

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)

#05-1101

2011: "We Have Come To Mount Zion"

January 1, 2011

Starting in 2007, I have asked for a word from the Lord to start the year. I was given "**victory**" for 2007, "**love**" for 2008, "**wind blows**" for 2009, and "**I have come**" and "**From your inner most being will flow rivers of living water**" for 2010. As I have explained previously, I believe these words are all connected and build upon one another. See issues #02-0802, #03-0901, #04-1001, and #04-1002.

I should add that these words also **transcend time**; a word the Lord keeps reminding me of as I consider what I hear and see. The Lord taught me this lesson very clearly in the selling of property. See issue #03-0989, August 17, 2009, *Transcend Time. The Deal is Done. Transcend* simply means "to go beyond the limits of." In other words, *transcending time* means "to go beyond the limits of time." It doesn't mean that we are no longer in time but rather that we see things as God sees them.

At the moment, as we reside in mortal bodies, we are stuck in time, but we need to remember that God is not. When the will of heaven is declared, we can be assured that it will take place on earth. What we need to do is line up with the will and **eonian plan and purpose of God**, and then stand and wait until we see it all unfold in time on earth. Our prayer is to be: **Thy kingdom come. Thy will be done, on earth as it is in heaven.** God has set His appointed times, and they will come in God's time, not man's.

On our end, we must live by faith.

(37) For, yet a very little while, and the One coming will come, "and will not delay." Hab.2:3 (38) "But the just shall live by faith;" "and if he draws back," "My soul is not pleased in him." Hab. 2:4; Zeph. 1:6; Mal. 1:10 (Hebrews 10:37-38 LITV)

Just consider the ancient prophets; they were given the word of the Lord and visions and dreams to back up the word, and yet, what they saw and heard was often 100's and even 1,000's of years into the future, things that are being and will yet be manifested in our day and in the eons to come.

There is another aspect to transcending time that speaks to more than just prophetic events; it has to do with **imputation** and **manifestation**. In the Greek, the word translated *impute* is *ellogeo*, which means "to charge someone's account." The word is used exclusively by Paul in only two places (Romans 5:13; Philemon 18). However, the clearest definition of impute comes from Paul in his Roman's epistle when he refers to God as "calling the things that are not as if they were."

(16) On account of this, it is of faith, that it be according to grace, for the promise to be certain to all the seed, not to that of the Law only, but also to that of the faith of Abraham, who is father of us all, (17) according as it has been written, "I have appointed you a father of many nations;" before God, whom he believed, the One making the dead live, and calling the things that are not as if they were. Gen. 17:5 (Romans 4:16-17 LITV)

Because of Christ's death and resurrection, God has imputed to all who believe in His Son both righteousness and life. In other words, when we believe on Jesus, righteousness is reckoned to us or charged to (placed in) our account as if we were actually righteous, and we are given immortal life as if we will never die again. However, the truth of the matter is that as long as we make our abode in mortal bodies, we are not actually righteous, that is, we do not practice righteousness in every thought and action as our Lord did when He came the first time and walked this earth; and we will die unless the

Lord comes again in our lifetime. We are able to stand before God with the righteousness of Christ while in bodies of death, but we are not what could be called *perfected righteousness*. The same must be said about immortal life. When we believe on Jesus, we have immortal life, but we continue to occupy mortal bodies that will die and return to the soil of the earth, awaiting resurrection, either the first or the second. Thus, righteousness and immortal life are imputed to believers in this eon [age]. The Father calls things that are not as if they were.

Today, God sees us as righteous and immortal even though, in the absolute sense, we are neither. We must await their manifestation that only comes through one single event, and that is through resurrection and transfiguration, which is our hope; **Christ in you, the hope of glory**.

It is on the basis of imputation and the hope of manifestation that Paul could declare that God the Father of our Lord Jesus Christ has **blest us with every spiritual blessing in the heavenlies [celestial] with Christ** (Ephesians 1:3), and He **raised us up together and seated us together in the heavenlies [celestial] in Christ Jesus** (Ephesians 2:6). He **calls the things that are not as if they were**.

Today, we see these things in part, just as we only touch righteousness and the power of Christ's resurrection life in part; and we only have an earnest of His spirit dwelling within. A day is coming when we will be like our beloved Lord as we make our abode in immortal, celestial, spiritual, and glorified bodies in the image of the Son of God. Creation itself is anxiously longing for this glorious day as it **waits eagerly for the manifestation of the sons of God** (Romans 8:19).

Now, this leads to the word that is on my heart for 2011. In some ways, it is more a theme that I trust, Lord willing, I will be able to develop more fully in the coming months, [perhaps as a book]. The word is: **"We have come to Mount Zion."**

(22) But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, (23) to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect, (24) and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel. (Hebrews 12:22-24 NASB)

Frankly, I was not sure that this was the word for 2011 until I was awakened in the middle of the night, to be precise, at 1.59 am, and heard: **"Zion is the word."**

I am not going to elaborate on this word in this issue; this will come later. In the interim, see issue #03-0996, May 11, 2009, *New Jerusalem #6. Mount Zion*. At this point, I am more interested in simply putting forth this word, which speaks of God "calling the things that are not as if they were."

We have come to Mount Zion and to the city of the living God, the celestial Jerusalem, which is New Jerusalem (Revelation 21-22). In God's plan, we are there now, but we await its full manifestation when the sons of God are manifested corporately as **a temple in the Lord, a dwelling of God in spirit** (Ephesians 2:21-22), which is called New Jerusalem, the holy city.

In closing, I have one question for you to ponder: If we have come to Mount Zion, which means that we Christians have come to God's holy mount, then why is it that so many Christians, especially those who like to be called evangelicals, embrace the Zionism of the state of Israel and the apparent Jews of our day and as if they are God's chosen people. Need we be reminded that the apparent Jews reject Jesus as Messiah and the Son of God and that the Lord calls them liars! See issues #04-1075 through #04-1094, July-August 2010. God is working along one unified line, not two opposing ones, and we all must be grafted into this one line, which is Christ. The good news is that all mankind will one day, but not all on the same day, be grafted into Christ to the glory of God who calls things that are not as if they were.