth for us. And we don't require any form of Gnosticism (secret spiritual knowledge) to understand God's great panoramic plan of redemptive history.

Through Jesus Christ, the New and Living Way (Heb. 10:20), we already have open access to our Father who seeded us with His eternal life. The Tree of Life is no longer barred from us. We can approach that Tree because of the Tree of Crucifixion. Heaven has been opened to us and the mystery of the eternal ages has been revealed. The heavenly perspective has already been granted us, if only we would tarry awhile, reflect and see what the Gospel is telling us.

This gospel however is not the Gospel of the Messiah, but rather the Gospel of The Mystery.

So, we come to see THE most important factor in the Great Panoramic Plan of God: His Son! God's Son is at the core of His purpose; the Son is the vision, the Son is the overriding factor, the Son is the beginning and end of the matter, the Son is the central point, the Son is the outcome. He is the whole issue, the entire significance.

Why? Because Jesus was God's way, God's word and God's wisdom incarnated into human history. This "Word" was the very sound of heaven itself. It originated in heaven, it came forth from that realm, it echoed through the entire created order that heaven ordained. It wasn't simply "*a word*" from God, but God's very own deep utterance, in fact His very breathe. It was the living oracle of God itself, who was so much part of God that "it" was in fact "HIM"! It was not just His voice, His word, His expression, but the Word that went forth from Him was actually Him.

When that God-Word became en-fleshed on earth (which is the meaning of the word "incarnate"), ungodly flesh rose up to kill the "intruder". For whenever heaven enters the worldly realm the flesh will regard it as an intrusion. It will fear this "invasion" and strike back.

This has been case from the very beginning. God spoke a holy word to Adam and Eve, but very soon unholy words were spoken to attack it, thus bringing rebellion into God's order. Every time prophecy is spoken today people rise up to mouth off against it. When truth is preached, the word of accusation will flow forth in an attempt to sweep it away. Whenever holy words are sent forth, unholy forces are released in an attempt to negate it, displace it, kill it off, and bring confusion and deceit to the hearers. We are still in this battle. Woe to the preacher, the prophet, or the believer who naively thinks they will have an easy path when they speak God's word.

But God's Word, whether in the incarnate form like Jesus, or the spirited-form as in prophecy, proclamation of the Gospel, or any other divine utterance, will always be safe, guarded and secure. Every time it will find its mark, make a way, do what it was sent forth to do, without any loss of impact, importance or effect. The oracle will remain intact but the speaker may not fare so well! Either way, God's word is revelatory and He always desires to release revelation and understanding; that is as much a part of His nature as Love is.

Revelation is always progressive and builds upon previous revelation. Understanding of, and obedience to, any previous revelation allows one to enter the next release of revelation with increased knowledge, as well of course with increased accountability, *and* its fair share of trouble from the adversary.

In Scripture, only Moses, Elijah and Jesus are recorded as having undergone a forty day fast. It's fitting then that these three appear together on the Mount of Transfiguration (Mark 9:2-4). This association of their fasting and their appearing together shows they are all linked to the Grand Panorama of God's plan. Each had a clear heavenly perspective, with the Son Jesus of course having it in all its perfect fullness and clarity. Note that all three were "word men". Moses was God's mouthpiece and the deliverer of His word-message, the Torah. Elijah was the symbol of God's prophetic choice. Jesus was of course, and still is, the purity of His message.

We therefore need to take to heart the great importance of this matter - God's word, in all the three types of Moses, Elijah and Jesus. These need to find a resting place within our hearts. We must be a mouthpiece for the Delivered-Word, we must digest the Prophetic-Word, and we must love the Very-

Word Himself. The Lord God has graciously allowed us to partake of His grand purpose, but for us to have this clear perspective, to see it, to taste it, to become active in it, will require us to have His Word, Jesus, as the central point of our lives. And like Moses and Elijah we must meet with Him "in the heights".

Jesus Christ must therefore take over in our thinking, our doctrines, our mode of living, our very yearning deep within. Only when He fills all within us, will we comprehend this grand purpose. We should be captured by God's plan and even more be captivated by His Son. Why is it that all this should be so pressing? Why "should" we enter into all this? "Must" we bother with it?

The answer to that is this: God's purpose is to provide a Body for His Son. The Head must have a Body. On another level His Son needs a Companion. His Beloved Son needs a Lover. The Groom requires His Bride!

Therefore, all things regarding the heavenly perspective will have as its focus the SON, *together* with the Son's Body. It alone is to share His throne throughout eternity. Only the elect of the One Body has been called forth by God to be seated in the heavenlies with the Son (Eph. 2: 6). It and none other. The One Body, who is so intimately connected to Him now shall be completed fully in the age to come. This will cause all creation to gasp at the wonder and beauty of it taking place.

If the angels rejoiced and were taken by surprise at the wonder of the universe being created (which they may well have been), how much more so will the angelic host let forth a collective "gasp" of utter amazement when that moment arrives! It will not be so much the grandeur of that event, as beautiful as it will certainly be, but it will be the meaning of it. The consequences of the Head joined to the Body in all its astonishing reality, will be truly beyond comprehension. The events that will follow that wondrous event will be immensely and eternally staggering. And I cannot wait!

Hence it's vital, absolutely imperative, utterly urgent that we, the Elect of the Lord, should have a correct heavenly perspective. We the ecclesia, the literal "called forth ones" are the object of the Father's desire. Just as Jesus' perspective has always been His Father's, so we are to have the Son's perspective. His Body is now, positionally, seated with Him. We are together with Him already in some wondrous way.

The Word says we have died together with Him; we have been buried together with Him; raised together with Him; and are seated together with him. Together, together, together. Isn't it strikingly clear that we are united, joined and placed forever.

It could be said that this is the very point and ultimate purpose of all creation; to bring together. If we were to truly think this through, if we were to sit and contemplate all this and let it sink in, we would be overwhelmed by its importance. Some simply wouldn't believe it. Others see it as fantasy or some wild, flaky spiritual view. Some might say it's all symbolic, merely a figure of speech and nothing more. Yet some others want to believe it but wonder how on earth can it be. And that's the thing. "How on earth" can it be! You see it's a "*heavenly* how it can be" not an earthly how it can be.

God often uses imagery and concepts that confront the human mind in order to exhaust its own way of thinking. Then He delivers such a revelatory truth that staggers our human comprehension. It's then we must reflect with a heavenly mindedness that speaks direct to the spirit; heart to heart, and deep unto deep. But you know that already don't you? In your heart of hearts you recall that faint moment of wonder as He whispers to you. You've tasted moments of such wonderful things. You've smelt the fragrance of such truth, even though it might've been only a fleeting wisp of the Divine Breath passing by. You know this in your knower. There is a faint echo of these things rolling around in your cavernous spirit-man. Heaven is wanting to speak these things to the heavenly within us. Bend the ear. Soften the heart. Dare to believe such amazing things. Our whole inner being yearns to touch this realm. It was created for it. It is our destiny, our purpose.

Brethren, the great final Day is definitely on its way. Are we positioned to see it coming forth? How are we standing this day? Are we thinking like heaven? Let's not let our remarkable privilege of being the Heavenly Companion of the Groom find us wavering and slacking in this hour.

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