

THE UPWARD CALL

*Brethren, I do not regard myself as having laid hold of it yet;
but one thing I do: forgetting what lies behind and reaching forward to what lies ahead,
**I press on toward the goal for the prize of the upward call of God
IN CHRIST JESUS.***

(Philippians 3:13-14 NASB)

#04-1006

Heaven Invades Earth

January 18, 2010

As a writer, for each topic I address, I often am left wondering if I have left out some key point to make the matter clearer for my readers. For any one topic, there is often much that could and probably should be explained, especially for subjects that might push the envelope, so to speak, or challenge the conventional thinking or traditions of men. Two such topics that come to mind are the shaking of all things that can be shaken and New Jerusalem coming down out of heaven. Both are intertwined and dependent on one another.

(26) And His voice shook the earth then, but now He has promised, saying, “YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN.” (27) This expression, “Yet once more,” denotes the removing of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain. (28) Therefore, since we receive a kingdom which cannot be shaken.... (Hebrews 12:26-28 NASB)

Notice that not only is the earth shaken, but also the heaven is shaken; it is heaven and earth. Obviously, God's abode, which is heaven, cannot be shaken, so this leaves us with the question: What heaven is shaken, and what in this heaven is shaken? I will answer this at the end of this issue.

And I, John, saw the holy city, New Jerusalem, coming down out of Heaven from God....
(Revelation 21:2 LITV)

The shaking must come first so that New Jerusalem can come into view. In fact, the shaking in heaven and on earth is so that heaven, meaning the realm and rule of God, can invade earth. It is about heaven coming to earth, not earth going to heaven. Heaven coming to earth means the rule of heaven is manifested (literally experienced) on earth, for **the heavens do rule** (Daniel 4:26 ASV), and **the Most High is ruler over the realm of mankind** (Daniel 4:32 NASB). In other words, when heaven invades earth, it is the kingdom of God taking root on earth and overtaking the nations with the righteousness of God until the glory of God fills the whole earth (Isaiah 26:9; Habakkuk 2:14). The nations are destined to be ruled by righteousness, justice, mercy, and the lovingkindness of God.

Many Christians have been erroneously taught that they have been saved to leave this earth and go to heaven, either when they die or when the Lord comes a second time, if they are alive on earth at that time. However, I challenge you to search Scripture for any **direct** reference to going to heaven. Merely citing verses that mention heaven or our relationship to heaven will not do. Case in point: Being snatched away to meet the Lord in air (1 Thessalonians 4:17) does not mean that the snatching away is to heaven. See my article #17, January 2009, *Snatched Away [The Rapture]*.

I am referring to references that specifically state the destiny of Christians is to leave this “old earth behind and go to heaven,” as many say and sing fancifully about in their gospel songs. It is true that our citizenship is in the heavens (Philippians 3:20), or, as one translation states, we are a colony of heaven on earth. See issue #03-09124, May 20, 2009, *Colony of Heaven*. However, this does not mean that our future abode is a far-distant land called *heaven*. It means that our very essence or nature is to be of God.

Our future abode is a dwelling from heaven when what is mortal is swallowed up by life (2 Corinthians 5:2, 4), that is, by the immortal and **indestructible life** of Christ (Hebrews 7:16). In other words, our abode, as well as our inheritance, is an immortal, glorified, spiritual, celestial body in the image of the Son of God. As I have shared elsewhere, the immortal body will be able to move freely between the spirit realm (heavenly, celestial realm) of God to minister to the Lord and the physical realm (earthly realm) of man to minister to the mortals. The type for this is seen in the sons of Zadok who put on linen garments (spirit bodies) to minister to the Lord and wool garments (physical bodies) to minister to the people (Ezekiel 44:15-19). This is essential for **the ecclesia which is His** (Christ's) **body** to fully

manifest itself as **the complement of the One completing the all in all** (Ephesians 1:22-23 CV), the One who heads up all things in the heavens and on the earth (Ephesians 1:10). We also see the antitype (real thing) of this in how Jesus, after His resurrection but before His final ascension, moved freely between the two realms and manifested Himself to His disciples in a flesh and bones (not blood) body (Luke 24:39, 43; John 20:27; 21:13). I cover some of this in issue #03-09123, May 18, 2009, *Celestial [Epouranion]*, and in issues #03-09177 through #03-09180, October 2009, *Flesh and Blood Shall Not Inherit the Kingdom*.

It also is true that the Jerusalem above is free, and she is our mother (Galatians 4:26); but, according to John's vision, New Jerusalem comes down out of heaven to reside on a new earth (Revelation 21:1-2, 10). In this context, New Jerusalem speaks of the full complement of the body of Christ that will come through the first and second resurrections. New Jerusalem represents all the redeemed saints of God, the immortal sons of God that were promised immortality when they believed on God's Son, our Lord Jesus Christ. New Jerusalem coming down out of heaven means that all the saints, all the believers will receive their heavenly abodes in the image of the Son of God. This is truly heaven invading earth.

Add to this the encouragement from Paul that we are to be eagerly waiting for our Savior to come from heaven (1 Thessalonians 1:10; Philippians 3:20), and from John that we are to be a kingdom and priests that will reign upon the earth (Revelation 5:10), and it should become quite apparent that our destiny has something to do with the earth, along with heaven or the celestials.

But here is another fact that is often overlooked: Heaven already has begun its invasion of earth, but not in the outwardly visible way that many might think. Heaven has invaded the very life of those who have been called to believe on Jesus in this eon.

Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God. (1 John 3:9 ASV)

All believers have been begotten of God, meaning that God's spiritual seed has been planted in their earthly (soilish) bodies to form an embryo, which is the spirit life of God that is to grow into a mature man in the image of the Son. Another way of stating this is that believers have been impregnated by the Holy Spirit of God to bring forth **Christ in you, the hope of glory** (Colossians 1:27). This is a glorious mystery that the world cannot see, for it is hidden within the soul of the believer. In essence, the believer is the mother, and, in concert with the Holy Spirit, will bring forth a **fully matured son**, also called the **man child**. Many speak in earthly terms of the marriage of the bride of Christ, but the true marriage began when the seed was implanted within us. It is the marriage of heaven and earth, of the spirit and the soul, of the Father and His sons, and of the Lambkin and His bride.

Obviously, the process of spiritual growth must take place at the individual level; however, it will be manifested on a corporate level, which is what New Jerusalem represents. John, in his Patmos vision, gives us a glorious glimpse of the birth of the corporate man child.

(1) And a great sign was seen in heaven: a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; (2) and she was with child; and she crieth out, travailing in birth, and in pain to be delivered. (3) And there was seen another sign in heaven: and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. (4) And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon standeth before the woman that is about to be delivered, that when she is delivered he may devour her child. (5) And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne. (Revelation 12:1-5 ASV)

In John's vision, we discover a woman (our mother above) with child in heaven, a great red dragon in heaven, stars of heaven, and a male child caught up to God. It is a scene of heaven being shaken to clear the air, so to speak, for the man child. The first man child to be caught up unto God was the Son of God Himself. However, all who are to be caught up unto God as part of the corporate man child must proceed along the same line. Heaven must be shaken so that the man child can come forth to be presented to the Father on the eighth day, the last, the great day of the feast of Tabernacles (John 7:37-38). But notice that they will rule all the nations, which means **heaven invades earth**.