

HEBREWS PART 3

Where is Beyond?

We are now poised to step upon the ark. The blood sprinkled there assures us that the path is possible. An act of faith must be exercised to bring substance to the things hoped for. An ongoing experience with the spirit is required. That experience is ascension. Ascension literally means lift up the foot. We can expect this act of faith to bring a new experience to us in our progression into God.

There have been many other encounters on this path that mark moments when something more has been touched and the results are life changing. The messiah is again our example. The scriptures talk of his death, burial, resurrection and his ascension. In the outer court we received forgiveness, cleansing, healing and power. We experienced worship and priestly ministry around the bronze altar. We were washed by the word and the water of baptism. Our old garments were replaced by the priestly garments of power and praise. These experiences readied us for a step of faith beyond the veil into the holy place. In the holy place we experienced illumination from the sevenfold light of the menorah. With our spiritual eyes opened and adjusted to this new light we see the table of shewbread. On this table is displayed the bread and wine. The twelve loaves are stacked in two rows of six representing the two houses of God's people, the house of Judah and the house of Israel. This revelation brings the experience of our place and heritage in the Israel of God. The wine brings joy and assurance of the covenant sealed by messiah. These are only a sampling of all we have come to know and be in him, but there is more.

Let's return now to the holy of holies. The step is before us. By faith we lift up our foot and place it on the ark. We now ascend. We couldn't go forward because of the golden wall. Instead we go up into the heavenly realms. We find ourselves in an unfamiliar place. Again time is needed to adjust to this new reality. The scripture in Hebrews 9:23-24 tells us that the blood of messiah cleansed not only the earthly shadow realm but the heavenly things themselves. The blood trail continues into the presence of God.

We are going to use different revelations that all speak of this place we have come. The first one we will use will help us understand, because it is a logical extension of the tabernacle as a type of journey into God's presence. Heb. 9:11 says "Messiah has come ...with the greater and more perfect tabernacle not made with hands, that is not of this creation." The earthly tabernacle is a shadow of the heavenly one. We have passed beyond the earthly shadow realm and have come to the heavenly realms. This tabernacle also has three courts. We now appear in the "outer court of the heavenly tabernacle." The realities here are dramatically different from the outer court of the earthly tabernacle. There the altar and laver are made of bronze. Bronze represents judgment. Messiah on the cross is God's Judgment against sin. The washing of the bronze laver is to sanctify and cleanse the bride by the word. The court we find ourselves in now

has not judgment as its primary reality. Here sin conscienceless is purged away by the blood and water of messiah. We have come where Zechariah's vision brought him in the third chapter. In verse seven Yahweh of Hosts says to Joshua and to us, walk in my ways, keep my commands..."and likewise have charge of my courts and I will give you places to walk among these who stand here." The first part of the chapter give a sense of the glory of this place. Joshua the high priest is standing before the Angel of the Lord and Satan is standing to oppose him. Even though he is the high priest and as such has ministered in the earthly holy of holies, he is clothed with filthy garments and is called a brand plucked from the fire. He has come somewhere new in this vision. The first words said by the Lord are a stinging rebuke to Satan. Joshua has no need to say a word to the accuser. Next he receives new garments, for earthly garments are not sufficient here. Instead of judgment the heavenly outer court is a place of transformation. After we ascend we sit down. This is what is said of the Messiah himself. After he ascended he sat down as the right hand of God. We are seated in the heavenly places in him. This place is where we wait while God puts all enemies under the feet of Messiah. Also, we are walking (v.7) among those who stand here. The ones standing here are the heavenly hosts. In this court, the altar is the pure fire of the heavenly spirit and the laver is like a sea of glass mingled with fire. Instead of water sprinkled, there is the blood and water from the side of Messiah. Everything here is not wood covered with gold but transparent gold.

The second revelation of where we have come the scriptures call by several names. Paul talks about the third heaven, Yahshua tells the thief next to him at the crucifixion, "today you will be with me in Paradise." These are names given to describe the place we come in the spirit after ascension. II Corinthians 12:1-6 In Paul's brief description of the place beyond, he first uses the revelation of the third heaven. His experience was so spiritual he couldn't tell if he was in the body or not. This was not a place where the material realm existed. He was "caught up" another word for ascension into Paradise where he heard inexpressible or unspeakable words. The Greek here means words unspoken or unsaid. In this realm we don't hear words with our natural ears, but hear them in our spirit. Paradise means an enclosed garden. This brings us back to where our journey as humanity began, The Garden of Eden. When Adam left he was a gardener but when we return we are king priests whose ultimate destiny is not in the garden but in the City of God. As we step upon the ark we step between the two cherubim. These represent the guardians of the way into the glory of God. The flaming sword is the living word sharp and piercing even to the division of soul and spirit. By faith we step between them and discover they no longer block the way. We have come back to the place of the two trees. This time we are ready to overcome the temptation of the tree of the knowledge of good and evil and live only by the fruit of the tree of life.

The next revelation of the place beyond is "further into Elohim". Elohim is the plural of El. El is translated God, so Elohim means gods. In Ezekiel's visions of the Lord God of Israel he describes a cloud in the distance full of raging fire. As his vision clears he sees different beings and a fire like the image of a man up on a throne. These beings are the cherubim who reside under the throne and the

seraphim who dwell above the throne. These beings along with all the other hosts of God live in perfect oneness with Yahweh who is the all being one on the throne. This is Elohim. Yahweh the one God existing in and among his creation. As transcendent creator he is El the eternal. He exists outside of creation and fills eternity. There is no god beside me he says. As Elohim he is the creator dwelling with his creatures. So when we step between the cherubim we enter into a fuller experience of our place in the midst of what the Eternal is doing, not just in this age of Man but in the ages past and the ages to come. Our destiny is not under the throne nor is it above the throne. We are not in the company of angels around the throne or the mysterious circle of elders said to be in the midst of the throne. Our place is with our forerunner, our King, our High Priest, the only begotten Son of God and King of Elohim, Yahshua the righteous. The blood trail leads us to our place, which is in the throne.

Today we seem to live at a time when a settled orthodoxy pervades most believers. The camp seems content to live comfortably in a status quo. Occupy until he comes means be good, go to church, pursue prosperity, don't rock the boat, learn and don't question the prevailing doctrines, be under someone's spiritual authority so on and so on... To be a Hebrew means going beyond. Today if you hear his voice mix it with faith and follow the cloud into the land beyond the river.