

**HE'S
HERE!**

by

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FOREWORD

This booklet comes from a heart whose eyes are “enlightened by a spirit of wisdom and revelation in the knowledge of Christ.”

As in all true prophetic writing, there is here truth which is both timeless in its relevance and timely for the current situation.

John’s message is to be received not just in the mind, but rather in the spirit. Welcomed there, in the heart, it will surely bring a new reality and joy into living on earth in the light of heaven.

To those called out from the earthbound structures of institutional Christianity, there are words of caution and warning, to which we do well to give urgent heed, but, at the same time here is strong encouragement to press on in the upward pilgrimage towards “*The city which has foundations, whose builder and maker is God.*”

JACK T. GRAY
New Zealand.

CHAPTER 1

“PRAISE BE TO THE GOD AND FATHER OF OUR LORD JESUS CHRIST, WHO HAS BLESSED US IN THE HEAVENLY REALMS WITH EVERY SPIRITUAL BLESSING IN CHRIST.” - Ephesians 1:3.

Yes, indeed God is worthy of our highest praise because of what He has provided for His children *‘IN CHRIST.’* This term is found 87 times in the New Testament. If the parallel terms *‘in Him’* and *‘in whom’* are added, the phrase is found 30 times in the book of Ephesians, and is a key to understanding its message.

IN CHRIST we are made alive, justified, made righteous, and given eternal life. IN CHRIST we experience God’s love and grace, and His joy flows like a river within us. IN CHRIST we are always led in triumphal procession to experience and share His life. IN CHRIST the mighty power of God is exerted towards us, enabling us as our text states to be blessed with every spiritual blessing in the heavenly realms. Absolutely! The key to spiritual life and vitality is found IN CHRIST alone and not in church attendance, going-to-meeting faithfulness or in religious activity of one kind or another.

The above is one of three verses of Scripture that have been especially significant in my life. Another is Matthew 6:33 which, speaking about our heavenly Father, says, *“But seek first his kingdom and his righteousness, and all these things will be given to you as well.”* Just prior to our marriage Mary and I accepted this verse as a

basis for our life together, establishing on a permanent basis exactly where our overall priority would always be. We have never been sorry about that!

Another very special verse to me over the years has been Zechariah 4:6 which being paraphrased could read, *“Not by human strength or ability, nor by the supportive power of an army of men, but by my Spirit says the Lord of heaven’s armies.”* I have seen this to indicate that in Christian life and service one’s human strength and ability is totally insufficient, as is any organisational combination of men. We have a continuing need for God’s grace and power in our lives through the ministry of the Holy Spirit within us.

What common factor do I see in these three verses? Each of them places stress on, and focuses on, the very real, tangible and vitally important spiritual and invisible dimension of life, where we may experience in our lives the wonder of divine presence and favour.

CHAPTER 2

SEEING THE INVISIBLE

Are things less real because they are invisible? Certainly not! God created all things, both visible and invisible, the invisible being the more real. Note that Paul declared, "*We fix our eyes, not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal.*" It is in this immediately present, unseen, spiritual and eternal 'heavenly realms' aspect of life that God very wonderfully provides us with enormous blessing. We are deeply, amazingly and almost overwhelmingly favoured and provided for by our God of all grace.

Some months ago I was delighted to hear Jack Hayford on television urging his people to be a 'People of the horizon.' This is an unusual and thought provoking use of words. The horizon is where it seems that earth and sky meet. In our lives it can mean where heaven and earth, visible and invisible, come together. Isn't this the meaning of the 'heavenly realms' - the place where we share God's life, being seated with Jesus there?

Jack Hayford challenged his listeners to be as aware of one realm as the other. In the routine of daily life we are privileged to be frequently aware of God's presence with us in grace and love, providing strength and direction, and enabling us to live consistently godly lives.

My conviction is that if we are ever to come to the fullness that God intends for His people today, we will need to come to a place where we make use of one, the visible, but treasure the other, the invisible. The call of God is for us to set our hearts on things above, where Christ is seated at the right hand of God, and to set our minds on things above, not on earthly things.

It is grossly inadequate and sub-standard to be absorbed and immersed in natural and visible things all week long, even though they may be good, commendable and even essential in themselves, and then consider it sufficient for us to plunge into the unseen dimension of life at, say, a Sunday gathering of believers. How often on such an occasion good folk sing or talk and pray about coming into God's presence as though they have been elsewhere all week! Even a daily devotional time is much less than ideal if there is little or no awareness of the unseen dimension of life throughout the rest of the day.

Such behaviour indicates that we are making use of the unseen realm, but treasuring the seen. Shame! It is tragically possible for believers to become slaves to the visible. Is this a major cause of powerlessness and carnality?

Consider again the statement, *"We fix our eyes, not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal."* Let us link that with two other Scriptures. Hebrews 12:2 reads, *"Let us fix our eyes on Jesus, the author and perfecter of our faith."* The other verse I bring to your attention is Proverbs 4:25, *"Let your eyes look straight ahead, fix your gaze directly before you."*

Instruction to ‘fix’ seems to me to involve a call both to deliberate choice and positive determination. My dictionary defines fix as “To make firm or stable, fasten, secure, implant (principles, memory, etc.), direct steadily, set, (eyes, gaze, affection, attention) on or upon, and so forth.

Let us do it! Let us fix our eyes on Jesus with an adoring, steadfast gaze, and on what is unseen and eternal. God’s glory and His kingdom are intrinsically involved in our doing so. I frequently find that I am telling myself and others, “**He’s here!**” What a blessing. Is this what believers in other days described as “practising the presence” of Christ? To me this phrase involves a challenge to firmly grasp hold of vital reality, bringing it into conscious understanding.

When one looks at the various verses using the words, “In Christ” one sees that it is most frequently used in the statement, “Faith in Christ.” Hebrews 11:1&2 states, “*Now faith is being sure of what we hope for and certain of what we do not see. This is what the ancients were commended for.*” It is worth noting that all the folk mentioned in this ‘Faith Chapter’ were commended for their faith, rather than for their achievements, successes or apparent failures.

Since verse one defines faith in such terms, surely we can read verse six as saying, “*Without being sure of what we hope for and certain of what we do not see it is impossible to please God.*” Wuest adds “*At all*” to that. Fixing our eyes on Jesus is a faith attitude that pleases God.

CHAPTER 3

AN AMAZING AWARENESS

I read an old book about believers in the United States of America during the Pentecostal Revival at the beginning of this century. Many of us have read about Asuza Street, but nothing much more. The book shared about a city of 40,000 or more Pentecostal believers that sprung up out of virtually nothing, and about multiplied miracles in revelation, conversion and healing, and much more beside. It related wonderful change that took place in individual lives as they opened up their lives to whatever the Holy Spirit may have wanted of them.

The book particularly focused on the life of one person, Martha Wing Robinson. In the midst of great excitement and blessing, she began to reach out in prayer for a deeper experience of the reality of Christ in her life than she had thus far known. In terms used by early Methodists, she ‘prayed through’. That is, she prayed until she gained full assurance that her prayer was answered. One might say that she not only prayed through, but believed through, obeyed through and loved through, until she was wonderfully flooded and overwhelmed with Him.

The author simply said that she experienced “The mystery of the indwelling Christ.” It was prophetically declared that she was experiencing a taste of something God is going to do in the (very) last days. That is now, isn’t it?

It was a delight to read that when gifts and miracles went, an overwhelming awareness of “Him here” remained.

Martha Wing Robinson herself declared that she had entered *“A land of praise, a land flowing with the milk and honey of His presence.”* Isn't that a marvellous phrase? Isn't it wonderful to think that such a 'walk' is available and possible for the likes of us? And of course it is exceedingly precious not only to be cognisant of the possibility but to actually know it experientially in our daily lives.

“Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ!”

Have you ever turned your attention to occasions in the Bible where people experienced an amazing revelation of the Lord? John wrote that on Patmos *“I turned around to see the voice that was speaking to me. And when I turned I saw someone like a son of man, dressed in a robe reaching down to his feet and with a golden sash around his chest. His head and hair were white like wool, as white as snow, and his eyes were like blazing fire. His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters. In his right hand he held seven stars, and out of his mouth came a sharp double-edged sword. His face was like the sun shining in brilliance.”* When he saw Him John fell at His feet as though dead, for this was the Lord of Glory!

Isaiah said, *“I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple.”* Seraphs were proclaiming, *“Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory.”*

Do you recall the occasion when Peter, James and John went up a high mountain with Jesus? Matthew records, *“There he was transfigured before them. His face shone*

like the sun, and his clothes became as white as the light.” Peter later recorded, “We were eye witnesses of his majesty. For he received honour and glory from God the Father when the voice came from the Majestic Glory, saying, ‘This is my Son, whom I love; with him I am well pleased.’ We ourselves heard this voice that came from heaven when we were with him on the sacred mountain.”

One could also mention Paul being met and spoken to by the Lord Himself on the Damascus Road, as well as the glimpse he shares about visions and revelations from the Lord, including being caught up to Paradise and hearing inexpressible things.

Not surprisingly, to each of these men it seemed difficult to find words to express what they had seen and heard, even when that was permitted.

Why do I write about these special occurrences? When Jesus was on earth many saw, met and heard the Lord. But some encountered Him in an altogether deeper way. One could say that the visible and invisible merged together in quite amazing revelation. I am simply endeavouring to express that there is far more to both the wonder of the Lord and our realisation of His presence with us than we have entered into yet. I do believe that the fullest and most wonderful encounter we have had with the Lord thus far is intended to be a prelude to much more yet, as well as having a significant on-going effect on our lives.

A brother in Ireland shared with me that in his beginning days as a believer he went through a season of doubt. Finally, in desperation, he prayed, “God I am going to count three and then open my eyes. If I don’t see you standing in front of me I cannot believe that you really exist.” A quite foolish prayer from an honest heart that

was craving for spiritual certainty. He told me that before he had counted three he knew that the Lord had spoken to him, in his heart, on this wise: If he wanted, he could open his eyes and see Him, but he wouldn't see Him again. However, if he kept his eyes closed he could see Him with an inner eye' and subsequently see Him many a time like that.

CHAPTER 4

WHAT A SIGHT !

The Lord graciously gave me a ‘picture in the night’ to enable me to share more simply what I have sought to express thus far in this writing.

Initially all I could see was a ‘grey day’ . The sky was overcast and everything about me looked drab and dull. In a little while I noticed to my right a high, wide curtain which completely blocked my view in that direction. As if in slow-motion, my location changed a little so that the curtain seemed to go right through me, and I could see both sides of it. Gradually I seemed to realise that although I was one person, I was on both sides of the curtain simultaneously.

What an amazing contrast between what I was seeing on one side from what I saw on the other. I knew that I was gazing upon the heavenly realms where we are blessed with every spiritual blessing in Christ. The first thing I will mention is my observation of the brightness and warmth of the sunshine of God’s love. Oh, how He loves! In this picture I was being given I knew that if the ‘me’ on the grey day side of the curtain could just reach out and touch someone they would immediately feel the warmth of God’s love that I was experiencing on the other side.

The dominant factor of what I was seeing and experiencing on the other side of the curtain was the close nearness of the Lord Himself. To use a word that today’s

young people do not seem to know the meaning of, it was awesome; awesome indeed. He filled the place, and He was right here. **He is here!** I seemed to linger in the amazement of these things that were so real, and that were really flooding my whole being. Who wouldn't?

There is one other thing I can mention about what I saw and felt that night. It seemed that my heart, my consciousness, my mind - yes, my entire being, was immersed in the gentleness and serenity of the peace of God. Or perhaps I could say that the serenity of God Himself permeated my whole being.

I do not know when I slept or when I awoke, but I know that I lay there a long time not wanting to move or lose what I was bathed in. I did notice that the curtain seemed to change and my mind turned to the Hebrews scripture, *“Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body, and since we have a great high priest over the house of God, let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.”*

This is actually stating that because of Christ's provision for us through the shedding of His blood, we can enter at once and once for all into the holiest of all. While we live on this side of the curtain, in the natural world of sight and sound, we can also at the same time just as continuously live on the other side of the curtain, being seated with Jesus in the heavenly realms.

I shared this with several Christian children, asking them to think of a situation at school when there were no

other Christians around and other youngsters were giving them a difficult time, or speaking and acting in an unseemly manner. “But you have a wonderful secret,” I told them. “The others don’t know it, but you can see the other side of a curtain. So you can know that the Lord is here, right where you are, and He is loving you at this very moment.”

The young folk could grasp that. Can you? I am confident that you can.

CHAPTER 5

LIVING WITHIN THE VEIL

In Hebrews chapter 9:3-5 there are details of the Most Holy Place in the tabernacle. In verses 8-10 we may note that the earthly tabernacle with its external regulations had to pass away and a spiritual, heavenly, Most Holy Place be opened up for believers. There were significant objects within the Most Holy Place which may give us insight into God's provision for those living inside the curtain, as a people of the horizon.

Various objects were coated with gold, a symbol of intrinsic worth and ultimate permanence. First mentioned is the golden altar of incense, perhaps indicating that our God and Father desires that the fragrance of loving, worshipful lives rise from our hearts continually, and certainly not just once or twice a week.

There was also the golden ark of the covenant which may speak of the certainty of God's promise to His people which is mentioned in Hebrews chapter six and concludes, *"We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, where Jesus who went before us, has entered on our behalf. He has become a high priest forever, in the order of Melchizedek."*

In the ark were the stone tablets of the covenant. Thank God for His promise that He would *"put His law in (our) minds and write it on (our) hearts,"* thus declaring

that He would be our God and we would be His people. There was also Aaron's rod that had budded. Surely this speaks of God exerting His supernatural power towards us enabling us to be a people after His own heart through and through, and equipping us for triumphant living in every aspect of life and service.

The ark also contained the golden jar of manna. This may well remind us that *"God will meet all your needs according to his glorious riches in Christ."*

The term *'spiritual blessing'* that is found in Ephesians 1:3 is found in another 25 New Testament statements. Paul uses it to describe gifts of the Holy Spirit, and also to describe the manna which God provided as food for the Israelites in the wilderness. In other words, it seems that Paul saw the manna as initially and provisionally being in the unseen reality of God's grace before it was brought into the visible to supply the Israelites' need.

I wonder what the Lord meant when He sent word to the church at Pergamum, *"To him who overcomes, I will give some of the hidden manna."* (Revelation 2:17) What is the New Testament parallel to the manna in the wilderness? Consider the words of the Lord Jesus in John 6, *"Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. This is the bread that came down from heaven. Our forefathers ate [manna] and died, but he who feeds on this bread will live for ever."*

The manna in the golden jar in the ark of the covenant which was in the Most Holy Place was hidden manna in that it was obscured from view and from access by the people - and the priests too, for that matter.

These Scriptures and facts indicate to us that there is supernatural provision for us for our spiritual nourishment which may be availed of in the unseen realm of heavenly places in Christ. It is the life of Christ. Isn't that superb?

It seems sad to me that some believers feel that the key to this nourishment is in a religious rite. The label for the ritual was favoured to be "Breaking of Bread" by an organisation of believers which began in Ireland and the United Kingdom last century. After a deliberate decision to reject the full ministry of the Holy Spirit among them [which persists to this day] they substituted that with two emphases. At a biblico/intellectual level they developed a doctrine of hyper-dispensationalism to explain away what they would not accept. Secondly to replace the fullness of what the Holy Spirit alone can bring they placed very strong emphasis on what they termed "The Lord's Table."

The book of Hebrews has a stunning answer to this: *"Do not be carried away by all kinds of strange teachings. It is good for our hearts to be strengthened by grace, not by ceremonial foods, which are of no value to those who eat them. We have an altar from which those who minister at the tabernacle have no right to eat."* (Verses 9 and 10 of chapter 13.)

Finally we are told that *"Above the ark were the cherubim of the Glory, overshadowing the place of atonement."* Regardless of how limited our understanding of glory may be, there is surely strong desire in all of our hearts which can be expressed in two scriptures:

"To him (God) be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen."

“For the earth will be filled with the knowledge of the glory of God as the waters cover the sea.”

It is worth noting that in Numbers 14:21 the Lord declares, *“As surely as the glory of the Lord fills the whole earth”* Several times the Psalmist cries, *“Let your glory be over all the earth.”* So, the statement that the earth will be filled with the knowledge of the glory of God is obviously a declaration of what is, but is not yet visible. However, the glory of God will ultimately become universally manifest. David cried out for that. God hasten the day!

CHAPTER 6

WHAT HAVE WE COME TO?

“YOU HAVE NOT COME TO A MOUNTAIN THAT CAN BE TOUCHED AND THAT IS BURNING WITH FIRE; TO DARKNESS, GLOOM AND STORM; TO A TRUMPET BLAST OR TO SUCH A VOICE SPEAKING WORDS, SO THAT THOSE WHO HEARD IT BEGGED THAT NO FURTHER WORD BE SPOKEN TO THEM, BECAUSE THEY COULD NOT BEAR WHAT WAS COMMANDED: ‘IF EVEN AN ANIMAL TOUCHES THE MOUNTAIN, IT MUST BE STONED.’ THE SIGHT WAS SO TERRIFYING THAT MOSES SAID, ‘I AM TREMBLING WITH FEAR.’”

“BUT YOU HAVE COME TO MOUNT ZION, TO THE HEAVENLY JERUSALEM, THE CITY OF THE LIVING GOD. YOU HAVE COME TO THOUSANDS UPON THOUSANDS OF ANGELS IN JOYFUL ASSEMBLY, TO THE CHURCH OF THE FIRSTBORN, WHOSE NAMES ARE WRITTEN IN HEAVEN. YOU HAVE COME TO GOD, THE JUDGE OF ALL MEN, TO THE SPIRITS OF RIGHTEOUS MEN MADE PERFECT, TO JESUS THE MEDIATOR OF A NEW COVENANT, AND TO THE SPRINKLED BLOOD THAT SPEAKS A BETTER WORD THAN THE BLOOD OF ABEL.”
Hebrews 12:18-24.

Well may we ask, “What have we come to?” for the answer given in the above verses is quite astounding. We

have come to God the judge of all. We have come to Jesus, and availed ourselves of salvation through His precious blood. We have come to the place where God lives and reigns. We have come to multitudes of rejoicing angels. We have come to the church of the firstborn, which includes every believing believer on earth and all those who have already left this mortal sphere.

Yes, we have become linked to, and one with, Christ and to all who have responded to His love, to all who worship, trust and obey Him in heaven and on earth. We are joined to something and Someone much larger than can be naturally understood.

We need a very special kind of sight to see that! We need to have faith's vision to comprehend the wonder and glory of God manifest in all that is stated above, which cannot be seen by the natural eye, nor comprehended by the human mind. Remember that faith is being sure of what we hope for, and certain of what we cannot see.

Little wonder that Paul proclaimed, *"We fix our eyes, not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal."* The things that we are declared to have come to in Hebrews 12 are very real. May God quicken us all with a very clear vision of eternal, spiritual reality. It is in these heavenly realms that we are blessed with every spiritual blessing in Christ.

"We live by faith, not by sight," Paul said. That is, our daily walk is intended to be energized by our being people of the horizon, sure of what we hope for and certain of what we do not see. Thus we enjoy being seated with Jesus in the heavenly realms. Oh the wonder of it all!

It could make a tremendous difference if we had a clear perception in the unseen realm, of the church of Jesus Christ. It is dreadfully easy to want to measure and assess the church at the level of what is seen with the natural eye. Churchdom is accustomed to that. But how can that be truly and accurately done? We stumble at the first hurdle, not knowing exactly where the boundaries are, and whose names are in the Lamb's book of life. Isn't it only too possible that some we think have their names in God's book are not listed there at all, and conversely, some whose names we would not be likely to consider to be there, are?

What divisions, strife and pain are caused in the church of God by the various methods mankind uses to control, lead, and give direction to the church. I have sometimes commented to folk, 'Jesus said, "*Feed My sheep,*" not "*Lead My sheep.*" HE will lead His sheep - like a shepherd. Let me endeavour to draw a mental picture to help us see in the invisible, something of God's way in leading and controlling His people.

Imagine the Holy Spirit hovering over the earth, (and God IS everywhere, isn't He?) or even over your suburb or village area, like this: See Him above us with a thousand fingers, and then multiplied thousands more. With one finger He touches one believer, and with another finger, a different one. With all of those fingers He is restraining some, prodding some, moving some together, and moving some apart.

God's purpose is that in the invisible realm of the Spirit He control and orchestrate every function of His Body. He IS the Head of the church, which is His Body. All control, and all direction in the body comes from the head. This is true in the natural, and also in the spiritual. For the rapid fulfilment of God's highest purpose to be accomplished in

our individual and corporate lives today we need to fully and wholeheartedly co-operate with every prompting and moving of the Holy Spirit.

Of course I do not intend to indicate that the Holy Spirit carries out His divine function from ‘up there, somewhere.’ I give the picture of the fingers simply as an effort to depict His co-ordinated unseen activity. The fact is, of course, that we need to be very attentive to His inner whispering and prompting which give us instruction and direction in our heart of hearts. He also provides the desire and capacity for us to walk in the will of God.

“Have an ear to hear” is the call of Jesus both in the Gospels and in chapters 2 and 3 of Revelation. As we need an eye to see the invisible, so we need an ear to hear the inaudible.

We are not puppets, and yet we dare not reject the Holy Spirit’s gentle leading. Nor dare we allow pressure from anything or anyone to come between our yielded willingness and God’s precious purpose for each of us. Is this not a major area of life in which our being ‘slaves to the visible’ brings us into slavery to men and to human tradition? I fear so.

CHAPTER 7

WHAT ABOUT SINAI?

The description of Mount Sinai involving darkness, gloom and storm and a sight so terrifying that Moses trembled with fear, makes it seem repulsive and most unappealing, doesn't it? Aren't you glad that the word is, "*You have NOT come...*" to that mountain.

But there was another side to Sinai. God spoke to Moses there, audibly and clearly. Moses received fresh insight and revelation there. When Moses came down from that mountain the Israelites could not look steadily at the face of Moses because of its glory, fading though it was, as we read in 2 Corinthians chapter 3.

Noticing the two sides to Sinai helps me to understand some of the things that happen in the (visible) Christian church. There are many men who have climbed some mountain, experienced an encounter with the Almighty, and gained fresh revelation, insight and anointing, much as Moses did. Such men may come down from their mountain with fresh zeal, new radiance and even moving into a radically different life style. No one would question that this is commendable.

They will want others to climb their mountain, see what they saw and experience what they did. To them it was very real, visible, audible and touchable. Their mountains are given names: A place, locality, emphasis,

doctrine or structure. They are a movement, blessing, revival, fellowship, or group.

It all starts off so well, but as with Moses the glory fades, human voices predominate, speaking out of experience, desire and knowledge. Outward form crystallises as emphasis is placed on what is external, visible and measurable. A generation of sated senses demands greater demonstrations, increased volumes and more frequent dramatic expression. Success is measured by being bigger, bigger, bigger.

Before long it all sounds like the other side of Sinai, not able to be touched, burning with fire, and with darkness and gloom. As the glory fades, greater effort has to be made to bring others to 'our' mountain.

It does not matter which 'side' of Sinai presents itself to you and calls for your attention and allegiance, please remember that you have NOT come to that mountain. Rather, you HAVE come to Mount Zion, the city of the living God.

It is in coming to Mount Zion, and to Jesus, the mediator of a new covenant, where our focus is on the spiritual and eternal that 2 Corinthians 3 becomes true in our own personal experience. *"We are not like Moses, who put a veil over his face to keep the Israelites from gazing at it while the radiance was passing away.... But when anyone turns to the Lord, the veil is taken away. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we, who with unveiled faces all [reflect on and] reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit."*

‘Beholding’ and ‘becoming’ are the keys to this scripture, which beautifully describes an inner changing process in the lives of each of us as we fix our eyes on Jesus.

In an amusing dream I saw what can only be described as ‘Fred Flintstone escalators.’ There were many of them, and I could not see them all. Some of their steps were slanting one way, and some another, sideways, outwards or inwards. Some were high and some the reverse, some were wide and some were narrow. There were many people on the escalators which kept jerking and stopping. Now and again they would slip back a little before lurching upward again. People were holding on to one another, and reaching to help anyone who fell off. Some escalators functioned more smoothly than others.

I saw that the escalators were being operated by mechanical means - windlasses turned by perspiring and sometimes very weary people. These were workers, counsellors and leaders of various sorts. Frenzied or frigid, they all had a goal. Back behind each escalator was a mountain, like the ones I have named in a previous paragraph. They wanted to get others up their mountain. No doubt you get the picture!

Interestingly, the following night I dreamed the same dream. However, this time my attention was drawn to an area somewhat blocked from view. Here were narrow stairways, seemingly carved into solid rock. Taking a step or two upwards on a narrow stairway I found that I moved higher, well beyond the few steps I had climbed. I saw other stairways like this on which a climber could well feel that he or she was all alone. But now and again apparently without effort on their part the stairways merged and there were scenes of joy and happy encouragement before the

climbers proceeded on up their individual stairway.

Regardless of what may be made of this dream, let us remember that Jesus is building His church - His way. The most important links we have in the Body of Christ are in the invisible realm. Sometimes I think about the way the Holy Spirit may prompt me to pray earnestly for some person or situation near at hand or at the ends of the earth. Geographical distance makes no difference. And how many more believers is the Holy Spirit prompting in exactly the same way, at the very same time? We will never know, of course, but it does give one the sense of being part of something quite immense, and of being vitally linked with brothers and sisters whom we cannot see, and may never even have heard of. We have come to Mount Zion!

When we have a firm grasp of what we have come to, in coming to Mount Zion, we will have discovered a new basis of fellowship with brothers and sisters in Christ, especially those who have become a people of the horizon, fixing their eyes on Christ, on what cannot be seen, and setting their hearts and minds on things above where Christ is seated at the right hand of God.

Recently I was asked a challenging question. "Why do times of revival blessing come to an end?" I recall reading about someone visiting a town in Wales in revival days early this century. They went up to a policeman and asked if he could tell them where the revival was. His reply was so delightful. Pointing to his tunic he said, "Right under that button, sir."

My understanding is that in times of fading revival, outward and visible things are maintained, sometimes even though there should actually be changes. In other words, form and habit become important. But surely, revivals

cease in large measure at least, because inward, invisible and eternal things lose something of their freshness, importance and predominance. Too often believers hold on to what they should let go of, let go what they should hold on to, and don't know the difference.

A brother shared with me about a church fellowship in Taiwan that had grown out of missionary work which was birthed in the events surrounding Martha Wing Robinson. When I asked what were the obviously important and distinctive characteristics of that work today, he replied that these lay in the same beliefs, form of service, and nature of leadership as at the beginning. But those things were not the important part of that movement! In the realm of the heart and in eager heart response to the Holy Spirit, form seems to have replaced spiritual substance. All the days of our lives we must live by faith, not by sight, being sure of what we hope for, and certain of what we do not see.

I love the Hebrews 11 statement, "*All these people were living by faith when they died.*" The unseen was as real as the visible to the very end of life. That challenges me!

CHAPTER 8

ARE YOU IN THE DREAM?

All that is shared in this booklet either came to me as I set my heart towards a recent visit to Ireland, came to me during our time there, or was revealed to me within a week or so of returning home. I want to share a dream received in Dublin, and ask you to consider whether and where you fit into it. In the dream I did recognise quite a number of people, but have no intention of making known who any of them were.

In the dream I saw a very long building. It was at least a mile long, even though I could not see either end of it. Because of its length it looked quite narrow, although that was not the case. The name of the building was something like "Pilgrim's Rest." I could not see the sign board very clearly, but I knew that it was a stop-over place for believers on pilgrimage, who were looking for a city with foundations, whose architect and builder is God.

There were many rooms in the building and I was able to see into them all, as though I was above it and it had a see-through roof. Everything was very pleasant. In one room I could see a group of happy believers sharing a meal together and chatting about the Lord Jesus. In another room several people were on their knees with open Bibles. In some rooms folk were chatting, in others simply enjoying a season of rest. Rooms with people sharing fellowship over a relaxed meal, rooms with people praying, rooms where a brother or sister shared earnestly with someone else - it all

looked so healthy and good.

Mostly I saw twos and threes together, maybe six or seven around a meal table, and on occasion nine or ten believers sharing together. Even in the dream I felt encouraged and quite delighted with what I saw.

How strange! I was observing an odd event. The rooms were being suddenly placed in a different position in the building. At times a room half way along the building was suddenly at the far end of the long structure. At other times a room was suddenly very close to the near end of the building, which was where the exit was for those moving on in their pilgrimage.

Now I was over the exit end of the building looking back towards the entrance end. Back there was a very large landscape window where those who wanted to do so could look back over the route they had taken thus far on their journey. They could see many miles back down the climbing route they had come, noticing where the ascent had been particularly steep or difficult and where it had been gentle and easy. They were even able to see, what to a few seemed to be increasingly pleasant and appealing, places a long way back, down on the distant plains.

The sight before me at the entrance end was no longer pleasant. I saw folk eating, eating and eating more, and speaking out their desire for nicer food, as they had enjoyed on the plains. I heard some who had eaten hugely speaking out, "I am hungry." They were wanting yesterday's kind of food.

I saw a large bathroom with an exceptionally large bath in it. The plug was in, taps were full on, and the bath was

overflowing with water flooding everywhere. In my dream I spoke to a young person I recognised, who was standing outside the bathroom door. I commented about the plug, the taps and the flooded room. The young person said, “I have just had a bath. I had a bath before that, just an hour or two ago, and a bath before that, and another before that. I need another bath! I can’t get clean!” It seemed very sad.

Believers near that end of the building were doing the kind of things I had noted before. Some were earnestly praying, Some were sitting around a table with open Bibles, some were engaged in a little religious ceremony of one kind or another, and so on, and so on.

Understanding was given me as to why some of the rooms were suddenly and instantaneously moved to one end of the building, or the other. At the entrance end, good believers were content to repeat activities and actions that they had engaged in before. They were doing the things, now probably best described as religious things that, in freshness and newness, had brought them on pilgrimage and into this very place.

I saw vain repetition. I saw value being placed on religious rites and other things of an external, visible nature. I saw many dissatisfied folk who were looking around for someone to teach them and lead them. A brother was speaking out, “Follow me, and I will take you back to the safe and comfortable place where you once dwelt. After all, you were satisfied when you were there, weren’t you. Think about those good times we shared together there.” I saw some who were glad that they had come to this point, and who were content to stay where they now were.

Oh for the day when the church wholeheartedly honours and hearkens to the Spirit the Teacher, all through

life learning from Him and responding to His voice.

The dream changes. The whole building begins to shake and tremble, as does the earth beneath and around it. Soon the shaking increases in violence until I am seeing a major earthquake. I see the building twisting, and the landscape window breaking and collapsing. In my dream I speak out, "I must tell David, the landscape window has gone!"

There was a huge upheaval in the ground immediately beneath the building. I see a massive gap opening up right through the middle of it. The gulf is deep and wide, and appears to stretch from one horizon to the other. I hear a voice, "This is the chasm of Kadesh."

That in itself was quite remarkable. It had been ages since I had read of Kadesh, or even thought about it for a moment.

CHAPTER 9

THE CHASM OF KADESH

I have never heard the term, ‘Chasm of Kadesh’, though I am aware of the story surrounding the Israelite approach to the Promised Land.

In Numbers 13:1 *“The Lord said to Moses, ‘Send some men to explore the land of Canaan, which I am giving to the Israelites.’”* So Moses did. The 12 spies returned 40 days later. Ten of them advised against trying to take the land because the inhabitants were powerful, and the cities fortified and very large. They had seen giants there - very large men, descendants of Anak.

Caleb and Joshua both urged the people to trust God and to move on into the land He had promised them. They described the land in glowing terms. *“The land we passed through and explored is exceedingly good. If the Lord is pleased with us, he will lead us into that land, a land flowing with milk and honey, and will give it to us.”*

Regardless of appearances or circumstances, when God says He is giving His people a land, they can be confident that it is a wonderful place, and also be assured that He will enable them to triumph in its conquest. And what a delightful spiritual picture one can gain from envisaging a single cluster of grapes that required two strong men to carry it! There were other fruits in the land as well.

The people wept, complained and rebelled, deciding to

choose a leader to take them back to Egypt.

This stirred up God's anger. He twice told Moses that this people had treated Him with contempt, asking, "*How long will they refuse to believe in me, in spite of all the miraculous signs I have performed among them?*" When God told Moses that He would destroy them all, Moses pled for mercy, reminding God that His glory was entwined in the well-being and forward progress of His people.

So God did not destroy them, but stated that not one adult among them except Caleb and Joshua would ever enter the land of promise, the land flowing with milk and honey. What they had feared would happen to them in the land would happen to them in the wilderness.

The next day the people changed their minds and in their presumption attempted to enter the land. They said, "We have sinned. We will go up to the place the Lord promised." You may recall the outcome: "*Then the Amalekites and Canaanites who lived in that hill country came down and attacked them and beat them down all the way to Hormah.*"

Let me share three things about the dream and the Scripture story of Kadesh.

1. THE WASTED GENERATION

My heart is for the next generation. After beginning to share the word of the Lord in Dublin, various brothers and sisters visited us in the home that had generously been provided for us for those two months. They were enthusiastically sharing their response to the challenge to live both sides of the curtain. Time and again once they had left I commented to my wife, Mary, "They are running

with it.” So I shouldn’t have been surprised, and wasn’t, when the Lord told me one night, “You have passed on the baton.”

Doesn’t that mean that another generation is taking over?

There is so much more that God desires to impart to His people than has been experienced yet. There is so much more in God’s heart for His church, His bride, than has even been contemplated or comprehended yet by any of us. There is much more of the land **flowing with the milk and honey of His presence** to be walked in and enjoyed. There is ever so much more of God’s glory to be manifested in the church and on the earth than is being dreamed of, anticipated or understood or diligently sought after by most believers in this present day.

My heart is for the next generation! They must be urged, challenged, and encouraged to pay any cost to move beyond anything my generation has understood or walked in. May God stir some of us to reach out in earnest, believing prayer on their behalf.

To me, this is the great tragedy of Kadesh. The young adults became a needlessly wasted generation. Earth’s need is too great, the hour is too late, and God’s purposes are too glorious for such a spiritual disaster to happen in our day. Young people need to face the cross - and so do we all, perhaps especially those who are looked to in any way for Christian leadership.

How dare any of us, as in the dream, persist with trite repetition and useless religious rites, customs and traditions, believing that because something was acceptable in church life and behaviour a short time ago it is acceptable to God

now. He may have winked at our seasons of ignorance but now calls for radical reappraisal of every attitude, step, and action in every part of our lives. This especially and particularly applies to any and every contact we have, and all fellowship we enjoy with other believers.

Is this not worth noting and remembering:

Early church believers did not walk with the Lord to gain adequate grace to bear the burden and bondage of church ritual, structure, organisational authority and multiplied meetings. Rather, to the contrary, any requirement for corporate (Body) life was given simply and solely to facilitate for each believer a vibrant, intimate relationship with the Lord Jesus, for His pleasure, satisfaction and glory, so that He could be clearly and wonderfully reflected in them. This is the church! This is why it exists.

By faith, prayer and rugged honesty each of us must play our part and be part of the answer (rather than part of the problem) in seeing that the generation of the immediate tomorrow misses nothing and comes short of nothing of God's highest and fullest purpose for the hour in which we live.

2. THE NATURE OF SPIRITUAL LEADERSHIP

Let me comment quite briefly on the various kinds of leadership revealed in the dream and in the Scripture.

Firstly, in the dream there was the brother who wanted to organise those who wanted to return to a more settled, acceptable and understandable life style. Was he any

different from the Israelites who wanted to select a leader to take them back to Egypt? I think not. I have no heart for the kind of leadership which by its very nature exercises control over fellow believers, thus hindering and blocking their response to the Scripture which commands that we be constantly controlled by the Holy Spirit, (according to Wuest's translation of Ephesians 5:18). God has no heart for it either!

Moses leadership was faulty. He asked the spies to check out whether the people in the land were strong or weak, few or many. He wanted to know about the towns they lived in, and whether they were unwalled or fortified. He asked, *“What kind of land do they live in? Is it good or bad? How is the soil? Is it fertile or poor? Are there trees on it or not? Do your best to bring back some of the fruit of the land.”*

Moses emphasised the question of natural characteristics, values and benefits. He wanted them to consider whether they were strong enough to conquer a land that God was giving them. This was all a little tragic, wasn't it? I suppose that he could be excused to some extent in that he was a national leader as well as a spiritual one, but he was not faultless in the matter.

Are there those today who, like Moses, want to know whether a certain step is easy or difficult, beneficial or requiring self denial, popular or unpopular, the same as somewhere else, and manageable by human ability rather than requiring divine grace and power for successful accomplishment? The only question should be, “Is it God, or is it not?” If it is truly Him speaking then there should be no question or doubt. We must be committed to follow the Lamb, wherever He goes.

Then there was Caleb. He was all for moving into the promised land as the Lord required. I compare him to some in that long building whom I have not mentioned in this booklet, though I did speak of them to some of the folk in Ireland. They had set their hearts to moving on, out from the place established for temporary rest for pilgrims. Their heart was to move on out into the unknown ahead, even if it meant moving on out alone. I love referring to ‘headship’ as ‘aheadship.’ There is a kind of leadership, very biblical surely, which at least by example simply says, “*Follow me, as I follow Christ.*”

“*Blessed are those whose strength is in you, who have set their hearts on pilgrimage,*” Psalm 84:5 declares. They are the ones, the Psalmist says who through various experiences go from strength to strength until they reach Zion. If it is in your heart you make the city. Isn’t that the way it was with Abraham as he looked for an unseen city which had foundations? Thank God for every believer who leads by going on ahead, rather than in some administrative and controlling way.

3. AN INVISIBLE CHASM

There was no visible chasm at Kadesh, but there certainly was a spiritual one which was established by God Almighty so that a whole nation was not able to cross from one side to the other. Is it not possible today for God to establish a line over which some cannot cross because they do not move forward when God clearly and specifically tells them to do so?

By way of illustration we may look back to the 'Charismatic Renewal' in which many of us were involved and wonderfully blessed by the Lord. Well do I remember the first love, freshness, freedom, spontaneity, holy awe, clear God-honouring revelations, miracles, inner fire, spirit of adventure, lovely fellowship, and eager seeking to walk in everything that God revealed. They were tremendous days in many lives.

How soon some became locked into repetition, predictability, and outward conformity. An emphasis on Bible teachers, even though Bible teaching is not a Bible term, began to turn attention to doctrinal correctness and theoretical Christianity. This seemed to dampen the ardour and freshness of prophetic expression. Teachers began to stress the need for apostles, a label which was debased to mean a controlling boss no different from titles such as superintendent, bishop, pastor and the like.

Natural charisma, force of personality and breadth of intellectual capacity replaced Holy Spirit anointing to quite an extent.

How did all this come about? Was an invisible, spiritual-realm chasm crossed? I think it was, in many cases. It probably came in the area of demand that

structural church leadership be submitted to, home groups come under the kind of control deemed satisfactory by men not even involved in them, and the boundaries of traditional churchdom be respected and accepted. It certainly came wherever a limit was put on how far individuals should respond to the Holy Spirit, when it clearly was Him. He is God, and we restrict Him at our peril.

The above is my perception of the 'Charismatic Movement.'

Today when I am asked whether I belong to this Movement or that I reply, "No. I will never be part of a Movement again. My heart is set towards remaining a part of the moving of God." He is always moving on, and yesterday's freedom can so easily become today's restrictive limitation. Today's revelation will quickly become tomorrow's bondage unless we continue to walk on with the Lord in what is fresh and new. Where will today's or tomorrow's chasm be?

Let me add that when I refer to human control in various sectors of church life I refer to unjustified authority, and the 'lording it over' which Jesus said is the style of the rulers of the Gentiles, and the way that their high officials exercise authority over them. This is clearly contrary to the servant heart and role which Jesus demands and which He exemplified. Some church 'leadership' act as though they were running a business or leading a military unit, expecting and requiring unquestioning allegiance and obedience.

By control in the church I also refer to the psychological 'upper hand' exercised by the imposition of a false sense of obligation owed to leadership and the corporate entity. This is said to be owed because of leaders'

supposedly high position, their supposedly superior spirituality and because they may have given their time, sympathy, assistance and understanding at some time of need in a person's life.

At times church members are led to fear bogus dangers if they abandon their 'covering' and are not properly linked in submission to a recognised church authority. The false impression given is that such leaders are essential to us because of their calling, position, function, and their ability to hear God in a superior way.

The demands of this kind of leadership control put the leader in a position of being an essential 'middle man' between God and His children. We must protest: There is one mediator between God and man, the Man Christ Jesus.

CHAPTER 10

THE HIGH PURPOSES OF GOD

Now, by way of a “Finally brothers,” I want to conclude with a brief statement of God’s high purposes for His people here and now. It is worth noting that what God purposes is both what we need and what we aspire to in the more earnest moments of our relationship with Him. We do well to remind ourselves that God’s enabling is always linked to God’s will for our lives.

1. It is in God’s heart to refresh us with a new, amazing revelation of the Lord Jesus and all that is ours **IN HIM**. This is so that we may walk worthy of the Lord in our daily life. A world in dire need, - multitudes of lost people everywhere, - demands nothing less of us.

2. The main thrust of what I have shared in this writing is the challenge to ‘practice the presence of Christ’ and thus experience a fresh and awesome revelation of His presence. **“He is here”** could well become a frequent reminder to ourselves and others of wonderful reality. We reach out to the Lord for the dynamic activity of the Holy Spirit making God’s people vividly aware of divine imminence, prominence and providence. What a glorious God He is! May God make us a “People of the horizon” in very truth.

3. God would not be reluctant to respond to a crying out for whole new manifestations of His glory. It is impossible to adequately define divine glory, but I do like the effort made to express it in these simple terms, “God’s glory is the clear revealing of every facet of His character.” It is all that He is in the eternal, invisible, spiritual realm which can be made known in the here and now, as well as

all that extends beyond such a limitation.

4. Is it too much to say that He calls us to live almost as though He has already returned, certainly, at least, as far as awareness of Him is concerned? It is proper to say that in the Person of the Holy Spirit He has indeed returned and is with each of us now. This takes nothing away from the fact of His ultimate return.

5. Here is something the Lord has challenged me with, and which I am confident is a healthy challenge for us all: **Live as though fuller eternity has already begun.** Doesn't this include having the attitude that the Lord Jesus actually lives now in my street, my home and my workplace? I am sure it does, because He not only lives in each of us, but wants to live His life out through us.

6. Remembering that faith is being sure of what we hope for and certain of what we do not see, **let us fix our eyes on Jesus, not on what is seen but on what is unseen, because what is seen is temporary, but what is unseen is eternal.**

Our unwavering faith and confidence in God should include:

Faith in His continuing presence with us.
Faith in His love, mercy and faithfulness.
Faith in His abiding in us, and we in Him.
Faith in His ultimate triumph and glory.

7. We dare not stand still while there is much land yet to be possessed. The simple and clear command of God to Moses may well be relevant to us all: ***“Leave this place.”*** (Exodus 33:1). Wherever we are in our Christian pilgrimage at the present time is only meant to be temporary. We must move on!

Further down that chapter Moses spoke to the Lord his God, “If I have found favour in your eyes, teach me your ways so I may know you and continue to find favour with you.” That is an immeasurably higher path than knowing the ways of men, even in the church, and desiring men’s favour to our own peril.

The Lord replied to Moses, “*My Presence will go with you, and I will give you rest.*” Then Moses said to God, “*If your Presence does not go with us, do not send us up from here. How will anyone know that you are pleased with me and with your people unless you go with us? What else will distinguish me and your people from all other people on the face of the earth?*” I dearly love John Wesley’s statement, “Best of all, God is with us.” He’s here!

Moses then boldly asked the Lord, “*Show me your glory.*” God revealed as much of Himself as mortal man can bear, hiding Moses in a cleft in the rock.

If Moses in his day could speak with God like that, hearing Him clearly, how much more ought we to do so. If Moses desired so strongly to know the reality and delight of the Lord’s perpetual Presence how much more should we reach out to walk with the Lord in the land of the living.

FINALLY

**Brothers and sisters in Christ, have faith in
God. May the grace of our Lord Jesus Christ be
with you all. Amen.**

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