

Nicodemus said, "How can these things be?" And Jesus answered and said to him, "Are you a teacher of Israel and you don't know these things?" Yes, I'm a teacher of Israel when I don't know these things. Verily, verily, I say to you, we speak what we know. What's this? Who's we? Who are we?

The Father and the Wind. Oh, wow. Just the Father and the wind? How about that's the Holy wind, brother. All right. Maybe it's three. We are the Father and the Son, and possibly the holy wind. Yes, the Holy Spirit. We're going to have a new doctrine born before this day is over for sure. I can feel it. Somebody's getting one out there. We know. *We speak what we experientially know, and we testify what we have seen.*

You people are not accepting our witness, our witness. For it's something that the Lord has just seen here, and he's testifying to it. *If I told you earthly things and you believe not, how will you believe if I tell you heavenly things? How will you believe it if I were to tell you what's going on in the heavens right now?* That's in the Bible. *And no one has ascended into the heavens, but he who came down out of the heavens.* This term born from above makes perfect sense in relationship to this verse. *No one has ascended into the heavenlies, but he who has come down out of the heavenlies, the Son of Man...* and the translator lost his nerve. Right here in the brackets, he lost his nerve. He flatfooted lost his nerve, and in so doing, he has deprived us once more of insight into the ways of a God who is I am.

I will read it the way it appears in the original. The reason nobody ever translated it as written in the original is that it doesn't make any sense. Not to our mentality. Here we go. *No one has ascended into the heavenlies but He who is in the heavenlies.* The Son of Man who is *in* the heavenlies. Who is *in* the heavenlies. Work on it a moment and then say amen. No one has ascended into the heavens but He who came out from the heavens. The Son of Man who is in the heavens. You can only draw one conclusion from that, and that is the man who's standing there speaking to Nicodemus is at that moment in heavenly places. That's the only conclusion you can come up with. Otherwise, you have to translate it some other way to get out of it. And of course, he can't possibly be in the heavens because he's standing right there in time and space.

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes upon Him shall not perish, but have everlasting life. For God so loved the world that He gave His only begotten Son that whosoever believed upon Him shall not perish, but shall have everlasting life. For God sent not His Son into the world that He should condemn the world, but that the world through Him might be saved. He who believes upon Him is not condemned. But he who believes not is standing condemned; already condemned. He has been condemned forever previous to this moment. But because he has not believed upon the name of God's only begotten Son.

And the condemnation is this, that the light has come into the world, but men love the darkness rather than light, because the deeds were evil. For everyone making a practice of evil hates the

light and does not come into the light, lest his deeds be disclosed. But he who practices the truth comes to the light, that his deeds may be made evident that they have been wrought in God.

A question here, before I go any further. I think I'll even quit there. Was Nicodemus saved at the moment this incident took place? Now, was Simon Peter? John? Okay. Nobody was saved at that time. So, actually, Nicodemus is on the same plane as everyone else. Well, we're going to get a vote here. Do you believe Nicodemus was ever converted to Christ? Make up your mind. We're going to vote. Don't influence the crowd. Alright, everybody who believes he eventually became a believer and was converted, raise your hand. Oh, Nicodemus has friends. Alright, put it down. Those of you who really don't believe he made it, raise your hands. Nobody? I think that's kind of wonderful.

The Lord is actually at the beginning of His ministry here. He hasn't even given the Sermon on the Mount yet. He hasn't called forth His 12, and, in fact, Nicodemus is one of the first people who show up and say anything kind to him from the outside. Four years later, that same man has got the blood of God all over his hands. Four years later, he and one other man are the only two people burying him. I would have a hard time believing that man did not eventually become a believer. That would be hard for me to believe. Maybe he didn't, but we're going to have to imagine that he did. And I think it will help us to see this more clearly. Robert, what's the question back there?

Audience: When you were asking if he was saved, I was thinking, actually yes and no, he was, you know, if he became saved later on, then he had in mind God from all eternity.

Yes. I have a friend who was asked, "When did you get saved?" And he said, "I got saved on the day the Lord was crucified." And that's true. But more accurately, I got saved on the day that God marked me off in Christ Jesus. That's the day I got saved. And in fact, there's a portion of me that's never been lost. There's a portion of me that has been dead, but there's a portion of me that has been part of the Lord forever.

Now, let's find out what this passage is talking about. Remember that within it is fellowship with the Father, and remember the first night I talked to you: the center of our Gospel is Christ, and the headwaters of our faith are Christ's fellowship with an eternal, indwelling Father. And I also said that when you begin looking at the Christian faith this way, you'll be overwhelmed by how much is mentioned about another realm.

Let us see the Lord Jesus beginning to work His miracles. He's just left Canaan. He has worked His first miracles. The dam breaks, and He begins working many miracles, and this is the foundation of His popularity. People like this, and they begin saying, "Oh, this is the Messiah, and this is the Son of God." And He could have said yes, right then, right there, and they would have crowned Him King, taken Him into Jerusalem, and He could have had a big bloody battle and set up a regime there. But it says He did not give Himself to man because He knew man. And then it says, He knew what was in man. And let us begin there.

He has come. Let us take the setting of this incident as taking place in a living room. Is that alright? It may have taken place outside on a field somewhere. I don't know. It could have been late evening in a home. It could have been late evening somewhere outside, but I'm going to put it inside. The Lord has just come away from a vast multitude that would have crowned Him King based on a few miracles. He is fellowshiping within Himself, and He is fellowshiping with the Father, and He is the only Christian on this earth. He is the only believer on this earth. He's the only saved person on this earth. He is the only living creature with God dwelling in Him. He's the only person who has the Holy Spirit within Him. He's the only person who has a living spirit. The spirit of all other men is at this moment still dead, though He seems to be able to perceive who will and who will not be raised from that death.

He is considering what is at this present moment in man, and what is at this present moment in man? The answer is nothing. Death. That there is, as He looks at each of us with eyes that see through the scene into the unseen, He sees a gray thing deep in here lying dead, a spirit that is dead. He looks about, and He sees us all, and we are dead men walking, which really shows us where the Lord puts His values. He does not put His value on our body or on our soul but on our spirit. That if the spirit is dead, the man is dead. We are dead men walking about. We cannot see spiritual things. Whatever their judgment of Him was, it was in fact in error.

Now, please don't misunderstand what I'm saying, but their judgment of Him was in error because their judgment was made in the wrong place. Do you understand what I'm saying? Their judgment was made based on miracles and reason and upon their own perverted, fallen souls that were ready and looking for somebody to lead them out of enemy occupation. And this is no place to build a kingdom. That's building on sand. And He is recognizing what is in man at this moment. I want to say to you again that He is doing this within Himself and within His own being is the Father with whom He is fellowshiping. But within His own being, down deep within His inmost parts, there is another realm. And that other realm is not in those other people. He will not, cannot, would never dare trust Himself to man because He knows what's in man. There are inward wrong motives. There is no power, no unction of living a life not human but living a higher life by means of a higher life form.

None of that is there. No equipment. So much is missing. So much of the gospel is not there yet. No sense of another realm. No way to contact the unseen realm. No way to walk into the heavenlies. Boy, was that crowd ill-equipped. And boy, we were ill-equipped until we were saved...Until the resurrection.

How well equipped are you right now? Not very. I'll go along with that. But you are going to be so equipped when this conference is over. I want to tell you how equipped you are. If you can but see, there is within you right now a portion of your being that is risen from the dead. Anything that has risen from the dead has already tasted death, and now is beyond death, is beyond the powers of Satan, beyond the powers of this world, and will live forever. I think I better quit there. But

that's not all. There is right now within your being a portion of you, please hear me, that is capable of traversing time and space.

There is a portion of you right now that is capable of fellowshiping personally with Jesus Christ and with the Father. There is within you right now a door to Christ that you can walk through—the glorious Christ, the transfigured reigning Christ. There is access through that door in you to fellowship with the Father. In you right now is a place outside time and space that is eternal and in the heavenlies. But that wasn't in anybody except the Lord Jesus Christ at this moment. At this moment, the Lord Jesus Christ considers all this, and He moves into the internal realm. He goes there and He fellowship with the Father, and They consider together the inadequacy of those people that day who sought to make Him King, and they fellowship concerning that which is lacking. But oh, they're not really all that negative. They fellowship together with that which Christ has within Him.

That Christ now has within Him a living spirit, an access through that door, and a capacity to fellowship, to hear the Father speak and to respond and speak to Him. In His internal parts, the Lord Jesus Christ goes through that door and stands in heavenly realms. And as He stands there in His spirit, the winds of heaven blow on His face. There's a wind in heaven. There is a wind in the heavens. And He even...not even...But He senses the holy wind drawing Him in His fellowship to the Father and uniting Him with the Father in perfect oneness, that they knew in eternity past.

And as He stands there in spirit in heavenly realms, if you please, hiding from His earthly problems and fellowshiping with His Father on the riches that have been and the riches that will be, the riches that are going to be in some. And as He feels the winds of heaven blowing in His face, and as He senses the fellowship and communion of the Holy Wind and the Father, there comes at that moment a knock on the door.

The Lord quickly re-enters this stinky place; the material realms. His soul, His human parts now come into a slightly larger play. He'll have to speak to one of these dead men walking. And oh, what fascination there is, as He is in fellowship with the Father, the incidents of that day, what fascination it is that walks through that door. You cannot imagine what has come through that door. What has come through that door is someone who is born in an aristocratic home. When he was born, that little kid was born, Mama held him; she looked at Him and gave him the most interesting name. She said, "This little baby is superior to most people." And that's what she called Him: Superior to the people. How would you like to walk around all your life with a name "Superior to the People?" My name is superior to the people. My name is superior to people. What's your name? My name is superior to people.

There is a medal that was once called the superior medal. It was an excellent metal out of which we make many of our alloys. It is a very outstanding metal, and it took the word from the Greek word nickel, which means superior metal, called nickel. And then there is the word democracy, from which we get the word Demus, and you put those words together, and you get Nickel Demus. A man superior to the people – boy, was Mama proud of her little baby. (laughter)

Well, he turns out to be exactly that. He obviously comes from a very influential home. He is not only superior to people, but probably very wealthy. He is also a Pharisee, which means he can quote a large portion of what we call the Old Testament. Also means he's married and has one child. He walks around with the garments on, little bells, little tassels around here. And he is an extremely religious man. On top of all this, he's very, very religious. And on top of all that, he is a ruler. He is one of the 70 Sanhedrin. He's a ruler of the Sanhedrin.

Let's look at this. Rich, Aristocratic. Extremely religious, probably one of the most religious men who ever lived and a ruler. If he lived today, he'd be a cross between Billy Graham, the Pope, and President Reagan. And the Rockefellers. Yes. All of that in one man. There is this feeling that many people looking at this man have the sense that this very well could have been the finest human being who ever lived. Very possibly the least sinful, most good and righteous man who ever lived. A theologian, a senator, a wealthy man, an aristocrat, very religious, and he's got a seeking heart. I tell you, he has got a lot going for him, and he's got a lot against him.

This man comes in, and he sits down, and he says, "I know that you are the Son of God because no man can do what you do except the Son of God." And the Lord Jesus Christ looks inside, and He sees a door closed to all reality. He sees something totally dead. I think He also sees His crucifixion, and He sees that man burying Him. I think He sees the resurrection. I think He looks inside that man's spirit and knows that he was marked off inside of Jesus Christ before time in eternity. And I think He must consider now for a moment the glory of what's going to take place in about four years. And also, I think He considers the blindness of this man. This man really can't see or understand, and at best he's guessing because he has no contact with the other realm. Then He says to him so rapidly, so quickly, "Nicodemus, unless you are born from above, you'll not see the kingdom of God. All you've got won't get you there. Even if you're seeking a heart, you're going to have to be born in another realm."

I want you to go back now in eternity, and I want you to see God as all. And the scripture plainly tells us that Christ was in the bosom of the Father. That means at the center of this great unlimited, limitless ocean of Godness is the Son. Now I want you to look at the very heart and center of the very being of the Son. I want you to know that they have contemplated and considered creation. But before that happens, in the very most internal part of the Son who is in the very most internal part of the Father, there are portions that are inside Christ Jesus that have been predetermined to enter this realm. Portions that will come through that door.

On the other hand, because we're speaking of a place that has no dimension, it is not that portion in Christ, marked off in Christ, that will come through the door, but in a very real way, we have to come through that door to that portion that has been marked off for us that is that eternal part of us so ancient. I'm trying to tell you that there's something inside you right now that's as old as the ancient days, right now. I also want you to know that that portion comes out of the realm of the spirituals into the realm of the physicals. But I also want you to know that it also never leaves the spiritual realm. I can't help you any further than that. Just appreciate that fact, would you? That

which is in you right now, as old as the ancient of days, comes through that door, and yet it also never leaves the spiritual realm.

Now to put it another way, I would like for you to look at that door and see that door as a womb. Something that is in God that has been there through all eternity comes through that door and suddenly breaks forth into the material realm. You remember when I spoke of Christ coming through the womb of Mary, and God breaks forth into the material realm. Well, there comes a moment when a portion of the spirit of God comes through that door, like a womb which is like unto a womb, and breaks forth into the physical realm. The first thing it encounters is death, and life cannot live in the presence of death, so there's nothing to do but make death live. And so that human spirit is made alive. And that which is divine, that which is a portion of the ancient days, that which has been in the center of Christ, has been in Christ for all ages, now, breaks forth into the human spirit, makes it alive, and suddenly that which has been in heavenly realms is born into the material realm. Isn't that wonderful? Isn't that wonderful? Say, that's wonderful. That's wonderful. And that spirit breaks through the heavenly realms, through that door, comes into the material realm, makes something alive, and looks around.

But I'll tell you, the connection with heavenly places never ends. Now I'm going to tell that same story going the other way, because it goes the other way too. There is a portion of you that stands at the door and looks into heavenly places and must enter that heavenly realm, and there be conceived and born. That's your dead spirit, buster. The spirit which has been dead, which is in you, do you not realize was once in heavenly places? Even though it's dead, it's never left heaven. Well, it has never left its relationship to heavenly places. Quote that. Has never left its relationship to heavenly places.

Do you not realize that one-third of you came from the heavens? When God took that deep breath and blew into you the breath, He blew something of spiritual realms into you, and your father Adam knew that, and it lived within him, and he could see things unseen. And that realm has been dead and must be raised again...raised again to its original habitat. And there is a portion of you that's got to be born in that realm. Born there; and when your spirit and the Lord's spirit unite, and there is birth or rebirth, that spirit returns to its abode, within you. Your spirit, your own spirit returns to its original abode. Why aren't you standing on your chairs jumping back? Why aren't you shouting and hollering and screaming? You Pentecostals at least ought to be shouting glory. There is a part of you right now that is in the heavens. The wind is blowing again. The wind is blowing.

The wind is blowing, it's blowing this way, and it's blowing that way. The holy wind has joined with that which has once been heavenly wind. They're back together again. Praise the Lord. And the Lord Jesus looks at him, and he says, "You're going to have to be born from above." And he says, "How?" And about that time, the window rattles. There's a light breeze outside. And he says, "The wind blows where it will." You hear the sound of it. You don't know where it came from. You don't know where it goes. So it is with a heavenly wind. How can I explain heavenly things

to you? You don't even understand earthly things. But I will tell you this. There is a wind, and it blows. A heavenly wind that blows, and it blows where it will. You don't know where it came from. You don't know where it goes. But you can hear its sound. You can hear it if you have ears; you can hear its sound.

Marvel not that I say to you, you have to be born from in heavenly realms. No one understands that but the Son of Man, who was born in heavenly realms and who has entered earthly realms but who at this very moment is in heavenly places. He was sitting there fellowshiping with the holy wind. He could feel that wind blowing and moving in Him. He could sense that... and I'll use the term from our viewpoint, not his, that birthing of God that had been put into Him in Mary's womb. He could sense and feel the moving of that Spirit. He could go and join in the heavenly places. He could be there and hear the wind. He could see again that realm where He fellowshiped with His Father, and He was in that moment in fellowship with His Father.

Now you listen one more time. You got saved, and on the day you got converted, something that had come from there went back in there and was born. And it joined with what was in there. Wind met wind. The spirit of man met the spirit of God. The wind of man, which wasn't blowing, met the holy wind of God, which was blowing. There was an ignition, and the two were joined to one another. Do you not know that He who is joined to the Lord is one spirit?

And the wind is blowing, and the holy wind came into the man, you. And at the same time, the wind that was there and now born in heavenly places goes back to heavenly places. I'll tell you again, there's intercourse. There's commerce. There's movement back and forth. I'm telling you again, there is one third of you that is not bound by dimensions. There is a part of you that can move into the eternals and even before the eternals. Now, **WHY DON'T YOU UNDERSTAND THAT?** *Even now, I'm in heavenly places.*

By the way, I want you to know that there's one-third of you...I hope you can get a hold of this... one-third of you never sweats it. One-third of you has never bothered. Oh man, have I got problems today. You know, only two-thirds of you have a problem. One-third of you is sitting there cool as a cucumber. I've risen from the dead. I live in the heavenly realm right now. I'll tell you, if you would take one-third of that other two-thirds and stick that one-third through that door with the original one-third, that third won't sweat either. Did you follow that?

If you would allow that which is eternal in you and that which is without dimension and that which does live outside of time and space just to take the hand of that which lives in time and space and say, "Come here just one moment and stand in God, in Christ inside Him and look around and watch the Father fellowship with the Son". Then the soul can come back and say, "Well, I'm still worried, but not as much." The soul can return to this material abode and say, "I have seen the Father in communion with the Son."

You start trying to locate that eternal place within you. You start finding out how to get there. And once you're there, you figure out where that door is and get through it and go there and do what, Gene? Watch the angels flip around? No, just watch the Lord fellowship with His Father.

Will you stand up with me? In Christ, O Lord, that the God, the God and Father of our Lord Jesus Christ, might open your eyes and see your inheritance in heavenly places. Open our eyes to see where we are in Christ, having inherited the heavenly realm. In Him, in Him, in Him. Lord, open our eyes. Open our eyes. Yes, God. Amen.