

The Bride In Surgery

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Book Two in a Series on the Bride of Christ

Introduction

In Book One of this series we discovered that when Paul makes reference to marriage in Ephesians chapter five, he calls it a great mystery. He specifically says that the mystery of the situation was that he was actually making reference to Christ and the Church. In other words, there is a love relationship that Jesus Christ has with the Church that ends in union and oneness with Himself, which is to be comprehended in the term “marriage”. Out of all the scriptures to which Paul could have referred in order to prove his point, he chose to only use the verses in Genesis 2:21-22. In those verses, he refers to the example of how Eve was taken out of Adam’s side.

Another discovery we made in Book One was that the Bride is not a special group of people but those of the Church who have begun to relate to Jesus in oneness. Therefore the Bride is not certain individuals but all those who, because of love, have lost their former identities and have been gathered up as one into Him, with Him.

If you have not read Book One in this series of the Bride, it would profit you greatly to read it. If you have read it, to go back and refresh what was said there so that it will not be necessary to repeat those foundations that have been laid.

In this book, we will examine more thoroughly Paul’s usage of Adam and Eve’s relationship as the example of the church as the Bride and Christ as her Head and explore the nature and effect of what it took to bring forth a bride for Adam. In so doing, we will be able to stay true to Paul’s use of these verses in Genesis chapter two as an example of the mysteries involved in Christ giving Himself for the Bride. The main emphasis of this book is to understand the “operation” or death that Adam experienced in order to obtain Eve as a wife, to see how that relates to Christ’s death on the Cross, and what was necessary for Him to gain the Bride of His heart also.

“And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made He a woman, and brought her to the man. And Adam said, “this is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall be joined to his wife; and the two shall become one flesh.”

Genesis 2:21-24

The Operation

The bringing forth of Eve can be likened to an operation that Adam had to go through in order to get a bride. The kind of surgery Adam underwent was not to remove cancer or disease but to take out something in him, part of himself, with the hope of bringing forth a new creation into existence that would always be out from himself. The specific part of Adam that was taken out during the surgery was his rib, a bone that is located close to the heart that covers the heart as a protection.

This rib had always been in Adam before the surgery. Because it was outside of him after the surgery, it was able to come into an intimate relationship with him. Even Eve's designation as "woman" means that she is out from man. In terms of manifestation, one became two that day, but as we shall see, just as Eve continued to find her existence in the heart of Adam, even so shall the Church be found in the heart of Jesus, so that the two are to become one in the mystery of their creation.

Wounded to Bring Her Forth

Now let us look more closely at Adam's operation as the means to bring forth his mate. Let us meditate upon the above verses in the setting of a surgical operation. Adam was laid down and put to sleep. Then a rib was taken out, and he was closed back up again. If someone were about to operate on you, would you think it serious if they wanted to put you to sleep? Such a procedure indicates that you would be undergoing major surgery.

Try to picture Adam lying there, asleep so deeply that it is likened unto death (which is the Hebrew meaning of the word that is used for sleep in this passage). While in this death-like sleep, God wounds Adam near his heart. God's hand alone goes deep inside this area, removes the desired rib, and then closes up the wound. This was quite a traumatic operation, for something deep within Adam had been removed, and he would never be the same again.

At the same time, that which had been brought forth from within him had entered into a new existence, even a new creation. She was not something created separate from Adam or formed from the dirt, but through the operation of God she was Adam, out from him – Adam in female form.

When Adam awoke after the operation, he probably felt like he had just been through major surgery! He may have awakened with a cry of pain. I am sure that he wondered if God could not have found an easier way to bring forth his bride. It would have been a lot less painful for him had God just reached down and made her from dirt the way He had done Adam. But this is a picture of Jesus and His Bride, and so Adam's surgery had to fulfill the pattern.

Paul speaks of this in Ephesians 5:30-31 where he says that Christ gave Himself for the Church that she might come into existence. Another creation made of dirt would not have suited Jesus as a Bride for Himself, for it would not have been of His kind.

No Thought of Sin

We now see that the wounding Adam experienced was part of the operation of God to bring forth the bride that was always hidden within Adam. This wounding is not related to atonement for sins, nor does it even carry the thought of dealing with sin. The sole purpose for Adam's side to be opened and thus wounded was to bring forth his bride.

To begin to understand this is to begin to see that there is an aspect of Christ's death on the Cross dealing directly with the bringing forth of His Bride and having no relation to the sin problem or the Fall of man. It is true that the Cross dealt with whatever sins we may have committed, but to be brought forth as His bride is another issue altogether, and the preeminent one in His heart. How beneficial it would be for us, His Church, to be able to divide those two things as they are divided in His heart! Is He Savior? Yes. Is He your Lord? Yes. But He made you part of His Bride in the Resurrection so that you might be one with Him, and that involves more than remedying the sin problem.

The Scars Are Significant as Evidence

The Scriptures state that God closed up the flesh instead thereof. Most likely scarring occurred when God closed up Adam's side. The Scriptures do not say that God healed this wound. He could have healed Adam, but God did not choose to do so. These scars speak of the bringing forth of Eve. They stood as constant evidence of her having been brought forth. They signified that the operation had taken place and that Adam was no longer alone.

At the time of Jesus' crucifixion, He was beaten, whipped, pierced, and stabbed. Scripture indicates that the scars from these afflictions still remain and are evident to the natural eye. Do you find it interesting that we can still see those scars? Why did God not heal them up so that we could not see them? The reason is because the scars are significant. They are significant of His love. They are significant of His heart and His desire. They are significant of what He went through, not just to save sinners, but to bring us forth as His Bride.

Jesus' scars speak of the depth of desire that was in the heart of our heavenly Groom for a Bride after His own kind and what it cost Him to bring her forth. Before the foundation of the world, the Lamb was slain, which means that a wounding in His being was already set forth before sin or failure was in existence, even before anything was created. It represented a death that was determined by God apart from sin and failure on our part. For the Bride to be able to look at His scars is for her to understand more than just that her sins were forgiven. She is also able to see the evidence that she has been taken out from Him according to what was in His heart from before creation.

His Scars Are Beautiful to Her

As we have been discussing, God had performed a major operation on Adam in the bringing forth of Eve, which must have left some noticeable scars. Anytime that Eve was with Adam, anytime they were together somewhere, those scars would be with them also. If they were out working together, and he got tired and needed a drink, she may have come up to him with a cool glass of water, put her arm around his sweaty body, and looked down to see that scar. Every time she saw it, she loved him more for what he went through to bring her forth. She might have thought, “He did not have to go through that. That scar is a wound of love.” Someone other than his bride might think his wounds were ugly, but she would have said, “That is not a nasty wound, that is where I came from. I came out from Him.”

When we, the church, see those scars on Jesus, they are not ugly to us, they are precious. They speak of the depth of His love for us and the price He would pay to bring us forth as one with Him. His Bride loves His scars, and they are beautiful to her. They speak to her of her true origin.

There is a similar story in Exodus 21:1-6. If a Hebrew man had sold himself into slavery to another Hebrew, the slave could go free after the seventh year of his service. If during that time of service, the master had given the slave a wife and she had borne him children, then the slave would have to go free without his family. They would remain with the master. If the slave refused to go free because he would not leave his wife and children, then his master would take the slave to the judges and bring him to the door and pierce his ear through with an awl. This piercing marked this man as an “eternal slave”. By this act of wounding, the slave was declaring to all that he loved his master, he loved his wife, and he loved his children. The slave would serve his master forever in order to remain with the ones he loved.

Here in this example we see another wounding. This husband experienced a piercing and its consequent scar, not because of sin, but because of love for his wife and family. We can imagine that years later, as the family sat together, the wife would have looked up to her husband and seen his scars from long ago. She might have said to him, “You did not have to stay here. You could have left us and been free, but you stayed out of love for us. You chose not to be separate from us, but to remain joined with us forever out of love, even at great cost to yourself.” And with tears of gratitude, she may have tenderly touched that scar and said, “How I love you.”

The Bride Is Not Part of the First Creation

Why was Adam wounded? He was wounded so that Eve would not be made from dirt but out of His very life and substance. Eve was not part of the first creation. God created for six days, and on the seventh day, He rested. Adam was God’s crowning finish to the first creation. In Genesis 1:12-25, which describes the first creation, the Scriptures declare that God created all things, each of them after its kind. At this point, every creature had a mate “after its kind” – all but Adam. He took note that God had said that He was finished

creating and was now resting. There would have been a certain finality about the whole creative process that rang in his ears. Adam busily proceeded to begin naming animals, but with each pair, he was coming to the greater realization that there was none after his own kind.

What is Adam to think of being all alone at the completion of creation? He may have been pondering all of these elements in his mind: “God is finished creating, God is resting, and yet I am still alone.” Adam did not know that God was going to bring forth something that was not there originally in the first creation. All Adam knew was that he was alone. He did not understand that his counterpart was already in him, but not yet brought forth (see Gen. 1:27).

Just beyond the shadow of Adam’s desire to have one after his own kind, we find the reality of the desire that Jesus had for a bride after His own kind. Hidden within the heart of Jesus was the bride that He was to bring forth through His death, just as there was hidden within Adam a rib that was yet to be removed and brought forth as his wife. The bride was there, but she was hidden inside of Adam. It is the operation of God that brought her forth into manifestation.

After the Operation

Now let us observe Adam’s possible responses after the operation that brought forth Eve. Imagine Adam coming out of his deep sleep, awakening to the reality that something had been taken out of him and that someone new now appears before him. He is looking at this new creature in light of the pain and agony he has just experienced. He is looking at this new creature in the light of his upcoming life.

We can speculate upon what Adam’s first words to her would have been. Adam could have looked at her and said, “It’s about time, God! Everybody else has had one after their kind already. Finally you gave me what I want.” Or Adam could have responded only as a man, saying, “This is excellent! You brought me a fine looking woman!” On the other hand, in light of the present wounding, he could have looked at her and said, “You hurt!” There are probably many other things that he could have thought. But it is interesting that the first words of his mouth concerning her were, “You are me.” This is what his first spoken word to Eve translates as: Woman – out from man. “You are woman (out from me).” That was Adam’s heart, his first words confirm her identity as out from him.

We hear the mystery being uttered in this type and shadow of Christ bringing forth His Church through His death and resurrection: “This is now bone of my bone, flesh of my flesh. She shall be called woman because she was taken out of man.” Adam was saying, “She is taken out of me. This is now me. When I look at her, I see me.” Can you hear the heart of Jesus concerning His Church, His Bride?

Receiving Her Identity

Let us now look at Eve. Although she has been taken out from Adam, she does have an independent brain ticking away, and who knows what she may have been thinking! We know that she was formed before Adam woke up. She may have noticed the blood from the operation, and thought, “Some terrible tragedy has just happened to this person. Look what I have caused him to go through!” Another reaction she may have experienced is, “Look! I am separate from Adam. He is over there and I am over here. I used to be a rib hidden in his side, and now we are no longer joined together as one!”

As we explore Eve’s brain, we find how frightfully wrong the carnal mind is, being unrenewed to what Adam really thinks concerning her! I am sure we could find many more possible responses from within Eve, but for this one thing we are thankful: she did not speak first.

We must remember that we are not really talking about Adam and Eve; we are talking about Christ and us. Thank God we do not speak first. We would not know what to say. We do not know what to think about ourselves until we hear Him with whom we are one tell us who we are. In the account in Genesis, then, she does not speak a word but waits, and he speaks.

His Word Concerning Her Identity

Could we ever spend enough time meditating on our Lord’s response to the New Creation as seen in the type of Adam and Eve? Within Adam’s response one might hear, “You are me and you are one with me. You are all that I expected and all that I desired. You are all that I needed, and you are joined as one with me.” If this understanding could work in us, it would surely reduce so many of our personal struggles in relation to our own minds and emotions, as well as the attacks from the enemy. So many of the struggles of the Bride of the Lord during times of testing, as well as in times of attack, are in relation to her being one with the Lord in understanding, or being separate from Him. To understand the Lord’s heart concerning what truly happened when she was brought forth through His death would bring great stability in what is her true identity as being one with Him. Let us lean not to our own understanding, but rather pursue the Lord that we may enter into His understanding of us as His Body and as His Bride.

Mistaken Identity

It is so important that we as the Bride of Christ receive His Word concerning our identity. If the Bride does not know who she is, then the enemy can begin to plant a mistaken identity in her mind – not a false identity, but a mistaken identity of who we are apart from Him. We begin to receive concepts of being separate from the Lord rather than His Word that has declared that the Bride is joined to and one with Him, literally bone of His bone and flesh of his flesh. Consider how significant it is that the first words out of Adam’s mouth affirm to her that she is one with Him. He could have said so many things,

but he chose to affirm her identity. He did what a true husband should do, which is to confirm that her identity as one with him is settled in his heart. The Bride of Christ must realize that Christ is completely secure with who she is to Him.

In the realm of the natural, it is a fact that one of the strongest needs for a woman is security. This is based on spiritual truth. In the earth, a person can draw security and identity from many things: a career, a home, a relationship, children, etc. Identity and security go hand in hand; there is a correlation between the two. We find a sense of value and purpose in what we believe we are, but sadly, that identity is oftentimes something other than our being one with Jesus. Temporal assurances often give greater comfort than our eternal oneness with the Son of God Himself. The only way for the Bride of Christ to be free from a mistaken identity is for her to hear and receive the Husband's Word concerning her. When she does this, her heart will begin to come away from receiving false things as her identity and security, for she will be coming to know herself as she is known by Her Husband, the Risen Groom.

He Is Her Portion

As noted above, there are many things that can become valuable and even a source of security and identity outside of the Lord Himself. Eve, however, started by finding her identity in Adam as Adam first, and not in what he gave to her. So it must be with the Church, the Bride of Christ. We have been called pilgrims, sojourners, and those who have no certain dwelling place here on earth. The lack of a "nest" can be very unsettling for a bride, but her first identity must be with her husband alone. She has found a place in her husband's heart, and that is all that matters. In this way, even if she does not have the security of where they are going to live, she can still be secure in him.

How many great love stories have you heard where the woman declares, "I love you and I do not care if we have no money, job, or anything else. All I want is you!" She is finding her identity in him as him first, and not in what he gives. Eve's existence was found in the fact that she was out from Adam. In that sense he had given her life — his life. As the Body of Christ, our existence is oneness with the Lord. *"In Him we live and move and have our being"* (Acts 17:28). It does not matter in what state we find ourselves, for in any state, we are one with Him. He is our identity; therefore union with Him is our reward!

He Cleaves to Her

"Therefore a man shall leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). This verse shows us the cleaving that develops between husband and wife. Some may assume that it is the woman's job to cleave to the husband, but the aspect of union being emphasized in this passage of Scripture is the cleaving of husband to wife. You may assume it should be the other way around until you realize that she will get lost if he does not cleave to her. When Eve came forth, she was completely ignorant of her true identity, and Adam had to tell her who she was. If the

Lord does not cleave to His Bride until His identity is founded in her, then she will proceed on a false basis.

How does He cleave to her? The key is His Word, with which He lays hold of her, washes her, and keeps her close to Himself. It is by this means that He is continually renewing her mind to her true identity as one with Him (see Eph. 5:26). His Word ushers forth from the reality of the finished work of this operation where God had already made them one by bringing her forth out of Christ's death and resurrection. The Word declares the reality of this union and becomes the final authority concerning who she truly is. The Word settles her into the rest of who she is in Him and in His heart. The Head speaks through His Word to His own Body. He is laying hold of her every time she receives His thought concerning her. It is her place to receive His Word during the time that He cleaves to her in order to bring her forth in oneness (see II Cor. 5:21).

No More Need for Her to Cling to Him

Adam and Eve's relationship was just a picture for us so that we can begin to comprehend the great mystery of the union between Christ and His Bride. God's operation to bring forth this New Creation is completed. Christ is now risen as a new, many-membered Body that is one with Him (see Col. 2:12, I Cor. 12:12). No amount of the Bride's clinging to Him will add to or take away from this union that God brought forth in His Son. She cannot add one cubit to her stature as one with Him (see Matt. 6:27). This marriage came forth from Christ's desire to have one after His own kind, and through His death and resurrection, He has brought her forth. There is no need for us to try to hold this union together by clinging to Him; rather, we need to have our minds renewed to what is settled in Him.

Oftentimes the Bride is confused because she does not yet understand that she is part of His resurrected Body. She is more aware of the ever-changing earth than of the realities that are above the earth and settled in His heart. Fears based on her awareness of herself in the earth as separate from Him cause her to cling to Him in a way that is unnecessary. We can see an example of this in Mary Magdalene when Jesus was getting ready to ascend. Mary came to the resurrected Jesus and wanted to grab hold of Him, but Jesus said, "*Touch me not; for I am not yet ascended to my Father*" (Jn. 20:17).

For those of us who have only known Jesus in relation to our earthly existence, it may be difficult when we sense His voice encouraging us to let go of the old earthly relationship and earthly understanding and come away to know the great mystery concerning Christ's oneness with His Church. He longs for us to allow our hearts to open up to the true union into which He has brought us, and to stop holding onto Him in the old, earthly way. He wants us to turn Him loose so that the Holy Spirit can come and teach us what Christ Jesus is really like in resurrection (see Jn. 14:16-20). If the Church is going to enter into this reality, she must allow the Holy Spirit to bring her into the true marriage. The Scriptures declare that they who are joined to the Lord are one Spirit (see I Cor. 6:17). We need to exchange our earthly cleaving for hearts full of faith believing!

Another Example of Clinging

If we were to see the cleaving unto us that is taking place in the heart of Jesus and how His heart is set upon us, we would find it unnecessary to grab at and cleave unto Him. Another example of this is in Canticles 3:1-4,

“By night on my bed I sought him whom my soul loveth; I sought him, but I found him not. I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not. The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth? It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go...”

Here we have another example of a person clinging to the Lord. In the previous chapter the Lord had just washed the Shulamite with His Word of identity, declaring *“O my dove, who art in the clefts of the rock, in the secret places of the stairs”* (Cant. 2:14). He had even been calling her to come away from her own viewpoint of herself to receive his viewpoint of her (see Cant. 2:10). Yet as soon as she was unable to sense the Lord in the darkness of her own bedroom, she went running about the city to find Him. And what did she do as soon as she found Him? She held Him and clung to Him and would not let Him go.

Why does somebody cling like that? Perhaps the Shulamite was afraid that she had lost her union with the King. She may have assumed that somehow in the darkness of her earthly circumstances she had become separate from Him. This took place at a time when she was not freshly hearing His words of oneness, and possibly her emotions felt alone and not joined to the Lord. At this time she was not able to receive that her union with Him was settled and secure in the heart of the King. She felt the need to “hold it together” by laying hold of Him with some action she produced to secure the union. But in reality, He was desiring to lay hold of her by His word, for He had already laid hold of her through His Cross.

When the Bridegroom says, *“You are accepted in the Beloved”*, and the Bride accepts His thought and view concerning her, the old understanding is being washed away and replaced by His mind. If she receives that she is accepted in the Beloved through faith in His Word, then she will cease from trying to find acceptance from Him through deeds. Carnal clinging will cease. She will begin to say what He says: *“I am in Him. Of God am I in Christ. I am my Beloved’s and my Beloved is mine”* (I Cor.1:30; Cant. 6:3). Her conversations will no longer be about herself and fear over her condition. She will speak of her husband. She will declare that she is accepted in His heart. She will acknowledge that she is in Him and not external to Him. Her acceptance will be based solely on what He has in His heart. She will begin to seek to know His heart rather than find earthly proofs that she is still joined to Him.

From Acceptance to Possession

As the Bridegroom's Word begins to take root in the Bride's heart, He comes to her as Joshua, desiring to possess the land of her heart in an ever-increasing measure. She has been coming to know that she is accepted by Him as one with Him, but now she will begin to understand that He wants to fill her with His fullness, thereby inhabiting her every part (see Eph. 3:19).

We all know what it is like to be quickened by the Spirit of God when we hear the Word of God. Even more than this, do we realize that we can receive His Word in such a way that it lays hold of us so deeply that the ground taken remains forever in Joshua's possession — that we do not have to repeatedly take that same ground? In other words, we have been more deeply affected by the Word of the Lord than by the experience that surrounded it. After all, the point behind her receiving His heart and mind is that she may grow in the image of His kind, so that He would not be alone. As she receives His view concerning her, He can more deeply partake of their union. The end result will be that she will no longer just be out from Him, but His place of habitation, a place of dwelling, a place where He feels at home.

That He Might Present Her to Himself

“That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”

Ephesians 5:26-27

Remember that there are two types of cleaning spoken of in the Scriptures: one by blood and the other by water. Blood cleanses from sins, and water cleanses and renews our minds so that we know who we are, or know Him who we are. The washing mentioned in Ephesians is the work of the Husband. The purpose behind it is not so that He could present her sinless in action but unblemished and spotted in her thinking and viewpoint. The washing away of sin requires blood, but this passage of Scripture is talking about washing of water from a Husband.

Furthermore, the Husband's purpose in washing His Bride is not so that He could present her to the Father but so that Christ could present her to Himself. This is what He desired in His heart before the foundation of the world. He no longer needs to die for our sins. His death accomplished the removal of sin by the blood. It was not just blood that flowed out of Jesus' side on the Cross; water and blood flowed out together. He is presenting His bride to Himself by His death and resurrection and by His washing of water. He can do this because she is His by death and is becoming His by resurrection. She is already His, but she does not always act like it because her mind is not yet renewed and washed.

Have you ever wondered why there are carnal Christians? Have you ever seen people doing things that they ought not to be doing? In most cases, they act that way because

their minds are not renewed. This washing is happening to His Church as she is waking up to the fact of being His bride.

She Is a Glorious Church

Who the Church truly is can only be found in the heart of Jesus. His view of her is the only correct view. The only way she will know that she is a glorious Church is through His eyes and Word and not through her own.

“That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.”

Ephesians 5:27-28

In this passage, Paul is remembering Genesis, which is evident from the quote from that book in verses 30-31. He is saying that you ought to love your own body because it is you. But in the truest sense, Paul is saying that he knows One Who does just that. Paul is referring to Jesus, the Church's Husband, who looks at the Church as His own body and loves it as if it were Himself, because it is Himself. Jesus does not doubt that she is Him. If you never were to find a husband who loves his wife in that way, there is One Who does, and that is Jesus.

Many times we do not understand Jesus' viewpoint of His Bride because we were not physically present to see the death. Eve saw evidence of the death in Adam's scars and came to know herself as one brought forth out from the death, but she never saw the operation itself taking place. In her mind, her union to Adam may not have been settled but open to question. However, Jesus does not wonder if He really does love us. He does not wake up this morning and feel like He no longer loves His Bride. That may be our understanding of His thoughts. Many times we do not know His thoughts, but He absolutely knows what His thoughts are toward us.

We will never understand His thoughts toward us until we see the Bride of His heart that He has brought forth through His death. In His heart, she is glorious. To Him, there is no spot in her, for she has been raised in Him, One with Him. In Him, she is complete. In His heart, she shines as her whom He has always desired, for whom He has given Himself. He knows the death that brought her forth, and from His viewpoint it is finished.

She may not fully know the glory of her situation as she is yet coming to know who she is in Him, but His view of her never changes. She is His Body, the vessel of His fullness, and she will experientially know His Love as He fills her every part (see Eph. 3:19). Christ has loved her and given Himself for her (see Gal. 2:20). He sanctifies and washes her that He might present her to Himself as the glorious Bride that has always been in His heart. Her glory is Him — His life in her and through her. As she comes to see Him who is her life, she will be changed into that same image from glory to glory (see II Cor. 3:18).

No Existence before Union

Eve did not have an existence, nor was she aware of an existence before she was brought forth from Adam. If Adam bringing forth Eve is truly a picture of Christ and His Church as referred to in Ephesians, then it is beneficial for us to consider some aspects of this view. What if all identities, all failures, all sins, and all that we were before we came into union with Jesus, were as if they never were? What if our true existence began when we came forth from His death and resurrection?

Another way to say it is, *“If any man be in Christ, He is a new creation; old things are passed away; behold, all things are become new and all things are of God” (II Cor. 5:17, 18)*. If you are in Christ, you are a new creature and no longer of the first creation. The old is gone. It is not you again, as Nicodemus supposed (Jn. 3:4). We have been created in Christ, and our life is out from Him, even as the word “woman” means “out from man”. Jesus is not reshaping us for Himself out from our first existence. He has gone into a death that He might bring us forth out from Himself, even as Eve was taken from Adam’s rib. We are bone of His bone and flesh of His flesh. This Bride is a New Creation that did not exist before Christ brought her forth through His death, burial, and resurrection.

This bride relationship is not “us for Jesus” by trying to be like Him. Instead, this relationship is that which He brought forth out from Himself. We cannot become what He has already made us; we can only awaken to what already is. Oftentimes this great mystery concerning Christ and the Church remains a great mystery to the Church herself (see Eph. 5:32). She must come to know herself as she is known (see I Cor. 13:12). In the light of His face, all of her mistaken identities will flee away, and she will allow herself to be washed with the Word of Oneness.

She Is Married; She Is Not Single!

The Church, the Bride of Christ, must learn that she is not single. The Word of Jesus, our Husband, must become our only Word, and then we will not consider ourselves as separate from Him. When we allow thoughts of being separate from Christ to fill our hearts, then we are thinking of ourselves as single and not joined. To respond as a separate individual would be a false response. To consider and receive thoughts that communicate separateness from the Lord, or to embrace a mistaken identity from an old existence is to open the door for carnality or even the enemy.

Eve never had an existence as separate from Adam, although she may have looked and felt separate many times. She had never lived until she was taken out from him, and what she was came directly out from within him, and contrast this with how Eve responded to the serpent in the garden. She spoke as though separate from Adam and was guided by her own understanding. If Adam’s bride had known his heart and spoken in accord with him, she would have allowed his word to conquer all that came against her. Eve’s conclusions should not have been based on what she felt or how she appeared in her own eyes. It is what her bridegroom said that should have mattered most to her.

As it should have been between Adam and Eve, even more so should it be between Christ and the Church. Paul said that he was persuaded that nothing could separate us from the love of God in Christ (see Rom. 8:38-39). This needs to become our persuasion in the face of all that would try to cause us to respond as though we were single and not in union with the Lord. In this way, the Church must not refuse to be married to Him, but rather embrace the union that is settled in His heart and allow it to be her only viewpoint and response.

Adorned as a Bride for Her Husband

In all that we have been discussing in this little booklet, we as those of His Bride desire to wake up to what is in the heart of Jesus our Husband and to understand what He has done to bring forth the Bride that He has longed for. However, only understanding these things is not our aim, for it is not enough. Even challenging old viewpoints in order to replace them with His true view will not suffice. We who love Him believe that seeing the heart of Jesus concerning His Bride will cause us to adorn ourselves in a way that will please Him, for it is for His pleasure that we adorn ourselves (see Rev. 21:2).

As we come into a deeper embrace of His Heart for His Bride and what He did to bring her forth, we believe we will know how to adorn ourselves in a way that will satisfy His heart. May our Lord receive unto Himself a glorious church that has received His washing and embraced His heart and His expectations therein regarding a Bride. ***