

“DO YOU KNOW THIS SAME JESUS WHICH IS TAKEN UP FROM YOU?” By GL Parks

INTRODUCTION

The title of this treatise at initial inspection may appear to be elementary even to the most nominal Christian. As one studies this writing I believe that it will be found to be quite profound as I did when a deeper revelation of Christ came to me via the Word. I realize George Barna probably has not completed an exhaustive survey concerning subject question, but I know in my spiritual knower that 99.9% of professing Christians do not know this same Jesus that was taken up from the disciples. They only know of the man who walked the earth 2,000 years ago. “This same Jesus which is taken up from you” is a phrase contained in a verse in the New Testament Book of Acts:

Acts 1:11 Which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Underlining is done for emphasis and will be utilized throughout this study. The King James Version is primarily used due to familiarity by the author. I have found that there is more to the scriptures than cursory glances or past understanding might reveal and so it is in this verse. There are many questions that could and will be asked (and answered) concerning this verse as we proceed. The primary question though is this, “Who is this same Jesus that was taken up from you?” Whatever Jesus (the form in which He went away) is the One in which He would return. Was it the same Jesus that walked on the earth for 33½ years? Was it the same Jesus that was resurrected? In what manner was He coming again? My retort to these questions in earlier Christian years would have been sprinkled with a goodly amount of sarcasm and skepticism toward the inquirer. After all, the doctrines that I was raised with in my Pentecostal understanding would not be shaken. They could not be shaken due to my dogmatic attitude and not because complete truth was prevalent. Now I can truly appreciate the words found in Hebrews 12:27 concerning things that can be shaken. An old rock and roll artist was unknowingly prophetic when he sang, “There’s a whole lot of shakin’ goin’ on” and there shall be more seismic tremors (possibly even due to this writing). I realize that many Christians will not “hear” the words that are inscribed herein and will cover their spiritual ears just as the Pharisees did. I am not overly concerned because these words will eventually pierce every corner of darkness. How do I know, because the Bible tells me so and where He leads me I will follow? So don’t pull the plug just yet nor “punch out” of this supersonic scriptural vehicle for we are about to soar and roar to spiritual heights and speeds heretofore only dreamed and envisioned. You too (U-2) can be a spiritual Frances Gary Powers and/or a Chuck Yeager and break religious heights and sound barriers that are presently grounding contemporary Christianity.

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WHO WAS “THIS SAME JESUS” IN ACTS 1:11?

Was this the same Jesus that walked on the earth as a man for 33½ years? The Biblical answer as we will see is a resounding “NO”. Also, reference being made here is not concerning His resurrected body because that is not the same Jesus that went away either. For Christians to fulfill the plan of God for the earth they must understand who this same Jesus was that went away. If we comprehend this then we know the exact date and manner of His coming. He was going to return the same way that He went away (Acts 1:11). The original disciples did not know the day nor the hour that the Son of man would come (Matthew 24:36), but today serious followers of the Christ know. How did Jesus describe His going away?

John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

If you can bear it I am going to cut to the chase immediately and then we will get to the Biblical explanation. The glorified Jesus (Son of man) is the Comforter (Holy Ghost). He is stating in the verse above that He cannot exist as a flesh and blood man and as Spirit at the same time. I realize you are asking, “How can you make that statement?” The scriptural explanation is forthcoming and is answered by asking another question. Who is the Comforter? Jesus tells us who the Comforter is two chapters earlier in the book of John:

John 14:16-18

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;

17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

John 14 is one of the most important chapters in the Bible for understanding the going away and coming again of Jesus. To fully comprehend that which is written in John 14 one must begin study at John 12:20 and continue through John chapter 17. In the three verses immediately above Jesus states that He is the Comforter (Holy Spirit). He was going to be “another” Comforter to the disciples because He was no longer going to be an external Comforter dwelling with them in the flesh. He was no longer going to live with them as a man, but He was going to live in them as Spirit. He would never leave or forsake them (Hebrews 13:5) and He was going to abide with them forever. This abiding forever was confusing to the Jews a couple chapters earlier in John:

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John 12:34 The people answered him, We have heard out of the law that **Christ abideth for ever**: and how sayest thou, The Son of man must be lifted up? Who is this Son of man?

Christ means “the anointed One” and the definition of Christ is seen in 1 Corinthians:

1 Cor 12:12-13

12 For as the body is one, and hath many members, and **all the members of that one body, being many**, are **one** body: **so also is Christ**.

13 **For by one Spirit are we all baptized into one body**, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into **one Spirit**.

Who and what is the Spirit by which we are all baptized into one body?

2 Cor 3:17 Now **the Lord is that Spirit**: and where the Spirit of the Lord is, there is liberty.

This Christ (glorified Son of man) was going to abide forever as we see in John 12:34 above. How was He going to abide forever? In what form would He abide with His disciples and never leave or forsake them? This form that He was going to exist in is the same form in which He was taken away in Acts 1:11. The Jews ask a good question in John 12:34. It is a question that most Christians should ask today if they really want to know Him in the power of His resurrection and who this Jesus was that went away. Do we really want to complete the Great Commission (God’s plan for the earth) or do we continue to believe that we are going to escape and do nothing? “Who is this Son of Man?”

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WHO IS THIS SON OF MAN

The term “Son of man” is mentioned 88 times in the New Testament of which Jesus used the term 84 times. Upon close observation of these scriptures we find that Jesus used the term as a “pre-glorified” Son of man (Son of God) and a “post-glorified” Son of man (Holy Spirit). In each passage we must determine how that Jesus used the term. In this study we are primarily concerned about the “post-glorified” Son of man because that is the One who went away. Let’s look at a few key scriptures that should bring us to some understanding as to who this Jesus was that went away in Acts 1:11 and His subsequent coming again:

Matt 10:23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

With minimal study of Matthew chapter 10 and the first verse of chapter 11 we can readily determine that Jesus was speaking to the disciples. He is not addressing you or me some 2,000 years into the future. The “pre-glorified” Son of man is telling them about the “post-glorified” Son of man and His coming. Jesus is telling them that they are going to see this coming in their lifetime. If that is not enough evidence then we will allow Jesus to tell us specifically that He is speaking to the disciples and He is coming back in the same manner in which He left in their lifetime:

Matt 16:27-28

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Verse 28 explains verse 27. The “coming” in verse 28 is the same Greek word for “come” in verse 27. Who is this glorified Son of man that was coming whom the disciples would see prior to their physical death? It can be readily ascertained by definition that the “angels” in verse 27 above are saints, specifically messengers or pastors. The “Judgment” (judgment seat of Christ) as seen in verse 27 is too vast to get into in this study. But, it can be readily understood with a little spiritual insight by referring to John 16:7-11 and knowing that judgment is given to the saints (Daniel 7:22, Revelation 20:4).

What is the Kingdom that is referred to in Matthew 16:28? The terms Kingdom of God, Kingdom of Heaven, Holy Spirit, Glorified Son of man, etc., are so intertwined in the scriptures that they hardly can be separated. Jesus used the terms Kingdom of God and Kingdom of Heaven interchangeably throughout the gospels as did the gospel writers. Paul said that the Kingdom of God was the Holy Ghost in Romans 14:17. In Acts 1:3 Jesus came preaching things pertaining to the Kingdom of God, which was the Promise

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of the Father in Acts 1:4 and found to be the Holy Ghost in Acts 1:5 and 8. Jesus said in Luke 17:20-21 that the Kingdom of God was within us. If it is within then what is it that is within us? There cannot be a Kingdom without a King and that King is the glorified Son of man which is the Holy Ghost, thus it is Him that is in us. The King ruling in His domain is the Kingdom of God (heaven). Jesus said so in John:

John 13:20 Verily, verily, I say unto you, **He that receiveth whomsoever I send receiveth me;** and **he that receiveth me receiveth him that sent me.**

Jesus is not addressing a renowned evangelist here that He would send. He is indicating that He was sending Himself in Spirit. If we received that Spirit then we would receive HIM and not only Him but Him that sent Him. If this is so then the scriptures should so state. Please stay tuned by honing your spiritual hearing. Who was He going to send? This brings us back to a verse in John that we have previously seen:

John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the **Comforter** will not come unto you; but if I depart, **I will send him unto you.**

Jesus was going to send the Comforter. We have previously seen and will see further that the Comforter was Him in a glorified state (Spirit). If we receive Him in Spirit then we not only receive Him, but we also receive Him that sent Him. That is exactly what Jesus had stated in John 14:

John 14:22-23

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and **we will come unto him, and make our abode with him.**

Previously in John 14 Jesus had spoken about the day of His coming:

John 14:20 **At that day** ye shall know that I am in my Father, and ye in me, and I in you.

At the day of Pentecost the glorified Son of man was going to come again to the disciples just as He went away into heaven. What and where is heaven? We will look into that just a little later. Jesus had previously asked his disciples about His returning to where He was before:

John 6:62-63

62 What and if ye shall see the **Son of man ascend up where he was before?**

63 It is **the spirit that quickeneth; the flesh profiteth nothing:** the words that I speak unto you, they are spirit, and they are life.

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Where and what was the Son of man before and to where was He going to return? Verse 63 tells us where He was returning and also answers the question He had posed in verse 62. He was going to return to Spirit for His flesh would profit no one. His living in the flesh had not permanently changed anyone. The disciples were not changed. They immediately reverted to their old ways when pressure came upon them when He was arrested. Lazarus was physically going to die again as were the others that Jesus had raised from the dead. His living in the flesh would only give us an example as to what we could/would be when He returned in Spirit. What was the Son of man before He came in the flesh?

John 1:1 In the beginning was the Word, and the Word was with God, and **the Word was God.**

John 1:14 And **the Word was made flesh,** and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 17:5 And now, O Father, glorify **thou me with thine own self** with **the glory which I had with thee before the world was.**

John 4:24 **God is a Spirit:** and they that worship him must worship him in spirit and in truth.

John 16:27 For the Father himself loveth you, because ye have loved me, and have believed that **I came out from God.**

Jesus was not flesh until He was made flesh being born of Mary. He had always existed in Spirit as the divine expression of God. He was the Word of God because He was a part of God that came out from God. God is Spirit and a spirit does not have flesh and bone. His words are Spirit and they are life. He was returning back “up” to where He was before as Spirit. Ascending and descending in Spirit is not the same as ascending and descending in the physical. Christians often times become confused with such terms because their minds are programmed to that certain natural bent. He did not ascend up to sit on the right side of an invisible omnipresent God. It’s, to say the least, difficult to get on the right side of a God that is everywhere at the same time. The Bible declares in numerous places that no man has seen God nor can see Him because He is invisible, so where is His right side? A quick Biblical study of “right hand”, “right arm” or “right side” readily reveals that those terms mean the power of God in the earth (and heavens). The glorified Son of man (Holy Spirit) was to become the power of God in the earth (the right hand). Jesus said in Acts 1:8, “You shall receive power after that the Holy Ghost is come upon you.” Who is this glorified Son of Man or the Christ that was going to abide with His disciples forever? According to scripture it could be no one or nothing else but the Holy Ghost? We will end this section with a verse that specifically tells us this fact:

John 7:39 (But this spake he of the Spirit, which they that believe on him should receive: for **the Holy Ghost was not yet given; because that Jesus was not yet glorified.**)

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HOW WAS THE SON OF MAN TO BE GLORIFIED?

Many believe that Jesus was glorified only by His resurrected body, but according to scripture this is not so. The glorified Jesus is the Holy Ghost. The verse immediately following is similar to John 7:39 above:

John 12:16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

What was going to make the disciples remember? Whatever the glorification of Jesus is, that was the thing that was going to make the disciples remember:

John 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

As we have seen earlier in John 14:16-18 Jesus said that He would be the Comforter. He had lived with the disciples and had comforted them as a man, but now He was going to live in them as another Comforter (Spirit) and bring all things to their remembrance. The glorified Jesus (Son of Man) is Christ in us:

John 17:10 And all mine are thine, and thine are mine; and I am glorified in them. (This is the second glorification of God’s name found in John 12:28 that we will visit shortly.)

2 Thess 1:10-12

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ. (Name means nature in Biblical terms.)

Col 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (Christ was defined earlier.)

Isa 60:1-2

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

We must know what the glory of God is before we can understand how His glory will be seen upon us. The glory of God in the New Covenant is not His appearing in smoke or a natural cloud. Permit God to tell you what His glory is and see what Adam was clothed with before the fall. In Exodus Moses desires to see the glory of God:

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Ex 33:18-19

18 And he said, I beseech thee, shew me thy glory.

19 And he said, **I will make all my goodness pass before thee**, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

Ex 34:6-7

6 And **the Lord passed by before him**, and proclaimed, The Lord, The Lord God, **merciful and gracious, longsuffering, and abundant in goodness and truth,**

7 **Keeping mercy for thousands, forgiving iniquity and transgression and sin,**

Thus Moses saw the glory of God and this same glory was the clothing of Adam prior to the fall. Moses wrote the first five books of the Bible, hence he saw the glory (backside) of what God had done in the past. We also see the “backside” of what God had done in Revelation 5:1. But, in that passage we are about to witness a revealing of the glory of God (opening of the seals of the book) that would restore man to his original glory.

We will conclude this section concerning the glorified Son of man by investigating a portion of John 12 and hopefully shed an increased facet of light on that passage. In John 12:20 the Greeks request to see Jesus. The “seeing” of Jesus then is paramount from this point through John 17. The answer that Jesus gives concerning the Greek’s request is mind boggling unless one understands this writing thus far. The physical man Jesus came only to the lost sheep of the house of Israel. He said so in Matthew 15:24 and He forbade His disciples from evangelizing anyone else but Israel in Matthew 10:6. Yet, the commission He gave the disciples in Acts 1:8 is exactly opposite of that which He told them in Matthew 10:6. Why? It all has to do with “seeing” Jesus. The Greek’s would never be able to “see” (comprehend, understand) Jesus the physical man because they were gentiles and in that form He came only to the lost sheep of the house of Israel. Jesus was going to grant the Greek’s request but not in the manner in which they expected. His unexpected answer to their request begins with John 12:23, thus we continue in our understanding of the glorified Son of man:

John 12:23-28

23 And Jesus answered them, saying, **The hour is come**, that **the Son of man should be glorified**.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, **it bringeth forth much fruit**.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and **where I am, there shall also my servant be**: if any man serve me, him will my Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but **for this cause came I unto this hour**.

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28 Father, **glorify thy name**. Then came there a voice from heaven, saying, **I have both glorified it, and will glorify it again.**

The verses following verse 23 all pertain to the glorification of the Son of man and the Greeks “seeing” Jesus. Why didn’t Jesus use the term Son of God in verse 23 instead of Son of man? This will be explained further when we get to verse 28. The Son of God (the physical man Jesus) had already glorified God on the earth. It was now the hour for the Son of man to be glorified in order that the Greeks could see Him. They could only see Him as the glorified Son of man because the Son of God came only to Israel.

In verse 24 the glorification of the Son of man is not the “dying” of the corn of wheat or even the subsequent rising of the “stalk” from the natural ground (His resurrection). The glorification of the Son of man is the bringing forth of much fruit. The fruit is brought forth by us being changed into His image and likeness, the very image of the “corn of wheat” that is planted within you and me (the good earth).

In verse 25 we cannot love our Adamic nature life where we were naturally born unto death. We must exchange that life for His life and if we do that we gain life eternally. Christianity is not described in terms of how good we are as individuals, but in how do we affect the creation of God for God.

In verse 26 if we follow Him we will always be where He is and He will be where we are. This is not describing some far away heaven in outer space. In John 14:3 Jesus says that where I am there may you be also. Where was He? According to verses 10, 11 and 20 of that chapter **He was in the father**. At the day of Pentecost in John 14:20 He would be in the Father (Spirit), the Father would be in Him and He in His disciples (as Spirit). Standing before Nicodemus Jesus said in John 3:13 that He was in heaven on earth. Why was Jesus in heaven on earth? Wherever God is that is where heaven is and wherever heaven is that is where God is. Jesus was in the Father and the Father was in Him (John 14:10). We are to continue in the Son and in the Father (1 John 2:24). Whether we are physically alive or physically dead we are with Him (1Thess. 5:10). We will get a greater in-depth look into the heavens a little later.

Continuing with John 12:27: Jesus said that the reason that He came to the earth was to fulfill the hour at which He had arrived. He had already fulfilled the law so that had nothing to do with this hour. What was this hour? The hour was the same as seen in verse 23. It was the hour for Him to be glorified so that the Greek’s (you, I and all gentiles) can see Him as He is (not as He was). The hour had come for the glorified Son of man to produce much fruit for He is glorified in us as Spirit (John 17:10, John 7:39, John 12:16).

In John 12:28 Jesus prays that the Father’s name (nature) would be glorified. If the Son of man is glorified then the Father would be glorified. We have seen the glorified nature (name) of God in Exodus when Moses made the request to see the glory of God. The answer to the request of Jesus comes in this same verse, “I have both glorified it, and will glorify it again.” How had God’s name (nature) been glorified and how would it be

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glorified again? God’s nature had been glorified because the Spirit God was living in a man (Jesus, Son of God) on the earth and that man had not sinned. God’s nature would be glorified again because the corn of wheat was about to produce much fruit. God was not only going to live in One man, He was going to live in all men (2 Cor. 6:16). We could now be called the sons of God just as Adam was before the fall. All of creation waits for the manifestation of the sons of God (Romans 8:14-19). Recall that we cannot fully understand the glorified Son of man unless we read from John 12:20 through chapter 17. The John 12:28 request by Jesus is seen again in John 17:1:

John 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, **that thy Son also may glorify thee:**

Jesus as the **Son of God** had already glorified God’s nature to the disciples and others on the earth, so in this prayer He is requesting that God be glorified again by His Spirit through the **Son of man**:

John 17:4-6

4 **I have glorified thee on the earth:** I have finished the work which thou gavest me to do. (He glorified God as the Son of God.)

5 And now, O Father, **glorify thou me with thine own self with the glory which I had with thee before the world was.** (He was now going to glorify God again as the Spirit of God in many men, the Son of man.)

6 I have **manifested thy name** unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

Jesus was returning to Spirit. He came out from God. In the beginning He was with God and He was God. He was the divine expression of God that came forth to create and to manifest God in the earth. This same Jesus that went away in Acts 1:11 was to return again in Spirit (in like manner) on the Day of Pentecost. The glorified Son of man was coming again.

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**THE RESURRECTED JESUS WAS NOT THE SAME THAT
ASCENDED TO THE FATHER IN ACTS 1:11**

Some historians tell us that the physical return of Jesus was not taught in the church until around 110 A. D. As we have seen by scripture His coming again began on the Day of Pentecost. I say “began” because His coming is an ever present tense. It is not solely future tense nor is it past tense. His “coming” is an ever increasing revelation of Him within the saints. The different moves of God down through history are evidence of His continued coming. Lack of this understanding continues to plague the church because most are involved in promoting past revelations within individual organizations.

If Jesus physically came again in which form would He come? This is another of those questions that I would have scoffed at in my earlier Christian life. But, having studied the Bible somewhat intently, I ask the question with much sincerity. Recall that Jesus said in John 16:7 that it was necessary that He go away for if He did not go away the Comforter would not come. He stated in John 14:16-18 that He would be the Comforter. I believe that He is stating in John 16:7 that He could not exist as a physical man and as Spirit at the same time. He spoke of His ascension to the Father in John 6:62-63 stating that His flesh profited nothing. It is the Spirit that would quicken mankind. Thus with these statements by Jesus He is telling us that if He came back in physical form as a man then His Spirit would be taken from us and mankind would revert back to where they were before His crucifixion. My previous doctrines espoused the theory that He would eventually return as a physical man and rectify all things. Question: If He was going to do it that way why didn't He do it when He came the first time?

The disciples thought He was going to restore the Kingdom of God back to Israel after His resurrection (Acts 1:6). My previous teachings told me that He would restore the Kingdom to Israel 2,000 plus years into the future. Why would He wait if He was going to do it in that fashion? The answer is simple. These theories do not line up with the plan of God for the earth. The Kingdom of God is the Holy Ghost (Him) within us. He loves His creation so much that He wants us to be a part of the victory. He has chosen to do all things through us. An external King cannot change me, but the King living inside of me can change me into His image and likeness. Most contemporary Christians do not know the Jesus that went away in Spirit and came back in the form of the Holy Ghost on the Day of Pentecost. They do not know the Jesus as He exists today. They only know of the man who walked the earth 2,000 years ago. So if He came back in a physical form in which form would He come?

Mark 16:12 After that he appeared in another form unto two of them, as they walked, and went into the country.

This is His appearance to the two on the road to Emmaus on the same day of His resurrection. He obviously did not appear as a goat, mule or a lamb, but He appeared as another man. They did not recognize Him until He broke bread with them and rightly

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divided the word. It was not because of His physical appearance that they recognized Him. They recognized (saw) Him due to the Spirit that appeared in the form that was before them whereupon He disappeared out of their sight. This disappearance is known in Biblical terms as “ascending to the Father” which we will touch on momentarily. One of these days Christians will “see” Him as He is and not for whom they think or have been taught that He is:

1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

This appearance has nothing to do with a physical return of Jesus. The word “appear” in the second underlined phrase of the verse above means to render apparent. Jesus appeared several times after His resurrection in a 40 day span and He “ascended to the Father” an equal amount of times. We began this explanation with the Mark 16:12 verse because it clearly gives us a pattern of His appearing in different forms. That is the reason the question was asked at the beginning of this section, “If Jesus physically came back in which form would He appear?” On the shores of Galilee Jesus appeared to the disciples for the third time yet they knew not that it was Him:

John 21:1, 21, 4

1 After these things Jesus shewed himself again to the disciples at the sea of Tiberius; and on this wise shewed he himself.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

The verses above are quoted somewhat out of sequence so that we can more readily see what was transpiring concerning His appearing. He had appeared to them two other times. Why didn't the disciples know that it was Jesus? Was He too far away for them to recognize Him? The scriptures here certainly do not read that way. The only answer is that He was appearing in a different form in each of His appearances. If we read the remainder of the account they did not recognize Him until He spoke. Let's move on to another appearance in another form:

John 20:1, 14-16

1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

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16 **Jesus saith unto her, Mary**. She turned herself, and saith unto him, Rabboni; which is to say, Master.

Mary Magdalene knew the man Jesus that walked on the earth as well as anyone. In verse 14 she turns and looks at Jesus and asks Him a question in verse 15. Usually one looks at the person to whom a question is asked. Just like the disciples on the Sea of Galilee she did not recognize Him until He spoke. We could make up all kinds of stories, summations and excuses why Mary did not recognize Jesus in order to support our theology. But, if we look at the trend of these appearances and allow the Bible to interpret the Bible then the risen Jesus was appearing in different forms just as He did to the two on the road to Emmaus.

If Jesus were to physically return in which form would He return? Would He return as He did on the road to Emmaus? Would He return as the Jesus that the disciples did not recognize at the Sea of Galilee? Would He return as the gardener or would He return as the physical man who walked on the earth for 33 ½ years? Why would Jesus appear in a different form only if He did so the one time on the road to Emmaus? First, this lets us know that He can appear in different forms, but I do not believe that is the prime reason. I believe that the lesson that He is teaching us here is that He was going to appear in many different forms (you and I) as Spirit. Thus, the Jesus that “ascended to the Father” in Acts 1:11 is not the same Jesus that was resurrected.

Jesus told the Jews that they would not “see” Him until they said, “Blessed is he that comes in the name of the Lord.” Remember name means nature. Recall that the Greeks were not going to “see” Jesus until He came as the multiplied “corn of wheat” which is Him in others. Now the Jews were not going to “see” Him as an individual man anymore, but the corporate man (you and I) who was “coming” in the nature of the Lord. The times of the Gentiles shall be fulfilled:

Matt 23:39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

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ASCENDING TO THE FATHER

Jesus spoke of ascending to the Father several times throughout His earth walk. What did He mean for He often spoke in terms that even His disciples did not understand? I once believed as many Christians continue to believe that Jesus ascended to the Father only one time according to the passage that we see in Acts 1:9-11. Some commentators and scholars having studied the Bible more closely know that the books of Mark and Luke have an ascension occurring on the day of the resurrection. Matthew and John do not address the issue, although Matthew’s account apparently supports Mark and Luke. Some have gone so far as to state that Mark and Luke were a bit confused because the resurrected Jesus was seen for 40 days according to Acts 1:3. Yet, Luke wrote the book of Acts. Come on Luke, which is it! There is another logical explanation if we understand what “ascending to the Father” means. “Ascending to the Father” simply means returning to Spirit. We see this occurring several times in the Gospels during the 40 day span that the resurrected Jesus was seen. Let’s first investigate Jesus speaking about ascending to the Father immediately after the resurrection:

John 20:17 Jesus saith unto her, **Touch me not**; for **I am not yet ascended to my Father**; but go to my brethren, and say unto them, **I ascend unto my Father**, and your Father; and to my God, and your God.

The word “touch” in the verse above is used 31 times in the four gospels. In every instance it denotes physical contact. I have heard some attempt to make the word mean something else in meaning and context in order to justify their theories. Jesus is simply telling Mary and the other women with her (Matthew 28:9) not to touch Him for He has not yet ascended to the Father (returned to Spirit immediately after the resurrection). Mary was not alone for she was with several other women according to the other gospel accounts. She is simply the recognized leader of the group by the gospel writers. The resurrected Jesus was the original “Transformer”. He “transformed” Himself from flesh to Spirit several times during a forty day period. Not only did He transform Himself from flesh to Spirit, but He transformed Himself into the likeness of other men as we have seen. Did He “ascend to the Father” (return to Spirit) immediately after this encounter with Mary (and the other women)? I believe that He did. If our ascension theory is limited to a one time physical occurrence, then He would not have ascended to the Father at any point during the forty day span that He was seen. Thus no one should have been able to touch Him. Yet, in the same chapter of John in His second appearance to the disciples eight days later, Jesus tells Thomas to feel the nail scarred hands and thrust his hand into His side. What is the discrepancy here? Could it be that our theory about the one time physical ascension of the man Jesus is wrong? Could it be that “ascending to the Father” means returning to Spirit and then appearing in another form at different sightings? We have definitely seen that He appeared in a different form at least once and just as probably on subsequent appearances. Let’s first look at the ascension written about in the book of Luke and compare it to the ascension that Luke wrote about in Acts. This ascension in Luke took place on resurrection Sunday:

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Luke 24:1, 13, 15-16, 31, 33-34, 36, 49-51

1 Now upon **the first day of the week**, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

13 And, behold, two of them went **that same day** to a village called Emmaus, which was from Jerusalem about threescore furlongs.

15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him. (He appeared in a different form according to Mark 16:12. He then opens the scriptures to them.)

31 And their eyes were opened, and they knew him; and **he vanished out of their sight**. (He did not reappear as He looked prior to the crucifixion. Their eyes were opened due to the Spirit that was in the physical form before them. When He vanished He did not go hide behind a tree, but ascended to the Father.)

33 And **they rose up the same hour**, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, (This is the same hour of the same day, Resurrection Sunday.)

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

36 And as they thus spake, **Jesus himself stood in the midst of them**, and saith unto them, **Peace be unto you**. (In this appearance Jesus may have appeared as He did during the 33 ½ years. This is the same appearance that is described in John 20:19: “*Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you*”. He did not walk through the wall. He just appeared in their midst from Spirit. He did not outrun the two from Emmaus and hide in a dark corner awaiting their arrival.)

49 And, behold, **I send the promise of my Father upon you**: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 And **he led them out as far as to Bethany**, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, **he was parted from them**, and **carried up into heaven**.

If we read this entire scenario in sequence it is found that this ascension takes place on the same day that Jesus was resurrected. Notice, as in the Acts account He is carried up into heaven and not into outer space, but in the Acts account there is a significant difference as we will see. We will look into the heavens (and the clouds) shortly and as we behold I believe that we will “see” Jesus “sitting on a cloud”. Was Luke wrong in the book of Luke and then corrected his mistake when He wrote Acts? Could he be right in both accounts? Could there be more than one ascension to the Father? Mark’s account is a little less graphic than Luke’s. But, if we cross reference John’s and Luke’s gospels then we can determine that Mark wrote of the ascension on Resurrection Sunday also:

Mark 16:2, 9, 12, 14, 19

2 And very early **in the morning the first day of the week**, they came unto the sepulchre at the rising of the sun.

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9 Now when **Jesus was risen early the first day of the week**, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

12 **After that he appeared in another form unto two of them**, as they walked, and went into the country. (We also know by the Luke account this was Resurrection Sunday.)

14 **Afterward he appeared unto the eleven as they sat at meat**, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. (Being previously cited above, we know by the Luke and John accounts that this was Resurrection Sunday.)

19 **So then after the Lord had spoken unto them, he was received up into heaven**, and sat on the **right hand of God**.

Mark then agrees with Luke in that Jesus ascended on Resurrection Sunday. Remember “right hand” means the power of God. This is seen quite easily by studying Matthew 26:64 where Jesus tells Caiaphas at the trial that he would see the Son of man sitting at the right hand of power and coming in the clouds of heaven. Caiaphas was never going to see the Son of man literally coming in the clouds nor literally see Him sitting on the right hand of the invisible God. But, Caiaphas was going to see all this in a spiritual sense. Jesus had told the disciples in Acts 1:8 that they were going to receive power after that the Holy Ghost (glorified Son of man) had come upon them. Receiving that power occurred in Acts 2. In Acts 3 Peter and John go up to the temple to pray. They are stopped by a lame man who is subsequently healed. The lame man then runs into the temple praising God. Guess who was in the temple? Acts 4:6 tells us that Caiaphas was there; thus he saw the Son of man (Holy Ghost) coming in the clouds of heaven (Peter and John) with power and great glory (the lame man was healed). The Son of man was sitting on the right hand of the Father in the clouds of heaven. We will get a more in depth look into the “clouds” shortly.

Does Luke contradict himself in Acts where the resurrected Jesus was seen 40 days before ascension? As we have read He was seen only on resurrection Sunday prior to ascension in Luke and Mark. The following verses are included now just to show the contrast between the ascension in Luke and Mark and the ascension in Acts:

Acts 1:2-3, 9-11

2 Until **the day in which he was taken up, after that he through the Holy Ghost** had given commandments unto the apostles whom he had chosen:

3 To whom also he shewed himself alive after his passion by many infallible proofs, **being seen of them forty days**, and speaking of the things pertaining to the kingdom of God:

9 And when he had spoken these things, while they beheld, he was taken up; and **a cloud received him out of their sight**.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, **Ye men of Galilee**, why stand ye gazing up into **heaven**? **this same Jesus**, which is taken up from you into heaven, **shall so come in like manner as ye have**

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seen him go into heaven. (The men of Galilee were going to see Him come in the manner in which He went into the “clouds”, Matthew 10:23, 16:27-28.)

In chronological order verse 3 above actually occurs before verse 2, but verse 2 is very enlightening. **After He was taken up “He”** through the Holy Ghost in the disciples gave commandment to the disciples. They were being led by the Spirit (glorified Son of man). Those that are led by the Spirit of God are the sons of God. As He was being taken up, the disciples saw Him received by a cloud. They did not see Him disappear in thin air like an arrow disappears having been lofted by a strong bow. What are the clouds that received Him? Stay tuned, but for now we need to continue with Jesus telling of His eventual “ascending to the Father” during His ministry prior to the cross. He continues to have an earthly ministry. It is just not in the same form that it was when He walked on the earth for 33 ½ years. If we can rid our minds of physical locations then we can better understand “ascending to the Father” and the location of heaven. A particular verse was cited earlier, but not quoted. Now would be a good time to include that verse:

John 3:13 And **no man** hath **ascended up to heaven**, but **he that came down from heaven**, even **the Son of man which is in heaven**.

The fleshly man Jesus had been conceived by the Spirit God (He came down from heaven, John 1:1, 14). But no man had ever “ascended” up to heaven until the Spirit God had “descended” on the man Jesus like a dove after His water baptism. The Son of man was in heaven because heaven is wherever God dwells. The more formal definition of heaven is the abode of God, specifically salvation. The “ascension” (ascending to the Father in the Acts account) meant that the “ascended One” would eventually descend upon His disciples in Spirit also. Until that day came about He was the only one who had stood on earth and been in heaven at the same instant. The disciples on the day of Pentecost became the first recipients of the “ascended-descended One”. Since that day millions down through history have stood on the earth and been coexistent in heaven. He would take them from heavenly place to heavenly place. His love and revelation continues to lift us “higher” (rapture us) individually and corporately as we walk on the earth. God’s plan of the ages found in 2 Corinthians 6:16 is coming to fruition. Do you know this same Jesus that was taken up? He was coming again in Like manner. This is the coming specifically designated in Matthew 10:23, Matthew 16:27-28, John 14:3, 18, etc. Thus we re-quote previously quoted scripture:

John 16:7 Nevertheless I tell you the truth; **It is expedient for you** that **I go away**: for **if I go not away, the Comforter will not come** unto you; but if I depart, I will send him unto you. (Who was the Comforter? It was Him!)

John 14:16-20

16 And I will pray the Father, and he shall give you **another Comforter**, that **he may abide with you for ever**; (This is the abiding Christ that the Jews asked about in John 12:34.)

17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for **he dwelleth with you, and shall be in you**.

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(The man Jesus was dwelling with them temporarily, but He was going to dwell in them as the abiding Christ.)

18 I will not leave you comfortless: **I will come to you**. (In this verse He tells us that He is the Comforter.)

19 Yet a little while, and **the world seeth me no more**; but **ye see me**: because I live, ye shall live also. (The disciples were going to see Him just like the Greeks of John 12:20 were going to see Him. People will never be able to see Him or His Kingdom from a worldly view just as Jesus told Nicodemus. Jesus was not limiting this statement about the world seeing Him to the generation in which He physically lived. It is as appropriate today as it was then.)

20 **At that day** ye shall know that **I am in my Father**, and **ye in me**, and **I in you**. (Jesus was not going to literally sit on the right side of a physical God because God is Spirit and is omnipresent. He was going to be in the Father. He was going to return to Spirit from whence He came. But, the good news is that He could also be in us along with the Father.)

John 13:20 Verily, verily, I say unto you, **He that receiveth whomsoever I send receiveth me**; and **he that receiveth me receiveth him that sent me**.

John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and **we will come unto him, and make our abode with him**. (We are the dwelling place of the all mighty God who created all things. He has chosen this abode (mansion) in which to dwell and be manifested. We can choose to be the manifested sons of God and do the things that Jesus the man did on the earth.)

John 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and **greater works than these shall he do**; because **I go unto my Father**. (The corporate manifested sons of God can do more than the One manifested Son of God because there is more of them and more of Him in them on the earth today. Can we now begin to visualize the plan of God in the earth instead of the “fly away plan”? All this is possible because He ascended to the Father and then descended to us.)

The gist of John Chapter 16 is concerned about Jesus returning to the Father (where He was before). The Father of course is Spirit as Jesus so stated to the woman at the well in John 4:24. Because He is Spirit He is omnipresent or existent in all things. He has always been omnipresent whether there was anything physical or not. God’s goal was not for Him to be just omnipresent. His goal is to be of manifest presence. The only place that He has chosen to be of manifest presence is within people. The Greeks being able to “see” Jesus in John 12 is akin to the disciples “seeing” Jesus and Him being manifested in John 14:21-23. The disciples at that period were like most Christians are today. They did not understand the glorified Jesus that went away into the “cloud” and was coming back to them in Spirit. They only wanted to see Him with their natural eyes. The place that Jesus was going to prepare for His disciples in John 14:2 was in the Father (Spirit). He said to them that where He was there they could be also. Where was He? Jesus stated in John 14:10, 11 and 20 that He was in the Father (heaven, John 3:13). If He went away (returned to the Father and then returned to them) the disciples could be where He was. Most Christians want Jesus to return and change everything on the outside. But, He has returned and is changing everything on the inside, thus everything will change on the

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outside. The greatest change that will or has ever taken place is within men because of His presence. He is presently present, thus the abiding Christ lives within. His returning to the Father meant His returning to us if we accept His sacrifice. The “world” would see Him no more (forever) because He cannot be seen from a worldly perspective, but **we “see” Him because He returned to the Father.** Yet, every eye will see Him and every knee will bow:

John 16:5, 13-14, 16-17, 19, 28

5 But now **I go my way to him that sent me;** and none of you asketh me, Whither goest thou? (He came out of the bosom of the Father as the Word of God and that is where He returned: John 1:1, 18.)

13 Howbeit when he, **the Spirit of truth,** is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and **he will shew you things to come.** (He is the Spirit of truth. Pilate asked Jesus about truth during the crucifixion trial. Truth is a person who lives in people.)

14 **He shall glorify me;** for he shall receive of mine, and shall shew it unto you. (The Spirit was going to glorify Him because He was returning to that form and He would be glorified in us See John 7:39 and John 17:10 previously quoted.)

16 A little while, and ye shall not see me: and again, a little while, and **ye shall see me, because I go to the Father.** (The disciples of Jesus were going to see Him because He was going to the Father and not coming from the Father some day on a natural puffy cloud. Hebrews 2:9 states that we see Jesus now.)

17 Then said some of his disciples among themselves, What is this that he saith unto us, **A little while,** and **ye shall not see me;** and again, **a little while,** and **ye shall see me;** and, **Because I go to the Father?** (The disciples were not going to see Him for a short period of time between the ascension in Acts 1 and His descending upon them in Acts 2 (about 10 days). The disciples were now going to see Him as the Greeks in John 12 were about to see Him [the commission in Acts 1:8]. Again, they were going to see Him because **He was returning to the Father** in verse 16 above.)

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

28 **I came forth from the Father,** and am come into the world: again, I leave the world, and go to the Father. (He came from Spirit, was made flesh and was returning to Spirit. He came from the invisible, was made visible and was returning to the invisible. The world would see Him no more.)

The disciples were going to see Him ascend up where He was before. To them and us living in the present realm the ascension was a “glorious” event. But, the final “ascent” to the Father in Acts 1 is not nearly as glorious as experiencing the “descent” found in Acts 2:

John 6:62-63

62 What and if **ye shall see the Son of man ascend up where he was before?**

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63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

Acts 2:2-4

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

John 14:18 **I will not leave you comfortless: I will come to you.**

The Son of man had come to the disciples in their lifetime just as He said that He would in Matthew 10:23, 16:27-28. Do you know this same Jesus that was taken up? He will come to you in like manner.

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A CLOUD RECEIVED HIM OUT OF THEIR SIGHT

There is a prime difference in the ascension that we see in Mark and Luke and the final ascension to the Father that we read about in Acts. Jesus was taken up to “heaven” in Mark and Luke, but in Acts a cloud received Him out of their sight:

Acts 1:9 And when he had spoken these things, while they beheld, he was taken up; and **a cloud received him out of their sight.**

The cloud received Him or in similar terms it could be stated that He went into the cloud (He was disseminated in the cloud). What was this cloud? Notice, the word cloud is not plural? I dare say that this cloud was not a sole cumulus nimbus or stratus cumulus that happened to be drifting by in this arid region at the moment of ascension. A quick study of climatology for the region reveals that clouds are rarely seen in the period from prior to 40 days after Passover until the fall months. We must understand that Jesus and the Bible throughout its entirety speaks in metaphors and poetic language. Let’s not beat around the “burning” bush but readily and rightly define this cloud. The cloud that received Him out of their sight as Jesus returned to the Father (transformed to Spirit) was the Old Covenant Patriarchs of faith as seen in Hebrews 12:

Heb 12:1 Wherefore seeing **we also are compassed about with so great a cloud of witnesses,** let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

This cloud is composed and comprised of those written about in chapter 11 of Hebrews. They had lived their lives on the earth and had looked forward to a “city” whose builder and maker is God. But, they had not received “the promise of the Father” until 40 days after Passover on or about the year 0030 A.D. The “ascension” for them was as glorious as the descent was for the disciples 10 days later in Acts 2. He was coming again in like manner to the disciples as He was received into the “cloud”. Were not those that composed the greater cloud of witnesses supposed to be in heaven by the time of the writing of Hebrews? They had been in Abraham’s bosom from their physical death until the ascension in Acts 1. At the point that the cloud in Acts 1:9 received Jesus out of the sight of the disciples is the moment that the cloud entered heaven. More correctly, this is the moment in time when heaven entered the cloud. Those composing the cloud exited Abraham’s bosom of protection from death (separation from God). Remember that the definition of heaven is the abode of God, specifically salvation. The root word for salvation in the Greek means deliverer, i.e. God or Christ. No one could “enter heaven” (or heaven enter them) until after the cross including those of the Old Covenant.

The Disciples of Christ, living and dead were finally going to be where He was in the Father (John 14:2, 10, 11, and 20). Yes, this greater cloud of witnesses was in heaven (heaven was in them) at the time of the writing of Hebrews. Yet, this cloud of heaven was surrounding the writer of Hebrews and those to whom the epistle was written. The cloud continues to compass us about unto this day while heaven is with them and with us (1 Thessalonians 5:10, Ephesians 1:3, 2:6, 3:10, 2 Corinthians 3:18). Thus, heaven cannot

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be measured in natural light years (distance) from the planet earth. Heaven's separation from earth is measured in spiritual "light" years and that realm is even here now and becoming more visible due to the revelation presently given us. Visibility is improving on this flight as we wing our flight to worlds unknown without having left the planet. We are approaching the Third Heaven, but there is no need to fire retro rockets to smooth our landing (heavening). Too many retro rockets have been fired along the way that have produced crash landings back in the earthly realm. Paul wrote in Ephesians 1:10 that all things in heaven and earth will be gathered together in One (Him). Heaven is not a geographical but a spiritual place because the Spirit God now lives in the heavens (people). Heaven is collectively composed of the heavens whether we the people live on the earth or have passed on to the next dimension. As the Bible succinctly declares, "God will be all in all." Paul wrote in 1 Thessalonians 5:10 that whether we are alive or dead we are with the Lord.

In 2 Corinthians 12:2 Paul gets caught up to the Third Heaven. In my archaic theology did I believe this heaven to contain 24 karat gold streets as opposed to the 12 karat variety of the First Heaven? Were there mother of pearl gates instead of just regular pearl and what about those walls of jasper? No, the book of Revelation paints a natural picture of spiritual things. It is as difficult to separate the clouds from heaven in the spiritual realm as it would be in the natural.

Returning to the cloud that received Him out of their sight in Acts 1, the only other recorded instance of the man Jesus being affiliated with a cloud is seen on the mount of Transfiguration (Matthew 17, Mark 9 and Luke 9). The definition of this cloud is "preternatural" or a cloud that is not a natural cloud, thus the doubt of a natural cloud in the ascension of Acts 1. Moses and Elijah had appeared and then disappeared when this cloud departed, thus giving us a clue as to the composition of the cloud. Peter, James and John apparently witnessed both "cloud" events but could not accurately determine the composition of the cloud with the spiritual vision they possessed at that time. I believe that Moses and Elijah were two of many spiritual "droplets" (greater cloud of witnesses) comprising the cloud that received Him out of the natural sight of the disciples in the Acts account. He entered into the "droplets" as Spirit and He was coming again in like manner to the disciples a few days later. Paul wrote of this event in 1 Thessalonians 4 when he stated that those who were alive and remained would not "precede" those that slept. Those that "slept" (being physically dead), would receive Him first (which they did in Acts 1:9). Those that were alive and remained would eventually be caught up to where those were in the clouds in the air (a spiritual level). Eventually those that were alive and remained would have surpassed those making up the cloud, thus we can incorporate Hebrews 11:40 where they (the physically dead saints) without us cannot complete the perfect body of Christ. We also witness a symbolic cloud of people in the book of Revelation:

Rev 14:14-16

14 And I looked, and behold **a white cloud**, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand **a sharp sickle**. (White is the

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righteousness of the saints – Revelation 19:8. The saints also make up the white throne judgment of Revelation 20:11. Judgment is given to the saints via the power of the Holy Ghost – John 16:7-11, Daniel 7:22, Revelation 20:4. The glorified Son of man is the Holy Ghost and the sharp sickle is the two edged sword of the word of God wielded in the hands of His ministers.)

15 And another **angel came out of the temple**, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. (The angels are earthly ministers of fire – Hebrews 1:7, Genesis 3:24. We are the temple of the living God – 2 Corinthians 6:16. This reaping of the earth is a good thing and has been taking place since the day of Pentecost. Bringing in the sheaves will continue until all the earth is shocked.)

16 And **he that sat on the cloud** thrust in his sickle on the earth; and the earth was reaped. (He sits on the throne of the hearts of those composing and comprising the earthly cloud [those that are alive and remain]. His Kingdom is an internal Kingdom according to Luke 17:20-21. His Kingdom is the Holy Ghost, the glorified Son of man. Waters from the sea [un-regenerated peoples of the earth – Isaiah 57:20] are heated by the Son and rise to become a part of the cloud.)

We will finish this section by looking into selective scripture and seeing the clouds of heaven:

Ezek 38:9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. (The body of Christ is the cloud that is covering the land. From this cloud comes thunder which is the voice of God, lightning which is the word of God, rain which is the blessings of God, etc.)

Dan 7:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. (As we have seen, the glorified Son of man is the Holy Ghost which came with the people [clouds] and took them to a heavenly place without them having traveled anywhere physically. Being with the Lord does not mean that we are physically dead.)

2 Chron 6:39 Then hear thou from the heavens, even from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee. (We are the dwelling place of God. He has chosen to abide in this abode.)

Ps 36:5 Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. (We are the place of God’s mercy and faithfulness. He has not sworn liganacy to a cumulus nimbus.)

Ps 57:10 For thy mercy is great unto the heavens, and thy truth unto the clouds. (You shall know the truth and the truth will make the clouds free.)

Ps 96:11 Let the **heavens** rejoice, and let the **earth** be glad; let the **sea** roar, and the fulness thereof. (These symbols are spiritual levels of people living on the planet.)

Ps 148:4 Praise him, ye heavens of heavens, and **ye waters that be above the heavens**. (Paul saw the waters that were above the heavens when he saw things that were unlawful to write about which he coined the third heaven.)

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A CONCLUDING LOOK AT THE VERSE

Acts 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? **this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.**

Young’s literal translation of this verse projects a better resolution of the picture concerning the paramount point being trumpeted in this writing:

Acts 1:11 Who also said, **Men, Galileans,** why do ye stand gazing into the heaven? **this Jesus who was received up from you into the heaven,** shall so come in **what manner** ye saw him going on to the heaven.'

YLT

Every phrase in this verse would apply to the Galileans (whom the Jews despised). They would not only see this same Jesus depart, but they would also witness His return. The men that were looking into the heaven were the first ones who were going to “see” Him return in like manner. They were going to experience all these events in their lifetime (Matthew 10:23, Matthew 16:27-28, Matthew 26:64). The gigantic question for the contemporary Christian then is, “Do you know this same Jesus that was taken up into heaven?” He will also come again to you in the same manner that He came to the disciples. It is imperative that present day Christianity begins to understand who and what it is that lives within them and in whom they live and move. We have not obtained a powerless and temporary spirit that will just allow us to scathe by until an authentic arrives. For the disciples (the men of Galilee) the real deal came on the day of Pentecost. They began doing more than Jesus did due to there being more of them (actually more of Him because He was manifested among them, John 14:16-23). The bread of His body had been broken and each disciple received a symbolic piece of Him at the Last Supper. The genuine bread was distributed on the Day of Pentecost and Jesus began drinking the wine with them anew in the Father’s Kingdom (the Holy Ghost). They began eating His body (bread) and drinking His blood (wine, Spirit) just as He had told them to do in John chapter 6:

John 6:53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye **eat the flesh of the Son of man,** and **drink his blood,** **ye have no life in you.**

We have previously established that the glorified Son of man is the Holy Ghost. As scripture declares, life is in the blood and that is not only in reference to a natural body. Life is in the Spirit (blood) of the glorified Son of man (not the Son of God) through the authentic body of Christ. The Son of God shed His natural blood for the remission of sin. The glorified Son of man continually sheds His blood (Spirit) to give us abundant life. The natural body is limited to a few pints of blood, but the Spiritual body of the glorified Son of man has no limits, thus rivers of living water continue to flow (John 7:38-39, Ezekiel 47:1-12, Revelation 22:1-2). As previously stated, most of modern day Christianity has not experienced this same Jesus that was taken up from the disciples.

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“DO YOU KNOW THIS SAME JESUS WHICH IS TAKEN UP FROM YOU?” By GL Parks

They only know of and have experienced the Jesus that shed natural blood. That experience is a must, but Jesus stated in Acts 1:8 immediately before the “cloud” received Him, “You shall receive power after that the Holy Ghost is come upon you.” Powerless Christianity pervades the planet. Professing Christians do not know the Jesus that was received into the cloud thus they cannot know the One that was to return in power on the Day of Pentecost. His people continue to perish due to lack of knowledge. The definition of “like manner” includes the words “deportment” and “character”. He was coming again in like manner to change us into His image and likeness from the inside out. The manifestation on the inside eventually is rendered apparent on the outside individually and corporately.

A king living on the outside of us can never change us. He can promote us or put us in prison, but he cannot change our disposition. The King living within is changing us from glory to glory (heavenly place to heavenly place). He will complete His work and we will be like Him just as He was like the Father. We will “see” Him as He is:

1 John 3:2 Beloved, **now are we the sons of God**, and it doth not yet appear what we shall be: but we know that, **when he shall appear**, we shall be like him; for **we shall see him as he is**.

Jesus was the first Son of God living on the earth after the fall of Adam. He was in heaven on earth (John 3:13) due to the Spirit God dwelling in Him (flesh). Jesus was the first born of many brethren, not through the flesh, but through the Spirit. Now we are the sons of God also, because the Spirit God dwells in us. We are of the same Spirit (blood) line, the substance that flows through the spiritual body. He has appeared and continues to appear (be rendered apparent) more and more as we are translated from glory to glory. “Seeing Him” as per definition is not a mechanical (natural) endeavor, but it is an intense deep understanding of who He is. Do you “see” who He is today? Do you “see” the same Jesus which was taken up from you? Has He come back to you in like manner? He will appear to those who look for Him a second time:

Heb 9:28 So Christ was once offered to bear the sins of many; and **unto them that look for him** shall **he appear the second time without sin unto salvation**.

As we have seen the root word for “salvation” comes from the noun “deliverer” who is God or Christ. He continues to deliver us from ourselves and He will do so until we are like the One that lives within us. The Jesus that comes the second time is not the One who died on the cross or even the one that was resurrected. He is the one that ascended to the Father and was disseminated and manifested in the cloud of witnesses. Has He come to you a second time in like manner and do you know Him in the dimension in which He now dwells? If He has and you do then you should be flying higher and faster than you could ever possibly attain in your previous spiritual atmospheric conditions. We should no longer dwell in a “standard” day of 29.92 inches of mercury and 59 degrees Fahrenheit. The pressure should be off. We should have entered into His rest. The temperature of our waters should not be tepid or Luke warm, but should include the

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complete gospel (Matthew, Mark, Luke and John hot). We should have attained escape velocity from the world (not the planet) and soared into the third heaven without having left terra firma. Our heads (minds, the mind of Christ) should be in the heavens while our feet are on the ground (ministering on the earth).

Isa 60:1 Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.
2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

THE END