

There are many threads of spiritual knowledge woven into the messages of Mark Hanby. One of these threads relates to the use of the term dimension. Dr. Hanby along with various others use this term to explain relationship with the Lord in three different areas.

We are going to look at this concept of dimensions in an effort to give a greater foundational knowledge of this idea in scripture. A dimension is a progression or a level of experience, understanding and relationship in the Lord. This concept is closely related to the biblical term – realm – which is the domain, zone, sphere or area of rule or experience. As we look more closely at the bible we find that throughout its pages scripture speaks repeatedly, in many ways and with much evidence of a dimensional plan, revelation and relationship with the Lord. As we will see, an understanding of salvation, prayer, eschatology, grace, church government, and even the physical characteristics of the universe along with many others, are conditioned upon comprehending dimensional concepts.

Understanding dimensions via the pattern of the tabernacle:

The tabernacle of Moses and the related tabernacles and temples of scripture are a vast and inexhaustible source of spiritual wisdom. More is written about the tabernacle and its furnishings than any other topic in scripture. For the bible student, it is the pattern for understanding, the redemptive work of the Lord, the type of what is found in the heavenly and the source of revelation leading to the understanding of God's plan for mankind. This article on the dimensions of God presupposes that the reader has a basic understanding of the tabernacle and its spiritual significance.

The tabernacle of Moses was divided into three areas. The first was the Outer Court where the sacrifices were offered and cleansing rituals performed. The 2nd was the Holy Place, it was a veiled room that contained three articles of furniture. The third area was called the Holiest of Holies, the smallest of the three areas in which was contained the Ark of the Covenant. Among other things, each of these areas typifies a particular dimension or realm of relationship with the Lord.

The furniture of the outer court was made of brass and wood covered with brass. Brass speaks of judgement. This was a place of judgement, of death and of the shedding of blood. It contained the only gate or entrance to the camp outside. Access to the Holy Place was limited. Those in the outer court could not look directly into the Holy Place. There was a gate which separated the two. In the Holy Place were three

pieces of furniture. They were made of gold and wood overlaid with gold. Each piece of furniture required the labor of an attendant to complete its function. Between this room and the Holiest of all was also a gate and access to this area was limited to one man. Inside this room was a single piece of furniture made of wood overlaid with gold. Inside this furniture were three things. Aaron's rod, a pot of manna and the tablets of the law. Above this furniture were two angelic figures.

The three areas of the tabernacle each symbolize a particular dimension of relationship that each believer can have in Christ. The first or outer court is the dimension of law. This is where most in religion reside. Their sins are judged but failure to walk on in God and the traditions of their religious experience keep them bound. This is not a bad place to be in God for after all those in this dimension have had their sins dealt with and experienced the cleansing power of God but it is not to be the final place of relationship with the Lord.

Those in this dimension don't realize this however. They are like the little children of 1<sup>st</sup> John. They live in condemnation and lack victory because this realm is, the brass realm, the realm of judgement. They continually go back and forth between the alter of sacrifice and the laver of cleansing. Their tradition and religious systems keeps them bound. They are judged and often continually judge others. These are Christians that feel saved one day and lost the next or they are Christians who religion has taught the impossibility of losing salvation who profess grace but whose lifestyles are patterned after the lost. These need to mature and move on into a higher dimension.

There are three baptisms associated with entering these dimensions. One for each gate or entrance. The baptism of water, Spirit and fire are not optional but foundational to this process. If the outer court was the dimension of law, then the Holy Place is the dimension of the church. It is the place where those Christians who hold the position of young men as in the book of 1<sup>st</sup> John seek for perfection. Those who walk in this realm have been set free from judgement.

They no longer walk in condemnation. They have been set free from the tradition of men and religious systems that seek after position and admiration of men. These are they which understand that the Church of God is in a state of becoming. He is not coming for just any church but a church that is without spot, or wrinkle, one that is whole and without blemish.

Those in this dimension don't think of themselves and their ministries as independent from the body but as members of the body. This is a dimension of Christian labor. It is man working with God to bring about a perfection of the Church bringing to pass the appearing of Jesus in that church.

The third area of the tabernacle was the smallest and most restrictive. To enter this area one must not only be a priest but a high priest. *But into the second went the high priest alone once every year.* A high priest is a priest able to walk in the high areas of God. One who ministers to God on the behalf of the people.

There was no work done in this place. This is a dimension of rest. The first dimension is one of law. The second is a dimension of the Church. The third is the dimension of

the Kingdom. The passing of the church age by the perfection, (completion or maturity), of the body will bring forth the manifestation of God's kingdom.

It is the place where God is sovereign. It is all God. The gate or passage between the second and third dimension requires the transformation of the mind into the mind and image of Christ. When we enter a new realm in God we don't leave the perfection of previous dimensions behind us but walk in the accumulated truth of God. This is what growing up in Christ is. We progress through the dimensions into perfection, (completeness or maturity). *Ephesians 4:15 (KJV) But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:*  
We are the body, He is the head.

#### Our Bodies as Patterned after these Dimensions:

Now the scripture has said that we are the temple of God. If we are the temple then our physical bodies, like Moses' tabernacle must speak this same dimensional truth, and they do. Like Moses' tabernacle our physical bodies are divided into three areas – the abdominal cavity, the thoracic cavity and the cranial cavity.

Like the tabernacle which contained different pieces of furniture so the various cavities of the body contain different organs. Each organ has a function in the body, just as each piece of furniture has a function in the tabernacle. *Psalm 139:14 (KJV) I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.* Our bodies are made in the image of the heavenly tabernacle each part portraying the purpose and wonder of God.

In the abdominal cavity are contained the stomach, kidneys, intestines, liver and various other innards. These organs like the furniture in the outer court pertain to the disposing of food and the cleansing process. In the thoracic cavity the heart, lungs, aorta and its various connected vessels take up the principal area. These organs like the furniture in the Holy Place, give forth life through the blood. *Leviticus 17:14b (KJV) for the life of all flesh is the blood thereof:* These organs like the furniture in this court speak of relationship, connection and life. The cranial cavity – the head – houses various sensory organs and the brain. It is the highest cavity in the body and is likened to the Holiest of Holies. Jesus is the head of the church. The mind, the operating portion of the brain is to become the mind of Christ.

Many if not most in Christianity reside in the 1<sup>st</sup> dimension which can be likened to the outer court or abdominal cavity. This is a place of burning, a place of judgement and a place of cleansing. This is the gut area. Saints in this area live primarily according to feelings. This is the place where truth continually has to be separated from fears just like the nutrients in food have to be separated from the waste. Fear of poor health, fear of lack of money, fear of losing salvation, fear of not being honored, fear of not being successful etc.

Desires to feel just right, to have an abundance of material possessions, the need to feel we are doing something for God, the necessity to make faith into a tool to control your natural world are all byproducts of this area. Those in this area may have some connection to the second dimension but guttural conditioning and lack of understanding keep them from residing in a higher realm.

Some in Christianity reside in the second dimension which is the Holy Place, typified by the thoracic cavity. This is the heart area. This is the area that pumps, distributes and brings oxygen to the blood. In the Spirit this is the dimension of heart relationships. The whole purpose for existence revolves around life in the Spirit.

This realm is ruled not by feelings but by believing. From this area we get glimpses of the higher realm. The Lord is not calling us to abandon these first two dimensions but to take the things of these areas into even higher relationship with Him.

The Lord desires to bring His body into the third dimension which is the Holiest Place of all, the cranial cavity. He desires not just to take members but His body. This is the head area. This is where thought is located. This is the headquarter of the nervous system. It is from here that a renewed mind in Jesus Christ will bring life and immortality to the entire body.

The body as a dimensional pattern is a vast subject of which much more could be said but the above illustrates the dimensional design of God even in our bodies. Knowledge of the Holy One is contained in each of His human creations in a vast and unique way. Not only by looking at nature but by looking at our own bodies is the pattern of God's plan revealed.

#### Understanding patterns of "three".

Three is the number of divine completion. Patterns of threes form progressions to the completion of either good or evil, as in; faith, hope, love, (good) or lust of the flesh, lust of the eyes, pride of life, (evil). There are more than 400 such patterns in the New Testament alone.

The natural world mimics the spiritual world. *1 Corinthians 15:46 (KJV) Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.* In God's approach to man it is the spiritual first and then the natural but in man's approach to God the order is reversed, it is first the natural and then the spiritual. We live in the natural world and God's order in the natural world opens up understanding to us of spiritual truths. *Romans 1:20 (KJV) For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.*

Religion always tries to get men to understand spiritual concepts in the natural rather than seeking to understand the wisdom of God in His natural creation as a means to understanding spiritual truths. This is why religious Christians think of God sitting on a cloud; Heaven having an elaborate house or mansion for each of the saints; The mark of the beast being an implanted computer chip in the forehead; Prayer as a tool to change God's mind or tithing's main purpose as a means of guaranteeing material prosperity and many such religious misunderstandings.

Many saints do not see the kingdom of God because they try understand that which is spiritual, in the natural rather than using the natural world as a type or example of what the spiritual realm is. *Romans 14:17 (KJV) For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.* The Kingdom of

God is not natural but spiritual. It is to come to this natural world but it is not of this natural world, *John 18:36a(KJV) Jesus answered, My kingdom is not of this world:*

To understand the spiritual through the natural we need to understand the like as principal spoken of so frequently by Mark Hanby. In understanding this principal we understand that everything in the natural is only “like” something in the spiritual. It is not the spiritual it is “like” the spiritual. So in scripture there are many references to natural things being like or as something in the spiritual. *Psalms 42:1 (KJV) As the hart panteth after the water brooks, so panteth my soul after thee, O God.* Our soul, (spiritual), is not a panting deer, (natural), it is as a panting deer. If I can understand how a deer pants after water in the natural, it will give me understanding of how, in the spiritual, my soul longs after the Lord. *Mark 4:30a,31a (KJV) And he said, Whereunto shall we liken the kingdom of God?... It is like a grain of mustard seed. A mustard seed is natural, the kingdom of God is spiritual.*

The kingdom of God is not a mustard seed, it is like a mustard seed. If we understand the attributes of a mustard seed, its size, how it grows, where it grows, what it becomes, what it is used for, etc. then we can use this natural example to help understand something in the spiritual.

This seems easy enough to understand, yet in religion spiritual things are repeatedly brought down to the level of the natural. *Romans 1:23a,25(KJV) And changed the glory of the uncorruptible God into an image made like to corruptible man...Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.*

The height of religious stupidity is to equate something in the natural world as being God, thereby worshiping and serving creation more than the Creator. Religious error constantly equates natural things with spiritual thereby elevating its own doctrine or understanding above the truth of God.

Next Issue: In part two of “Understanding the Dimensions of God” we are going to look at natural and biblical patterns of threes in the Bible. In studying these patterns we will hopefully learn a number of things about progressive relationship and progressive revelation.

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