

**AS
IT PERTAINS
TO ME**

**A LAYMAN'S GUIDE
TO BEING A SEER**

**THE ORACLES OF GOD
— BOOK 1**

JONATHAN HERMAN LEOPOLD

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Dedication

The book is to be dedicated to the Revelation of Jesus Christ.

Chapter 1 is the subject of one man's study in the hope that others will bring their studies forth and give their space to the knowing of Jesus' Revelations to them.

Revelation – Chapter 1

New International Version

Prologue

1. The revelation from Jesus Christ, which God gave him to show his servants what must soon take place. He made it known by sending his angel to his servant John,
2. who testifies to everything he saw—that is, the word of God and the testimony of Jesus Christ.
3. Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near.

Greetings and Doxology

4. 4 John, To the seven churches in the province of Asia:
Grace and peace to you from him who is, and who was,
and who is to come, and from the seven spirits before his
throne,
5. 5 and from Jesus Christ, who is the faithful witness, the
firstborn from the dead, and the ruler of the kings of the
earth.
6. To him who loves us and has freed us from our sins by
his blood, 6 and has made us to be a kingdom and priests
to serve his God and Father—to him be glory and power
for ever and ever! Amen.
7. “Look, he is coming with the clouds,” and “every eye will
see him,
even those who pierced him”;
and all peoples on earth “will mourn because of him.” So
shall it be! Amen.
8. “I am the Alpha and the Omega,” says the Lord God,
“who is, and who was, and who is to come, the Almighty.”

John's Vision of Christ

9. I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus.
10. On the Lord's Day I was in the Spirit, and I heard behind me a loud voice like a trumpet,
11. which said: "Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea."
12. I turned around to see the voice that was speaking to me. And when I turned I saw seven golden lampstands,
13. and among the lampstands was someone like a son of man, dressed in a robe reaching down to his feet and with a golden sash around his chest.
14. The hair on his head was white like wool, as white as snow, and his eyes were like blazing fire.
15. His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters.
16. In his right hand he held seven stars, and coming out of

his mouth was a sharp, double-edged sword. His face was like the sun shining in all its brilliance.

17. When I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: “Do not be afraid. I am the First and the Last.

18. I am the Living One; I was dead, and now look, I am alive for ever and ever! And I hold the keys of death and Hades.

19. “Write, therefore, what you have seen, what is now and what will take place later.

20. The mystery of the seven stars that you saw in my right hand and of the seven golden lampstands is this: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

Acknowledgments

To rightly acknowledge what is, you'd have to acknowledge what caused it to be as it is. It would be unfair to say what I elected to give place to is the result of what others have afforded to my space by the gifts in operation in their lives. Because I chose to allow, those gifts to take me where I willed to give place to them. The gifts serve you as you will them to.

So, a person that affords you God's best from their space does not control you or what you make of the gifts in you. So, I know by whose gifts I have come to be but can't claim any associations with them or their Ministries. This is done to protect them from those that will not like what I have taken from the Gifts. My manhood is my authority to do as I have willed to do.

It is the same authority that Jesus used as the son of man. My space is my space, and I will answer to God for all that is right, and all that is not of Him that I gave place to. The book that I read is entitled The Walk of the Spirit, the Walk of Power. The author's name is Dave Roberson. He has gone to be with the Lord. The Book is

too important not to mention. I ask that you allow me to be the person I chose to be by the Gifts. A man is judged to be well or right by what he gives place to. If you don't see anything well in me, you just close yourself to what I have taken to be God to my space. It has been my heart to give place to what I perceive to be God in my space through Jesus. It is my prayer that you will be blessed by what is to be seen in this book.

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Chapter 1

How We Got Here

Why is it that the church works for some but not for others? This book is written for those whom the church has failed. There was neither a place afforded nor a space that opened to allow for you to be you. Because in being you, you were not seen as being anything of importance to the members of the group. You do not fit in because those out in front got lost in all that they were busy in service to the needs of the group. So, people fell through the cracks and continued to do so or snuck out the back doors of the church and never returned. This is what I see; if I intend to be true to myself, I must see that the associations of the church are asking people to become small so that the outward order of the church has the regard of its members. Giving place to Jesus is not being small that others become the champions of what needs to be seen and heard. I'm not pulling the church down; if it works for you, then God bless you and your place in it or in the congregation. What I want to bring to light is why

this does not work for me and why it's not supposed to work for me.

Heaven requires the fullness of all I am, and then because it is fully given in service to me, heaven's standard for me is that I give place to what heaven is in me in service to others. How is this the practice of the group? How can you be the champion of the church groups and still honor Jesus above all else? There is a conflict of interest in being both to God in one moment and then in the next be seen as all in with the group. In this, I can still have a regard for what God is in those that believe in Christ and give place to his lordship in their space. I respect those in the church and will forever salute Jesus in everyone, as this is what the church is about. The church, as an institution of God, cannot fail as God cannot fail. What is known does not always look to do the hard things first. So I'll just say it. Jesus is the practice of heaven. The church and its members were to give place to the practice, but that's not what happened, as the practice of this world made more sense to some by looking to the needs of the group before anything else. Who am I to say this, and by what authority do I say this? I don't say this to those in the church; I say this to those outside of the institutions

of well-meaning men and women. Let those in the church continue as they will as I call to what fell from the church as no place was afforded. I want to examine the purity of heaven and why many found comfort in trying to maintain a place for themselves in the in-between.

When moving from this world, you would look to what might give us a place and support us living apart from this world. We connect with family and friends and partner with those moving as we are. This book is intended to say what it says and then circle back again and again until the thoughts expressed give place to God's heart. My cause is the cause of Christ, and the cause of Christ in those that fell from the church. The title of this book is to say that this is, as it pertains to me. So, if you can't find God in it, so be it. Most of our efforts are given to trying to be understood. By the glory of God, I need none of this. Understand if you can by the Holy Spirit. This is my heart to take from Jesus to establish his outside of the churches they fell from. The disciples were followers of Jesus; Jesus followed the Father's will for him.

So those that want to follow Jesus can be inside of the church or outside of it. I believe leadership looks to the sustenance of that which is capable of ordering or bringing to order that which is within. This is inward order by what we grow up in us. So more than food for thought, sustenance to the new nature that we might grow up Christ in us. This is not teaching as Peter was asked to feed Jesus' followers or sheep. This book will write itself as I give place. Jesus taught many things to bring context and meaning; He said many things to build a foundation of understanding that the disciples failed to understand out of the gate. Then Jesus blew up all those that were following by saying his blood was a drink and his flesh food. No one had the capacity to fathom what Jesus meant. I say, he said what was totally true to people not capable of understanding the spiritual truth of what he said.

Teaching is teaching as feeding is to feed what is of Christ by all that Christ is. This is the early church, and this is why you fell from the churches you were in to give place to what once was at the very beginning. The early church was developed in the practice of heaven. To be all in is the only option, other than being all out. The in-

between is not going to work anymore. Togetherness is the sum total of what people have given place to. I am a Seer; I give place to a gift of God and use my lamp to know what it is that I am seeing. In the words I write, exist both the gift and the use of my lamp. To keep it simple, some would take by what is to know what once was. This would be understanding that comes by a context of what is, to know what might have been before. What people are up against now is just what they were up against then, but much of the very basic things taken from Jesus's teachings are now nowhere to be found in the group. So we will reason along this line for a while. I came to Jesus just as I am. Then I am encouraged to join a church. That Jesus can be established in us. Jesus cannot be formed in a group, as each person needs to see what is within to build upon the rock that is immovable. Building upon shifting sands is to build Jesus up in a group. So, this is where it all goes sideways.

A person gives a place to heaven, or they give a place to man's energies and efforts in trying to be a lot like heaven. We don't know the difference, so we look to others that have some history in the endeavor. We give place to the group's understanding; then the group comes

from what makes sense to it in the natural. So, what is seen in the natural is the group and what the group should do. Jesus said a man must be born again, so a group does not work in this. Jesus said narrow is the way, and there are few who find it. So again, in this, the group can't fit in a narrow place. So, the disciples quit waiting on tables to be fully given to what God would have them given to. So, what did the disciples do? They employed their gifts that fell at Pentecost. They relieved every word that Jesus taught with their gifts and their lamps full of the Holy Spirit.

What came from this was a routine of giving place to Jesus. Jesus is the practice of heaven. So, these hand-picked men of God brought the practice of heaven down to earth. Jesus gave place to the practice of the Father's Heart. So, this is what the disciples did through Jesus in them. What happened next? They came to the knowledge and understanding of what Jesus was teaching them. The teaching leads them to the need to give sustenance to their new natures. This is the disciples going up the mountain to be with God as Moses did. They returned to the believers a glow, with insight and understanding. So, it was asked of the disciples if this was to be exclusive to them

or if others could have a place in this practice. It was decided it was to be for everyone, men and women alike; all were welcome and encouraged to do so.

So, I say that the gifts never went away, nor were we intended to not use our lamps. Man's energy and efforts are in short supply. So, in each costly movement, control comes out to see that the precious efforts are not undone in the next moment by someone else. Undoing what they just worked so hard to establish. So, in the same way, control comes forth from man's energy; this idea comes with it. What can one man do? So, if an army is needed to get a thing done, so be it. Let us come together to get the needful things done. But in this, what is sacred is the group's efforts. Man's energy is what is laid down to take up Jesus' Life. Why, in the next moment, do we pick it back up? So, since I have no associations with men, I can allow Jesus to chase after His, that He still sees as His, through me. This is His invitation to those that still see themselves as being His. We return with Him and let Him restore the practice of the early church in His.

Time is no more; God is separating what belongs to Him to Himself. I believe the practice of heaven will be

seen in those that fell away. Who am I but flesh and blood? But if Jesus is found in me, who am I then? This is the mystery that the early church gave place to know. In writing, I write what I know to write, then I circle back and read what is written to know what more is to be said. A man empties himself out in worship to God, affording God back to Him, knowing God will fill the void within. So, I am excited to write as I do and share what has been shared with me. There was a Grace at the Tower of Babel. God said nothing was impossible for them as He spoke of this Grace. This Grace was taken from those that built the tower as their language was confused. The grace was God, and what was taken up fell upon the Believers at Pentecost.

God is Grace, and God in us makes nothing impossible for us to do. Jesus came to this earth to lay his life down so that we might pick it up. Life is full of God's grace to the establishment of God's heart in ours. This is the tower that connects our hearts to God's. No man comes to the Father except through Jesus. So, giving place to Jesus is just the beginning, as what follows is us following after Jesus. So let me say this in kindness to what we see today. The grace, the gifts, and the use of our lamps

gave place to the practice of heaven in the early church. As men wrote of this practice in letters, they did so by showing how they gave place to Christ in them. This then was the writers of scriptures saying how they stepped out from behind their hearts and by Jesus took their place in God's heart.

Once men of great intellectual integrity could wrap their understanding around the gospel, they did so to the making of much of themselves. They made this to be a means to an end. The scriptures were stolen from those who were meant to benefit from them. What was a supernatural spiritual pursuit became a means to control men and women in the groups that they gave themselves to. God has only ever needed one man or woman to be his. This is then seen over and over again in the Bible. Men and women fall from the churches because the church is forever teaching how we must stay in our place and not break ranks with the order of the church. Jesus is the order of the church, so what they intend is well-meaning but not spiritual. So, I have lived outside of the church for a great many years.

No one has come calling to check on my wellness. The reason for this is because being in the group is seen as a means to God's end by those in the group. So God's order for my space was to be exclusive to Him. I was to have no earthly association. I didn't like that idea, but it works itself out over time as God will have it the way He wills. So why should anyone care that I am calling out to those that fell away? Because the champions of the church will see me not bowing down to the authority of the church. Jesus is the true authority of the church, so be it, or could I get an amen? If I am not given to a group, it is more likely that I am closer to the narrow way. Okay, so the Catholics pray to Mary. Those in the church see their Bibles as their establishment in a belief that is backed by scripture itself. I do not believe what they believe. This is because what I would know of God by the scriptures I gave myself to know could not be anything to anyone but me. This is because those out in front claim to know all there is to know about them. There would be no regard for what I came to know; it would be wrong for me to share what I knew with them. This is the point of having seminaries to tell what we are to know so we don't mess people up with what we know. This is what I see, and it is

my right to do so as the man God made me to be. What a person believes is what they see. So, we are not made to see through the eyes of the group. We have our own eyes, and what the Holy Spirit imparts to us is what there is for us to know.

Jesus in me is not Jesus in the person next to me. If the church age is in the rear-view mirror in that we are now in the end times, we would be arguing about what is past tense. I don't have to be controlled by the church to be controlled by Jesus in me. God bless His church; I bless His church. This book is written in service to those who, like myself, fell through the cracks.

Amen.

Chapter 2

What Is A Seer?

So, here we go; what I write, I write with a prophetic gift. What I see as I write is what I know by what I believe. It's as good a place as any to start. Then because God wants to be known, I can write of God by the gift. I know where I begin and end. If I am seeing more than what I know is me, I can look at what I see with my lamp. What the gift does is allow you to get beyond yourself. This is stepping from being behind your own heart to knowing more of God's heart. The Holy Spirit is the teacher. I am only going to see what the Holy Spirit is affording me to see. All of this is done in faith, so what you receive, you must receive in faith. We live in a dark age, and we now live in the end times, so you can't take from what is, to know what is outside of this age and the moments we have lived our lives in.

So, when I am writing, and I perceive I have come to the end of what God is showing me, I write "Amen" to what I have written. When the world was undone in a

chaotic state, the Father spoke through the word, which was Jesus, in the “let there be” commands that the Holy Spirit then brought into being by bringing God’s order to what was in chaos. God can still speak over His and what is His, can perceive or see the more God would have us to know in our space. What the Holy Spirit teaches is Jesus or Christ to our space. My “Amen” is to Christ being established in me by what I see. So, there is nothing wrong or illegal in wanting after God’s heart, as God’s heart is governed by all He is. So, God can have His say over me and what I see. Then because I know by my lamp it is God, I say, “Amen.”

What I am writing in this book is not written to those in the church who belong to a group of believers. I only write to those that don’t fit in and have left their groups to go it alone. John the Baptist cried out from the Wilderness. I cry out from within what is written within this book. John told the people to make way for their King. So, I am saying the same, but I will point out that Jesus is to be the King of our inner lives. He is our connection to God’s heart, so what we will discover is that our hearts are in the way. Giving place to Jesus in you is what the early church came together to do. What is left of

many of the church groups today is a form of godliness that denies the gospel its power. So, John the Baptist was a genius by the Holy Spirit to know what the early church would endeavor to do and be about. John the Baptist was a seer, as Jesus was a seer. Peter was a seer by seeing Jesus as Christ, which he received from the Holy Spirit.

So let me break it down like this: to study to show yourself approved cannot mean to believe what the group believes. So, the study would require a lamp filled with the Holy Spirit. The lamp would be employed to know God and then to know my own space for the purpose of getting out of Jesus's way, to get myself off of the throne of my space. The study would be to the end of what John the Baptist spoke of. So, I am crying out to those that fell out of the groups they were once a part of. Jesus will raise us up by what we see from our studies of the Father's Heart. He wills to have His say over those that belong to Him. That together, we can say amen to what He would establish in our space.

Or maybe those that left will return to the remnant of what is left and lead the groups they left back into the glory of God.

Time will tell; all of this can be done in the blink of an eye as the Spirit wills. So, to make this simple, God sees everything, so those that elect to belong to Him by them taking their place in God, they will see by what God is in them. Why deny God what is God's? The battle in the church is for those that want their teaching to be preeminent and then to herd the members of the church unto their own following. It is a YouTube battle to be heard and then to gather more followers. The problem is that group understanding allows Jesus to be better lived in the group as an outward order as opposed to being lived unto the inner life. John was yelling out to say it's about what is inside of you. If there is a group standard of Jesus upon us outwardly, what about Jesus within? So how did I come to this understanding?... I could speak of the book that I read or those that laid hands on me and imparted their gifting to my space. I could speak of the pain endured in being called out of the groups and then not being understood.

None of it would be of any service to anyone to tell other than you will know of heartache and pain in leaving your design to know of God's. The problem I have faced in my space is the same problem facing everyone. Our

new Natures have to grow up. There is nothing I can do naturally or by my willpower to see to this. We have a garden to tend to inwardly. The new nature is of Jesus, so it takes Jesus to be the sustenance of what is of Him growing up inside of us. So, this I know by what I see. They are but words to those that don't see. In the end, all you see cannot build a case that someone else should live as I do. Everyone is to have their own study by their gifts and by their lamps. To know what they are to know and see what they are to see. Why is this needful?

Because as Jesus said, a man must be born again. You don't add Jesus to your space; you die to it in order to end your service to your heart. This is the end of the practice of iniquity that gives place to the practice of Heaven. More on this in the next chapter. Iniquity is the elephant in everyone's space. I believe in studying scripture, but not like it is done in the church.

The scriptures outside of the gospels came from an individual's practice of Heaven in their space that was supported by the practices of Heaven in others. Understanding comes from the practice of getting yourself out of the way. So, I think the practice of Heaven

is the true order of God. Iniquity is put away, and God's heart is before us. This is understanding. There are those that go before Jesus and say to Jesus to open Heaven up to them.

They pursued Jesus in life so that Jesus would be added to their space, so they could go about the business of proving themselves to others. So, my question is, how can Jesus be added to what is done to prove us out to the group? If we are to belong to God, yet the group still owns us by our need to be something to the group, therein is the problem. So, in this, we see that we love ourselves by what we'd like from the group. Why is this? The early church understood that Jesus was deserving of all of our beliefs. Jesus was worthy then and is worthy now of all of a believer's beliefs. So, this is how this works... If I believe 100% in Jesus, I don't need to believe in anything else or anyone else. Who I am and what God has made me to be exists in Jesus by God's heart. I believe in Jesus' pictures, not my own. As I see myself or those around me, I afford them Jesus pictures. I may not always be walking in them, nor do others around me even know what I see.

So, the purpose of our beliefs is to see ourselves and one another as Jesus Does. So, this is the shortcut to Heaven. We can have now, by what I know myself to be in Christ. I take from what I will be when iniquity is no more, and the age to come puts this dark age away. This is the mystery; this is the practice of Heaven in us. I give all that I am to take all that Jesus has made of me. This is the understanding that is worthy of our study. I don't want to add Jesus to the mess of me in hopes that the group may afford me some of its regards. The regard would be a portion of their belief. This is, in part, the ugly of the church as it is and has been the ugly of me. How can something of God work if no one believes in it? It works by the glory of God inside us, as Christ in us is the hope of glory.

People wrestle for relevance as they wish others to believe in them. This I know the hard way. What I write, I write as proof that what I write I could not know apart from the Holy Spirit. I barely graduated from high school, but from what I know, if God gives His understanding, I can take it as mine, in and by faith. This makes me teachable. Groups are held together today by their common beliefs. So, what works for you in one moment

in coming together will be the cause of it falling apart in the next moment? I don't want or need you to believe in me. If I have misappropriated belief in my space by a picture of mine, I can hang that picture upon the cross I am to take up. When the picture dies, my belief will return to me, and I can afford that belief to whom is deserving of all belief. Jesus is deserving of all my beliefs.

So those in the church busy themselves with nurturing Jesus to the group. I can apply myself to a group standard, but this is what the Pharisees did, and they, in it, could not recognize Jesus as God's son for all they were proving themselves to be by their disciplines. Nothing I write means anything apart from God's heart. I don't want to tear down the church as we know it. I want to know the early church and how they realized and held onto Jesus' pictures above all else. Jesus' return is at hand, and they lived unto a moment in time we are living. So, this moment can call out unto a previous moment how they lived as though Jesus' return was at hand. I can take my place in God and call out as the prophets of old to return Jesus the fullness of your belief.

Return with me to the early church. They were only in the group to be fully given as individuals to God's design for them. The angels of Heaven that practice Heaven in their space can lend their Grace to ours as all that belongs to God can practice Heaven as one. The cause of Christ to give place as John the Baptist's words mean just as much now as they did then. This is not reinventing the wheel; it is the art of Heaven as expressed by trade or craft. It is knowing how to work as God's and give place to what is of God. This makes us One by all that God is in us, not because we believe alike. No one who stands outside of the church or the groups that infer that they are the fullness of all God intended for the body can rightfully bring judgment to anything but their space. So, I would ask you to leave your judgment of the church and what is believed of those outside of the church as we know it today and endeavor to just be God's and God's alone.

In this and by this, you will find the means to be well by what God is, to all that God is in you and others.

Amen.

Chapter 3

Iniquity

I have spent more time writing about iniquity and the study of what it is. This is because it is what the Holy Spirit has needed me to see so that I can understand what it is and what it does. So, I will tell you what I know about it. I don't claim to be an expert on the subject, but this is what I see.

Iniquity is a blindness that hinders us from seeing beyond our hearts. Jesus spoke of it a lot, Peter speaks of it in Acts 1:18 and then again in Acts 3:26, so right out of the gate Peter who was a leader in the church, had been trained to know of iniquity. So, this is the way I've been taught of it as what it is in Lucifer's fall. Pride entered in, and then iniquity was found in him. The result of the iniquity found in him can be read in Isaiah 14:13-14. If I say what I know by what I see, people will unravel. The people who wrote the Bible were seers.

And what they wrote, they shared how they now practiced heaven by all they knew by what they saw. They

saw something that caused them to allow the practice of heaven to remake something of their inner Life.

Giving place to Christ, which then affected their behavior outwardly. That's the feat of giving place to Christ inside of us that inwardly, we are made after Jesus or become a reflection of Him, from glory to glory. If I see beyond my heart to be considerate of God, why do people unravel? Because of their blindness, they have been taught everything there is to know about the scriptures. In this, the blind lead the blind, and if you see what they do not, you will endure the wrath of all that courses through people to tell you that you are wrong, and that is not what is taught. It is what it is, and so be it.

In our church, groups of like-minded people with the same beliefs rejoice in the celebration of what they know and believe in. By what they know and believe in, they are going to go further and faster in God because they have been set apart by an understanding that is exceptional and second to none. God bless us all for seeing that they see this the best and for knowing all that we know through them. It is the Holy Spirit that enables people to come together and then be well in the company

we are in. So, the cost of admission into a group like this is like-mindedness and then belief in the group's leadership. The more people joining the group validates how right the group is. I believe all of this will change in the end times as people will move towards the exit as what used to work no longer holds the groups together. Whatever works in the church that is taken from the world will not work anymore as the world will get up and walk out in mass and leave the congregations that will be diminished numerically and struggle to keep the lights on.

Such is the drama of clubs and associations and once friends that no longer can be under the same roof. So, blindness' bliss will be short-lived. I am nothing, but what I see in my space is that what Jesus did through the Holy Spirit worked in the early church, and this is all that will work in the days we now live in. So, if writing this book shows you how to end the blindness of iniquity as God accomplished this in the early church, maybe you can help keep the lights on in the church you love and attend. That would make me happy, so let's dive in headfirst. Iniquity is the order of this fallen world. It works as a means to an end. It is our hearts, our wants, and designs for what is outside of our lives but touches us through circumstance.

It is our happy ever after, and it is also a prison cell that Jesus freed us from by unlocking the doors, but we are loath to leave for all we have invested in time and energy to see to our designs.

As pride did its work in Lucifer, he decided to step from God's heart back into his own for just a second to know by his heart what it was that he wanted for himself. God's heart is governed by all that God is, so there is wellness towards everyone and the business of being by the practice of heaven unto the wellness of others. It is self-sacrificing to look first at the wellness of others. In stepping from God's heart, Lucifer could focus on his own wants for himself and make it the chief ambition for his space. It caused him to be drunk in the euphoria of making his life proof of the glory he was due by all that he wanted to establish for himself. This is what his heart would accomplish for him by the order that he authored. He was giddy to think of all that he would come into by order of his heart. There was no going back from what he wanted; he fell in love with all he desired to have. You can see that in what he saw, his heart promised him everything he wanted, and he totally believed in it.

So even though iniquity it's a lie, he didn't care because he believed in what was in his heart. In the next moment, he withdrew his beliefs from God's heart and employed them to draw a third of the angels to himself so that they would join him in this new order. Creation had been one in God, but that just means you belong to God as much as you belong to everyone else. So, the angels that were more given to God stayed, and those that were more given to one another found the means to follow after Lucifer following iniquity. So, this is what I think, they packed their bags and headed for the heavens' exits as they would have all that the lie of iniquity promised they could have outside of God's order. God's order is God's heart; in Jesus being the word of God, He was the means then to be connected and to be given to God's order. In this, Jesus has always been the practice of heaven.

So, imagine the fallen angels leaving to make something of themselves by their hearts. They left heaven with the thought that they would be God-like through their energies and efforts. The problem they faced was all that is outside of God is what he has separated himself from by being Holy. There is nothing good outside of God, as what is good all belongs to Him. So, what could

they do? They were in a wasteland of yuck. So, they loaded up with the yuck and made themselves into monsters after the yuck. They would go back to heaven and take for themselves all that was worth having by all that God is not. They put on rage and murder and all manner of darkness to war against God's Light. There was a war in heaven for heaven, and the fallen angels were cast down or cast out.

So, my question is, why are we giving energy and effort to knowing what other men know and believe about the Scripture? If the Holy Spirit is my teacher, I can put my confidence in Him to show me what is worth knowing. In the first year of Bible school (which I only did for a year), there was a gal with quite a few young kids that had no time to study for the quiz. So, the Holy Spirit told her the answers, and she got all the answers correct. So, we listen to people so we can learn how to hear the Spirit of God for ourselves. She didn't have the time to study what men said to know, so she gave herself to know what she did not know by the Holy Spirit. This is a game-set match; the Holy Spirit is my teacher, so I never finished bible school as school has never been my thing. I do enjoy writing and how I am made to feel by what God

writes through me. I dropped the pin as an added!!! Back to iniquity. This is where blindness comes from, from the lie of iniquity that is the order of fallen creation, to live in the lies for all the time they have left.

When Jesus returns, men will gather under the banners of iniquity to push heaven back so that those still living can continue in their iniquity. Is this not amazing to think about? I cannot move around in this world and not be touched by what is not fully engaged with this order. Think of every endeavor known to mankind, and there, in the middle of the undertaking, will be iniquity. The proving of someone's heart. It is everywhere. It hides behind the different masks so as to not be seen as obvious. The Pharisees were the highest order of focused energy given to be about God's order on Earth for man. They could not see Jesus as God's Son by their blindness to what they wanted for themselves, what they wanted to prove by order of the lie of iniquity.

So how has the church kept the order of this fallen world out of its places of worship as it looks to be God's order for man on Earth? You can't keep what is in everything out of the church if it is practiced in your space.

The putting off of iniquity is to know your heart after God's. This is done through Jesus, who is the practice of Heaven in our space. So those that put blindness away to see as Peter saw will get in trouble for being out of order. I guess iniquity demands that we defer to those that defer to it. It makes good people into monsters for what they want for themselves. How or why would the church try and hold something together that is not Jesus or fully given to the practice of Heaven? It is not my problem; I'm just the guy that gets beat up for getting out of line and out of order. So be it; in this book, I will say my peace by the practice of heaven.

The next chapter is about the gates of hell and how they can be made not to prevail over our space. So back to iniquity, when iniquity is put away by God in the end, those that have given place to it as their order will be put away with it. By the order we practice, we declare to whom we belong. So why worry about being squeaky-clean outwardly as the Pharisees did? If we have an elephant in our space that is not God and is operating in us, we have to see that this is what is in Jesus's road. As I am to take my place in God, I am to give place to Christ in me. People read scriptures and then are divided by what they

believe about their meaning. How can what was written to unite us in Christ in the next moment divide us into different camps? I think some very basic things that were foundational to the early church have been lost over time.

I think these things were needful, and the energies and efforts of man we're not. Now what is sacred is what we are afraid of. It just means there is more of God that avails itself to us that our every need is met by what He is to our space as ours gives place to His being. This is God's heart towards His, to be seen in what we say and do. That the world is haunted by Jesus in us before He returns, and no time is left for them to seek His salvation as their own. So, I am going to see what I see in what I write, then I will say what I say and do what I am to do as I give place.

Amen.

Chapter 4

The Gates Of Hell

Peter said in Acts 4:11, “this is the stone which was rejected by your builders which has become the Chief Cornerstone.” He said this of Jesus. Jesus said to Peter in Matthew 16:18: “And I say to you that you are Peter, and on this rock, I shall build my church, and the gates of Hades shall not prevail against it.”

God is Holy; this is being separated and set apart from all He is not to be fully given to all that He is. In this, God is fully governed by all that he has given himself to. In creation being given to God, they become governed by what God is. This is to the degree that they are given to God and gives place to Jesus in them. In another moment, Jesus said to Peter, “Get behind me, Satan! You are in an offense to me, for you are not mindful of the things of God, but the things of man.”

So, in men and women, we give place to pictures. Pictures are a type of understanding of a needful thing and how, by our sensibilities, some things are meant to be out

in front of others so that the other things that are pictures as well don't take us from what is meant to be out in front of us. So, the question is not whether or not we are mindful of the pictures but where the pictures come from. So, I can argue that everyone sees pictures, but we must understand where the pictures come from. If I am lost to the order of iniquity, I don't see past my heart and what it is that I want for myself. In this, I'd be blind to God's pictures in pursuit of my own. God has made me to be a Seer. It is his pictures I am made to see. So, the True Church of Jesus would not allow the Gates of Hell to prevail. So, what does that look like?

We have to go back in order to understand what rock has to do with order. Giving a place is taking place. If I give a place to Christ in me, I am taking place in him to be His. The weight of my being resides upon him.

Jesus, as the cornerstone, gives no place to that which is not God. The Fallen Angels left Heaven to be god-like by order of iniquity. There is or was nothing outside of God that was ordered; all they found was what God had separated himself from. The fallen angels became hell so that they could take God's authority from

him and rule over God's order by what God is not. One moment Peter sees a picture that Jesus is Christ, the son of the Living God. He received this picture from the Holy Spirit. Then in being mindful of his heart's desires for himself, Peter rebukes Jesus for saying he would suffer and die at the hands of the elders and chief priests, and scribes.

So, in us is as it was in Peter, the pictures do flow from without to be found in our minds that we may consider all that we must be considerate of. Those of the order of iniquity hate those that bend their knees to God's order in them. You don't have to be in a church to do this, as in the doing, you are a part of what Jesus has made to be a part of Him. Jesus is a rock that gives no place to hell and what is not of God. It is the rock that gives no place to Hell's pictures to know and be known by Heaven's pictures that come from God's heart. The mess of our space comes as it comes by the many pictures that have entrance into us. So, we headed off to church, not understanding what the truth was to be built upon. Peter grew to understand all of it, and that's why his name was changed.

Peter was a man of many pictures until he gave his place and took his place upon the rock that is the order of Heaven in us. The Gates of Hell exist in people by their pictures. Jesus is Heaven to our space. So, in the end, God will separate Himself to what belongs to Him and what belongs to Heaven. Then all that belongs to Him shall be His in Heaven, and a part of His kingdom, a part of Him. Hell will be put away by putting away all that belongs to it. All that which is not God's or has not chosen to be God's will belong to itself and will be forever separated to be apart from God. So, if I wish to close the gates of hell in me that I live the pictures of Christ in my space unto God's will for me. I will bring forth Christ (God's Heart) to be out in front of all I do. This closes the Gates of Hell in Me and locks them so that it does not overrun my space and pour out of me into other people's spaces. This is what God will do in the end, so it is what I will do now in my space.

So here we go. Hell, in many ways, creates the standards for this world by promoting that people live their lives unto themselves. So, the gift of life is squandered on the promotion of self. So, what is left of my life, I will be in the business of promoting Jesus in me.

I leave every earthly association to do so. Associations align you with others and make you connected to them. Them is not God, so anything that is not fully given to God exists in the in-between. I do not believe in the in-between; it is all in or all out for me. The fullness of me does not fit in the in-between. The in-between is Christian dumb, and they take what they want in support of what they are doing and don't afford you the right to be fully you for all they are trying to be to the group.

The support you get from the in-between is mostly someone else's designs for the body of Christ. Groups are for babies that never grow up. They are suckers always feeding, never knowing what it is to be their own, to be Gods by all they are made to be in Christ. Group feeders take comfort from being in the group, leave the group, and no one will come calling to see where you have been. So, to be fully God's, you must be fully your own first.

This is how you blow up all earthly associations. People rant on and on to free themselves from what is not meant to own them. Those in the in-between do not know that the gates of hell exist in them as they do in everyone. They live outwardly and moderate their behavior

outwardly to make them feel good about what they do and don't do. These are the whitewashed tombs, the gates of hell, or the death that resides inside, but everything outwardly looks the part.

I am not mad at the in-between. I'm mad at myself for wanting a place in it. Why spend time on what is outside when what is inside and hidden away needs our full consideration? That which is left to do does not need to support others or be supported by others. God's grace abounds to those that build inwardly upon the rock. There is no grace to build Jesus outwardly to be worn as a covering. Most people reside where the groups reside; if you left the group, you would find that the grace abounds to all that want to know of God's heart and their place in Him. If those in the early church split away to build groups to then build something of Jesus outwardly as an order and were not building on the rock, they'd get yelled at by the apostles. So, the focus was on what the apostles were doing and not what the group thought that it should do in service to itself. It is for me to see the kingdom of God within; then what is within will be well by what is built upon the rock. What I see is this, the order of one person's space is after what it is. We order ourselves after

Heaven or this world or a mixture of both. When we die in our passing, no one is connected to what they leave behind. So, in this, how should I relate to others? We need to get after how we are to be after God. I want people to consider the merits of standing on their own two feet. This is leaving the pictures of who we would like to be to the group.

We need to acknowledge people's individuality and give them the right to choose what they will for themselves. This is how we will leave this place to stand before God and face his judgments of what we saw and the pictures we hung onto through life. Or tears in Heaven will fall from the eyes of those who did not see how to be after God's pictures for them. A man has to be dead to his pictures by his heart, to be given after God's pictures for him. Jesus is the picture Master, not the puppet master. So, leadership is something different altogether. Men need to be men and belong to God by His pictures, not given to the group by the pictures that come by man. Creation is easily led astray through associations that are not entirely God. God's man was to be after God by following Jesus. Men should not follow other men; I need to be after the rock that the rock is what

I build upon as the order of me.

Everyone is to see the order of their space by the rock that they build upon. If I can see this, then in reading it, everyone can consider what it means to them. I want you to consider what pictures you are behind. I didn't fall from the church; I knew I was to leave to be God's instead. In giving Jesus, God gave himself back to man to be man's order again. So, take a picture from God's order, and you will find a picture of your own that stands in the way. This is what John the Baptist was talking about. God's order will cost us our order. So, count the cost; the early church brought Heaven down to earth by the order of their space within, not acting outwardly unto the group's standards. They did this as individuals after God's picture for them. In this, the associations of men were put off, to be Christ's. The early churches were brothers and sisters in Jesus' pictures for them as individuals after God's heart.

So, the next chapter is about how those in the early church stood up in God's heart. Standing up in a group is not the same thing. No one likes to be alone, but it is what we are. We are alone to be after the order we choose to

be after. A prophet's place is in God's Words that are to be over him. He or she does this with a gift that gives place. So, this is how I have learned to write for my space. With a lamp, and then you can take up Jesus' words for you. So, I will let Him say the more as He is, the more, *"This is what I was born for so that the many after Me would be born again to be after Me. By communion, you take from Me what is of Me, to build up in you what is also of Me. Communion is to be the first order of my church as what I am is the means to be the all I am meant to be, in Mine."* Amen.

Giving place to God's order is giving place to Jesus. Being after Jesus is being after God. These are the ties that bind God to his own and his own to God. By these ties, we are bound to Heaven, and Heaven is bound to us. All that belongs to Heaven belongs to us as we are no longer our own but belong to Heaven by the fullness of Heaven in us. This is the order of the individuals that stand in that order to be One, One by order of God inside of them. This is why the groups are for babies, as we are already One by order of God. You just have to see it with your lamp, and you will belong to what you can see.

Amen.

Chapter 5

God's Heart

On the subject of God's heart, I know very little. To write prophetically, you just need a place to start, and then you just defer to what you are hearing that you believe is God to your understanding or God to your space. In writing this way, there are times when what I know has no place in what gets written. Other times you spill out all you know to get to the end of what you know, so the more which is Jesus has a place apart from what I know.

Other times my thoughts and His thoughts come out together and are just fine side-by-side. There is a lot of writing that is just passing in review. I write when I write at times all the different ways there is to write it, like going after a thought from all the different directions taking different angles to know a thing from all the sides.

In reading scripture, we know what we know about it by what we've heard and been taught about it. There are those who have given themselves to know scriptures like the backs of their hands. They know everything worth

knowing about it and then understand all the different things the different groups believe about the same scripture. Both what they feel is rightly understood and what they feel is not understood correctly. All of this, and then what do you get? Only a select few are worthy of knowing scripture in a manner in which people are comfortable with the scriptures being used to teach other people. No one but the elect has the privilege to teach others or even be before the congregation. If they don't want you to share what you know before the group, they probably would be uncomfortable with you sharing any of your thoughts about scripture with anyone in the group as well.

So, what is that? The infallible Word of God is our everything, and you are encouraged to build your life upon it and live between the lines. Just don't share what you come to know about it in your studies, as this is the Pastor's job. This causes me to not like the manner in which God's Word is given preference above all things and then makes the everyday people and their understandings of scripture small. How is it that this gift of God to all that belong to His Words is only able to establish the elect to be raised up to being majors in the

groups when all else are made to feel less than for all they know that may not be what is taught in the bible schools? So, I do not believe this to be God's heart, but man's that seeks to control how the gospel is represented to others. They think everything of God's words and nothing of you. Those who believe in themselves put confidence in what they know, but if they don't believe in others, they have no confidence in Jesus and what they know from Him.

So, let's turn from this to knowing God's heart instead. God would have us know His heart; scriptures could be used to give us insights into God's heart. But if we are not to be trusted in what we come to know about them, then all there is to know is how those out in front see so little of us in this endeavor. If God would have no other god to be before you, why would He insert the order of the church to be in between Him and your understanding of Him? If God would have us to be exclusively His, then the proper use of authority is to facilitate what is God's heart. Jesus is the knowledge of God's heart. Scriptures are food and men giving place to the Holy Spirit to say how they are getting themselves out of Jesus' way and onto the practice of Heaven in their

space.

The practice of Heaven is Jesus as well, so by the practice of Heaven, we moved beyond our hearts to know God through Christ. So, in my mind, a problem exists with the enlightened well-meaning people who are experts in God's word but do not give place for the body of Christ to know the Father directly through Jesus. It is God's pleasure to be known through Jesus by His. The church wants to front and face how the gospel is represented so that only the most accurate and eloquent get to represent what they know of it. So, if I go to church, they spend this much time singing and then worshipping and then giving some announcements, taking the offering, and then the elect gets to represent what they know of scripture. In this, Heaven does come down, and God blesses His and church's works in many beautiful ways to the neglect of God's heart being known by His directly through Jesus. So, the group is served but is God's design for His children knowing Him not in some ways giving place to man's heart instead? So, what about God's pleasure in being known?

Has this not been lost? God can speak to His directly through an anointed environment. What He says to individuals are the precious things that we make our own. Show me any endeavor that can't be made into a competition. People use iniquity to be the best they can be. To focus and secure some place of competence to compete for the prize of being the best. What if the focus of God's pleasure was also to be the good pleasure of the body as well? This would mean that we have lost what used to provide the early church with a lot of pleasure in knowing that what they did was pleasing to their Father in Heaven. What we get from people makes them feel good about what they have come to know, but I don't think people should want to be between God and His pleasure of being known by His.

So, if we look at a church service and allow it to be good in all the ways it is good, can we not also allow that God's good pleasure in being known by His hearing from Him has taken a backseat to how man's hearts hope that the teaching from the pulpit represents God's best for man. For every empty and vacant seat, we aspire to fill, we represent God the best way we know how. So, for the few that are added to the church that we celebrate, in the next

moment, a half dozen or more quietly walk out the back doors of the church with no intention of coming back. Why? There is intimacy in knowing and being known by God. In God's pleasure, His heart is known by us; we commune with what has remade us to be after Jesus' Life in us. How is my heart made to open to God's? How can I give place to Jesus' life in me so that I know who I have been made to be in Him?

Could I not make a case that this type of communion is what our new natures need to be well in coming to the forefront of our being? If I see this, I see it by a gift; if I am to know of it, I would know it more by a study that will require my lamp.

What I am and who I am do not come to be known in any other way than the pursuit of the pleasure of knowing and being known by God's heart. Jesus is God's only begotten son. I take this to mean fully given to God's heart. Jesus was passionate and purposed in being about the business of God's heart. So let me introduce to you the idea that Jesus was a minor in his own space and that Father's Heart might be known as the major of his space. When the disciples came to understand this about Jesus,

they asked that they might see the Father. Jesus said that in knowing him, they had been seeing the Father in all he did and said. So, in reading Acts, I get that there was an energy and a power; it was dynamic in what the early church was about. As I look at the church today, I do not see the same dynamic at work within. Why?

This is what I see; no one wants to go it alone, so they wish to be with others that will support them. The cost of receiving support is that you have to give it to get it. So, as it relates to what we are in the natural, we can be the major in our own space, but we must allow through relational associations to be mindful of the causes of others so that they will be considerate of us. The degree to which we show ourselves to be thoughtful is the degree of support they will show us. If we are inconsiderate of them, they will be inconsiderate of us. I can still major in the cause of self. I just have to have association fees that need to get paid out to others. So, if we are good at this and gain for ourselves a lot of support, it just means we also owe a lot of support; when the cause of self is established as a major, God will be but a minor to our space.

In this, our hearts are given consideration of being the major of our space as God's heart is seen as a support to what we are getting after. In this, our purpose is to see to our own causes. This is 2nd Timothy 3:5 (having a form of godliness but denying its power have nothing to do with such people). So, what this means to me is that by our hearts, we have our designs. Jesus took the place of a minor in his own space. We give place to have a place. A person would get married and then afford their mate to be a significant minor to their own major. Sometimes people can demand that others afford them to be more. This means that when you are with these people, it is always about them and has next to nothing to do with you. Is it not reasonable to believe that from the world, this major/minor thing worked its way into that church?

In this, people's power has been preferred over God's power. People can get drunk and giddy with this kind of power. It is like a drug to the heart of men. In this, our belief, which will be the topic of the next chapter, is directed to men when Jesus is deserving of the fullness of all our beliefs. If I go to church, I can see the majors and the minors of the church congregation where they should be but one, so if I allow Jesus to be my example, I am just

fine being a minor in my own space. It would become a part of the practice of Heaven in my space. God's heart would be the major of my space. I would look to the cause of Christ with the fullness of what God is in me. What I know does not mean or make anything of me; what other people have come to know about God is deserving of my full attention as it is a refocusing on God's pleasure of being known by those that belong to him.

In this, there is relational equality in the body. Good leadership would facilitate the focus to be on a major of knowing and being known by God's heart. When Jesus said do not cast your pearls before swine, this means that a reasonable service to members of the body would be to allow for what their pearls mean to them. Swine have no faith, so could I not afford my faith to what brought God pleasure in something of Himself being added to His? Is this not a reasonable service, and would this service not bring to the forefront of the business of being together a major that could be done to live for the pleasure of God in one another? The graces of the practice of Heaven would accommodate this. The graces are brought to us by the Angels themselves, that are experts in applying them as they are One with the Grace. It would take just one

group to make a habit of this to rekindle this Grace to be a part of the church once again. Either inside of the church or outside of the church, those who would allow God by the Holy Spirit to develop this in us, this Grace of being one to another to know of God's pleasures in being known by Him.

So, this is what I see; I am a minor in my space after Jesus. Jesus is my major, and God's pleasure of being known has become my passion in life to see to. I say Amen to this as I would have it to have me. If then a person is lost to their heart, it is because it has become a means to an end. These are the childish things that can be put away to know that God's heart is all of Creation's means to his beautiful purpose. This purpose has a name, and the cause of Christ is the service of all of Heaven to see to. Angels are experts in the art and practice of God's heart. No one is reinventing the wheel. Just affording a practice that was a part of the early church and how Oneness was given place. So, in God giving Himself to love, He became love to be One with love. Love governs God and is also His great pleasure to duplicate upon and within His own. God is both a fan of love and its Champion. How do we open to God and allow what God

is to again duplicate in us what God is to be in us?

This is the pleasure of a Father to reproduce what He is in those that belong to Him, by those who want to be after all that God is. I say that getting after the pleasure of God's heart is the fast-tracking that the church of today now believes that knowing scripture represents. Knowing is not giving place; giving place is to allow Jesus' major to become our own.

Amen.

Chapter 6

Belief

The title of this book is “How It Pertains To Me,” so the book is about what I see. Other people see what they see, so in what I see, I can be true to that, and when God shows me more, I’ll forget what I’ve known for the more that is Jesus. In Genesis, God blew his breath into Adam, and what was clay became flesh and blood, and Adam came to be by what God was in the clay. This is something of God that was deposited in Adam that would later be seen by me as the substance of God in His. This gives Him a place in us as our Heavenly Father. God so loved the world that he gave his only begotten Son that whosoever believes in him shall not perish but have everlasting life. What I see is that the substance of God in us that makes us His is belief.

The belief being more accurately defined by me would be our capacity to see and know God by the substance of God Himself in us. In what we believe we elect to place our confidence in. So, the substance makes

us see and then affords us some confidence in what we know by it. I could argue that this is something of God not found in the other creatures of God's creation. It makes what is God in His, the means to retain His man or woman unto Himself, to be by the substance of God in a man or woman. In this, the Sons and Daughters of God will be made known by the substance of God in mankind by mankind's free will. My belief is that I chose to be God's by my free will. Faith is the substance of things hoped for, the evidence of what is unseen. Things hoped for would be the designs of the heart that is out in front of us, either God's or what is out in front of us by our hearts alone. What is unseen is God. Jesus is the author and finisher of our faith.

So, to reconstruct the meaning of faith to me would be to say that Jesus delivers to me the pictures of God's heart that is who I am in Christ. I employ the substance of God in me that makes me more than just an animal, and then I believe in God's pictures that are Jesus to me. In electing to believe in Jesus, I am saying then that this most precious substance that is of God in me allows me to both see and have confidence in what I see, this substance which we know as belief afforded to Jesus by

an act of my free will. Unbelief comes by having given this substance to more than just Jesus. A person could give their beliefs to what they have been taught and know. They could have afforded their beliefs in how they feel. Whereas when Lucifer fell, he withdrew his beliefs from God's heart and deposited them in his own heart and then ran off to have an accord with iniquity by having then his confidence in what was found in him or in his heart.

So, unbelief is confidence in more than one thing, not knowing which one to choose. If I have afforded my beliefs to my dreams when God comes calling with His, I will be conflicted, and what is conflicted will feel like unbelief when it is not; my belief has divided me into having confidence in two different things. So, I can take my dreams and put them up on the cross that I am to take up. There the dreams that are mine from my heart can die a thousand deaths. In dying, the substance of God that is my beliefs return to me, no longer to be found in dreams that I have died too. Now that they have come back to me, I can reassign them to Jesus so that he has the fullness of my confidence and beliefs. If you don't like what I have written, it is because your confidence is in something else. The notion of right and wrong comes from the world.

Man has a limited amount of time and energy to see all the things needed to get done.

So right means what is effective and gets the job done; wrong just means that we are not doing what is necessary to get the work done. In that we love ourselves, we want to be seen as being effectual, and that which does not produce or is not productive is seen as something for someone else to wear. My conflict or those that will oppose me will be of Christian intellectualism. A person with a greater intellect could not argue that they are more and other people are less because of them being smarter; it wouldn't make it so. Scripture is then reasoning that comes from the Holy Spirit to men. In my opinion, it is more spirit than reasoning because the scripture comes from the Holy Spirit. What Christian intellectualism does is take the reasoning of the scriptures to establish a more perfect understanding of what we are intended to know by them. By the powers of their intellects, they are saying how the scriptures are to work for us and what is needed to know to make them do the job for us.

The next thought is to say that what does not work in our space comes from us not correctly understanding

the scriptures. This makes them right by what they know and us wrong because we have not been able to line our lives out by their greater capacity to know of things pertaining to God's word. So, because they are right by what they know, we then are wrong because we don't understand what there is to know about each passage. This makes them more and makes us less. They didn't say it because that would be wrong to do so, so it is just implied. God's words are His service to His. We cannot make anything of ourselves by them as this would be iniquity. But there it is in the reasoning of man that we can take from God's words to make more of ourselves. Created beings can only be what God has made them to be.

So rather than taking from scripture to establish what you know and then what you think makes you to be more to the body, why not allow the body to be what God intends to be established by His word? The idea that we, more or less, depending on how accurate or proficient we are in the world, makes it be on us for all we are not. Getting to know God's heart and who we have been made to be in Christ is all spirit. You have to disavow all you have made of yourself by your heart. Reasoning will

always be of service to what is spirit as they will be found side by side, establishing God's heart in His. Ranting is reasoning intended to move yourself from other people's superstitions.

So here we go; scriptures were written to show how people were giving place to Jesus in their space by getting themselves out of the way. God has remade us by making us be after Jesus' Life in us. Iniquity says that we can use what we are in the natural to make more of ourselves. This does not make sense spiritually, but because it is what some want to do, it finds a place in the church. It should not be given a place because what people are in the natural will war against what we are to be by the spirit. Not by power nor by might but by my Spirit, says the Lord.

So, consider how the word or scriptures came to be. If they came to be by practice of the early church, then I believe it would be wrong to study them apart from the practice of what birthed them. We know that God used men to write the scriptures, but I believe those who did so were practicing what it is that they wrote of. So today, you can study the word as an ideal.

Knowing that God intends those to be more than just hearers of His word. Looking into a mirror only to forget what it is that they see. God needed Mary to give birth to Christ.

So, the idea that you would say that the gifts are no longer needed to better understand the intended purpose of scripture does not make sense. What are we to do with all that the gifts bear witness to in our space? Would we not need a lamp filled with the Holy Spirit to understand what the Spirit birthed through men? So, here's the thing: no one in the world is exactly alike. This means that what Peter and Paul taught sets my feet on the path. It is still me who walks the path following Jesus. I need gifts of my own to get past my heart. I'd need my lamp to know where the path is leading. So yes, study the bible after the practice that gave birth to it.

Those that wrote scripture were experts in getting out of Jesus' way in their space. I will be challenged by being uniquely me. Consider what happened when Jesus was tempted. What I mean is this, that the - "it is written"- is God's words from his mouth that we allow to be written on our hearts. Amen. No stone tablets, just my heart after

God's as it pleases him. This is what my substance of God or my belief can afford me as I afford God the fullness of all my beliefs to Jesus. So, in this, I can make my peace with everyone out there battling for the confidence of others by what they rightly believe about scripture. In the end, what we know or have come to know can be written upon our hearts. In this, we do not need the world to attend to what we come to know of God. We can just hide in our hearts what we have come to know about him. Then in our moment of travail, what we know of God can sustain us unto his will for us.

Jesus is what makes us right. The wrong, which is us in the way, will get taken care of by Jesus, who is the performance of our space. No one but Jesus can help me with the logs or splinters in my eyes. Just Jesus, so this is why he deserves all of my beliefs. This is why he deserves my attention as well as all confidence in what He is in me.

So, in that, I've made my peace people can be as they choose to be. What I have struggled with is that if no one believes in you, how can you be anything to anyone? If I have no one's confidence and no one sees me well, how does that work? So, this is what I see, Christ in us is the

hope of glory. Not our Glory but God's. God's glory is how we, by His heart, are effectual and get His pictures accomplished.

Once the glory of God is understood, I can take from it and step from my space to say what I would say by that which has a place in me through Christ. God's glory does not have to be frustrated by my glory if I no longer live unto it. God, then, is what is right and what I am right by. God's pictures are frustrated by sin and iniquity but also by our free will being muddled up in what is not God to our space. What can also frustrate God is my being in his way. This means I am in the world and moving as those in the world do. What I am saying is that there are two different realities that come in two different orders.

So, until hell is put away by all those who practice it, by being separated from God. It is by iniquity; that there are, by this Dark Age, two different orders playing in our space unto two different glories. So, what the intellectual sees is that our purposes are frustrated. So, they propose that our understanding is not effective in getting things done. So, they try to help you by making much of themselves in the process.

So, if you allow some in the group are made to be majors to others becoming minors, the group will be falling apart at the same time you are trying to hold it together. God is patient, and in the end, he will have his heart. If there is any sadness, it is that God's heart could have accommodated all that he loved. So those that will, will afford Jesus their beliefs, and those that are deceived won't work for all the reasons they elect not to by having their beliefs invested in other things.

So, wisdom is to reason with God never apart from Him unto our want because it is by our want that we reason ourselves away by giving our beliefs to that which is not worthy of them.

The next chapter will be about invitations. Reasons and reasoning are driven by what? By what we know and believe, this is to say, what we see, we put confidence in. When God says to come let us reason together, he would be affording us all that he is and what he is governed by. People are lost to the want of their hearts, so when they consider all they know and believe, they don't get past the here and now and what they know of themselves. The problem is we are now in the end times where God separates to Himself what belongs to Him. I believe the era of the church is over. I believe, in the blink of an eye,

the Holy Spirit will re-establish the early church in the remnant that remains as God's.

So, before we get to the next chapter, I would encourage you to consider how inconsiderate a person could be by having no substance of God or belief to work with, as it is all spoken for wrapped up in the understanding of something else. Ask God in prayer to afford you the resources of your beliefs and help you to see beyond yourself and the moment we are in. We are, in the end, to be considerate of all there is to be considerate of. In this, our reasoning will fail us apart from God.

There are few moments left to see this. If you are conflicted, it is because your beliefs are working against themselves, and you don't know what to believe. Consider then in all you've come to understand about yourself by knowing of your heart. That there is outside of you a Greater Heart than yours that loves you more than you love yourself. Ask God to afford you a greater measure of belief that Jesus may be made known to you as your savior. Don't just give Jesus your heart. Join with those of heaven's kingdom that have made Jesus to be their hearts instead.

Amen.

Chapter 7

Invitation

What if we learned to accept what is by what once was? This is what I am looking at. Our spaces can be frustrating in that we don't always do what we intend to do. Intentions would represent our design for what we inspire to be about. Then in our moments that give place to our next moment, we feel the pull and sway of two different orders that play over our space independent of our intentions. Jesus said to the Pharisees that they didn't understand Him as He was of His Father and the Pharisees were of their father, the devil. So it is here in my space that I can step from being the point of the perspective that I have in being me and instead give place and allow Jesus to be the point of my being instead. People live their lives between the practice of Heaven and iniquity.

If I could just stop being me, by what I intend, then the pretense of my being could come to rest. The efforts and energies given to move me by what I would elect to

represent myself, by what I have chosen to be about, is a lie. I don't have to sell myself to anyone. And I don't have to represent something between the two orders that have nothing to do with one another. The two orders contend with one another, for all that is in between is not fully given to one or the other. Jesus said that he was of his Father, meaning that he was of his Father's heart. Jesus is how all of the creation connects to the Father's Heart. So, the purity of Heaven is that no one brings their way of being by their hearts into the practice of Heaven.

Heaven is to give place to Jesus, giving place to God's heart. The purity of Heaven is to practice Heaven in your space by what God's heart is to your space through Jesus. This means what I once was by the best that I knew to be by my heart would die to know who I am now in Christ. I step from my glory road to know God's glory in my space. I cease or stop being me to know who I am in Christ so that the Glory of God might be known. This is pure Heaven, where the muck of my being by my heart is laid to rest. This, then, is the invitation worthy of the fullness of you as it will cost you everything you've made of yourself. Heaven is known as a marriage of giving and taking. To take God's Life as your own, you

do so in the purity of His Son as in a marriage that gives all to be taken in God's all. In this, I am no more and no longer live to my honor. I have given all to know instead what God's all has made of me.

This is a mystery and also like a blank page that is now my space given to know what He would have me know. I have written beyond myself and ended in the process. A rich man has difficulties in entering into God's Kingdom. He would have the means to continue to prove himself and his ways to the establishment of his glory and honor. So, if you are not challenged by your wealth or means to continue to prove yourself to the world around you, consider that skating around the two orders is like forever dating without any design to be fully given to one or the other. You have control to say and do what you will and then to decide to what degree what you've made yourself to be is preserved and given preference. Consider Heaven to be a kingdom of those that give place to know who and what they are by God's heart instead of their own. So, to each their own. I know where I want to go by what I have written.

So, what I write, I write to give place and then seal myself to the deal. Marriage is to take to then be given. Taking place in someone else's life is to give a place in your own. The quality of the union is based on the degree you are given and then on the taking of your place in the life that you are alongside and given to be one with. Disorder in a relationship is to give preference to yourself by your heart.

Order, then, is the practice of giving place to God's heart. If writing then has a point, the point would not be to know of my ways but to know and be known by God's ways. Giving place would be to God's ways in you that you take for yourself who and what you are by who He is in you. This is Christ; this is the hope of His glory in you.

I have given God's glory a place in me; if God's glory was unto His name, then you take His Glory as you would be taking the name of your significant other. This is, so you begin to see yourself and God's purpose for His sons and daughters to be known by His Glory in them. Christ in me is the hope of Glory. Not mine but God's. What, then, is control but the love of self? Control is a fear gone to seed in all that is to be. Freedom stands by God's Life

alone. If all you know of love is self-love, then, of course, you will act to preserve what you know of love by giving preference to who you are by your heart. God is Holly. Fully given to be the fullness of all He has given Himself to. In this, He is fully governed by all that He is. Creation's design was to be fully given to God's Life which is everlasting.

When a third of the angels followed after Lucifer in iniquity, they left their place in God's heart to know who they could be on their own. It doesn't sound bad, just those who would seek to be independent. The angels that fell belonged more to one another than they belonged to God. This is the failure of associations that allow you to be the major of your space and make those in association with you be but minors. Once a person sees who they are to you, the pretense of the relationship crashes and burns.

Your job was to live in celebration of all that the majors of the group were getting done. People get with people to secure themselves support for all they want by their hearts.

This is not God's Life but a death to Him as our hearts become our prison cells. We are lost then to what

the fallen angels left their place in Heaven for. We only use our associations to advance our cause of getting after our designs. Apart from God's heart, there is nothing to govern what we would come to want after. If we saw a thing that we thought might afford us our wants, we would chase it down only to find that all the things that come with that are not what we want at all. So, we would chase things that hurt us in the end, filling our lives with unwanted drama and the sadness that comes with it. In a moment, for what we want, we could become a monster to those who care about us.

So, living your life in the in-between of the practice of Heaven and the lie of iniquity is worse than going all in with the lies of iniquity. I would blame the end of the church age on those comfortable being in both orders or lukewarm. The end times mean that the church age is no more. Jesus would have us to be to one order or the other. People need to consider if those with a foot in both camps will end up in Heaven or hell. The other side of this invitation would be to consider the merits of not being stuck in the in-between. I think Jesus would rather let you go and be fully given to your designs so that you know where that road takes you. You end up using the people

who love you, and then you will see the monster iniquity will make of you.

So, the ugly would be that you are fooling yourself by thinking both camps have something to afford you. If iniquity serves its purpose for you, then so be it. You know whose camp you are in. I say that which is not fully given to Jesus is not Christ's Life but a lie. It's where the third of the angels resided before they walked out of God's heart. This is caused by the drama of what once was and will not change until Jesus returns. The fallen angels cannot go back as they once resided in God's heart. They knew what they were doing. By Adam, we are born into the lie of iniquity. It's all we know; Jesus said a man must be born again to God's heart. Most are asking Jesus to save them as they take Jesus as their savior and then dive into the group's head first. If we were not in the end, I would say to let God work it out in time. Maybe He is by what you are reading now. So, with all that I've written, will you see what you believe is worthy of consideration that gives God a place in what you are looking at?

All reasoning apart from God are arguments for the cause of iniquity. Any reasoning that affords God a place

in them gives place to God's heart and the cause of Christ in you. If your beliefs are spent and reside invested in other things, you may not have a single belief to afford God's Son. Ask God what beliefs He might help you to die to so you have something to bestow upon Jesus. Push the easy button and determine of all your beliefs, which would be the ones you could no longer live to. The early church is coming back before Jesus returns, and we will be the ones to give place to it in our space. Jesus would not call you to the in-between as He has already spit that out of His mouth. Jesus taught what the Kingdom of Heaven was like.

The in-between is a place between the lie of iniquity and the Kingdom of Heaven; it is a form of godliness that does not accept the fullness of the Kingdom of Heaven as being all that is True. My suggestion would be to remove yourself from the in-between by not believing that the in-between is real. Believing in the in-between is believing in a lie, so why believe it?

Believing in Jesus unto salvation is where it all starts. If Jesus is who established us in the practice of Heaven, I never needed to believe in myself. I can put my way upon

my cross and let the man I've made myself die. That my beliefs they're in return to me, and in being mine again, I can afford the substance of God in Me to Jesus that he would have the fullness of my trust and confidence to be what establishes Him in me.

The next chapter will be on longevity. This chapter I am writing has been beyond me, so I guess that was the point. *"You will know a great many things by what we have written together."* Amen. So, consider as an exercise how the substance of God or belief would work if we could afford what is God back to Him. Suppose we needed healing and wanted God to touch and make whole what wasn't well in us. If our beliefs were all invested elsewhere, we might not have confidence in God's ability to affect what was wrong in us.

So, it would not be unbelief but a lack of belief. So, we might hope that someone else has something to afford God as it relates to the substance of God that their prayers seem to affect change. In the same way, consider if two people who should get along great but don't; why that might be, could it not be that if they both had belief in God and not in other things, their capacities to

accomplish and complement one another would grow by where their belief resided in? Today the church reads the same Bible only to take from it different truths, That they see as being major. So rather than the scriptures bringing unity, we are divided into different groups. Why?

Because we have not afforded Jesus the fullness of our beliefs, what we are touching on is where the early church got its power from and how it became One. I think there was an instruction from those developed in the practice of Heaven to direct the fullness of their beliefs to be given to Jesus. I once went to bed and opened myself to Heaven to take God into my space. I awoke, and what was of God in me was crying out to go back to God. So, what is of God belongs to God to unite those who belong to Him to Himself. If I had allowed what was of God to take me higher into God, I would not have awoken to what was God in Me wanting to return to Him.

So, if a church group today wanted to return to the early church to usher the miraculous into the fabric of their services, I say it would be God's will for them to do so. All that would stand in the way is not unbelief but belief not surrendered to Jesus. Jesus deserves my full

confidence. The substance of things hoped for is our belief and what works by what Jesus is in us. If Jesus is the author and finisher of our faith, we only need to afford Him the fullness of what is God in us. This, again, is our belief. I will believe exclusively in Him and abandon my life for His in me. I could only hope and pray that you would consider all there is to consider by all there has ever been and that which will come to be by Jesus' return.

Amen.

Chapter 8

Longevity

Longevity comes from God in that which is not conflicted. So, a study of longevity would be a study of how not to be conflicted. Jesus is the Prince of Peace, as Jesus is fully given to God's heart. Jesus is all in, fully surrendered and yielded to God's will. This is my ticket to longevity. Most people are conflicted in life by all their wants warring in them. In service to this picture, another picture that has worth and value to us falls apart. So, what am I seeing in this? If I *belong* to God's heart, I belong to Jesus, so why belong to anything else? I could spend my days attending God's design for my moments when I have a care for what was once of my design. Before it steals my attention away from God's, I could turn back to God and thank Him for seeing to my heart as I continue to give myself to His.

In putting God's kingdom first in me, God will bestow good gifts to my space so that the causes of self can join with the cause of Christ and be found therein, a

means to God's desires and mine in Him. Do you see the different me I am in God? In joining forces with God to see to His heart's desire, I, in doing so, am being made well in mine. The cause of self that came by iniquity is known by a different name that is given to the knowledge and understanding of who Jesus is in my heart. Jesus is God's heart in mine. This is being born again to God's heart. God is The Great I Am and speaks on behalf of all those given to be His, of His life. I then am given what God has given Himself. I look to advance the cause of Christ in others as a reasonable service to God, who has taken up the cause of Christ in me.

People want to order, so they can look to the needs of their individual lives. People demand that those in government maintain the peace. Our police see to our safety by protecting us from those who have no regard or respect for what belongs to us. If the police have to stay vigilant, so do we. If we see something that is not right, we call and report it. So, in life, there are those who live outside of the order of the law. They are lawless by their own hearts. They live unto their designs by their appetites for what is good for them. So, man, seeing to the needs of man, proposes to bring order to the cities we live in.

Man orders the communities we live in by drawing lines in the sand to say what is not lawful to do. If you step across the line and someone sees you, you could be reported to the authorities. So, this is the same policing action that exists in our space as we look to facilitate what is life to us by our hearts. We may not break the law in what we do, but we could be outside of the wellness of others as we live committed to service to ourselves.

So, to understand longevity, we must see that we wish to be singular in purpose. I want to give myself to God's life and not worry about pleasing others to maintain my interest in the pursuit of my life and the designs of my heart. This duality shortens our years as worrying and fretting steals our attention away from being of service to others. So, by giving others our full attention and respect, we will cause them to be thoughtful of our interests. How many conversations have we had where we are half listening to people who are half listening to us? Longevity, then, is to attend others with the fullness of God in us to have a regard for them and afford the fullness of who we are in God to be of service to them. Our lives and the interest we have in them rob and steal from us and who we are meant to be in Christ.

So, why allow your years to be shortened by allowing your interest to rob you of being fully supported by your brothers and sisters in Christ? Allow your focus to be singular in purpose to what Christ would have you attend. I should not listen to others thinking that what I know might be of some sort of service to them. What am I thinking? That what is inside of my mind is God's life to them? If I think and dwell on my interest, what I would take from my thinking has to do with the consideration of my own interest in being well. I would not be sharing my life in God with them, but my interest that I attend has nothing to do with God's life. In this, the message and the gospel are compromised by our focus being on ourselves and our interests. If we are taken before the authorities and don't need to worry about what to say, then being present tense by what God is in us and who we are in God is then Christ, to all consideration at all times. If we listen to music when we listen, what do we attend? When we are watching TV or surfing the internet, should we not be fully engaged in reshaping our thinking to see past what we have laid down in picking up Jesus's life instead? What I write of is a practice; the practice of Heaven is to give place to who we are in Christ. Who we are in Christ is

giving place to Jesus as He is the practice of Heaven.

So, in what I write, I am endeavoring to give place. If I find myself back in the practice of making much of me, I can just begin again in the practice of Heaven in my space. If work teaches us anything, it is that we can give ourselves outwardly to the needs of those we are employed by. Longevity is what we do inwardly to put away that which would steal us away from being singular-minded in our practice of Heaven. To be honest, I try and practice what I hear with my gift and my lamp. I do so until I hear more for the next day. The more is Jesus, there are times that I don't establish, the more very well. I know of the more, which is Jesus, and say Amen to the more. The yes is to be practiced in our frailties, knowing that Jesus is the performance of our space. In saying amen, I am telling God to establish what he'd have established in me as he wills. I am telling God that yes, I want that even if I am not that just yet.

Make that to be me as you will. In saying this, I am giving God permission to make his heart to be before my own. We stand in a dark age, or what is left of it, as time has delivered us to the end of time. At this moment, the

order of iniquity plays loud and clear and draws us away from our good intentions. At the same time, God is calling us to Him to be His. If I don't have regard for this, I will find myself with my eyes on two things instead of one. God is deserving of my full attention. So, I need to make peace with those around me who will give themselves to what they will do no matter if I am diminished in what they elect to do. I need the fullness of me to have a sense of where I reside. I don't want to be found in what is passing away. I want to live and not be conflicted in how I live, so I need to look at what it is, that is, life anew. Life is only life if it is life to everyone.

If life is only life to an elect few, then death has entered into what is life to the elect few. Those beyond the elect few are now found in death. The elect few don't see it as they are only attending to what is life to them and do not look past their interests. Abundant Life Is Life to All by the death of Jesus on the cross. So, in service to true life, you or I would need to see the cross of Christ as your place in His Life. Jesus's death on the cross is my death to my individual life, which is a death to God's Abundant Life to all. So, what is happening in iniquity is that people are holding up a mirror to see their lives by

circumstance outwardly. If the circumstance is unkind to how we want our lives to look by our designs, we get sad for what makes the reflection of our lives in our mirrors less as the circumstance touches us in a way that speaks to us to say that what we'd have is being denied us.

So, peace is peace to what is outside of our control. God does not control how people elect to see Him. I think God resists the proud by not being known to them. People in their pride can't see past themselves by iniquity in them. In this, God is not undone as the cross, and Jesus' Life is how we show ourselves to be worthy of Jesus by affording Jesus the fullness of our beliefs and stepping from the conflicts of this Dark Age by maintaining our place in God's life. So being all in means that I exist by what God did on the cross. When I physically die, this is all that will come with me into the age to come. What God did for me on the cross is all there is, and this is where my life begins and ends all at the same moment. It is finished means everything is finished. What I am in coming to the cross is finished as I am undone to be as God has made me to be by the cross in His Son.

I will not deny my ending by the cross as I will not deny His life in me by the cross. What I am now is but a blank canvas. To know and be known by what I give place to in my space. What I was, I am now dead too, that what exists in me is Jesus to me. I could not kill and end the lie of iniquity in me. So, God put the order of this world upon his Son so that what was killing us to God's life could be taken to hell and taken from us. The lie of iniquity is an order long dead and buried in hell for those that by the cross are dead to it. Forever separated from me so that I could be separated to being God's. Iniquity is but a ghost of the past and has no power over me. One of the iniquities lies is saying that what I do or neglect to do has some bearing on what I am by what I do. I am not meant for this world, so what I am in God by what Jesus did on the cross is all I will ever be.

There is a judgment in Heaven and tears that we cry when we look upon the life He willed to live through us. Iniquity is a lie that Jesus carried all the way to hell on my behalf. Do you see how iniquity and the yuck that God separated Himself from is conveyed back to hell by those of its order? It's not just sin but the false order that comes with it and all the yuck that is attached to it. Sin could be

known not by just the act but how that which is not God and the lie of iniquity conspire against us to not abide in God's heart.

Iniquity is dead, so I will live to everyone else and God's Abundant Life to them. I am no more by the cross that I will forevermore be by Jesus.

What will last forever will forever have the fullness of me apart from being conflicted by what once was but is me no more. This is me getting out of the way with my gift and the use of my lamp. So, it is as it pertains to me, as I defer to the business of being me by my being by what Jesus is in me.

There's always more that can be said, so the next chapter is on the reselling of death to God's life.

The more that I would say would be by what is longevity to everyone. God's heart is worthy of my fullness of me. In this, I have to belong to me to belong to him. In this world, you give what you owe to have what you want. As you continue to give yourself to your wants, your wants continue to take you to be theirs. What your want becomes is a cycle of death that goes around and around. We look to what is that we might have by our

hearts, the things that make us happy. We find that what we get are many sorrows that are attached to what we thought we would find happiness in. These are lessons that we never seem to be able to learn from. Iniquity can only give us but a season of happiness, and then its luster would fail to feel like life to us. We would have to go back into our hearts to find something else to pursue.

We'd end up dead in God's life, having pierced ourselves through with many sorrows. Understanding is found in reasoning with God unto his heart which is Jesus. So, the practice of Heaven is giving yourself to God's heart to be found therein. You say yes to his pictures by his will as the grace of God enables you to do so. In this, His or what belongs to Him are called to be His forevermore. We are to be forevermore uncompromising in our longevity and uncompromising in belonging to Jesus just as we are.

Amen.

Chapter 9

The Selling Of Death To God's Life

No one could package death to what life is and try to sell it as a commodity or something that you needed and that you could not do without, so what is there to see about this? This is because we have a heart of our own that owns us. The spirit is willing, but the flesh is weak. To live is not life as we think of it in many ways. To live and have a roof over our heads, get our taxes paid, put food on the table, and do all the things that need to be done, results in very few moments in the day for us to feel alive. Life then is a death to what is easy and comfortable to do all the needful things that don't get done unless we see to them by giving our moments to focus on that which is ours to do. To live then is a service of some kind where we move ourselves to be responsible for the tasks assigned to us.

A man works by the sweat of his brow as a woman bears children to then bear up under the weight of everything else. Idle time passes away as we rise up in the morning and busy ourselves throughout the day. In the evening, there are a few moments to relax before we head to bed to get the rest needed to see to the demands of our tomorrow. The body is made to bear the weight of demands that never end. To give us a place in this world, the body is connected to each and every one of the distresses and discomforts we are made to endure. Lack of rest, not feeling right, not inspired, either too hot or too cold the body resides in this world and then suffers to one degree or another to hold our place in what is more of a death than life. The alarm goes off in the morning to get us out of bed, and the body tells us that it could sleep some more. We tell it we can't, or we will be late for work.

This is the pattern of the day; we do what we have to do in service to all that needs to be done. I believe the souls get a free ride on the back of the body. The soul is the essence of my personage that makes me, me. So, my soul exists in the body, but it is not the beast of burden as the body is. I can retain a place in the world and, at the same time, can also reside within the vast space of my

being. The soul is relational and is lost relating to the past, present, and future, insulated within, connected to but having the ability to reside elsewhere in our thoughts, as we can go where we want in our thoughts to think about what we want to. The spirit is willing to go all the way into God to never look back, but it is the flesh that is bound to the world we live in. So, it is our bodies that need the ministry of the soul and spirit so that the three can reside both in this world and in God.

The reselling of death to God's life is accomplished in a moment in time when we step from God's heart back into ours to get lost in a moment and to be considerate of our wants. This, to me, is sin before the movements or actions of sin are seen in our members. There is a moment when what comes before the mind is a consideration for a moment given to what we want apart from being before God's heart. In taking up your cross, you are taking up Jesus' life in you to be about the business of God's heart. In denying yourself the many things, you are saying no to what comes from your heart. Breaking ranks with God's heart does not happen in a moment of wellness in our space but in a moment of distress. Jesus was tempted, as all men are tempted by having a body of flesh and blood.

So, this is what I see; it is not if I am tempted but when I am tempted. Satan has no patience; he is there to glory in himself and his victories, undoing God in man. He does this by man's free will. In resisting the devil, we are being disagreeable with what we know is not God's heart to our space. An example would be to tell the devil that his picture is not God's heart to us. What we are contending is to keep ourselves in God's designs for our moments. There is a moment when the atmosphere that surrounds us is devoid of a sense that we are well in our space. At this moment, there is only the order of what we have built upon the Rock. It is God's order that we have taken as our own that is all we have to push back when we are run over by darkness and can't see beyond our own distress.

God is governed by wellness for all. So that, in a nutshell, is the temptation that we are, at that moment, better served by taking up our own cause. This is to allow our wellness to be out in front of us as we step from the wellness of others. My wellness to others will cost me my moments to see to my own interest by putting them first. So our service to our day begins in the morning as we awake to a new day. The question before us is whether we

will use our moments in service to our designs or to be in service to God. So one of the greater temptations out there is to use God as a means to feel good about ourselves in our space as we inflate our bubble as an atmosphere and then go about the business of being us independent of consideration for the wellness of others. We use God to feel good about ourselves in our space and our relationship with Him and then spend our moments communing unto our hearts and our wants, being inconsiderate of God's heart.

This, then, is the religion of disciplined people who seek their own wellness by using God and then turn back to be found in their own hearts.

This is the Pharisee in us using a form of godliness but denying God's heart to be before their space. So, let's look at the reasons we can miss God by accomplishing what we can with our own energy. The form must give place to God's heart, or it is just a form that looks to our designs. The true beauty of God's creation is that man has the capacity to give a place to God within. The violent take Heaven by force to leave no chance of missing God's heart. They get a hold of Jesus and cling to Him

throughout their day. What I write today depends on what I wrote yesterday. Seeing is the business of those that God has awakened from their slumber.

So should we roll over and go back to sleep, or should we rise up in violence to seize the day on behalf of God's heart before our own? Jesus is the day as Jesus is heaven to our space. The body, being our weakest member, is deserving of our best service. Communion should be taken daily to build up our spirits. This is Jesus to what is Jesus in us. Sustenance to what then brings the inner life to order by what God is in us. If given to fear or what we would dread to happen, a thought gives fear a place in us. It is our new nature that will run down fear and subdue it, challenging its right to be in our space. Our new natures are the alphas of our space that pull down what is not God in us. This is done to the Omega of God's heart being out in front of ours. Jesus looks to the service of His by those He can be strong through. I have written myself happy!

The reselling of death to God's life would be a hard sell to those that leave their space to reside instead in God. As I write in my notebook, I try to write 12 pages given

to each chapter. It took the 12 apostles to bring the practice of Heaven down to earth by being separated from the busyness of this world. It took their full attention to attend to Jesus and all they knew of Him. It was a group effort that produced results as the grace present made nothing impossible for them. I only need to do my part, and God will use others to do theirs. Being a Seer is a grace reborn to the practice of heaven as known by the early church for those who will take the practice up as their own. All of Heaven joins with us and is One in this endeavor. I don't believe that this can be done if you belong to the group you are in as much as you belong to God.

Narrow is the way that God births his grace through His. Once birthed, it is for everyone that would want their part in it. God has always worked his plan through his man or woman. So I would like to acknowledge those that allowed God to be Himself through them. God was God through them that I might give place to God in what I write. I don't want people to afford any of their beliefs to anything but Jesus. This means that what I have written will be to you what Jesus says it is to you. If it is nothing to you, so be it, but if the Holy Spirit is found in what I

write, I'd like you to consider that everyone can write in this manner. To know what Jesus would bring forth through them. A grace is transferable by being exposed to its operation. In reading this book, our hearts can be used to draw to our space the needful things of God as we position our hearts to be after Him.

The beauty of writing is that in the many words you write, God's heart can be made known through all that you have written. In the void of what is unsaid, people not liking what you write can misrepresent your intentions. If giving place to God's heart by what we see by the practice of heaven known by the early church is not right for the end times we are living in, I don't know what else would be. In what I write, I bring what was epic in the early church that represented the awesomeness of God in His. It was not known as anything that was special and to be guarded and protected from time stealing it away from us. It was seen as just understanding the basic things known by all who had an interest in knowing the practice the disciples brought down from heaven. I know the bible thumpers will not like what I have written, wanting chapter and verse for each thought or idea expressed.

So, to be clear and not be misunderstood, let me say. It was the practice of Heaven in the early church that produced or gave birth to the scriptures we enjoy in the New Testament. The men who wrote the New Testament did so by their practice and the Holy Spirit in them. They were living the words that they wrote. That means it was a practice in their life. Before they ever wrote about it. So how is their wisdom in not acknowledging what the Holy Spirit used in the early church as they sought to remove themselves from being in Jesus' way in them? Is Jesus the word of God by giving place to the Father's heart or not? How can we know of scriptures if we don't first give place to God's heart as Jesus does?

Approach God with the fullness of your heart surrendered to Him. This is Jesus, and it is the practice of heaven by the early church. Scriptures are spiritual reasoning of those whose practice of Heaven endeavored to give place.

So, if you say my reasoning is outside of the scriptures, I say you are putting your understanding of the scriptures before everything else and everyone else. So the point of an argument is to give preference to the things

that we are in love with. I say what I say, and in saying what I say, God will be the judge of my heart in what I say. I am only saying what I see on behalf of my space. People who follow Jesus will often gather a following of their own. I have no following. I say what I say, and I'm alone in what I say. By the glory of God that is known by what Christ is in me, I have said all that needs to be said by what I see.

Amen.

Chapter 10

To Be Found Therein

To the Church in Laodicea

- 14 “To the angel of the church in Laodicea, write These are the words of the Amen, the faithful and true witness, the ruler of God’s creation.
- 15 I know your deeds that you are neither cold nor hot. I wish you were either one or the other!
- 16 So, because you are lukewarm—neither hot nor cold—I am about to spit you out of my mouth.
- 17 You say, ‘I am rich; I have acquired wealth and do not need a thing.’ But you do not realize that you are wretched, pitiful, poor, blind, and naked.
- 18 I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see.
- 19 Those whom I love, I rebuke and discipline. So be earnest and repent.

- 20 Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me.
- 21 To the one who is victorious, I will give the right to sit with me on my throne, just as I was victorious and sat down with my Father on his throne.
- 22 Whoever has ears, let them hear what the Spirit says to the churches.”

God separated John the Baptist to Himself, and then the 12 disciples were separated from the church's busyness. John pointed Jesus out as the King of the inner life. He commanded us to make a way inside of us for the King of our inner lives. The church then separated the 12 disciples to be separated unto God. That their days be filled with the business of God and not man, so this is what I see, I am not a Bible teacher, I am a Seer, and I don't have a place in a group. I would have loved to have had associations, but it was not God's will for me. What I understood was that I was to be God's alone. In my own mind, I thought that my wife might choose to be with me in my being separated from others, but that's not how it works.

What I understood was that I was to be God's alone. So, I left the church because I knew that God was done with that. It would take a great many years for me to be comfortable being just God's in and of myself. Jesus had been separated to God before his time came to be before the people. The disciples went into the narrow way to bring the practice of Heaven down to earth. This is the grace of God to practice Jesus in your space. Later Paul was added to Jesus but not to the Believers. He lived apart and separated from believers as his past left little room for anything else. Jesus knows his moments in His. Moses going up the mountain is the shadow of what I speak of. All the people of Israel were to go, but as Heaven came down, all of hell was pushing back. This is the practice of Heaven colliding with the lies of iniquity, and the same space between was a war zone.

So those that were leaders among the people spoke to Moses that he would go up the mountain on behalf of the people. Our sensibilities play loud in us even though God's will would have us leave our sensibilities at the bottom of the mountain. This is the shadow of the early church. The mountain passes are narrow, and people would cling to their support group to not be undone. The

undone is what John the Baptist wanted so that we could give place. So this book is a call to those willing to unburden themselves of their sensibilities that caused them to belong to the group more than they belong to God. I do not want a following; I want Jesus to have his moments in his. Paul benefited from the understanding of the disciples as they shared their Mountaintop experiences with the other believers. Paul went up the mountain all by himself.

So on to the text, being neither cold nor hot is being somewhere between the practice of Heaven and the lies of iniquity. A mixture of both when Jesus would have people given to one or the other. Iniquity blindness causes one to be wretched, miserable, poor, and naked. What we are blind to is the lies of iniquity that plays all around us and sometimes in us. Sensibilities that are based on what we want by our hearts push back against the practice of heaven being established in us. Our need to be supported in our groups causes us to come to the base of the mountain but never to go up. So, this is what I see, those that take a position in Jesus to represent what Jesus has to say to those that belong to him, that are comfortable with both the practice of heaven and lies of iniquity, are in

danger of being spewed out of Jesus's mouth. In this, Jesus will find other people to represent what he would have known. To take a position of representing what Jesus would say is like being Jesus' voice or residing in Jesus' mouth.

It could be that Jesus has already spit those that are comfortable being a mixture of both practices out of his mouth. He said that he would, so I believe in Him. What we are looking at are those whose beliefs are divided unto their hearts and Gods in the in-between. The in-between is a lie, just like iniquity is a lie. You can't take what is a lie and then mix it with truth and have anything but what is still a lie. So how could you buy from Jesus' gold refined in the fire? You would have to go to work for Jesus exclusively by kicking iniquity to the curb. How is this to be done? Unleash the alpha inside of you by making the sustenance of Jesus to your new nature the business of your heart after God's. If you go to work, you are separated to the interests of your employer while you are on the clock. Set yourself aside from your designs to know God's. In this, God will impart to you gold which is His understanding to yours that what makes us be us does not stand in Jesus' way.

To be found therein and to live to have Jesus have his say in and then through you. The graces of the practice are born through those that become exclusive to being Gods and Gods alone. Once the grace is known, everyone can take their place in it if they wish to do so. The business of the church today is a consideration of its many members. Why build Jesus up upon shifting sand? We are to build Jesus up in us, not the group. He is the God of our inner life, not group life. There is no judgment, and what I am writing, I am yelling at myself for the love of the group in me. God's glory is what His heart can do in His when what is His steps from their hearts and make their way up his mountain. Jesus said that those who remain in his words are his relations, mother, brother, and sisters. Being found therein are Jesus' words to us. His sheep hear and know his voice. We are to build upon what is Jesus to our space upon an immovable Rock.

Then we are to be *fitted* together as living stones. This, in my mind, is the assembling of yourselves together as God's Temple. His pictures, or Jesus's pictures by God's heart. I don't believe in myself or in the church. I wish to believe exclusively in Jesus that his pictures of who I am and what his church is meant to be are all I see

apart from the blindness of the lies of iniquity. Do you see that in having Jesus's pictures, we can attend to his pictures as though they are our own? I don't need to believe in myself; I can believe in Jesus's pictures of who I am and who and what His church is meant to be to me. The fullness of my beliefs is then lavished upon Jesus, and Jesus is the Picture of the Father's Heart. I want to relate to God and God alone. If I relate to what others believe and allow for their pictures, I would see myself in their pictures and see that I mean nothing to them. So how high up God's mountains could you climb with others before you needed to stop to attend to what others make of you in their minds? It would be cool if people could see me disappearing to give place to Christ, but the reality is that people in iniquity don't see past their own noses.

Those given to the lies of iniquity live exclusively by their own hearts. They are all in. They will not have confused the in-between as God's best for them. So, if you've left the group already for whatever reason, Jesus' words make a place for Him in those that do not depart from them. The groups believe that it is the association with them that causes you to belong to Jesus in good standing. Those that remain in Jesus' words and remain in

Him can do so outside of the groups. So, Jesus's words to those that belong to him would be to leave the in-between in the church or outside of the church. If you hear His words in what I write, He'd have His to practice their gifts once again and study to know of their place in the Father's Heart by their lamps. Take of Him to give place to what Jesus is in you. It is our hearts that do this after God's. It is Jesus that is the righteousness of what I write; I don't have to be right as he is what makes me right by what he is to my space. What is wrong is the blindness to the in-between. This does not make people wrong, just the blindness itself. The tools of our warfare are effective in the pulling down of any stronghold.

Consider the tools to be our beliefs or the substance of God in us. If we belong to what we believe and our beliefs are not altogether given to Jesus, we may only be together for what we want or are getting after. To be something in the eyes of others is where iniquity begins. This is where the blindness sets in. So, the early church afforded Jesus the fullness of their beliefs and then took from His pictures to know how to relate to each other. If anyone hears Jesus' voice and opens the door to Him, He will enter and dine with them. The Holy Spirit is the

teacher, as Jesus is our sustenance and our means of knowing the Father's heart. Dining then happens in our space as we open to Jesus, but then it happens again as we leave our space to dine upon Jesus in heaven. Jesus is the words of God and the practice of Heaven in our space.

To be found therein is to be found in our space, giving place to who He is in us, then to be found in heaven in the same moment taking God's heart as our own by the Light of who we are made to be in Jesus. To him, who overcomes Jesus allows them to sit with Him on His throne as Jesus overcame and sat down with His Father on His Father's throne. So, what is it that the Spirit is saying to the churches in this? Jesus is the undoing of iniquity in us; He is the undoing of the in-between. Jesus is then found seated upon His throne and knows His every moment in us to be strong through us. We live on earth to defer to whom we've been made to be in Jesus. On earth, as it is in Heaven, He speaks to everyone to know who they are in Heaven. Having been found, therein, is who we've come to know ourselves to be in how Jesus has made us be in Him. This gives Jesus Way in what we say and do. It's what John the Baptist was talking about.

The next chapter is about keeping score. There are doors in us and doors in heaven. The doors that Jesus opens cannot be shut, as those that He shuts cannot be opened. Let Jesus loose in you, and he will open every door to the practice of Heaven in you as He closes you to the lies of iniquity. I am writing this book that what Jesus would open to His would allow me to share what He has opened to me. If blindness is a contagion carried through the lies of iniquity, then would it not stand to reason that the practice of Heaven, as done by the early church, restores our sight? This can happen in the blink of an eye. They will close in blindness only to open again in sight.

Consider, if you will, that we have known of scriptures through our blindness. We know of it by what others have shared that there is to know and see about them. If the blind lead the blind, then should our confidence be in what we know of scriptures by others that cause us to lend our beliefs to what is taught? Think of what the study of scriptures will yield if we studied the scriptures after the practice of the early church. Using our gifts and our lamp to know what we are to know of them by our study. Would this not honor the Holy Spirit as our teacher and Jesus as the author and finisher of our faith?

Going in with the group is not the same thing. I believe this to be the high calling of God on me.

If we are made in God's image and Jesus is needed to come to know of the Father, then we can only know of ourselves by Jesus as well. I dare you to forget all you've known of yourself by the lies of iniquity. Taking up Jesus' Life in you is letting his Life ascend in you to what is the highest order of your shared being and your shared space with Him as the real you. This can only be known to you through Him. How we are to know Jesus is apart from the lies, that we know who we are by what He is in us and what He is in others.

Amen.

Chapter 11

Keeping Score

There is only the practice of Heaven to see in my space. What comes next will be the collision of Heaven into iniquity and then iniquity pushing back against Heaven with everything that is not Heaven or God to man. In any contest, people like to keep score to have a sense of what direction a thing is headed. The contest becomes our contest as we throw in with the side that we are on. This is one of the last strongholds to be pulled down in our space and what we mean to ourselves. It is our hopes and dreams getting blown up by being in the game and off of the sideline. In writing this book, I am no longer hidden away; what is me by my heart or through my heart is exposed.

So, the early church developed love as an order to protect themselves and Christ in them from inevitable setbacks and disappointments that come with stepping out into a war zone. We come up with a plan of action of how we will move and get from here to there, and then

there are the moments that don't go according to plan. Will we be able to stay in the fight, or will the fight in us run back to the sidelines to take a break from all the things that will happen that we have not signed up for? We're not in the fight for our glory but for the glory of God to be known in us. So, there can be no keeping score, just allowing the order of love to be established in us in the moments of victories and setbacks that come all at the same time. Hell and iniquity are not going to roll over and die because we stepped from the sideline and took our place or position in the game.

Football is a violent game. To play with abandon, you must put violence on and become violent in how you give yourself to the contest. I believe God is love, and in the end, what does not give place to his Son is put away from Him. This is because iniquity, which is the lie of the fallen angels, takes the substance of what God is not and uses that to war against God and His place in His man or woman. Iniquity wars against God's man by what God had separated himself from and made to be outside of Heaven and outside of His creation. God is Holy and set apart from what He is not. In the end, people will be separated and thrown into hell because they gave their

place to hell through the lie of iniquity in them. Sin is the result of those living to their want... What is not of God by the iniquity in man is what will cause a man to be forever separated from God. It is the dark things that hide in or are hidden in iniquity that will be given no place in Heaven.

So, what people give place to will determine what belongs to God and what does not. Jesus Christ is the violence of Heaven against what is not God's heart to a man or woman. So, the violent take the violence of Heaven by force into their space. As we war, we war within to see God's order in us. Love is what keeps us to God as we war against all that is not God in our space.

So, we've pulled the scoreboard down in our space to say that we are not keeping score; we are keeping love to our space to give place to the fight of God in us. So, what other people will do is what they will do. I only have my space to keep in love that I am to belong to love in what I say and do. How people give place to the practice of Heaven in them is known as they elect to give place. Man's energies and efforts cease in the establishment of their wills to give place to Jesus's will. It is not what I get

done but what I allow God to do through me. Keeping score is useless when the practice of Heaven takes each new moment to afford us more opportunities to practice Heaven as the early church did.

There's no room for a scoreboard in my space. What we'd seek to control has to be seen as that which is not of God. Control comes from Lucifer, saying he would raise his throne to be equal to God. This is Lucifer stepping from God's will to the establishment of his own. God begins and then ends in His space. He does not coerce others into His will; it is only by Jesus that we can know of it beyond our own. We have no ability to do anything beyond our space unto God's will except by the Holy Spirit. So as the scoreboard comes crashing down, so with it comes the notion of control as being of God when it is not. God's Life in you will be known by others. You have to be available to help people in wellness and try to get to know them and to be known by them if they have any interest in being known by you.

Their eyes will be on their scoreboard by the designs of their hearts; I don't think the practice of Heaven would mean anything to them. But people are looking for more

of Jesus, so if they see it in you, they'll take note of what is different about you.

So, the blindness that comes with iniquity, not caring for anything beyond their own heart wants, will notice something you have that their heart sees as a thing that they would have for themselves. The point of being a Seer is to see beyond yourself unto God's designs by affording Jesus to your space. Jesus, then, is a consideration of God's will that's well beyond our own. Jesus, then is what makes us seers, or you could say that Jesus in you brings insights into what God is beyond what you've made yourself to be. When I write, I can be, more or less, in the way of Jesus in me. Writing prophetically is just giving place to what Christ is in you. The gift is needed to get me beyond my heart. In seeing, I know where I begin and end, so if there is more seen than what is me, the lamp allows you to see more and what God is to you in the more you see as being Jesus to you. You accept what you see by taking what is new to you to be Jesus to you by faith. It is the Holy Spirit that reveals what is Jesus in you and what is not.

We have lived our lives under the shadow of our scoreboards. Truth be told, we've changed locations, moved from one job to another, have had different partners and friends, and then began and ended associations in an effort to see to a scoreboard that would complement us. With the scoreboard pulled down, we can see being available to what builds Jesus up in us. This, to me, is taking from Jesus what is of Jesus in our space.

This is our victory over all that is not Jesus and the muck of this world to our space. I don't ask my body or soul to move in my energy and efforts to the glory of keeping score. I look to the sustenance of what Jesus is to me, to be found in what Jesus is in me or my new nature. God is not controlling, but Jesus in us is fully given to God's heart.

So, Jesus in our spirits pulls down what is not found in God's heart to our space. Would we not have to see what He'd have to be different in you so that as One, Body, Soul, and Spirit, we say together our amen to the understanding of who God would have us to be in His Son? So, if I learn to war and move in love out from under the shadow of my scoreboard, I should not expect others

to be out from under the shadow of theirs. If there are individual scoreboards, then there would be group scoreboards as well. So how can Heaven move through the church in the shadows of all the scoreboards? I like the purity of Heaven that is not conflicted by having an eye on the scoreboard. The contest is just those giving place to what they give place to. God will use all the setbacks to take us deeper into Him as He goes deeper into us. Romantic notions are fragile, made up of pictures that come from the hearts of men and women. The romantic notions of what might be can be kicked to the curb, so that would give Jesus pictures of God's heart our full confidence.

Love keeps no record of wrongs. Jesus is God's order to our space to be the Lord and King of our inner lives.

People are building kingdoms for God outside of their space. They do this through their associations that look to the building up of Heaven in groups. This will always be a swing-and-miss for me. Heaven is not established through our pictures and our understandings but through what Jesus is in us. This is the hope of God's

Glory. Each craft has the tricks of the trade that makes what is difficult to be made easy by the right approach. The approach is a study for those who can see and learn from what they are seeing. A lot of what I write I have never heard taught in the church. So those that care more about wellness that comes from believing what other people believe will not know what to do with what I write. Either it is God, or it is not.

So, I believe it will bless those that are meant to be blessed by it, as others will be indifferent to what I write. Either way, I will not be keeping the score. There is freedom in not having anything to do with performance. Could it be that the early church understood it was what Jesus did in His space and then in their spaces that caused them to live outwardly what Jesus established in them inwardly? Jesus is the seed in me. I am the hard path or the stony ground. It is my care that comes by keeping score that diminishes what Jesus would be in the soil of me. If we did it right, we are but minors in our space to see Jesus being the major. The next chapter will be about the last act. Then a study of Revelation 1 by the gift and the lamp as proof that our studies of scripture should not be limited by what we've known of them through others.

Know a thing for yourself to know God as he would be known to you.

Do not know things to fit in with others and have their support. In a person's pursuit of popularity, they can elect to know what is the popular opinion of others. Who are you in this? Who is Christ in you in this? Keep no record of wrongs; live today as if no one has ever brought harm to you. Deny the past to press into the Christ in you. Be present tense, undivided by what once was or what once happened to you. Pull the scoreboards down to run the race out from under its shadow. Rich people are well off and have the means to continue making something of themselves through iniquity. It is the proving out of their way.

So, all that the world celebrates gives those that are rich, by world standards, reasons to keep their scoreboards lifted high up in them. Jesus told the rich man to sell all he had and give it to the poor and then come and follow him. The rich man turned to his scoreboard and saw how far ahead he was by his wealth. He turned and went away sad under the shadow of his scoreboard.

Amen!

Chapter 12

The Last Act

God is not a trespasser. He begins and ends in his space. He will remain invisible to all until Jesus comes back into the sky as he went up. So, what does all this mean in relation to all that's been written in this book? If I become optimal, I will become invisible to allow Jesus to be seen in my space. In this, I would begin and end in my space. My beliefs would be retracted into the space I reside and then be fully given to Jesus, and my confidence would be given to who He is in me. I would collect myself, my likes and dislikes that form the opinions of me that I broadcast from my space by my being loud in my space to be seen by others.

As I stopped and stepped from the act of being by what I am, I would do so to step aside in my space to give preference to Jesus and who He is in me. In the final act of me being me by what I am in the natural, two questions would come to reside in me as I packed up my residency to begin again by what Jesus is in me. The first question

would be to know who I am. The next question would be to know who people are to me.

These are the pictures that come into view only when our pictures die or we see Jesus coming back in the sky above. I would like to die to my pictures now, collect myself in my space, and end the broadcast of me being me in the natural. My last act would bring to my space the question that came before the disciples and then to the early church.

In being undone by what we are, in the natural, the natural would be giving place or making way for Christ in us and the pictures of who we are now by the last act of our being us out in front of Jesus. I say “Amen” to this in me. This is me sliding over into my space to take Jesus as my King in me. I cease in being me; I enter His rest to know His picture as my pictures and His heart as my own to know myself after what He is in me. The next chapter will be given to know Revelation 1 by the gift in me and my lamp. I can forget all about all that I’ve known by what I’ve made of myself, to know of Him by the gifts in me and the Lamp of His Spirit in me. So the last act of our space will end us as we were and begin anew, and what

will be written next is giving God the right and privilege to make us after Jesus in us.

Writing prophetically will catch you up to what you write, that you allow God in you to hold you to His plans and purposes for your life. The promises of God are yes and Amen by our amen to what He intends to do through us. So in this, you can see that God is totally contained in His space to allow creation to be the fullness of their space. So if God would be strong through those He has called, He'd have to be strong through them that give place to Him by taking Him to be the strength of their space. He can't be strong through us if we are the strength of our space. I can't afford to believe in myself, what I know, the church, or those out in front as leaders. I can't believe in any earthly association, as strength is defined exclusively as what Jesus is in me. My confidence in relationships outside of God betrays me to the strength and understanding of the natural man. Man's strength is God in him and God Alone.

In this, the church betrays itself by what it knows of God. The knowing becomes the order of those in the church. To step from the group's understanding of who

they believe God to be is to betray the group. The group understanding is not the same as the God of Abraham, Isaac, and Jacob. These were individual men who did not have to bow a knee to the group to bow down to God. People were to be fed and given substance to build their new Nature or spirit in them to give place to God in them. Not to take up a residency in the group so that the group then determines what of anything God would be to you. The function of the church is to grow people up so they can be God's and God's alone.

So, you don't have to blow the groups up, just don't blow up those leaving the group to be God's alone. Our children grow up to live their adult lives as they see fit. Why this is not being done is because we are not strong in and of ourselves. We enter into a group for those reasons and then cling to what we feel makes us strong. What we feel makes us strong is what we place our confidence in. In reality, if Jesus in us is our strength, then our strength can be measured by what we put our confidence in. You have to leave the group, at least in your mind, to relearn where the fullness of your beliefs or the substance of God needs to reside. Not me, or what I know, or whom I'm associated with. Consider Paul's

conversion. Paul, as Saul, was an intense person. He was on a horse, riding to his next appointment to see to the undoing of the believers.

I think he was contemplating how effective and efficient he had been in his task to bring an end to what he believed to be wrong. I think his assessment caused his intensity to rise up in him to take his persecution to the next level. It was the gates of hell that were opening up in him. Then Jesus, as a great light, knocked him from his horse, and he fell to the ground in the blindness of his iniquities. Jesus asked Paul why he was persecuting him. Paul responded with, “Who are you, Lord?” Then Jesus revealed Himself to Paul. Jesus coming into the sky will be this world’s end and the end of this dark age we live in, with no moments left to repent and begin again. Time will cease to give place to what God does in the age to come. Saul knew what the believers believed. The substance of God in him or his beliefs and confidence had been given mostly to what he had made of himself in iniquity.

So as Ananias laid hands on him to restore his eyesight, I believe the gifts resident in Ananias were imparted to Paul. The word does not say this happened,

but it doesn't say it didn't either.

In sports, there are color commentators to make the “wow” of the game’s moments known to us. This is the Holy Spirit to us by our lamps. If I miss something, I miss it for my space. The more is Jesus, not man’s understanding. Jesus did not say to take up man’s understanding to know of Him. Our lamps are not to be hidden but to be employed so that we have the light to know what God would have of us to know of the “wow” of scripture by His Spirit. Paul saw himself as an apostle out of season. No more, no less than the other apostles who had been separated from the busyness of the church to be given to the business of God in Paul.

So, if the grace of God came to be known as the practice of Heaven in man by the apostles and all those who gave themselves to being separated to God, then what they came to know through Jesus was who God would be in them. This is a God that is fully separated from everything He is not and then fully given to what He has given himself to. God gave Himself to be exclusively ours through Jesus that we become exclusively His by what Jesus is in us. Not by the wherewithal of all we know

and who we associate with. This is not an easy lesson, but one learned through heartache and pain.

What is the point of our suffering if not to know what God's suffering and His Son's death on the cross were intended to achieve? What more can be said about this?

“My suffering gives place to the joy of our being One as I will by My heart after My Father's. Your offerings in this book is My heart to mine. Your rejection as you have been faithful to My heart is My rejection by not being understood by those that see themselves as having the fullness of understanding in them. Those that receive you receive Me, as I have used your giving place to Me in what I give place to is my space.” So, I don't say anything on behalf of anything beyond my space. The corrections are corrections to my space.

They begin and end in me. As this pertains to me, it is for me to live. If you can't see this, it is not for you. If you can see what I am writing, then the question begs, who are you meant to be by what you know and see? There is a Spirit of Knowing and Seeing. God never needed a man to build Him a church; He just needed men to see that what He is in us gets everything done in what

is left of the moments we live in. We'd be the group of people he added in the last moments of this world's last act to have Jesus found in us, calling out to all who are meant to be God's and belong to Him through Christ. I know my new nature to be the church in me, apart from the groups.

The cause of Christ is calling out to those who can hear what the Spirit is saying in these last days. The field is ripe unto harvest, but the workers are few. How can we stand in what has become of the church if God would have the early church rise up in those who could see the Glory of God in it? So as Moses returned to Egypt with his staff in hand, I'm just one man with a pen in hand. Moses told Pharaoh to let God's people go. So, I am saying with my pen to all who read this book, "Let God's people be exclusive to God by giving Jesus the fullness of their beliefs." In this, let the sustenance of what Jesus is, be to that which Jesus is in us by our spirits or new natures.

Let the Alphas rise up and reign in His that the Omega of God's heart brings iniquity to an end in us. So, pick up your pens and write of what you know by the gifts

in you and what your lamps reveal to you by the light of God in you. Then as you will give God your “amen” to what you see, God is to your space through Christ in you. Then let us turn to scriptures and know them by the gifts and lamps in us. That the Holy Spirit is our teacher, as Jesus is the author and perfecter of our faith by what we see and know and then write of what we are to be in Him.

Amen!

Chapter 13

Revelation – Chapter 1

Verse 1

Prologue

- 1 The revelation from Jesus Christ, which God gave him to show his servants what must soon take place. He made it known by sending his angel to his servant John,**

Consider, if you will, that John operated in most, if not all, of the gifts. Consider also that John knew how to employ his lamp to know of a thing beyond the darkness of the age we live in. So having been developed in the practice of heaven, John, who had prophetic gifts, could receive the Revelation of Jesus Christ in a picture form or a vision and then write it all down, just as he had heard and seen. The job of writing it all down enabled those who came into a copy of Revelation to study it over a period

of time. The first thought is to try and understand what it is for you to know. We relate in a way that is considerate of ourselves. So, what is Jesus saying to me, and what is he saying to others? Could the Revelation not have been given in a manner that those of the early church could have grasped God's Heart in the Revelation by the practice of heaven in each believer? The Revelation would then be by the degree the practice of heaven had been developed in that believers' space.

Jesus could share what He shared, not unlike the parables that He elected to teach the people. The point of the revelation is to know God's heart and God's timings. They could be known or not known by what the people had developed in themselves or not understood by what had yet to be developed. So, an exercise would be to develop the practice of heaven in you so you understand the practice and what it gives place to in you. What men had come to know or understand by employing their intellects in studying everything that had ever been written or taught by man is not a study of Jesus' heart by the practice of heaven. Jesus is the light of man if Jesus is found in that man's understanding. If other men are found in that person's understanding, it is dark. My

exercise would turn away from the intellect of man and know by the gift and my lamp the practice of heaven in me.

The gift gets you past your heart, and the lamp is the Holy Spirit to what you are seeing. Jesus then is the practice of heaven, and the Holy Spirit is the lamp. So, I could miss it, but Jesus and the Holy Spirit never do. If the Father's heart is to be known, He doesn't miss it either. I don't have to believe in myself, just Jesus. So, there are graces and gifts that are used by all in heaven. So, what I see is that if God's Angels are practiced in this Art, then God's Angels about or around me affect my approach to heaven through theirs. I say the Art or grace of heaven is transferable by being close to those who are practiced in them. The earth exists in the shadow of heaven. On earth, as it is in heaven. Spiritual beings connect one to another to know God through what God is, Spirit to spirit and Heart to heart. So, I broke down the first chapter of revelation verse by verse to know each verse by the practice of heaven in me. So, I will go back and read all that was written and write a little that came by the practice of heaven in me, verse by verse. So here we go, verse number one.

Movement and action set the stage to direct the audience's attention to the play. In this, the curtains go up, and the house lights go down. You are invited into the drama. But this isn't drama; it is what will happen. So by our heart, we will be considerate of our interests or, by God's heart, know of Him. We are awake to the drama of our hearts and are asleep to the drama of God's heart. So who is worthy of knowing God's Heart and the drama of His Being? You would have to have forsaken your own drama to give yourself completely to God. Who is worthy of this honor? Revelation is Jesus to man. Would it not take a gift from God to move us beyond ourselves to center our attention on Him? The gift is an enabler to move beyond oneself, and by the lamp, we use God's light within us to know of His heart. In this, we are no longer the main character residing on earth in our space, but God in heaven is. The drama, then, is God's, not mine. God's heart through Jesus to show Jesus' servants on earth what will come to be. This is the map and the map's key to understanding Jesus' revelation of the Father in heaven.

I am a servant and have a place in Jesus' Life to the end and point of knowing the Father's heart. I want the Father to know me by his Heart being before my own. I

can't begin to know who I am if I don't know of His heart to mine. If I am sitting with the audience, I'm focused on myself. As the theater's lights go down, the stage lights illuminate the stage, and the curtains pull back to reveal Jesus to His. Jesus's angel is sent to John.

This is Heaven's service to Heaven's servants from Heaven to Earth. This is the action movement one needs to see that we take up our lamps so that we might know what we are seeing. It is heaven's service to Heaven's servants on Earth that belong to God to know all things by The Father's Heart. Those who practice heaven will get the message as those lost to the prison of their hearts will not know of things beyond their want.

If I want to help others, I have to become a servant of others. If I look at my interests, I am a prisoner. If I can see the Father's Heart and no longer have the drama of my own, Heaven's work in me draws to a conclusion to the end of knowing my place of service to others by The Father's Heart through mine. This is the Father's Heart duplicating itself in those of Heaven that will have it. I want to help others with all that God's heart is in me. This is my revelation and a knowing that comes from the Father's Heart through Jesus.

Amen.

Verse 2

2 Who testifies to everything he saw that is, the word of God and the testimony of Jesus Christ.

John is on the other end of God's heart, but he is residing in what connects us to God's heart. So yes, he's on an island separated from others, yet he is taking place in Christ to know the Father's Heart by all that Jesus was as the word of God and what it was to walk with Jesus as the Christ.

He also had his eyes on the horizon to know what Jesus would be in the age to come. I see no John drama playing loud in his space in the hardship of being exiled. This is an introduction to a man who resides in whom Jesus was and is and is to come. There seems to be no focus on John's circumstances and how, by John's heart, he wishes to be somewhere else. In dancing with God's heart, all things are relevant to God's heart.

Your speech and in what your writing tries to entwine you in all God is to you. John, by my lamp, does not seem to be anything but fully given to Jesus. There

are, then, those on their way, but also in the way to some degree or another. John is one that had arrived and had been there for quite some time. John says that he is bearing witness to all things he saw; I believe he is saying that by his lamp. By the gifts in him, he could know of Jesus as the word of God. He relived all of his moments with Jesus as the Christ and then looked forward to knowing Jesus and the age to come. The lamp is the Holy Spirit before our individual understanding or knowledge. This means that what others know does not require us to fall in with their insights and understandings. In that, we would just be studying what man has come to know. John was developed in his sight by his lamp. The visions are visions that need to be studied by our lamp, as John perceived them by his lamp.

The practice of Heaven is also to realize the fullness of Jesus in those who practiced heaven before you. I am not John, but by the practice of heaven, I can be what I am intended to be. So, you can ask your lamp questions as it is God's Spirit to you. Teaching people works so much better when the ones being taught know what they want to know; then, in context to what wants to be known, you'd need to begin your knowledge in a place

that will support the fullness of all you want to be taught. In this, the Holy Spirit is an expert in teaching those that want Him as their teacher. If I asked who I was in God's family, would I not have to learn of God's heart? In this, we are all prodigal sons returning home from our missions away in iniquity.

The double vision would be to see from your heart as you are also looking at God's. John was given to know who he was in Christ. God is not looking beyond what is His; He has focused on His family so that the lens of our lamps focus is on who we are in Christ and not, by this Dark Age, people are by the lies of iniquity.

So, the study of Revelation would be to know of God's heart unto his family. So, what is John seeing? God has worked by the design of His heart to have His family his way. So, Revelation is God bringing iniquity to an end. The beginning of God's family is an end to iniquity. If we live in the end times, we still have time for God to use us to His end of having His family. We do this by giving place to Jesus in us. God's heart is to duplicate himself in His own; Jesus was the first of many brothers and sisters in Christ. In life, there is more than one beginning by being

born again. So to understand a revelation that has more than one beginning, you need to know what happens at the end of the revelation to know why there is more than one beginning. Jesus is both the beginning and the end of God having his family.

So, to know of a riddle by a rhyme and a puzzle that is a mystery, you get in your gift to know by the lamp. Look for God's heart in John's words through Jesus' life in him. Knowing God and who we are in Jesus was the rage of the early church. And now, in the end, it's all coming back to those who would have it. So, the beginning of the church will have a second beginning in the end to see God's heart and the Harvest of those that belong to Him. How was the follower not made to be a leader in their own space? How does a leader lead by the One True Heart? It's all by a knowing that comes from God's heart in us. That comes by a lamp that is the Holy Spirit to see beyond your space. With the gifts in us to see Jesus out in front of us, we'd know the Father's Heart towards his family.

Every ill that would beseech one's space comes by not knowing who we are by the Father's heart.

Amen.

Verse 3

3 Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear it and take to heart what is written in it because the time is near.

So, this is what my lamp says to me. There are those that will read and others that will hear of what is written, and some that will have it read to them. God's heart to Jesus, to his servant John, to all that belongs to God, that they may be blessed by God's heart. Can you feel by your lamp? Or in seeing God's will to have His unto himself. Prophecy is a gift that we can have imparted to us by the Spirit of God or through those who have grown the gift up inside of them. Wisdom is to know by your study, and a lamp is required to see God as He is all that is fit to study. To keep a thing that is relative to a study by your lamp is to keep the pictures of your study before you because God is hastening the time to have His family with Him. This means our time will fly, we will blink our eyes, and our time shall be no more.

So, it is this moment for me to see to my life by my heart, or should we instead have a knowing that comes from our lamps that allows us to know our Father in Heaven? A person doesn't need to be right all the time, as Jesus is what is right in us. By Jesus, to me, I can grow what is of Him up in my spirit for all that I am not. This is by God's heart to know who and what he has made me to be in Jesus. John saw himself to be a prophet. A prophet is just a messenger that tries not to get in the way of the message. That God's heart is accurately brought before all of His so that he may explain who and what they mean to Him.

God is epic, as His enemies are epic as they have tried to keep God from realizing His heart. So, God's Drama by his heart is not seen by those looking at their space and the drama they're in. The end of this dark age will bring about the end of the illusion that in our lives, we have drama relative to ourselves. This is a deception that we all have been made to be a victim of. So, the end will be an end to what is false and a lie. What will matter in the end is to whom you belong. If you belong to yourself, you belong with everyone and everything that belongs to itself. If you belong to God, your place is with

Him. If you don't belong to God, time will tell the tale. This means the time that you lived will identify to whom and to whose group you were ordered. God is a God of order, which makes this to be no small thing. My time will tattle on me as to what I did or did not do with my time.

The stars are later identified by Jesus as being the Angels over the seven churches. So, if we have physical stars in the heavens above, the light from those distant stars is seen in the night sky. So, if Jesus had placed seven angels over the seven churches, their light would be seen through the leaders of each church. This would make them the bright ones in the Dark Age that people lived in. They are the Seers that see beyond the veils of time. So, in my opinion, John was a man that showed the light of Heaven through him. John was a portal of light by being Jesus' servant. Stars can be used to guide you on your way. The light of the seven stars is seen through the leaders of the seven churches that lead by example. If we point our telescopes at the night sky, the light of the stars can be known to us. In the same way, the gifts and the lamp cause the practice of heaven for our space to be known to us. If we walk and live according to God's Light, we show Heaven's light through what we do and say.

We are not the light in and of ourselves but give place to it in us that we show others to whom and what we belong. Jesus knew John to be an example to others of Jesus' light through John. If Jesus made John to be an example, why do we excuse ourselves from practicing Heaven as John did? John's practice of heaven caused him to be exiled to an island, as Jesus' practice of Heaven caused him to be crucified. Bringing Heaven down to your space so that heaven can be seen in you is not tolerable by the rulers of this dark age. They are epic, as their ending will be at the epic. What they have tried and failed to do is to stop the practice of heaven on earth. Many lives filled with God's Spirit to the revelation of God's heart have been snuffed out. The end will bring an end to this war against God's heart, once and for all.

We are the keeper of our pictures that comes from our understanding from our studies by our lamps. The first time you see a thing that is new to you, you are hesitant to fully embrace what you are seeing by your lamp.

But the more your lamp provides evidence of what you are seeing, you become more and more confident in

what you know. A message is, at times, a challenge to the pictures that we practice. The message could be a course correction to a practice that comes by our pictures from our hearts and not the study of our lamps. If we give place to the message or picture that comes from our lamp, our practice of heaven can be refined by what we know to be a truer practice of Heaven. God's heart is true; ours only knows what it wants. Our hearts scheme to attain their own designs, whereas God's heart is not false in anything or in any way.

It would be wisdom to embrace John's Visions as our own as the Visions themselves are unto all that belongs to God. Let the Revelation be relevant to those that belong to Jesus as it is His Revelation to His.

Amen.

Verse 4

Greetings and Doxology

4 John, To the seven churches in the province of Asia: Grace and peace to you from him who is, and who was, and who is to come, and from the seven spirits before his throne,

So here we go; this is what my lamp tells me to tell my gift to write by the Holy Spirit. John is in service at this moment to the seven churches.

Why are they in Asia? People migrate to where they can live a better life. Places close to them as there are no opportunities for work or to be established by the work you would do. Asia opened to the gospel, and those of the Gospel fled their homes to relocate to Asia. God is, by his heart, fully given. By our hearts, we give to the degree we have to to maintain good standing with what we want to support us. When is being measured to others for what we'd like for ourselves cut us off from heaven's flow through us? Jesus is the practice of God's heart in heaven.

He is, and was, and will forever be the practice of God's heart in heaven.

He is begotten, fully given to God's heart and all that belongs to God.

So, I see the seven spirits as being the interface of the churches before Jesus' throne. The seven Spirits are what God is to us. But what we are to God would also be known to God through all He is. This is the churches' prayers, their practice of heaven, and their acceptance of Jesus' lordship over them. It is all that they are to heaven, taking their place in heaven before Jesus to be after Jesus, by Jesus' life in them. This is the church as it is, the good and not-so-good before Jesus to the degree they know how and to the degree they afford the fullness of themselves to be God's. This is why this makes sense to me, God is in heaven, yet His Spirit resides in us. We are temples that God can fill with His Spirit. We were once dead to God, with no connection, but by being born again, our spirits can join with others and take us before Jesus' throne in heaven.

There we are known by Him, and by our lamps, we can get to know Him in heaven with us residing both in

heaven and on earth. Taking our place in heaven is our interface with God, and God is found before us.

Having no other gods before us means that we are the keepers of our interface with God and can reside where we will. We will either be before our hearts unto our wants, or we can be before God's heart that we may be after His. Jesus is our connection to the Father's Heart. Our cross that we bear is Jesus' life, that our lives by our hearts are laid down. So no one knows how I feel or how much energy I have or don't have. I give what I have to give but don't announce to those that support me that I have nothing to afford them as I am undone in my space. We do this with God as well; we try to retain his support while being measured to Him.

This is not lost on God, as my interface with him would reveal to him the state I am in. So, if I need to be corrected, so be it; I'm not fooling Jesus and am known to Him by my interface with Him. To the degree we are, the correction of others is to the degree that we are not correctable before Jesus. Satan accuses the brethren day and night because he is not correctable. So, in this, I need not hold things against others as I am not their correction,

as Jesus is their correction by being the practice of Heaven itself. To the degree, we hold things against others is the degree we are in the camp of God's epic enemy, the accuser. It is better to be fully given to the correction that comes from Jesus. What can Jesus tell us that is not 100% true?

So why spend energy fretting and then in facing and fronting, let us know ourselves as we are that we might grow up Jesus for all that we are not in and of ourselves? So, Jesus is interested in His being found before the Father's heart. To those that don't realize if they are in the Father's heart or in their own, the practice of heaven being Jesus is where we need to take our cues. Those that do not belong to Him or those that only profess to belong to Him do so as they will. So, it is a service to those that belong to Jesus and to those that say they belong to Jesus to bring correction to how we know of giving the fullness of ourselves to God. The correction from Jesus is a needful service to God's family and all that God can do through His. Jesus will address the practice of Heaven in the seven churches because he is the practice. He's always been the personage of the practice. So let me take His correction for his Church as my own. I like to understand it from God's heart.

I can be all that's wrong in my space so that Jesus can be all that's right. I'm not keeping score; I'm giving place. Grace to me is the grace to do heaven in my space as Heaven is done in heaven. So, by all that heaven is by God's heart, we can bring Heaven down so that the grace of Heaven abounds in us. Grace is transferable, so my single association with heaven will cause heaven to rub off on me. For Grace to have its full effect, you would have to be at peace. In this, grace and peace go together perfectly.

One without the other does not produce the same thing. They are co-conspirators. So, think of our lives as us getting after Jesus to know the Father's Heart by the Holy Spirit in us. This is in itself the definition of what the practice of Heaven is. Good leadership never asks people to do what can't be done.

This means that Jesus is the standard of our practice and the performance of the standard by what He is in us and what God would do through us. Jesus is asking the church to make way for Him to accomplish what he would have established as the practice of Heaven that represents who he is in their space.

Amen.

Verse 5

5 And from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood,

This is what I see. John has lived to know and be known by Jesus. He has become dead to all that would vie for his attention and keep him from being single-minded in his pursuit of what Jesus accomplished for Him. What this means is that John's chief ambition for his space was to know who Jesus was in him. If Jesus is the more of heaven, then each day was regarded as an opportunity for John to see Jesus elevated in John's space above all else. John's life was nailed upon the cross that John resided to know of Jesus' ascension in him.

There is a weight of the Holy Spirit being upon and within and anointing that comes with an office that you work out of time and space. John did not work from home; he worked from an office in heaven to know all things by the Father's Heart, as this is Jesus to John. In

seeing this, your application is laid before the Throne as what is right beckons others to follow. Some things are involuntary; it's what God is in you. Some things only need to be seen, and there in the beauty is very intoxicating. So the seven golden lampstands that stand before the Throne are this to me. On earth, as it is in heaven.

The potential of the churches as seen in heaven united as One to know of God's Design by God's Heart. What does this mean? God has made the church in heaven what he is through the church on earth. So, in heaven, what God is through the church is known in heaven. In contrast, on Earth, is a man with his own energy in efforts. So, on earth, we are saying, how is this supposed to work? In saying that, we are not looking to God's design by God's heart to know of His order for the church. The lampstands in Heaven would not be needed as God is Light to Himself, but because He is the Light of man, the function of the lampstands in heaven would be to give place to the lamps within us as they are tied and connected together. The lampstands before the Throne are giving light to our lamps on earth. Consider this: in the lampstands, before the Throne, seeing and being a seer it's

a big deal.

God's heart would be known by who belongs to Him. Sadly, on Earth, people see their designs by the energies inside of them. On Earth, there is always more work to do and more things to know by having to be taught by others what is to be before the group. If Jesus had the fullness of our belief, we could just be about the business of His pictures for the church. Imagine a church as God has designed it to be by what He is in it or in His. In our group teaching centers, the leaders are the only ones allowed to see or share what they see. If everyone is meant to be Seers, we would just live our days by what we see.

This is what the Lamp-stands do before the Throne. The believers employ their gifts to get beyond their hearts to know of the Father in Heaven through Jesus, who sits before the lampstands in Heaven. I can't call someone on their cell phone unless we both have cell phones. If we reside on earth, the business on earth is the business of Heaven as we give place to God's Kingdom in us. So if we by our lamps see through the lampstands in heaven, we see and come to know God's heart for our days

through Jesus, and then looking to our space, we see that we are living after God's heart by allowing Him to flow through us to others. This would be by what He is in us. Each of the church's potentials stood before God's throne. His desire was for what was doable in heaven to be represented by what then could be accomplished on earth.

What is in heaven is beautiful and causes everyone to be seers by their lamps. What is on Earth has the potential to be just as beautiful if we get ourselves out of Jesus' way. Our best is not the same as Jesus's best in us. In Heaven, we will see Heaven's business in us as planned out by the Father's Heart. Our hearts will then be broken for the beauty that we shunned chasing after the designs of our hearts. I don't want to shed any more tears in Heaven than I have to. Jesus knows His moments in His. So, what is before the Throne is God's heart or God's pictures for the churches in the form of a lamp stand.

Can a group of people give themselves to God's design and God's pictures? Yes, they could be getting their designs and their pictures out of God's way. So, what are we to one another as God would have it to be by His

pictures?

If we haven't seen God's pictures, we take the pictures that come from the world to order the church. So that would be our pictures by our designs to order the church in a way that works for us. Or by what God is in His Seers, we could be about giving place to God's pictures in us and in our relationships one with another. Jesus is the King of kings, so we would be just giving ourselves to his rule. What we would be made to suffer if we didn't would be our own rule in His place. So, what will it be? Togetherness in the church would be Jesus' rule over the church. This would be God's Heart for His. In this, being by God's pictures is all that is needed.

So, consider how a golden lampstand would represent the church by God's heart. What our lamps can do together is more than what a single man's lamp can do by himself. The church could stop putting Jesus on outwardly and begin again in what we know Jesus is to be in us by all we know, by what we see. The culture of Heaven can be known by the practice of Heaven in a group of people. This makes the people relevant, as the gifts in the people and the use of their lamps cause us all

to be relevant to one another. We are all relevant to the revelation of God's heart to be known on Earth as it is in Heaven. The grace lost at the Tower of Babel is upon God's Church.

Nothing is impossible with God's pictures in our hearts. So, heaven then is God in everyone. God is totally governed by all He is, so God in us is our wherewithal and our governments one to another. We become all that He is, priests and kings in His life in us. Who would want to escape his design?

The design is part of the good news. The church is Central to God's design. God surrounds His throne with the importance of His church in His design for His family. In that, the church is God's family. What are we doing? God loves us all alike; there will be no world found in His family. So why allow the practice of this world to be found in the practice of Heaven in us?

Let God have His Way now, don't wait for time to be no more. God's plan is for us to give place to Jesus in us. God's plan will work to perfection by His design and His pictures of knowing Jesus in each and every one of us.

Amen.

Verse 6

**6 And has made us to be a kingdom and
priests to serve his God and Father—to
him be glory and power for ever and ever!
Amen.**

So, this is what I see. People have drama. In what they suffer and are made to endure, sometimes what happens is that their drama changes them. They will endeavor to be different people and then do and say things not to get hurt again. People will take their experience forward with them and become something else other than what they once were before their trauma. People change. The fallen angels changed. Whereas God cannot change. God is as he has always been. God has many names to express all that he is, but He can't change as he is fully given to all that He is and all that belongs to Him. How can the One who is fully given be made to suffer many things? God was married and One with the angels who left their place in heaven and went where God could not follow. As the fallen angels stepped from God's heart to be found outside of God, they gave themselves

to be of their hearts, to belong to themselves independent of God, to be god-like by all they would make of themselves. Welcome to the lies of iniquity. It is not meant to be our drama, yet it exists in people who take it as their own that then think that they can make something of themselves by their hearts alone apart from God's.

God is Holy; this means he separated from all that he is not. How could He follow the fallen angels into what He is not? What He has given Himself governs Him to be exclusive to all that He is by being separated from all that He is not. God cannot be unloving, not even for a moment, because He is love and will always be love. When does God's drama become my drama, and when do His pain and sorrow invade my space that I know beyond myself what He intends to be to His?

What I know, I know by my space. I would like to know of my Father in Heaven. Dreams tell the tale. I will gladly dream God's dreams and relive His sorrows and pain. He has been made to suffer because what He was one with did not get to know Him for what they wanted to know for themselves. This is what the business of a king and a priest is. They go beyond their space to know

God in His space.

So, of all the doors that open to us, who will enter into God's drama to know His pain and sorrows that are as unending as He is? If our happy-ever-after is relative to our lives in our space, the happiness we would know would come and go by the circumstances that forever change around us.

To step from our drama and take a place in God's, we abandoned our pursuit of our happy-ever-after. We put behind us the glory and honor that we would like to have for our space. It is His sorrow, pain, and suffering that takes us beyond our own that we might know of His. In this, we can look to His Glory and Honor in having His family unto Himself as One. This is God's heart that in knowing His drama, we might take our place in His Joy.

God has the capacity to make everyone's Joy complete by having His or what belongs to Him live their drama anew after His. In putting God's drama before us, we look to His Honor. He is one with all that He is and all who belong to Him. Our Oneness will be a result of God's joy being ours. In this, our Oneness with God will be our Oneness with one another. I would not look

beyond God's drama as the drama in my life is dead to me as I laid it down to take Christ's Life up. Glory and Dominion refer to what belongs to God, giving place to what God would have. Those going to hell are not giving God a place in that they don't take his ways as their own. What this means is that my joy will be made complete by giving God all the Glory and all the Dominion. If I live to my own glory and dominion, I have to also see to my happy-ever-after. I think the angels that fell overgrew their spaces, as seen in the dream.

It's hard to be small or contained in your space when it is not what you want for yourself. They looked to their own glory and dominion and fell from their place in heaven, being God's. Reverse engineering is taking a thing apart to see how it works. If we begin again, we can begin in God's heart to see to Him having His heart and His family. I don't need a life if I live unto His. The question is, where does our knowing come from? God's heart is the practice of Heaven in us as the lie of iniquity became the order of the Fallen Angels and then Fallen man's. Iniquity was sold to the Fallen Angels by what promised their own glory and dominion. This has always been God's and will forever be God's.

Forever and ever will never grow old as our joy will abound by all that God is in us. We become participants in all that belongs to Him. We can only be as our creator has made us be. Jesus has made us Kings and Priests, and it's who we are in Him and Him in us. God's family is the church's great privilege to see to as Seers. Nothing more is needed to see as God sees to all the rest.

Amen.

Verse 7

7 **“Look, he is coming with the clouds,”
and “every eye will see him, even those
who pierced him”;
and all peoples on earth “will mourn
because of him.”
So shall it be! Amen.**

The gift and my lamp say this: for everyone to see Him is a media event. People know many things through the media. But this is also like a comet or an asteroid that is coming and is seen as a far-off instantaneous event. The behold is, time is no more declaration. Once Jesus is seen coming, time will not tell any more tales of who accepted Jesus as their Lord and Savior. The tribes refer to the people that share the same values and worldly mindsets.

They are alike and choose not to see God until Jesus is seen in the clouds. I see the clouds as having a look like clouds but consist of what is more than just the clouds. The clouds could be the heavenly host of angels as well as all the believers coming to witness Jesus' return. This could be the veils of Heaven between the dimensions

coming down to reveal the Unseen Heavens becoming visible to those on Earth.

Those that pierced him would be the powers and principalities and the rulers of this Dark Age. This would be Satan's moments coming to an end as well. People will mourn because their order which is the lie of iniquity, will be understood as a disorder with God's Heart, the True Order of Heaven and Earth, coming on the horizon. They will mourn for themselves that they can't continue in their delusions. In one moment, they were the learned elect of the age; they were all that was right about the world until their time was no more. This is what it is to be naked before God without any covering to hide their shame. Their own time will tell them that the love of their own heart was the god they served. The early church lived as though Jesus' return was at hand. Their moments on Earth were spent to know of the Age to come and their place in God. I believe this is why the people will give place to the early church and its practice of heaven and why it will be known again in the end times by those who chose to live it.

Outward order that is put on to give evidence of being ordered is just people playing a part to have the acceptance of others. If this applies to those in the lies of iniquity, it could also apply to Christians muddled up in the lies as well.

Giving place to Jesus inwardly to build upon the rock is the cause of Christ that we might be governed on Earth as Heaven is governed above us. Outward order will be seen as dirty rags. So shall it be! Amen. It is a decree from Heaven by all that Heaven is in man and angel alike to end it. End the Dark Age that the Age to Come may begin in earnest. So as one is ending, the other is beginning. Time is required to have an ending to your life to take up Jesus' life instead. When time is no more, God's family will be complete. So, to live today unto Christ is to live out of this Dark Age we live in. Living today in the practice of Heaven is to give place to heaven in our space.

Those that practice the Kingdom of Heaven within will be like the early church living their days as though Christ's return is at hand. Once the time ends, heaven coming down will announce that heaven is closed and no longer an option as time is no more. What have I done?

It will be the end of iniquity and the end of the Dark Age that, at that moment, will give no place for Heaven to be an option. So, this is what we see, Jesus gave place to the Father in his space so that we might know of Heaven and the Father's Heart. Jesus in my space is relative to what is needful in the Here and Now. This is the plan and the performance of a plan all in one, to the Oneness of God in Me. This is taking Jesus pictures for your space as you have given Jesus the fullness of your beliefs that Jesus becomes the practice of Heaven in your space.

The body takes on different postures as it bears the load and the demands of the day. The body can play loud in your space or by conditioning, can be a better partner in seeing Jesus' place in you. To move then is to move in Christ by the Holy Spirit. What does this mean? There should be a regard for a movement that honors Christ in you. This then applies to how you move, what you say, and how you do what you do. All to honor and practice Jesus in you. From there, the movement moves on to look to Jesus' honor in our attitudes and dispositions. This starts in the body and moves through the soul. If we look real close, we will see the spirit of our new nature is out in front, leading the movement unto the cause of Christ in

us. So, this is the early church living today, like Jesus is returning tomorrow. Why?

To see that the Father is made rich in all He has wanted for His family. All you have to do is give place and not let what is old get in the way of what is new. Imagine if you saw something different seen in the night sky. Those that only have a sense of their wants by their hearts look up to see the sky as the sky reveals that there is something beyond what it is they want for themselves. I think the night sky will no longer make God's Heaven invisible. So, night after night, the divide between the real heaven and earth will be lowered to reveal God's proximity to the Earth. So, what will be understood is how near the Kingdom of Heaven has been all this time. Not a far-off distant interest, but it is right on top of our interest in what God wanted for Himself and for his creation.

So, at this moment, I don't have a sense that there are still believers on Earth. Pre-trib, mid-trib, or post-trib, the gift and the lamp don't care, only for what it is for me to know by what I see. I think if you look to God's interest, you allow for the moments to be about God's

heart. I feel the individual's interest to know what the thing is to be for them is a lens that comes from their heart. So, Revelation is God's Heart bringing the lies of iniquity to an end by establishing Heaven's order which is Christ, to be the order of both Heaven and Earth. I will say this, to study is an ongoing connection to see God beyond your space, beyond your life, your heart, and all you've come to know by this world is to use your lamp to see God's design for your space.

Amen.

Verse 8

8 “I am the Alpha and the Omega,” says the Lord God, “who is, and who was, and who is to come, the Almighty.”

Red Letters, quotation marks, and an understanding that Jesus can speak through His. The Book of Revelation is a prophetic Declaration of what will come to be by God’s heart. What we’ve known by our hearts will not keep God from having His heart His way. So, when using the gifts, we move beyond ourselves to know God by our lamps and the Holy Spirit. All scriptures speak to the gifts that we can know of God’s heart through Christ. Jesus said His sheep know His voice. So, there are two types of knowledge. One kind allows for what others know and believe. Then there is a knowing that comes from Jesus having His say. What Jesus says to us is the whole of it: The beginning and the end of what we are to know.

Each person is their own to see and know God’s heart as their own. So, why then look to the group to learn something from them? In knowing what the group knows, you feel like you’ve come to know God, but this

is not the type of knowing that honors God as your heavenly Father. Instead, it honors what other people have come to know. Will I be judged for what I do or don't do? Or will the correction be for how I choose to know God that affected what I did and said? I think the judgment will be against the practice of knowing God through others. A blind person would need someone to lead them. A seer could accept God by their gifts and the lamp they employ. What they have come to know allows what they see to guide them on their way. What I write, I write by what I see and then accept, by faith, that the gift and the lamp are infallible, as the subject is to know God's heart.

How can we know our own mind if we fill it with what everyone else knows? I accept everything that John wrote by faith and treat it as God to me. All the scripture was written by a practice of Heaven, which is Jesus. So here we go.... God wants to be known by His. He cannot mislead anyone. Jesus is the truth. He cannot mislead anyone. The Holy Spirit leads us into all truth. He is a teacher; he is not capable of misleading anyone. The gifts and our lamps are of God, so they are infallible as the Holy Spirit will allow us to see beyond ourselves. So how

can we miss Heaven if Heaven would have us know of its ways that we might practice them? If Jesus has the fullness of my beliefs, I'm just looking at His pictures for my space. No one has to believe in what I write, as I write for my space. The reason the church would have you know of all things by scripture is that they have the say of what you are to believe about what the scriptures are saying. This means you are out of bounds in knowing God outside of the church.

This is just a man in his own energy trying to control everything. Thinking that if we move as one, we will be effective in what we endeavor to do. How can you control a person whose only association is God's kingdom? Men want to control the group because it makes them feel bigger as they speak for both God and all those they are out in front of. People can do what they want. The question is, whose honor do you seek in what you are doing, yours or Jesus'? Arguments are unnecessary as those that go all the way into their practice will be known by their practice. Jesus is the practice. Jesus has always been the practice as Jesus will be the practice now and in the age to come. Man's energy seeks control because it is limited and in short supply.

Giving place to Heaven's grace is the way to go, as the Spirit will enable you to go further and faster by what the Spirit is in you. I am aware that in what I write, I upset the accepted practice of Heaven in others that believe their practice to be exemplary. Jesus is the practice, so Revelation is Jesus' correction to everyone's practice. So why was it written in a pictorial language that would require us to study its meaning? If we use our intellects to know what others know, we miss God's heart for our space. This makes the gifts and the lamp essential to know beyond what others know and accept. So, this is how the early church will come to be again by using the gifts and the lamp to know scripture anew apart from man's understanding.

Amen.

Verse 9

John's Vision of Christ

9 I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus.

So here we go; John tells you why he's on the island, so I will tell you the rest of what is unseen but could be understood by a gift and a lamp. John gave place to Jesus and heaven in him. This means the Light of God, which is Jesus upon His throne, can be seen in John's practice of Heaven. The order of John's inner life was governed by the order of Heaven in him. This means the Graces of Heaven would flow through John, as did the Light of God's throne. Seven stars which were the seven angels of the seven churches would be behind John to do and say what God wanted to be made known.

The angels support our practice of heaven with all that they are, but Jesus is still our practice, so Jesus is

always out in front of the believer. John was a leader who lived outside of time and space. He lived unto the age to come and resided before the Throne to know God's heart as his own. John was gifted spiritually by the gifts bestowed at Pentecost. John took up his lamp to know his place in God's light. So in this, you'd become intolerable to those who prefer man's energies and worked to unite them in a group and then order them by their sensibilities.

This puts well-meaning people out in front of the group as they step in between Jesus and His believers. If angels don't do this, we should take our cues from them. John was given to Jesus' Lordship over him and not to the group's affiliations and those that see themselves as needing to be at the forefront of the group. John did not bow a knee to the order of man; he lived to be governed inwardly by Jesus's order in him. So, I allow that his being exiled could have been the result of the order of the church of man. This would be people who saw themselves to be the order of the church, such as the Nicolaitans. Spiritual authority does not bend a knee to natural authority, as spiritual authority is higher.

The Nicolaitans could have conspired against John as the Pharisees did against Jesus. That's my thought; it's not what I see but what I think is a possibility. People like people to have the support of others in their times of need. They take the outward order of man as a thing for them to order. They look to the good or bad of the outward order to neglect their practice of Heaven inwardly. What is inside remains in iniquity even though outwardly they look impeccable by the disciplines that govern those to look the part on the outside. People who live outwardly do so to escape the inward ugly of their own being. The desire to be out in front of others is to escape from having to deal with what they see inwardly in their own space. Suppose they don't want to deal with what is inside of them, so they look to do great things outwardly through other people. These are the bosses that we find in our places of work. It is not unlikely they found their way into the church as well. The bosses see themselves as examples to the masses as to how things need to get done.

John held a position in the office of a prophet. Iniquity in man will war against the practice of Heaven in another. How John ended up exiled was at the hands of

those operating in the lies of iniquity. To be separated is to be holy, given to Jesus as you walk out from under the order of this world. This is why John is to be found at Patmos; he was out of the order of this world. Jesus holds the Seven Stars in his right hand, which means to me the graces of those angels flow through the churches. This would be to the degree the practice of those graces was employed by those giving place to them. The practice of heaven is not the practice of this dark age. So, Jesus' corrections are to those still clinging to their pictures by their hearts standing in Heaven's way. This means that we are what order our spaces by what is not God; our space then impedes God from having His way with us. People in a group think that their groups are a cut above all the rest. They are examples to everyone else as to how the thing is to be done. This is how a group is held together. You have to believe in the group you are with. Your confidence is then found in the group. You believe in Jesus, but you also believe in the group and those out in front of the group. Jesus is begotten, fully given.

So, it is our beliefs or the substance of God in us that Jesus deserves to the fullness of all that is ours to give. In this, we would become His outside of the group we are

in, for our confidence is in His sufficiency. In this, the group we are in is strengthened by Jesus' pictures alone and not the pictures that come from the group. Our relationship with others is governed by God's Heart before ours. Jesus binds heaven to those answering the calls of God to bring Heaven down to earth in the practice of Heaven in their space. A man can be paired with his wife for life. The pairing of Heaven to our space is done through a man and a man's Angel.

God is God and is understood by his angels, that have lived a billion lifetimes with God serving all that belongs to God with all of their might. I am but a wisp of the air who knows nothing. I am not strong, so should groups help me to be what I am not in and of myself? By my pairing to my angel, I am not alone but belong to God in a strength that comes from Jesus's right hand. This happens by your lamp; you can see Heaven at your side and take heaven in violence to yourself as men and women are paired together in the strength of Heaven. Men and women are married in weakness but could be married in the strength of Heaven by giving place to one another in all that Jesus is in them. The greatest setback of the church is in the blindness of the admin groups.

They don't see the strength of Jesus' right hand. So, they use the people's power found in the group. Man's energies and efforts are not Jesus in us. Blind Men, drunk with power and ambition, put John on the island.

The admin groups are capable of much good and then, in the next moment, are being used by powers and principalities to shun Heaven's true power from Earth. This is why the gifts were put away, along with people using their lamps. So, what happened to Jesus by the Pharisees will happen to the church. Jesus is Heaven to man, but the Pharisees thought themselves to be heaven to man. Today Church admin groups see themselves as being heaven to man, so forgive them; they do not know what they are doing.

Amen.

Verse 10

**10 On the Lord's Day, I was in the Spirit, and
I heard behind me a loud voice like a
trumpet,**

So here we go, blue ink from a blue pin. Jesus is the Lord of the Sabbath. There's a likeness to what John writes in relation to what he has given himself to know. He knew who the message came from, but the voice that spoke from behind him was as loud as a trumpet. John was in the spirit on the Lord's Day. Before John was Jesus, as he sought to know and be known by the Father's Heart, I believe it was Jesus's Angel who spoke the message to John. So, John was familiar with who sent the message, but the messenger stood behind John so as not to be between John and Heaven. I see respect given to John in the business John was engaged in. It was the business of Heaven on Earth. If John was not attending Heaven, the angel might have stood before John, but the regard for those practicing heaven on Earth and the suffering that comes by those who will oppose the practice is evident in where the angel chose to stand.

The angel was there in support of the practice, not to be out in front of it. So, in looking with my lamp, I see that angels are not our connection to heaven as John was in the spirit. In the same moment, John was before Jesus in heaven, he was united in spirit with the churches that would have been gathered together on that day. There's no distance in between. The voice did not come from what was before him and what he was communing with. The Holy Spirit would have had John's back and also been the facilitator of John's connections. The angel would have taken a knee to lower himself before the business of Heaven in John. That which was of Jesus Angel would have joined with John to add his grace and strength to John's purpose.

The Holy Spirit would have given the angel a nod as to when to begin to speak and proclaim his message. Angels are experts in servicing others through the practice of God's heart in them. The Father's Heart is seen as the center of how things are to be done. So, the angel was in perfect pitch in relating the message and the revelation of Jesus he brought before John. It was loud so that those who would hear of it through John would know that this message came from the Father's Heart and from God's

throne. So blue ink from a blue pen written on blue paper would make the message invisible to those who are prone to get lost in their own hearts by their own designs. So, Revelation was spoken to be written by one who would see and then send it to the seven churches.

So, I think that it is only by our lamps we might know Revelation and what it means to us, personally. The message to the churches was to affect needful changes to Heaven's practice in men and women who did not know what was well and good and what Jesus would have them correct. To be corrected, you'd have to take place in the correction to give place to the understanding of what is lacking in our practice. The letters to the churches are to those found in the churches. If you are well in your practice, can you correct others in theirs? I don't think so, as this is for Jesus to do to those that are given to be His. The beginning is the end. The angel did not interrupt the business of Heaven in Heaven's Believers. The message is a means to seek the purity of Heaven in its practice while leaving the world out of it. Why hide the message by writing it in blue ink on blue paper? This is so that those that live in the end times would take the gifts back up along with their lamps.

To be seers and understand by supernatural means what had come to be by a supernatural practice of Heaven in the lives of men and women in the early church. Only those with oil in their lamps will be able to understand by their Revelations what the spirit is saying to them of the purity of Heaven to build their practice upon. So that the practice of heaven is heaven and not what Jesus is not. Prayer is to call forth God's Heart so that we may have a place in His Heart in all we say and do. So, the etiquette of Heaven is that those who seek purity in their practice have the means by what the Spirit is saying or makes known to us. Jesus is the practice as the Holy Spirit is our teacher and coach. At the same time, we are not the correction of one another. Those giving place to Jesus will be challenged to give place to Jesus in the purity of heaven and not to the standards of this world. So, more will be given to those who seek the purity of Heaven in Holiness.

This means to be separated to God and not given to the group. This will be at the same time, others will diminish what they could have been by making much of themselves by how people are established in the world. Those that belong to the group will be in what is lukewarm. Lukewarm is the practice of Heaven mixed

with iniquity. So, in Jesus' saying to come out of the world, we would also need to leave what is lukewarm. The Kingdom of Heaven is the practice of heaven, so the in-between is a lie for the iniquity therein. People get to do what they want to do individually, but heaven in the early church was found to be a group effort to come together to support the mysteries of who they all were made to be in Christ by the gifts and the lamps. How could kings and priests fall in with the group to then not be known as an individual? Consider how both kings and priests are separated to the offices they are to take up on behalf of the wellness of everyone. If man knows how men are to act, then what is the relevance of Jesus being the King of kings. We take up the Revelation of Jesus as we begin again by all that is written and what the Spirit is saying to us as individuals. Giants can't hide in a group as they stand out by how big God is to be in them. People who hide in a group do not want to be corrected as individuals. If we belong to God because of the group we are in, we will stand with others, never allowing God to stand up in us. That we are His as Jesus is His.

Amen.

Verse 11

11 Which said: “Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea.”

So, this is what I see; what we see, we are to write down in a book and then send it to the seven churches. In all we do, we begin with Jesus and then end with what Jesus is in us. So, if Jesus is the practice of Heaven and what John was asked to do is a part of that practice, where is the practice seen in the church? So, the picture I have of the early church is that once the practice of Heaven was understood, it became a group effort to know and be known by Heaven. This means that if I were working, I'd work with and commune with the gifts in my life. Then employ my lamp to know what it is I was seeing. This means that what is secular was put away as the dead thing that it is. So, we are not two things at the same time. We are to live by every word that comes out of the mouth of God. So, if God says a thing, we write it down on paper, if we have it, or we commit to memory what we have

heard or seen. Ultimately, is it not to be in our hearts that our hearts bear God's word to us? Not on tablets of stone but in what we are now in knowing God. When Jesus said, in being tempted, "it is written," I believe He was saying what was written on His heart.

So, the early church lived through the drama of having Christ in their midst. Then their beautiful moment was cruelly ended by Jesus' death upon the cross. In His resurrection and ascension, their moments with Jesus gave place to a longing to hold onto their beautiful moments with Him so that Jesus would not be forgotten. So, they did get back to their routines of life but with their gifts and lamps employed to know Jesus to their space. In all that they had come to know, they wanted to share what the Spirit had been showing them with those who afforded importance to Christ being known in them. The fellowship they had with one another gave the practice a place of honor and importance as the business of the church was to see to the sustenance of our new natures and then to give place to the practice of heaven to be the practice of the church.

They went to bed at night with the knowledge of the practice in their space. This was the order of the church then, but you don't see much of it now. The order of the church now is that we are encouraged to see things alike, even if we don't see much at all. A person may share what they have come to believe by their study of God's word, but it would be a study that salutes what our groups already see and believe to be the relevant truths of the scriptures as seen by the group. The gifts and lamps got put on the shelf so the intellectual elite could become majors in the church by their knowledge of what is to be known in the scripture. This is a perfecting of our beliefs by an accurate understanding of what beliefs take us further into God's life. The early church would have rejected this notion as intellectualism trying to rule the church.

Group understanding is not Christ being formed in each individual believer. So, I prefer a spiritual practice or routine to know the practice of Heaven, which is Jesus, in my space. What the practice of Heaven is competing with is the proficiencies we seek in our own efforts and energy. So, when someone says, "why are you doing it like that?" we tend to listen, not wanting to be seen as not effective

in what we are doing. So, church leadership would like to be seen in this manner as being in the know as to what is efficient and effective in equipping the body of Christ to do great exploits in God. So, they create a group standard being well intended. So now there are church leaders and a group of standards standing in between me and my practice of Heaven. If the angels don't do this, I think it is for everyone to see that Jesus is the standard and the performance of the practice of Heaven by the purity of Heaven.

This is Jesus to a man with no in-between tolerated. The early church was an expert in giving place to what builds up our spirits in what is true sustenance. Not man's understanding but what is Jesus to Christ being formed in us is. It is for me to see to. The practice of Heaven is what I am to do. So, it would take the gifts and the lamp for you to see what I see. If you have no oil in your lamp, the gifts won't accomplish much of anything, so you can roll over and go back to sleep if you wish to. If Jesus has awakened you in these last moments before His return, consider that what was once in the early church will come to be known again in our day. I am not the only seer. Just one that God wanted to answer the call outside of the

church.

So, I write to those that are God's, outside of the church groups. If I write about what is outside of the church, if God is found in those not found in a church, if it is considered to be Jesus to His, the church will come to know of it. God is God through His, that He may know His heart through Jesus in His where ever they are found. In this, church boundaries only exist in our minds, not in God's Heart towards us.

Amen.

Verse 12

12 I turned around to see the voice that was speaking to me. And when I turned, I saw seven golden lamp stands,

God is a God of Oneness. This is hard for us to understand as we contend with the order of our being in our space. The members of our space are looking to be number one in our space as we contend with ourselves to be the best versions we can be. So, what I see is that God is not undone by what causes us to be undone. God beckons us to come just as we are. The lamp stands are the church's place before God's Throne.

This gives us a place before God with those we are called to stand with. So, we are challenged to be as we are in a space with three different parts called to take place in a union with the God of Oneness. If I contend with myself, I will contend with others, yet God's oneness calls to me to take my place in what is the order of His Kingdom above and the world we now live in by me, giving place to the Age to come in me. So, the mess of me is made to be well in Christ with me by my lamp before

the Throne of God to know my place in God's Kingdom and His place in me.

So, the disorder of me in my space is not represented in what we see in heaven before God's Throne. So, there is another me by what Jesus has made me be in Him and Him in me. This is the mystery the early church sought to know. I am before God's Throne as I am made to be in Christ so that I might overcome what I am in the mess of me in my space. Quite a contrast of being. So, I will have to be introduced to who I am outside of my space in the Dark Age in which we live. I need to see it as God's picture of me outside of the moment of this time and place. This means I can be now what God has made me to be in His Son, not by an outward order of being disciplined but by an inward order of building up Christ in me by seeing to the sustenance of my new nature.

I could give my moments to look the part outwardly and never look at what God has done on the Cross of Christ that makes me know what I am to be in Christ. In this, our proficiencies in what we are in and of ourselves do not accomplish anything. My place in God's Oneness, and God's order, means I am by His heart as all those that

God would have me to stand with are One. Individuals with their own challenges in Christ to be One. This is by God's Spirit that we live to God's order of Oneness. John turned to regard the voice that was speaking with him, not at him, so the voice was One with John and ushered John into the revelation of Jesus to the church. Jesus is the only true correction to his church. What I see is for me to do. This means the entire book is my correction. This would require me to be in wellness to all that belongs to God, no matter what they make of me in their minds. If I live to honor my Heavenly Father, I live to honor all those that He has afforded his Son's Life as the means to be His.

Oneness is known by the purity of the practice of heaven without regard for the outward order of the church. The authority of the church is to see to the wellness of its members. Outward order is taken from the lies of iniquity. Iniquity seeks to control others by standards imposed upon the group, as done by the Pharisees. This is why the groups impose their understandings of what to believe about scripture. Any performance standard raised above the members of the group diminishes the authority of man. Jesus did not have the disciples telling people what to believe about Him. It

is for every man to decide for themselves. So, man's well-meaning structure as to what to believe is the church just adding more layers of control for the sake of control.

So inward order is the practice of Heaven as the lies of iniquity are an outward order. All outward order means nothing and is done for show, to keep us in good standing with what we wish to support us. The perfecting of the practice of Heaven in me would give place to Jesus in me and enable me to be One and in wellness to what is His. So, my lamp can see through the lampstand in heaven that God's heart can be practiced in me. We are called having done all to stand. What does a lamp stand to do? God's light is conveyed through the lampstand into our lamps. In this, the Holy Spirit can tell us what it is we are seeing about God as well as what we see about ourselves.

So, the parable of the ten virgins who took their lamps with them would be a call to those with oil for their lamps to wake up and hear what the spirit is saying to the churches. There is something we need to do by what we see in these last moments left before Jesus returns. If we are to be One, how can we give place to God's Oneness? The New Testament deserves our full attention through

the gifts and the use of our lamps. This would be to re-examine how those of the early church got themselves out of Jesus' way in them; all we need is a place to start. I think the blindness can be put off by working for Jesus that we might buy from him gold refined in the fire.

If I write the same things over and over, it is the putting off of the blindness. This is a job to be able to see what Jesus would have us see. The salve for the eyes is found in the many words you write by the practice of heaven in you. Iniquity is the blindness we wish to be delivered from. *"In the many words are the opportunities to move in the vision the words bring. Moving by my Spirit by the words that come from what the Spirit is saying is the end of blindness in you."*

Amen.

Verse 13

13 And among the lampstands was someone like a son of man, dressed in a robe reaching down to his feet and with a golden sash around his chest.

A golden band on a finger could signify a person is married. Whether they are truly given to one another, and one is probably not what is real, but if intentions count, they are trying to make it work. Iniquity causes people to be centered on their individuality and is just another part of blindness. Jesus is begotten, fully given, and it is who He is; he is not His own but fully given to God's heart. This is what a band around his chest communicates to me. So, what does Jesus have to do with my individuality? Jesus is God's heart and has destroyed the notion of being anything but given to God's heart. This, then is the purpose of our individuality and where we need to be as God has made us to be in Jesus.

This reality exists in Jesus as the Father has willed it to be. So, reality awaits Jesus' return, and what belongs to Jesus will belong to the Father. Jesus is given both to the

Father's Heart and to whosoever believes in Him.

His father's heart wanted a family, so the band of gold around his chest is the realization that individuality has been put away on the cross of Christ to belong to God's heart as Jesus belongs. So, in Oneness, we take from the Father's Heart to honor His order in our space as we do as sons and daughters. I'm not the order of my brother, so he will order his space as he elects to do so. There are things you just don't control, as what governs God governs what belongs to Him. This is covered by the practice of heaven in our space as Jesus is the practice. We should have nothing but respect for the order chosen by those who honor their Father in Heaven. It is Christ in them, and it is their garden to tend. So, in the end, all will be as Father wills, so my place now is to leave my individuality upon the cross to belong to Jesus, given to the Father's Heart.

Nothing on this side of heaven will remain but the Cross of Christ, the moment that ended everyone's individual moments. If I belong to Jesus, I belong to God's heart, as this is all there is. So, to pick up Jesus' Life, you would take up the reality of what will be when Jesus

returns. You walk away from iniquity and your individuality that comes from this age that is passing away. Then you take up Jesus' life and live to God's throne in you and in the heavens above. Heaven's business in you is your business, as it is the only business left as all of the lies of iniquities business this side of heaven is no more by the Cross. So, heaven in us begins as what we once were by our efforts and energies comes to an end. So, there is a dividing line between what belongs to itself and those who are growing Christ up in them to belong instead to Jesus. Belief in Jesus is the dividing line. No one needs to believe in me. They don't have to see heaven in me. As long as I don't lose sight of Jesus by the drama of my being, I am well in Jesus myself. Iniquity has robbed and stolen away people's belief in other things they place their confidence in.

Belief is a substance of God in us and is our most precious commodity. We have only what we have, and it is in short supply in everyone's space. So, with what little belief people have, they have given it to see what they want by their hearts. If believing in this will deliver them their want, they afford their beliefs to that which has promised them their hearts. This is the blindness of the

world and now the blindness of those inside the church or outside of it. Once given, you can't get it back unless you elect to be dead to what you wanted that caused you to afford it to something other than Jesus. Beliefs in different things cause us to be divided into all the things that we have affection towards. If I believe in myself, Jesus' lordship over me will be in question as I will be divided by what I have given my confidence to.

It is my errant beliefs in other things that make me be in Jesus' way in me. It is what it is; Jesus is worthy of all my belief in what He is in me, so in this, let the business of Heaven begin in earnest in me. If belief is the most precious commodity to our personage, then belief or the substance of God is the world's most precious commodity. By belief, we can see apart from the evidence of what we can prove. To know a thing without that thing being visible. In the end, when no one believes in you, you can still believe in the reality of Jesus in you. This is the reality coming in the age to come, but those that are seers can realize that now in their space. So, the world is messed up by order of iniquity which is to see to the designs and desires of their hearts apart from God's. They believe in what they believe, chasing after what they want. The

pursuit of their happiness is their god.

So, in this, the Gates of Hell prevail, and the world is at a loss as to how to maintain order when everyone is chasing after what it is they want. The early church came out of the mess of this and then drove the notion of it from their space to know Christ in them instead. Christ is the hope of glory. God's glory, not men. So, the early church drove the glory of man from their spaces to know of God's glory in them instead. By God's glory, no one has to believe in me or the words I write. By God's Glory, I can reassign all my beliefs to Jesus that He has the fullness of my confidence. I can move as He wills and not be divided in my space by other wants and errant beliefs.

You can have this if it is something that you can see. If you can see this, it is because your lamp has oil in it. So good for you and good for God's Kingdom in you. Consider this as to what is worse. Being carnal is to be fighting the body's appetites in you. So, out comes the order of you outwardly. So, look at this instead, being secular-minded for those that have no relationship with God is to relate to those not electing to relate to God in their space. This gives the mind permission to reason as

unbelievers do. This is not what is done in God's Kingdom.

The duality of reasoning, to be able to relate to those not wishing to acknowledge God above them, has no place in heaven. Then why give it a place in you? This is not Jesus and is done to be relatable to others that elect to be blind to God. Beyond the lies of iniquity, we can see a practice that is not God. Seeing is believing, don't allow yourself to not believe for the sake of relating to what you're not. Seeing is a full-time job that we do in our space until blindness is no longer an option by all we see that is God to our space.

Amen.

Verse 14

**14 The hair on his head was white like wool,
as white as snow, and his eyes were like
blazing fire.**

So, I don't have the light to see why Jesus is white as snow; could it be His Light was focused on what He was attending inwardly? In my spirit, I have seen Jesus being young again. It was His physical body that aged when He was on earth as the son of man. So being white as wool or white as snow is saying something about Jesus that would be a study by our lamps. Was wool a reference to being God's lamb, as being snow white is a reference to Jesus' purity? So, John was the one that cared for Jesus. He'd be looking to Jesus' interests in wellness and service to others. So, who is it that looks beyond their interest to the wellness of others? John saw Jesus' love and care for what belonged to Him. As a mother selflessly looks to their own, Jesus' eyes being on fire (or of fire) denotes His vision turned inwardly to what now was a part of Him. So, a lack of color or intensity of white makes me see Jesus' attention was not on Himself but what was of

Himself. This is a focus of vision that is inverted that looks to the smallest detail to have a thing as the Father would want it to be.

So, in this, Jesus is teaching us not to put so much thought and concern into what is outside of us and to attend to the inner workings of things in us that affect us in our relationships. This is my lamp to me. I'm confident that others could get other facets and other truths to be known about Jesus. Jesus is a compass to know the Father in our space. I'm happy to see what I see. I know that there are those who have sought to honor Jesus in their space as God's Son. But how many people have seen past themselves to seek the honor of those that belong to Jesus? This is for me to do, as this is for me to see. To take my eyes from me to know what Jesus' eyes are burning to see. If the practice of Heaven is to see to the least that the last is first, then there is a mystery as to why this is not happening. There is an overview of the church that looks to the outward order of the church first and foremost. There are those that see themselves as being the champions of the church's interest. As champions, they have a vision for how the church should be about the business of Heaven. It is very easy to look to your own

interests as you seek to advance God's kingdom on earth. So, church leadership should look colorless, like Jesus, to see to the honor of Jesus in the least of these in the kingdom of Heaven. People's power is intoxicating and a drug to those that seek to make much of themselves by it. This is as it is for those in the church or for those who reside outside of it. Man would be well to recognize our greatest weakness is to make something of ourselves in the eyes of others. That comes from iniquity.

Jesus' eyes are not on Himself but on His and their practice of Heaven. It is who He is, as He has taken from humility to be given to humility to see to the needs of others. Self-reflection based on what is going on inside of us and how we look to get out of Jesus' way in our space. If our lamps can be used to see God's heart, we can also employ them to look within and judge that which is within to see our inner workings, which is of Christ and what is still of our glory by iniquity. This is the practice of Heaven: to see how Heaven works and then to know inwardly how we can be out of sync with Heaven. So, the eyes of fire would speak to a refinement of what we are looking at inwardly. If iniquity is seeing what we see by our hearts, those of Christ would be wise to monitor where our eyes

go and how our vision keeps us in this dark age or given to know the age to come. So, in our inward thinking, are we looking to advance our wellness or the wellness of others, or a little of both?

People are lining up in groups to be effective in the groups they are in. I believe that our personal obedience to Christ can accomplish more than what can happen to those in a group. Heaven's power is being neglected because we think that more gets done by what the group can do. So, in the world, groups are trying to get ahead in life by coming together to see to their interests. This is ordering circumstances outside of you by your designs. So, by iniquity, people have a tendency to look outwardly to see their causes. So, if Jesus is looking inwardly, His followers should be looking inwardly as well.

So, I'd need my lamp to know how I am relating to others. Iniquity has kept us a prisoner of our own space, looking after our interests. In looking outwardly, you'd become the order of others as you sought to affect circumstances that touched you. This is where people can trespass into being ordered to others when they are only made to order their own space on behalf of Jesus. In

looking at the fullness of service to His, Jesus' appearance changed as He looked differently outwardly. Light and color inversions were called negatives in the world of photography. This would make God the God of what is inside and seen in His care for His own. In looking inwardly, we must look to God's heart before our own, that we know ourselves by what we know of God.

This is Christ. It is not hard to imagine that we become different people by being an extension of care and concern for the wellness of others. Who am I to be by the practice of Heaven in my space? I look different from aging; perhaps I will be seen differently as caring for others as well. So, by this, I say the early church's eyes were ablaze as Jesus' eyes were to look within and then to see by Heaven above what they now were inwardly connected to. This made the world fade from view as the understanding of who they were grew to acknowledge Jesus' place in them.

Amen!

Verse 15

15 His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters.

I believe Jesus' feet would soon become the focus, as any man standing before Jesus would want to be as close to the ground as possible. Standing before God would expose what we are inwardly as the truth of what we are or give place to would cause us to want to be small and less visible. We'd hit the floor and hope that what we allowed to be the order of our inner life that impeded Jesus from going further in us could be hidden from his view. We would wonder how the truth could be put off for all we wanted outwardly for ourselves. When Jesus speaks, he speaks on behalf of all of Heaven and Earth that belong to Him. This means that Jesus is not lost to what He wants but is present tense aware of all He is by all He has given Himself to. He is also aware of all that exists in Him by all He is in them.

You cannot escape the purity and intensity of Jesus' being. The truth of Jesus would betray the lies we allowed

to stand up in us and then stand in Jesus' Way in us. Jesus is fully given as He is all in; relationships would be seen in the light of God's capacities in us. All that God is would be acknowledged in us, that our relationships allowed His standards to rule over our space, and that what He is, was honored in our space. His feet being as brass is to say that you or He cannot change that which He is, nor would anyone want Him to be anything but what He is. So, seeing Jesus as He is would cause one to be nothing, that all that Jesus is could be their everything. So why are we trying to earn some standing with heaven when if we were found in Jesus' presence, we would not be found standing?

Being in the presence of Jesus would cause a man to be undone in all that man did to make something of himself and then know the utter folly of being by your own heart. To hear Jesus speak and realize that He has something for you to do and see to would be overwhelming that He had any regard for you at all. I believe John's lamp would flicker as a light bulb going out, and then in its fading out, his lamp's light would grow in capacity to take in the light that is Jesus. John's lamp would grow in brightness to take in the understanding of

all that Jesus is. Jesus' brightness would become John's that John could see and then understand by Jesus' brightness. This is so that what John was to do could be done in Jesus' brightness as what we are giving place to what Jesus is in us. In this, man is found to be a vessel for what God's capacity is in him. Christ in us is us no more that we are a vessel instead.

This represents a new chapter of understanding who I am by just giving place. This is the early church that could see by their lamps and the gifts that got them past their hearts to know that they were to be vessels that, by God's brightness in them, those that belong to God would be found in the world and brought into God's Kingdom. By my light, I could be relationally indifferent to what is outside of me. It is this lesser light that is in Jesus' way, so by my sovereignty being seen for all that it is not, I will give place to Jesus's sovereignty in me as I become a vessel to His will for me. So here we go; getting out of Jesus' way in us is a full-time job in and of itself. In the natural what we do needs to be motivated to help us to move. So, we employ our imaginations and hope that in what we do, we can gain favor with a man so that our efforts and energies return to us by making us more in the

eyes of others.

This is unto the glory of man that competes for our time and attention. It is the Glory of God that man was made to be what Harold's God's Glory before all of creation by the invisible God being seen inwardly in His man and woman. So, to look at what God's design can accomplish, we look beyond our hearts to know our place in God's. I don't need people to believe in me to see this. I need to develop an inward reflection by monitoring what Jesus is and what is not Jesus inwardly. I am the vessel, so it is for me to see to myself and all that God is in me. I need my new nature to be the alpha of my space, as my spirit is willing to be a vessel that gives place to what God would do through me. So, all of this is as it pertains to me unless it is more by what I give place to.

There is nothing that can be done outwardly for the cause of self that won't take a person back into iniquity in some form or another. Therefore, all that can be done outwardly must be done in service to what we have become inwardly in giving place to Christ in us. Christ in us would have us serve Christ in others outwardly. Christ in us in service to Christ in others is the only legitimate

service the church should be endeavoring to do beyond taking care of orphans and widows. Giving place allows us to be vessels unto His Honor and Glory that what He is in us brings about his Heart for His.

In this we become invisible that He is all that is seen in what we say and do. As this is us in the purity of Jesus and Heaven in us.

Amen.

Verse 16

16 In his right hand, he held seven stars, and coming out of his mouth was a sharp, double-edged sword. His face was like the sun shining in all its brilliance.

So out of Jesus' mouth is a sharp two-edged sword. So, a sword would cut, pierce, and separate; it is an Implement of War. So, when Jesus speaks, His speech is a sword removing us from what is not of Him. If His countenance is as the sun shining in its strength by His speech, He does not allow what is dark a place next to Him. Jesus speaks with authority, and in that authority, He orders what is of Him. I am then as Jesus is as I give place to what Jesus is in me. How could a concern for the group be my first thought? I would look to my space so that all I am acknowledges His place in me. Jesus' speech is the violence of Heaven that looks to God's Glory with passion and a purpose. I say, come, Lord Jesus, as you are that I may be after you. I didn't understand how heaven worked, not until I saw it at work in what Jesus is.

I've given place and preference to my wants and lived sacrificially to its design by contending with others in word and deed. I'd try and help order others by lifting up what I thought should come first. This is just my way of trying to be out in front of what is done, for what that would make of me. So, this is folly for people to organize outer order to neglect what is true order inwardly. In this, no one gets what they want as an outward order is everyone looking to their own way. The outer order is a lie, and the church is wasting its time trying to perfect what is only an outer garment of rags. Truth be told, I am but a shadow waiting for Jesus' bright shining continents. Being just a shadow accomplishes nothing notable other than what is fit to be burned up later. Being a shadow is a position we take up as we wait upon the Son of God to Light up our space. What people want comes from their hearts.

So, our brains are hardwired to be considerate of our designs. If I turn my want to be after God, Jesus would be seen in my heart as my design. Not by what I am in and of myself but by what He is in my want. I give place because I see my own want as being unfit in and of itself. The violent take Heaven by force. That God is found in

their want, that their want gives place to what God would be in them. Jesus is the guardian of God's heart.

He has a sharp two-edged sword that will not allow what is not of God, place. His continence is as fierce as the sword in his mouth. How could the violent take anything that was not freely given? The violence is employed by us to remove what is in us that we would elect to remove from our wants, to give place to the Father's Heart in us. Amen.

Adam lost something that was to be his life when he sinned. What died was his capacity to hold and draw God's heart to his own. He became a shadow of what he was intended to be. Sin cut him off from God as God, in His purity, will not be polluted by what we allow to pollute us. By Jesus, we are blood-bought and blood washed. We came to Jesus with no belief in ourselves, as we are undone by what He is. Being dead than to what we would make of us by iniquity as there is only the practice of Heaven to be found in. The practice of Heaven is to take God's heart as your own as your shadow gives place to what Jesus is in you. Jesus is the Lord of lords, as we lord over our space on His behalf. If Church leadership is

focused on outward order, those that follow will be focused on that as well.

If those out front gave place to be ordered inwardly, the people following would follow or fall away. Either way giving place to Jesus inwardly will be the order of what is seen as the thing to be seen to, that what was Jesus in us would bring order to what we were outwardly to one another. *“This has always been so; to write prophetically is a practice to allow Me a place in what you write. In the smallest of things, the larger things are taken care of.”* I take this as an invitation to those reading these words to consider how little things give place to the bigger things. We can write ourselves out of His way. So, if I gave God the fullness of myself as a shadow, I don’t think I would be honoring just Him but myself as well. So, what is pleasing to God can be a pleasure for us to see to.

God is a God of intimacy that longs to be known as He is by His. This was God’s Masterpiece. It is known in man that man would convey the greatness of God to all of creation. So, this could happen in vessels that were more than just like-minded, but we’re, in fact, like-hearted. Jesus is our heart; He has always been our heart. We’ve

been blind but now see that iniquity can no longer hold us to its lies. It was defeated at the Cross. So let the Grace of Heaven fall upon those that would see to this great tower of understanding being built up in us that by all the little things we give place to the greatness of God in us. The name of this Tower is Faith to be by God's Great Heart and see to His Heart being duplicated in ours.

Amen.

Verse 17

17 When I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: “Do not be afraid. I am the First and the Last.

So here we go; I am to be different and how I write. I am to employ the Sword of the Spirit in what I write and give place to what is written. It is to be proof to the reader that I give place to what I write in how I write. I have not wanted to be seen in what I write. There are words that I write that are my correction to my space. God wants to know where his worshipers are. So, there is work to be done after this book is written. If I was good at what I did, I could use that as a means to be established what I was good at. A good doctor would just be a good doctor, and he'd have by it a nice car, a house, and money to invest in other things. But if there's work to be done, the majority of the work is going to be done at the last moment by too few workers who were to work on something more than themselves to the service of all Jesus would use them to do. The original Wizard of Oz started out in black and

white and then gave place to multi-color.

This is to say I've retired and am writing longer sections on the verses. Verse 1 through 16 was written before retirement. So, work is not working anymore, and I don't want an office job or an admin position to see what is only an ideal that is worn outwardly for a moment and then soon forgotten. So, to work from home smarter, I give place to Jesus in what I write and then stand by what I write in transparency to be rejected by all who have no use for the Cornerstone in the order they subscribe to. So maybe whoever edits this book will prefer a slightly different writing style. I believe God always gives proof to what He is saying by making them after Himself, so on to the verse. It has come to my attention that I only see by my lamp for Jesus and me in me, and in being a Seer for Jesus, I am seeing for all that Jesus would have me to give place to allow Him to be the manner in how the thing is to be done.

I fall dead to the glory of man at Jesus' feet. That Jesus may raise me up to the Glory of God in me. So, in this, Jesus is first in knowing God's heart, so all is deferred to Him. Next, He is last as He sees to the service of what

belongs to Him. So, I could not take Jesus' heart as my own and then not see that the work He would have us to do would require me to be last. That the work that He would do would require a vessel that He may be Himself in His. So, Jesus' position upon God's Throne is Jesus' position in me, as I allow it to be. Next, Jesus is to be seen in the work through His. Jesus placed his right hand on John and told him not to be afraid. Jesus said He was the first and the last. Jesus holds the seven stars to his right hand, so in placing his right hand on John, Jesus was binding the seven angels to be of service to John and John to be given in service to the seven angels. God is Oneness to all that belong to Him. In what God has brought together, let no man put asunder.

John was to be Jesus' right hand in conveying the revelation of Jesus to His churches. How else could this work get done if not by God's Heart? So, Jesus is saying to John that they would see to this together by all that Jesus is in Heaven and on Earth and that God's Heart is found in the work to be done. What God has brought together let no man put asunder, Jesus in this is the work getting done. This is a partnership and a pairing of Grace to our place in the work. To give place to the grace, you

are giving yourself to the grace that heaven and its practice may abound in you.

Heaven is a partnership of us in Christ and Christ in us. So, if I were to pop the bubble of my space and allow what is of Heaven to my space to be run off by hell and the drama of another person, what would be left is my connection to Christ and Christ in me. So, hell then is the popping of bubbles to displace us from Heaven's atmospheres that we abide in or try to. Consider in worship; we afford God's wellness from our atmosphere back to Him as He awaits to fill us anew to overflowing that we might reside present tense in what is Him to our space. The rain falls on the just and the unjust. So, everyone is able to reside in wellness that comes from God. So, if Jesus sees the work being done by being the means and the method of how the work gets done, then why is there so much focus given to maintain this atmosphere or bubble over the believers?

The bubbles do not last as we leave the church and return to our place in the world that we live in. What we are by our inner order built upon the rock is what the gates of hell cannot prevail over. The beautiful bubbles that our

church moments provide get popped by the world around us. So, in that this is my medicine, I'll take its corrections to my space. The early church practiced love as an order knowing the bubbles about them could be popped at any moment by those who knew not what they were doing. So, in the bubble or out of it, God is God, and all that He is, is to be in order to my inner life. In life, we are at times lost to the drama of our space. What do we do to keep going, and what should we do to not get beat up any more than we have to? So, to pull down my imagination of how it would look to be ordered outwardly and not to be abused. If outward order does anything, it is wasted efforts on a bubble for a feeling in a moment that is easily lost as we come crashing into the next moment. Instead, I will lift up obedience in my space so that inwardly I am ordered after Jesus in my space.

So is it Jesus' place in me, or Jesus' place in Me you choose as one is the same as the other as we all are called to rule and reign with Him. The world will see me as it will; I will see myself as my place in Christ, that Jesus has His place out in front of me. *"I will say more, as I am the more you are looking for. "Those that have the world by the tail have nothing. They have a say and no more. They take comfort in their*

position, but in not being well to others in a position that would require you to be well is a tale. So, how could you take a position over people and then have no wellness for the people? This is a sign of who is fake and who is not.” Fakers are frauds who lord over those they have no wellness for. Real leaders are liked by the people who like what they are to the leader. How can you be for what is not for you? Relational wellness is a must for those that want to serve others.

So rather than tearing down pecking orders that exist in this world, allow for it to be what it is. Contend with what is inside of you that makes you, you apart from Jesus having His place over you, understand how Jesus has made us to be in Him. Don't contend with those that seek to be the order of others, whether it's in the church or outside of it. Concentrate on knowing what Jesus has accomplished for His, then make much of His by seeing Jesus' pictures of Christ in them. The world has nothing; the church has all that Christ has provided to it to establish Him in what belongs to Him. So, what is the Sword of the Spirit to me? Jesus was the Word or the Words of God that conveyed God's Heart to the angels in heaven and then to Adam before he sinned.

What the Spirit would say to the churches are Jesus' words to His. Jesus was given to God's heart and is now given to all those that believe in Him. Jesus could say exactly what He means, but the Holy Spirit is needed to convey the meaning of His Words to us. This is oil in our lamps. So, His Words by God's heart through the Holy Spirit to our space so that we might know of our place in heaven and not be lost in the circumstances that exist around us that cause us to be distressed by them. People have two gears. In one moment of wellness, they can be considerate of others. In a moment of distress, we look to our interests and don't care so much for those around us. So, remaining calm in a distressing moment by order of heaven built upon the rock would allow you to be considerate of other people's wellness and not be lost to your own. The bubbles pop, and being distressed is a reality of living in chaos when our plans to see us through are challenged by all that is done to preserve others from being undone by their chaos. Jesus would have us not be victims of chaos but be Christ-like and a light to the world around us.

This is why the early church gave themselves to the order of God so that chaos did not undo them. Imagine

being undone by Jesus in a good way to give place to Jesus' heart only in the next moment to be undone by chaos. Chaos, then defined by me, would be hell or all that is not God pouring out of another person or party to the undoing of the practice of Heaven in your space. Sadly, I tend to fight fire with fire. So, in the past, as others have poured out a little of hell through their space towards mine, I tend to give it right back. A re-gifting of hell to hell would only see hell pouring into everyone through circumstance. I am being real to be transparent. Thirty-nine years of being a Teamster teaches you to afford back what is given to you. When there is work to be done, and no one is comfortable with all the demands that never end, people get stressed, and then their space overruns itself in a bad way. So, they may not respect you, but if they know you can serve right back to them what they are serving to you. They may think twice as to whom they are dumping on.

Giving it back is not Jesus, so there are moments when all there is to do is to just retain our space to God's order in us. I see love as a discipline, not a feeling. This is in having nothing good to say; you retain your place in Christ by order of love ruling over you. This is what is real

when you can't live your life behind the closed doors of the church. This is to those closest to you when they're coming to collect you because you are no longer right in your mind. So, the Sword of the Spirit is God's many Words to us that we do not depart from them and God's order in us. This, then, is the gates of hell that don't prevail in our space. The early church was a tennis match between the practice of Heaven and Hell pouring out through iniquity in others opposing God's church. So, if our bubbles get popped by others, let us be seen with the Sword of the Spirit in Hand by all His Words in us to be found steadfast in Christ.

Amen.

Verse 18

18 I am the Living One; I was dead, and now look, I am alive forever and ever! And I hold the keys of death and Hades.

So, this is what I see; people may be self-aware before they are anything else. Even being of service to others or being at work in a normal moment, we reside in our space and relate outwardly to what is going on outside of us. Beyond what is normally our center, we approach what we are engaged in, all the needful things to do with our understanding of how things are supposed to be. So, to move, we apply what we know and then add our sensibilities as to how we should move to be effective in what we are doing. If we do not believe in anything beyond ourselves, we will do what we do to honor ourselves. This is being asleep by being unaware of what is a reality beyond our space. So, if I am asleep, I'm at rest with my eyes closed to the world around me.

I may be dreaming or in different stages of sleep, but my focus becomes my rest. In the same way, if I'm awake but centered on myself and what I am doing to establish

myself in the eyes of others, my thoughts are given to what I am doing and what I want. It would not matter if I was working or raising children; what is going on outwardly is attended to in a manner of how we attend to our dreams when sleeping. So, to be truly awake, we must be more than just self-aware. Unto our verse, Jesus is our introduction to a reality that causes us to wake up. Jesus is the reality of all that is, by all that was. Jesus is the practice of Heaven, which is Oneness to God's heart and an awareness of the Glory of God. This is the reality of what once was, then by Adam's fall, all men and women coming after Adam was born dead to the reality of Jesus or Christ.

So, Jesus, to save us from our own death to Him, took our deaths by sin upon Himself and carried our death to God, to Hell. This means that what once belonged to death and separation from God now belongs to Jesus, as He gave Himself for us and now owns us once again. Jesus was given to us so that we might take from Him the understanding and means of how the Father's family would be realized by God's Great Heart. Jesus, then Himself, died as a son of man so that God could redeem humanity to His Heart unto His Glory. Jesus will live in

my space as my reality to God's heart, as this is, by definition, what it is to be awakened. Jesus has the keys to separate from Death what belongs to God. Hades will only be populated by what does not belong to God. If by sin you can die, the keys of death can kill the killer and end sins' power over you. Sin happens as we fall from God's reality and our connection to God's heart. We slip, trip, and fall from a Oneness with God's heart and then seek by our heart to know a reality where we set the terms and conditions. This is where sin bends us and takes us from a reality that we can see beyond ourselves. Then sin has us create a new reality in our minds to our glory and honor.

This is why there is no honor for what is outside of you and does not see things and believe as you do. People would have to be like-minded and taught to believe in a like manner for there to be honor for the group you are in. This is iniquity, and we order others by our designs that come from our hearts. It is both blindness and that which makes us asleep to a reality beyond our own. We step from God's heart and put our hearts before ourselves to know our reality by our wants. All outward sin which is sin in action, comes from the sin of a wrong reality. Jesus

never sinned, nor will we if He resides in us as our one true reality. Jesus is our reality in God's heart, and by His, our hearts come after God's heart to be His in all we say and do. This is what is real forevermore. Hades is for false realities. The practice of Heaven is for Jesus to know what everything is by God's Heart.

So, here we go, "*I will impart to those that will as I do.*" Amen. So, if I go slower and I'm more thoughtful of Christ in me, Jesus will impart to me God's will. So, this means in being asleep, we know by our wants what we'd will for our circumstances around us. I would have to go slower to know a reality beyond my own, that is, God to my space. I would have to step from my reality back into God's and elect to be by God's heart to know my own. It is okay to know your space and what you are trying to get done. Beyond this, the practice of Heaven is to know what God would have done and our place in it and then to know how it is to be done. If in doing what we do, we neglect the manner in which we do it; we are not allowing God to be the means of what we are doing.

In what we do, we may need to take a do-over in the next moment that we give the reality of what God's place

is in us in what we do. It is in all the little things that the bigger thing, which is God in us, is made known. So, in contrast, knowing what we are doing, we do it by our means. This is our efforts and energies; people are lovers of their own efforts. We leave the wellness of God's heart to everyone to do what we feel needs to get done. So, if I held my horses or my push, I would find God's push through me. God's push is the order of our inner lives. This is an Art that the angels have perfected through every age. So, I will slow my roll and move when God is moving by God's Spirit. I will develop a new way of moving that is, in fact, the old way of moving by God's Spirit by Christ in us. By this comes a new way of relating, by relating in a like manner as God's angels to know how I am to move.

Manners give us a place in God that He has His way in us. *"It is as you have written, and by your writing, you are changing more than you. People can see what other people can write. It is your writing that will give place to what I will impart to you, and in this, you will know what to say."* Amen. This is good stuff, and the best stuff comes with a good plan. The plan itself has to be practiced so that what is not of the practice can be put away. The performance of the plan is also the "One" whose heart is the plan. The worst that could

happen would be that I find that I am in the way of the plan. That is what the practice is all about, giving place by not being in the way. Simple things to confound the wise and used to perfect the best of things in us. Positions matter as giving place is maintained by the positions we take up in our space.

Being given to be God's space expands the boundaries of Heaven from our heads to our toes. Let what is to be first in us, and then what is to be last, have a place in me to serve others by God's heart. Jesus is the first that we know the Father's Heart, and then He is the last that the least are served first. I just want my place in Him that gives Him a place in me to do as He wills.

So, the sword of the spirit is God's words that come from God to us that we can fight by them for His place in us. What God has awakened in me is the reality of Jesus and who He is to my space. If the practice is found in one man, then the practice can be known by others who will know of it by what it is in them. What was once the early church can be known by those God would have it to be known by. In the seeing of God in the early church, we could take His Heart for the moment we are in. If this is

His will, His will, will be known to us by Christ in us. This is a line of reasoning that has nothing to do with what is or is known by the circumstance we find ourselves in.

All things are made to give place to God's will. The reasonings that are the sword of the Spirit causes what is to give place to what will be by God's words in them. So, the gift, which is prophetic in nature, takes us beyond our hearts to know by our lamps God's heart and our place with His heart before ours. We then take His words to us and write them down in our hearts to be known by His words to our hearts.

This extracts us from the realities of our hearts apart from His. We are found then in words written upon our hearts that honor Him as our Father in heaven. In this knowing, we leave the glory of man to know of God's Glory in us as Christ. We are no longer by the lies of iniquity in us and walk in the light of who God is in us. Should calamity or chaos burst Heaven's bubble about me, I will just live by the order of love and all that God is ordered by.

The Art of Heaven in us is a grace that is all of Heaven joining together to know God's heart in all that

belongs to Him. In this, there is nothing impossible for us to do. We see all of this as Jesus is first in us to be the service of others through us. What will come to be known by this is all that is needed to be made known that God will have his family as He has willed by His heart. This is the major that all things take their place and become minors to their hearts to see God's heart as the true major of Heaven and Earth.

Amen.

Verse 19

19 “Write, therefore, what you have seen, what is now, and what will take place later.

Let's go! There are things to see and attend to by our lamps. God is governed by all that He has given Himself to. So, when I say by my heart that I'd like to be a good person and honor God in what I do, it's not the same thing as being given to what makes you, you. So, a believer's governments come from a free will to be in each moment by what they choose to be by. When we deny ourselves the things that we elect not to give place to because we would like to honor God, we are not undoing our affections for things that exist but are outside of God. So, Paul wrote about this with his lamp. The law of sin and death caused him to have an interest in what he did not want to allow. So, by our lamps, let's look at what a 'come as we are' moment that never has to end might look like.

Those in the church have allowed for a come-as-you-are moment, but in the next moment, they would speed the believer along a path of wearing Jesus outwardly

so that we all look the part. So, there is a bend in mind to order outwardly even before what is inward knows how to give place to what is God in them. So, let's look at the verse and see what comes from our lamps. I love writing, but to study anything, you need your gift to get beyond yourself. Then by your lamp, you would know what you know for your space. I am not studying to fix other people or be their light; this is an error that leads people to wear Jesus outwardly for a moment to neglect what remains within. A study that incorporates what other people believe about what is written in God's word is just not the same as a church full of Seers by their lamps and studies that cause the individual member of the body to look within and have a sense of what is in Jesus' way.

So, to dive into what is inside, I need to go back to the beginning. The world without form and void of order. It was in a chaotic state of disorder.

So welcome to what is by what exists in us; the only true order of Heaven is the practice of Heaven. Outside of heaven are the lies of iniquity that come from the father of lies. Truth is pitted against the lies for what belongs to God. Truth be told, the church is not comfortable with

what is within. It is very easy for people to tell others how to act. So, in diving in, we elect to address what most will wait till heaven to look at. So here we go; I am inwardly like the world was before creation. If I elect to enter in, God's Spirit will go with me so that I may begin again by taking my place in my "Let There Be" moments where I agree with God as to what I will give my space to, by taking from Him to establish what He is inwardly to my space. You give to take and then take to give. If I could not take from Him, I'd have nothing to give to others. So, a man's life is defined by what he gives place to, to then be God's to the degree he chooses to be God's.

Just as I do not end up hurriedly putting Jesus on outwardly, I am as I am, and as a man, I can reside outside of the church's well-meaning order for my outer life to deal with what is real or the real me. Why listen to an old man? The group would have you salute them as they line you out by all that they know. You have to be outside of the group to see beyond yourself and the group you are in. The lessons are 18 years in the making, and the pain and suffering that comes from them are enough for those made for the honor of this kind of knowledge. By the group being your thing, God will always be after your

affection for the group. That makes you give to what is not Him. In this, you will be like those that wanted to follow Jesus after their earthly responsibilities were attended to. I'd like my sorrows to be the lessons that others don't need to suffer. I only know what I know; I see what I see by what I know. God put me on a shelf for 18 years to learn the lesson for all that would care to know of them through me. I don't believe anyone has another 18 years to be put on a shelf.

So, I am His outside of the group. As it is puritans to me, it is a declaration that I stand as a man in the authority of my manhood after God. This is all Jesus had. Yet He was known by what He was after. So maybe too much information. I am not well-liked, nor do people get me. I am more misunderstood than anything else. It is what it is. So let me say that what we put on outwardly gets burned up. There are those that are impeccable in how they wear Christ outwardly. There are those who make their living by selling the notion that this is all there is to see. I don't think that is what Paul wrote; he would have never imagined people approaching his letters apart from the gifts and the use of their lamps. But that's where we have ended up. In "let there be", we take Adam's place

in the garden of God whereby the practice of heaven, we look to our space inside, not outside, so that we might build upon the rock by Christ in us and us adding our amen to Jesus' "let there be" in us.

So, this is what I see, all of creation made new, both the heavens above and the earth below. God's man or woman would take God's order to be His inwardly that what is known inwardly is more than what is just an outward adornment. God's "let there be" ended after God's breath went into Adam; Adam now had a place in God's "let there be." How can God's man continue in God's "let there be" if the man resides in a group? Groups have their own dynamics. Two people can have different ideas and trip over one another. I believe God would like His man or woman to be exclusive to Him as he is worthy of the fullness of each and every one of us. People don't want to go it alone as they only see their weaknesses and not God's strength in them. People's power comes from those in a group working in unison. God's power is seen in the "Let There Be" moments as we add our amen to what we can see by our lamps.

So, before the word of God was written and then canonized as scripture, people met together in the early church to be about God's order inwardly. The practice of heaven was a group effort. The Grace of Heaven was upon the group so that the members of the body could attend to what was within and standing in Jesus's way in them. This is what the group supported, the practice in everyone. Let me say amen to your amen because it is what I see for my space as well. There was regard and respect for each member's practice. With God, what is written upon our hearts that are his words to our space is what He will perform in the middle of our just as we are and continue to be to the neglect of what is outward in preference to what is real within. The words to describe John's visions of Jesus's Revelations came from Jesus.

The writing it down came from John. God will attend to them and perform what comes from His Heart by Jesus. There's not a single word that God won't perform in John's writings of Jesus's revelation. So, in the early church, there was much being written upon paper and the hearts of those adding their amen to Jesus's "let there be."

So, those that later approached the gospel intellectually were tripping over all that had been written. What a group gives place to causes the group to be by what they are giving place to. The more God's words are written upon our hearts, the more of what God is then in us. Is it possible that the group's words are not in all ways God's ways, which is Jesus? Why do we think that growing up a group of people numerically in our churches was the business of the early church? Once the early church became the popular group, everyone wanted in. And they brought with them by their hearts the practices of this world. Those that knew of Jesus by walking with Him and knowing His words and deeds died off and left in their place those that didn't fully understand the practice of Heaven.

The gifts were kicked to the curb, as were those employing their lamps. So, it is what it is, and in this last moment before Jesus returns, we know that God will perform all of Jesus' Revelation, and it will end just as Jesus has said it will. Revelation was written by John, who was gifted and employed his lamp. So, to know our place in the end, we need to take our place in the gifts and being Seers by our lamps. Let's set aside what man knows by

studying what other men have come to know. Let us join the early church just as we are to know God through our studies. Then as we put His Kingdom first in us, what we've written in our hearts by what we know of Jesus' words to our chaos, the Father will see our amen to Jesus "let there be." Then by the Father's Heart to our space, the Holy Spirit will bring to order what we can't or could never do in and of ourselves. Our best intentions only give place to an outward order that is as filthy rags to God. So, when John the Baptist's followers came to Jesus to inquire if he was the one or if they should still be looking for another, Jesus told them to tell John the Baptist what they were seeing Jesus do.

This was the evidence that Jesus was well in what God was in Him. What God is in us is the proof of the pudding, not all we know by all those who have taught us. If Jesus was well by what God was in Him, then Jesus would be found to be well by being in God. God in Jesus and Jesus in God. So, I want Jesus in me so that I am found in Him.

So, this is where I take up the Sword of the Spirit. There are things to chop down and remove from my

space. In watching Billy Graham, you can see his use of the Sword of the Spirit in his reasoning that came by knowing God's word. I believe that the use of our gifts and lamp will re-establish the early Church in us. But not to neglect Jesus's words. The word of God became Flesh and Blood. It is that flesh and blood that is sustenance to what is God in us. A seed to grow in us to what we are inwardly.

What we do outwardly affords us to be known in the here and now. What we are inwardly is hidden away in us. So, Jesus seed in me that my just as I am gives place to what He would have. Who is going to know if the practice of Heaven is real or put on? My associations with other believers require me to act like or play a part in what is done, for the most part, for an outward show. The early church lived their lives on behalf of others. I am not disrespecting what is now; I am just saying if we can see the more that was once to be found in the early church and that God does not change, it would still be His will for His today. I'm calling those outside of the groups to consider that their independence from the groups makes them more God's as God would have them to be His just as they are.

Let those who retain wellness in the group keep their place in it. Consider, if you will, that you, being found outside of the group, allows you to begin again as God's man or woman exclusive to Him. This would have to do with what you see as what God would have for you, as I can only speak for myself. Be God's man or God's woman for the reasons you choose, and the group can be to itself what it chooses to be. I'm not the champion of the church, just my space.

Amen.

Verse 20

20 The mystery of the seven stars that you saw in my right hand and of the seven golden lampstands is this: The seven stars are the angels of the seven churches and the seven lampstands are the seven churches.

To begin again is a blessing of a practice that looks to establish us in its good. Man is a slave of trying to build something of himself in himself as this is the folly of iniquity. A created being can only be what they were made to be, or by the lie of iniquity, be blind to that fact. So here we go, a call to take the gifts up and endeavor to get beyond your own heart.

What we see as we look instead to God's heart can only be known through Jesus. Then in knowing ourselves, we see by our lamps and look to God's Spirit to know what it is that we are seeing and what our place in it is. In writing, when I write I am, I will write I Am instead. I Am is a salute to The Great I Am. I Am to say that God's place in me gives me a place in Him. So, I become one as God speaks for and sees to His as His own. You take this by

faith as it is God in your space. Those that have made much of themselves to the body do so hopefully with the best of intentions.

Their ideology is to believe that scriptures will make us more if we believe and understand them accurately. The more your beliefs are perfected by those in the know, the further you will go in God. Scriptures cannot make more of one person than it does another, as God is in Wellness to all that is His.

The Catholics believe if they give special favor to Mary and honor her personage, they will find greater favor in Jesus for themselves. People who lift up the bible and salute the bible are looking to go further and faster in the same way by having special favor by their regard of the bible as the bible is God's word to man. You honor to be honored. You regard it as special to be more special to God. You hold to what is sacred to God to be considered for a greater consideration of God. It is religious in practice as to what Mary is as the mother of Jesus would be to the Catholics. Religion seeks an inside track or the means to be established out in the front of the pack. So, I resent the use of scriptures to be the establishment of

those that see their intellectual understanding of the scriptures to put them out in front of the body and their practice of Heaven. People are not the problem; it's what they give place to that's not God. In this, they do not know what they are doing. God only needs His, His men and His women to be His by what he has done for them.

The purpose of the group was to see the Grace of Heaven and its place in the group for everyone to be God's by the Cross of Christ alike. I do not want anything before me but the Father's Heart through my practice of Jesus in my space. In saying this, I say it by the Holy Spirit. So, I'll be known as the one who sees by the Holy Spirit or a fool for not saluting those that salute the scriptures. It is a good day just to be God's. What will happen in the end times when God's seers walk the face of the earth again? It is going to happen as the early church will rise up in those that will give place to what they gave place to. Why do creation's needs race ahead of God as though God has not seen to everything? I am looking for what God made me to be in Christ. Our best intentions that serve the cause of self come crashing into the needs of others. So that people see to their designs at the expense of others who are considered less than for not having the

correct belief in God's word. Whatever it takes to be established in the eyes of others.

I would like to reflect on Jesus inwardly. What man is capable of doing to others as they seek wellness for themselves is the ugly of man. God has made the wellness of His creation to be what He is. So, in the end, it is the end of a man taking care of himself at the expense of others. Men look to their own lives and will end the lives of others who seek wellness of their own. This is a code of being without ethics and caring for others by only acknowledging regard for self. This is Iniquity, and it comes from fallen angels that chose poorly and lost their place in God's heart; they now live in opposition to God's purposes and plans by what belongs in hell and is what God is not. The fallen angels did not maintain their place in God by going all the way in being fully given to God's heart as Jesus is. The fallen angels chose to be as much of their own, as they were to belong to God. This happens as their affection for the group they are in causes them to belong more to their associations with the group. They overgrew their space in importance and sought to know their own potential as they had ambitions to be out in front of others. So, when iniquity came calling by Lucifer,

their own associations entangled them and what they wanted for themselves.

They fell from God's heart on purpose to know their own greatness by their own hearts. They withdrew their belief in God's heart to lavish their beliefs on themselves and the groups they were given to. This is why the groups will separate themselves from the rest of the body to know its greatness by what it makes of themselves. The end will bring an end to this folly. The choice to regard God to the degree we elect to will be the undoing of many because they did not see the need to go all the way in belonging to God. What then exists is a part of them that looks by iniquity to see to their own needs at the expense of others. It is what it is, as it is for everyone to see what they will. So what we see comes by the practice of Heaven in us or what we don't see by the lies of iniquity that still holds our attention.

So, when a person is helping, are they just helping themselves in what they are doing? Are they looking to be something more than others to neglect an inward order that gives place to Jesus? Humanity has been shamed into being centered in outer life. This comes by order of

iniquity that demands you to keep your space from wrecking that which is worn outwardly. Those that put on air don't want to be wrecked by what is real; they look to maintain appearances outwardly to neglect what is inside of us in Jesus' way. So, to be by a practice, Heaven gives us as many do-overs as we need. Beginning again with what is inside can convey the order of Christ, which is built upon the rock to be seen outwardly in relationships with others. Christ's order in them is to be centered in Jesus in Heaven, to acknowledge Jesus as the Lord of lords. This is Jesus' life by what He is in us. So, where there is no shame, we can be true to that which is "True."

So, a lot of words suggest that there are moments when we stand on the stage of our lives to perform what we will buy the practice of heaven or by the lies of iniquity still in operation within. So, it is my hope that in reading these words, you consider for yourself what Jesus' teaching of the use of your lamp has meant in your life. Suppose the use of your lamp in the group is not needed as those that are a light to the group or out in front see by their light on behalf of the group. I say that this is a disorder and was not the practice of Heaven by the early church. So, all that would need to happen in our churches

would be to allow the practice of the early Church a place in the church today.

This means church leadership would have to take place behind the practice. This would allow God to be the Light and the focus of what is His. Let the groups be instead by what is inside of them built upon the rock. It is by this rock the Gates of Hell cannot prevail over our spaces and pollute the practice of Heaven that is pure Jesus to his body. I am no more as the glory of a man steps from my space to exit the stage of my space. With hands held high, I want to be found pulling the glory of God to my space as God Wills for me to do so. This could be done inwardly to not be the show. I can do this inside of a church and a group or outside of it. The only way of getting the world out of you or the group that you are in is to be fully given to Christ. This is His Life that we take up at the Cross. I'd like to keep my space as my own.

I'd like to begin in my space and end in my space. I don't want my words to be twisted into a new outward order, or another consideration of all the things to be mindful of, as though wearing Jesus outwardly means anything. I would like to acknowledge those who have laid

their hands on me and imparted to my space that which was their gift. I attribute what my gifts are in me to be what they are as God wills them to be. In being exclusive to God and in obedience to not having earthly associations, I don't know what they would elect to see about what I have written. Before any of this, I was given a book by a friend at work. I see the book that I read as being what has changed what I was to give place to, what is More than me. When I have completed this book I am writing, I will let those that have contributed to it by what they are in their gifts to my life read it and let them judge for themselves if this is Jesus to my space at all.

This is why this book is entitled "as it pertains to me." I speak on behalf of what I see. A Layman could be in the church and not seen at all. They are not regarded as being much of anything. So, if I tell you what I see, I am only one man. Dismiss what I have to say if you wish. So, of those that laid hands on me, two of the three have passed away. In not having earthly associations, I am alone in what I say and write. Leaders are leaders by what Jesus is in them and by how they have given place and gotten out of His way. John was a leader by attending Jesus's Lordship over his inner life. When Jesus returns,

those that are of iniquity will want more time to continue getting after their designs by their hearts. To those that elect, it can be the end of iniquity in their space to afford a place in them so that what the early church practiced could be known again. Knowing the practice becomes a means to an end of seeing God's will in us, that we are those that belong to Him by His heart and not by ours alone. The pain of being rejected by being misunderstood is all too real.

So, I can only say what I say to those already outside of the church. And I can only say what I say as it pertains to me. A man speaking of his space is not something for someone else to bring order to. I can believe what I elect to believe and then see what I see by my methods. If someone's job is to bring correction to my space, they are overstepping the boundaries of their own space. Let them write their own book rather than just stomp on mine. I am what I am by what God is in me. No one has to salute what resides outside of everything else; what is outside calls to what is outside. The only consideration would be for the reader to consider what caused me to think and reason as I do. Either I am seeing what causes everyone to be seers, or I'm as blind as everyone else. So, I know

enough of myself to know where I begin and end.

This is the key that unlocks what our lamps are proposed to provide light and illumination to. That which is beyond us would have us know of God beyond what we are of ourselves. Consider, if you will, that this book is Anointed and, in its many words, is the salve to open blind eyes that don't see beyond themselves. So, this book will be rejected by some whose affection for their group will not allow them to see anything else. I believe that there are those outside of the group that currently belong to themselves that this book will be a service to. Those of the Jewish faith that want to know of the purity of Heaven practiced by the early church can see what they see by the words written within this book. My apologies to those that trip over my writing style; I don't write on behalf of others to be pleasing to their ears. Let the "Truth" have its say over my space. People are fit by what God is in them to know for themselves. You just need to allow for God's design that maybe is currently outside of the groups.

Amen.

Chapter 14

Why Do People Do

What They Do?

MATTHEW 6:22-23:

22 “The eye is the lamp of the body. If your eyes are healthy, your whole body will be full of light.

23 But if your eyes are unhealthy, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!

People would like to be established in what they are doing in the way that makes them good at what they are doing. Good would be to be proficient, effective, and efficient. If what they do is unto the group they are in or out in front of, they have a responsibility to the group and their regard for what the group means to them. If what is done is in service to the group, your being in the group has you standing with one foot in the kingdom and the other in this moment in the world we are in, as you are

challenged to see past the group. Your acceptance is found in the eyes of those in the group.

So, my best being in a group could only mean to me what is going on in my space in relation to the group that is or isn't inwardly building upon the rock or that they are neglecting to be the best version of the most polished them outwardly. Matthew 6:22 says the lamp of the body is the eye. If, therefore, your eye is good, your whole body will be full of light. Amen. Define, then, what your Light is. God is Light, the group may have our regard and affection, but they are not Light.

If you exist in the group, what the group sees will be incorporated into your vision, good or bad. This means your study by your lamp will bow down to what the group elects to see. If your lamp serves the group, and you complement the group in what you see, you will not see beyond what the group allows you to see. The office of the prophet would require you to be God's that you know his voice in your space. Human wisdom and understanding are put away so that our lamps that are spiritual and God to our space can be the subject of our study. You start writing and think you know where it's

going, but because we often play to the groups in our minds. God's voice will summon us back to our space and to Him. So, I picked up the pen to say a thing to the group so that I might be better understood and God, by my lamp, brings correction to me. My sheep know my voice implies to me that the wellness of the sheep is not found in a group but in hearing and knowing Jesus' voice.

So, my point was, in my mind's eye, what was I to be to the group? Would it be for me to order what is outside of me? As this is what Jesus is, I have nothing to do with how others elect to order their space. How they see me means nothing, as what the cross affords me is the end of this mess of me. So, the problem I see inwardly is how do I get out of Jesus' way in me? The problem of the group is how they stay the course and stay together in what they are doing. To seek the kingdom of God first implies that vision is required. If I'm in a group and they afford no value to what I see because those out in front have that covered, then are we not looking at something other than the kingdom of heaven? The in-between is a place that regards both the purposes of God and the business of being or giving place to the moment we are in. What is important to the moment we are in? It is our

place of wellness in the group. We want a connection to the group as much as we want a connection to God. This gets us halfway out of the world but not having us go as far as the Kingdom of Heaven.

The in-between is Christendom or Christian dumb; you choose. The practice of Heaven delivers you to the Kingdom of Heaven. The lies of iniquity will afford you a place in this dark age for the moments that are left of it. The in-between is a half-truth that still allows the lies of iniquity to hold you to your heart apart from God's. You are lukewarm, and Jesus would prefer you to be one or the other. This is because you are only fooling yourself. Knowing this means nothing if you're not practicing heaven in your space. I'm preaching to myself because I need to hear it over and over again until the lies of inquiry don't hold me from God's heart for my space. Jesus' return is at the end of this moment, so if I am to do my space service and I instead afford my service to the in-between. I am still living my life to this moment.

So, this, then, is a dividing line that exists in the verse of seeking the Kingdom of Heaven first. Is heaven first not being applied to being God's exclusively so that we

can remain dead to our moments to give place to His? But, if we are found in a moment with a design for that moment, would that design have come from someone's heart? Jesus' design is that all these things shall be added to you when the Kingdom of Heaven is first. But if a man's interests in the group have him adding things for the moments we are in, what are we seeing? The things that get added to the kingdom of heaven being first is a salute to the groups we are in. This means we really don't believe what Jesus said about all the things getting added to us by what God will see to it. It means we'd like to see to it instead. After I end my moment to see that Jesus gets His first, that the kingdom of heaven and Jesus practice is first in me. I'm done; there is nothing left to do. Unless we are trying to accomplish a thing as a group, if I got out of the way, my moments would be no more, and I'd be in this world, but living as if Jesus' return was at hand.

So, how then do you know if you are in God's moment with His Kingdom first or you are in the group's moments trying to be something to those in the group? In the next moment, you could be taking a little moment for yourself. It makes the mind demand a simple answer. The practice of Heaven is Jesus to those that can hear what the

Spirit is saying to the churches. So, this, then, is all there is. It has to be simple. To the degree we develop the practice of heaven is the degree we will be rid of the lies of iniquity and setting up camp in the in-between. Thank you, to the early church, for sorting this out for us. Thank you, Jesus, for helping us get out of your way. Ending your affection for the group is no small feat. By taking up Jesus' pictures towards the group, we don't shortchange the group we are in.

This is the beauty of the early church. They were living outside of having their moments so that God could have his moments in them. As members of Jesus' body, Jesus could be seen in them.

So, this is where the term believer was employed to explain why people stop having their moments to give place to God. The Believers were being mocked for being outside of their moments and no longer in the lies of iniquity. The term believer was a jest to imply their behavior wasn't right. If the early church was no longer in sync with the world, they were not looking to their moments by what they believed. So the term believer is the same as saying, Seer. The term Seer as it pertains to

this book and its study is to say how I relate to the practice of Heaven for my space outside of the groups that people find themselves in. A seer sees to the practice of Heaven. This is done to bring iniquities moments to an end in them. Then what I do, I do that to belong to Him. Obedience to his will makes me be given to Him by all my words and deeds. I end as He begins again in me to go where God would take us. I followed to be His and given not to the group but to God's heart. You can bring Heaven down to your space by what you write. To be found yoked to Jesus and dead to this world and our moments in it is the early church. I see this because God would have me see it. I'm one called at the very last hour to give place to what Jesus would have done through me. How are those who have been at their post and on the job since sun up going to think of one showing up at the last moment?

I say that what would show up would be a 2000-year-old practice lost to the church through the ages to be established in all those showing up late for work that left the groups for their own reasons. The early church could live again as Jesus' wills for the workers are few, and this is God's moment to see His Family. I am a writer, as God

would have me to be one. Writing is my superpower to make the crooked ways to be made straight in me. Jesus spits out what was lukewarm from his mouth. Those that took a position in the body of Christ doing Jesus' speaking for Him have been spat out because they are comfortable in their practice of Heaven, allowing iniquity a place in it. This makes what they are saying on his behalf no longer tolerable by Him. So, Jesus' voice will be heard through others that give place to His Life in them that they give place to what He is in them. I Am no more than just a man full of flaws that also gives place to what God would be in me.

As a retired Teamster, I know how business works outside of the church. They want an elected few to run the show and bring order to those working on behalf of the company's interest they work for. So why is it that what is in the world is found in our churches? Why are the institutions of God so much alike to what is secular? The early church will rise up outside of the church and then be found within. You can't stop this as it is Jesus' will. He is seeing to his Father's heart and ours all at the same time as He is given fully to both. He's God's heart and is our hearts as well, in the purity of our practice of

Heaven apart from the pollution of iniquity. So as my moments end, I will see that Jesus' moments in me are in service to what He would say through what I write and say. So, if the group needs to spit at me and rebuke me for what I have written with my pen, I would say to get a pen of your own. To be a champion of what the church has become some 2,000 years later, is to not understand that we presently live outside of the age of the church. The reason why the church is better served by not staying the course is I believe those in the church that are of the world will walk out of the churches in mass just as the crowds turned away from Jesus's teaching to return to the lies of iniquity. Who then will help to keep the lights on in the church? And will it be God's Light or the groups?

The remnant of the groups will find a place for the light that comes from their lamps that they have a place to shine. The groups will give place to the importance of Christ in every member and that each member's light that comes by their lamp needs to be known for iniquity to be put out of our groups. The lights that illuminate the buildings the group meets in need to allow for a vision that sees the importance of being Seers by our lamps to know of the practice of Heaven to our space. So why do

people do what they do? It is because they are in a moment, and if they don't see to their needs, they believe they may just have to go without. This is where I've said what I said by what I see, and now I need the Sword of the Spirit to deliver me from what is in me that is not Jesus and stands in Jesus' way. If I took an honest assessment of my space and the methods I employ in dealing with the complexities of my space, I would see that the outer life or the order of others dictates what is to be out in front. If I want good standing from the group, they need to see me saluting the outward order for theirs in the group. This is well-meaning by those out in front being aware of all that can go wrong and then, in their considerations, bringing order to others to steer away from all that could go wrong with being in a group.

Control is as addictive as a drug as your way is lifted up in others' space. So, the group makes you be theirs before you can be God's. Maybe they don't see it, but it is just what happens in their minds as being needful nonetheless. To be a thing to a group wars against being you as you are to be God's. To put the kingdom of God first, the group is not a consideration for you to manage. The group belongs to God or itself. I have to be dead to

the idea that the group and my moments in it need some overview or supervision. People ordering people may seem to be right, but if adults can't be trusted, then the world has already overrun the church. The church would only be a school for people who never grew up. This is outward order as a means to an end, and it is just wrong. This goes back to being under the law as the order of the church steals you away from being God's.

Giving place is the end of ordering things beyond your space. This is how we are to live in Holiness unto Him. It is the group's hold on us that impedes us from being truly separated to Him, to be his. The greatest trespass of all is to get between a man or a woman and their practice of Heaven. The practice of heaven is the order of heaven for the church. So, the groups in the in-between become the glass ceiling that won't allow us to go any higher into heaven to be God's first and that the kingdom is "Truly" first. A group order is what does not trust in what is God's to be ordered by God. So, it looks to organize the order of those in their groups. The groups can still claim the high ground as being in the know and thus is the legitimate order of the group.

In this, they take Jesus' place out in front in doing this and then direct its members to be given to an outward order to the neglect of building Heaven's order inwardly upon the rock. Why was John the Baptist in the wilderness separated from others? Why was Jesus' Ministry put off for a time until it was His time to be out in front? Jesus was given to being separated and holy unto God and developed in that discipline before His public ministry began. The disciples left the service of waiting on tables to develop, apart from everyone else, the practice of Heaven in their space.

That others then could know of it for theirs. You can't come out of the world if the world exists in the group's you are given to. It is a group's needfulness in us and its order that keeps us from allowing God's kingdom to be first in us. It is what it is. The prophet has his own space to deal with through the words that come by my gift and my lamp that would allow me to see Heaven's purpose in what I write. What is a Prophet other than one given to God to say what God would have Him to say? His position would require him to be separated from groups. When the groups give place to the early church, this will allow everyone to be seers. How else can you end

this other than Mathew 6: 23. But if your eyes are unhealthy, your whole body will be full of darkness. If, then, the light within you is darkness, how great is that darkness! The love of man and your place with people is darkness as the love of God and His place in you is Light. It will get better as the Light pours forth from the practice of heaven once again.

Amen.

Chapter 15

The Reason

There are different ways to reason. Our reasoning is used to lift our sensibilities up above others to say why one thing should come before another. You take a place in how things get done and assume that it's always been this way and always will be. John went forward in time to know the church age from beginning to end. He did this with a prophetic gift. So, gifts tend to get in the reasoning's way. I have a prophetic gift to know how the early church was well in the practice of Heaven. Why is this relevant? I believe the church age is over and that we are now in the end times. As an old man, I dream dreams and consider their meanings. If a thing is by its inward order, then that order is to be known by others who can see inwardly by how a person acts outwardly.

Does a person's hope come from their heart or from God's? If their hope came from their hearts, they are probably deep in their sensibilities, reasoning by all they know about what they hope to have. I see the gifts that

fell at Pentecost as a means to God's end of having His Family unto Himself. If a man's reasoning can be traced back through his sensibilities and then unto his heart, then his picture by his heart rules over him. In wanting the support of others, your preference would be to line other people up with the pictures that you give preference to. So people, over time, reasoned the Gifts away to give preference to their pictures by their hearts. Once the gifts were no more, the point of having a lamp with oil in it to know of God's place in you would compete against those who thought themselves to be the order of the church.

So, show me the order of the church. What I know is that they can't see me for all that they are achieving in and of themselves. They believe they are a shining beacon to a dark world. But they can't see beyond their own group that they are in. So, what is seen outwardly should convey the inward order of a thing. Why can't they see? If their inward order dictates how they will act outwardly, then their eyes do not have to be on their outward order. They should be able to attend me or, if nothing else, be found in their inward order to reflect their Father's order in heaven. If someone runs you over because they are important and you are not, you'd be found holding fast to

the rock. Holding on as, at times, this is all there is to do.

The order of Christ in them is sacrificed to attend to the outward order of the group. So, is this the church, or is it the world in the church's clothing? Iniquity was defeated at the cross, but if it gets employed by those in the groups calling themselves to be the church, you can't fix this. There is enmity between that which belongs to the world by iniquity and those practicing heaven in their space. It was only a handful of believers that saw Jesus as Christ before He went to the cross. The religious order of the day that was ruled by the lies of iniquity was the group that caused Jesus to be put on the cross.

So, what are we looking at when what we are looking at refuses to see Jesus in us? People see what's wrong with you. You are known to them by what you do wrong. They could elect to see Jesus in my space, but since they can't see beyond their space, all they would see is someone doing something different than they do. So clearly, we don't see clearly at all. The reason this is done is that the church groups are now much like the Pharisees that put Jesus on the cross. It is by their order the world is made right. If you exist outside of their order, you can't be of

God. Jesus is the standard and the performance of the church. Jesus is fully given to God's heart and fully given to those that believe in him.

So, the bar is set to The Father's Heart and then to the wellness of all of Jesus' followers. I am challenged to get beyond my heart, let alone have a regard for what exists, not to see me. So, the teamster's code of ethics is to help those who help you and then not to regard those who have no regard for you. You simply return and give back what is afforded to you. So, give it, and it will be afforded back to you what you give. The groups can't escape this, so they will reap what they sow. I can't escape myself or my heart apart from the Gifts. They never went away. They just got put away so that others could be the means to God's end by all reason.

So, let's take the substance of God, which is each person's portion of the belief that they have to appropriate as they deem fit. What do the groups believe in? As the book that is being written is as it pertains to me, it is for me to say what I see. Argue with me, if you will, by writing your own book as it pertains to you. Then at least, the discussion will be about what is perceived to be

real and not an outward-order front for the show as the Pharisees were in their days. I want to give place to Jesus inwardly. This means God's heart is the order of my space, and in the very same moment, Jesus's affection and love for His demands my full consideration as to what my obligations are to belong to. I belong to what belongs to God. So, the ethics of the teamsters come crashing down to give place to the ethics of Christ within. Why should God command us to love our enemies if he did not know that by the lies of iniquities, brothers and sisters in Christ would be pitted against one another for relevance's sake?

Was Saul not lost to iniquity until Paul became a brother to all those in Christ? So why write a book to people in a group that can't see you for all the other things they have afforded their beliefs to? There would be no reason for that. If, in wisdom, I wrote a book to call those that fell from the church back to the practice of the early church, what harm have I done to those who remain in their groups? I do see Jesus in them, and they are beautiful to my Lord. I accepted Jesus as my savior as a young person in junior high. God bless Rich Frazier and the joy he had in leading my brother Mark and me to Christ. So, I stuck to the groups in a loose association as it was the

thing that people did to stay the course. Then much later came my earthly fathers passing and a book that is the adventure of coming into the more that is Jesus through Me. When I came to understand that it was for me to leave the group to be God's exclusively, I thought that my wife might stand with me.

This is what I did in my mind to try and order His order for me. It doesn't work because people are with what they are with. So, I am all alone in what I write. I didn't understand how God could use someone no one else believed in. I had a hard time trying to understand what didn't make sense to me. My dreams tell the truth. No one believed in them. No one but God.

So, either Jesus is in what I write, or He is not. As I have no earthly association, I am just one man with a pen in his hand. So let me get out my Sword of the Spirit and tell you about what I see about the Reverend Billy Graham. He operated in a gift and used his lamp to know God's words in his space. Maybe he didn't see it that way, but I do. He had regard and honor for those he was presenting the gospel to. His pictures of himself and the gospel he was representing were right and true to what

Jesus was in him.

So, you tell me how one man could stand before the masses and afford those he did not personally know to allow them to know and see what God was to his space? How does that work apart from the gifts and the use of his lamp? He was a natural, and there will never be another one like him. Unless by the gifts and the use of the lamps, Jesus can reproduce the practice of heaven in others as it was done in the early church. Then there are many Billy Grahams in the making by the practice. I claim an association with the gifts and the use of my lamp. Let me be to those that read this whatever they elect to see of me. There are no towels being thrown in to give up. Jesus has a towel wrapped around his waist, to clean from our space that which is of this world and not of Him or the Father's Heart. Waiting on those that can see to allow His needful service to those that elect to belong to Him as His. Take communion in your own homes as a means to have sustenance in your new Nature. What is of Jesus is needed to grow Jesus' seed up in us so that our spirits become the alphas of our space.

So, if you are reading this far into the book, you either like it or really hate it. My earthly father was an ordained minister who worked for the state of California as an employment counselor. He counseled at the church on Saturday; he had a library full of books. His interest was in bringing together what was spiritual as well as understanding how the mind worked through psychology. He had read the book I would later read, cover to cover, in just a few days. He said that it was only the second book that he had ever read to hold his attention from cover to cover. His passing marked the beginning of my journey to awakening from the slumber of life. What I write, I write because of that book, but I can claim no association with it. I am to be an apple far removed from the trees it came from. I am alone, and I am as God would have me to be.

So truly, my only association is to the practice of Heaven in me. So, judge for yourself if God's heart is known in the words I write. To be a Seer is to know of God by the Holy Spirit. There are no laws against this practice. I don't talk to dead people. It's the gifts of the Spirit to the lamp to know what I see, then back to the gifts to return again to the lamp. I try to see through Jesus' Heart just one verse at a time. There are no laws against

knowing God's heart through Jesus to know who you are after him. So, my respect to those who love or hate this book as I afford you the honor of being the captain of your own vessel to see what you will in my words. Remember that in writing, it does not matter where you begin. Any place is a good place to start, as all roads lead to Rome. In this case, the Father's Heart is Rome, as Jesus is the road less traveled to know by God's Spirit what Jesus is saying to the Churches. God wants to be known by His. Just begin and let the Spirit take you where he'd have you to be. To be fully given to all that Jesus is to be in you so that you're able to get yourself out of his way in you.

Amen.

Chapter 16

What's Next?

Going to church last Sunday during worship, I saw in my spirit the writer of the book I mentioned previously. He was washed in the light as up on a stage. The light was before him as well as on all sides. You could see him as though he was ready to minister to others. There was a quality to the light as if the light itself was of Heaven. There was a Clarity to the light that made his personage be seen in high definition. Later I saw another who had laid hands on me and imparted to me their gifts. I saw her in the same light in the same way. What I heard in my spirit was God asking me where my worshipers were. So, is it okay if God asks a question and then answers his own questions through one writing by his gifts and his lamp? I believe what I saw and then heard is what is next. God was telling me to be seen.

The next book I am to write is titled "*Where Are God's Worshipers? As It Pertains To Me.*" I am to see myself in the light afforded to those I saw in my spirit. So, before I write

about how little I know about worship, the study of where the worshipers are will come from Revelations 2. This will be the foundation of what is written prophetically, by my lamp. So the thought that I would like to end this book that I am writing and that I will take into the next book is this. There is nothing to put in between you and God's heart. His heart is to be how we are to know our own. If God would not have us to have another God before Him, He is speaking of His Heart being before ours. If we have before us what we want by iniquity, we reside in our wants by our designs. I'd have to get beyond my heart by that which would remove me from my own. This takes a gift. The church replaced the gifts with scripture and then believed scripture to be the method we get beyond our hearts to know God.

This is the problem I see. The letters written in the New Testament that came to be known as scripture were to be an aid to others to say how those writing the letters gave place to the practice of Heaven. This is to be seen as what the writers did in their space. Knowing their practice is to encourage us in our own; the problem being their practice is theirs. We need our own practice that helps us get ourselves out of God's way in us. All we could take

from scripture is a knowing of what their practice caused them to know and understand. They don't stand in Jesus' way in me; I do. I'd need my own practice. If Jesus' angel sent to John to reveal Jesus' Revelation to the churches did not stand in between John's practice of Heaven and God, then God would have nothing standing between His Heart and ours. We are what is standing in the way of God's Heart. We need our own practice, having done all we stand in our Father's Heart as our own. The practice of Heaven is a bridge that unites our space to God's that He by it can reside in us as we reside in Him. Heart to Heart.

The church groups are so concerned about the outward order of how the thing is to be acceptable to God. This is not for me to do, as God's purposes need me to contend for what is within me. How we wear God outwardly is as filthy rags to God as we are to just come as we are. Could we consider that the reason Adam and Eve had no close in the Garden of Eden was that God was there covering? If I looked upon Adam and Eve in the garden, all I would be able to see was God's light shining from them. People used scripture to correct one another. This is an error as God is order and is the order

of His. Scripture is what the writers did to get out of Jesus' way, in their space. Those that wrote the New Testament assumed those that would be reading the letters would understand that the whole business of the early church was a perfecting of the practice. Jesus' revelation to the churches is the business of perfecting the practice.

If all we know is what other people have practiced and we do not have a practice of our own, the early church would not know what to think of us and how far off track we had become. So, in practicing Heaven, I will know what I am to do. Then this is what I am to see to. Not to suggest that what I am seeing to do in my space is to be done by everyone else. This is how the church groups have become lost in the outward order. I'm wearing Jesus as a covering. If Adam and Eve were covered by God in the garden, we need to accept His covering over what belongs to Him. What I saw in my spirit was for me to see, and when I saw what I saw, I didn't know how to relate to what I was seeing. God's pictures come from Jesus from God's heart to our space.

The light I saw that covered those that laid hands on me is the light I am to know as the Light of man. God's

Heart is the Light of man. I am to see others that belong to Him, as being covered by His Heart to them. How else are we to know what we are to do? God has covered us on all sides with His Heart to our space. In blindness we were unaware of this fact. In blindness we tried to line everyone up in an order that comes by all we know. Being a seer is being a believer in God's Heart. I am not the order of another person as we are all covered by order, that is God's Light to our space. Jesus is to be the practice of all our days. One day at a time, till the end of time.

The word of God is for me as much as it is for the intellectual giants that know the scriptures backward and forwards in all of their Glory. Created beings cannot make something of themselves through what they know of God's word. It is a spiritual tool that feeds us, washes us, and encourages us, but it's not the practice of Heaven as Jesus is the practice of Heaven. The word of God is my correction to my space, not someone else's correction to my space, as this is a trespass.

God has made us all the masters of our space. So, God's Heart is known to us as Jesus. In knowing Jesus, we know God's heart. If God's heart is the order of my

space as I am to come as I am. The practice of Heaven is to begin again, as what we do will not be counted against us or for us.

What God does through us is forever. I am pressing in to know and be known. I'm not building upon what was yesterday. My yesterday is not counted against me, so what forgiveness would have me do is not remember or keep a record of what others have done to me. The practice of heaven was the business of the early church as the scriptures had yet to be penned. If the gifts came first by Pentecost, the first use of the lamp would be Peter explaining what the gifts were and we're not by his lamp. So, the gifts came down then the lamps came out to know what the gifts were opening them to. The word of God is a prodigy of the gifts and the lamps employed to understand what the gifts revealed to them.

You don't break up God's family. You allow the family unit to be your family. It causes you to be God's by His heart. Well-meaning people who are contending in their order would have everyone around them be after the order that they are after. Sensibilities are what caused the Israelites to not go up the mountain to get with God. So,

as it was then, so it is through the church age. That age has passed, the time is short, and the workers are few. So, blink your eye, and the practice of the early church will be known by those who give place to it. So, if you fall from the church, its moments are now seen in the rearview as a thing that has passed. What is now before us is what came first, and what comes at the end has the means to allow Jesus to do what he does through us.

There is more to know, and now you know how you can see what has always been and never passed away. The church age ended and delivered us to the end times. But God's Gifts that served the early church are still here to serve us now that we might be of service to God's Heart in us. So, I will build upon the rock the practice of Heaven in me. To see God's heart as being the order of my space. I end as iniquity ends in me. What I become is what I already am. It is the practice that takes me from this Dark Age. It introduces me to who Jesus has made me to be in Him. This is all there is to know, as this is all there will ever be. It took 12 disciples sequestered away and separated from the group to study all that Jesus had taught them by their gifts and lamps, to bring the practice of Heaven down to earth, to be practiced by all those that

would elect to do so. So, there are more books to write. To be fair to the readers of this book, I will judge it as it pertains to me anyway.

Those reading this book will not understand why I do not have more honor towards those in the group. In people getting after their wants, they will look to what they want and hold other people down. Everyone has suffered from this, and no one is immune to this. In this, people have been made to suffer people. The energy in what I write betrays the pain in what everyone is made to suffer. We end up with a fight in a kick to stand up for ourselves. I am damaged, as everyone is damaged. So, I ask the reader to forgive me for what is inside me that only the practice of heaven can deliver me from. Everyone needs a place to start and begin again. In that this won't be the last book written, I would encourage those reading this book to forgive what is broken in me. We are what we are, and everyone needs a place to start again.

Amen.