

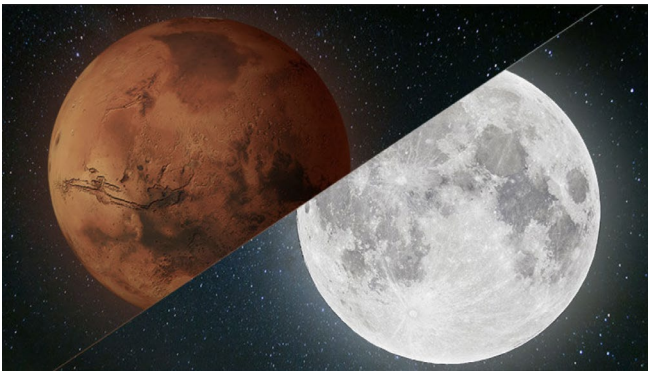


# ZWTF

Zapping You Whenever Thoughts Flow

Volume 8, Issue 20

## A sneak preview into realms celestial.



**W**e gaze up into the night sky to admire it, then crawl into our warm beds to forget it. I speak of outer space. We would rather be ensconced in the blankets of Earth than “up there,” where the temperature is rumored to be just three degrees warmer than absolute zero, namely, minus 276 degrees Celsius.

If you do ever go there, take a sweater.

Outer space is a nice place to look at but we wouldn't want to live there.

The closest outer-space orb to Earth is our moon. It's so nondescript and dull—this moon—that we don't even have a name for it. Instead, we call it what it is: “moon.” This would be like calling Mars, “planet.” When my kids were little, my family adopted a dog that we acquired as a pup. We named the dog, “Pup.”

Why haven't we given our moon a name? Jupiter has 79 moons, and astronomers have named every one of them. The names include “Euruopa,” “Ganymede,” “Io,” “Callisto,” “Valetudo,” “Amalthea,” “Himalia,” “Lysithea,” “Elara” and “Carm.” Couldn't we at least have named our moon, “Stanley”?

Due to a lust for adventure, American scientists, astronomers and politicians wanted to go to the moon. This madness took place in the early sixties. We eventually did go to the moon because, as I have said, it was the nearest celestial object to Earth, requiring only 7.5 million pounds of thrust at liftoff. And so we landed there, on the Sea of Tranquility. “Sea,” in this case, is a figure of speech for “not as many craters.” What did we find on the moon? Rocks. What did we bring back from the moon? The only thing that was on the moon: rocks. That's right, we gathered chunks of basalt similar to the sort of volcanic rock found here on Earth. We returned to Earth with rocks very much like those *of* Earth, except that these rocks came from Stanley.

Today, some small samples of these rocks can be seen behind glass at the Air and Space Museum in Washington, D.C. Someday we might actually set foot on Mars. What will we bring back from Mars? Rocks.

“That's one small step for man, one giant leap for the collection of rocks.”

### A BETTER SPACE

Paul says that God “rouses us together and seats us together among the celestials in Christ Jesus” (Ephesians 2:6). In a corresponding verse, the apostle writes that “our realm is inherent in the heavens, out of which we are awaiting a Saviour” (Philippians 3:20). What is this “celestial” business? What are “the heavens”? Is our realm inherent among the planets and moons that we can see from Earth? Is it inherent among the mobile collections of frozen space dust known as comets? Is it inherent among the Belt of Orion? The Van Allen Belt? The vast rim of primordial debris encircling our solar system known as the Kuiper Belt? I hate to insult the Kuiper Belt—or any of these other fine belts—but the Kuiper Belt is a donut-shaped region of icy bodies beyond the orbit of Neptune; I hope I have not put you to sleep with this sad tale. Some



people call the bodies of the Kuiper belt “trans-Neptunian objects,” or TNOs. I prefer to call them “boring chunks of space ice,” or BCOSI.

The outer space that we can see is too monochromatic, cold and sedentary—not to mention sedimentary—to be the place where the throne of God inheres, and where Jesus Christ ascended following His resurrection. This is *not* the region toward which Elijah, Jacob, Jesus, the Apostles, Stephen and the apostle Paul tilted their eyes and hearts. These spiritual giants could not have cared less about Jupiter, Halley’s Comet, or the Kuiper Belt. The realm *they* longed for sits busily (yes, busily) beyond the visible universe, beyond the reach of even our most powerful telescopes. Just beyond our gaze lies a place (yes, a place) that no mortal human besides the apostle Paul (2 Corinthians 12:2) has ever seen or dreamed of. In other words, no one besides him has ever peered into the celestial realm. Concerning this realm, the apostle writes in 1 Corinthians 2:9-10—

But, according as it is written, That which the eye did not perceive, and the ear did not hear, and to which the heart of man did not ascend—whatever God makes ready for those who are loving Him. Yet to us God reveals them through His spirit, for the spirit is searching all, even the depths of God.

Now we’re talking. This is what I want. It’s what *they* all wanted. It’s where Jesus Christ is now. Whatever this place is, none of us have seen it. Paul, I believe, received only the briefest glimpse past its portals. We’ve not heard a single noise from this realm, nor has a single beam of its light escaped it to reach us. No mortal human in the throes of fantasy—waking or otherwise—has grasped the height, depth or breadth of that which we are now considering. God presently (and wisely) keeps it from us. Paul caught a glimpse, but the glory of even that so wrecked him that God saddled him with a new trial upon his return to earth, to humble him. How is it, then, that God “reveals [it] through His spirit”?

God reveals to us the spiritual building blocks of the celestial world, that is, the spiritual truths underlying and fueling it: grace, love, glory, knowledge, peace. *These* things dance in droves through Paul’s gospel and none other. *These* are the qualities that, today, we sip from a saucer, but then will drown us in goodness. Yes, but what does the celestial realm *look* like? What does it *contain*?

## PRESENT TENTS

Paul made tents by trade. Israel moved through the desert in and out of their tents, or tabernacles. When the three angelic beings confronted Abraham, they did so outside of the man’s tent, by the oaks of Mamre. In 2

Corinthians 5:1, Paul refers to our bodies as “an earthly tabernacle,” or tent. When I was a kid, one of my favorite things to do was to make tents out of card tables draped with blankets. I took a light in with me and felt strangely protected from the outside world. It was, for me, a personal protection within the greater protection of my house. One might also think of my body as a protection within the card table, with frame (skeleton) and canvas (flesh) protecting inner vitalities.

## BOUNDED

“Protected from the outside world.” The celestial realm, I believe, exists within something else, its borders protecting and distinguishing it *from* this other thing. Just as my home-made tent existed within the living room, which itself existed within the greater house, the celestial world is distinguished from whatever surrounds it. I’m not pretending to know, specifically, what surrounds it. I want only to suggest the physicality of the heavenly, or celestial realm, including its boundary. Physicality is something that we rarely associate with either “heavens,” or “celestial.” For the celestial realm to be distinguished from other realms, it must be bounded on all sides. The celestial world does not go on “into eternity,” for nothing of our acquaintance does that. This should be our first clue that the celestial realm is a place; call it a region, if you like. If it has borders, is it not then physical? If it exists within a greater thing, then is it not a place? I am unaware of any *metaphysical* things having perimeters. The metaphysical is *not* a place.

## SPIRITUAL SUBSTANCE

The Christian world loves to think of heaven as physical. They imagine streets of gold. They are thinking, not of heaven, but of the New Jerusalem that, in chapter 21 of Revelation, descends to the New Earth *out* of heaven. The city itself is, indeed, “clear gold, like clear glass” (Revelation 21:18). The Christians are correct as to the physicality, but incorrect as to the location. The New Jerusalem is as physical as anything we now know. But what *of* the heavens above the New Earth? Are these as physical as the New Earth itself? And as the new city upon that earth?

We who have grown to spiritual maturity tend to discard physicality, as though spiritual things cannot be corporeal. We’ve no grounds for thinking this. Is not the New Jerusalem spiritual? Was not Jesus Christ’s resurrected body spiritual? Are we not a spiritual people? In every instance we are considering three-dimensionality. Forgive

me for representing Jesus Christ as a being taking up space, but this is just what He does—whether in heaven or on Earth. Only God does not take up space, for He *is* spirit. Everything else, even His own Son, is *spiritual*. Spiritual things consume territory (a euphemism for “take up space”) just as do non-spiritual things. (Notice the common word: “things.”) The difference between spiritual things or beings and non-spiritual things or beings is not physicality versus non-physicality (where did we ever get this idea?) but God-animated versus soul-animated. It is high thoughts versus selfish ones.



## A NEW HUMANITY

We tend to think that when we are changed from mortal to immortal beings, that we will cease being beings. At present, we are human beings, but then we will become—what? Wisps? Ghosts? Nothings? Holograms? Even holograms take up space. Even wisps consume territory. No, but Paul says that we will become a new humanity (Ephesians 2:15; 4:24). Our humanity changes only in measure of spirit. It is transmuted from old to new. In doing so, it never becomes a new breed, but rather a high-thinking, God-animated version of the same breed. We never cease being human.

What if this same principle applies to the familiar tents of the old world?

## FUTURE TENTS

Our current habitation is nothing but a series of widening tents. Looking at this objectively, it’s all about tents, or tabernacles. The New Jerusalem is a sparkling,

impressive tent. It comes down out of heaven, which is another tent. (A tent, remember, is a covered structure; am I suggesting that heaven is covered? I am.) My body is a tent, the card table “fort” I made in my living room was a tent. The house containing the living room was a tent. The city in which I lived was tent-ish in that its borders distinguished it from outlying areas; the earth is a tent—a planet of rock (here we go with rocks again), enveloped in an atmosphere differentiating it from outlying realms.

If the principle of tents holds true no matter how high the consideration (we have no indication that it doesn't, and plenty of indication that it does), then why shouldn't the heavens themselves be a tent, and the celestial realm (concentrate upon the world “realm”) a cozy, though magnificently enormous kingdom/tent of confines that partition it from without and, in fact, from that strange thing that we haphazardly call “eternity”?

#### LAMB VS. THE LAMB OF GOD

Jesus Christ, before His appearance upon Earth, was typified by a lamb. This is why He was called “the Lamb of God.” How in the world can a lamb represent God's Son? Start with the basics: both a lamb and the Son of God are three-dimensional; they take up space. They both live, move and are. Their appearance is quite



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dissimilar, yes—but on second thought, they both have mouths, noses, ears, skin, a tongue. They both speak in their own ways; they bring forth utterances. They can both walk. They both process oxygen the same way. Both have hair. I can go on with pages of similarities, but these will suffice. Now that I'm writing, it seems that the similarities outweigh the dissimilarities, which is astounding to me.

How is a lamb and the Savior of the world one in character? They are both gentle and meek. They both acquiesce to the will of their owners. Neither can be accused of evil motive. Both have instincts, and exercise them.

Why did God give us lambs? To prepare us for the Lamb of God. Thus, the Lamb of God cannot be *much* different than a lamb, otherwise the purpose is wrecked and the prototype gratuitous. (The lamb, which we may refer to as the prototype, may not be the prototype at all, but a scaled-down version of a *heavenly* prototype; more on this later.) God would not wreck His own purpose. If the scaled-down version differs too greatly from its antecedent, the comparison is lost. The prototype then becomes meaningless.

God is all about comparison and revelations, or upgrades. I can't see, in Scripture, where He does anything but compare things and then bring His creatures from the ugly to the beautiful; from the primitive to the sophisticated; from the old to the new. He compares Himself to false gods; He compares evil to good; He compares earth to heaven, death to life, souliness to spirituality, and so on. He starts with the primitive, then eventually promotes to the sophisticated. “But not first the spiritual, but the soulish, thereupon the spiritual” (1 Corinthians 15:46). The upgrade becomes meaningless if God jumps species.

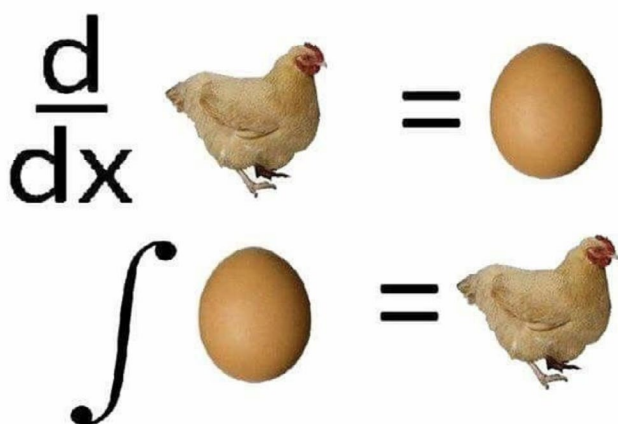
The common denominator between the true God and the false god is that both are gods (that is, subjectors—“subjector” being the definition of “god”). The common denominator between evil and good is that both are dispositions. The common denominator between earth and heaven is that both are realms. The common denominator between the soul and the spirit is that both are fuels animating a body. The common denominator between the old humanity and the new is that both are humanity.

#### WHICH CAME FIRST?

Back now to tents and celestial realms. Whatever happens in heaven is brought down to, and wrought in, a much lower form here on earth. Thus, the Lamb of God and the lamb. Thus, the New Jerusalem and the old Jerusalem. Thus, the New Humanity and the Old Humanity. Notice the common denominators throughout. At the risk

of redundancy, God does not change the *thing*, per se, but only the magnificence and spiritual constitution of the thing. We have to know the *thing* in order to appreciate the upgraded version of the *thing*. Otherwise, it's all for naught.

But here is the question: does God invent the thing here on Earth, and then make the higher version of it in heaven? Or does the heavenly thing come first, with the commensurate (though scaled-down) earthly thing a mere model of the higher version? This is a glorified chicken and egg argument. Which comes first, the earthly version or the jacked-up rendition? Which is the prototype and which the derivative?



There can be only one reasonable answer: the heavenly model is the prototype; the glorified version comes first. The scaled-down model comes only to introduce earthlings to the original, heavenly concept in small, manageable doses.

Did God look at Adam and say, “That’s a good idea. I shall construct a glorified Man based on this earthly model”? Absurd. Rather, God based the earthly model (Adam) upon the heavenly model (Christ), Who was already existent in the higher realm.

I have contended in another place and at another time (see link below) that Jesus Christ has always been a human; a man. What He lowered Himself to was *our* humanity. He lowered Himself to resemble and suffer the restrictions of the old, Adamic humanity. However, before He came to earth, He was the prototype of humanity itself. Otherwise, God looked at Adam and said, “That’s a good idea.” It cannot be. Everything starts in heaven with God, Who then dispatches the watered-down, earthly version to us in order to acquaint lower orders with the primary *principle*. The principle (albeit primitive upon the earth) comes so that, once the lower orders adapt to it, they can then be upgraded (promoted) to the jacked-up prototype pre-existing them.

These high, glorious things must come upon us gradually. When we finally see and feel the glory, we will understand why God coddled us with baby steps. “Walk before you run,” goes the saying, and it is divine.

Thus: “Let us make humanity in Our image and according to Our likeness” (Genesis 1:26). Here is the truth. This verse is not and could never be, “Let us make Ourselves according to what We have placed upon the earth.”

Now consider the following—

“IN ACCORD WITH THE MODEL”

Hebrews 8:4-6

Indeed, then, if He were on earth He would not even be a priest, there being those who offer approach presents according to the law who, by an example and shadow, are offering *the divine service of the celestials*, according as Moses has been apprized when about to be completing the tabernacle. For see, He is averring, that you shall be making all “*in accord with the model shown to you in the mountain.*” Yet now He has happened upon a more excellent ministry, in as much as He is the Mediator, also, of a better covenant, which has been instituted on better promises.

Moses did not invent the tabernacle system that became the backbone of Israel’s worship of Yahweh. None of it came from his mind—neither the layout of the physical structures, nor the practices and ceremonies accompanying it. Thus, the earthly structure and service was but a shadow of “the divine service of the celestials.” Grasp this crackling revelation, if you can: There is a divine service *of* the celestials that is *in* the celestials (Hebrews 8:5). A worship system and service was already humming in the heavens (the very place in which our realm is inherent) before it came here. The well-known Israelite practice was but a scaled-down imitation of a massively higher, grander thing. The earthly system did not give God a good idea. Rather, it reflected an idea already born out of God’s mind that was already instituted in realms celestial, eons before there was even such a thing as Israel.

As with the worship system, thus also with the physical structure: “For see, He is averring, that you shall be making all ‘*in accord with the model shown to you in the mountain*’” (Hebrews 8:5).

This is astounding. When he climbed Mt. Sinai, Moses was shown a model. Moses saw something huge and high through a portal into space, and then God

said (through angelic messengers), “Build it like this, with whatever tools and materials are available to you.” So Moses basically took some sticks, some hammered gold, some scarlet thread, bronze clasps and the skin of animals and fashioned a scaled-down facsimile of the celestial model shown him by God in the mountain.

The earthly enterprise of Moses was no different than that of a child playing with Lincoln Logs or Tinkertoys. With the Lincoln Logs, the child builds “a cabin.” With the Tinkertoys he constructs “a house.” When I was a child, I constructed “a fort” with a card table and some blankets.

As adult children endeavoring upon a broken earth full of cities, towns, villages, streets, homes, office buildings and state capitals, we are slowly yet purposefully acclimatized by a God readying us to confront *other* cities, towns, villages, streets, homes, office buildings and state capitals. The better things, coming, differ in



size and glory—not in kind—from that which we know. We become familiar with the things, here, in ways most primitive, and then we grow into the maturity. On earth, we work with “Tinkertoys.” *There*, we shall encounter, with open mouths, that of which these earthly things were but a diminutive type.

### THE UPSHOT

Based on everything I have told you, I am confident enough now to say the following:

I believe that the celestial realm we are destined to occupy is a place. There are kingdoms there. Sovereignities, authorities and world-mights of both good and evil beings, occupy it. This much we know from Paul (Ephesians 6:12). But I contend to you that these sovereignties,

authorities and world-mights do not float in space. Rather, they inhabit kingdoms. These kingdoms are just as tangible and inhabited as those we occupy today. However, they are massively grander and more glorious than anything we have dreamed of here. We have dreamed of the kind, but not of the scope.

In the celestial realms are dominions, districts, sectors, cities, regions, countries, states. The occupied areas contain buildings—buildings that are to our current conception what Tinkertoys are to the skyscrapers of Manhattan. Even the New Jerusalem descends *out* of heaven, and I believe even this to be a model, itself, of a *higher* holy city, a place which shall be the capital of *our* worship and divine service. It is the apostle John who describes the New Jerusalem. Through him, we see and hear *it*. Yet the nations, cities, capitals and crowns to which *we* arise have *never* been perceived or described, and neither have our hearts ascended to their size and glory. If you’d like to try, then take the New Jerusalem and consider it but a single city in a region stretching farther than the eye can see.

We are not headed for nothing. Prepare for courses, highways, sidewalks, seams. Prepare for parks, parapets, cornices and crowns. Prepare for light unlimited, smooth living, kleig lights in the capitals, songs backdropping every movement and stroke of time. The Paradise of the New Jerusalem is, itself, but a reduced version of greater greens and more spectacular colors, yet unseen. Here, the full spectrum of light, sound, worship and love shall array itself before us.

When we see this new home, a happy familiarity will assure us that, somehow, it has already been known by us. Indeed it has. For it was here where we learned of it. It was here where God dosed us minutely and carefully, preparing us for the Mother of All Creations, upon which the diminution (our current habitation) was based.

Thus, we have perceived the *kind* of dwelling we shall enter, but not the degree. It is the scale, not the sort, that will stun us to an awe-filled silence. With feet light to tread *new* floors and thoroughfares, we will sweep across the expanse in increasing astonishment at what God made ready for us.

Our realm is *there*, not here. A place has been readied for us, sitting as we speak above everything we now see. It but remains for us to occupy it. And oh, what a journey it will be, at the last trump. —MZ