

The beginning of the glad news of Jesus the Messiah, the Son of God. *In the beginning was the Word, and the Word was with God, and the Word was God. And this one was in the beginning with God. All things were made through Him. And without Him was not anything made that has been made. In Him was life. And life was the light of men. And the light shone in the dark, and the darkness extinguished it not.* I'm going to skip down to the next to the last paragraph. *And the word became flesh and sojourned among us. And we beheld His glory, glory as of the only begotten of the Father, full of grace and truth.* And then the very last sentence: *And from His fullness have we all received and grace added upon grace.*

We will take that as the beginning, and I will now try to get through the background of Jesus Christ's beginnings on earth. To fully appreciate the incarnation, God's beginning on earth in bodily form, we have to turn this around and see things from His viewpoint, rather than a celebration of a nativity, the enormous change that took place in God when He became a man and that which He brought with Him in His coming into human form. Now, I know that in the Old Testament God seems to have appeared many times; yet despite that, it also seems that He never knew what it was like to actually be in human flesh, or in the form of human flesh, until the experience in Bethlehem.

Now, let's talk about our Lord previous to that. There was a time before the eternals, as mentioned in the book of Titus. There was an age before the eternals when God was the All. That does not mean there was God and a great abyss of nothingness around Him. There was God, and He was All. Scientists have recently said that we may be...there's a bubble theory floating around that the entire galaxies that we know, approximately 1 billion galaxies that have been estimated that we can see so far, maybe one small part of a great bubble, perhaps a hundred times larger. There could be an infinite number of these bubbles, each with about the same amount of matter. The universe keeps getting bigger, but that's the material universe, and that universe still rests inside God. But there was a time when there was not God and this infinite, unknowable abyss of nothingness that surrounds us; there was only God in an unlimited expanse.

Within Him was fellowship, and this scripture tells us that He rested, or was in the bosom of, the Father. At the very center of God's greatness, the north star aspect of God, the central part of God, in the very bosom, in the very center of God, was the Son. And there was this eternal fellowship going on between them. By the way, these are all the heavenly realms. There was God.

Now, for reasons we do not yet fully understand, He decided to create. I know you know why He created, but I don't yet know why He created. It has become such a large thing to me that every time I look at this, I find another reason that provoked Him to create. The first thing He created was something similar to Himself. He created a spiritual sphere called the heavens, the heavenlies, and the heavenly places. Those are its three terms. He created eternity and the heavenly places. It was spiritual, and therefore invisible, because spiritual things are invisible. Then He populated it with spiritual beings that match the spiritual realm. Then it seems that this great, unlimited God did something incredible. It seems that He enfolded Himself inside this creation and established

there, or perhaps brought with Him there, the throne of God at the center of this sphere, and He fellowshiped with angels.

Now, all of this I've just spoken of, the creation of spiritual realms, didn't take much time. Maybe 1/4 of a day. Maybe half a day at the most, but about 1/4 of a day. Then He took another fourth of the day to create another realm: the physical realm, the one you and I are familiar with, something that can be seen, known, felt, weighed, and measured. They don't share space with one another, but they do seem to touch. I'm trying to make all this really simple for you to get a visual image. Don't ask me for chapter and verse on this, but I could make a strong argument. They seem to have touched, and a door stood between them. There is a place where commerce can be exchanged between these two realms.

So now, let's stand at the door and look out, and we see unnumbered galaxies and orbs, but to angels, it looks really small. Because when you turn around over here, you're really dealing with infinity. This is a big thing here, but on the other hand, as great as it is, are you ready for this? As great as it is, it could all be hidden in something smaller than an atom. Yes. The entire spiritual realm, because it has no dimension. Not just unmeasured, but because it has no dimension, it can be anywhere, including in you.

Now, this realm is the kingdom of the heavenlies, the kingdom of the heavenly places. May I say this, and it's not accurate: that's where Jesus Christ grew up. That's where He was used to living. This is His greater knowledge. This is His greater experience. This is His hometown. This is where reality dwells. This is where the only truth there is. Truth is there and nowhere else. There are no pictures here. Everything is real. In fact, on this side of the door, everything is a picture; a physical picture of that. It is a shadow of the reality. It's fascinating to go through the scripture and see how much of the Bible is described as nothing but a picture of what's in the other realm. I will not get into that. That could take weeks, but this is a physical nursery rhyme picture of that reality.

Brothers and sisters, as you look here, you see physical things, and you see light, which is a reflection, an image of the true light. Over here, you could go blind in about a tenth of a second, saints. It's all light. It's all light. Over here, you'd have to stare at the sun for a few minutes to get ink spots in your eyes, but that light is nothing but a picture of that light. And so, we could go on and on and on. When He turned around here, He did all of this in about half a quarter of a day. Then He went down to one of the standard galaxies, sort of a vanilla galaxy, and moved out about halfway. There in that galaxy was a sort of a very, very common average star. Eight planets whirled around it, with a big empty space; very sequential, except for an empty space third one out.

He turned to the angels, and He said, "Now I am going to spend five days in such a little place." They wondered how He could work so hard for the five and a half days He'll spend in this little spot. How could he spend so much time? Because He would create so many forms of life that picture His own life. He populated that thing with so many forms, life forms. I think I will stop there because we need to know this. I'd like for you to look at the biology chart of heaven, of the heavens. Now if you go to a biology class here on Earth, you will walk up to the chart, and you'll

see down here the lowest form of life is a virus and a bacterium. Then you'll come on up, and you'll see the birds and the cattle and the monkeys, and you'll get to man. He's the highest life form we've discovered so far in biology, but from a divine viewpoint, the highest life form is divinity: God. The second highest life form in the universe is the angels. The third-highest life form is man. He was made a little lower than the angels.

When man fell, he fell and became just a little higher than the animals, but he's still in third place. He went from the top of third place to the bottom of third place. Then the animals, then the birds, and the fish, and then the herbs. This is as you will find it in Genesis; this is God's biological life form. Now, then, all of this you need to know to understand the incarnation. You need all of this to understand yourself and your spiritual aspects. This is all necessary background, and I hope you won't forget it because it is important.

When God created man, he created the third-highest life form, the highest visible form of life, the most complex of all. God is spirit; angels are the very limited spirits. Cattle are body and soul; monkeys are body and soul. Birds' bodies have very little soul, and fish have virtually no soul at all. Plant life is just the body. But here is this creature who is the highest visible life. Very complex. On this side is spirit; over here is soul and body; but right here, the pivotal point, is something that is neither and both—a very complex creature. God took the dirt, fashioned something visible that looked like Him, who was invisible. He reminded the angels of their God in a way beyond our understanding.

He built the body out of clay, so we're sure of one thing: he's got a body. Then God went into... now, get this, will you? He went into the heavenly realms, took a deep breath from the spirituals, came back to the clay, and blew something from the other side of the door into its nostrils. God gave him the wind of heaven and blew a spirit into him. This is not God's spirit; it is something from the heavens, something created, but invisible and without dimension. You can cut any one of us open and won't find it there, but it's there; it has no dimension, and it is great, and it is small, and it is big, and it is little, and it is neither. It is man's spirit.

So, lying on the ground, in the blink of an eye, is something that is part earth and part heaven. It rests in this moment in the Garden of Eden, or near it, a place that seems to overlap the two realms. It's almost as though man overlaps two realms. He's partly of heaven, and partly of earth. Now that's exciting. In this split second, you are part heavenly and part earthly. You're part of the physical and part of the spiritual realms. You're half and half. As the two join, a third element emerges: the human soul. Before us stands something erect: a living creature with a soul like the animals and a spirit like the angels; it is contained in a physical form visible like the things of the earth.

Now then, this is a life form, the third highest life form. It is a biological form of life. Many Christian writers and speakers throughout the centuries have made clear what he was made to contain and what he was not. He was a container, and I really agree with that. But I put this limitation on it: there is a moment, in fact, the whole day, when he has no content; He is, in fact, a

form of life, a free agent. We have to recognize that before He was filled with God, or before He was filled with sin, there was a moment when He was filled with neither, yet He walked around. His purpose may have been to contain, but there was, for that moment, on the biological scale, a thing called man in that particular state.

There is no question that He was to contain God, and no question that the tree of life was eternal life, the highest form of life, God. And God's life was to be inside Adam. Not in his body, not in his soul, but in his spirit, God was to live. This creature is the only creature that was made for both realms. The only creature that was visible that was ever made to contain God. The only creature ever created, visible or invisible, to contain God. He was supposed to move from third place to first place. He was to become a son of God by having the life of God, but He also, according to Augustine...I've never fully believed this, agreed with it, or understood it; I have no opinion on the matter, but somehow they were told God had a great desire for Him to have free will, and He got it. Boy, did He get it. He gave us free choice, and we made it.

He chose to be a container, but it would not be God who would be contained in his spirit...God's Spirit in man's spirit. He chose to let sin dwell in his flesh, and so he ate of the tree of the knowledge of good and evil. Sin entered and took up residence in his body, and we'll stop here; I'll ask you to follow me. Man was made in the garden, and at a certain moment his soul was the leading element in him, with his spirit second and his body third. Did you get that? He was intended to have spirit first, soul second, and body third. You got that?

When he ate from the tree of the knowledge of good and evil, that spirit, which came from another realm within him, died to that realm. The door shut. The radio went dead. He could no longer receive signals from that realm. He could no longer see the unseen. I have the very deep conviction that Adam glowed. I really do. I think he was clothed in light because his spirit was light and his body didn't obstruct it. There was no sin there. He glowed. Well, he stopped glowing. The receiver went dead. He could no longer see spiritual realms. He could no longer see angels. He went blind and deaf to the spiritual realm. He is now captive to this realm. The door closes. A seraphim is set in front of the door. There is no commerce anymore. Not going this way; there isn't. Some commerce is coming this way. That angel will open the door this way, but not this way. Do you understand that? He stands on this side to guard. You're not coming through. There's no commerce going this way.

Man died to one half of his inheritance. He died in heavenly realms. Now sin infests his body and, little by little, corrupts it with every passing generation, and what you have for a brief time is a man with his soul in first place, his body in second place, and the spirit that essentially is dead. So the spirit's in third place. We have his soul in first place, his body gradually becoming flesh, and a spirit essentially dead, so it's in third place. At best, it's in third place. He's dragging around something dead. Gradually, the body becomes flesh. Man becomes, first, flesh, second, a very perverted, distorted, and damaged soul, and the spirit is in third place. It is absolutely inverted from God's first intention. Man became extremely fleshly; God sent the flood to start over. Now,

that is, in a nutshell, the basic situation with man. He is flesh. Scripture clearly teaches that the flesh is the dwelling place of sin. The soul is damaged, distorted, twisted, and the spirit is dead to the realm from which it came. The spirit desperately needs a resurrection.

So, this is what is on the earth at this time, the time of Zachariah, a priest, down in Jerusalem. I don't know; perhaps not all men are first flesh, second soul, and third spirit. Perhaps some men are first soul, second flesh, and third spirit. We seem capable of being very fleshly, and some are very capable of being very soulish, but the spirit's on the bottom end of this thing. The situation does not look good at all. God's first intention is way, way off. Who is God in all this? He is in the other realm. He is the eternal spirit. He is the Father, the Son, and the Spirit. He is still 100% spirit, and though He visits the earth, He is nonetheless somewhat a spectator to man. Although He knows us fully, He's never been one of us, and He would never be the kind that now inhabits the earth. However, He plans to come in a form identical to ours, except not fleshly.

Alright, I know that you know the story. That was an introduction. Here is Zachariah. You know it's Zachariah; it's not Zacchaeus, it's Zachariah. Zachariah is from one of the tribes. Each tribe has the privilege of caring for the temple. We're now in the year about 1 BC, probably. He puts on his garments that day. Some say it's actually the Passover. It's the one day of the year when the man goes into the Holy of Holies; it's not really clear. If it is the day of the Passover, then he's got a rope tied to his leg right here. You've all heard that story: if he goes in and sees God and is struck dead by seeing God face to face, they can drag the body out without going in there themselves. He's at the altar of incense in the holy place. Except some people believe incense is in the Holy of Holies, and that's where we run into problems. We're not going to get into that. It's not important.

Zachariah is probably in the holy place lighting the incense. A veil separates it from the Holy of Holies on the other side. Inside is nothing but a golden box: a gold-covered wooden box. The temple pictures what is real. It pictures something in heavenly places, and in some ways, it also pictures you and me: our outer court, our holy place, and, deep within, the Holy of Holies. The Holy of Holies is the heavenly realm. It is pictured in the temple in Jerusalem. It's a small, perfectly cubed room, or a rectangular box of acacia wood, which is covered with gold. Just outside the curtain, a man is burning incense. That's what's happening over here.

In this realm, in the true Holy of Holies, is the living God, and the eternal realm begins to move. The door moves, and the real Holy of Holies comes and sits within the pictured one. A conversation is going on between the living God, who is the real golden box, and an archangel. They're having a muted conversation, and this living God is obviously very excited. The entire heavenly realm is now somewhere inside the picture: the Holy of Holies on earth, in the temple; the whole place is in there. Now the door opens from the heavenly side. The seraphim steps back, rests his sword, and Gabriel steps from one realm into the other, pulls back the curtain, and says, "Zachariah, I have news for you."

Now, I tell that story to you that way so you can begin to get a sense of heavenly places. Gabriel opens the door and steps in, and Zachariah looks up to see an angel standing there. This angel is

coming to the very apex of time and eternity. He says, "Zachariah, listen. Your wife, Elizabeth, is going to have a son, and he is going to make way for the coming Messiah, and you'll name him John." *"I don't believe it."* Gabriel says, "Zachariah, I hate to do this to you, but because you didn't believe me, you're not going to be able to speak." And that's the end of it. He goes out of there, and sure enough, his wife, who cannot conceive, conceives.

Great activity is now going on in heavenly places. A short time later a young maiden, a virgin, somewhere in Galilee, and the sister of Elizabeth, much younger, is perhaps going about her housekeeping business. I don't know much about this girl, but I'll tell you one thing: that girl had a heart for the Lord. And by the way, she knew her Bible, didn't she...or something to that effect. She's going about her work, and there is once more great activity in the heavens and perhaps the greatest mystery we'll ever confront. I cannot explain it, and nothing I say will...hold me to nothing I will say it in the next few moments, because I don't understand this, and I never will. Not even in heaven will I understand this...or in New Jerusalem.

Gabriel steps through the door again, appears before a young girl, and says, "A holy thing will be conceived in you." Something takes place in Mary's womb that has never happened in the heavenly realms or on earth. Something happens in her womb that was supposed to happen in the Garden of Eden. There is the egg, and again, don't hold me to this; this may not be what happened. There is the egg, the reproductive egg in the womb of Mary; joined, it seems, by the divine spirit, and there's germination.

Now, this may not have happened at the moment of his birth. I don't have any idea, saints. I'm speculating; I have no idea, but I'll put it this way. In her womb, in the first hours of conception, a body grows that has never been touched by the seed of man. In fact, when God spoke to Eve and said, "Your seed, the seed of a woman," that's the only time the term "seed of a woman" is ever used. Here's the first time a woman ever had seed. A tiny embryo is growing up in her now, a body that has never been touched by the seed of man. Therefore, sin has never infested that little body, and deep within that embryo lives a living, pulsating human spirit that came from the other side of that door. Something of the heavenly realm has been brought into that small embryo, and there lives within her the human spirit. The human spirit has lived for the first time since the fall of Adam.

Ah, but that's not all. The very God has come and indwelt that human spirit, and God lives within that spirit, and now there's growing up a body untouched by sin with a spirit that is alive with God in that spirit. What do you have here? You have once again the union of the spiritual and physical realms. The two realms have been joined, and it is no accident, my dear friend, that the spirit part, contained by God, is of kingly lineage, and the body part is also of kingly lineage. The body comes from the lineage of David, and the spirit and the life within that spirit come from the Lord of the heavens. That means the one who comes out of that woman's womb will have the right to claim lordship over both realms. Okay, so something glorious is taking place here. Here's a body that is

not indwelt by sin. The fallen angelic life has not penetrated that body. It looks like our body, but it has no flesh. There's no self-nature in it, praise the Lord.

Within His spirit is the very living God, and the two come together, and once more there is a human, the third life form on the biological chart: the human soul. Now, I'm going to tell you something: for the first time in history, one creature has two life forms. Two life forms in one creature. The highest form of life and the third-highest form of life in one creature. Contained within something very, very visible, and this is what's going on inside. Here's a human being. Is He a human being? Is He God? Absolutely, He has two life forms in Him.

Now, the question is: which one's going to dominate? One life form comes from the visible, material realm, and the other comes from the invisible, spiritual realm, and both are within Him. Right now. And Mary goes and visits Elizabeth. You talk about theological complications, dear saints. We are up against theological complications. I do not understand the following passage. I don't know why this passage has not been fought over by... I don't know why at least a dozen denominations haven't formed around this passage. What's going on here? Someone in Elizabeth's womb has the Holy Spirit in him. That's utterly impossible. It can't be done.

Here is an embryo that can rejoice and has the Holy Spirit in it, and when Mary touches Elizabeth, the baby in Elizabeth's womb jumps. There is some sort of life flowing from one to the other. This is just a funny story; I'm sure it's not true. Two men were talking about baptismal regeneration, and the one who wasn't, who believed you had to be baptized to be saved, said that everyone who'd ever been saved had been baptized. And the other man said, "Well, what about John the Baptist?" And he said, "Well, when Mary embraced Elizabeth, the Lord Jesus reached out through Mary into Elizabeth and baptized John the Baptist." I thought that was the funniest story I'd ever heard, and I let it go, but every time I go back and read that passage, I can't get it out of my mind.

Something remarkable happened that day in the womb of two women. I am telling you whatever happened, and I don't have any idea what happened. I am telling you that heavenly places are getting very, very active. Did you know this is the first time Scripture uses the term "Holy Spirit"? In the Old Testament, there is the spirit of holiness, but the term Holy Spirit isn't found in Hebrew Scripture. Here, the Holy Spirit indwells someone who is not God. I don't understand that. I tell you something else I don't understand: how that little kid walked out into the desert all by himself and lived there for 30 years or 25 or something like that. Can you explain that to me? It says, "And when he was a child, he went out into the desert and lived there his whole life." I want you to know I don't know who John the Baptist is, but that's got to be just about the most special human being who's ever been born. It must have been awfully important to God that someone so special cleared the way for His Son's coming.

Now then, please watch this embryo grow in Mary. Are you ready? Are you watching? Mary's womb becomes an incredible place. It's a place, obviously, enclosed, dark; there's no light there; it is a non-realm, covered with water. In some ways, Mary's womb now is something like the Garden of Eden. It's a place between two worlds. It's a realm between two realms. It is neither realm. The

spiritual realm is in her, and the physical realm is in her, and at least one of them is growing daily. Perhaps the other is full-grown; I don't know. We'll come to that in a minute.

Well, you've heard the children's story. Joseph gets a little donkey; Mary gets on it, and they leave Nazareth for a long journey to Bethlehem. There's no room in the inn. They go into a little cave or barn, and there they wait for the child to be born. Meanwhile, heavenly places have gone berserk. For one thing, God has disappeared. God is no longer in heavenly places. Well, that may not be true. Maybe He is. Maybe the entire realm...don't laugh...maybe the entire realm is found right there inside a woman. I don't know. I have no idea.

All I know is that it's big, and right now it's full of activity because they know the most portentous thing that will ever happen is about to happen. God will undergo the greatest single change He will ever experience: God is about to come forward in human form. He is about to make a true entrance into the physical realm. He will now be part of the physical realm's lineage and experience, and He will bring all of His past eternal experience into that physical experience. He is coming forward now to add the human experience to that, and the two will come together to be richer than either. Now the angels are all excited, and they're getting ready. 10,000 times 10,000 of them. They're so excited; they're a lot more excited than you are.

Well, in the meantime, there are some shepherds out in the field, and they're all sitting around on a nice, probably April evening. Probably April, May. Not December, and they're sitting around talking. Maybe there's a campfire. Maybe it's a little too warm for a campfire, but let's say they're all sitting around a campfire and they're talking to one another, and they're getting into an argument. You know how men will do this. They can be so wise. Two of these men are arguing about angels, and one of them says, "Angels have wings." And the other one says, "No, angels don't have wings." And the other one says, "Yes, they do have wings." The other one says, "No, they don't have wings."

Now, Mary's labor pains have begun. God is about to come and break forth into the physical realm. I'm telling you, right now, her womb is a door for God into the physical realm. Isn't it incredible? This is His entrance to the physical realm. He's about to come through a door into the physical. At the same time, the angels are shining, shouting, and praising the Lord, and the barrier between the heavenly and earthly realms turns once more, then descends toward the earth. Passes Jerusalem and descends into a field.

Gabriel is standing at the door. He's standing right here, and he's glowing brightly, and he's holding the other angels back. Will you please stop shoving? Just wait a moment. It's not time. Wait. Here's the door, and he's waiting. Will you please back up? And he waits. Michael calls out to Gabriel; it's happened. The door opens. Gabriel runs right out in the middle of the fire, steps to the side, and he says to the shepherds, "I bring you glad tidings of great joy for all people. There's been born in Bethlehem today, the Messiah, the Son of God." The door is open; the angels go berserk. They all rush through, encircle the shepherds, and fill the field. They climb the rocks and stand until

they push back into the hills. They stand on top of the hills, and about five or six shepherds look around.

They can see the angels standing right there, pushing and shoving. All they see are angels shouting, screaming, and yelling! They're still pouring out that door, all around them. They aren't flying up into the sky. They are standing right there on the earth, packed around five or six shepherds, and they're all shouting, "Hallelujah, Hallelujah, Glory, Glory!" And Gabriel grabs their arm and says, "You are so slow. Make haste into Bethlehem and see what is going on." So they take off running, and the angels sing and shout glory for this glorious thing. They all start running for Bethlehem, and they're headed for a barn. And one of those shepherds says to the other one, "You're right. They don't have wings."

The door opened, and they came and filled the fields, standing there surrounding those men and scaring them to death. There's so much commerce going on. The door swings open more than it has in centuries and centuries; a great deal of activity. Commerce...is there commerce going on? Go back now to the barn, and there, wrapped in swaddling clothes, is a physical body with no sin. A human life form with an IQ of no more than 20.

At Southwestern Baptist Seminary, I remember one of my professors, Dr. Jesse Northcutt, very vividly. He talked about this event and said, "Don't think that Jesus is sitting there in that crib looking up and saying, 'You don't know who I am, but I know who I am. I know what I'm doing. I'm the Son of God. I've come to save you all.'" He said that was a baby. Of course, that baby had 10,000 times 10,000 angels as chaperones, some babysitters. But his IQ is no more than 15, 20, or 25 right now. He responds to light and sound. The human part of Him still has a lot of growing to do, but the living spirit within Him isn't dead to the other realm.

As he gets older and his IQ reaches 35, he begins to sense the divine within Him. When it reaches 50, a little bit more, He begins to see the other realm. He begins to hear what is said in the other realm. At 70 and 75 IQ, He begins to recall His experiences in other realms. At 80 and 85, He begins to move internally within Himself between the two realms, secret and hidden. He begins to explore all of His own past experience in heavenly places, and by the time He's reached an IQ of 100 and is up to about 11 or 12, He's even beginning to know how to move forward and backward in time in eternity, and in the sense of the I am. I am. I am. I am. I am. I am...is with Him, and He can move backward, and He can move forward, and He can also be here.

I'm telling you, deep within His being is the whole orb of another realm, and He recalls it. He "joys" in His past experience. He goes back there and lives there again in spiritual, invisible realms. He has total intercourse with that realm. He is a child of that realm. He is the king of that realm, and His consciousness and sense of it are growing. He recalls all of that, but more than anything else, His understanding, sense, comprehension, and experience increasingly become that He is God. Little by little, the internal parts of Him are being freed from time and space, and He, the human, learns more each day how to turn and lay hold of the divine. And the divine in Him grows a little each day; the divine lays hold of the human, and the human submits daily to the divine. As

He grows, we see more and more of God's eternal purpose. He is living primarily by the divine life within Him. Human life is fully submitted to that divine life, and the body comes in third place. Here is the first: living a life that is not human, yet is nonetheless human. He is drawing from eternal life. The Life of God that has been forever.

By the time He reached age 12, He fully understood, not because His mama brainwashed Him into it, but because He has gone back and entered into His spirit and has gone through that door back into eternity and seen the Father and fellowshiped with the Father and spoken face to face with the Father in heavenly places, which is His hometown, which He loves, which is His kingdom, WHERE HE RULES, WHERE HE REIGNS. He has a sense of the heavens there, and He brings it back with Him when He returns to live among us.

Oh, heaven is with Him. He knows what it's like to live in God, though He is only 12. He knows what it's like to return to God's bosom. He also knows that experience, that real experience, is pictured on earth in the temple, a picture of the house of God. God is the house in whom the Son dwells. He walks in, and He sits down, and He says, "Yes, I remember. I remember telling Moses how to build this thing. It was a tent then, but Solomon turned it into a building. I remember telling Solomon how to build this. It's a picture of my Father. I was there this morning with my Father. It's an adequate picture for a man cut off from that realm, but I'll soon bring that realm to men. I will soon bring the very realm that I'm experiencing, the very Father who indwells Me, that I now know; I'll soon bring that realm to them."

He sits down with the priest, the scribes, and the Pharisees, and boy, do they get an earful. Mother and daddy finally find Him. Mama is very upset. "Son." "Yes, mother." "You've been missing for three days." "Mother, you ever want to find Me, there's one place I always am. I'm in my Father's house. Why are you surprised, mother? I have to be about my Father's business." Then He goes back to Nazareth, and He grows in stature. He's getting physically bigger, maybe even His IQ is increasing some more. His personality develops, and He grows in wisdom. Wisdom is "spiritual experience landed." Wisdom is a spiritual experience landed.

He goes back into the heavenly realms within Him. He walks and dwells within His spirit. He goes through the door into heavenly places. He visits the kingdom of the heavens and, thank God, He turns right around and comes back to the kingdoms of this earth. He lives here; He walks down the street, and He is fellowshiping with the Father. He's 27 now. I don't know what a 27-year-old man needs, but He sees lilies in the field. He watches some birds nesting, and His Father says to Him, "Son, do You notice the lilies do not spin, and the birds do not. They're more beautiful than Solomon. Remember Solomon?" "Yes, Father, they're more beautiful than Solomon in all of His glory." "Son, You have come, and you're greater than Solomon, and just as I take care of them, I take care of You."

The Son says, "Yes, Father. Yes, Father." He sees water, and He remembers the River of Life. He sees a well; He remembers drinking the water of life. He looks up at the sun, and He remembers the light from the throne of God. He looks at the sheep, and He remembers that those sheep were

created in His image. He picks up a lamb, and He remembers He created that lamb in His own image. He watches the children play in the marketplace. He watches the sower sow the seeds beside the road. He watches the harvesters harvest. He sees a field full of grain, half tares, half wheat. Saints, He doesn't think of you or how He'll condemn you with all these awful parables. (laughter)

He made the wheat. He made the lamb. He created water; a picture of the real water. He sees them all, and in them He and His Father have living fellowship. Outside of the Fall, outside of your needs, outside of my needs, they fellowship over these things, the common things of everyday life. He and the Father walk along and fellowship together in the perfect innocence of one, not only sinless but perfect...who has God in Him. If we could look inside Him, He would literally be billowing and bursting with light. Revelation is breaking forth with every moment. He is seeing Earth through the eyes of one who has seen the heavens.

He is seeing you and me and our needs, but right now He's only 29 years old. He is simply growing in stature and wisdom to prepare Himself to tackle the human problem; when He comes to the man factor, when He comes to save. Right now, in all these things He will later speak about and tell us, and awe us with, He is having a pure, unbroken fellowship with His Father about them. A beautiful, holy, unperturbed, uncorrupted, unfrightening, glorious experience with His Father. Later He will share them with us, perhaps at the level of our need, but this week we will discover the pure fellowship between Him and His Father before He ever shared it with man.

Something is going on between a man and God, and it ought to be going on within you—the Son's fellowship with an indwelling Father. There is a fellowship of the man, the Christian, with the indwelling Son, and all I want you to do is look and look and look and look at that glorious fellowship within Him.